



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

FOR CHRIST AND HIS CHURCH.

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THE LAST JOURNEY.

BY ROSE TERRY COOKE.

One other journey, oh my love! One more for us to share; Again across the blooming land Together we shall fare.

The happy days come back to me When first we went away:
We two, we only, side by side,
That blessed wedding day.

Ah me! how rapid were the wheels; How swift the radiant hours; How dear the shy and tender looks; How sweet the bridal flowers.

Year after year we went again, But never more alone; With little links of childish life That bound us to our own.

The clinging hands, the baby words, The losses and the gain,
The auxious, faithful mother-heart That solaced every pain.

No more alone, yet dearer far Than tenderest solitude;
The gathering of that flock beloved,
The mother with her brood.

And now! How silent are thy lips; How stil, without their smilel; No word of mine, no thought of thine That silence shall beguile.

How close those serious eyes are shut; The white lids lift no more; No living look of love or peace, No glance at sea or shore.

Art thou not here? so near so far,
Thy face I cannot see;
Here, and yet hidden from my sight— Oh God! how can it be?

Our long last journey. She and I Together, yet apart; Homeward and graveward; she at rest; I with my breaking heart! -Independent. WINSTED, CONN.

Religious Life In Our Families.

BY MRS. MARGARET BOTTOME.

I think the question might be considered impertinent if asked of some whether there was any real religious life in their families. If they answered they would probably say, "I belong to church; I set a good example in my family in that way; I have family prayers; I ask a blessing at my table; and I make my children go to church." Now I say that all this you may do, and more, and yet have no real religious life in your family. What! be a member of church, have family prayers, insist on my children going to church-all this, and yet have no religious life? Yes; there may be such an absence of real life in all this that your children will not go to church after your authority over them has ceased, and no grace will be asked at their tables because associated with such a lack of grace in you; family prayers may have no sweet odor of love in them, as they think of them; and the Bible be associated with the absence of the spirit of it in our daily conduct. You see, we are speaking of religious life in the family, and not form. I remember very little that my own dear father said to us children on the subject of religion, but of all the associations with the first day of the week nothing has been so sweet to me as my father's whistle on Sunday morning. He used to whistle Welcome, sweet day of rest," to the tune of old Lisbon. I used to hear it early in the morning, and I knew then he was dressing for church; and his smile, as we children gathered around him for money for church and Sunday school, I can see now, though I have not seen it save in memory for many a long year. We had to make considerable noise, too, when he was reading the Bible for him to notice it, because he was so intent on what he was in his life(it takes a sun I asked he bade them all good-night without life). I well remember when I asked he bade them all good-night without lakes a sun life we have the bade the bade the bade them all good-night without lakes a sun life we have the bade the

him if I might go to the theatre. He did doing what he felt to be his duty. Afnot answer me at once; he seemed to be ter retiring he could not sleep, and his thinking. At last he said: "Daughter, wife finally said to him: "What is the I went once, but I was older than you matter?" and then he told her of the opare, and I never cared to go again. You portunity he had lost that would never wait a year, and then I think I will let come again, and more than all the loss you go once." I waited, and then asked | of an influence over his own how that him again. He looked at me, and said' would have been more than gold to him "Well, my child, I have been thinking Then the wife saw how easy she could about you. I told you I went to the have made it for her husband; how theatre once, and was satisfied; but I don't think you are quite like me; once would not satisfy you, and so I don't think it will be well for you to go at religion had been an enjoyment to them all." He did not say I should not go; he thought it would not be well, and so at the midnight hour they knelt and I never went. But we went to hear the "Messiah" together, and what with the grand music of that greatest of orators, and with him at my side, I quite forgot my disappointment. Why do I tell all this? Because deep principles are involved in these little reminiscences which | that; but if we have life our one object he who runs may read. At the early age of forty-five my father died, and his prayer at the family altar (a rare prayer in these days) "Give me neither poverty nor riches, feed me with food convenient but if you do, smoke at home." No for me," has been answered in each of doubt the lace curtains did not last as his seven children he left behind him, long as they might have done; but she In these days of skepticism, when the kept her boys. boys return from college they must find something very real at home. When am handling. I know there are diffithey insist on the old-fashioned notions cuities in many a family which others being set aside, we must let them (both little dream of, and one of the hardest bays and girls) know that there are some | things is divided counsel, where husband things which cannot be classed under the head of notions or opinions. They are convictions. We need the spirit of the beautiful woman who made an impression on me in my girlhood days, never to be effaced; who, when her husband came home and said to her, "My dear, Henry Clay will dine with us today," replied : "Not to day, you know I never give dinners on Sunday." Greatly irretated, he replied: "I thought you would give up your old-fashioned notions for ouce, and for such an honor as the presence of Henry Clay at your table." Tell him," she replied, "I have wanted for years to see him, but it is a matter of principle with me to have no invited guests on Sunday; but if he will do her boys she lived to hear preach Christ, me the honor to dine with me on Monday, I shall be most happy." The the church. She had religious life in husband much mortified, took the mes- her family. We may as well face facts. sage to Mr. Clay, and the great statesman said: "I want to see such a woman of tily canvassed at the Sunday dinnerprinciple," and the acquaintance then table, if the Sunday newspaper is enjoybegan on Monday ripened into a friend- ed where the children feel that the Bi. ship which only ended with his death, ble is only endured, do not be surprised We need fathers and mothers who will if your family shows a real indifference be true to their convictions, whatsoever to religious things. It is within our they may be. Dr. Wayland said of power as fathers and mothers to make himself: "I am built railroad fashion. I can go forward, and if necessary, back-

ward, but I cannot go sideways." We have too many "sideways" Christians. A circumstance that occurred in Christian household not long ago deeply impressed me. A young man said to his father: "Will you let me bring some college friends of mine to spend Sunday evening here, and let them enjoy sacred music?' "Certainly" said the father, "if you cannot get them to go to church." The evening passed delightfully, and toward its close the father felt he ought to read a short portion of Scripture and offer prayer for these young men. He looked at his wife, but the thought was not evidently in her mind, and though so moved to the religious act his courage failed him, and

naturally and gracefully she could have handed the Bible to him ;and the thought came to them of their early days when before wealth had come, and together reconsecrated themselves and their family to the almighty Father. We have fallen on strange times, we have to meet difficulties of which our fathers and mothers never dreamed. It is very easy to command our children to do this or should be to bring them to that life, and not drive them from home. How well I remember my mother saying: "Boys, I would rather not have you smoke:

I feel the delicacy of the subject I and wife are not one, and yet the one who has the deep spiritual life(and especially if she be the mother) will, I believe win in the end. I read sometime ago of a deeply devoted Christian mother, whose husband had become skeptical, and the mother endured untold agony as the father made sport before the children of what was to her most sacred and dear. Not one word passed her lips, however, as she would not lower him in their estimation. When they were in bed she took her New Testament, and read the life of the Saviour to them, making no comment on what they had heard from their father, and the truth was the effectual antidote. Three of and all her children followed her into

If the preaching of the Gospel is witour children respect religion, and say, as I know of a boy saying who had lost every line but one to the faith of his childhood, "My mother has a real God." I have striven mostly by way of illustration(and that drawn in a great measare from my own life, for which, surely, I may crave forgiveness)to make this matter plain and patent to all. This subject is so awfully serious. We are now making our mark on our families for weal or woe. Shall our children rise up and call us blessed? Shall we leave them an inheritance that can never be taken away from them? Then we must have life. We must be something like our Father who is in heaven. We must draw our children to God by being lifted up in character, by compelling them to wish to be like us. This is the religious life we need .- New York, Christian

Fading Men And Unfading Word.

REV. ALEXANDER MACLAREN, D. D.

Did you ever stand in some old cathedral, or ruined church, where for centuries the Word of God had been preached? And did there never come over you, with a strange rush of feeling, the thought: "Where are all the men and women that bowed their knees here, be neath the vanished roof of this place?"

I remember once standing in the old church of Torcello, the mother Church of Venice built by the fugitives from the eastern coast more than a thousand years ago. And there were the bare, severe stone benches, on which the vanished presbyters had sat, and the simple, rude old church in which for a millennium men and women had worshipped. And there seemed to come out, from the caves of the past, a sighing wind that, as it whistled through the open windows, with their wooden shutters, asked this question of my text: "The fathers, where are they? And the prophets, do they live forever?" Gone! gone! all gone!

There is nothing so transient as the words that are spoken by Christian cachers. Of all the seed that is sown, our Master taught us that three-fourths. at least, were likely to perish. And even where the Word takes root in men's hearts, how swiftly the speaker of it passes and is forgotten! No workers so soon have their work covered with oblivion as preachers. As long as the living voice sounds, there is some chance of our being remembered, and but for a very, very little period thereafter; like some great singers whose reputation must needs die as soon as the generation that heard the sweetness of their tones has passed away.

And in another way, too, the prophets fade and perish, inasmuch as new circumstances rise about which they know nothing, new phases of thought which antiquate their teachings, new difficulties in which their words have no counsel, new conflicts in which they can strike no blow. So that when I can go into a second-hand book seller's shop I find lying in the rubbish box at the door the books of men that in my younger days were the guides and teachers of the Church. "The prophets, do they live forever?" Their word is but for a

And yet, in all these fleeting ar mingled human atterances, does there not lie an immortal and imperishable germ, even the Word of the living God? Much ingenuity is expended nowadays in trying to discriminate between the permanent and the transient in Christian teaching. I am old fashioned enough to believe that that line is to be drawn between this Book and men's conclusions from it; and that whatever lies on the pages of the New Testament, the completed revelation of God to man -whether it be in the record of the incarnate and eternal, personal, Word, or whether it be in what I consider the authoritative teaching of his apostlesis the permanent element in Christianity. "The grass withereth, the flower fudeth," the human systems and institutions in the land who, after giving one tenth based on the revelation of God in Christ, of their increase might fare sumptuously as recorded and expounded in Scripture every day, gratify every whim, and live shall break up and disappear. "But the Word of the Lord endureth forever" and this enduring Word is that story of Christ's incarnation, death for our sins, me?"

resurrection, and ascension, which by the gospel is preached unto you.

Therefore, we have to look beyond dearest of human teachers, and to those to whom we owe most. We are at the best but lights kindled, and therefore having but a season to burn, during which any can rejoice in our light. But he is unkindled, uncreated, and unconsumable light, who forever and forever will be the guide and teacher of his Church. Christ is the truth, which is with us and shall be in us forever. The clouds that are painted roseate and lovely by the sunshine melt and disappear into the blue, but the sun abides. "The prophets, do they live forever?" "They truly were not suffered to continue by reason of death," but this Man continueth over our Friend, our Prophet Priest, and King.—Ex.

Old Aeg.

Dean Bradley, successor of Stanley in the deanary of Westminster, tells an anecdote of him as he neared his sixtieth year. He was traveling in Germany on a Rhine steamer, and getting acquainted with a boy, who asked him his age, which being answered, he said:

"Why, all your life is over."

"No," said the dean, "the best is yet to come.'

"You must be on the wrong side of sixty," said one acquaintance to an other. "No," he replied, "I am on the right side."

Old age is cheerless enough to one lacking faith in God and Christ, but bright with divinest hopes when one has for his portion the Christ, whom to know, with the Father, is eternal life. Let every man mourn as old age creeps upon him if he be without faith in the Holy

Let every man rejoice as age comes apon him, if he trusts in him who said, "Because I live, ye shall live also." Life here is only the state of infancy.

A plain London lighterman, only a navigator on the Thames, was in the Abbey, standing before the monument of John Wesley, and, as he talked with the dean, knowing he had been to Palestine' said :

"It must have been beautiful to have walked where the Saviour walked."

"Yes," and, with a saintly look, he said, "beautiful to walk in the steps of the Saviour."

Stanley's words as he spoke of death are so beautiful, we quote them:

"There the soul finds itself on the mountain ridge overlooking the unknown future; our company before is gone; the kinsfolk and friends of many years are passed over the dark river, and we are left alone with God. We know not in the shadow of the night who it is that touches us-we feel only that the everlasting arms are closing us in; the twilight of the morning breaks, we are bid to depart in peace; for, by a strength not our own, we have prevailed, and the path is made clear before us.

Great and many are the compensations of adarncing age. - Selected.

One who believes that every dollar belongs to God, and is to be used for Him, will not imagine that he has discharged all obligations by giving a tenth to the Lord. There are multitudes with the most lavish expenditure. Would that fulfill the law of Christ, "If any man will come after me, let him deny himself, and take up his cross daily, and follow

Temperance.

Wine is a mocker: strong drink is raging and whosoever is decsived thereby is not wise.—At the last it biteth like a screent, 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.

Zion's Herald says that quite a sensational incident occurred at one of the meetings of the Woman's Christian Temperance Union, at which Miss Willard and Pundita Ramahai were present and spoke. Mr. Joseph Cook, who was on the platform, requested the two ladies to clasp hands together-a "daughter of the Missessippi," and a "daugnter of the Ganges," as he termed them-over the Bible, while he offered a short prayer and a benediction. A very tender impression was produced by the unique scene.

CHAIRMAN ALBERT GRIFFIN of the national Anti-saloon Republican committee says that the sentiment of the party in the West is tending strongly in favor of aggressive legislation against saloons, and he adds: The next national Republican Platform will send a thrill of joy through the heart of every honest lover of his race who hates the upon the altar of humanity will be sworn to a warfare with the saloon as persistent and relentless as that which Hannibal's oath bound him to wage against Rome.

bers are high license members. No preabe a high license preacher, until he can somebody happier." reconcile Jesus Christ, his risen Lord, and concile Jesus Christ and this fearful long to.' traffic. Sometimes a man is not afraid gets where he is afraid he will hurt his it." party. I owe my allegiance to Jesus Christ. I will be true to him if the inquisition shall run again, and I am tied at the stake to burn. I would rather than to walk this earth lashed about by party interest and made to vote with an interest that debauches and damns this country, and breakes the heart of every true wife and mother."

Are We Safe?

expected every moment to be caught, le." and the sparrow did not see the glass, and expected every minute to catch the and the sparrow.

the sparrow-he does not see it; and glad!"-Caristians are like the butterfly-they "That was well done, dear. If everydo not see it, and so they are frightened, body looked out for the neglected ones, and flutter backward and forward in how many more little happy girls there terror; but all the while Satau cannot would be in the world. What mext?" touch the soul that has the Lord Jesus | "Oh-when I came home to dinner I

Bouth's Department.

"Too Little For Anything,"

"I'm too little, to be in the missionary siety. I'm too little, to be in the S'iety of Christian Endeavor. I'm too little, for everything, I guess."

Aunt Lucy was sitting on the piazza as Jessie slipped out of the parlor window, and she heard the sorrowful words and called the little girl to her.

"What is the matter, pet?" she asked "Sister Isabel and the big girls are having their missionary meeting in there," said Jessie, pointing into the parlor. "They said I might listen to them, but that I couldn't be one of them, cause I'm so little. I'm too little for anything, Aunt Lucy."

"Too little? I guess not," said Aunt Lucy, with a very loving kiss on the woebegone face. "I think some of the little ones who came to our Savior must have been as small as you, or smaller. And he did not send any of them away. He took them in His arms and talked with them. The Bible does not tell us what He said to them, but I am sure He never told any of them, that they were too little to do kind things for each other, for love of Him."

"I wish some one had written down saloon, for the Republican party then the things, so we little ones could know, Aunt Lucy."

"The things which are written down are meant for all His disciples, little or big, dear, and there are plenty of things for every one of us to do. I have read Rev. Sam Jones said in his address at lately of some children who formed Chautauqua: "Nine high license preach- themselves into a band which they callers in America out of every ten are high ed the 'Little Helpers.' The only thing license because nine-tenths of their mem- the members had to do was to see to it, that they let no day pass without doing cher can voluntarily, without constraint, some little kindness-something to make

"That's jus't what I'd like, Aunt whiskey. I say before any man can put Lucy," said Jessie, with a wonderful a price on this liquid damnation and say, brightening of her face. "Only, there 'You may sell it for that,' he's got to re- ain't any s'iety like that, for me to be

"You might be the first one in such a of his members, but sometimes a fellow society, and get the little girls to join

> "Well, I will" said Jessie. "But what if I shouldn't find anybody to be kind to, every day, Aunt Lucy?'

"You will be sure to, dearie, if you laugh in the flames like Cranmer and keep on the lookout. Try it, and come Ridley, and go'home to God a true man, to me to-morrow evening and tell me what you have done."

The sun was just sinking behind the hill as Jessie spied Aunt Lucy on the piazza, and ran to make her report.

"Well, have you seen anyone to be kind to?" asked Aunt Lucy, smiling at her glowing face.

"Oh, plenty, Aunt Lucy. Why, they When I was in England, a lady told began the very first thing in the mornme a sweet story illustrative of what it ing. I was out getting a bouquet to is to have Christ between us and every put by mamma's breakfast plate when thing else. She said she was awakened nurse and little Harry looked out of the ward and forward inside the window be leavin' the baby to go and find it ?' pane in great fright, and outside a I wanted peticularly to go down to the sparrow peeking and trying to get in. pansy bed, but I stopped and hunted The butterfly did not see the glass, and under the bushes till I found the buck-

"A very good beginning, Jessie."

"The breakfast bell rang before I butterfly; yet all the while that butter could get the pansies. But I knew fly was as safe, as if there had been three mamma wouldn't mind if she knew why miles, instead of the glass, between it I didn't get them. When I was going to school I was running after May to So it is with Christians who are abiding walk with her 'cause she's my best in Christ. His presence is between friend. But then I saw Susie Spencer. them and every danger. I do not believe She's a poor little girl, and the other that Satan understands about this girls don't walk with her much. So I migh y and invisible power that protects whispered to May about my s'iety and us, or else he would not waste his efforts she said she'd join, and then we asked by trying to get us. He must be like Susie to walk with us, and she was as

like it warmed, so I carried it in on the gave it to him for his little girl; but Tom laughed at me for doing it, 'cause he said it was no kindness to give a thing that you don't want yourself. But Peter was glad to get it."

"Yes, and you gave the kind thought with it, and that is always worth giv-

"When we went into the garden to pick some berries, I let Harry have the new pail and I took the old one. And then -1 wanted dreadfully to go and play croquet with May, but mamma wanted me to carry some of the berries to old Mrs. Carter. I didn't want to, and I'm afraid-yes I am, Aunt Lucy -that I pouted a little. But I made myself feel plesant very soon again, and when I got there I didn't hurry back, bors, into drunkards and spendthrifts. but stayed and read to her."

"Very well, Jessie, I hope you will keep on. Your whole life will be sweet and lovely, if you begin by trying to bring little deeds of kindness as offerings to your Savior."

"But, Aunt Lucy, are you sure that it means such little bits of things?"

"Quite sure, my darling. It is of just such little every-day things that Jesus says: 'Inasmuch as ye did it unto one of the least of these, ye did it unto Me.' -The Examiner.

Children to the present day are much criticised, in the pulpit and in the press. because of their forwardness and lack of reverence. It is even a common remark of older parents, that "there are no children now a days;" no children who have the spirit and place of children. But children are usually what they are trained to be. If the children of a former day were better mannered than those of to day, the reason must be looked for in the fact that they had better parents than those who are complaining about the children of to day. There were some advantages or disadvantages for some-in the long ago.-S. S. Times.

What She Did.

Many stories are told of the courage of the women of that early generation who first broke ground in the forests of Pennsylvania or Virginia. They were in constant peril from wild beasts and from hostile Indians, but with heroic patience endured hardships, labor, and disease. An example of another kind of courage is preserved by the descend-Pennsylvania.

She was a small, low-voiced woman, extremely timid by nature; but upon | Nashville American, that the woman by a very strange noise of pecking, or window, and nurse said to Harry: one subject she was resolute: she had a did right. The McKendree Official something of the kind, and when she 'What shall I do now at all that ye've horror of drunkenness. She lived in the Board backs up the preacher. The got up she saw a butterfly flying back- dropped your belt buckle, and I can't days when the use of whiskey was universal. Whiskey was as common a drink as water among those hardy, hardabstinence society was unheard of. But when her sons were born, she resolved, as far as she could, to put a stop to whiskey-drinking in her home.

Her husband being absent from home, her brothers called for the help of the ner. After an hour or two, whiskey was called for. One of her brothers came to the house for it; she refused to provide it to make her friends drunk. Her other brothers, and at last an elder in tell her she would be accused of meanthem in a faltering voice: "My neigh-

working in the garden, and he was just | Three of you are my brothers, three of taking his dinner out of a basket. And you are elders in the church, all of you he had a little tin of coffee and it was are my friends. I have prepared for cold, and I asked him if he wouldn't you the best dinner in my power. If you refuse to raise the barn without liqstove. And I saw a pretty card and uor, so be it. But before I will provide whiskey to give you, these timbers shall rot where they lie." The men angrily left the work and went home; the little woman returned to the house, and for hours cried as though her heart would break. But the next day every man came back, went heartily to work, enjoyed her good dinner, and said not a word about whiskey.

Afterwards whiskey at barn raisings was discontinued in the county. Her sons grew up strong, vigorous men, who did good work in helping to civilize and Christianize the world; their descendents are all of a high type of intellectual and moral men and women. If she had yielded this little point, they might have degenerated, like many of their neigh-

There are still vices and malignant customs to be conquered, and for the work we need women of high souls and gentle spirits, like Christiana Dickson. - Youth's Companion.

The importance of individual effort in promoting the cause of Christ is not generally so deeply felt by professing Christians as it should be. We are too much disposed to lose our individuality in an association of some kind, thus lessening our sense of obligation and responsibility. Every man should feel, that he is individually responsible to the full extent of his ability to work for Christ and the salvation of souls. The strength of a chain is the strength of its individual links; the strength of a church is the strength of its individual members. You can no more revive the church as a whole, than you can strengthen a chain as a whole. The only way to secure a working church is to excite to activity the individuals composing it; the only way to make a church strong is to begin with each memder; and as the individual members acquire strength, the whole body will become strong. The members of a church may be organized, but that does not give increased strength. There is no strength in the organization that does not reside in the individual members. Individual piety, individual effort, individual consecration and perseverance, are the great essentials to the prosperity and success of the church. With these it will succeed; without these it will fail. - Christian Re corder.

Candler-Abbott-Kelley.

That's the way the case runs. Canants of Christiana Dickson, the wife of dler preaches against theatres. The one of the first settlers of Erie county, actress, Abbott, interrupts divine service by frantic clamor in their favor. The Rev. David Kelley, D. D., writes to the Church press puts Kelley in a barrel lined with sharp spikes, as the Punic people did Regulus, and rolls him. working pioneers. A temperance or Bishop McTycirc runs the remains through a sausage-mill of Angle-Saxon,

And, per contra, McKendree sinners spend a thousand dollars a week on theatres, and half of the membership may split off and set up a new church, with Kelly as pastor and Abbott as preneighbors, according to the custom of center. Virginia Methodism is shocked the time, to put up a barn needed on at the revelation and rumors. "Tell it her farm. They all assembled and went | not in Gath, proclaim it not in Askalon, to work, while she prepared a great din- lest the uncircumcised rejoice."-Richmond Christian Advocate.

Mr. Spurgeon, the world renowned gospel preacher has with-drawn from the Baptist Union of England for reathe church, came to reason with her-to | sons, which are briefly stated as follows: "That some persons are allowed to reness. Without a word, the little woman main in the Union who make light of M1 Warner offers some quaint suggestions went out to the barn, and baring her the atonement, deny the personality of head, stepped upon a log, and spoke to the Holy Chost, call the fall a fable Christ between itself and him. - Pacific went for the pansics, and old Peter was bors," said she, 'this is a strange thing. al, refuse credence to the dogma of the speak of justification by faith as immor-

plenary inspration of the holy Scripture and hold that there is another probation after death, with possibilities of a future restitution of the lost." What possible basis for union upon evangelical doctrine can there be, if the vital truths enumerated above are not included among the sentials? Rejecting the Atonement, the Holy Ghost, justification by faith, the inspiration of the Scriptures, and the inevitable perdition of the final impenitent, what is left? We think the great preacher has done a great work, in thus practically and effectively proclaim. ing his protest against such utterly ruin. ous infidel latitudinarianism. Such come-outism has highest sanction. Says Paul, the great apostle, "Be ye not unequally yoked with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement bath the temple of God with idols? Wherefore, "come ye out from among them and be ye separate, saith the Lord." These are not the times for believers to fellowship unbelievers.

Quarterly Conference Appointments.

EASTON DISTRICT-THIRD QUARTER. Townsend, Middletown Odessa, JNO. FRANCE, P. E.

Our Book Table.

The Pansy has begun its new year already, the year we shall shortly be calling 1888. Pansy's story to last all through the year is "Up Garret," sequel to "A Sevenfold Trouble" with the same people in it. Her Golden Text Story is "We Twelve Girls," an actual history how twelve girls did try to live by certain golden texts.

Margaret Sidney also makes another story out of the Children that figured in the "Little Red Shop" last year. Her story this year is "The Old Brijnmer Place."
Rev. C. M. Livingston writes a serial,

'Treasures :Their Hiding and Finding.' The Pansy is going on as heretofore, a monthly magazine made up of weekly parts: the first part containing Pansy's Golden Text and other stories : the second part Pansy's own and other stories; the third part stories of what is going on in America, the fourth part stories of life abroad; the fifth of missionary work.

This weekly arrangement adapts it to Sunday-school use, the weekly parts being given out separately. It is better than any Sunday-school paper; indeed it is the Sunday-school paper.

A sample copy can be got by sending five cents to the publishers, D. Lothrop Company,

In the December issue HARPER'S MAGA-ZINE will excel the prestige of its previous Christmas numbers, as a holiday feast of entertaining reading and sumptuous illustrations. Every article and story is complete in itself, and there is a profusion of illustra-ted short stories. The Christmus idea pre-dominates throughout.

The leading article is "Old Garden Flowers," by F. W. BURBIDGE, of the Dublin Botanical Gardens, and tells the beauties of his friends, the description being enhanced by ALFRED PARSON'S illustrations.

EDWIN A. ABBEY has a series of ten large illustrations for the poem by W. M. PRAED, portraying the 'The Vicar' of two genera-

"Pauline Pavlovna" is a dramatic poem by T. B ALDRICH, the scene of which is laid in a Russian masquerade ball. Reinhart illustrates it by two full-page drawings.

feature is a colored plate of Ame ican gems, illustrating an article on "Precious Stones in the United States," by GEORGE F. KUNZ, and presenting a fac-simile in color and size of the most illustrious gems found in this country. There is also a number of black-and-white drawings.

Will Carleton contributes a poem called 'The Convict's Christmas Eve," illustrated by GILBERT GAUL. A poem by Harriet Lewis Bradley on "Anthony of Padua" is accompanied by an engraving by Closson from Murillo's painting of that subject.

The illustrated short stories comprise a Virginia story, by Amelie Rives, a Tennessee story, by Charles Egbert Ciaddock, a Frontier Christmas story, by Captain Charles King, a thrilling story of the Massachusets stone quarries, by Elisabeth Stuart Phelps, and the story of a London waif, by Frances

Courtenay Baylor.
Mr. Howell's "Five O'clock Tea," is a sparkling dialogue of the characters already

fauntiar to the readers of "The Register,"
"The Garroters," and "The Mouse Trap.
The Easy Chair and Editor's Study are dressed in a new suit of larger type, like the body of the magazine Tie Christmas Reminiscences of Mr. Curtis are a pleasing discourse. Mr. Howells continues his disconcerning Christmas attentions to the rich. The Drawer contains a long contribution from Mark Twain to the form of "A Petition to the Queen of England " and a humorous illustrated musical Drama by Edward Ever-

The Sunday School.

LESSON FOR SUNDAY, DECEMBER 4th, 1887. Matt. 13: 1-9.

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

PARABLE OF THE SOWER. GOLDEN TEXT: "The seed is the word of God" (Luke 8: 11).

1. The same day (R. V., "on that day" an indefinite expression, equivalent 10, "at this period." Went Jesus out of the house-Peter's, possibly, in Capernaum; yerhaps His own. Sat by the seaside-on the shore of the Sea of Galilee, one of His favorite re-

2. Great multitudes were gathered - 'out of every city," says Luke; the greatest crowd yet, as the superlative, in Mark's account, implies. Went into a ship (R. V., "entered into a boat").-His pulpit was a low one, and a floating one; and He followed the custom of the rabbis in sitting while He discoursed. The crowd stood, and were therefore on a higher plane than He-"the best way of arranging an audience," says Schaff, "but the world seems to have discovered it quicker than the church." If the place was near Bethsaida, the beach rises rapidly, and forms "a natural church" (Macgregor); and Thomson states that at the north end of the Sea are numerous inlets and creeks, "where the multitude, seated on both sides and before the boat, could listen without distraction and fatigue."

3. Spake many things .- Only a few of the "many" have been preserved. In parables -a marked change in His method of instruction, caused, in part, by the animosity of the Pharisees; a method which at once served to conceal, to reveal, and to perpetuate the truths concerning His kingdom-these truths which were surest to encounter opposition and prejudice. Behold a sower (R. V., "the sower") went forth to sow. - There may have been one in sight, who had gone forth from his home some miles distant, to sow seed in a field within view of the Speaker and the crowd, but the imagery was so familiar that it is not nece sary to suppose it; and the sight of such an one, might have distracted attention. The "sower," of course, means the preacher, including both our Lord, the apostles, and their successors to the end of time. They "go torth" not waiting for men to come to them. The "seed" which they sow is "the word." or Gospel truth, which they scatter broadcast in the soil of human hearts. The "seed" is the same for all who sow, and contains the principal of life and propagation. It is "quick and powerful." "The life of the seed depends on, 1, receiving it; 2, rooting it; 3, cultivating it.

"What is a parable? The original Greek signifies, literally, "placing side by side"hence a comparison. A parable is a fictitious narrative, true to nature, yet undeceptive, veiling a spiritual truth under a symbol for the purpose of conveying it to minds reluctant or indifferent. It differs from the proverb in being a narrative, from the fable in being true to nature, from the myth in being undeceptive, from the allegory in that it veils the spiritual truth" (Abbott).

4. Some seeds fell by the wayside. - Flinging his seed broadcast some fell beyond the limits of the ploughed land into the adjoining road, or in the foot-trail that intersected the unfenced field. The wayside hearers are the unreceptive, those whose hearts, like the road or foot-path, are hardened, beaten down; into which the seed could not enter; "idle spectators, or carious, critical or caviling hearers;" "hearers who never let the word get below the surface of their thoughts;" "duty recognized in word, not felt." Fowls (R. V., "birds") came -In our Lord's interpretation of this parable the "fowls" stand for "Satan" (Mark); "the wicked one" (Matthew); "the devil" (Luke). Devoured them .- The soil being too hard to receive it, the word of truth is "snatched away" by "birds," that is, passing thoughts or worldly desires suggested to the mind by Satan who always goes to church. Says Farrar: "It is done in a moment-by a smile at the end of the sermon; by a silly criticism at the church door; by foolish gossip on the way home. These are 'the fowls of the air' whom the evil one uses in his task."

"Have you ever seen grain scattered on the road? The sparrow from the house-top and the chickens from the barn rush in, and within a moment after it has been scattered, not the shadow of a grain is left. This is the picture -not of thought crushed by degrees, but of thought dissipated, and uo man can tell how or when it went. Swiftly do these winged thoughts come when we pray or read or listen; in our inattentive, sauntering, wayside hours; and, before we can be on our guard, the very trace of holy pur-

poses has disappeared. In our purest moods, when we kneel to pray or gather around the altar, down into the very Holy of Holies sweep these foul birds of the air, villain faucies, demon thoughts. The germ of life, the small seed of impression, is gone-where, you know not, but it is gone. Inattentiveness of spirit, produced by want of spiritual interest, is the first cause of disappointment" (F. W. Robertson).

5. Some fell upon slong places (R. V., "other fell upon the rocky places")-a thin soil over rocks, allowing no depth for root, and no chance for maturity; referring evidently to susceptible, emotional hearers, but superficial and shallow, and therefore transient. They sprung up-a rapid, but suspicious germination; the quick response of mere sensibilities. Says Schaff: "The effect is im mediate and apparently good, but beneath the surface, easily stirred, is a heart barder than the trodden path."

6. When the sun was up (R. V., "risen") they were scorched-because of no vigorous root-life and moisture to resist the sun's rays. The reference, evidently, is to those whose hearts are of stone, not of flesh, who are not "rooted and grounded" in love of the word and of Christ, and who therefore cannot endure the heat of persecution. Withered away-did not reach maturity; brought forth no fruit. Says Robertson: "A young man of this stamp came to Christ-running. kneeling, full of warm expressions, engaging gestures, and professed admiration, wor shiping and saying 'Good Master.' Lovable and interesting as such always are, Jesus loved bim. But it was all on the surfacewithered away when the depth of its meaning was explored. The test of self-sacrifice was applied to his apparent love. He was ready for anything. 'Well, go, sell that thou hast!' It had sprung up quickly, but it withered because it had no root."

"A sneer from some leading spirit in a literary society, or a laugh raised by a gay circle of pleasure-seekers in a fashionable drawing-room, or the rude jests of scoffing artisans in a workshop, may do as much as the fagot and the stake to make a fair but false disciple deny his Lord" (Arnot).

7. Some fell among thoras - which are very plentiful in Palestine, "no less than twenty two words in the Hebrew Bible denoting thorny and prickly plants." Thorny-ground hearers are unfruitful because of a divided heart in which evil gains the mastery at last The thorns are interpreted to be "the cares of this world, " "the deceitfolness of riches," and "the lusts of other things." Thorn spring up (R. V., "grew up") and choked them.—The ranker, native growth was too much for the feeble shoots. The soil in this case was good, but too largely preoccupied. There is not room in the soil of the heart, even though the soil be soft and deep, for both thorns and good seed "The former stifle the latter. "The church at Laodicea was thus 'choked' with thorns" (Rev. 3:-

"Balaam, Judas, and Ananias were thorny ground hearers. Lot and Martha were in danger of belonging to this class. Simon Magus and Demas combined the features of these thorny and stony ground hearers. Of the thorny ground hearer, the man of divided mind and double heart, we have an example in him who came to Jesus and said, "Lord, I will follow Thee, but first let me go and bid them farewell which are at home at my house" (Luke 9: 6), (Bruce).

8. Other fell into good ground-referring to bearts tender, receptive, consenting, and not preoceupied. Fruit an hundred-fold . . . sixty thirty - The increase refers not to the stalks, but the grains, the actual "fruit." The barley yield is greater than the wheat. Thirty fold, according to Dr. Thomson, is a good crop now-a-days in Palestine. But he adds: "Here, on this plain of Sidon, I have seen more than a hundred stalks from a single root, and each with a head bowing gracefully beneath the load of well formed grains. The yield was more than a thousand-fold," "Herein is my Father gloritied that ye bring forth much fruit." They that "hear the word and understand it," we are told (verse 23), are highly fruitful; that is those who are willing and receptive, who meditate deeply on the truth and at once translate it into obedience, such reveal both the right soil and the life-power in the seed.

9. He that hath cars to hear, etc .- a frequent expression, designed to arouse the spiritually torpid, and remind them that a truth had been uttered which was worthy of profound attention.

The Fifth District.

Some wise things, and some otherwise have been written and said on both sides of this subject. This must be expected, and is not specially harmful, so far as regards mistakes in judgment or information; but when there is characteriza-

tion of motive, as in the article of can only be said to be "the straw that "Defence", there should be given out, as the watchword of the debate, "keep cool." points, that at first sight appear to be a close examination. He goes over the list of Presiding Elders and describes their merits in terms that no one perhaps would dispute, though the wisest and oldest of them would hardly claim total exemption from unistakes; and then jumps to the conclusion, that all of them endorsed the fifth District as we now have it, Now we do not need to go farther than the conference at which that District was formed, to find proof, that what emanates from the cabinet is not necessarily the unanimous judgment of the cabinet. Some years ago a bishop, as popular in New England as was Gilbert Haven, took a notion to reconstruct the Districts of the New England Conference and at the very next session, under the auspices of Bishop Foss, I think it was, they were reconstructed back again. Now the only Presiding Elder, positively known to the writer to be in favor of a fifth district last Spring, was Brother Wilson; and that even he approved of this fifth district is doubted, until he himself publicly endorses it. It is well known, that where matters of policy are in debate, compromises are often the result which really satisfy nobody; and this is probably such a case. Possibly also the 5th district, as it now stands was intended as the thin end of a wedge by which all present district lines from the Cape to the Brandywine are to be broken up, and such a fifth district form. ed as will be worthy of the name, if there is to be one at all.

As to the amount of work which can be done by a Presiding Elder, it must also be confessed that "Defence" makes a specious argument. But the truth is, that the pressure upon these officers is largely due to the extremes to which, especially on the Salisoury District, the policy of dividing and subdividing the circuits, has been carried. This policy works well in many respects, as long a almost a whole district can be manned by first class young men. But when these young men reach middle life and have families to care for, though they may be more efficient than ever, yet these fractions of circuits can no longer support them. Even before that time, efficient men who are now in middle life, will begin to feel the pinch. I am not arguing for the personal interests of these men, but for the church from whose service this policy threatens to drive men away, just when they are at their best. When "Defence" adduces facts, to show how much good has come from the use overlooking the immeasurably greater man has a picture gallery of his own. moral destitution of the unevangelized world, and the inadequacy of even our million dollars to meet its demands upon us as also the probability, that other home instrumentalities, our local preachers etc., properly utilized, might accomplish these results among us, without missionary money, or with very little of

Рипло.

"Our Fifth District."

There is one more statement in "Peninsula's" article that we propose to analyze. In referring to "Down Country's" argument, he says, "for sound reasoning" it "cannot be excelled." This statement is our apology for all that we shall say in reply to "Down Country."

Let us look at this "sound reasoning." 1. In his reference to the causes which led to the formation of "Our Fifth District," he says; "These two new places (Hallwood and Parksley) with eighty members in all, made the ground for another district." This is only a small fractional part of the truth, and is calculated to mislead those who are not acquainted with the facts in the case.

At most, these two new appointments, I that might be named. Now turn to the be allowed to ordain."

broke the camel's back." The camel especially the Salisbury District. was overly loaded before, and relief was The article above referred to, makes a necessity, and had been contemplated before these two appointments had an exvery strong, but which will hardly bear istence; and a division would have been made, sooner or later had they not come into existence. It was not simply the present demand that led to this new District, though we regard that as sufficient; but our wise counsellors considered the future good of the cause throughout the territory of the original Salisbury District, and this had an important inby the method of its application, in employing an extra Presiding Elder, it is tion, and every phase of church work throughout both districts. We venture the assertion that the missionary monies applied to the support of the extra Presiding Elder, will be returned to the Lord's treasury, two dollars for one, by reason of the service extra rendered; to say nothing of the many souls saved, and godly forces set in motion.

One of the chief needs of the Methodist Episcopal church to-day, is a thoroughly effective Presiding Eldership, and this cannot be secured unless the districts are of reasonable size.

"Down Country's" reply to the overcan best answer, by showing how they are made. Live, earnest, faithful pastors of circuits by their successful labors create a demand among the people, for lessness cuts down dividends in other, and a division of the work; then, when these quite as wide and far-reaching ways, as divisions fall into the hands of ineffic- smashing palace cars and \$10,000 locomotives. ient pastors, they become "wheel-barrow and killing and maining people, costing appointments." If "Down Country or "sin lieth at the door." But we are not convinced, that such charges exist in point of the plant. our Conference, in any considerable number, or that there has been an increase of them in recent years. Let our two suffering brothers compare our Conference appointments as they have stood "for the last few years" with the ap- keep it holy." pointments for the years preceeding, and going to the bad as fast as they imagine, though they may not get as good appointments financially, as they did in former vears.

'Down Country" describes, men who have sacrificed the welfare of the Church the fallacy of his reasoning lies in his Country" get the picture from? Every and orphans, have been cheated.

> 2. Look, again, at "Down Country's" argument against a division of Salisbury District. He says he is "not ready to admit that it was too large," and the reason for not admitting this is its numper of appointments as compared with eight other Districts that he names, which range from 48 to 72 charges each. Let us formulate; -The North Philadel phia District has 67 charges; the Salis bury District has 43 charges. There fore the Salisbury District is not too large. If any one can't see the weakness of that reasoning, we will go far-

south, the territory to which we belong

The Tennessee Conference has fou districts ranging from 14 to 22 charges each; the West Virginia Conference has nine districts ranging from 13 to 19 charges, each; and the Virginia Conference adjoining us on the south, has four districts, three of which have 12 charges, each, and one 13. Now apply "Down Country's" reasoning, and see where we are; if a Presiding Elder in the Virginia Conference can't take care of but 12 or 13 charges, a Presiding Elder fluence in their action, so that the mis- in the Wilmington Conference can't sionary appropriation is not limited in take care of 43 charges. So here we its benefits to those eighty members, but have a contradiction, reached by the same method of reasoning. The fact is, the number of charges in one district a help to every member, every collec- has nothing to do with the number that ought to be in another, unless they are exactly alike in every respect.

DEFENCE.

The Sabbath and the Railroads.

Mr. George May Powell read a paper before the New Jersey Sabbath Union on this theme, which contained striking testimonies. We quote :

"Mr. Ruth, when Superintendent of the Richmond, Fredericksburg, and Potomac Railroad and boats connected therewith. said: 'I have long been of the opinion that it is to the interest of railroad and steamship companies to suspend operations on the Sabbath. Sunday running demoralizes the men growth of Salisbury District would be and makes them reckless, and so is the cause wheel-barow appointments." What is of many accidents. I believe railway coma "wheel-barrow appointment?" This we panies would be much more prosperous, if Sunday running was entirely suspended.'

"Accidents are expensive to stockholders. Many of them cost from \$100,000 to a million, or more, apiece. Further, this reckhundreds or thousands of dollars a piece. The general and unnecessary wear and tear Peninsula" have such appointments, of roads, rolling stock, tools, etc., incident to conscienceless bandling, is felt at every

> "Colonel Merrill, when Superintendent of the Rutland and Burlington road, testified that: 'Many years' experience convince me that, even in an economic point of view, there is no more profitable rule for us to follow than "Remember the Sabbath day to

"J. P. Farley, Superintendent of the Duhave their minds relieved. We are not buque and Sioux City Railroad, said: 'From experience I know that laborers, mechanics. managers, and others, will do more work, and do it better, in six days than in seven. Managers, indeed! Few are aware to what extent the profits which should come to Again, I don't believe we have had stockholders have the cream skimmed from the unprincipled Presiding Elders that them by sub-leases of rights to run express and fast freights, and sleeping and parlor cars to monopolies. These would have been secured to the road but for contracts often to gratify the vain ambition of making given by demoralized managers, who have a show in their reports to Conference. been operating a la Credit mobilier. Thus, Woe be unto us, if this is the truth: and by division, subtraction, and silence, learned of missionary funds within our borders, if it is not the truth, where did "Down in these lawless, Sabbath-breaking schools, those who built the lines, or their widows

"Attorney-General Bates of President Lincoln's Cabinet said : If the Sunday laws be disregarded, the laws of person and property will soon share their fate, and be equally disregarded.'

"Here, then, is an army of half a million railroad and steamboat employes being trained to strengthen the tide of lawless sentiment, imperiling both the money interests of their own roads, and all other business of the country; also training millions of citizens, who witness the lawlessness, in the same line."

The Bombay Guardian says: "The question of a Bishop for India will perther. If the fact that there are eight haps come next. If we are to have a districts north of us with more than missionary Bishop, Dr Thoburn is the 43 charges, proves that 43 charges are man. All would recognize his fitness. not too much for Salisbury District. But if he were taken from us and anoth-What do the following facts prove? er were to be appointed, we are not sure The Auburn District, Central New York | that another would be found whose fit-Conference has 36 charges; the Elmira ness for the post would commend itself District, Central New York Conference, to all. The present arrangement, by has 33 charges; Ithica District, Central which a Bishop from America comes New York Conference, has 31 charges; once in two years, may sometimes be Adrian District, Detroit Conference, has inconvenient, but on the whole it has 30 charges; Flint District, Detroit Con- worked happily hitherto. If the expanference, has 35 charges; Alpena, district sion of the episcopacy be thought not Detroit Conference, has 30 charges, desirable, some provision might be made These are only a few districts north of us, whereby in mission fields 'eldors might

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Peniusula Methodist for 1888.

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

Resolutions Complimentary.

To avoid all misunderstanding we deem it proper to recall attention to our invariable rule to publish no complimen tary resolutions except at our advertising rates. We are always glad to give intelligence that such resolutions have been adopted, with a digest of the same, but our space is too valuable to spread them out in extenso, unless the parties specially interested, are willing to pay us our moderate rates.

Church Extension,

The general committee to whom is given the supervision of this growing enterprise of the church, which is such an efficient hand maid to the missionary society in its work at home, convened in annual session in Philadelphia, Pa., Thursday the 17th ult. Its composition is the same as that of the General Missionary Committee, except that instead of a representation from the Missionary Board, there are six ministers and seven laymen selected to represent the Board, of Church Extension. Bishops Bowman, Foster, Merrill, Andrews, Hurst, Walden, Mallalieu, and Fowler were in attendance; of course Bishops Warren and Taylor were too distant to put in an appearance, and Bishop Ninde was detained by illness. Bishop Foss was not present. Receipts for the year show an increase in Conference collections of \$20.530.50 making the aggregate sum of \$309.353.45. There were appropriated to the Wilmington Conference \$2800, of which \$1800 are for new work in Virginia and Dorchester County, Md. This grant like all others of the kind, is available only in proportion as the Conference raises its apportionment which is \$4000. The amount credited for the last year is \$2126.20, a little less than half the apportionment. If the churches will double their contribution for church extension this year the \$2800 appropriated can be drawn for use within our territory. During the year 522 churches were aided by loans to the amount of \$111.650, and by donations to the amount of \$157.374.74; making a grand total of over 6000 churches that have received aid from this society since its origin in 1864.

Rev. Drs. J. M. Reid and C. C. McCabe ject. It says, "On taking up the appro-size; not altogether we may hope, be-

year are as follows,

Foreign Missions at home Domestic "

year as follows,

Contingent Fund Incidental Expenses

the object for which it is given, to carry money in that event." the blessed gospel to those at home and abroad who otherwise would not hear it. At St. Paul's M. E. Church, We lay before our readers an address, congratulatory and exhortation, from the General Missionary Committee which we trust they will read with care, and in Paul's. After twenty two years of vigorresponse to its stirring appeal, resolve to Missions for collections only."

school in Monrovia.

by a sub-committee for Bishop Taylor's pondency would have given place to exsalary for the present year; Bishop Foss ultation, could be have cast the horoscope moved to increase it to \$9000 so as to of its prosperous future. Whatever include the last two years; Bishop Fow- may have been the superinducing causes, ler moved to amend by making the whether his recreations in astronomy, or amount \$12,000 to even his salary for his interest in less supernal themes, we the entire quadrennium; this last propo- will not attempt to say, but certain it sition was adopted by a count vote of is that the President of our Conference 22 to 8. This made the entire appro at its last session, in the opinion of not priation for Africa amount to \$16,000, a few among us, showed himself in some On motion of Bishop Foss, seconded by features of his administration, to be a was appointed to correspond with Bishop perhaps, resulted, than the transfer of Taylor as to his relations with the Gen- the young and popular Dr. Murray ascertain his views concerning the open- Presiding Eldership of Wilmington Missionary Appropriations for ing of work in Africa. Bishop Foss, District.

Rev. Dr. Crawford and Ganeral C. R. W. and Rev Dr. Crawford and General C. B. We were glad to find in this church, The entire missionary work of the Fisk compose this committee. The what seemed to us, a very fine congregachurch under the management of the Northern Christian Advocate throws a tion last Sunday morning, though it was

eign Missions, (2) Missions in the United the item for work in the interior of pulpit, but at least in part because, as States not in Annual Conferences, to be Liberia to be administered by Bishop administered as Foreign Missions, and Taylor. It appears that this committee (3) Domestic Missions. The grants made an appropriation last year subject made to these missions for the ensuing to the direction of the Board, who in turn caused it to be forwarded to Bishop \$635.628 Taylor subject to his administration, \$71.272 and that he had returned the same on \$410.921 the ground that he did not wish so \$1.117.821 to administer, as it would embarrass This is an increase on last years appro- his other work. It seemed doubtful priations of \$113.013; of this our for- whether such an appropriation should eign missions receive \$64.670, and our therefore be renewed, and instead, after domestic missions, \$50.771, the foreign a long and varied discussion, a commitmissions at home receiving \$2.428 less tee consisting of Bishop Foss, Dr. Crawford and General Fisk was appointed to There were also appropriated \$85,000 correspond with Bishop Taylor to ascerto miscellaneous account the same as last tain how his work and that of the committee might be brought into the closest possible union and harmony. The sum \$30,000 of \$12,000 was appropriated to cover \$20,000 the salary of Bishop Taylor for the pres-Disseminating Miss. information 310,000 ent quadrennium, notwithstanding the This makes the total appropriations for files of the missionary office showed that the current year \$1,202.821. Deducting he had even prohibited the paying of from this, \$80,000 balance in the treas- any part of his salary to his family and ury and \$22.821 legacies now due, there had declined to draw any part of it himis left the sum of \$1.100,000 to be raised | self. Judge Reynolds thought the tender during the year. It will be noticed that should be kept good. Bishop Foss the sum total for expense account is less suggested that Bishop Taylor had reversthan five per cent of the amount appro- ed his judgement on some points and he priated, so that more than ninety five might on this of receiving a salary from cents out of every dollar contributed to the Missionary Society, and it ought to our Missionary Society goes directly to be kept possible for him to secure the

Wilmington, Del Forty-three years ago, a colony went

out from old Asbury, and built St.

ous growth and developement, this colomove for Christ and his cause more this by itself colonized, and Grace Memorial, year than ever before. Let every pastor with its flourishing society and its and every member throughout our world- beautiful green-stone edifice, stands as a wide communion adopt excelsior as his witness to the strength and fruitfulness motto, and next year te down shall be of St. Paul's. In these two decades and sung over more than "A Million for more, three other colonies went out from Asbury; Union in 1850, Scott in 1852, and Brandywine in 1857. From Grace: Bishop Taylor and the Mission- have gone out two colonies, Epworth ary Committee. have in 1868 and Models about in The first mission field to be considered 1872; while in 1874, Kingswood chapel by the committee was Africa, as on the was established under the auspices of west coast of that continent was plant- |St. Paul's. Nor do these eight flourished in 1833 the first foreign mission ever ing churches, estimated at \$350.000, established by the Methodist Episcopal with over two thousand members, and Church. The latest statistics show 2,628 two hundred probationers, represent the members, 361 probationers, 37 preachers, entire developement of this Methodistic 37 Sunday schools 2,271 scholars, 371 offi- Bunyan. Eighty-two years ago, most of cers and teachers, and 23 churches valued the colored members of Asbury went at \$25.755. The appropriation of \$2500 out and built Ezion, which now reports last year to the Liberia Conference, Dr. a membership of over six hundred, and Reid reported had been received by church property estimated at \$40,000. Bishop Taylor, and disbursed by him as The latest offshoot from this prolific president of that conference, but the stem is Wesley, a new enterprise with draft for \$1000 that had been placed at about fifty members, nearly as many his disposal for mission work among the probationers, and a Sunday-school of surrounding heathen, had been returned about one hundred. And yet the old as the Bishop did not wish to undertake mother church, vigorous as ever, reports the opening of the work for the mission- a membership of over eight hundred, ary society, though he was quite willing with church property estimated at more to administer any work that society than \$50,000. When Bishop Asbury might open. Appropriations of \$2500 dedicated our first church in this city, were made to Liberia Conference for Oct. 10, 1789, 35x35, and with an inticurrent expenses, and \$1500 for the mation of disappointment, makes the record in his journal, "thus far have we The sum of \$3000 was recommended come after twenty year's labor," his dis

are secretaries, is classified as (1) For- priations in detail a discussion arose on cause brother Hill had a supply in the Saturday labor for this season, as with ment 25 cts.

was considerately intimated, there was so special attraction at Epworth that morning; Rev. L. E. Barett, of Port Deposit, preaching there on exchange with Rev. D. H. Corkran. When it is known that our good brother Barrett is the pastor-elect of St. Paul's for next year, the only wonder will be, that the editor had any body left to whom to preach. As it was, we had a congregation that very nearly filled the beautiful audience room, whose close and interested attention showed how well they had learned the lesson of profitable hearing. It helps the preacher amazingly, to observe the responsive glance, the tear moistened eye, the fixed gaze, that tell so plainly that the word preached is "mixed with faith in them who hear it." Our text was, "Blessed are the pure in heart; for they shall see God," Matt. 5-8. Rev. J. L. Houston was present, and assisted in the service. A pleasing episode was the baptism of a bright little girl, an infant of a few months, whose youthful parents, thus brought their little one to Jesus, in this sacred ordinance, as the little ones were brought in the days of his earthly sojourn, to the Master himself for his blessing. Never were we more deeply impressed with the beauty of the simple rite, and the deep signficance of the parents' solemn en-

At the close of the sermon, brother Joseph Pyle presented the subject of remonstrating against granting the applications of saloon keepers for license, and made an earnest appeal for every one to join in this effort to abate this terrible nuisance. A collection was taken to aid in defraying the necessary legal ex-

At night, brother Lewis R. Todd, an esteemed and highly appreciated local preacher, delivered a very comforting and enjoyable discourse on the text, "Jesus Christ, whom having not seen ye not, yet believing, ye rejoice with joy unspeakable and full of glory," 1 Pet.

The occasion for these supplies for St. Paul's pulpit, was the visit of the pastor in Cape Charles City, Virginia, whither he had gone to officiate at the dedication of our new church in that

For the Peninsula Methodist. Another Open Letter.

TO THE PASTORS AND PEOPLE OF THE WILMINGTON CONFERENCE:-I have heard of a Sunday school boy who read a passage from the New Testament as follows: "And there came a certain poor widow, and she threw in two mites, which make a fair thing." We have ence, roast it out, blow it out with had a good many mites from the Wil- draughts, or poison it out. Some close mington Conference for the Centenary Biblical Institute, but not enough to atmosphere as carefully, as if it was sancmake its contributions the fair thing as | tified and pure air instead of satuic. Beyet. In the matter of public collections, there is no room for complaint, and we must credit one church of your Conference (Grace Memorial, Wilmington,) with the best average Freedmen's Aid collections we receive; but in private donations the Baltimore Conference so far exceeds the Wilmington, that to make mention of the fact ought to bring about a result which would gladden our hearts. Of the sum total of donations received for the school year 1886-7, which was \$4787.07, but \$50 was from individuals of the Wilmington Conference-only a little more than one per cent. Not quite "two mites," and so Bishop Fowler, a committee of three phenomenal bishop. No greater surprise hardly a "fair thing." About mucty per cent. came from individuals of the Baltimore Conference. This may be eral Missionary Committee, and to from the pastorate of St. Paul's, to the accounted for in part, by the fact that our work has heretofore been mainly done before the eyes of the latter body of Christians. If those to whom I write would see our students at work in our school rooms, exhibiting an earnestness Parent Missionary Society, of which little more light on this interesting sub- said it was much of less than its usual and diligence in their studies which is

coats off and sleeves rolled up they handle pick and shovel, fulfilling a contract to grade a piece of our property, and thus earning a part of their school and board bills, there would be no lack of disposition to help on our work, which is to train these young men to be self. helpful, and helpful to others of their race. The territory of the Baltimore Conference does not monopolize the benefits of our work. One of its results has been to plant within your bounds the best institution of learning for colored students on the Peninsula, our branch school at Princess Anne, Md. If the pastors and people of that historic Methodist ground wish to see what good can come out of our Nazareth, let them as they have opportunity visit this school. It will appeal to their Christian common sense, as words cannot. We regard it as the mission of our institution to raise up and send out intelligent, manly and Christian leaders for the colored race in all the region round about. We ought to receive a support corresponding with the importance of the object. I am sorry to say we are not receiving such a support. Our work is done under great difficulty and embarrassment. I could make myself doubly useful in my position, if I had not to act for the most part as a mere "financial agent." Our large body of teachers are harassed unduly for half the year, because they must incur debt. That they are willing to do double work on such uncertain pay often amazes me. It is my policy to see them all paid, before I take one dollar of salary myself. Last year I earned \$800 in our printing room with my own hands, to pay on my own salary. Now, while we have people of means all over our territory,-and just as good Christian people as there are anywhere,-I submit, that this is not the "fair thing." I believe that it is only necessary to bring to their attention the fact that we greatly need contributions for both our love; in whom, though now ye see him | endowment and current fund, to have this state of things remedied. Will the pastors help bring it to their notice? There are numbers in our church who are disposed to do something for the colored race, but they want to be assured that a benevolent investment of this kind goes to the right place. Brethren, if you think ours the right place, give them that assurance. W. Maslin Frysinger.

Baltimore, Md. Nov. 24, 1887.

Educate the Sexton.

Our sextons ought to have a seminary. They occupy a very important place in the church. In New York their names are on the tablets, whether the pastor's is, or not. They can freeze out an audup the windows and keep the Sunday sides, they like to economize on dust brushes and muscles. We have been in churches which smelled like a cemetery, and people wondered why they had headaches, or grew so drowsy, while the preacher wondered that he was able to get through such a mephitic and poisoned atmosphere. Magnify the office of the doorkeepers. David wanted the position, though he was king. Teach him how to do his part, so that God,s house shall be the purest, the cheeriest, and the most healthful place in the world.-North Western Presbyterian.

A musical and literary entertainment will be given in the Mt. Salem M. E. Church, on Thursday evening, Dec. 8th, at 7.45 P. M. The following local talent will take part, Miss Harriet Pennewell Belt, Miss Sallie Shaw, H. C. Conrad, Esq., Master Dorr W. Diefendorf and Master Herbert Mullin. The music will be by the Choral Club of this city. . A special car will leave 4th & Market Sts. at 7.15 P. M. and Middle Depot at 7.30 on evening of cutertainment and run direct to the exemplary, and then witness their usual of entertainment. Tickets for the entertainchurch, returning will leave church at close

Conference Rews.

A protracted meeting is in progress at Conner's M. E. church, W. B. Guthrie, pastor. It commenced Tuesday night, Nov. 15th, and is meeting with good results.-Snow Hill Mess.

NEWARR, Mn.-The extra meeting at Wesley still continues with great spiritual power, and far surpasses any meeting held here for six years past. Thirteen have professed faith, and many are seeking at the altar. The converts bid fair to be of great use as Christians. It is to the credit of the converts of '86, to say that they are doing good service as workers in the church.

The greatest loss that Wesley chapel has sustained for many years, was the death of Bro. N. G. West, in Sept. last, but since then the Lord has remembered us in great mercy, and given us many other substantial workers. To Him be all the glory.

E. H. D.

Appoquinimink, Del.

DEAR BROTHER THOMAS:-Our revival services at Friendship, continue. Notwithstanding the unfavorable weather two or three evenings of each week, the work has gone on, the members have attended, and worked faithfully. Up to date, twenty-three have been converted, and others are seeking. The meeting will probably continue until severe weather shall oblige us to close The probationers on this charge now number fifty-six. Truly the Lord has visited his people here, and he continues with us.

G. S. CONAWAY. Nov. 22d, 1887.

A correspondent of the Morning News says: The new M. E. church, Salisbury, Md., is not likely to be ready for dedication before next Spring. When completed, it will be one of the handsomest church edifices on the Peninsula. The walls are of Port Depost granite. A square tower of pleasing design rises from the northwest corner of the structur . Through this tower, is the main entrance to the auditorium. The pulpit in the southeast corner; behind it is an alcove for the organ and choir. The seats are to be arranged in a semi-circle. At the left of the church is the Sunday school room, 40x50 feet. Large sliding doors are to connect this with the church. Rev. T. E. Martindale, who has a Peninsula repution as a church builder is pushing the work as fast as possible. Architecturally the building is of pleasing and harmonious design. The style is bold but in good proportion, and all ornamentation seems a part of the structure itself, and is in keeping with the style. The building will probably cost not less than \$30,000. -Delawarean.

Friday evening, Nov. 19th, at 7 o'clock, the members of the Methodist Episcopal church, Easton, Md., held their prayer-meeting exercises, followed by the third quarterly conference. There was a full meeting of the official board. At 9.30 o'clock Sunday morning, the quarterly love feast was held by the presiding elder, Rev. Jno. France. At 7.30 p. m., Professor C. L. Woodworth, professor of elecution at Johns Hopkins University, made a very interesting address from the text, "Thanks be to God which giveth us victory through the Lord Jesus Christ." After a few brief remarks by the presiding elder, a prayer meeting was held. The exercises were well attended.

At the conference meeting Friday night, it was unanimously voted to renew the iuvitation of two years ago, for the Wilmington Conference to meet here. The invitation will be extended by the pastor at the coming session, and according to an unwritten, yet invariable law, that where an appointment applies and is disappointed, its next application is accepted, the Conference of 1889 will of course, meet in Easton.

At its session, in Union M. E. church, Wilmin aon, it will elect ministerial and lay delegates to the General Conference of 1838. -Easton Ledger.

The revival services in the Elkton M. E. church are still in progress with unabated interest. Forty-two new members have been taken into the church on probation, and the total number of converts is over finy Preaching by the pastor, Rev. J. P. Otis, nightly.

An interesting religious revival is in progress at Bay View M. P. church, and a long list of names have already been added to the church.

The revival meetings in Wesley Chapel, Elk Neck, Md., arc still in progress. Rev. E. H. Miller, the pastor, preaches to fair congregations nightly.

The revival services in the Chesapeaka City M. E. church, in charge of the pastor, Bro. Nelsou, are increasing in interest.

Hockessin, Del. Rev. W. E. Tomkinson and it is hoped that more of the same class have given us a pulpit, Harry Evans the reports interesting revival meetings at Ebenezer; seven persons converted and our backsliders reclaimed; large congregations and deepening interest.

Union, Wilmington, Rev. A. Stengle reports continued revival interest; six conversions Sunday night last.

New Castle, Del. Rev. E. L. Hubbard is cheered by seeing seventy conversions in his charge; and he proposes to place a copy of the Peninsula Methodist in every family represented by these new recruits for Immanuel's

Brandywine, Wilmington, Rev. C. A Grice rejoices with his people in having secured funds to pay off the last dollar of indebtedness against this church, and in the continued presence of the Holy Ghost in converting power.

Asbury, Wilmington, Rev. Julius Dodd preached for this people Sunday morning. and some thirty converts were reported during the day. Bro. Bryan the pastor is slowly convalescing.

Wesley, Wilmington, W. E. Koons pastor; the new church is to be dedicated to-morrow (Sanday) Dec. 4th. Presiding Elder Murray will preach at 10.30 A. M., Rev. E. L. Hubbard at 2.30 P. M., and Dr Jacob Todd at 7.30 P. M. It is hoped that Methodists and the friends of Methodism in Wilmington will extend liberal help to this needy but important and promising church enterprise.

RISING SUN, MD. - Ten probationers were received Sunday, Nov. 20th, making sixtyeight in all to date. There are fifteen more yet to join; and still the good work goes

Wilmington Preachers Meeting.

Last Monday there was a good attendance. Dr Todd read a paper on the relation of justification and regeneration to entire sanetification. Purity as opposed to native depravity was partially attained in the experience of regeneration, and when the remains of this depravity are entirely renewd a man is entirely sanctified. Presiding Elder Murray, Revs. R. C. Jones, A. Stengle A. T. Scott, and T. S. Thomas pasticipated in the discussion. Dr. Todd was specially clear in the distinction between purity of heart and maturity of Christian character, claiming that some were not entirely sanctified might by growth and developement be far in advance of others who though entirely sanctified were not mature in that character The subject is to be resumed next Monday morning, Rev. R. C. Jones opening the

Hereafter the Young People's Association of Olivet Presbyterian Church will meet the first Monday of each month.

The revival services in the Chestnut Grove M. E. Clurch, which were commenced two weeks ago, have been accompanied by much interest. Fourteen conversions have resulted up to date.

Rev. Geo. F. Hopkins, who was stationed at Linkwood last spring by the M. E. Conference will sail from New York on December 16th for India, in which country he will be a missionary. His term of ministry is of five years duration. His many friends, while they wish he could be kept amongst them, all wish him a safe journey and a fruitful pastorate in his new field of labor.

writes that the missionary collection on this charge has been taken and amounts to \$75.00; more than apportionment.

Madely M. E. church, was returning from found a lot and foundations for a new church class meeting last Tuesday night, he was but the people were unable to build until kindly invited to spend a few minutes in some friends of Methodism came forward gone years. social conversation, with some of his par- and promised aid, this encouraged the Trusishoners living at 405 East 4th St. Scarcely the door opened, and in walked some seventy- ft. 35 ft., with annex, which will accommo- nevolences of the claurch, has hastened the five or eighty of his church members and friends. After spending some time in sing- ers. The cost of the building on the foun- down upon the people. One good way to ing and conversation, the paster was pre- dation as Bro. Koons found it is \$2500. Of claim the baptism of fire is to give liberally sented with an elegant easy chair and a this amount about \$1000 has been seemed. purse of money; and the organist, Miss They hope to be able to raise \$1500 at dedi-Eila Powell, with a church Hymnal, the cation. The Trustees and members have gift of Mrs Wm. Sutton. A splendid re-done, are doing and will do what they can, freshment table was spread, of which all partook with hearty good cheer, and all agree a Sanday school of one hundred and hity. in pronouncing it a genuine surprise and a The congregations have been good all this delightful time.

in the M. E. church, at Cambridge, Md., Gardner, who believed it to be a promising those left behind are determined to double Rev. A. Smith, pastor. The meetings have field which would early bring a large return. upon their former liberality, in order that been in progress for the last three weeks, and there has been fifty conversions. The inter-there has been fifty conversions. The inter-there has been fifty conversions. The interthere has been also been saved, there has given us a hymnal, Geo. W. Childs a hardened sinners have already been saved, hardened sinners have already been saved, been saved.

will follow. The crowds in attendance last altar rail. The Ladies Aid of Wesley have Sunday night, was so great, that the trustees furnished and Thomas Davidson gave the were obliged to close the doors, and refuse window sills. Others have remembered us admittance to many.

Wilmington Conference.

MR. EDITOR:-"If thou scekest a beautiful Peninsula, behold it here," could be as well said of our Conference territory, as of the State of Michigan.

Some years ago, a facetious writer and versider, who was then Presiding Elder, gave the configuration of his district, as like that of a huge Kangaroo. I would liken the whole territory to a large fish, two hundred miles in length: the open mouth being formed by the Susquehanna and Delaware rivers to the Pennsylvania line; the eastern coast the belly; the ragged, western coast, the back; and the Virginia district the tail. (We the next district above "swallow it.) We have fourteen counties; nine in Maryland. the three Delaware counties, and the two Virginia counties, cast of the Chesapeake. We have about three hundred and seventy churches; one hundred and fifty of them being in Delaware. If Delaware were laid off in plots four miles square, we could locate a church in the centre of each. The churches stand thickest (not counting Wilmington) in Kent county, Del , south of Dover. Sussex county has the largest number of churches. A few spots in Cecil. Dorchester, and Worcester, Md, are strangely barren of churches. About eighty-six of our churches are on railroad lines, of which we have over six hundred miles. Comfortable steamboats ply the winding courses of our tory is between Lewes. Del., and Tilghman's within our bounds, having more than one Methodist Episcopal pastor; and yet we are well supplied with towns that afford ample accommodations for the sessions of our Conference. Besides Wilmington, I would name New Castle, Elkton, Port Deposit, Middletown, Smyrna, Chestertown, Laurel, Dover, Easton, Milford, Snow Hill, Cambridge, Lewes Crisfield, and Salisbury. We have also a number of other towns that are ambitious to open their doors to us, and I presume will do so before many more years. I name the following: North East, Centreville, St. Michaels, Georgetown, Seaford, Princess Anne and Onancock.

The yearly death-rate of our preschers ince our organization in 1869, is about one and four-fifths, and is a lower rate. I think, than that of the Philadelphia Conference.

SURVEYOR.

Dedication.

Wesley M. E. Church cor Jackson and Linden Sts. this city will be dedicated Sanday Dec. 4th.

Preaching 10,30 A. M. by Dr. W. L. S. Murray P. E., at 2.30 P. M by Dr. E. L. Hubbard, 7:30 Dr. Jacob Todd. Sunday school 1.39 P. M. conducted by H. L. George. Supt This enterprise was begun Jan. 1885. For several months services were held in an abandoned store room on Md. Ave. from this for; 260 members and probationers, 250 place the congregation were thrust out by a rum dealer who desired to vend death where quives their preachers to do the work. Many souls were receiving eternal life. The law- of his brethren are seriously impressed, that yer who plead his cause against the church | Bro. Hopkins is as much needed in the home, declared that these Methodists are a disgrace to sober minded people. He carried his case, but not many weeks after the lawyer died, to many a visible sign of God's displeas ure against such persecution of His cause For sometime the congregation worshipped St. Peter's charge, E. S. Mace, pastor, | in a tent in the site of the present building. When winter came they rented the old Weccaco Engine Hall of Joseph L. Carpenter of this city where they have continued to hold service until Nov. 27th. Last Spring Rev. As the Rev. H. W. Ewing, pastor of W G. Koons was appointed pastor and at night. This renovated church now enters tees to request their pastor to go forward. had be seated himself in the parlor, when They now have a one story brick church 59 magnificent contributions toward the bedate about three hundred and fifty worship- divine baptism already beginning to come At this church there are sixty five members, year and often many had to go away because church in that place very great solicitude, the Hall would not accommodate them. Already our membership has lost seventy by A revival of wonderful power is in progress This enterprise was started by Rev. S. T. this exode, and the end is not yet. But Give us your presence and support at the the church shall suffer no material loss.

and due mention will be made on dedication day.

COMMITTEE OF THE BOARD OF TRUSTEES.

Letter from Houston, Del.

On Thursday and Friday evenings of last veek, suppers were given in the cannery of J. B. Counselman & Co., for the benefit of our church. Oysters, turkey, and all the delicacies of the season were served. Besides supplying the needs of the inner man, entertainment was provided for the guests, consisting of reading, singing, recitation and tableaux. They were largely attended, and the enterprise was in every respect a success. The gross receipts were something over \$190, of which about \$162 is clear profit. This is can make the tail the right shape, by having all the more gratifying to our people, from the fact, that it enables them to clear the church from its indebtedness. A handsome cake, paid for in small contributions from numerous friends, was presented to the pastor's wife.

Dr. Wilson was with us on Sunday, the 27th inst, inspiring us with his presence, and preaching greatly to out edification from John8-31.

Dover District.

The Lord is gloriously reviving his work at several points on this district. At Cambridge, Bro. Alfred Smith, the pastor, reports twenty-four conversions in ten days, and the revival increasing in power. Bro. Edward many rivers. The broadest part of our term | Davis, of Nassau, has glorious success at one of his outlying appointments. Bro. Wilmer Island, Md. Wilmington is the only town Jaggard is in the midst of a grand work with many converted. Bro. I. H. Howard. has just closed a good meeting at Bridgeville, with over a score converted, and the society greatly strengthened. At several other points, our brethren are greatly encouraged by the seal of God's approval and blessing upon their labors in the Lord,

At Bridgeville, an enlargement of the church has become a necessity, and will be done it is thought, the coming year. Methodism at this point has entered upon a new lease of life, and Bridgeville will soon take a creditable place among charges of like

Magnolia has a beautiful parsonage, which the people mean to pay for. Bro. G. F. Hopkins has projected in his field, fine church enterprises and one parsonage, which will go forward, even though this tireless and successful worker leaves them, for work in distant India.

Any who may have doubted the wisdom of last spring's appropriation to this work, have but to learn the almost phenomenal success God has vouchsafed to Bro. Hopkins, to be convinced of their mistake. No appropriation ever made, has brought grander results in the same length of time. Only a few months ago, we had nothing, now we have eight churches, with five new buildings to go up, and a parsonage being arranged Sunday school scholars, and a field that re-

as in the foreign field. The St. Paul's annex of Federalsburg charge, after having been closed several weeks, for enlargement and extensive repairs, was reopened Sabbath, Nov 20th, when the cost of improvements amounting to nearly five hundred dollars, was provided for. The only outside help in the pulpit was rendered at night, by Bro. P. H. Raw lins. Bro. R. T. Coursey led the singing in the afternoon, and preached in Federalsburg upon an era which promises far greater success than has been achieved in recent by-

Milford never promised what the "signs of the times'? portend at this date. Their loward the benevolences of the church. Through these means God is saving the world, and his work is oostructed in the extent that we tail to provide the funds that are needed.

The unprecedented depletion in the population of Lewes, gives the friends of our

Prof. Rawlins, late of the Conference Academy, is steadily improving in his health, and expects at no distant day to resume some active pursuit. His case is another one of overwork. He is still at his father's be East New Market.

Rev. G. F. Hopkins leaves in a few weeks for his mission field in India. The prayers of at least one Conference, will follow him

The dedication of First M. E. Church, Kent Island, Md., took place Sunday, November 20th. Although the early morning had been wet and gloomy a good congregation assembled at the hour of service, to whom Rev. C. A. Hill, of Centreville, preached a beautiful sermon from the text, 'For the love of Christ constraineth us, etc.' 2 Cor. 5 14-15. Rev. E. L. Hubbard then took charge of the financial part of the pregramme, and proved himself a master in the art of opening the peoples' hearts to give. Wells Tolson acted as secretary.

\$1137, were asked for ; and in a short time \$937, were raised in each and subscriptions.

At 3 P. M., Rev. J. A. Arters, of Church Hill, preached a fine sermon from Heb. 6, 1, afterwhich Bro. Hubbard again took charge of the finances. \$173, were asked for and the people responded with \$323.

At 7.45 P. M. the church was dedicated by the pastor, assisted by brethren present according to the Disciplinary form. At the close of this service, Bro. Hubbard, who may be said to be the Sam Jones, of the Wilmington Conference, preached a charateristic sermon from Exodus 14, 15. In response to his invitation one came forward to seek the Lord. Five persons, heads of farilies, who had during the day given liberally of their means, at this evening service gave their names to the church, and we trust their hearts to God. The day was one long to be remembered in the history of Methodism on Kent Island.

Rev. A. D. Dick, of the M. P. Church, with his choir and congregation were with us, and assisted in the services. Mr. Harry Hopkins had charge of the music.

The church is a neat brick building of Gothic architecture, beautifully frescoed. carpeted and thoroughly furnished throughout. The windows are of stained glass. The trustees had the building insured, before dedication for \$3,000.

J. E. KIDNEY.

Special Notice.

Presiding Elder Murray reported last week, the names of the lay delegate and his alternate, elected by the Mt. Salom charge, at its fourth quarterly conference, the 21st ult.

The Presiding Elders of all the districts will confer a favor upon the readers of the PENINSULA METHODIST, by sending to our office the names of the lay delegates and their alternates, as they are elected in their several quarterly conferences. Please brethren, have these names forwarded.

DEAR BRO. THOMAS:-Please say to your correspondent, who writes over the non de plume of "Defence," implicating some expresiding elder now "Down Country," and to whomsoever it may concern, that for the last five years, all my communications to the public through the press, have been over my proper signature. When I get ready to shoot an arrow at "any person, place or thing," I will not fire under cover of animsh.

R. W. Tonn.

Snow Hill, Md., Nov. 21st, 1887.

Centenary Biblical Institute. ENDOWMENT SUBSCRIPTIONS.

(Conditioned on \$25,000 being subscribed hy Sent 1 1888) Rev. J. F. Goncher,

The condition of my wife's health is such. that I can make no more engagements to losture, and am compelled to cancel those a ready made, except in Wilmington and immediate

R. C. JONES.

Marriages.

WEBB-CAREY .- At the residence of Mr. John Carey, Wednesday, Nov. 23d, 1882, by Rev. E. H. Derrickson, Francis T. Webb and Belle Carey, both of Worcester Co., Md.

CASHO-BLOOD. On Nov. 24th, 1887, at the residence of the bride's father, near Camden, Del., by the Rev. J. France, W. A. Cesho, Esq., of Henderson, Caroline Co. Md., and Emma Blood.

BOND-NOBLE.-At Monie, Somerset Co., Md., on Nov. 23rd, by Rev. Edgar 8. Mace. Robert Bond, M. D. of Brooklyn, Md. and Addie May Noble of Monio, Md.

FRESCOLYG CHURCH**ES.**

Send for designs and estimates without extra charge, to Nicholas F. Goldberg, 238 Shipley St., Wilmington, Del.

A Million for Missions FOR 1887.

BY COLLECTIONS ONLY.

ANTI-CHRISTIAN LITERATURE IN INDIA.—There are 600 native newspapers in India, all of which, with the exception of about half-a-dozen, are bitterly opposed to Christianity. Societies WILMINGTON, DEL. are now being organized for the disseminstion of the skeptical writings of one is in operation from Labore, as a And for those dealing with Enquirers. center, while another has its head-quarters in Benares. The pictures of the gods best known to the Hindu pantheon are even lithographed in Germany and England, and are sold in Calcutta. Native rajahs interest themselves in circulating Hindu tracts, and have adopted shrewd methods to carry on their work. The Rev. Mr. Craven informs me, that he knows of one rajah alone who is printing just now, at his own expense, 200,000 Hindu tracts, and intends to distribute them at the large fairs of North India.

The missionaries, however, keep close watch over these antagonistic forces. They, too, are enlarging their operations rapidly. But the churches and societies which they represent should adopt far more liberal measures, to furnish the millions of natives to whom they are ecot with sound Christian literature. The passion for reading has struck every part of India. The people will have books and newspapers. It is for the western Christian world, to say what their fiber shall be .- Dr. Hurst in "Harper's Magazine."

WIDOW'S MITES .- The Missionary says that the "widow's mite" has been so often perverted by persons who give their small change, that it is glad to note a genuine case, which was stated at the General Assembly of the Presbyterians in Japan: "A widow in Sendal gave twelve ichibu coins, that she had laid away in her youth for her old age. This incident, told in America, induced a widow here to give her all, \$100; and that, again, led an aged pastor and wife to give their all, \$1,100, for the work of Christ."-Spirit of Missions.

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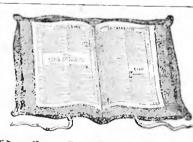
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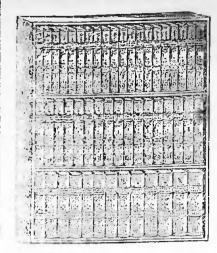
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Daily except Sunday. a.m. a.m. p.m. p.m.p.m. p m p.m. finington, rench St wbridge 2,4" 4,55 *6 15 7,60 3.03 5.20 3.25 6.12 3.38 6.14 2.45 5.00 4.10 6.52 4.47 7.30 5.04 7.48 5.30 7,21 7,43 7,54 7,00 8,32 9,1 9,34 10,66 add's Ford Je est Chester Stage witesville, Waynesburg Je Wringfield, 6.00 10,40

Arive Springfield 725 a m, 1.06 p m

Daily except Saturday only, will leave withington at 5.20 and 11.15 p m for Newbridge, point, and all intermediate points.

French Creek Branch Trains.

Lave St Peter's 6.50 a m 12.55 p m

Arive Springfield 7.25 a m, 1.06 p m

Daily except Saturday and Suncay.

GOING SOUTH

GOING SOUTH. Daily except Sunday.

am s.m s.m. am, p. m. p.m. Station P. 4 Daily 8.60 3.60 5.00 3.32 5.44 4.03 6.15 4.22 5.00 Enisboro, Scingfield, Whesburg Jc. Catesville, Wast Chea-cate Stage 8,82 6.10 9.00 6,29 9.15 7.05 9.50 5,00 7,00 9 46 Stage 7.47 10.21 Cad's F'd Je. 7.59 10.35 Deport, 5.55 8.23 10.53 Chirage 6,11 Trench St. 6.25 8.45 11,15

Additional Trains, on Saturday only, will leave apont Station at 1.06 7.02 p m, Newbridge at 1.20 and The p m, for Whe logiton and intermediate points.

French CreekB ranch Trains.

Leave Springfie d 11.10 a m, 6.20 p m.

Agrice at St Peter's 11.40 a m, 6.50 p m.

For connections at Wilmington, B. & O Tunction, Chadd's ford Junction, Lenape, Coats ille Waynes arg function, Birdsboro and Reading, see ime-tables at all stations. F. B. HIBBARD Gen'l Passenger Ag't. A G. McCAUSLAND, Superintendent.

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore.

Commencing Thursday, Oct. 7, 1887, leave Hillen Lion a tollows

DAHLY.

440 A.M. Fast Mail for Shenandoah Valley and mathern and Southwestern pot 1s. Also Gividon, Tastinuster. New Windsor, Union Bridge, Mechanism Blue Hilge, Hageistown, and except Sundy, Chamberdourg, Waynesboro, and points on B & C. 11 3. P M - Accomedation for Glyndon

Bally EXC PT SUNDAY.

500 A M—Accommodation for Honoser, Frederick moditionry, Waynesboro, Chambershurg Shippeners, Hagestown, Williamsport and intermediate titions. Also, points on S. V. R. R. and connections.

shrions. Also, points on S. V. R. R. and connections.

3.15 A. M.—Accommodation for Union Bridge Belover, Gettysburg, and all point on B. & H. Zhr., (through cass.) Also Carliste, Pa.

2.25 P. M.—Accom for Glyndou, (Restorstown).

4.60 P. M.—Express for Arlington, M., Hope, Pikes
7.16 Owing. Mill.—St. George's, Glyndon, Glenn als, Finkaburg, Patapseo, Carra Itou, Westminster, Medical New Window, Thowood, Union Bridge and statuons west also Hanover, Gettysburg and stations.

B. A. H. Division, (through cass.) Emmittsburg.

Waynesboro, Chambersburg and Shippansburg.

5.15 P. M.—Accommonation for Westminster.

6.35 P. M.—Accommonation for Westminster.

7.36 P. M.—Accommonation for Union Bridge.

TRAINS ARRIVE A. P. HILLEN.

Dailt—2.40 and 10-40 P. M.—Dal'y except Sunday—

7.30, 8.22, 11.10 A. M., 3.85, 5.10 and 2.45 P. M.

Tirket and suggest Office 217 hast Isattimore st.

All train stop at Union Station, Pennsylvania Agence and Fulton Stations.

J. M. HOOD, General Manager.

B. H. GRISWOLD, Gen'l Pass, Ag't.

Baltimore & Ohio Railroad.

SCHEDULE IN EFFECT NOVEMBER 20, 1887. Trains Icave Delaware Avecue Pepot: EAST BOUND.

mindely his Accommodation, dail,	6 15 a n
Tripe Sauda . Siledel, his Accommodation, darly,	5 00 n m
miladelphus Account dation, daily,	7 05 a m
madelpita Account Gatton, daily,	7 55 a.m
hilad phia Accommodation, duity,	84 2 10
minute a a Accommodation, daily,	10 5 a m.
the ladelphia and Chester Express daily,	л1 і4 апі.
ad deal. Ac on medation daily.	I on p m.
Bil gerommo, daily except Sunday,	2 00 p. m.
Enthophia Accommodation, dairy,	in g mi,
Hadelpte's and thester Express, usily,	4.05 y III
ex. c. t Sunday.	_
 tale phis Accommodation, daily. 	6 10 p m
Philodelettla & the ster exprese, daily,	6.4 p in
Buildelpaia Accourt odation daily,	6 30 p to.
heira ci the Accommonation dany execu	d 7 36 c m
Sand y	p m,
Pailade p. in and Chester I xpress, daily,	9 33 p m
Bailadelphia Accommodatiou, daily,	8 45 p to
	0 40 P 10
WEST BOUND.	
Chicago and Pitts burp Limited, daily,	7 40 a 1d,
Arrives Chicago t 50 next morning.	
This or accommodation stally except	
Sunday.	8.15 a. m.
Cheinpati and St. Louis Limited, daily,	11 16
Araives Cincinnati 7 45 a m, et Louis 6 40	11 10 an.
mext iay.	h m'
Attimore Accommodation, daily,	0.43
The state of the search daily	2.45 p m
Chiesgo and St Louis Express daily, -	5 40 p m
dugs rly Accommodation, daily,	7.30 p in
Ingerry ace in o daily accept bonday	12 (Од ш.
Hor Landenberg 10:10 a.m., and 245 p.m.	daily ex-
capt Sunosy, 5.50 p. n. daily.	
Trains leave Market Street Station:	
Fur Philadelphia 2.35, p m daily except	Sunday

For Baltimere 2.35 p. m. daily except Sunday. For Landenberg 6.50 10.50 and 2.55 p. m. daily except Sun-day, 5.30 p m daily.

The 10,50 a, m. train connects at East Junction with Chemnatl and St. Louis through express daily except Sunday. The 5.30 p, m. connects with Chicago and St. Louis express daily.

Trains for Wilmington leave Philadel, his *7.00 [5, 9.50] [0.3 a. c. 1.45, 8.00, 4.30, *5.00, 5.30, 6.30 3.0, 10.00 p. m. Daily except Suuday, 7.15 m. m. 12.00 noon, *4.15, 11.20 p. m. **Express Trains.

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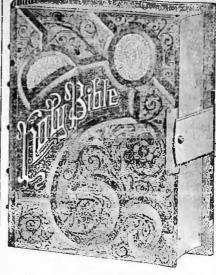
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