

ethonist.

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

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Bishop Foss' Address, BEFORE THE BRITISH WESLEYAN CON-FERENCE.

Mr. President, Fathers and Brethren, honored and dearly beloved :

If I felt myself fully equal to the duty of this hour, I would esteem it one of the happiest hours of my life; but he would indeed be a bold man who should suppose himself completely competent to voice the heartfelt filial greetings of the largest branch of the great Methodist family, to the revered and beloved "Mother of us all;" and that, too, on this spot, hallowed by memories at once so tender and so august.

During the last quadrennium we have been called many times to moura with you, and you with us, over the loss of great men in our Israel. Of our own, I will refer only to two. Bishop Simpson will be long and lovingly remembered, as a pre-eminently wise administrator, as a most versatile, delightful man, and, above all, as the uniquely and indescribably eloquent preacher, from whose persuasive lips more persons heard the gospel argument and appeal than from those of any other American. Bishop Wiley was the very ideal of a cultured gentleman, a painstaking missionary, a genial friend, a sagacious organizer, and an exceedingly terse and perspicuous public speaker.

We meet at a critical period in the history of the two great English-speaking nations-how critical, and fraught with issues how august for the coming centu ries, no man can yet tell.

A vague forecast of unknown perils has made stout hearts to tremble with the apprehension, that constitutional government has yet to confront the very gravest difficulties. Some sincere patriots have been almost driven back in dismay, upon what has been termed "the physiological philosophy of history, that fatalistic scheme which attempts to construct a philosophy of history omitting God, and which holds, that nations, like individuis, are doomed to a career of birth, infancy, childhood, maturity, decay, senility, and death. Mr. President, I hope BETTER THINGS FOR THE HUMAN MACE

One of the earliest known mans of the Western world bears the inscription, not America, not Columbia, as it should have done, but all across the unexplored continent, "Terra sancta cravis." Let America justify that heraldic inscription; let England deserve it; and both are as secure as the kingdom of Christ on earth. A pure Christianity is the salt of the nations.

CHRISTIANTY IS THE ONE GREAT NEED of this sad, because sinful, world. Chalmers defined Methodism, as "Christianity

in earnest!" The best American historian of early Methodism terms it, "The Religious Movement of the Eighteenth Century." A "movement" it certainly was, and a pre-eminently religious movement. Its rough-and-ready evangelists wont everywhere, as disturbers of the false peace of men, and were glad to welcome as a fit greeting what their critics meant as a reproach: "These that have turned the world upside down are come hither also." And, then, as compared with all other evangelistic agencies, it surely was "the religious movement of the eighteenth religious movement of the eight of the last century, but possibly you century." The world has come tardily, century." The world has controlledge might somehow have got on without it.

FOR CHRIST AND HIS CHURCH. WILMINGTON, DELAWARE, SATURDAY, NOVEMBER 6, 1886.

ONE DOLLAR A YEAR

SINGLE NOS. 3 Cents.

Concerning these claims made for But to America, Methodism was indis-Methodism, rather than by it, Mr. Lecky says: "The influence of this movement transformed for a time the whole spirit

of the Established Church, and has been more or less felt in every Protestant community speaking the English tongue" Mr. Buckle declares that the effect of Wesleyanism upon the Church of England was scarcely inferior to "the effect of Protestanism in the sixteenth century on the Church of Rome." Dean Stanley utters the same thought in these memorable words: "The Methodist movement * * * has molded the spiritual character of the English-speaking Protestantism of the world." Mr. Lecky further declares, that "the scene which took place in Aldersgate Street (where, under the reading of Luther's preface to the Epistle to the Romans, Mr. Wesley felt his

heart strangely warmed) formed an ep-

och in English history." On our side of the ocean, out-spanning the north temperate zone, and stretching from the equator to the pole, and through sixty degrees of longitude, God had covered a New World from the vision of the Old, until the Old should get ready to plant the New. The art of printing had been discovered for half a century. The human mind had roused itself from the sleep of a thousand years, and was about to inaugurate the world-transforming era of inventive genius. Leviathan was girding himself to plow the ocean, and Pegasus to skim over the land. Steam and lightning were straining at their leashes, eager for the day when they might draw the nations into vicinage, and then help to bring in the grand ern of universal peace on earth, good will among men.

At length a handful of

THE BEST SEED CORN

Europe could furnish was planted beside Plymouth Rock.

A hundred and fifty years passed, and thirteen soble colonies asserted, and in a seven years' agony maintained their independence, and became a nation Our fraternal delegates said to our General Conference in Philadelphia two years ago, in words no less graceful than gracious: "England is proud of the independence of her child. Your centennial commemoration of your national independence and autonomy was regarded in England, with universal and unaffected sympathy. In your national triumphs we 'rejoice with them that do rejoice,' as in your national sorrows we know how to 'weep with them that weep." Let us go back a hundred vears

GRAVE PERILS

confront the infant Hercules; perils more to be dreaded than Mohammedanism or Romanism-a widespread and blatant infidelity, and an intense greed for material gain, fed by unbounded opportunity. It remains to be seen whether the infant confederacy can be toughened into a nation at all; whether it will not carelessly fling away its magnificent possibilities. The only salt that can preserve it is Christianity, and the terrible struggle of the Revolution had left Christianity at a very low ebb. We must have a simple, pure, practical, aggressive, experimental evangelism, hungering and thirsting for souls. We have seen what Methodism did for England

pensable. Only

AN INTENSE GOSPEL

could purify the fountain of its national life, and keep pace with its enormous and rapidly multiplying needs. None but a saddle-bag ministry could overtake the restless pioneers who swarmed across the Alleghenies, and scattered out through the swamps of the South, and the forests and prairies of the vast West. Only a hot and experimental proclamation of a real and present salvation could win its way beside camp-fires and in log

And yet right there, foundations of some sort must be promptly laid for a great nation's life. I believe God raised up John Wesley for England. I am sure he raised him up for America. We thank Ireland for Philip Embury and Barbara Heck. We thank you for Boardman and Pilimore, for Asbury, and many others. Dr. Punshon says that "when, in 1769, Richard Boardman and Joseph Pillmore were sent out to America, the first missionary collection was taken in the British Weslevan Conference, and forty pounds were put into their hands. On their way a farewell meeting was held at York, and a collection of ten shillings was taken up. Tradition says a special prayer-meeting was called for five o'clock the next morning, to return God thanks for such unexampled liberality.

That was 117 years ago, and now there are 22,582 itinerant ministers connected with the various branches of Methodism in the United States of America, and 4,024,402 communicants.

The following are a few items from the last statistical returns of the Methodict Episcepal Church: Traveling preachers, 11,902; local preachers, 12,-516; Sunday-schools, 22,817; officers and wachers, 247,014; scholars, 1,826,-778; probationers, 190,698; members. .690,610.

Methodism has manifestly wrought out in America the two chief results which it accomplished earlier, here: it has leavened and transformed the spiritual life of the Protestant Churches, and has permeated and uplifted the moral tone of the masses of the people. At man who dared say that he knew his sins forgiven. If a young convert ventured to tell the glad story of a new found and conscious salvation, he was quite likely to be taken in hand by some old deacon, after this fashion: "Ah, my child, religion is a very serious business. The heart is deceitful above all things, and desperately wicked. I fear you are in the gall of bitterness and in the bond of iniquity." Methodism emphatically reasserted and successfully vindicated and declare the

PERSONAL EXPERIENCE OF SALVATION, set forth with such delightful and reiterated emphasis in the epistles of the two great apostles of faith and love. We may, and must, see and lament whatever elements of weakness render Methodism. in point of fact, at all inferior to its grand ideal, as a world-embracing system of evangelical propagandism; but we odists were sure to be must not forget to thank God, that Hi blessing has made it the largest and most effective branch of His church

caused its distinctive ideas to overflow its ecclesiastical limits, and leaven every other branch of the church. The Rev. Dr. Howard Crosby, who brought to our General Conference the fraternal greetings of the General Assembly of the Presbyterian Church in 1872, said: "I rejoice to believe, that when God sent the Methodist Episcopal Church into America, that Church was called and elected, to conquer this country in order to put fervor and activity into the Presbyterian Church; and it has made its calling and election sure. And I believe further, brethren, that you have in many details of Christian activity taught us very many lessons, which, though we may have been slow to receive, we have been sure to accept in the end."

The Methodist Church in America has always been an exceedingly patriotic Church, and

A CHURCH OF THE PEOPLE,

and has had an incalculable influence in molding our national life. Dr. Rigg, in his excellent article on Methodism in the Encyclopaedia Britannica, says it might fairly be termed "The National parts of the country it flourishes in all ranks of society, from the highest to the lowest. In some states it has more comthe Protestant church put together. Everywhere it wins its way where our Lord went first, among those who need it most. Let others taunt us by saying, "Methodism is adapted to work among the poor and ignorant masses." We welcome the taunt, and write it on our banners as our great glory, remembering our Lord's climax of proof of His mission, "to the poor the gospel is preached," and the declaration that "the common people heard Him gladly." Those "masses," as they are sometimes contemptuously called, are the Samson, who can destroy the Philistines, or, if blinded, pull down the temple.

Mr. Whitehead reminded our General Conference that the Methodist Episcopal Church "was the first religious body to recognize the new Republic, and the first to pay homage in the persons of her two Bishops, Coke and Asbury, to its Supreme Magistrate!" So, too, when the the beginning of the century it was an | nation's sternest trial came, and it was exceedingly rare thing to find in Amer- plunged into the agonies of civil war, in many hearts in all those lands. It ica, outside the Methodist Church, any the Methodist Episcopal Church solemnly pledged its loyalty. Its General Conference planted itself on the platform of the Union of the States, and the abolition of slavery; and sent an address to President Lincoln. This drew forth that ever memorable reply by which the nation was thrilled, and Christian hearts in many lands were profoundly moved: "It is no fault in others, that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any. God the right of a penitent sinner to obtain | bless the Methodist Church! bless all the Churches! and blessed be God who, in this our great trial, giveth us the Churches."

In the work of moral reform, American Methodism has always held a prominent place, and it has long been well understood that, however other ecclesiastical bodies might be divided on great moral questions, the great mass of Meth-

FOUND ON THE RIGHT SIDE. Especially has this been true in the temperance reform. So far as I know, on the American continent, and has the Methodist Episcopal Church is the wide in Corea.

only great branch of the church which has a total abstinence Discipline, and which plants itself squarely on the platform of the total legal abolition of the liquor traffic. We have also the honor of having furnished many of the gifted and successful advocates of the temperance reform, both men and women; and no doubt the Church which, as Lincoln said, sent the most soldiers to the Civil War, has also done the greatest execution in the bloodless battles of the ballot-box, thus winning victories for prohibition in the strongly Methodist states of Iowa and Kansas.

Methodism was born in a renowned university. Consistency, if we had had no higher motive, has always bound us to do our best in the cause of education. Many years ago Edward Everett declared that we had done more than any other Church in America in this behalf. That is true to-day. The pecuniary investments of Methodism in school and college buildings and endowments exceeds fifteen millions of dollars, and the number of students, both collegiate and academic, exceeds those of any other Church. Church of the United States." In many | Moreover, the last decade has witnessed an unprecedented outpouring of gifts on the altar of education. The endowment funds of our best institutions have been municants, than all other branches of largely augmented, their buildings and other appliances for better work improved, and their courses of study raised and enlarged. I am most happy to be able to add, that many of them have enjoyed repeated refreshings from on high, and that multitudes of our precioussons and daughters are soundly converted and nourished in grace, during their educational courses. After this

> PERPETUALLY RENEWED PENTECOSTAL POWER.

in all its congregations, genuine Methodism must perpetually aspire. The sensitive apprehension that there is a diminution of it anywhere, always raises a note of alarm. During the last winter we had more than 100,000 conversions. I have recently made a tour of episcopal visitation of Conferences of the Methodist Episcopal Church in Italy, Switzerland, Germany, Denmark, Norway and Sweden, and I have found the same old fire which first warmed John Wesley's heart in Aldersgate Street burning burns by our kindling in Japan also, and in China, India, Bulgaria, Finland, Africa, and in South America. Your torches have lighted it in many places. Let the centers of light and heat be multiplied and raised by the breath of the Spirit to an intenser glow until the globe is wrapped around with the holy conflagration.

'To bring fire on earth Christ came, Kindled in some hearts it is; O, that all may feel the flame, All partake the glorious bliss."

The native Christians of Madagascar, although sadly obstructed by rum and by the French, have given \$400,000 to missionary work in ten years. Those who are saved from their idolatries know how to give and to do for others who are as they were. - Baltimore Methodist.

A colporteur, who has been laboring for two years at Seoul, the capital of Corea, reports seventy men desirous of joining a Christian Church, and one in another city reports twenty. The last door closed against the gospel is opening

Temperance.

Wine is a mocker; strong drink is raging and whosever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder. - Scripture.

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

A Wise Captain.

A Nantucket steamboat captain was once asked by a passenger on his boat how much ardent spirits he used. He replied:

"I never drank a tea-spoonful of rum, brandy, gin, cider, wine, or beer. I never smoked nor took snuff, and I never drank tea nor coffee."

"But," said the passenger, "what do you drink with your breakfast?"

"Cold water," was the answer.

"And what with your dinner?" "Cold water."

"And for your supper?"

"Cold water."

"Well," said the passenger, but what do you take when you are sick?"

"I never was sick in my life," was the ready and glad reply.

He was a wise captain. He was accustomed to exposure in all sort of bad weather, wind, and storm, and never believed in the foolish notion that he must take a drop of spirits to "keep out the cold."-Religious Telescope.

That the Assembly hails with rejoicing and thanksgiving the progress of temperance reform throughout the country, and that its prayers and sympathy attend every wise and legitimate movement that looks toward the total extermination of the liquor traffic.

That the Assembly repeats and emphasizes the deliveries of former Assemblies in regard to the sin of intemperance, the unspeakable evil and wrong of the liquor traffic, and the duty of all members of our churches to encourage and promote the cause of temperance in every legitimate way, and especially by the power of personal influene and example. Holding fast what has already been gained, there should be no backward step, but the war against this gigantic evil of intemperance should be pushed forward until it is destroyed. General Assembly of the Presbyterian Church, May, 1886.

Spirtuous liquors are not a necessity either in medicine or the arts. Dr. James R. Nichols says that if all the brandies, whiskies, wines, and malt liquors which now exist were suddenly destroyed, and there could be no further production, no class but dipsomaniaes would suffer any pain or distress for a single hour. If these beverages are sometimes useful as diffusable stimulants, they are oftener a bar to recuperation, no matter what may be the ailment .-Michigan Christian Advocate.

Copy Jesus.

Have you ever noticed how badly boys write at the bottom of the pages in their copy books? There is the copy at the top, and in the first line they look at that; in the second line they copy their own imitation, and so the writing grows worse and worse as it descends the page, Now, the apostles followed Christ, the first fathers imitated the apostles, the next fathers copied the first fathers, and so the standard of holiness fell dreadfully; and now we are too apt to follow the very lees and dregs of Christianity, and we think if we are about as good as good as our poor, imperfect ministers or leaders in the church, that we shall do well and deserve praise. But now, my brethren, cover up the mere copies and imitations, and live by the first line. Copy Jesus. "He is altogether lovely," and if you write by the first line, you will write by the truest and best model in the world.—Spurgeon.

Youth's Department.

A Talk to Girls.

Girls, watch your company. An angel from heaven could not keep the company that some girls do in Chicago and not be corrupt. Pure, noble girls stand alone on this earth for beauty and glory. Boys go in bad company; but the hope of this land is in its pure girls. Oh! be vigilant; guard your parlors; beware with whom and how you go to entertainments. The best way to go is not to go

Tell me what your associations are, young lady, and I will give you a glimpse of your history. Is he an exquisite dancer? Does he clerk in a big establishment at \$60 a month, and spend \$40 a month for board, \$30 a month for carriage hire, and \$20 a month for theatres? Does he convince you that he has not a stingy bone in his body? Do you think he is "just nice?" Where does he get his money? . . . I am in love with the wool hat boy. He starts at \$30 a month, sticks to business and the wool hat until he gets \$1,000 a year, then he gets to be junior partner, then senior partner, and finally owns the whole block where he does business. You stylish girls do not like him. Well, he likes you about as well, for when he wanted a wife he went back to his country home and married plain Mary, and for a few years it was love in a cottage, and now he has a residence on Michigan avenue. Girls, tie to these wool hat boys and they will take care of you.

A beautiful girl of this city arranged to attend a wine-supper last week. When the night came she sent word, saying "I can't go; my heart has been touched at the meetings." Now she has brought three of her associates here with her. What do you want with wine-suppers? Oh, mothers! no matter what the devil may owe you, if he sends you about paid all the debt, and you will receipt in

Then, girls, watch your tempers. If a girl is ugly to ner mother she will make warm in her own home, if she ever has one.

Mothers, overhaul your libraries. A oung girl once said that she was terribly bored by reading the Bible. The poor, silly, sap-headed thing! Some mothers fix their daughters to be damned. They insist on having little parties for their children. A little party is a big party in short clothes. Then comes the big party and then the hugging German. I want to have the grass growing on my grave when my daughters are attending Germans. After the Germans, then what? I will go no further. Take the word of the profound priest who says, that at his confessional nineteen out of every twenty young women who have strayed ascribed their fall from purity and virtue to the influence of the ball-room.—Sam Jones.

Feed the Lambs.

We have seen men buy high-priced trees, set them out, and pay no attention to them. There was no search for hurtful insects, no pruning, bracing or fertilizing. Once the class-leader watched for the souls of the lambs of the flock. The busy preacher nowadays, with a thousand cares of church-building, "the collections," "going hither and von," may lose sight of a poor little shrub in a distant corner.

The first six months usually fixes the rate of growth or decay in the young Christian.

Let the new members have access to the stirring story of the living Church. Put in their hands the bulletins from the fields of success. See to it that the babes in Christ have nourishing literature.

It is said a species of turtle desert their young as soon as hatched in the sand, but brute instinct generally nurses the little brood for days, gathering food

and leading to safety in hours of danger. Our eye falls upon a line of a letter. There is divine wisdom in the words: "I will try to put the paper in the families of the new converts."-Dr. G. C. Butts.

Bishop Taylor's Missions still to be Re-enforced.

Nharguepepo is the receiving station for Taylor's missionaries in the Province of Angola, Africa. Here the mission has 2,500 acres of land, and an industrial farm, and a number of buildings. Here Rev. A. E. Withey, Bros. Gordon, Dodson, and Wm. Mead and family and others are stationed. Bro. Withey is superintendent of Taylor's work and is presiding elder. Here they are preparing to hold the first Conference of Methodist missionaries in that region. From this quarter comes the following callfor a tanner, a shoemaker, a farmer, a doctor and family, a carpenter, with a knowledge of building, and two young men from twenty to thirty years of age, adapted for teaching, and with some business qualifications.

All applications must be sent with their pastor's recommendation, a certificate of health from a doctor, and photograph of recent date. They must give the affirmative answer to the following: Do you trust you are moved by the Holy Ghost to take upon you the work of a foreign missionary? Do you desire and intend to make this your life work, and are you willing to work in any field? Hall), Wednesday the Oct. 6th, and were Address Thomas Critchlow 181 Hudson St., New York. The company are expected to sail from New York about Dec. 2. Applications received till Nov. 15

The Sexton of a fashionable church in Ottawa was detected, early the other morning, in the act of emptying the poor-boxes in the church. A detective who had been consulted, owing to a remarkable falling off in the poor-box collections, hid himself in the pulpit, and thus caught the thief, who three drunken sons-in-law he will have is reported to have "built himself a fine house, though in receipt of only a small

[For the Peninsula Methodist.] The Old "Amen Corner."

BY LOUIS EISENBEIS.

You ask me why I look so sad, a sayin not Why Beckie! thoughts of long ago, my

memory have stirred; I'm thinking of the meetin house, where preached old Father Horner,
But, mostly, I've been thinkin 'bout that dear old "amen corner."

Them days long have since fled and gone dear friends have passed away; And even that old meetin house is goin to

I look around among the folks; if any I may see: But all are gone, it seems to me, but, Becky,

I see the dear old corner yet; 'twas close beside the altar;
Them good old souls whose seats were there,

had faith that wouldn't falter. Their hearts were all aglow with love, shouts would awe the scorner, Like thunder claps, their loud "amens," would shake the "amen corner."

Indeed, it seemed sometimes, we sat by cool Siloam's fountain; And then again, we seemed to stand on Sinai's

No matter what the text might be, for sinner, saint, or mourner, There always flamed the Spirit's fire, around the "amen corner."

It was as if the Pentecost, with flaming Was still a bringin heaven down, and liftin

souls up higher; And loud as was the earnest voice of dear old Father Horner. Far louder were the glad amens, that shook the "amen corner."

That dear old spot was holy ground, the very gate of heaven; The glory cloud seemed restin there, by

mercy's shower riven; The manna and the smitten rock, our hungry souls susminin, Along the road beset with foes, from Egypt up to Canaan.

Sometimes, I well remember yet, things seemed a little dreary;
The meetin's 'peared a little slow, the people dull and weary; Then victory would seem to be with Satan,

Until a hallelujah broke from out the "amen

Then, quick as lightening, things would change, the fee would flee before us,
And shouts of glory! praise the Lord! would blend in mity chorus;
I tell you, Becky, 'tis a truth, it cheered the weakest mourner,
Old Satan never could prevail against that 'amen corner.'

The tears will dim my failin eyes, my heart gets almost broken,
When now I'm in the meetin house, with
not an 'amen' spoken;
Our preacher is a learned man, not much

Who preaches, while the people snore in that old "amen corner." like Father Horner,

They've got a bran new meetin house, with cushions for the people, And windows made of painted glass, and on

And windows made of painted glass, and on the top, a steeple, An organ does the praisin now, they've no bench for the mourner, They've brussels carpet on the floor, but where's the "amen corner?"

I tell you, Becky, I believe, that's why we keep retreating;
The world and Satan have combined, to give

They say they've found a better way, "rethe church a beatin; ligion has no mourner,"
And so they've smashed the mourner's bench,
and killed the "amen corner."

But wife, there's one thing comforts me, the church will be a standin, When Satan and his scoffling crew have made

a final landin; The church is built on solid rock, and proof

against the scorner;
We'll find the New Jerusalem, much like
the 'a sen corner.' West Chester, Pa.

Opening Day at Drew.

MR. EDITOR:-As we know some of the patrons of the PENINSULA METHODIST look with interest toward Drew, we send you a brief sketch of Opening Day. The exercises took place in the main building (Mead quite interesting; affording students and friends an opportunity to hear admirable addresses by Rev. Dr. E. McChesney, paster of St. Paul's M. E. Church, Mew York City, and Rev. Dr. C. P. Masden, pastor of Madison Avenue M. E. Church, in the same city. A special feature in this year's exercises, was the placing of the capstone of the new Library building in place. The cost of this sturcture when finished, will be \$60,000. There will not be a piece of wood in its construction. Great credit is due the trustees of the Seminary for such a grand achieve-

At the appointed hour, Rev. Dr. Buttz, president of the Seminary, welcomed trustees, friends and visitors to the Seminary, and to the exercises of the day.

Dr. McChesney's address covering preaching and preachers, was remarkable for its point and fervor. He said there was an infi nite difference between preaching and lecturing, with reference to both the material used, and the end sought. The minister said the Dr. is not to be so much the defender of faith, as its expounder. Religion had sometimes been defended to death. The best defence of Christianity was its exposition. The pulpit required all the time and ability of the man; there was no time to enter the lecture field. In trying to be both lecturer and preacher, the man excels in neither. The most eloquent are those who think least about it. Elequence cannot be feigned. If it exist not in the man, it will not appear. Only that which comes from the heart can reach the heart. As to the preacher, he must be a pure man; and an unworldly man.

Dr. Masden's address on "The Personal of the Pulpit," was masterly. He spoke of the sphere of usefulness, which the pulpit afforded intelligent, consecrated dwelt upon the importance of making Christ real. "Go to your pulpit," said the speaker, "fresh from your knees, rather then from mirror."

Mr. Cornell, president of the board of trustees, then took charge of the exercises, introducing Gen. Fisk, whose remarks excited both laughter and applause. He was followed by Mr. White, a member of the board of trustees, in some eloquent words. The capstone was then put in place, and at a signalfrom Dr. Strong, "Hip, Hip, Hip," the entire assembly joined in shout of "Hurrah, hurrah, hurrah." The Doxology was then sung by choir, and the benediction pronounced by Dr. Buttz.

STUDENT, JR.

The Sabine Pass Catastrophe.

MR. EDITOR:-Some of your readers may not know that the town of Sabine Pass, Texas, is built upon a strip of land, running between the Gulf proper, and a large lake or estuary of the Gulf. The recent disaster overwhelming the entire town, and as a result, drowning nearly one hundred persons, was in some of its features, strangely phenominal. The catastrophe occurred when no storm had prevailed for weeks, no cyclone raged; indeed, the winds were calm and

weather pleasant. Without any premonition or cause for alarm, suddenly the waters of the lake became fearfully agilated, and rolling and foaming came over the devoted town, running out toward the Gulf-here they were met by the equally turbulent waves of the gulf, hurling them back with increased volume, until the town was almost destroyed. This destructive flood is supposed to have been caused by a severe storm, which occurred some days previous at the West occurred some and a coast by the angry swells of the ocean and gulf, followed about twenty-four hours later by stormy winds. How unexpected; What constirnation must have seized the people; how terrible the results; how illy prepared for such a fate.

All this is strickingly illustrative of many of the catastrophics o'ertaking men in time. Sunshine and prosperity all about them: friends multiply; and usefulness increasing; when unannounced, without premonition the blow falls, the disaster o'erwhelms them! Like the patriarch Job, in the midst of his unwanted prosperity. Though the machinations of Satan, the unhallowed schemings of designing men, the perfidy of professed friends, in a moment all is sacrificed, ruin and desolation follow, and the innocent mourn and suffer. Nothing but faith in God as a father, Christ as a personal Saviour, and the Holy Ghost as a comforter and guide, can sus. tain the soul in such an hour!

How it presages the inevitable doom of the persistently impenitent! While engaged in the ordinary routine of life, pleasure, business, rational development of physical, mental and material resources, "as in the days that were before the flood' -- while entirely unsuspicious of its approach; "such an hour as ye think not"-while totally unprepared for their impending fate; "not having a wedding garment"-the o'erwhelming floods of Divine wrath and woe shall fall upon the guilty soul! Only immediate repentance and regenerating grace can save from such a fate. Sinner, turn speedily and truly to Christ; accept now his proffered

Dedicated to the Author of "Peninsula Methodism."

Chivalry of the first degree, Cavalier thy name shall be; No longer Todd, but victor Thee, Peace to thy spirit, brother sear, Although thy words are sometimes queer, Yet full of wit and hoisterous cheer! Mid visions bright along the vale, I'll give to thee the shout, all hail! O'er land and sea, the sounds prevail! Thy book is "worth its weight in gold," Patrons buy up, till all are sold, The poetry charms—so does the prose. Dear brother, you may hold the field, Though conquered you will never yield; Hence I've the flag of true unfurl'd, That we are friends tell all the world. In pleasant stripes our lances gleamed, To some it like a battle seemed, Ended in peace, the bloodless row, I'll prove it by a graceful bow. The last effusion I've read "all right!" And now I close the paper fight, Unless not "in this form," some issue pends, This critique warfare, forever ends.

B. F. PRICE.

Quarterly Conference Appointments.

WILMINGTON DISTRI	CT-THIRD QUART	EB.
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St. Paul's,		1 23
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New Castle,		3 29
	CHAS. HILL, P.	Ε.

EASTON DISTRICT-THIRD QUARTER. Oxford. Royal Oak. Easton. 12 14 Kings Creek, St. Michaels, 13 14 19 21 20 21 Bay Side, Odessa, 20 21 27 28 28 29 Middletown, Townsend. .. 27 28

JOHN FRANCE, P. E.

DOVER DISTRICT-	THIRD QUAR	TER.
Ellendale,	Nov	7
Georgetown,	44	7
Milton.	6.6	8
Millsboro,	• 4	14 1
Nassau,	66	14 1
Lewis.	6.6	14 1
Harrington.	4.4	14 1
Houston.	4.4	14 1
Farmington	4.6	21 2
Greenwood.	44	21 2
Bridgeville	14	21 2
Cannons Crossing	4.6	21 2
Galestown	**	21 1
Senford,	6.6	21 2

The above plan is subject to change to suit occasions. All reports will be called for in the form and as directed by the Discipline. Local preachers, class-leaders and committees will please consult the Discipline for plan of work and form of report. work and form of report.

T. O. AYRES, P. E.

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The Sunday School.

Thomas Convinced. LESSON FOR SUNDAY, NOVEMBER 7th, 1886, John 20: 19-31,

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

GOLDEN TEXT: "And Thomas answered and said unto him, My Lord and my God"

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19. Then the same day-R. V., "When therefore, it was evening, on that day, the first day of the week." Four times on that memorable day had the risen Jesus appeared to different ones of His followers-first to Mary Magdalene; then, to the women who started for the sepulchre with her; then to the Emmaus disciples, and lastly to Peter. When the doors were shut . . . for fear of the Jews--Ten of the apostolic band, with other disciples, had gathered secretly to discuss the wonderful tidings which members of their company brought concerning the resnrrection of Jesus—a fact which they were very slow to believe. It was natural that they should have a dread of the Jewish rulers after what had happened, and especially if these last tidings should prove true; hence this meeting with closed doors. Came Jesus and stood in the midst.—The Evangelist does not stop to discuss how He came into the closed room; he records the fact. "The properties of matter spiritualized and glorified are entirely unknown to us from any experience of our own." Peace be unto youa visible Presence, an audible salutation, au appropriate benediction; for, though commonly used by the Jews in their greetings, these words on Jesus' lips at this time were calculated to banish all agitating doubt and unbelief, and allay all fear; but they did not for the moment. "The unwonted aspect of that glorified body, the awful significance of the fact that He had risen from the dead, frightened them. They thought it was a

"Christ's language at this very time, as reported by Luke, "A spirit hath not flesh and bones, as ye see Me have," appears to be conclusive that His resurrection body was His physical body, It is as futile to ask how, with a natural body, He could enter through the closed door, as to as how He could walk upon the water. Miracles defy explanation. It is to be observed, however, that the Evangelist does not state that Jesus entered through the closed door. He simply states the two facts which came within his own observation: the doors were closed, and while so closed, suddenly Jesus was seen standing in the midst of the disciples within the room."

20. Showed unto them his hands and his sides—the wounds of the nails and the spear. According to the parallel accounts, He "upbraided them for their unbelief," bade them handle Him to see that He was not a disembodied spirit, a spectral illusion, and even partook with them of some broiled fish which they were eating. Then were the disciples glad -R. V., "The disciples therefore were glad." When they saw the Lord-realized that it was He who stood before them. How "glad" they were we can but faintly estimate; even though we do our best to imagine the consternation and despair which followed upon the death of Jesus.

21. Then said Jesus -. V.. "Therefore said Jesus." Peace be unto you .- They were prepared for this benediction now. As my (R. V., "the") Father hath sent me, even so send I you.-He would prepare their minds for the great commission-to go into all the world and disciple the nations. He had not risen from the dead and appeared to them, to renew the old intimacy and take up the old life. His mission on earth was ended; theirs was just beginning. As He had been set apart by the Father and sent into the world, He now sets them apart and sends them forth to establish His kingdom in the earth.

"In both cases it was a mission of self-denying love to men; in both, one of labor, suffering and death, followed by glory; in both we have the thought of willing service imposed by an authority which is supreme."

22. Breathed on them . . Receive ye the Holy Ghost-a preparatory inspiration to comfort and enlighten them, to bring all things to their remembrance, and to accustom them to the new life of the Spirit apart from His own bodily presence. Afterwards at Pentecost they received a larger effusion, with the outward equipment of gifts and graces for

their official work. "St. John uses the striking word which had been used to describe the act by which God breathed into man's nostrils the breath of life. He writes as one who remembered how the influence of that moment on their future lives was a new spiritual creation, by which they were called, as it were, out of great moral change which passed over the change in the mind of Thomas. Taken with great moral change which passed over the change in the land of Thomas. Taken with possil disciples after the Crucifixion, and of which verse 30, it seems plain that the Evangelist I days.

the day of Pentecost witnessed the accom-

23. Whose soever sins ye remit (R. V., "forgive') they are remitted,—1. These words were addressed, not to Peter, nor to the "eleven," but to the Christian community gathered in the little room; that is, not to the ministry, but to the Church 2. The connection is important: After having received the Holy Spirit, they were to exercise this function. 3. Evidently no arbitrary power was conferred. As God himself cannot forgive sin without penitence and faith on the part of the sinner, so cannot the church proclaim to any one unconditional forgiveness. It thus appears that priestly absolution can derive no warrant from these words. which simply declare that Christian believers would be taught by the Holy Ghost to proclaim "on what terms, to what characters, and to what temper of mind, God would extend forgiveness of sin." "Such cases also as those of Simon Magus, Ananias and the Corinthians appeared to be referred to."

24. But Thomas . . was not with them .- On no mind among the disciples rested a heavier, blacker despair than on the mind of the loving, but doubting Thomas. He had no heart to meet with the disciples on that first Easter evening. He put no faith in their "vis-Spectral illusions would not satisfy

25. The other disciples said . . . we have seen the Lord. - How they must have labored to convince this "rationalist among the twelve," not that Jesus had risen, but that they had actually seen Him himself, seen the sacred wounds, heard Him speak. Except I shall see. -The 'I' is emphatic. The print of the nails. -Sense-evidence, not the testimony of others, could satisfy him. Perhaps in his moody imagination these sensible marks of his Lord's suffering and death had fixed themselves. Put my finger into the print of the nails. -He will not even trust his own eyes; he must touch as well as see. Thrust (R. V. "put") my hand into his side-into the gaping spear-wound, which perhaps he had seen. I will not believe .- He is willing to believe, provided adequate evidence is given.

26. After eight days.—Says Schaff: "This s the beginning of the history of the Lord's Day, which to this day has never suffered a single interruption in Christian lands, except for a brief period in France during the reign of terror." "The 'eight days' include both extremes, after the Jewish method." Thomas with them.—"The apostles excluded not Thomas, nor yet did Thomas withdraw from the apostles." He could not afford to ose a second opportunity, should one offer, of testing the reality of his Lord's personality and presence. Then came Icsus .- . V., "Jesus cometh." It is idle to speculate as to where Jesus spent these intervening periods of invisibility, Doors being shut-but not barring Him out, as they had not on the former occasion. Peace be unto you-a salutation for all, before speaking to Thomas in particular.

27. Then saith he to Thomas-and every word which He uttered revealed to the affectionate but doubting disciple that He had heard his words and read his inmost heart. Reach hither thy finger, and behold (R. V., "see") my hands.-Touch and see; satisfy yourself fully; behold "the print of the nails;" lay your finger into each open scar, if you will. Reach hither thy hand and thrust (R. V., "put") it into my side-a final and most gracious condescension to this disciple's demand for palpable evidence. Be not faithless, but believing-a tender rebuke and warning, applicable not merely to this occasion, but to the whole future life of Thomas when he would be called to walk, not by sight but by faith.

"This illustrates how Jesus may forever, as our High-priest, exhibit in His own person the tokens of His death for our eternal life. The wounds which Satan inflicted in malace and scorn on our Lords cruciffed body, have been converted by His controlling power and wisdom into proofs of His Resurrection, and marks of His personal identity. They have become indelible evidences of His power, graven, as it were, with an iron pen on the Rock of Ages, to be read by the eyes of ages and men for eternity,"

28. Thomas answered .- There is no hint that he stopped to use the tests which Jesus offered to prove His identity. My Lord and my God-words of intense conviction and profound adoration; words that mark the transition from deepest despondency to loftiest trust and clear perception. The whole Thomas believed now. These words are interpreted by some to be merely an exclamation, or at the most a formula of thankfulness to God; but such a profane exclamation would have been inconsistent and would not have passed without rebuke; further, they are words of personal address to Christ himself, and are such as befit the surprising means to emphasize in the closing chapters of his Gospel what he taught in the beginning-that "the Word was God." Lange calls these words "the highest apostolic con fession of faith in the lordship and divinity of Christ."

"Thomas now does nobly. He has his fill of proof and fact, and he pours heart and soul and body into an act of faith and con-

29. Thomas-omitted in R. V. Blessed are they that have not seen, and yet have believedwords of wider range than the occasion on which they were spoken; words prophetic and consolatory for the Church in all time, whose faith could not, in the nature of things, rest on personal sight.

"This last great declaration of blessedness is a beatitude which is the special property of the countless number of believers who have never seen Christ in the flesh. Just as it is possible for every Christian to become equal in blessedness to Christ's mother and brethren by obedience (Matt. 12: 49, 50), so it is possible for them to transcend the blessedness of apostles, by faith. All the apostles, like Thomas, had seen before they believed; even John's faith did not show it self until he had had evidence (verse 8). Thomas had the opportunity of believing without seeing, but rejected it. The same opportunity is granted to all believers."

30, 31. Many other signs truly (R. V. therefore") did Jesus .- John does not pretend to have made a complete record of the miracles wrought by Jesus, but only to have selected such as attested His Messiahship. That ye might (R. V., "may") believe . . might (R. V., "may") have life. - This purpose of this Gospel is thus made clear—to so convince every reader of it of the Messiahship of Jesus as to lead him to a personal faith in His saving power, and to that vital union with Him which constitutes the true lifelife spiritual and eternal.

Here and There on Snow Hill District.

REV A. WALLACE, D. D.

No. 63.

My readers may not be willing to follow, should I continue in the obituary line, therefore I shall intrude but one more familiar sketch, and then resume my ordinary narrative.

As I glance over last week's letter, it occurs to me that it might be a grateful service, and one I would most willingly render, to dwell longer in such a prolific field. What rare characters we had on the old Snow Hill District-men of sterling worth, and women whose influence lives long after they have been gathered home!

I must refer to a man whose name has heretofore figured in these reminiscences, and which also appears in the lively pages of Rev. R. W. Todd's "Methodism of the Peninsula." We both attempted a delineation of the characteristics of Capt. Wm. Frazier, giving greatest prominence to the quaint and humorous side of his nature. The captain read every word of our pen picturing, with that kindly tolerance in which he enjoyed a little pleasantry, as much as any of his neighbors, even when it was at his own expense.

With what different sentiments do I now write his name, since he is gone from the scenes and associations of this changeful world! The event of his death rendered doubly sad, by the mystery enshrouding it, touches my heart with reverence, and makes me tread softly by his new made grave.

Up to one hapless morning of the past summer, his genial spirits and bodily activity were the surprise of his neighbors, hardly one of whom, beyond his own family, detected the slightest indication of failure in his extraordinary physical or mental constitution, although over 80 years of age.

The change from his official relations and responsibilities, to the monotony of rural surroundings was too much for one of his life long energy. The opinion of his daughter, Mrs. S. F. Harper of Washington D. C. who during a prolonged visit observed him very closely, was, that the solidity of his well regulated mind was giving way, and serious aberration might be among the dreaded possibilities in her honored father's later

Some injury he received by a fall, heightened this presumption, but who can analyze the causes or forsee the concall up a score of instances, where men supposed to be evenly balanced, and selfreliant, by some unaccountable hallucination, longed for the oblivion of death, and sought it in various ways. With Capt. Frazier this must have been

His country home was adjacent to the river where his youth and early manhood had been spent. He rose very early one morning, walked over to the landing, and disappeared. Soon after his body was found, but lifeless. The end of his long and eventful career had come. and in such a strange way!

How startling the news, whispered from house to house, flying to the village and town, and flashing on the telegraph to distant Baltimore, where few prominent people were better known, or more highly respected. Indeed, in that city, his was a familiar and notable figure on the crowded street, or in the place of religious worship.

> "None knew him but to love him, None named him but to praise.

The leading papers published his sudden death, and whether friendly or otherwise toward his pronounced political views during life, paid to his memory. the tribute of their respect for simplicity of purpose, integrity of character, and life long fidelity to principle and to his

When the whole community around "Hills Point" turned out to his funeral, it was as if each man was ready to take up the wail of a bereaved Elisha, saying "My father: my father!"

Never in human breast, so far as my knowledge of men extends, dwelt a more gentle, tender, loving heart, than that of Capt. Wm. Frazier. Brusque as his exterior might have seemed, who ever heard him pray at his family altar with mother and children around him or after one and another had been gathered home before him, or heard him speak in class, or love feast, at Spedden's, or in the city congregations, but was moved and melted by the pathos and power of his voice?

To the children and kindred who survive him, the memory of his fortitude under keen afflictions, and submission and love to God under all circumstances, must be a benediction as long as life shall last. The mystery of his end they cannot penetrate, and to the writer of these commemorative lines, it only elicits the bewildered question, "Lord, what is man?" Of one thing however he is certain, concerning the subject of this incidental sketch, "after life's fitful fever, he sleeps well."

To resume. I am now nearing the close of a term that must interrupt, or at least materially modify these off hand adventures, from the stand point of a Methodist itinerant preacher. It happened that Princess Anne, was unexpectedly to myself, the last circuit of which I had nominal charge. At the close of my first year, March 1861, I had to submit to such a change in all my plans and purposes, as was never dreamed of in my philosophy.

But up to the close of the Conference year, not knowing what was before me, I tried to do the work nearest to hand, and a part of that work, from which I finally saw no way of escape, was the writing of a book. I have already told the necessity that seemed to be laid upon me, to perform as best I could this labor of love for the memory of Rev. Joshua Thomas. Had I failed to employ the dismal days of December 1860, in reducing to readable shape the material which had been accumulating on my hands all the previous summer and Fall, it never could have been accomplished by me.

The weather was broken, and the roads became almost impassable. Taking advantage therefore, of enforced confine- Bible. - Church News.

ment to my study, and keeping up my Sabbath appointments, I succeeded in arranging the "Biography of the Parson sequences of mental incapacity. I can of the Islands, and the men of his times, which for the past quarter of a century has been read by unnumbered thousands, and singular as it may appear, is actually being read today with a livelier interest than ever. It has run out of print several times, and edition after edition has gone to press, to meet a demand as fresh and earnest as at the beginning.

As I proceeded and became absorbed with my story, I often wrote all night, only pausing between paragraphs, to replenish my woodstove in the old parsonage of Princess Anne. As the grey misty mornings dawned upon .me, unaware of the passage of time, I remember, throwing myself on my lounge for a little sleep before breakfast, and then eagerly at it again.

When I had what was supposed to be enough material, written and arranged in suitable sections, or chapters, my good friend and brother, now Judge, L. T. H. Irving, and his law partner, Hon. Isaac D. Jones, looked over the formidable MSS., and kindly corrected some of those errors inseparable from haste. The anecdotes they both could verify, as indeed I had them all verified before, by the parties implicated so that while I held back a good deal more than I was willing to print, I printed nothing but what was strictly true.

Leaving the circuit in good hands, I then hastened to Philadelphia, where the resources of a printing house were placed at my service, and with a desk for my own use, at the rate of 30 to 50 pages per day we soon had the book and its illustrations stereotyped, and ready for the press. Before leaving for Conference, I had the pleasure to present a number of finely bound copies to the widow, and intimate friends of the immortal "Parson," besides selling about 500 copies on the circuit.

As its circulation began to extend and strangers took it up, there was an outcry of incredulity in regard to many of its marvelous passages. How objections were met, I may illustrate by one single instance. I happened to be in Baltimore, and was taken by Hon. Wm. Daniel to the home of that venerable and excellent gentleman the late Thomas Kelso. At the tea table, a large circle of visitors being present as was always the case, I was introduced by Bro. Daniel. "Wallace, did you say?" inquired Mr. Kelso. "I wonder if the young man is any kin to the Wallace of Deal's Island, who wrote the life of Joshua Thomas.'

"This is the young man himself." replied Bro. Daniel. So for the first time I felt a little of the elation of

A gentleman at the table, however, saying he had just read the new book, very emphatically expressed his disbelief in a certain story. "Well." said Capt. Jacob Parks, who also sat at the table, "I can certify every word of that "story" is true, for I am the very man referred to. I had been a cripple for some time, and after old father Thomas' prayer for me, I was as completely cured, as if nothing had ever been the matter."

Thus, by living witnesses was every word attested as true, and modern "faith cures," are not a whit more remarkable. than people find in the pages of the "Parson of the Islands."

"But do you know, pa," said the farmer's daughter, when he spoke to her about the addresses of his neighbor's son, "ma wants me to marry a man of culture." "So do I. my dear, so do I; and there is no better culture in the country than agriculture."

Everybody noticed that a prominent layman was doing and giving more for the cause of Christ than ever before, but everybody did not know the secret of it: he is now a regular and prayerful student of the

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No advertisements of an improper character published at any price.

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

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

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

Entered at the post-office, at Wilmington, Del., as

Peninsula Methodist Sent Free,

To any one who subscribes in the months of November and December, and sends us \$1.00, we will send the Peninsula Methodist free from the time the subscription is received by us, till January 1887, and for a full year from that date.

International Lessons for 1887.

We call the special attention of all Sunday School workers to the admirable helps in Bible study furnished by the Publishing Houses of our church, under the supervision of our Sunday School Secretary, Rev. Dr. John H. Vincent, whose fame is as wide as Christendom. We have just received from Messrs. Phillips & Hunt, Berean series, Nos. 1, 2, and 3, being, the Senior Question Book, the Berean Question Book, and the Berean Beginners' Book, each 15 ets. These are adapted to three grades of advancement in Bible study, and will be found of great value in unfolding the Scriptures. Nos. 1 and 2 have a descriptive Index of persons and places, containing much interesting information. We have also the Lesson Commentary, an almost indispensable requisite to the superintendent and teacher. It is prepared, under the same supervision, by Rev. J. L. Hurlbut, D. D., and is illustrated with maps, and wood cuts; price \$1.25. We remind our friends that we are ready to furnish these and all other publications of the Book Concern of the M. E. Church, at lowest prices, at the Methodist Book Store, Wilmington, Del., and respectfully solicit a liberal share of Peninsula patronage.

The Salisbury Fire.

From the Philadelphia Methodist, we take the following letter, written by Presiding Elder Wilson, to Rev. Dr. Paxson, and presented by him, at brother Wilson's request to the Philadelphia Preachers' Meeting, Monday of last

"DEAR BROTHER:-I write under the shadow of a great calamity. On Sab-South night, October 17th, a fire broke out in Salisbury, and 30 acres in the centre of the town, the most populous and business portion, was left a smoking desolution. Many in comfort, some in Competency on the 16th, now homeless, their all destroyed, are living on charity.

"Nearly all the members and adherents of the Methodist Episcopal Church are sufferers, and many are about ruined. Our church and parsonage were both consumed. By great effort our people had just completed a subscription of \$6,000 with which to build a new church; and expecting to pull down the old one in a few weeks, let their insurance of \$3,500 lapse in August, though for 25 years they had kept it up. Now they are without church, parsonage or insurance, many of them homeless, a number ruined, and nearly all heavy losers, and without ability to rebuild, unless greatly aided from abroad. May stances, you will help these impoverished people to restore their church home?

"During the troublous times of twenty years ago, nearly all persons of wealth separated from us, so that with two or three exceptions, our people are not easy in their circumstances, being mostly dependent upon daily toil for daily bread at all times. The situation now can be better imagined than described. They have ever been faithful to the church in all her interests, and for two years on the roll of honor in their benevolent con

"This town is the most important on the whole lower Peninsula, and one in which the weakening of our Church will be a disaster to this whole district, and to our Methodism beyond this territory. The people here have stood by the church in storm as well as in calm; now in their misfortune will not Methodists of means, and churches of ability stand by them with sympathy and material aid? Give us, at least, a Sabbath collection, for "Inasmuch as ye do it unto these ye do it unto him.' Value of property destroyed, \$1,000,000."

This calamity that has befallen our brethren will awaken, we doubt not, profound sympathy throughout our own borders; a sympathy that will, we hope, take practical form at once, in general and generous contributions of substantial aid. We cheerfully responded to the cry for help from our brethren in Charleston, South Carolina, and surely none of us will hesitate to do what we can to relieve the distress of our brethren so near our own doors. Will it not be well for each pastor on the Peninsula to read Bro. Wilson's letter to his congregation, and give the people an opportunity to contribute either to the restoration of the church property, or the relief of our impoverished brethren, or to both. We shall be glad to report in the Peninsula Methodist all such contributions. Our Philadelphia brethren, we trust, will remember their obligations to the Peninsula, and respond promptly and liberally to Bro. Wilson's appeal.

We are glad to learn, by a note from Rev. L. C. Andrews, who was granted a location at the last session of the Wilmington Conference, that he is at work. looking after the interests of our cause at Secretary Creek, where a neat little chapel is now building. We trust his labors will be crowned with the Divine blessing in the conversion of precious souls. His efforts to circulate the PE-NINSULA METHODIST, he will find to be an important factor in achieving success.

THE EARLY SCHOOLS OF METHO-DISM, by A. W. Cummings, D. D., LLD. Phillips & Hunt, 805 Broadway, N. Y. Crown octavo. \$2.

This is a work of great value, presenting in a compact and attractive form, a comprehensive history of what, "the people called Methodists" have done in these United States to provide institutions of learning for the youth of the country, during the first century of their organization as a Church. We have here brief but interesting historic sketches of thirty six such schools, besides an introductory chapter on the celebrated Kingswood school in England, founded and so long successfully managed by our revered founder, John Wesley. If any proof were needed to vindicate Methodists from the flippant charge of a lack of appreciation of learning, it is amply supplied in these records of efforts and sacrifices in the establishment and maintenance of our educational enterprises. We append the following favorable notices of this new work:

"In the volume before us the author has done the Church the important service of gathering from all sources the history of these early movements, and putting them into excellent form for the use of all who care to possess them. It covers an important part of our history as a Church, and reflects great credit dustry worthy of a better cause, they I not hope that under these sad circum- on the ability and foresight of many of ply the arts of scribbling and button- ing.

the early ministers. The matter it contains is of great value, and will be increasingly valuable as time goes by.— Pittsburg Christian Advocate."

"A book of this character and scope has long been desired-we might almost say needed—and Dr. Cummings is to be congratulated upon the general excel-lence of the work. The Methodist pub-lic will find it an interesting book, not a mere dry chronicle."-Northern Christian Advocate.

"He Answered Nothing."

We are sorry that our sprightly exchange, the Juniata Methodist, one of the letest born of the Methodist family, has allowed its neat columns to be used, for so mal-odorous and disingeneous a personal assault upon Rev. Dr. McCauley, the honored President of Dickinson College, as is made in its issues of Sept. 22, and Oct. 20th. We fear, a trap has been sprung upon our unsuspecting brother, and he will find to his own regret, that it does not pay, either in peace of conscience, or in the edification of his readers, to lend a religious weekly-to the circulation of stale charges against a reputable brother minister, which are but allegations, unsupported by any proof, beyond the mere assertion of the complainant.

It is certainly suggestive of some bias, not intensely favorable to Dr. McCauley, for whom the editor expresses "high per sonal regard," and "full appreciation of his character and abilities as a minister of the gospel," that in two and a half columns of editorial, under date of Aug. 25, not only is the way prepared for what is to follow, by disparaging implications as to the management of the College, and by expressions very perceptibly sympathizing with the President's anonymous assailants, but it is actually stated, as the editor's conviction "that the easiest and most creditable way to reach a safe adjustment of the present difficulties, and to terminate what will otherwise be a long and bitter conflict, is for him to resign." Just so exactly; only get Dr. McCauley out of the ways and the "conflict" will be over. Thus it would seem plain to the dullest vision, how exclusively personal is this unseemly

Our respected brother of the Philadelphia Methodist got his fingers slightly scorched lately, by "taking it for granted," that one of these self-appointed guardians of Old Dickinson, "knew, whereof he affirmed;" and we benevolently warn all others to beware how they "take it for granted," that he knows anything else, whereof he affirms.

As a matter of fact, this whole matter was brought before the Board of Trustees of the College during the last Commencement, and patiently and carefully considered by such able and faithful men, as Bishop Andrews, Gov. Pattison of Pa., Dr. Wm. J. Paxson of Phila., Gen. Patton of Pa., Gen. Fisk of New Jersey, Rev. Dr. D. H. Carroll of Baltimore, and others, resulting in the following action:

"Whereas, a certain paper has been presented, signed by alumni and ministers of the church, alledging rumors of mismanagement, and internal dissensions in the College; therefore

Resolved, that having listened patiently to the statement of the President, members of the Faculty, and the Board of Trustees, we regret that there has been any want of harmony in the Faculty, but deem further action inexpedient at this time".

This judgment of these wise men, let it be noted, was expressly in reference to dissensions in the Faculty, and applied, at least as much to every other member, as to the President, not one word impugning Dr. McCauley; and the "alledged rumors of mismanagement" only alluded to, to be tacitly ignored. But this was not pleasing to those, who had been masquerading, as anonymous accusers of their brother; so, with an inholing, as newspapers or camp-meetings furnish opportunities, for the magnanimous purpose, of showing the people how vile a character, and how incapable an Executive, is the man, against whom the Trustees, after a trial of fourteen years find no fault.

In what advantageous contrast is the course pursued by Dr. McCauley. With a clean and honorable record of forty years faithful service in the church; in grateful appreciation of which his brethren have elected him to the last four General Conferences, and in that of 1872 gave him an equal vote with the erudite scholar, Rev. Dr. Erastus Wentworth, for the position of editor of the Ladies' Repository, and in 1874 sent him as a representative of the church to the British Wesleyan Conference; with a record of fourteen of these years, at the head of the oldest College in American Methodism, graduating in his first eleven years twenty nine more students than were graduated in the same number of years in the golden days of Dickinson, under the Presidency of the unrivalled John Price Durbin, and two hundred and twenty six in all; with such a record, endorsed by the Trustees of the College, and beloved by all who know him and are capable of appreciating true worth, Dr. McCauley can well afford to maintain a dignified silence, and pursue the even tenor of his way, however voluble may be his assailants. Of our great Exemplar, the immaculate Christ, it is recorded by St. Mark, that when "the chief priests accused him of many things, he answered nothing."

Meantime, lct every true friend of Old Dickinson rally to her support, by stil! further adding to her facilities for effective work, and by crowding her halls with students. The Trustees are amply competent to execute their trust.

From the valuable volume on "The Early Schools of Methodism," by Rev. Dr. Cummings, of Wellsville, N. Y., just published, and noticed in another column, we take the following in reference to Dickinson College, under the present regime.

"In 1872, James A. McCauley, D. D LL. D., was elected President, at a time when the needs of the College were very great, and the means at her command very small. * * * Dr. McCauley's first years were given to a careful administration of the resources at command, special care being given to the elevation of the standard of scholarship, which had doubtless suffered by frequent change of administration." (Five Presidents, in twenty years). "Such was his success, that confidence in the future of the College gradually increased, and in 1882 it was felt that the time had come to make a material advance. To this end the old buildings were thoroughly repaired. Friends were raised up to the College in unexpected quarters." Hon. Thomas Beaver of Pa., contributed \$30,-000; Rev. Dr. H. Carroll of Balt. \$10,-000; \$40,000 were contributed by sundry friends, at the Commencement in 1883; in 1884, Hon. Jacob Tome pledged himself for a scientific building, which has since been erected at a cost \$30,000; another friend has contributed funds for a first class gymnasium, and Mrs. Helen Bosler has erected a Library Hall at a cost of \$75,000, as a Memorial to her late husband, a warm friend of the College. "President McCauley's administration, longer than any since Dr. Nisbetts, (1785-1804) has seen great good come to the College. Great strides have been made toward putting her in a position of secured usefulness and independence. The College is established beyond a peradventure."

Last Sabbath the editor of the Penin-SULA METHODIST supplied the pulpit of the M. E. Church, North East, Md., and a praise and experience meeting was held in the evening. Next Sunday Rev. C. F. Sheppard, pastor of Zion Circuit will supply (D. V.) morning and evenThe Result In Cecil.

After a most earnest and vigorous campaign, in which true Temperance nien were arrayed against each other on the question whether Prohibition or High License (so called) was the more effective policy for the suppression of intemperance; and, of course, the keen witted and unprincipled advocates of the liquor traffic doing all they could to prove that local prohibition was a failure and to convince their unsuspecting temperance allies that High License would certainly license all but respectable liquor selling out of the county, the respective forces met at the polls Tuesday last, and the bloodless battle ended. with victory on the side of Prohibition.

Six years ago, under stimulus of a Presidential election, the disastrous experience of License, and the large promise of Prohibition, there was a very full turn out of the voters of the county. This year there was the slightest possible interest in the political aspect of the case, the result being a fore-gone conclusion. The friends of Prohibition had to encounter the general apathy which led many to abstain from voting, the odium of a defective law that had been only partially enforced, and the competition of Temperance men who were advocates of High License. Yet under such difficulties, and with a divided Temperance vote a much more stringent Prohibitory Law has been approved by a majority of two hundred and thirteen.

Thus, thanks be to God, for two years more, at least, no liquor-seller in Cecil County, Maryland, can justify his infamous trade with the claim that he "frameth mischief by statute" (Revised Version). We Prohibition voters feel very happy that our hands are clean of any partnership in trying to make such a 'statute.''

Bishop Mallalieu on the Peninsula.

It will be remembered by many who attended our last Conference in Elkton, Md., that when Presiding Elder Wilson, reporting for Salisbury District, detailed the prosperous condition of our church affairs among the good people of Holland's Island under the zealous labors of our young brother H. S. Dulaney, (though our good friend, the Elder, most unaccountably omitted to state the significant fact, that this pastor had succeeded in securing a subscriber for the PEHINSULA METHODIST in every family on the Island,) the Presiding Elder exclaimed, "that place, it seems to me, must be the nearest like heaven of any place on the earth." When invited to deliver a lecture, he declined, saying, he'd far rather visit and preach the gospel among us at our camp meetings and revival meetings. During the summer the Bishop has gratified himself and delighted our people by participating in our meetings. This month he is to visit and preach in Accomac County, Virginia, and will lend his effective aid to Bro. A. D. Davis in his great work in that portion of our territory. He will preach at the following places:-Pittsville, Nov. 16, at 3 p. m., and 7o'clock at night; Hallwood, Nov. 17, at 10 a. m. and 2.30 p. m.; Ebenezer, Nov. 17, at 7 o'clock at night; Parksley, Nov. 18, at 10 a. m.; Crowson, Nov. 18, at 2.30 p. m.; Onancock, Nov. 18, at 7 o'clock. We trust we shall hear of glorious revival power attending these servants of the Lord.

A heathen woman, the wife of a judge of the court in Osaka, Japan, became interested in Christianity, and so talked about it, that fifty judges and officers of the same court her husband was connected with, were influenced to call a Missionary to hold a private meeting in one of their houses. The result is, that several of them have taken Christ publiely as their Saviour, and entered into church fellowship.

Conference Rews.

A sister writes us from Westover, Md., Rev. W. G. Koons, pastor; I would like to tell your readers of the good work being done on this circuit. Bro. Koons started a revival meeting at Kingston, Oct. 3d, which continued three weeks, and resulted in twenty-six conversions. Persons who know how weak this charge has been, and how unfavorable have been the surroundings, will understand how great a work this is. Bro. Koons is surely called of God to preach his word. His earnestness and zeal, both in the pulpit and in the congregation, have been with power. He has infused his own spirit into his members; and sinners are being brought to God. Oct. 24th, he began a similar effort at Rehoboth; and up to this date, there have been twenty conversions. Glory to God, amen, and hallelujahs are heard all over the church. Praise the Lord!

The lecture room of the Avenue M. E. church, Milford, Del., was crowded to its fullest capacity on Sunday evening, the 24th ult. Rev. W. S. Robinson delivered a sermon on the Salisbury disaster, taking for his text, 1st Kings, 19th chapter and 12th verse: "After the earthquake a fire, after the fire a still small voice."

A collection was taken in the Dover M. E. church Sunday-school for the benefit of the Salisbury sufferers. The amount was something over \$16; but as no special effort was made, and few were prepared to contribute at the time, a committee, consisting of J. H. Hobson, J. E. Carrol, C. B. Prettyman and Mrs. T. K. Jones, was appointed to raise the amount to a larger sum. - Delaware Farm and Home.

The Rev. W. E. England of the M. E. Church, has recently bought a house and lot in the town of Seaford for \$2,000, into which he will shortly remove his wife, who is now at Pocomoke City, where she has long been confined to her bed, suffering from paralysis. -Breakwater Light.

WHAT M. E. CHURCH?—The corner-stone of the M. E. church at Read's Wharf, was laid on Wednesday, the 27th ult., with Masonic ceremonies by Northampton lodge 334, assisted by sister lodges from Accomac. Geo. Abdell, of Belle Haven, was appointed marshall of the occasion. Various coins of different denominations, the names of the members of Northampton lodge, one \$100 note, one \$50 note, and one \$5 note, all of Confederate Currency, were placed within the stone; also one copy each, of the Eastern Shore Herald, and Peninsula Enterprise, which contained a notice of ceremonies. The Masons were afterward invited to participate in a handsome collation, which was served in the most approved style .- Eastern Shore Weekly Herald.

The Local Circle of the C. L. S. C., held its first regular meeting in the lecture room of the Avenue Church, Milford, Del., on Monday evening, the 25th ult. Rev. W. S. Robinson was elected President, Miss Syrena J. Hall, Secretary; Mrs. R. H. Gilman, Treasurer. Executive Committee: Mrs. Robinson, Miss Mary P. Richards, Mrs. W. F. Causey, and Miss A. Jennie Davis. The next meeting will be held on the evening of November 15th. The members of the Circle showed much enthusiasm, and have strong hopes that the Circle will prove a benefit, not only to themselves, but to the community at large.—Peninsula News.

At the Wilmington Preachers' Meeting, the following were elected to serve as officers for the ensuing term: President, B. F. Price; Vice President, D. H. Corkran; Secretary, S. T. Gardner; Treasurer, Julius Dodd; Curators, Jacob Todd, R. C. Jones, and A. Stengle.

Protracted meetings were commenced at Boulden's Chapel two weeks ago and are still in progress. The Revs. Thomas Fryer and W. T. Miller conduct the services. A number of heads of families have already been converted and others are now at the altar. Twelve conversions have resulted thus far.—Cecil County News.

HILLSBOROUGH.—The 28th Anniversary of the consecration of St. Paul's Chapel, Hillsborough, was celebrated by appropriate services on Thursday, Oct. 28th, being St. Simon and Jude's Day. There were present of the clergy helping in the services, the Rev. James A. Mitchell, of Centreville; D. S. Hall, of Denton; W. Y. Beaven, of All Saints; Charles E. Buck, of Christ Church, Easton, and the rector. The Rev. Mr. Buck preached the sermon, a most fit, practical and stirring discourse. After divine service there was a gathering and re-union of parishioners and friends at the rectory, where all that ten years of married life had passed partook of a lunch. The evening was partook of a lunch generously provided in over the happy pair. The evening was common. This continuously provided in over the happy pair. common. This feature of the day is always most agreeable and encouraging.—Centreville

KENT ISLAND. -The revival in the M. E. Church goes on with unabated interest. Up to October 29th nineteen had professed.

At the quarterly conference held Saturday, (23d) J. B. Bright, H. A. Palmer, Sr., J. D. Carville, Chas. B. Downes and the Pastor were appointed a committee to take in charge the re-building of the M. E. Church in Stevensville.

The building committee of Kingsley M. E. church have arranged to complete their new church building. They expect to have it ready for dedication in a few weeks. The Ladies Aid Society have purchased a twelvelight chandelier which will be put up in a few days .- Centreville Observer.

The protracted meeting still continues at Ebenezer, and is interesting. In consequence of this meeting there was no service at the M. E. church in town on Sunday night.-Centreville Observer,

The extra meeting services at Newark is still very encouraging. Ten persons have professed faith, and many more are seeking. The dedication of the new church at Poplar on this circuit will take place Nov. 7th. Preaching in the morning by Rev. W. L. S. Murray. Speaking to Sunday School in afternoon, by Bros. Todd, Gregg, and Murray, and at night preaching by Rev. R. W. Todd. All are invited.

Our meeting at McKendree has closed with 8 conversions, one of them, however, being a renewal. This is not a large showing for three weeks of effort, but there were unusual difficulties in the way, and just when we thought the tide was turning from the ebb to the flood, something would happen to rob us of hope. But we will not despair, for a few earnest workers are better than scores of the unsteady. We begin at Washington with great expectation.

G. F. H.

The extra services at St. John's M. E. church, Springfield, have been discontinued for two weeks.

The religious meeting at Capeville Church was a great success, there were 38 conversions, and the interest was unabated to the close. It is regarded as one of the most interesting and profitable meetings ever held in that community. The most intelligent people were brought under the saving power of divine truth. The meeting was attended almost every night by persons coming from 5 to 8 miles. The influence was remarkable, -Eastern Shore Herald.

The new Methodist parsonage at Gumboro, cannot be excelled for neatness and comfort in arrangements. The pastor and family have been in occupation of it, since the last

Rev. C. W. Prettyman dedicated a new Methodist church in Powellville, Md., last Sabbath.

Rev. D. F. Waddell is conducting a very successful revival meeting at Line church. The altar is filled with anxious penitents nightly. There have been sixty-seven souls converted on this charge since Conference, with two other extra meetings to be held. The work is advancing all along the line.

great success on Tangier Island. Up to last auction meetings. As to the latter, it was Sabbath the conversions numbered 34, mostly in the ordinary means of grace, during the auxiliaries, the young ladies manufactured Sabbath appointments. Last week he held special services in the school house in the upper part of the Island, and 14 were converted. Last Sabbath Bro. A. D. Davis was over to help him, and it was a high day in

Rev. C. K. Morris sends us the names of the following, who have responded to his request for aid: Jeremiah C. Price, \$20.00; C. J. Scott, \$5.00; Rev. E. P. Roberts, \$1.00; Dr. T. E. Enos, \$1.00; Wm. O. Shalleross, Jr., \$1 00; M. Wilber Thomas, \$1.00.

TENTH ANNIVERSARY .- Quite a large and pleasant company assembled at the Millsboro, Del., M. E parsonage on Monday evening last, to celebrate the tenth anniversary of our pastor, Rev. R. Roe, and wife. The bride of the evening was tastefully dressed in stone colored surah, and white flowers, and looked as bright as a streak of morning sunshine. The groom looked proud and happy, and as the happy couple stood up in the parlor to receive the congratulations of triends, one would scarcely think (but for triends, one two handsome little boys,) Riley said she had organized a band of chil- ple of Easton," and asked prayers for the

pleasantly passed in social converse, and music both instrumental and vocal, and at nine o'clock, the company were invited out to a handsomely decorated table, to partake of refreshments. Among the presents received were a silver butter dish, parlor lamp, hall lamp, silver pickle castor, and many other useful and fancy articles. At eleven o'clock the guests departed to their homes, with many sincere wishes that the journey of life for their dear pastor and his amiable wife might be marked by many such pleasant mile-stones.

A FRIEND.

Letter from Chesapeake City, Md.

DEAR BRO. THOMAS:-- I believe Chesapeake City is something of a stranger in your columns. She, however, feels none the less at home, and the writer is as free in chatting with you in the silence of your sanctum, over Chesapeake's doings, as he has so often been, in social "table-talk" across your hospitable board, with a dozen voices (and not gruff ones either) holding high carnival in his cars.

Sunday, Oct. 17th, was "Good Tidings' Day," and the "Good Tidings' Service for Sunday-schools," was rendered, with a precision and excellence, that won universal praise. The week previous had seen some hard work by Bro. O'Brien and his assistants; and the church doors opened Sunday morning upon a most elaborate display of the choicest fruits, vegetables and grain, arranged very strikingly, upon long wooden terraces, rising from the pulpit floor. With this beautiful background of red and gold, to materially illustrate his remarks, the pastor delivered a most impressive sermon, on the "Pleasant Places," in which "our lines have fallen to us." The day was indeed one of praise and thanksgiving; and at its close, the great congregation which had witnessed the service and these harvest gatherings, were ready to cry out with the Psalmist, "Thou crownest the year with thy goodness; and thy paths drop fatness."

Like the rest of our county, we are agitated here over the temperance question, to be decided at the November election. We have a W. C. T. U., in active operation; and the anti-soul-eaters" are determined to relax no effort, till they have dug a grave, "both wide and deep," for the demon, Rum,

Friday night last, Bro. Chas. A. Hill's stentorian tones woke the echoes of our streets, in denunciation of the "so-called High License Law." Bro. Hill is an able stump speaker, and his work here left some breaches in the bulwarks of the enemy May the hosts of the Lord emcamp round about, us till victory be assured!

But, for a "chance visitor," we have made a long call; so will now bid you good-day, before we become that worst of all pests-a "bore."

Oct. 26th, 1886.

Woman's Foreign Missionary Society-Baltimore Branch.

(CONCLUDED.)

The concluding part of the programme for Thursday afternoon, was opening the question drawer, at which Miss Hart presided. One inquiry was concerning the questions used in the Dover parlor meetings. Mrs. Wilson explained that the questions were prepared beforehand by a committee, numbered from 1 up, drawn from the basket by the ladies, and then, in order of numbers, answered by the members. Other questions related to the social features Rev. W. K. Galloway is meeting with of the monthly missionary meeting, and explained that in some of the junior various attractive articles, which were enclosed in envelopes or bundles, and auctioned off in their social meetings, their young gentlemen friends becoming the purchasers. It had not only been financially profitable, but had afforded "lots of amusement."

The question, "How can the indifference of some pastors be remedied?" was answered by Mrs. Stevens, She said "we must labor with him, and if that won't do, try and have him sent where there is a live auxiliary." On a question in reference to public collections, it was stated by a lady, that by a ruling of the last General Conference, where a meeting is called in the interest of the Woman's Foreign Missionary Society, we have the right to take a public collection.

Mrs. Morgan then read the minutes of the preceeding sessions, and also of the afternoon session, and they were approved. The Branch then adjourned.

THURSDAY EVENING.

Opening services were conducted by Mrs. Riley, with prayer by Rev. A. S. Thompson. Voluntary by the choir, "Toiling On." Mrs.

dreh in Washington called "The Save-All Band." It meant save all the pennies to help Jesus save all the world. Each child was required to have a passage of Scripture, weekly, and the leader to explain to the band its meaning. One of their little 8-year-old girls had said last spring, "I'm not going to eat any ice cream this summer, so I can give more to convert the heathen." Mrs. Riley thought the most interesting feature of the work, was amongst our young people. The reflex effect of this work could not be otherwise than most salutary.

Miss May Thompson, daughter of the pastor, then led her "Stevens Band," some 25 in number, to the platform, where, after a beautiful voluntary by the organist of Eason church, on the great pipe organ, which seemed to be in sympathy with the little ones standing in its presence, they recited, most impressively, an appropriate Psalm, following it with the sweet singing of

"Lead, O lead thy little children."

Little Maud Collins then introduced series of beautiful exercises, it was simply impossible to report. Never had a band of children been more perfectly trained. The address of little Vena Wright, a three years' old todling, was "just too cunning for anything,"

A young lady of 16, Miss Jesse Stevens, president of the "Busy Bees" of Madison Avenue Church, Baltimore, beingantroduced, said: The purpose of her band was to help reach the "million dollar line," and save a million souls. In 4 years her busy bees had raised over \$1500. She gave an interesting account of the order of exercises in her band; and said they didn't take in any young gentlemen over 11 years old. If they grew older afterwards, they couldn't help that, and they found them very useful in the anniversaries. They have an executive committee to decide on entertainments, &c. She gave a graphic description of one of their entertainments. A bower-a piano cover spread down-a throne arrayed in flowers-a queen crowned with a chaplet of roses, and singing,

"All hail, the Queen of Bees!" Pausing here, she said, "Let's see: I most forget what we did next. Oh, yes; we took a collection!" Of course, the little lady brought down the house. She said further, that every Saturday two children are required to recite or read something relevant to the work. They had a dog, "Tip," who was a member of their society, and who answered at roll call, to his name, and paid his 5 cents weekly. She read the composition of Chin Pin, a Chinese girl and her namesake, on "Dolls," which was very amusing.

At this point a collection was taken for the sexton; and Misses Crawford and Alford sang "Jesus, Lover of My Soul," as a duett.

Miss Morey then beautifully read a thoughtful and excellent paper on the "Relation of the Young Women to the Home and Foreign Work." She held, that woman was a prime factor in the development of the forces about her, and especially in the moral and religious world. This applied more especially to the young women of to-day. They enter the field in the full fruition of its vintage. The daughters of the church are fit agents to prosecute the work introduced by others, by reason of their less exacting engagements, and by reason of their recent school experiences. From hence must continually be filled, she said, the depleted ranks of the female department of the grand missionary army. Mrs. Riley remarked at the conclusion of Miss Morey's essay, that a marked and encouraging feature of the work was, that it was bringing our young people to the front, Mr. R. S. Fountain sang very effectively,

"Come and Hear the Grand Old Story:" after which Mrs. Riley remarked that it was a great shame, that a life like that of Chaplain McCabe should be worn out trying to get the Methodist Episcopal Church to do part of its duty, by giving a million dollars to the missionary work.

Mrs. Clemens requested the audience (except the children) to put their fingers in their ears while she sang a Spanish hymn for the children "We sing here with the saints in Light." The poetry was no doubt very attractive to the Spanish saints in Light, who could understand it.

Mrs. Stevens read a portion of an interesting letter of greeting from Bro. William P. Dodson, Missionary in Africa, after which she led in a most earnest prayer for his prosperity, and success in his work.

A resolution was then adopted commending Mrs. Leavitt, now on a tour around the world in the interest of the Woman's Foreign Missionary Society, to the missionaries in our foreign fields.

The resolution of thanks, passed in the afternoon were again read, and re-endorsed by a rising and unanimous vote, in the presence of the large audience now present; after which Mrs. Riley said "We shall go away with hearts full of kind feelings for the peocontinued success of the society.

Walter II. Thompson introduced Col. J. C. Mullikin, who gave fitting expression to the appreciation of the gentlemen of the church, of the session now about to close. He said the influence of the cultured and consecrated women who had sojourned in their homes, would never be forgotten.

By request, Misses Crawford and Alford again sang "Help just a Little." Mrs. Riley suggested that to-morrow (Friday) night, being the time of the Easton prayer-meeting, the hour he observed by all, as a concert of prayer, and that the visiting sisters, wherever they might be scattered, should join in petitions for God's blessing on the Easton church and people, and on the missionary society and work. The devotional spirit of these Christian ladies left a most favorable impress on the reporter, who found it "good to be there," and must also linger in that community, as the odor of a holy incense. After singing "God be with you till we Meet Again " R. W. Todd pronounced the benediction, and this most impressive session of the Baltimore Branch of the W. F. M. Society was ended.

Eighty-five years ago the honorable directors of the East India Company placed on record: "The sending of Christian missionaries into our Eastern possession, is the maddest, most expensive, most unwarrantable project, that was ever proposed by a lunatic enthusiast." A few months since, Sir Rivers Thompson, Lieutenant governor of Bengal, said: "In my judgment, Christian missionaries have done more real and lasting good to the people of India, than all other agencies combined."

The New Hall for the School of Theology, Boston University, was opened for students on the 3d inst. It is located on Beacon Hill near the State House, and one block from the Common, where Jesse Lee preached his first Boston sermon. The building has cost upwards of \$125,000.

Bishop Hurst will give the dedication address, Nov. 10th, on "The Theology of the Twentieth Century."

Half a century ago, in Turkey, it was considered a shame for a woman to read. Today, two schools for girls in Constantinople have been established by the Sultan himself. -Macon Christian Advocate.

The Kaukab-i-Hind says: "We are glad to learn that, on the Bareilly circuit, Rev. J II. Gill, missionary, there have been 99 baptisms since the first of November last. Many inquirers are reported."

Marriages.

TWIFORD-RUE.-At the residence of Julius R. Twiford, Hunting Creek Neck, Va., Oct. 26th, 1886, by Rev. A. D. Davis, George R. Twiford and Maggie C. Rue.

BORDLEY-KEMP.—In the M. E. church, Chestertown, Md., Oct. 28th, 1886, by the Rev. J. D. Kemp, father of the bride, assisted by Rev. J. France, Presiding Elder of the District, Thomas S. Bordley to Grace R. Kemp, of Chestertown, Md.

DIES-GIBBONS.-In the M. E. Church, Tangier Island, October 31st, 1886, by Rev. A. D. Davis, Andrew F. Dies and Georgian.

FOR SALE, Two large Chande-the other with 12 iamps; also deuble Brackets for oright, and two dozen Wall Brackets, all in complete order. Will be sold very cheap for want of uso. Apply to the undersigned. J. OWEN SYPHERD, Pastor M. E. Church, St. Michaels, Talbot Co, Md, 36-49

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\$50 REWARD.

Stolen from Summit Bridge, Pel, Sept. 29th, a gray Hor e, about 8 years old, of good size and style, with light mane and heavy tail has a scar on the inside of the left hind-leg, and one on the left side of the rump: also a c-rriage, with patent wheel-, new shafts, and three bows, the second mended with an iron strip; a gray planket was in the carriage; also a set of single harness, one of the traces mended with hoop iron, the lines tenne fastened to the bit with spring catches. This property was seen at Dover Fair, Thursday the 30th. with the theif, who is a white man, about 27 years old, about 5 feet 8 inches high, wears a light mustache and has a downcast look and an uncommonly thin face. The team was 30 miles down the Peninsula when last heard from. The above reward will be paid for

the recovery of this property, by R. W. MULFORD. Summit Bridge, Del.



JAMES G. BLAINE'S GREAT HISTORY

"Bogs."

held in London, we noticed a well dressed lady, who was a regular attendant at all the services. She always managed to get a seat in about the same ing, long after he shall have passed beposition of the hall near the platform. She was a most attentive listener. She never engaged in the singing, but sat through all the services with a perfectly contented and satisfied expression on her face. Day after day, through three or four weeks, we watched her. She had become a sort of fascination. One day, we asked a lady who was on the platform in the choir seats, if she knew

"O yes," the reply, "very well."

"No," replied our informant, with an abrupt tone of voice, as if she did not care to say anything more about her; "she is a bog."

"A bog?" we repeated, not quite un derstanding what was meant.

"Yes," was the short reply, "a bog." Still mystified, we repeated the question: "A bog?"

"Yes, a BOG, spelled with capital letters; that is what she is. Don't you know what a bog is?"

"Yes, I think I do," we replied; "in our country, at least, it is a bit of marshy ground, or a stagnant pond, which catches the surface drainage of the surrounding country, but which has no outlet. It is usually covered with a green slime, and is the home of wild water-weeds, and all sorts of reptiles."

"Well, that is what she is; she is a bog. She is found at all the religious meetings in London. She is a marsh: she has an unlimited capacity for hearing sermons, and receiving all kinds of religious instruction; but she has no outlet. She is never known to do anything for Christ; she never speaks to a soul; she never gives to any cause, though she has money. She never does anything but absorb, absorb, absorb. She is a bog. We have a lot of them in London, and that is what we call them."

We did not pursue the question any further, but we have kept up a good deal of thinking ever since. We have never called anybody a bog to their faces; we have never spoken of any particular persons to others, as being bogs, but we have looked over a good many congregations, and as our eyes have rested upon certain professed Christians, we have been unable to keep the word, or at least the thought, "BOG," from rising to our lips. We pass the word along; it is a good one. - Words and Weapons.

An Object Lesson.

Too often the fact that a man is growing rich is first announced to his neighbors by a wider spread and a finer show in his style of living. His wife and daughters begin to resemble the lilies. They neither toil nor spin, but Solomon in all his glory was not arrayed like one of them. Next come a coach and span. Then, of course, a new house. The old one was ample. There is no increase of family. But without a grander mansion, how is the world to know that the man has made a fortune? So architects and painters and decorators in due time install the household in a palace fit for a duke, and they take their rank among the "upper ten."

But there was a merchant, not a thousand miles from Chicago, or a thousand years ago, who disclosed, in a different fashion, the fact of his growing wealth. He fell to reflecting, "What shall I do with this new capital? It is not mine. To what use would the real owner have it put?" He thought of some kind of hospital. He thought of a public library. Plan after plan was turned over in mind. But at last, as a good Providence would have it, he chanced to see the need of a college in Florida. Fortune

seekers rejoice in an "opening." Here was an opening to a Christian philan-During a series of meetings recently thropist. Promptly he entered it with a gift of \$50,000. Others joined him with as much more. So is founded an institution that will stand as a fount of blessyond the stars. That is his way of betraying the secret of his success in business. Which strikes you, reader, as the nobler and more Christ-like?-The Ad-

We commented a few weeks since on the restoration of the Jesuits to the favor of the Roman See; and we note, that this fact has received wide comment througout Europe and America. The Jesuits for 500 years have been the secret intriguers of the Roman "Is she a Christian?" was our next Church, under the guise of pretended sanctity. As soon as their true character has been known to the nations, the successive governments of the great powers have expelled the Society from their territories, as 5 enemies of liberty. In Asia, also the machinations of the Jesuits have been discovered by the Chinese-a fact that explains, in part, the recent outbursts in their country against missionaries. The Pope is so rapidly loosing his hold on the rising intelligence and civilization of the age, that he brings back to Rome and re-establishes the Jesuits. hoping that they may undo what the Bible, free speech and public education have done in the 19th century .- Baltimore Methodist.

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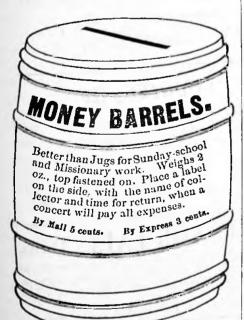
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