



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

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## CHRISTMAS GIFTS.

BY FRANCES RIDLEY HAVERGAL.

Christmas gifts for thee, fair and free! Precious things from the heavenly store.
Filling thy casket more and more: Filling thy casket more and more:
Golden love in divinest chain,
That never can be untwined again;
Silvery carols of joy that swell,
Sweetest of all in the heart's lone cell,
Pearls of peace, that were sought for thee,
In the terrible depths of a fiery sea:
Diamond promises sparkling bright,
Flashing in farthest-reaching light.

Christmas gifts for thee, grand and free! Christmas gifts from the King of love. Brought from His royal home above; Brought to thee in the far-off land Brought to thee by His own dear hand. Promises held by Christ for thee, Peace as a river flowing free, Joy that in His own joy must live.
And love that Infinite love can give.
Surely thy heart of hearts upliffs,
Carols of praise for such Christmas gifts.

## Prohibition In Atlanta Ga.

BY PRESIDENT E. O. THAYER, OF CLARK UNIVERSITY.

Victory for the right was the glorious result on Wednesday, Nov. 25, of the most remarkable contest against the liquor traffic ever waged in this or any country. It was remarkable in respect to the character of the contestants, the methods of conducting the campaign, the intense enthusiasm aroused, the great obstacles overcome by the temperance side, the arguments of facts brought out for use in similar campaigns elsewhere, and the incidental results brought about, which are bardly less valuable than the main point gained. Let us look at each of these points carefully.

There was a very clear line of demarcation between the men arrayed on either side. In the temperance phalanx were drawn up all the clergy, white and colored, the leading lawyers, physicians, business men, and skilled mechanics. On the anti-Prohibition side were the brewers, wholesale and retail liquor-dealers, owners of real estate rented by saloonists, the Kimball House lessees and their employes, and, as usual, all the lower elements of the city. Of course, there were a few respectable men, but none, outside of the classes mentioned took any prominent part in the campaign. The Young Men's Prohibition Club, one thousand strong, was born in a prayer-meeting of the Young Men's Christian Association, and enrolled many of the best men of the city. The temperance speakers were clergymen. United States Senators, judges and professors; on the liquor side, two small justifies, a few merchants, and several colored politicans. The audiences of the one, numbered by thousands, were composed of the best white gentlemen and ladies of the city and the cultured and respectable colored people: while the other consisted of a few hundreds of men interested in the sale or use of whisky and the lowest elements of the colored population. So marked was the difference in the appearance of those who wore the blue and those who wore the red that it excited general comment.

The methods of conducting the campaign, on the part of the Prohibitionists, are worthy of study by all engaged in such work. The organization of the temperance forces was perfect, and every move was made with military precision. The Prohibition Club was divided into The work was so divided must be secure mittees and sub-committees as to secure mittees and sub-committees as to prompt and efficient service. the most prompt and efficient raged. Every statement or argument published to the most prompt argument published to the laws argument published to the laws are the most prompt argument published to the laws argument published to the la

morning with an appropriate rejoinder. A statement came out one day that the agitation had already injured business. and immediately appeared a card stating that business was unusually good, signed by nearly all the leading businesss houses. Then came a wail from nineteen doctors that the sick must have whisky, which was followed by a card from forty of the oldest and best physicians, stating that they were satisfied with the law. Then the leading architects denied over their signature that the prospects for building were destroyed, and several firms engaged in manufacturing building material who had been reported by the liquor men as "shut down," requested to be allowed to state that they were running to the fullest capacity. Again came doleful stories of the ruinous effects of Prohibition in other States and in surroundings towns of Georgia. This was followed by a perfeet avalanche of letters from reliable sources, gathered by the "Committee on Facts," showing that the abolition of the liquor traffic had been everywhere a blessing. Other committees secured the registration of indifferent voters, and paid the taxes of the poor. Others were on the lookout for illegalities in the registration and voting, and in short, every avenue was opened by which the hosts

day the ladies opened lunch-rooms at

various points and fed thousands of Pro-

hibition workers and voters, Almost

daily throughout the campaign women's

prayer-meetings were held in the

churches, where earnest supplications

went up to heaven for victory for the

right. The gracious answer to these

prayers made Thanksgiving Day a joy-

ous occasion in Christian homes.

Another remarkable feature of the contest was the intense enthusiasm manifested. This was manifested not only by the earnest work already described, but by the crowds that every night and on Sunday afternoon filled Sam Jones's great "Gospel Tent." On one occasion while Dr. Felton was speaking, six hundred colored voters, headed by a band, marched into the tent, while the five Men said such scenes of excitement had never been known here, even in the hottest political contests. The election was the topic of conversation every-where, absorbing every other question. A proposition to enter upon any new undertaking was always met with the reply: "No use trying to do anything till after the election." The registration was several thousand larger than in any Presidential election, showing the great interest taken in the struggle. On the night before the election the whiskey men organized an immense torchlight procession, and marched a great body of poor white and degraded colored men to a vacant depot, where they fed them, and drugged them with liquors till morning, when they were taken to the polls and voted in a solid column. The colored churches to counteract this movement kept "open house" all night, with wholesome food and good advice, and sent great companies of voters to the polls singing songs of triumph. As they marched along

in blue or red, hurried hither and thither for voters; men were persuaded and some bought; every effort was made by both parties to poll as many votes as possible, until finally the polls were closed, and the result announced.

The victory is all the more remarkble when we consider the obstacles to be overcome. The fight was against a business in which about \$700,000 was invested, bringing in a revenue to the city of about \$100,000, against a brewery several large wholesale liquor-houses, and about one hundred groggeries; against the owners and friends of the Kimball House, Atlanta's pride, whose maintenance depends on the success of the magnificent bar-room, if report is true; and against hundreds of ignorant men white and colored, unable to reason but easily bought. No contest of the kind ever seemed more hopeless until it became evident that the best people of the city were aroused and united and determined to win.

The incidental results of the campaign are of wonderful interest and value, Other cities and towns in Georgia have caught the inspiration, and are already moving to follow the good example set by the capital city. The eloquent speeches and the convincing arguments brought forth have awakened a public could march to victory. On election sentiment in favor of temperance which cannot be estimated. The moral results of the agitation of the question are worth the price paid the for victory. Atlanta has been well advertised all over the world, and probably thousands will be attracted to it as a city of enterprise and moral strength, and a good place for homes, where children can be educated in safety. The absence of bloodshed or riot on an election day of such intense excitement is certainly very creditable to the city. But, perhaps, no class of people reaped more benefit from the contest than the colored people. By their fidelity to principle they provd they were worthy of trust. The white people recognized the manliness of their conduct, and are loud in their praises. Governor Colquitt, in a speech, said that the mouths of thouthousand present set up a deafening sands would now be stopped who had shout that lasted for several minutes. hitherto proclaimed that the Negro was the right of suffrage. During the campaign white and colored people mingled in the audiences and on the platform, and on election day white ladies served lunches to white and colored alike from the same tables. It has been proved that there is a better class of colored people, who cannot be bought, but who will stand with their respectable white friends when any great moral question is at stake. The noble conduct of the colored people, of Atlanta has lifted the whole race nearer to the coveted goal of equal rights as Christian citizens, and has shown how alone that goal can be reached, by alliance with the good and the true. - Christian Advocate.

## 'The Conversion of Children."

BY REV. E. C. MACNICHOL.

Hunt up the Peninsula Methodist of the 5th inst., and look at the article. on the conversion of children, by Prof.

by the liquor interest was met the next tense excitement; free carriages, decked influence of Methodism in the homes of morning with the members of our Church. We are well aware of the ridicule, that in some quarters awaits the one, who would have Christ." How? He says. "It would be the temerity to question the truth of any | the natural order of his experience to statement, coming from such a shining grow into conscious virtue, as character Light, as Phelps of Andover; but look in other respects should grow," he then at that article, and you will find sufficient cause-one that will fill the most timorous heart with courage for the attack.

Let us examine its statements carefully, and see what it contains.

It opens with the statement that "the first truth which a Christian teacher needs to hold in firm and vivid faith, is, that every child of the human race needs the regenerating grace of God;" again, "The teacher should estimate a child's nature, as God estimates it. It is that of a lost being, who needs salvation by the blood of Christ.

This is the text, and what follows this reminds us of the remark made by an old minister, concerning the sermon of a young brother whom he had just heard preach, viz, that if the young preacher's text had the small pox the sermon was in no danger of catching it. After such clean, clear cut statements, as we have quoted above, we were hardly prepared for such a charming platitude as this, "the law of heredity favors their conversion to Christ." What is this law of heredity? Let him explain. "The faith that the child inherits from its ancestors" "is reduplicated by hereditary tendeney to right, right beliefs, right tastes, right desires, right choices, and these at last consolidated in right habits and right principles, are the natural outflow of ancestral piety in the person of the child of the remotest generation." This is what he calls "the law of gracious heredity," and in support of the above statement he cites a case in point, that of a hardened old reprobate in one of the towns of New England a man notorious for his wickedness and depravity. who is very suddenly arrested in his downward course, apparently by no human hand or voice, and who woke up from a sound night's sleep, to find himself a converted man, and thereafter, to the amazement of the natives, lives a consistent Christian life, and upon inquiry being made, it was discovered that three generations back this man had among his ancestry a saintly woman. salvation of her posterity to the end of services are "depending disproportiontime: this is an illustration of "the grahere drawn out to such lengths that it | We confess that when we get home from becomes credulity.

brow, if he ever had a great grandmother who was a Christian, even though he has never known or heard of her, has a litory grace." sure thing of salvation. Stripped of its glittering and fascinating verbiage what does Prof. Phelps mean by this "law of gracious heredity?" Nothing more or less than Calvinism of the most pronounced type; Foreordination, Predestination in its most literal form.

if the truth of these be admitted his conclusions are irresistible.

What are the conclusions arrived at by Prof. Phelps. 1st. That the Church

2nd. According to the working of this law "Every child of Christian birth would be born unto the kingdom of illustrates by saying, "Plant an acorn anywhere and anyhow in good, soil and it will grow upward not downward.

Does the Prof. forget that the very first stage of growth that the acorn undergoes, is a thorough and radical change, a process of nature that bears a striking resemblance to what he is pleased to call a "convulsive conversion," in the spiritual world. He further emphasizes this point by saying, "Especially should a child of godly parentage be protected by parent and teacher from even feeling the necessity of a convulsive change to render him a child of God." That is we should be on the alert to stifle any indication of godly sorrow on account of sin, crush out of his thoughts anything that looks like what we Methodists call conviction.

How does this fast statement which we have quoted look alongside of the statement he announces at the beginning of the article, "A teacher should estimate a child's nature as God estimates it. It is that of a lost being, who needs salvation by the blood of Christ."

Finally he gives us an illustration. A youth of Scotch Presbyterian descent, who at the age of fifteen sought the advise of his pastor, respecting a profession of religion, and because of the youth's lack of experience on the subject of repentence, he was rejected. Then the writer mourns over the egregious blunder of the pastor, and says of the boy's case, "It was probably a case of unconscious regeneration perhaps in infancy.' Shades of our Fathers! this in a Methodist paper!

We have been familiar with the doctrine of Baptismal regeneration; but it has remained for the emasculated new theology of New England to stretch it out still thinner; hence we have Baptismal regeneration, Unconscious Regeneration, Infantile regeneration,-immaculate trio!

Let us hear the conclusion of the whole matter, viz. That all up and down this entire Peninsula, the brothers and sisters whose habit had been to pray for the who are hard at work in their revival ately on revivals of religion," and not cious law of heredity." Verily faith is enough "on the laws of hereditary grace." protracted meeting these cold dark nights. According to this law, any man, no groping our way around to put the horse matter how low he may sink, though he away for the night, we sometimes feel that may have the brand of Cain upon his it would be much more comfortable to the flesh, to depend less on revivals of religion, and more on the "law of hered-

In conclusion, we want to call your attention to the fact, that this article is published and editorally commended in a paper representing a Church, that would still have been frozen to the pews of the Established Church of England, had it not been for a revival of religion These are the premises and of course that happened a little over a hundred years ago.

Still Pond, Maryland,

John E. Wetherbee, a brilliant young law-

## Youth's Department.

Advice to Boys.

Dr. Lyman Abbott says: "Whatsoever thy hands find to do, do it with all thy

E. P. Roe: Do one thing honourably might." and thoroughly, and set about it a

Ex-President Hayes: "Commit to ence." memory, and recite Brown's letter to a young friend."

General Lyons: "No one will ever be come a great scholar without constant study, close application, and without thoroughly understanding that which he may attempt before passing it by to take up something else."

General Winfield S. Hancock, among other things: "Be truthful; nevertry to appear what you are not; honor your father and your mother."

Rev. E. E. Hale: "Tell the truth Keep the Commandments. Do not drink. If you have anything to say, say it but if not, certainly not."

General D. S. Stanley: "That next to exact regularity in their hours for prayer and pious reading, they allow nothing to interfere with their hours of study."-Academy News.

## A Little Comforter.

A lady who had charge of young pernone not of kindred blood, became, on one occasion, perplexed with regard to her duty. She retired to her own room to meditate, and being grieved in spirit, laid her head upon a table, and wept bitterly. She scarcely perceived her little daughter, seated quietly in a corner. Unable longer to bear the sight of her mother's distress, she stole softly to her side, and taking her hand in both of her own, said :-

"Mamma, once you taught me a pretty

'If ere you meet with trials, Or troubles on the way, Then east your care on Jesus, And don't forget to pray.''

The counsel of the little monitor was taken and relief came. The mother was repaid for rightly training her child by having her become her blessed

"Out of the mouths of babes and sucklings God hath ordained praise."-Zion' Herald.

There is a popular atheism in multitudes of hearts, that prove it by their prayerless, godless living. There are innumerable souls that would resent the charge of the fool's atheism, yet daily deny God in very deed. They are fond of doubts and doubting, and claim that unbelief is more honest and trustworthy than belief; and they read and believe skeptical books for the help they give them to disbelieve and attack the one Book whose Divine Author they refuse to own and worship. Christianity is in continual conflict with practical atheism, and it meets it as the apostles overcame it in the Roman Empire, with the word of their testimony and by the blood of the Lamb .- Christian at Work.

Freddy has been repeatedly told be must not ask people for money, One day he met Mr. Williams, who could never resist an appeal from the small

boy. "Mr. Williams," said Freddy, "do you ever give five centses to little boys what don't ask for 'em?"

He got the money.

Farmer (to physician): "If you git out my way, doctor, any time, I wish you'd stop and see my wife. She says she aint feelin' well." Physician: "What are dunno. This mornin' after she had milked the cows an' fed the stock, an' got breakfust for the hands, an' washed the dishes, an' built a fire under the softsoap kettle in the lane, an' days a fe coap kettle in the lane, an' done a few chores 'bout the house, she complained o' feelin' kinder tired. If shouldn't be surprised if her blood was out of order. I guess she needs a dose of medicine."

Here and There on Snow Hill District

REV A. WALLACE, D. D. No. 40.

Loading up what furniture and fixings belonged to us, at Lewes, on couple of wagons under the superintendence of Mr. J. Hilliard Burton, we started them off ahead, taking the road by "Little Hill" to Millsboro, thence by main route through Dagsboro, St. Martin's, Berlin, Newark, Snow Hill, Horntown and Drummondtown to our destination at Locustville, Accomac County, Eastern shore of Virginia.

The item for "moving expenses," was 840, with about ten days, going and returning. The same job I suppose could now be undertaken for about \$10, and accomplished in less than twenty-four hours by rail,

Bro. Burton, named above, had been a prominent man in politics, was once Sheriff of Sussex County, if I mistake not, and had something to do with navigation. He stood high as a vestry-man and attendant of the Episcopal Church. He was at the Zoar camp-meeting a year or two before, and unknown to any of us, was under deep conviction. Up to the last evening of the meeting he could not bring himself to confess his personal need of the "Mighty to Save." I remember when, after we gave the last invitation and a crowd of "mourners" gathered around the altar, he drew near and stood leaning sadly against a tree. Nobody approached him, as he was supposed to be a pretty fair sort of Christian

After lingering about there until near the close, down he went on his knees weeping and praying for salvation.

The incident caused surprise, then other backward people came up and followed his example, and the exercises took a new impulse in penitential hymns, and supplication. How John Salmonds David Dodd, Wm. Morris, and Bro. Derrickson prayed for the unexpected mourners! It was a hard and tedious struggle for some of them to overcome theid pride, and accept the Saviour. Mr Burton determined to stay there all night or find rest for his soul. A few of us lingered with him. He told us calmly, that it might be with him "now or never." He had received solemn warnings and calls by the Spirit, and had made promises to God. He was unwilling to leave the place until this vital question was finally settled. Toward dawn of the next morning he got a view of Calvary, trusted in Jesus, and began to shout the praise of God. What a happy morning that was on old Zoar Campground. The news ran like fire in stubble to Georgetown, and other remote points, and wide spread was the sensation among leading citizens, when it was told them that John Hilliard Burton had just been converted. He joined our church and became a very active workhe became my friend in need, and moved me to Virginia.

Locustville was a few miles south of Drummondtown, the county seat. It was on what was termed the sea-side road, had two thrifty stores, a church and school-house, and may have also boasted of a blacksmith shop, and a shoemaker. The little parsonage stood just opposite the store of Squire Cope, a very elever Virginian whose wife was a member of the Church, and both as kind and careful of the preacher and his family as

they possibly could be. Pulpit duty I found to be comparatively light. Preaching but twice on Sabbath was a new order of things to me. Burton's chapel was only a couple of ter was the only appointment I had in Northampton county, except when I

in the neighborhood of Eastville and

Cape Charles. The congregations were always large; for, shut away, as most of the people were, from contact with the great bustling world, the services of the Church, and a continous round of social visiting made up the sum total of their existence.

Our official board was unusally imposing for a charge so small. The local preachers were men above mediocrity; some of them by extensive reading, and ability, could rank with the traveling fraternity, and were equally popular, when, and wherever they exercised their gifts. There were Littleton Lecates, a good theologian, Benjamin T. Ames younger, but aspiring, John Wesley Elliott, practical and sensible, Hezekiah Dalby, a venerable link between past and present, as simple and straight-forward as Joshua Thomas; and a Bro. Humphriss, who was licensed about my time, and became a prodigy of eloquence and power whenever he could overcome

his timidity. The exhorters, leaders and stewards were all devout men and staunch friends of the old Church, such as Father Burton and his son John, Geo. P. Cutler and Jacob Boone, James R. Garrison, Thomas E. Brickhouse, Bro. Richardson, and Garrison Burton.

One of the most efficient men I ever met with, in liberal devising, genial spirit, and tireless zeal was James R. Garrison. His house was nearly as familiar to us as our own home. Mrs. G. was one of the excellent of the earth, and together they were foremost in every good word and work. About half our time on the circuit was spent among the people; those not members of the church vicing with others in having the preacher as a welcome guest, as often, and as long as possible.

Among these old aristocratic families we found the very soul of honor and hospitality. Their mansions were in secluded spots, away from public thoroughfares, and with plenty of house servants, they kept up a degree of style, which later years and altered circumstances have almost entirely obliterated. Indeed most of these old families have been broken up, since the day when Lee surrendered Virginia, and the abortive Confederacy, to the victorious forces of freedom and union.

It was my good fortune to be there during an interim of comparative peace between the great church agitation and split, and the excitement produced by the futile invasion of the immortal John Brown.

In 1874—5, both branches of the M. E. Church began to interchange courtesies, attend each others' meetings, and the preachers to occupy each others pul-

The first chance I was offered to do this, was on the occasion of a National fast, when all the congregations within a given circle, united at one of the Southern Churches, in obedience to a Presiever, I had pressed some of their preachers and members into service on our circuit, and at a notable camp-meeting, of which I had charge, managed to secure a revival of the spirit of union, getting ministry and laity, to help us, which they did right zealously.

A communion service and love feast were held during this meeting and such power came upon the weeping and happy people, that they shouted aloud, and embraced each other, to the astonishment of thousands present. One old worldling, I was told was found seated on a log, wiping his eyes that day. When rallied by his profune companions about the interest he seemed to feel, he replied: "I was once a Christian, but forsook miles below, and to it and Locustville I | Christ and the Church. I have been gegave one Sabbath. The next took me to ing on from bad to worse, until I lost Garrison's chapel and Trinity. The lat- faith in everything good. Now, I believe there is a God, and that religion is true. Nothing else could have brought made special visits to a few members those people, who hated each other so

to-day. I wish I was back among them and as happy as I used to be."

Only in two or three instances did unwittingly cause trouble. The sectional prejudice was easily stirred. Animosity was like a tinder box, not among the professedly religious, so much, as the rabble who assumed to dictate and direct in our Church usages. I will come to these events in my next.

Short History of Vienna Circuit.

BY V. S. COLLINS. (CONCLUDED.)

The church in Vienna was built somewhere about 1820, and called Emory meeting-house. Prior to this the few Methodists here worshiped in a long, three-room, red house, owned by a widew Mary Jones. This stood in the lot where Mr. Gco. A. Smith now resides. Here John Collins preached. Here the class was called. Here the feeble society was nourished until able to build the first church. It was an unpretentious building, without floor, pews, plastering, or heating arrangement. John Ennalls was first class leader, appointed in 1815, when the class still met at Widow Jones', then Herndon Haralson in 1821, and Joshua Humphriss in 1813. To the latter the credit is given for having finished the church with floor, pews, heating apparatus and other such luxuries. An old sister tells me, "We thought we had a very fine church when we got these comforts." Like Wainwrights,' white and black worshiped in the same room, a gallery being fitted up for the latter; it was also used as a school house. It was somewhere about this time, that father Humphiss took to himself a wife, a Miss Brown, who lived where Mr. Jos. LeCompte now resides.

There is one document to show that these pioneer fathers are indeed our ancestors; they build a church before they get any doed to the land. Undoubtedly they were spiritual; but to serve God rightly we must use also the material; to do this we must be practical. The deed, which is recorded in Cambridge, is dated Nov. 4th, 1823, and is granted to Wm. Sherman, Philip S. Yates, John Ennals, Herndon Haralson, and Joshua Humphry's as trustees in trust, for the sum of "fifty dollars in hand paid," and is signed by Ann Riddle, and Ann M. Riddle, of Ann. A friend Mr. Thos. Higgins, who moved to Vienna in Oct. 1823, says the church was surely several years old when he came. Careless work this, to build without having a guaranteed title. The "king's business" requireth care, as well as haste.

In vain have I tried to reconstruct the first membership of this little society. Among them however, must have been the five trustees mentioned above, together with Miss Sophia Hicks, Mrs. Ann Harris, Edward Wetherly, Thos. Norman afterward leader, Hooper Norman, Barzillai Street and wife, Wm. and Frank Sherman, and Saul Sherman, er, and subsequently, I think, an official dential proclamation, and I had to the large man. What a sight it would member. Anyhow, when I had to move, preach the sermon. Previous to this how- be for us to see this devoted band, composed of the highest and lowest grades of society, the sisters with their plain, old-fushioned bonnets, sitting upon pineboard seats arranged in style similar to wood's meeting seats, no floor to the building, listening to God's word read and explained, by the sputtering light of old-fashioned tallow "dips," which ran down in a stream upon seats and clothing! Thanks be to God for such examples of devotion.

It was here that the first Sunday School in Vienna was regularly organized, about the time the church was first occupied. Prominent among its workers were the Misses Stamford and Wm. Jackson, of sainted memory, who lies buried beneath the pulpit of the church he loved so well. In 1846, the colored brethren, assisted by the whites, built themselves a church, calling it Wesley

In 1852 the old church was sold for

wards burned. On the old site was built a larger and more substantial edifice, which was dedicated in 1853, but what name it received I can not new ascertain. Hev. James Hargis was pastor, and Rev. T. Jefferson Thompson preached the sermon to a crowded house, announcing No. 420 in our new Hymnal as the opening hymn:

"Now have I found the ground wherein Sure my soul's anchor may remain:" "and nobody could read that hymn as Jafferson did," says brother F. W. Smith who heard him.

In 1865, Rev. H. S. Thompson, pastor, the building was improved by a suit of shutters, and furniture, at a cost of \$230. That faithful mother in Israel, Mrs. Catharine A. Higgins, had a large share in this labor by heading the successful festival held in two tents, on the let where Mrs. Waddell now resides. One peculiarity of that festival was a 25ct. admission fee.

In 1879, Rev. J. E. Kidney, pastor, the church was still further improved by a belfry and bell, new roof, recess pulpit, calcimining, and an Estey organ at a cost of \$450.

This is the church in which we now worship. Some of our brethren who take pride in the things of the Lord speak of a new church. But the present one is as good as the town and m large as the congregation; so to my mind, we have no need for a new one just yet.

Manship, the youngest of the three, was built chiefly through the zeal of brother Jas. N. Sherman, for many years a local preacher, and father of our own noble brother W. Spry Sherman. It was dedicated in 1855, the sermon by Rev. Andrew Manship, from whom it received its name. It has lived on now for thirty years at almost no expense for repairs; but must soon have attention. A new and larger building is the crying need of the appointment.

Such is the field in which in God's name we are laboring. The apparent success of the two years' effort may be given at a later date. Meanwhile we will continue to

"Watch and fight and pray, The battle ne'er give o'er; Renew the battle every day, And help divine implore."

## My Boy, Do You Smoke?

The United States Navy annually takes into its service a large number of apprentice boys who are sent all over the world and taught to be thorough sailors. It has been the policy of the government since the war to educate the 'blue jacket" upon the principle that the more intelligent a man is the better sailor he is likely to become. There is no lack of candidates for these positions. Hundreds of boys apply, but many are rejected because they cannot pass the physical examination. Major Houston one of the Marine Corps who is in charge of the Washington Navy yard parracks, is the authority for the state ment that one-fifth of all the boys examined are rejected on account of heart dis-

His first question to a boy who desires to enlist is: "Do you smoke?" The invariable response is, "No, sir," but the tell-tale discoloration of the fingers at once shows the truth. The surgeons say that cigarette smoking by boys produces heart disease, and that in ninety-nine cases out of a hundred the rejection of would-be apprentices on account of this defect comes from excessive use of the milder form of the weed. This is a remarkable statement coming as it docs from so high an authority, and based upon the results of actual examinations going on day after day and month after month.

The Pope's Evangelical letter quotes and approves the Syllabus of Pius IX who lived about 20 miles farther south. heartily, to do as we have seen them do Bro. Sherman now resides. It was after- to take part in all political elections. ugainst modern civilization; he condemns popular government, but urges Catholics

# PENINSULA METHODIST, DECEMBER 19, 1885.

# The Sunday School.

The Gracious Invitation Isaiah 55: 1-11.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Ho. every one that thirsteth, come ye to the waters" (Isa. 55: 1.) I. THE CALL (1-7).

1. Ho!-The English word "ho" is probably a corraption of "hold," and signifies "stiend!" but the Hebrew word is translated by Delitzsch "Alas," and expresses "deep RATION on account of the unsatisfied thirst, and the toilsome labor which affords nothing but seeming satisfaction." Every one. Every one is invited because every one thirsts, and because the Inviter is not willing that any should perish. Thirsteth.—Saps Lange: 'No wants are so keen, none so imperiously demand supply, as those of hunger and shirst. When long continued, nothing is so distressing; hence the figure is often used to denote any intense desire for anything, especially for salvation" (see John 7: 37; Ps. 42: 2; 63: 1; 143: 6). Waters—plural, signifying abundance. The figure is one of the commonest, and expresses the perfect satisfaction which the blessings of grace bring to the soul. Jesus alone can give the water "which springeth up unto everlasting life." No moncy.—It is all of grace. Christ has paid for it, and offers it as a free gift. The penniless—the spiritually poor—need not be kept back by their poverty. Wine, milk -signifying refreshment and nutriment. The word here translated "wine" is the generic term, and is used 125 times in the Bible; in 69 places, at least, with disapproba-

"Food and drink are essential to the life of the body, so are the spiritual blessings Thrist gives essential to the life of the soul. Our Lord resumes both these figures-that of water in John 4: 14; 7; 37; that of feasting in various parables (c. g., Matt. 22: 1-10; Luke 14: 15-24), and also in His representation of His own flesh as the bread of life (John 6: 32-58). The central idea is, the best and most needful things for the body made the symbols of the best and most vital blessings for the soul. The abundance and freeness of the former represent the yet richer abundance and freeness of the latter." "Wherefore drink with me, friends! It is no

Of red intoxication; at its brim No vine-wreathed head of Bacchus ever laughed-

This pilgrim-cup of mine, now worn and dim With time's rough usage; no bright bubbles

or foam beads sparkle over; Have ye quafed The waters clear that through green pastures

Where they who love the Shepherd follow

Brimmed with His peace, my soul is satisfied; Cooled are my feverish fancies; calmed the

Of dreams whose end was only bitterness. Healed at this fount our inmost all would be Did we but health above disease prefer. My cup is filled at wells whose blessedness world's thirst cannot drain. Friends, drink with me!" (Lncy Larcom).

2. Wherefore-introducing a justifiable remonstrance. Spend-literally, "weigh;" formerly silver was weighed, not counted. For that which is not bread?-literally, "for the no-bread." Bishop Lowth alludes to the peculiar way which the Hebrews have "of joining the negative particle to the noun, to signify in a strong manner the total negation of the thing expressed by the noun. "Money" and "labor" expended for that which looks like bread, but which is not bread, and only tantalizes the soul without satisfying it, is worse than thrown away. Eat that which is good—the appropriate food for the soul. Delight in futners—the true manna; the word is employed in Gen. 27; 28, 29; Job 36: 16, to indicate the choicest,

"There never was a more simple and true richest kinds of food. description of this whole world than in this expression of Isaiah. The immortal mind will not be satisfied with wealth, pleasure or bonor; it never has been. There is a void in the heart which these things do not, cannot fill. Nothing but God can meet the boundless de-

3. Incline your ear -bend your ear to listen, sires of the soul." attend to, and obey the Gospel call-"Come nuto Me." Those who "come" unto Christ, really go to Him with the heart, submit to Him, believe in Him, live for Him and in Him. Hear-obey. Soul shall live.-It is reckoned to be dead now, devoid of true life, dead in trespasses and in sins. It lives only by the communicated life of the Redeemer: "I live, yet not I; but Christ liveth in me." An everlasting covenant with you establish a relation which shall be permanent and unending. Even the sure mercies with David (2 Sam. 7: 12-29; 1 Chron. 17: | verse 11), but means, will not be turned | back, defeated.' It remains here, working 17-27) included the Messiah, and therefore

all who should become His followers.

4. I have given him-referring both to an historic fact in the case of David, and to a prophetic fact in reference to the Messiah. As David was a "witness," a "leader," a 'commander," so his Seed should be conspicuous in these relations. He came to bear witness to the truth, and to establish a kingdom. To the people-It. V., "to the peoples," that is, to the Gentiles.

Israel, but Supreme Governor of the nations (Matt. 28: 18-20."

5. Behold thou-the Messiah. Shalt call a nation.-All outside of Israel were called "nations," or Gentiles. Thou knowest not .-Birks understands the word "nation" here to denote "not the Gentiles at large, but the Christian church, called mainly from among them, the holy nation and peculiar people, to whom the kingdom of God would now be given. Nations-R. V., "a nation." Shall un unto thee-indicating the haste with which they would go to partake of the benefits of the true religion. Because of the Lord, etc.-because of the revelation which the Messiah would bring of the goodness and the wisdom of Jehovah. He hath glorified thee .- Jesus was repeatedly glorified by the Father-at His humble birth, when the angels proclaimed His advent; at His baptism, when He was divinely recognized by a voice from heaven; at His transfiguration; and at His ascension. (He is continually being glorified by the progress of his kingdom.

6. Seek ye the Lord-A command given to all, both Jews and Gentiles, to return to God in repentance and faith, and newness of life. The metaphor implies that the soul has lost, or forsaken, its God, and that He is now to be sought after and found. While he is near. -He is always near; but there are times when He scens nearer than at others, when, for example, the heart has been made tender by some providence, or the consciene awakened by some truth that came home. The soul by continued persistence in sin, may lose its capacity, its power, to seek after

"There is a time, we know not when, A place, we know not where, That marks the destiny of man

For glory or despair. "God comes "near" to us in the preaching of His word when it is borne with power to the conscience; in His providences, when He strikes down a friend, and comes into the very circle where we move, or the very dwelling where we abide; when He lays his hand upon us in sickness, He is "near" us by day and by night; in a revival of religion, or when a pious friend pleads with us, God is near to us then, and is calling us to His

7. Wicked forsake his way . . . thoughtsnot merely the acts, but the hidden longings and imaginations which develop into acts The true method of seeking God is here taught. Sinful pursuits and plans and desires must be renounced atterly, in the first place; then the soul must consciously return to the Lord, and consecrate its powers to His service. The will, the heart, the whole mau, are included in this act; and where it is genuine and entire, it will be met with mercy, and with the "abundant pardon" pictured to us so beautifully, in the father's treatment of the returning prodigal, in the parable. How little is required of man how much is promised by God! Abundantly pardon-literally, "multiply to pardon,"

"The first step is for the sinner to forsake his way. He must come to a solemn pause, and resolve to abandon all his transgressions. His evil course, his vices, his corrupt practices, and his dissipated companions, must be forsaken.

11. THE PROMISE (8-11).

8. For my thoughts are not your thoughts, etc. -The "for" may refer either to the "abundant pardon," or to the duty of forsaking and returning. Thus: He will have mercy upon the sinner, because His "thoughts" and "ways" are infinitely higher than those of man, who would not, in such a case, have mercy; or, in the second place, let the wicked forsake his way and thoughts, because they are so unlike God's in every respect, because the contrast is so marked that there can be no reconciliation unless he forsakes his own ways and follows God's, which are as much higher and grander than his own "as the heavens are higher than the earth." 10. For as the rain cometh down-on its be-

nesicent mission to make the barren, sterile earth fertile and beautiful. And the snow from heaven-no less important, protecting as it does with its soft covering the roots from being frozen, and laying up in the mountain tops the accumulations which in spring dissolve and fill the streams and fertilize the valleys. Returneth not thither .-Says Ray: "This has no bearing in the ultimate re-ascent of the rain in the form of vapor (it will not return "void," empty, verse 11), but means, 'will not be turned

out God's beneficent purposes." That it may gier-R. V., "and giveth." Seed to the sower bread to the cater .- This completes the benevolent mission of the rain and the snow and illustrates, in the next verse, the happy effects of God's truth upon human hearts.

"The figures chosen are rich in analogies, As snow and rain are the mediating causes of growth, and therefore of the enjoyment "The "Son of David" is not only King of heart softened, refreshed, and rendered pro of what is reaped, so is the soil of the human ductive or prolific by the word out of the mouth of Jehovah.'

11. So shall my word be-ony word, every word, whether of precept or of promise. It shall not return unto me void-empty; without results. What a mysterious vitality has God's word possessed and wrought in this world of ours! How it has satisfied hungry souls, who have found in it the true "bread," and how it has multiplied as "seed for the sower" till its harvests wave in every land!

"Here God's word, compared to the descending, fertilizing rain, admits of two possible applications: either (1) to His Gospel promises with reference to their sure fulfilment; or (2) to His Gospel truth in general, with reference to its moral power in renew ing human hearts and regenerating the moral face of the world. Both are blended and involved in these verses. God's word of promise is to be fulfilled; His word of truth shall go forth and fall upon the face of the earth as the rain falls from heaven, and like it shall be gloriously fertilizing and renovating, till it has richly furnished seed for the sower and bread for the eater, and made the sincursed earth a second Eden."

#### From Africa.

Bro. Clarence Davenport writes to the Banner of Holiness from Dondo, Africa, Sept. 1st.: July 29 at 4.30 p.m. Immanuel and I hade our friends and my beloved wife farewell and set our faces toward the interior, accompanied by a man to carry our blankest. At 4.35 we passed out of the town, and taking a foot-path went single file. When we had lost sight of Loando I knelt down and asked Jesus to help us. I found Immanuel kneeling beside me with uncovered head. We marched on until after eight, part of the time by starlight: sometimes through grass higher than my head. After resting three fourths of an hour, we started onward and marched an hour and a half, when Immanuel became so sleepy that I ordered a halt and we spread our beds; the two colored men slept an hour and a quarter, while I fought mosquitos and thought. At the in the city of brotherly love, and resume my end of that time we again took up our line of march and shortly after 2 reached an encampment of carriers. About 3 we again marched on, and did not stop till daylight. We had moonlight from 9 till 3. The scenery by moonlight was en-

August 16 we reached Dondo a place of 5,000 inhabitants; next in size to Loando, and about 240 miles southeast. It is at the head of steam navigation, on carry the eargo to the interior. The woed the distance of 51 miles, with the exception of 2 who were too small and 2 who were just recovered from sickness. Bro. McLean took the party to Nhangueicpepe; that is, all but the bishop, and Sister Wilks, who was sick with the of the cargo. He returned last Friday with carriers to take Sister Wilks and the rest of the cargo. Mary and I remain here as it seems absolutely necessary that some one be stationed here. The bishop says he considers this the most important station on the line; and as we could not possibly reach the Kioko country before the rainy season set in, he desired me to look around and see what we thoungt about remaining here for a time.

While coming up the river with Col. Veiter, military commander of the province he proposed that we go to Ambaca, his headquarters, and offered to give us a furnished house to live in, a Church with perfect freedom to preach and teach protestantism; and to give me, personally, a coffee and sugar-cane plantation, ing sky, with all the turnult and pomp, in to be true. We believe it is!

and men to work it. He also offered to sell horses and oxen at a reasonable rate. Ambaca is only a small place while here are thousands. I did not come here to get rich, but to tell lost souls of a Saviour. I see now that Ambaca was a test as to my real motives. I reported the offer however, to the bishop, and could see that he preferred to have us stay here.

Last Tuesday the bishop, Mary and I explored a high mountain, about 2 miles from Dondo, which has an elevation of about 1500 feet. We were much pleased with our exploration. That night I had a short but severe attack of fever, but was all right by next night.

On Saturday the bishop, Bro. McLean and I stepped off the amount of land we wanter, about 522 acres, including the

We have decided to remain in Dondo, for a time at least. On Saturday Mary was taken sick with a fever, and grew worse till last night, when her tongue became thick, speech difficult, delirium imminent. Having done all we could we looked to God and He answered our

September 2. Mary has a little fever to-day, but not much; so you see what sort of an introduction we have had to our field of labor. Yet to-day we feel that we are in the order of God, and have stronger faith in Him than ever before. The bishop left, Monday for Nhangueiepepe, to hold a district conference as he goes through. Sister Wilks goes on to Punga-Adanga, 57 miles from N., where her husband is stationed.

The bishop will be back here by the last of the month, on his way to Loando, thence to England and Portugal, where he spends a few weeks ere returning to Liberia, to hold the next annual conference in Febuary. He expects to labor in Liberia till May, when he expects another company of missionaries, whom he will lead to their fields of labor, a he has done with us.

## Visit to New York.

Paternal duty prompted me to visit our great national Emporium. Leaving 4th street wharf, Wilmington in the steamer Brandywine Wednesday, the 25th ult., I reached Philadelphia about 10 o'clock. The passage was a pleasant one. My plan was to make several calls journey at one o'clock; but on going to the ticket office, Broad street, I found "a round trip ticket," by the limited, which left at that hour, would cost one dollar more than one on a train at 3 o'clock. So I bought one good for five days, for four dollars, a dollar ess than the single fares.

At 3 o'clock p. m., I was at the depot, and was soon on my way to the great Metropolis, which was reached via Desbrosses St. Ferry about six o'clocck. I took Grand St car for 3d Ave., where I changed cars. and proceeded up the Ave., and soon the Coanza river, and at the end of the | found myself at the residence of my great caravan route to the interior along son, on 26th St., greeting loved ones which our people are stationed. We and friends. The next day was Thankswere here 4 days before the Bishop giving, the tenth anniversary of my son's marriage. I met three of my four sons, and and Bro. McLean came with carriers to marriage. I meetinee of my four grandchildren, all in good health; and we rejoiced together. But oh! lady, at her request, and thought no men were carried and the children walk- the memories, both joyous and sad, that cluster around the occasion; it would require many journals to record! It was my privilege to attend St. Paul's Methodist Episcopal church on Thanksgiving day, where I heard a very instructive discourse by the pastor, Dr. Day. After the service I made myself known to him, and also met Dr. Deems of fever, and ourselves. He also took most | the "Church of the Strangers," whom I had formerly met. Friday I visited the "Book Concern," our

great publishing house, and shook hands with Bishop Harris, Drs. Curry and Freeman and Bros. Phillips, Longking, the assistant editor of the "old official" and several others connected with the establishment. Saturday I directed my face to the "New York and Brooklyn Bridge," which I mounted and passed over; it is surely a vast structure. Had it belonged to an age before the Christian era, it might have been called the 8/1 wonder of the world. The view from the centre of the bridge up and down the river and on either side and in every direction, as far as the eye can sweep the scene, all is multitudinous magnificence. The bridge itself, the cities of New York, Brooklyn, and Jersey City, with their vast suburbs, the rivers with their Islands and shipping, the bay, the distant ocean dimly visible, and the overhang-

terior and exterior potential forces, coming into view, overwhelm us with wonder, and make our conceptions of the possible, farreaching and unspeakable. I thought of the vast resources of nature, the wonders of art and science, the mission of humanity, in its mundane development, and the grandeur of the divine purposes, and the visions of Patmos, wondrous as they are seemed but a miniature symbol of what is yet to be unfolded in man's earthly history; and of the Hereafter! we can only say, "Eye hath not seen, nor car heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

Sabbath I attended, with my son's fatherin-law the 17th St. M. E. Church, of which our brothers Willis and Lightbourne were formerly pastors. I was introduced to the pastor, Bro. Smith, who invited me to preach, but I declined, assisting however in the service by reading the first scripture lesson, and offering prayer. Bro. Smith preached an interesting sermon. At night I went with my youngest son to hear Dr. Taylor of the Congregational Church. The interior of this building is magnificent. It was about three fourths filled with attentive hearers, and the Doctor delivered a discourse full of thought and fervency and power. Monday morning before ten o'clock I had recrossed the Hudson and was en route for Philadelphia, in company with Professor Ford the elecutionist. We arrived in time to visit the Preachers' Meeting, and listen to part of an able essay on Mistakes of Science, by the Rev. J. S. Lame. It was the writer's privilege to be recognized by the Rev. Bro. McConnell, and introduced by him to the meeting. Professor Ford was also introduced, and requested to address the meeting, and he did so in the highest style of his art. It was my privilege at night to attend St. John's M. E. Church, of which the Rev. E. Stubbs is pastor. I could not escape his attention, nor did I seek to do so, and at his request spoke to the meeting. While in the city I embraced the opportunity to visit the family of Bro. E. P. Aldred, and also the family of the late Rev. M. D. Kurtz, an old friend of mine and of precious memory. I also called to see the Rev. Jas. Neill at his place of business, and there met with his son who is a candidate for deacon's orders at the ensuing Annual Conference. He is in the itinerant work and stationed at Wissahickon. I called, both going and returning from New York at the Conference Tract depository, at the Book Store of Perkinpine & Higgins, and at the office of the Christian Standard. Tuesday 4 o'clock p. m., I was on the steamer Brandywine bound for our own Diamond State Metropolis, and at 61 o'clock was at my lodgings, and after supper, attended my class at Madeley, and enjoyed with a goodly number of Christian people a season of refreshing from the presence of the Lord. B. F. PRICE.

## Be Kind to the Aged.

Jennie Jones is a pretty young lady residing at Highland, Ulster county, New York. She is a dressmaker, and about a year ago, while employed in New York, she befriended an old lady who had lost her pocket-book, by loaning her a small amount of money, and also assisted her across the street when the horse car, in which she had met her, came to the place, where the old lady wished to alight. Miss Jones gave her name and place of residence to the old more of it. A day or so ago Miss Jones received a letter from a lawyer in Buffalo, which stated that by the death of an old lady in that city she was heiress to \$50,000. The lady who bequeathed the money, was the person whom Miss Jones had assisted a year ago.

The following pleasant incident is thus prettily retold by a correspondent of the Philadelphia Record: "When General Washington was in New England, once on a time, he was cutertaineded at dinner by a country gentleman, who lived comfortably but quietly in his old-fashioned home far from town. When the General rose to go, the little daughter of the host, not yet in her teens. opened the door for him. As he passed out in his stately way, he bowed and said to the little maid: 'I wish you a better office, my dear.' 'Yes, sir,' she quickly replied, with a bow, 'to let you in, sir." This is so apt, neat, and beautiful a response, that it ought certainly

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PUBLISHED WEEKLY, BY J. MILLER THOMAS, PUBLISHER AND PROPRIETOR

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All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, 19tl. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Treeday morning.

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HAVING put in a new Gordon Steam Power Job Press, of the latest improved pattern, as well as a lot of new type, we are now prepared, better than ever heretofore, to do all kinds of Church, Sunday School and Commercial Job Printing, at reasonable prices.

THE PENINSULA METHODIST will be sent free for the remaining months of the present year to any one subscribing now for the year 1886; in other words we will rend the paper from now until December 31, 1886, to any one enclosing to us. ONE DOLLAR, or paying the same to his pastor.

We tender our sympathies to Brother T. S. Williams, pastor of the M. E. Church, North East, Md., in his recent bereavement of an honored father, who suddenly exchanged mortality for life eternal, Monday evening, the 7th inst. Mr. Jacob Williams was in his 78th year, and had been a member of the M. E. Church for 56 years. Having given testimony to his joyous religious experience, in the meeting, he said, "and this is Heaven to me," and in a few minutes expired. "He was not for God took

THE PRESIDING ELDERS' CONVEN-TION.—There were 32 presiding elders from 15 contiguous conferences present at the conference held in the Washington Square Methodist Episcopal Church, N. Y., Dec. 1-3. It was a most excellent meeting in all respects. Bishops Bowman and Harris were present, and took active part in the discussions; Drs. Reid. M'Cabe, and Butler did finely on their grand specialty, and Dr. Vincent on one of his great ideas, and the services closed with general satisfaction all a-A. W. Milby and John A. B. Wilson, of Dover and Salisbury Districts respectively, represented the Wilmington Conference. Prof. S. T. Ford, the popular elocationist, rendered several of his pieces to the gratification of the conven-

## Death of W. H. Vanderbilt.

About 2 p. m., Tuesday the 8th inst., - while conversing with Mr. Robert Garrett, President of the Baltimore & Ohio R. R. Co., and apparently in perfect health, the great money-king, Mr. William H. Vanderbilt, was instantaneously once? Three Baptist preachers presentstricken down by a fatal stroke of cerebral appolexy, in the 65th year of his age. He was a vestry-man in St. Bartholomew's Protestant Episcopal Church in New York city, and leaves a widow and eight children, and an estate estimated at two hundred millions of dollars. on Saturday last. The mode of admin-About one half of this vast wealth he istering an ordinance is a very narrow inherited from his father, who died eight plank on which to establish a Church.years ago. It is said he was the richest | Richmond Christian Advocate. man in the world, neither of the Rothschilds being as rich, and the Duke of just about as narrow as their invitation

receiving as large an income.

The responsibility for the proper use of so vast wealth is simply overwhelming. "To whom much is given of him shall much be required." Mr. Vanderbilt had the reputation of large and frequent charities. He had recently given a half million to the College of Physicians and Surgeons in New York, and just before his death had sent a check of \$10,000 for the Library of Vanderbilt University in Nashville, Tenn.

His funeral was entirely unostentatious. After religious services in the church he attended, the body was removed to New Dorp, Staten Island, accompanied by a few friends, and placed in a receiving vault. How impressive the ritual. "We brought nothing into this world, and it is certain we can carry nothing out."

By his will all of this immense estate is bequeathed to the different members of his family except about one million, which is bequeathed to educational, religious and charitable institutions. Whether such wealth will prove a blessing or a curse to his heirs depends upon the use they make of their exceptional opportunities. The lesson of his sudden death is to all "Be ye ready, for the Son of man cometh at an hour when we think

Our brother, Rev. E. C. Macnichol, pastor of the M. E. Church, Still Pond, Md., has his say this week, in an elaborate criticism of Prof. Phelps' article, in our issue of the 5th instant, on the "Conversion of Children. Our review of his communication is crowded over to next week. All we need to say now is, that all the horrible things our good brother denounces, are as detestable to the editor of this paper as to himself-the only difference between us being that we can't see any such things in the article, and he writes as if they glared on him with most portentous fire.

Perhaps we ought to make a correction of a typographical mistake, which, but for this onslaught, we would probably have left to the wit of our intelligent readers to set right. In our note on page four, same issue, the types made us say "The article has indeed, some flavor of German thought;" what we did write on earth-one more in Heaven." was, "The article has indeed, some flavor of Genevan thought"-an important difference in view of Bro. Macnichol's

The following items are furnished by Rev. I. N. Foreman of Nassau, Del. We shall be glad to have our friends send us items of historic interest called out by Dr. Wallace's reminiscences.

Sister Hetty Prettyman, who renews her subscription, remembers distinctly the scenes and persons described by Bro. aware from the doorway of the house, in which she now resides.

Say to Bro. Wallace, that the new Church, built after old Ebenezer was abandoned, bears the same name. It now forms apart of Nassau Circuit, which embraces the following appointments; Connelley's Chapel, Ebenezer, White's Chapel, and Zion, all of which have been referred to in his very interesting letters.

What is the matter with the Baptists in Missouri, that so many should attain unto larger conceptions of the truth at ed themselves at the St. Louis Conference-two for admission, and the other for the recognition of his orders as a local preacher. And yet another, the Rev. B. Freeman, was up for ordination at the Southwest Missouri Conference,

("A very narrow plank" indeed-but

they have been immersed." Will the Bible-Baptist give us chapter and verse for this discrimination against their fellow Disciples? Ed.)

GRACE M. E CHURCH-SOUTH, CAM-BRIDGE, MD .- The following from the Richmond Christian Advocate, shows that our brethren in Cambridge, are in danger of losing their beautiful church. Unless assistance is speedily secured, it will be taken from them by the strong hand of the law. Brother R. J. Moorman the pastor, has been recommended by a vete of the Conference, and will solicit aid from our people. The loss of our church in Cambridge will be the deathknell of Southern Methodism, not only in that beautiful and flourishing town, but, I fear, in all the adjacent country. Help, brethren, help!"
Ettrick, Va. JACOB MANNING.

## Ettrick, Va.

A Sad Affliction. It is with great sorrow that we announce the bereavement of Bishop Hurst and family, in the loss of their youngest daughter Blanche, a sweet little girl of eleven years of age, who died at their residence in this city of diphtheria at 12.30 A. M., of Tuesday the 8th inst., after an illness of about two weeks dura-

The character of the disease compelled a private funeral which was conducted at 10 A. M., Wednesday, by the pastor, Rev. F. C. Iglehart, assisted by the P. E. Rev. A. N. Fisher. The body was placed in the vault at Forest Lawn.

Blanche was a singularly bright and attractive child, the delight of the homecircle and a center of interest among her playmates, and at school. Her generous, kindly disposition won for her warm friendship among her new associates, and her loss will be keenly felt by many outside the family group.

The church will not fail to remember our afflicted chief pastor in its prayers.— Buffalo Christian Advocate.

The many warm friends of Bishop Hurst on the Peninsula will read with sorrowful sympathy this sad intelligence and will respond heartily to our brother's appeal to remember him and his family at the throne of grace; "one less

THE NEW PASTOR OF THE M. E. CHURCH SOUTH AT PUNGOTEAGUE. Quite a large congregation assembled at Central M. E. church Sunday night to hear the farewell sermon of Rev. Dr. Rosser before leaving for his new charge. The text was taken from Peter's Epistle to the Philippians i. 27, 28. The discourse throughout, by its thorough earnestness, affectionate and kindly tone, claimed the attention of his auditors, and was, in fact, just such a sermon as one round, and a resolution to hold another your paper. She says: "Freeborn Gar- ful pastor, who was taking leave of a conference next year. Presiding Elders rettson preached his first sermon in Del. charge for which he felt a tender and fatherly care. At its conclusion many pressed around the altar to bid the venerable pastor and his pious wife an affectionate, tearful adieu, and his mission in this city will be enshrined in the hearts of all who have come in contact with him during his pastoral charge here.-Portsmouth Times, November 24th

## Latest From Bishop Taylor. LISBON, PORTUGAL, Nov. 16, 1885.

Dear Brother Grant: All our people in South Central Africa are settled, and comfortably settled in houses. All were well and hearty, happy and hopeful, when I left them, except that L. Johnson and E. Chatlain had occasional relapses. We have 31 at the front. All had a turn at African fever except Minnie Mead. She was so occupied with the care of her six children, that she had no time for fever like myself. We have six stations opened and progressing, not counting Mossammedes, which I assigned to the Quakers. We have one station at Masuba, inland from Mayumba, 2 de-Westminster, England, though owning to the Lord's table-"none of our Christ- stations in Angola, extending along the

continent from Lounda to Malange-394 miles. At the close of our recent District Conference I announced the following appointments.

Masuba, F. B. Northam. Loanda, Chas. A. Ratcliffe, Eli

Chatelain. Dondo, C. L. Davenport, Chas. Murray McLean, Mrs. Mary Davenport, M.

Nbanguepepo, Amos Edwin Withey, P. E. Wm. H. Mend, Wm. P. Dodson, Chas. G, Rudolph, Mrs. A. E. Withey, Mrs. W. H. Mend, Miss Nellie Mend, and nine Christian children here besides

Pungo Andongo, Joseph Nilks, Mrs. Joseph Nilks and daughter, Agnes. Malange, Samuel J. Mead, W. R.

Summers, M. D., Levin Johnson, Chas. W. Gordon, Mrs. Aida Mend Miss Bertha Mead.

In each place we have an ordained minister except two, there we have preaching men. A specific department of work is assigned to each man and woman on each station. A. E. Withey is Superintendent of our Angola Missions during my absence.

I am making a hasty visit to this place (I am to see the King of Portugal to-day at 11 A. M.), to Brussels, London, and Liverpool, and return to Liberia Conference in January. I have many things to say, but have not time to say them now. I will soon send you, D. V., an order for missionary recruits for ensuing year; also full exhibit of all receipts and expenditures of money since our arrival in Africa. Love to all. WM. TAYLOR.

THE Advent Mission services at Trinity Church, conducted by the Rev. W. Hay Aitken, are througed daily by thousands, filling every part of the house, including the aisles, lobbies, choir seats, and every nook and corner of that immense edifice. A more solemn and thrilling sight has probably never before been witnessed in this city. We have seen many large audiences in the past in New York, but have never seen so many middle-aged and gray-haired business men in any religious or political gathering anywhere, as at Trinity Church during the past few days. One would think, to see the crowd of well-known citizens at these meetings, that nearly all the brokers, bankers insurance and other corporate officers and business men in Wall Street and vicinity were there as attentive listeners. The services begin promptly at a quarter past twelve, and close as promptly at one o'clock. The preaching of the Rev. Mr. Aitken is, in every respect, excellent and appropriate. Without waste of time or words, the truths of the Bible are plainly and forcibly presented, and with evident effect Every eye is fixed on the preacher, and not a word or a point seems to be lost. Wallace. She is an interested reader of might expect from a holy man and faith- Good men of all denominations are present as earnest and devout worshipers. The singing daily is a most interesting and impressive feature of these services. On one occasion, last week, when the whole audience rose and sang the ninth hymn of the "Mission Hymnal," it seemed to us that very few present were or could be unmoved. Tears and Christian joy were plainly visible in all parts of the house. We will quote a few lines from some of the verses of the beautiful hymn

> "Reneath the Cross of Jesus, I fain would take my stand— The shadow of a mighty Rock Within a weary land.

"Upon that Cross of Jesus Mine eye at times can see The very dying form of One Who suffered there for me.

"I take, O cross thy shadow For my abiding place! I ask no other sunshine Than the sunshine of His face!"

We advise all who can do so, to attend these stirring religious services, and we carnestly hope that all ministers and Christians outside of this city, in all parts of the country, and of every denomination, will follow the noble example of Trinity and other Episcopal as large an amount of property, yet not ian brethren are welcome here unless direct route toward the center of the their places of worship for religious serchurches in New York by now opening otherwise enjoy in reality.

vices. We believe that Christian people everywhere will praise God in their hearts for what is doing to promote his cause in this city. Let the good work spread far and wide, until every city, town and village in the whole nation is thoroughly awakened. For such a great blessing let all devoutly pray .- Independent:

## Letter From New Hampshire.

Last week's storm which played such havoc along the middle Atlantic seaboard, consisted in New Hampshire of a heavy snow fall, which has been followed since by two or three others, until now we dwell in "a universe of sky and snow." And such is likely to be the nature of our dwelling for the next three or four months. No more glimpses of the ground until the middle of March! To a Marylander this seems to be a novel sort of experience to look forward to; but by the hardy sons of New Hampshire, it is regarded quite as a matter of course; and is anticipated with a much keener relish, than are the winters of Maryland and Virginia by the people of those states. Here, preparations are made for the reign of snow and ice with a matterof-factness which makes a southerner shiver. He watches the putting in of double windows, and the swinging of double doors, and the stowing away of earriages and wagons and carts, and the taking down in their stead of sleighs and sleds and buffalo robes and buffalo overcoats, and all the other paraphernalia of a New Hampshire winter, with a solemnity of countenance which causes the Yankee to smile yet after all, there is a sort of inspiration in looking forward to a contest with such a winter, when we reflect how superior man is to all the conditions of climate, with what ease and rapidity he can fortify himself so as to be able to snap his fingers in the face of snow and ice, and bid defiance to the severest cold. A battle with such elements as these is much better adapted to the development of that quality, which is best called "grit," than are the halfhearted fights with the sultry heats and abominable mosquitos of more southern

Notwithstanding the delights and benefits, however, which the Yankee manages to extract from a New Hampshire winter, there is one accompaniment of this season, which he ignores with a perversity that is wholly inexplicable to the southerner. Of course I refer to Christmas. It seems almost a shame that all the externals which we are accustomed to associate with our ideas of a perfect Christmas-time should be scattered so profusely over New England, without being made to contribute something to the delightfulness of that season in which as Tom Tusser said, we should play and make good cheer,

For Christmas comes but once a year." But the old Puritanic rigidity, which once threw up its hands in holy horror at the very idea of merry-making at Christmas-time has not yet entirely disappeared. And thus it is Christmas in New England is a very different season from Christmas in Maryland or Virginia. Let those who feel inclined to pity the New Englander because of his ignorance of evergreens, and holly berries, and Christmas trees and "Santa Claus," and all the other thousand and one pleasant features of this season, not be altogether disheartened. There are signs of development in this direction, signs indicating a tendency to break more fully that old spirit of Puritanic conservatism, and admit with more cordiality something of the "mirth and jollity" which belong to the southern Christmas.

For my own part, I only wish this tendency had begun a little earlier, so that I might have the opportunity of spending the coming Christmas, in my Maryland home. As it is, however, our Christmas holidays comprise but a single day, and the result is, I shall have to picture in my imagination, what I might

R. H. W.

# Conference

Wilmington District.—Rev. Chas. HILL, P. E., WILMINGTON, DEL.

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A correspondent from Baldwin's Mill, writes; I am glad to report that the Lord is pouring out his spirit at Baldwin's Chapel. We commenced an extra meeting the last Sunday night in November, and the Lord has greatly blessed us. This chapel is connected with the Cherry Hill charge, but as our pastor, Bro. C. A. Hill, has an extra meeting in progress at Cherry Hill, he has not been able to preach for us. Sometimes we have been without any one to preach, or exhort, and we simply held prayer meeting. Bro. Wm. T. Tull, of Wilmington, being in neighborhood, has been with us several nights, and greatly aided us in our meetings. The people are much pleased with him, and are trying to prevail on him to remain with us for a week or more. The altar was well filled with penitents last Tuesday night and two conversions. So far there has been some nine converted, and the interest is increasing. Bro. Hill is also having a very successful

Revival services at Union M. E. Church, Wilmington, Del., C. W. Prettyman, pastor, will begin with the usual watch service on

The revival services of St. Paul's and Brandywine M. E. churches, Wil. Del., Messis. Adams and Hubbard, pastors, respectively, are meeting with success.

Christiana charge, Rev. Jos. Dare, pastor, writes: Our meeting at Ebenezer has been in progress since the 11th of October. Seventyfive have been converted, and most of them have joined on probation. Revival meeting is now in progress at Salem. A large company visited the parsonage on Thursday evening of last week, bringing baskets well filled with good things and valuables. Rev. James Scott was the leader and spokesman for the people. We hereby express our thanks for such a visit. We are hoping and praying for a revival all over our little circuit. So

The Sunday-school of Scott M. E. church, Wilmington, Del., has been rehearsing a Cantata under the direction of J. D. Aldred, assisted by some of the best musical talent of the city. It will be rendered Christmas night in the Church. Tickets of admission 15 cents, the proceeds for the benefit of the

A correspondent from Newark, Del., writes: Our protracted meeting, which ran through the month of November, resulted in the conversion of 102, 100 of whom have handed in their names as probationers, and one more will. The meeting has been much enjoyed by others, as well as by the members of the M. E. Church. Sister Kenney, of Philadelphia, and Sister Nettie Van Name, of Ocean Grove, were with us nearly all the time. They are most congenial and efficient laborers. We had occasionally other help. The Lord be praised.

For the benefit of Epworth M. E. church, Rev. Jacob Todd, D. D., formerly of this city but now of Newark, N. J., will lecture in the Sunday-school hall of Grace M. E, church on Thursday evening, January 7th, on "The Children and Cradle of Art."-E.c.

Union M. E. Sunday-school rehearses every Wednesday night for its Christmas entertaintainment, which will be held in Union church on Christmas night. In the front of the auditorium there will be a Christmas tree, which will revolve and be decorated to repre- he knew more about some things than he had sent the four seasons, and upon the platform there will be an imitation of the stable in which Christ was born. The docorations will be elaborate, and calcium lights will be put in the back of the auditorium, so as to heighten the effect. - Every Evening.

North East, Md., T. S. Williams, pastor. Very great interest is manifested in this community at this time, in the effort to bring to merited punishment, the miscreants who in defiance of public sentiment sell intoxicants under some deceptive name in violation of our Local Option Prohibitory law adopted a few years ago, by nearly 1700 majority. It is said, at least two witnesses will be consigned to the penitentiary for

Prof. Ford is announced to give an perjury. entertainment in aid of Church funds, this Saturday evening. It is hoped for the sake of the cause, as well as for the innocent and instructive amusement to be enjoyed, the Professor will have a

Easton District—Rev. John France,

P. E., SMYRNA DEL. Rev. J. E. Kidney, pastor of Hillsboro church, writes: During my absence the members and friends of Hillsboro M. E. church, visited the parsonage on Thanksgiving night, and gave my family a nice donation, which was greatly appreciated. The line gobler now occupies the parsonage henery. Revival services will begin in Hillsboro M. E. church, Jan. 1st.

Oxford, Md., L. P. Corkean, pastor, writes: Our extra meetings began Nov. 5th. The first few evenings Bro. A. S. Mowbray, a former paster, was with us; then came along Bro. A. Smith, another former pastor, who remained a week, both of these brethren rendered excellent service. Rev. Mr. Kirk, of the M. P. Conference, visited Oxford during our ing to draw nearer to God. A new heater meeting, and I prevailed on him to talk a little while to our people one night. At the church, and a lively interest manifested in end of the third week, having had a few conversions, and no special interest being apparent at that time to justify a continuance, it was thought time to close. That very night, however, I was strongly impressed that the meeting ought to go on. So I announced meetings for the next week. Sunday night the tide turned, and all last week the meet ings were of wonderful interest and power; it is said to be in some respects, the most remarkable held here, for a long while. About a score of conversions thus far, and the work goes on. Most all have joined our church, on probation, and others will, when an opportunity is given. "This is the Lord's doing, and it is marvelous in our eyes."

Rev. W. W. Chairs from Ingleside charge, writes: Our re-opening, Dec. 6th, was a complete success. The clear and moderate weather was much in our favor. Bro. C. W. Prettyman, of Union M. E. church, Wilmington, Del., preached a fine sermon in the morning, to an appreciative congregation, after which eash and subscriptions were solicited to defray the expense of our improvements. Bro. L. L. Beatty acted as secretary, and L. C. Johnson and J. W. Johnson made personal appeals to the people, who showed their appreciation of the work done, by contributing generously. Two hundred dollars was asked for; and when we thought about this sum had been raised, a recess was taken for dinner. In the afternoon, Bro. Alfred Smith of Greensboro, preached for us an able sermon; after which twenty-five dollars more was asked for; and in a few minutes we were able to state, that the entire cost of our painting, our new pulpit, and new furniture, had been provided for, by cash and good subscriptions. The announcement was then made that Bro. C. W. Prettyman would preached at 7 p. m., by request, in the M. E. church-South. We are happy to say that our brethren of this branch of Methodism did nobly in helping us on the occasion of our re-opening. Bro. Prettyman's sermon at night was interesting and very

We have moved into the parsonage, recently purchased for this charge, and have good reasons to believe that Ingleside will in a short time be a desirable circuit. We move forward, and are sure of victory. Collections are larger than last year's, and we expect that | Island to receive the new school house, and inconversions on the charge, we look for better things ahead. To the Lord be all the glory.

The Smyrna Times of last week says: The bright, bracing weather of Sunday, called out large congregations. At the M. E. church, in the morning, the paster, Rev. Mr. Quigg, delivered a thoughtful and logical discourse on spiritual declension, and the remedy, and Presiding Elder France preached at night an earnest discourse on the gift of the Holy Ghost. In closing his sermon, he said that he had now tilled the office of Presiding Elder for three months and that difference in the congregations that he visited, some he found warm and active, and alive to their spiritual interests, while in others he found an entire absence, apparently, of the gift of the Holy Ghost. He urged his hearers to seek this gift as the one that promised true and substantial happiness.

The M. E. church at Golt's Station will be dedicated to the worship of Almight God, on Sunday, Dec. 20th, (D. V.) Rev. T. L. silent. Every body who has any sense knows Tomkinson will preach at 2 p. m.

Dover District-Rev. A. W. Milby, P. E., HARRINGTON, DEL.

Mrs. Moore, of Ohio, gave a temperance lecture in the Dover M. E. church, on Thursday evening of last week, in the interest of the Women's Christian Temperance Union. one seemed interested. The choir sang appropriate selections.

Revival meetings have been held nightly this week, at the Milford M. E. church, W. S. Robinson, pastor. Nine young persons confessed conversion one evening.

The Ladies Aid at Vienna, Md., have had The Laures the parsonage nicely painted outside, quite to tell the preacher that some persons in for College. For Catalogue, or desired information, address sonage. of white, green and lead.

An interesting revival is now in progress at Raymond's Leipsic charge, James Carroll, pastor. Twenty-three have been converted up to date. Interest still increasing.

Camden, Del., E. H. Hynson, pastor. Very interesting revival meetings have just closed at Lebanon church; 20 professed conversion, 18 of these have already united with the church, and the other two, it is expected. will soon do so. A meeting is announced to commence in Cauden church New Year's and new chandeliers have been placed in the the temporal welfare of the pastor and his family. We trust time to favor Zion, "yea the set time has come" for the people "take pleasure in her stones, and favor the dust

Harrington, Del., G. W. Burke, pastor. A ery pleasant family re-union was held at the parsonage Wednesday, Dec. 2d, to celebrate the seventy-seventh birthday of the pastor's father, Mr. Wm. Burke, of Magnolia. Among those present were five of the old gentleman's six children, the one absent being a resident of Denver, Col., also a Mr. A. P. Sordon, an old friend of his boyhood. Appropriate gifts were not wanting. Mr. Burke, now in his seventy-eighth year, is as erect as any of his sons, and enjoys ex cellent health.

Salisbury District—Rev. J. A. B. WILSON, P. E., PRINCESS ANNE, MD.

The revival meeting at St. Georges, closed ast week, with but little interest. On Sunday the revival efforts were commenced at Bethel M. E. church, Ocean View, W. R. McFarlane, pastor.

Bro. H. S. Dulany writes us from Holand's Island, sending additional names and enclesing the cash. If our dear delinquents would only think how much they could do to help the Penissula Methodist, by squaring accounts, they certainly would not delay longer to pay up.

He says: Miss Leah Parks, residing with Capt. Wm. A. Parks, has been very near the gates of death; but not without having, a long time ago, prepared to meet her God. During her illness, she has been much given to prayer, and praise to him, who has kept her these many years, since she identified herself with the M. E. church. She is now eighty-six years old, and her nephew, Capt. P. H. Parks, told me he thought she had been connected with the church about sixty

Some very large fish moving in schools, come very near shore, and make a great noise, sou iding like a steamboat in smooth water. One very large one, over seven feet long, came ashore lately on the Bay side; it was quite a curiosity to some of us lands-

Dr. Bryan, of Cambridge, has been on our the salary will be paid in full. With some | form our people that furniture has been ordered from Baltimore for the same.

Another Bible has been discovered at the house of Capt. W. A. Parks, one hundred and eighty years old, containing a prayer book, and published in London. Glad to inform you that the PENINSULA METHODIST s in these parts, highly appreciated; and if our brethren in the ministry knew the eagerness with which the eyes of its patrons seek for locals, and items of church work in the way of revivals, church building and repairs, and church work in general, we feel persuaded they would every one forward such notices, and gratify those who are so much interested in their old pastors, as well as those who have lately entered the work. Such intelligence is encouraging, and incites to greater activity.

(Send on the news items brethren; many of you do, let the rest follow suit. Bro. Dulany only voices the universal sentiment, Through the PENINSULA METHODIST you can tell well-nigh, if not quite nine thousand people, what God is doing in your several charges. "Blow ye the trumpet Blow!" Sure as you live, it is mock modesty to be that our work is successful, only as God is pleased to use us, that it is Him and not ourselves whom we exalt, when we tell of the progress of the kingdom. Ed.)

## A Thanksgiving Episode.

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Last Thanksgiving Day, we were out in the Women's comfortably filled, and every the country, helping some friends to dispose of a fine turkey; after which we were enjoying ourselves socially, when the meacher was called out, by a young man, who wished to know if the preacher had any objection to marrying a couple on that day. Of course we replied in the negative; and asked who were the parties. He said that he guessed he had better not tell; but he was sent out

We hastened to get wife and baby ready for the return home, and arriving at the parsonage saw several teams hitched in the neighborhood. Soon after we saw persons tiling out of the back porch, who needed no parson to unite them in wedlock, for they were in that blessed state already. Still wondering what was on hand, we opened the house and invited them in. The pleasing fact soon became known, by a speech from Bro. James H. Wroten, seconded by Bro. Louder Sapp, that it was a Thanksgiving donation from Todd's M. E. church. Wheat, corn, canned fruits, &c.,-not omitting the Thanksgiving turkey-in such abundance, that it became a serious question, as to where we should stow such a quantity of goods. With characteristic kindness our friends remained till we recoverd our normal condition; and left us, ere the shadows of evening began to

The summons proved indeed, not to be to a wedding, where two hearts are made onebut to a joyous union of many kindred hearts in the delightful offices of generous friendship. While the inmates of the parsonage are blessed in receiving such proofs of appreciation, their prayer is that their generous friends may find it "more blessed

F. J. COCKRAN.

## PERSONAL.

Rev. John Freeman Young, Protestant Episcopal Bishop of Florida, whose death is announced, was formerly a Methodist, and began his studies at the Wesleyan University, Middletown, Conn. He was author of several Church books. Among others was, "Hymns and Music for the Young." At one period of his life he went to Russia to aid in the movement for a restoration of intercommunion with the Eastern Church,

Vice-President Hendricks was the senior varden of St. Paul's Episcopal Church, Indianapolis, and always found time to disdischarge the duties of his office.

Miss Kate B. Mitchell, of Remsen, N. Y., a recent graduate of Cazenovia Seminary, and now a member of the class of 1888 in Weslevan University, leads her class in general scholarship, and has won the first Seney scholarship prize, which amounts to \$250. Miss Mitchell is a sister of Prof. H. G. Mitchell, of Boston University.

The Rev. Thomas Harrison, the Methodist evangelist, has just closed a series of meetngs in Milwaukee, Wis., the result of which vas 400 conversions.

Mr. George Muller, the head of the famous orphan homes at Bristol, England, announces that he received last year \$207,790 in answer to prayer, and without in any way soliciting a penny from any human being.

Phillips Brooks well says: "You must do good or evil; to say that you will do no good in this world is to declare yourself an enemy

Miss Jessie Schley, a niece of Gen. Bradley T. Johnson, has organized in St. Paul, Minn., "A Working Girl's Home," on the same plan as the one now so successfully conducted in Baltimore, Md. The good work has received the distinction of a complimentary notice in a communication recently laid before the national Bureau of Labor Statistics. -Towson Journal.

Peter Butler, of Boston, wears the famous watch given to Daniel Webster by the Hon. Moses Grinnell and others. Mr. Webster gave it to his friend and biographer, Peter Harvey; and he in turn bequeathed it to Mr. Butler, who also possesses Mr. Webster's gold snuffbox, a gift from that statesman, direct.

The winter term at the Conference Academy, opened with 140 names on the roll.

## MARRIAGES.

HUMPHREYS—WHITE.—On Dec. 1st, 1885, at Manship church, by Rev. V. S. Col-lins, Mr. Joshua T. Humphroys and Miss Annie E. White, all of Dorchester Co.

## Dickinson College. CARLISLE, Pa.

Fall Term opens Sepf. 10. Three Courses: the Classical, the Latin-Scientific, and the Modern Language. Facilities of every kind improved—new Buildings, enlarged Faculty, and increased resources. Tuition, by scholarship, \$6.25 a year; to sons of ministers, Expenses of living exceptionally low.

free, Expenses of living exceptionally low.
The Preparatory School, by giving exclusive attention to the requirements for ad-

Quarterly Conference Appoint-

WILMINGTON	DISTRICT-	-FOI	RTH	QUART	KR.
Claymont			Dec.	18	20
Chester			14	19	20
Wesley			11	17	20
Epworth			4.2	22	27
Mt. Pleasant			4.1	26	27
Brandywine			44	27	25
Chesapeake			fan.	2	
Bethel		·	11	2	3
Elkton			14	3	3 4
Cherry Hill			4.6	3	4
Hockessin			11	9	10
Christiana			1.6	10	11
Newark			16	10	11
Charlestown			6.6	16	17
North East			4.1	17	18
Elk Neck	•		6.6	17	18
Scott			4.6	19	24
St. Paul's			44	24	25
Union			4.6	21	24
Newport			44	30	31
Asbury				30	31
St. Georges			Feb.	6	
Delaware Cit	v		6.6	7	
Port Deposit	J		44	12	14
Rowlandville			14	13	14
Zion				20	2
Rising Sun			4.6	21	25
Red Lion			6.4	27	2
New Castle	F	eb.	28,	March	,,,
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EASTON DISTRICT -- FOURTH QUARTER

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'	Crumpton			Dec.	19	20
	Millington			4.4	19	20
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- 1	Ingleside			. 1	26	27
1	Sudlersville			4.6	27	28
	Still Pond			Jan.	2	3
ŧ I	Galena			16	3	4
,	Chestertown			11	- 8	10
	Pomona			14	9	10
ij	Rock Hall			**	9	10
- (	Church Hill			64	16	17
ď	Centreville			*4	17	18
٠.	Queenstown			4.6	23	24
,	Kent Island			4.6	23	24
2	Wye			4.6	24	25
ı	Hillsboro			44	30	31
.	Kings Creek			4.4	30	31
	Greenshoro	Feb.	I	+ 4		31
	Easton			Feb.	5	
.	Trappe			1.6	6	7
	Oxford			4.4	6	7
-	St. Michaels				12	14
-	Talbot			44	13	14
	Royal Oak			£ c	14	15
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	DOVER DISTRICT	-FOURTI	QUARTER	
	Woodlandtown,	Dec.	19	20
	Church Creek,	1.4	21	20
	East New Market.	4.6	24	
	Hurlocks,	14	25	27
	Vienna,	44	26	27
	Burrsville,	Jan.	3	:3
	Farmington,	. 4	- 1	- 3
	Federalsburg.	6.0	5)	10
	Denton,		11	10
	Scaford,	+ 4	15	17
	Galestown,	**	16	17
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	Lincoln,	s 8	25	:27
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	Georgetown	• 6	8	7
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	Lewes,	+1	12	1.1
	Nassau,	6.6	13	11
	Milford,	14	18	:21
	Frederica,	**	:22	:21
	Houston,		27	:28
	Harrington,	44	29	28

A. W. MILBY, P. E.

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JOHN A. B. WILSON.

#### H. ARTHUR STUMP ATTORNEY AT LAW,

35 ST. PAUL STREET,

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For the Peninsula Methodist

"Fixing" the Appointments.

I find in my charge a prevailing impression, if not a positive opinion, that it is contrary to the genetic constitution and original genius of Methodism, for either pastors or people, to approach the appointing power to let their preferences be known.

This never was so. In the infancy of the church, Mr. Wesley, in England, and Mr. Asbury, in America, both travcled often, throughout the bounds of their respective fields, thus, becoming well acquainted with the needs of charges, and the peculiar talents and adaptations of preachers, so that there was but little occasion for representations and petitions from either party. But even then, though they were both charged with being arbitrary, the preachers were conferred with and leading laymen were consulted, more or less. Since those times, the rapid increase of charges and conferences in the M. E. Church has rendered it impossible for our bishops, as general superintendents, unaided, to understand the want of the work and the fitness of ministers to meet those wants, and, hence, they have become almost entirely dependent upon representations by Presiding Elders, and committees from the charges, for intelligent action.

Bishop alone "to fix the appointments of the preachers," the Presiding Elders have long been called "the Bishop's Council," and, by advising and aiding him in his responsible work, they, by the unwritten law of usage, sustain a somewhat similar relation to him that the Cabinet does to the President of the United States. This unwritten law should have long since been made statutory, as the relation and service are indispensably necessary to the successful the Bishop is given absolute authority, it is implied that he shall act upon the best information he can possibly get.

The preachers seldom have the cheek to approach him with their own preference-torches, and when they do, they only give a ray of self-interest on one side of the subject, and shed no reliable light, as to what would be best. Many charges are more audacious than their pastors, in this respect, and sometimes power with ponderous committees, that make persevering, positive, and peremtory demands. For a long while, leading churches have been accustomed to make conditional bargains with ministers, some months before the meeting of conference, which is reported by the Presiding Elders and generally is ratified by the varied talents from district to district, and call forth the gratitude of the peoand from Conference to Conference, ple. more fully, than is accomplished in any

fully consulted by the Bishop in regular shall find pleasure in your eyes, I may meetings throughout the session of Conference, surely it cannot be amiss for both pastors and charges to consult and express their preferences modestly to them. Nor, is it wrong to directly approach the Bishop; the preacher in person and the charge by an authorized committee. All three of these modes of giving the Bishop light, and helping him to fix the appointments is evidently right, if in their adoption, the law of love is kept. Each may check the others in evil tendencies, and all together may give the fullest light and produce the best results.

Then, "Up boys and at 'em!" J. T. VANBURKALOW. Cecillon, Dec. 7, 1885.

## Correspondence.

Mr. EDITOR:-I am reminded of your polite invitation to write a letter for the PENINSULA METHODIST. But before I open my Budget, the pressing question comes, what subject shall I choose? It must be something agreeable to you, suited to my own taste and profession, and advantageous, or at least of interest, to your readers. I have been out in Ohio for some time, and, during the summer season, in Asbury Park and drifting about our Peninsula in Mary land and Delaware; so that I am almost afraid to open my Pandora's Box, lest out of it should fly every thing but hope. However as I cautiously lift the lid, I will say that I was greatly discouraged at some things I found in Ohio-the Heterodoxy in Theology, the low state of civilization, and the status of the Temperance cause. As to Prohibition, they have never had any license law to prohibit, or indeed to restrain. They license the sale of dry goods, and can make them pay for it, but the sale of liquor has had a free blow for fifty years or ever since it was a state; and the prisons, penitentiaries and poor houses are filled wits victims, and groves everywhere filled with its slain, while the temperance people are taxed with their expense. Saloons, tavern-haunts, and theatres are in full blast on the Sabbath-an insult Hence, while the fundamental law of to Heaven and earth. When Dr. A. the church makes it the duty of the B. Leonard, an able and valiant Methodist preacher was selected as temperance candidate for Governor, I wrote him a letter to cheer him on; saying that though I did not believe in all the means proposed, I thought there were two steps to be taken, and man's legs were too short to take both at once; but extreme measures might be necessary in Ohio, where they had nothing to awaken attention. He replied, "we have a terrible battle to fight." In the result, the temperance cause was advanced, though working of our church polity. While it fell short of complete success. We are confident, the next time the temperance column will strike a heavier blow, As well might the enemies of the cause attempt to hush the wind, or stop Niagara, as to hinder its final success. The sun must rise. The only question is, "by what means shall Jacob arise."

In Asbury Park I found a residence and pleasant entertainment, upon as cheap and satisfactory terms for two months, as are to be found anywhere harass and embarrass the appointing else. Here I found your valued correspondent, Rev. Dr. Wallace, engaged in all the varied labors of Ocean Grove as he has been for many years. I may as well say here that I think Dr. Wallace has done far more for that place than he has ever been paid for, while others are reaping the benefit of his wise and untiring efforts. It is superfluous however Bishop; and, when such arrangements for me to compliment Dr. Wallace, who are made without wire-pulling, and with is so well known throughout the Wilthe consent of the Presiding Elder, there mington Conference by his labors within is nothing wrong or reprehensible about its bounds in other years, and more reit, (although a decided innovation), as cently by his entertaining contributions it does not infract the original law. It to the Peninsula Methodist. His works advantageously in one respect; it letters ought to be collected into a book. secures the distribution and exchange of These graphic papers are read with zest,

I must stop sometime; so I stop now, lest I open another subject, which may As the Presiding Elders are freely and lead me I know not whither. If this write again.

Yours with great respect and esteem, Observer.

## Our Book Table.

UIT BOOK IADIC.

The November-December number of CHRISTIAN THOUGHT, edited by Rev. Dr. Deems, will add to the reputation of this magazine which stands among the foremost of its class. The new Vice-Chancellor of the University of New York, Rev. Dr. Mac-Cracken, read before the Summer School of the Institute of Christian Philosophy a very the progress of philosophical ideas during the century which closes with this year. Dr. John B. Drury's paper is on the 'Relation of Truth and time.' It will altract attention and some of its positions will likely be of Truth and time." It will attract attention and some of its positions will likely be challenged. Nothing could be more timely than Dr. Richard Wheatley's paperon "Christian Socialism." and the very striking re-

marks made on it by Dr. Howard Henderson and Prof. MacCracken. The Rev. S. W. Dike is well-known for the skill with which Dike is well-known for the skill with which he treats such subjects as "The Family in the History of Christianity," the title of his paper in this number of CHRISTIAN THOUGHT. The subscription price of this valuable bimonthly is \$2.00. Single copies, 40 cents. Wilbur B. Ketcham. Publisher, 73 Bible House, New York

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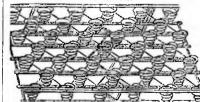
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