

# Peninsula Methodist.

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

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FOR CHRIST AND HIS CHURCH.

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Associate Editor.

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## KRIS KRINGLE'S AGE.

BY M. ALICE BROWN.

How old is Kris Kringle?  
His locks are all white,  
He's rosy and dimpled,  
Nor dimmed is his sight.  
How old is Kris Kringle?  
No furrow is found,  
His jolly face over,  
His teeth are all sound.  
They call him old Santa,  
For many long years,  
He's filled up the stockings,  
Nor aged appears.  
His hand is still steady,  
His step firm and quick,  
He handles his reindeers  
As though 'twere no trick.  
So youthful his visage,  
How old is he then?  
As old as is Christmas,  
Much older than men.  
In King Elfin's domain,  
Born long years ago,  
He groweth not older,  
As other folks grow.  
He ne'er was a laddie,  
His locks were all white,  
When he started his sleigh  
That long-ago night.  
His heart is still youthful,  
Face chubby and round,  
Where fairies keep record,  
His age may be found.  
Lombard, Cecil Co., Md.

## Race Question.

To the *Chattanooga Times*:

In view of the fact that Chattanooga University, whose euphonic title has been so often in print of late, was ushered into existence as a school for whites, I should regret very much, to see its useful career cut short by the entrance of a few colored students who might, with but little extra outlay, find more desirable facilities in other schools not far remote. It was doubtless a noble Christian, act for the Methodist Episcopal Church to declare her policy, not to exclude any member of the Church from any of her schools on account of race, color or previous condition. By, so doing she has given recognition to the brotherhood of the races, and silenced those, who were wont to stigmatize her as a caste Church.

Instead, however, of taking this as a warrant to enter schools intended for whites, and located where there is a strong sentiment against mixing, I am in favor of matching it in magnanimity, by waiving the privileges, and concentrating our whole strength toward building up our own schools. I am satisfied, that as society is at present constituted, hedged about by the restraints imposed by custom and prejudice, whose roots spread far back into ante-bellum soil, we can best advance our interests by giving our undivided patronage to Central Tennessee College, Fisk University, Knoxville College, Maryville Normal, Morristown Seminary, Morris Brown College, Paine Institute, Atlanta University, Clark University, Salisbury College, and others I could mention, standing with open doors, wooing us to enter. We can not afford to pass by these, to press our way into portals where contact must be less friendly, and where racial aspirations, native in our bosoms, can hope to find but little encouragement, if any at all.

I most heartily agree with those who hold that it would be wrong, to reject colored applicants at the Chattanooga University; but inasmuch as their admission would confer no special boon upon the race, but would in all probability so paralyze the school as to cause a suspension of its operation for some time

to come, I think a rational view of the situation would incline all concerned, to pursue the course I have indicated above. This is no time for flippant speech, or hasty action. A great responsibility is upon our hands, which, if rightly discharged, cannot fail to elevate our status in the eyes of all impartial observers. Let us be patient! We waited for freedom, and it came; we waited for franchise, and it came; and now we are called upon to wait for the full and unenforced recognition of our political and social claims. This will come, also, by force of a law which is as irresistible as that which controls the tides.

Unless I have misjudged the spirit and aim of intelligent colored persons, they do not prefer to go among the whites, either in schools or churches, where they are likely to be treated with icy reserve, or spurned with mean contempt. They are no more ready to surrender their self-respect, than others seem to be willing to give up their prejudices. But as in some countries there are those who feel lifted above their fellows because they have touched the royal hand, so among us there are some who, believing in the white man's natural superiority, think they stand higher than those around them, if allowed to mingle in any way with the whites. Such deserve no better, than to be detested as snobs.

I yield to no one in the eager desire to cultivate a friendly relation with the white people at all times and in all honorable ways, but far be it from me to make any advances toward them of a social nature, that are not to be met by prompt and respectful reciprocity; nor shall it be mine, to indulge in words of indignant murmur, because of a clamor that robs me of no real benefits, and can, at most, but reflect ignobly upon the clan by whom it is fostered. To none but an adventurer, with small regard for consequences, will it appear, that our main pathway to success lies through Chattanooga University, or any school of its kind. The plain truth is, our present welfare does not point in that direction, but to the contrary. The colored people of Chattanooga, in fact the colored race, have nothing whatever to gain by compelling the abrupt closing of the school in question, the inevitable result of an attempt on our part to matriculate in it. Race prejudice has gone to decay, more rapidly than some perceive; and it is only a question of time when character, and not color, shall be the measure of a man. But, purposely clashing against this prejudice where no vital good requires it, will have the effect to revive it, strengthen its sway and sharpen its edge. Common sense suggests a more excellent way. Let us studiously avoid all unnecessary friction. Forbear, as much as possible, to complain in words of bitter denunciation. Cultivate the amenities of society among ourselves, not omitting any industrial pursuit.

Let us, more than ever, be proud of our own schools, and rally around them with an enthusiasm, worthy the emulation of the white people themselves. And so shall we prosper, and become a great people in this Southland.

D. W. HAYS.

The English channel has at last been crossed within an hour by a new steamship, the Empress. The vessel lately made the trip from Dover to Calais in fifty-five minutes, over a somewhat choppy sea.

## Infirmities Not Sins.

Paul teaches us plainly in First Corinthians, twelfth chapter, what are our gifts; in the thirteenth chapter, what is our perfection—love; and in Second Corinthians, twelfth chapter, what about infirmities. And from a careful study of these three famous chapters, we may learn many things:

1. Infirmities and sins are not identical. Sin may be cleansed, cured, healed by our blessed Saviour; while infirmities are not to be removed or cured, but "helped." "My grace is sufficient for thee, for my strength is made perfect in weakness." Most gladly, therefore, will I rather "glory in my infirmities, that the power of Christ may rest upon me." Now, if all infirmities were sinful, Paul would glory in his sins, which is an absurd theory. "Therefore I take pleasure in infirmities" (Greek *asthenus*), literal, without strength; "in reproaches" (*ubresis*), literal, insults; "in necessities" (*anagka*), being pinched; "in persecution" (*diognos*), literal, chased about, like a hawk a dove; "in distresses for Christ's sake" (*stenochoria*), literal, cramped up in a narrow place for Christ's sake.—"for when I am weak, then I am strong"; literal, when I am without strength, then I am dynamite. From this passage and its analysis we see that there are many troubles, infirmities, errors, and such like, which beset this saint, for which he besought the Lord thrice in vain for removal, but instead received the promise, "My grace is sufficient for thee." Not that the Lord, proposes to remove these things, but will give abundant grace to bear them. Let us examine further what they are, and what they are not.

2. They are not sins, depravity or transgressions. God can tolerate ten thousand defects, errors and imperfections of head and hand, intellect and physique, mind and body, but not one single sin against purity, not one disloyal utterance of lip or heart against Christ, not one thought of unbelief, not one taint of depravity, not one vile smirch for which the blood of Jesus is offered for cleansing. The heart must be perfect toward God, the will must be fully submitted to Him; all must beat in loyalty toward Christ.

3. These five items in which Paul took pleasure and from which he was never freed until death, were in no respect sinful, depraved or evil. He rejoiced to suffer in them and under them, because Jesus came with such a full sufficiency of grace to help him that it were a greater blessing to be weak and get strength for his need, than never to have needed strength. It were a greater glory to be chased, hawk like, about by enemies and deceitful friends, "in perils by land and sea, in perils among the heathen and mine own countymen," that the "power of Christ might rest" in wonderful blessing upon him, than to be "carried to the skies on flowery beds of ease." He found greater delight according to the will of God, in being pinched by necessities of food and home and friends, than to enjoy the pleasures of worldly fame and wealthy luxury. He enjoyed reproaches and insults, because they brought the smiles of Jesus o'er his sky. He knew how to abound, and how to suffer want; how to be exalted and how to be abased. Jesus evened up all the ill-balanced scales of life by loading in heavy tons of grace; by ballasting Paul's storm-tossed soul with a weight—"an eternal weight of glory."—Rev. B. S. Taylor, in *Guide to Holiness*.

## John Ruskin, Bible Student.

To know what were the influences which went to make up such a character as Ruskin's is useful in more than one point of view. We find, for instance, that the center and heart of his early education was the study of the Bible; that he was compelled, not only to read it through aloud to his mother, hard names and all, and with correct elocution, but to commit many of its passages to memory long before he could at all comprehend their real meaning. And we find that to this exercise he attributes his knowledge and use of the English tongue. "As soon as I was able to read with fluency she [his mother] began a course of Bible work with me, which never ceased till I went to Oxford. She read alternate verses with me, watching at first every intonation of my voice, and correcting the false ones, till she made me understand the verse, if within my reach, rightly and energetically. It might be beyond me altogether; that she did not care about; but she made sure that as soon as I got hold of it all I should get hold of it by the right end. In this way she began with the first verse of Genesis, and went straight through to the last verse of the Apocalypse—hard names, numbers, Levitical law, and all; and began at Genesis the next day. If a name was hard, the better the exercise in pronunciation; if a chapter was tiresome, the better lesson in patience; if loathsome, the better lesson in faith that there was some use in its being so outspoken. To this discipline," says Mr. Ruskin, "patient, accurate and resolute I owe, not only a knowledge of the book which I find occasionally serviceable, but much of my general power of taking pains, and the best part of my taste in literature."—*Ec.*

## The Man in the Pilot-house.

It was a foggy night. A dense mist draped the sea. The steamer in which we journeyed went slowly, slowly, feeling its way carefully along, at times giving with its whistle a dismal groan as if a despairing request that everybody would keep out of its way. As we lay in our little corner trying to sleep, yet knowing how risky our voyage was, we thought how everything depended on the one man steering the boat. How we and the hundreds aboard all trusted that one man up in the pilot-house! How implicitly we committed everything into his hands—our persons, our property, all our interests—and trust him to safely bring us forward on our journey.

There is another who is bringing this bark of our spiritual welfare over dark, stormy waters. It is Christ, that divine Guide. Why do we not trust him more. The steamer's pilot had only human wisdom; why do we not fully trust Jesus' divine, infinite wisdom? The steamer's pilot had only human power; why do we not fully trust Jesus' divine, infinite power? He can control the storm as well as see his way through it. The human pilot steered because he was paid; why do we not fully trust the infinite love that is the deep, profound motive of Jesus.

Yes, trust wholly. Put your all into his hands, and then, since Jesus abides in the boat, resting on the pillow of your faith, let all your anxiety go into a deep, calm, untroubled sleep.—*Sunday School Times*.

## The Star of Bethlehem.

BY REV. R. C. JONES.

There has been a good deal said recently, about the Star of Bethlehem. Several of the papers have had notices of it; and the PENINSULA METHODIST called our attention to it recently.

As it draws near the joyous Christmas time, the brilliant morning star is a most conspicuous object in the eastern sky; the herald of the rising sun, which is itself, the symbol of him who has arisen "with healing in his wings."

Of course, we all know that the star above alluded to is the planet Venus. But what possible connection it can have with the "Star of Bethlehem," is difficult to determine. I know the astronomer Kepler has told us, that there was a conjunction of the planets at the birth of Christ; but those planets were Jupiter, Saturn, and Mars; and Venus had no part in that grand array of worlds. This same astronomer also tells us, that about the same time a new star appeared in the constellation Cassiopeia. All these things may have occurred, and no doubt, did occur, but no such conjunctions have occurred this year. There was a conjunction of Mars and Saturn on August the 16th, but Venus has not been in conjunction with any of the larger planets; and hence could be in no way associated with the wonderful event of the nativity.

It is supposed by some, that the attention of the wise men was first attracted by three conjunctions of the planets, Jupiter and Saturn, then a fourth conjunction of these two large bodies with Mars; also by the appearance of a new star in the heavens. All these occurring about the same time, induced them to make the journey to Jerusalem. Where, at the palace of Herod, they inquired, "where is he that is born king of Jews, for we have seen his star in the east, and are come to worship him." But after all I have read and studied on this subject, from Kepler, Alford and Upham, I am convinced that these heavenly phenomena, were not that light; but may have been sent to "bear witness of that light."

The Star of Bethlehem was not one of the stars of heaven, nor the result of a conjunction of the outer planets, but a miraculous body of light, sent for the special purpose of guiding the Magi to the place where the infant Jesus lay; and then disappeared forever from the earth. It is evident that it was not visible when the wise men were at Jerusalem; for when they had received instruction, they departed for Bethlehem, and it was then that the star re-appeared, and "when they saw the star, they rejoiced with exceeding great joy." Now this star "went before them, till it came and stood over where the young child was." This could not have been the case with one of the stars of heaven; for they are all great blazing suns like our own.

Astronomers generally do not believe in new stars as new creations, but as variable stars with long periods; thus the new star, that appeared near the birth of Jesus, may blaze out again this year. It was rather expected in 1885, but possibly may vary a little in regard to time, its period being calculated at about 310 years; but it will appear in the constellation Cassiopeia, and of course will be one of the circumpolar stars.

The beautiful morning star, that rises at 3.30 a. m., is Venus, the planet that moves between us and the sun, nearly the size of the earth, and is now a little past her greatest degree of brightness, which occurs between her greatest elongation from the sun, and her inferior conjunction. She shines with light sufficient to cast a shadow; and can be seen by those who know just where to look, in broad daylight. Venus was the ancient goddess of love and beauty, and the name was appropriately given to this beautiful planet.

Two other planets look down upon us from the eastern sky, Jupiter and Mars. And our Christmas morning will be thus heralded by the marshaled hosts of heaven. May the blessed day bring "peace on earth, and good will to men."

Mrs. Marion Todd is a successful lawyer in Allison, Mich. Her first case was for a railroad conductor against a rich corporation, and she won it.

### The General Conference of the Evangelical Alliance.

The following report of the proceedings of the late General Conference of the Evangelical Alliance, is made in compliance with a resolution of the Wilmington M. E. Preachers Meeting, which body I had the honor of representing in that conference.

In obedience to the call signed by eighty six distinguished ministers and laymen, the conference was held in Washington, D. C., on the 7th, 8th, and 9th of December. It was an extraordinary assemblage in many respects. It was remarkable, because no resolutions were adopted, no committees appointed, nor even a collection taken. But it was chiefly remarkable, because of the number, character, and ability of the delegates in attendance; the importance of the subjects considered; the lofty character of the discussions; the charity and fraternal spirit which pervaded it; and the harmony and unanimity which prevailed through the entire session. It was also remarkable because of the distinguished persons who occupied the chair and presided over its deliberations. Among these were the Hon. John Jay of N. Y., ex-Justice Strong, and Justice Harlan of the Supreme Court of the United States Senator Colquitt of Ga., Senator Hawley of Conn., and Gen. J. W. Foster, late U. S. Minister to Spain. About one thousand delegates responded to the call, coming from all quarters of our vast domain—from the lakes in the north, and the gulf in the south, from the Atlantic coast in the east, and the Pacific slope in the west. They came from every branch of evangelical christianity. They came from the university and common school, from legislative halls and judicial courts, from the ministry and laity, from the episcopacy and pastorate, from the farm and factory. And they represented nearly every nation under heaven, as well as every shade of political, scientific, ecclesiastical and religious thought, which makes the fact of its harmony all the more extraordinary. But they all had one Lord, one Spirit, one faith, one purpose and one hope.

The call for the convention was the offspring of the general apprehension, pervading all christian denominations, that our country is in peril; that we are in a crisis which threatens the destruction of our most cherished and sacred institutions. There is a combination of influences and elements, vastly in the majority, which like a seething, surging maelstrom threatens to sweep away our American institutions, our Protestant christianity, our Christian Sabbath, our religious liberty, our Holy Bible. And among the perils, we may name immigration, misused wealth, the estrangement of the masses from the church, the conflict between labor and capital, laxity of family government, illiteracy, social vice, ultramontaniam, and the saloon which is the concentrated essence of all iniquity.

The conference was really a council of war, summoned to consider the dangers besetting us, the resources at our command to repel them, and to suggest methods of work, and to urge hearty co-operation on the part of all good people. And very properly the convention was opened by reading Acts II, and by the special invocation of the same Holy Ghost which fell so copiously upon the disciples.

The programme had been carefully prepared, and was faithfully carried out. The various subjects to be considered had been assigned to men fully qualified for the work, being generally specialists in such departments. And as a matter of course, the papers presented were not only full of interest, but were also clear and comprehensive statements of the questions involved. I have only one criticism to make on the programme, and that is, it was too much crowded. Let me give an example. The sessions did not extend beyond three hours, and each was opened with the usual devo-

tional exercises. Now take the programme for the first regular session after the opening; and it provided 1st a paper on immigration, 2nd a paper on misused wealth, 3rd a paper on the estrangement of the masses from the church. And each of these papers was to be followed by a general discussion of the subject. Obviously any one of these subjects would demand the whole of a session in order to a proper discussion of it. It is true the papers were to be limited to thirty minutes each, and the subsequent speeches to ten minutes each. But invariably the papers extended far beyond the time limit, and even then the authors were called to halt, before the reading was finished. The secretary's bell was no respecter of persons, and it "rang down" Bishops Cox, Harris, and Hurst, as well as the lesser lights. But the secretary generously soothed their disappointment with the promise, that their papers should appear in full in the "Book of Proceedings" to be published.

The proceedings reminded me of a trip through a rich and picturesque country, on a lightning express train, most charming scenery ever presenting itself to the enraptured vision, yet ere the eye could adjust its focus to take in the scene, other objects, of surpassing beauty, crowded the former away. Thus for three days and nights, we were hurried, on trains of profoundest thought, through fields of philosophy, science, politics, morals, religion, social economy &c. But because of the crowded state of the programme we could not tarry to view and fix in our minds any one of the many beautiful scenes presented. The convention was running on schedule time, and to lose time would result in disastrous collisions with trains to follow. This crowding of subjects also precluded remarks from those not on the programme. It is true a discussion was to follow each paper, in ten minute speeches; but there seldom were ten minutes to spare. And in order even to have this privilege, the person desiring to speak had to send his card to the secretary, who graciously called on those who were awarded the opportunity. But only a few were called upon to speak, and these were allowed only five minutes instead of ten. Perhaps this crowding may account, in a measure, for the very great harmony which prevailed, if so we are to some extent compensated for the loss sustained.

The first thing on the programme was the opening address by the president of the Alliance, Wm. E. Dodge, which outlined the work the conference was called to do. This was followed by an admirable address of welcome by our own Bishop E. G. Andrews. Then our Dr. Daniel Dorchester of Boston, with characteristic statistical force portrayed "the city as a peril." He enumerated among the things which make the city a peril, the saloon, municipal misrule, the rapid increase of population, especially the large accessions of vicious, heterogeneous and hostile elements. Our seaport towns, he said, contain the concentrated vices of the world. The population of foreign cities is homogeneous, but of ours it is polyglot. In London less than two per cent are born outside of England, but in New York 50 per cent are of foreign birth, and 50 per cent are their children, virtually giving us a foreign population of 80 per cent. These come from about forty different localities, and are of diverse habits, customs, sympathies and purposes, and agree only in their hostility to our institutions. Generally they are the most radical of foreign Nihilists, Communists, Anarchists, Atheists and Ultramontanists—about three fifths are Roman Catholics. The picture he represented was a dark one indeed, but unless figures lie most egregiously, it was true.

Dr. Simon J. McPherson, of Chicago, followed on the same line, showing the importance of the subject from the relation which the city sustains to the destiny of the nation. "As goes the city so

goes the world." They are not only the centres of great populations, but also of all great movements, and every great evil especially has its origin and base of operations in the city, because of the peculiar facilities it offers for such. He said, the greatest problem Americans have to solve is, whether we will assimilate this influx of a heterogeneous foreign mass, or be assimilated by them; the latter is threatened at present.

Next came Prof. H. H. Boyeson of Columbia College, with a paper on immigration. He reviewed our immigration laws enacted from time to time, showing a steadily growing conviction, that some restriction is necessary. Of course, he maintained that the peril is not in immigration per se; for we have ample room and resources for a thousand millions, and we need them too, in order to the full development of our country. But the evil lies in the character of the immigrant. Formerly there was a decided preponderance of the better class among them; because of the long and expensive as well as dangerous sea voyage, and the few attractions of our country, only, as a rule, persons of courage and conscience came over. Latterly, however, the quick, cheap and comparatively safe passage over the ocean, the great inducements presented by this country, together with the expulsive influences of foreign rule, flood our land with the worst elements of European countries. Indeed the European governments have found it more convenient and cheaper, to send their paupers and lawbreakers hither, than to maintain them at home. So, a large per centum of the immigrants now, are of that class which was a constant source of trouble and menace to the order and security of society at home, and they will be no less so here. Already they are giving us trouble. Who are the vicious classes among us? Who are arrayed against the Sabbath, the Bible, and the church? Who are the saloon keepers, and anarchists? We must shut the gate against this tide of iniquity; but let us close it first, at Sandy Hook, and not at the "Golden Gate."

Dr. M. E. Gates, president of Rutgers College, read a paper on "misused wealth" as one of the perils of our nation. He deprecated the hoarding of vast fortunes, and showed the evils resulting from it. When a few are prosperous and the many are pinched there will be dissatisfaction. When a man looks out only for No. 1, he will surely alienate No. 2. Property owes a service to our fellow man, as well as our mental and moral resources do. For no man liveth unto himself.

Next in order came Bishop J. F. Hurst of our Church, with a paper on the estrangement of the masses from the Church, its causes and the remedy. Dr. Arthur T. Pierson of Philadelphia followed in a lively speech. This was one of the gravest questions before the conference. It was assumed beyond question that the masses are estranged from the Church. The causes doubtless are numerous. One attributed this alienation "not to an orthodox creed, but to a selfish greed," by which wealthy church members oppress the poor and make the rich richer. Another cause is fine churches, controlled by the rich, with constant demands for money which the poor feel unable to meet, hence consider themselves unwelcome, and finally regard the church for the rich. There was an impassable gulf between the rich man and Lazarus in the other world, but it is equally so in this world.

From this the conference proceeded to consider Ultramontaniam, as one of our perils, and Bishop Cox, of Buffalo, of the Protestant Episcopal Church faithfully presented the case. And strangely enough, from Ultramontaniam the convention passed at once to the saloon, led by Dr. R. S. McArthur of N. Y. Somehow Dr. Burchard's famous alliterative "Rum, Romanism, and Rebellion" was freely whispered on the

floor and referred to on the platform; Dr. Burchard himself being present. Dr. McArthur's address was chiefly remarkable for his compliments(?) to *The Voice*, the prohibition organ; and his vehement denunciation of the "two wines' theory" and the "third party prohibitionists;" and also for his advocacy of "high license." His remarks met with evident disfavor from the Alliance, which doubtless will disavow all responsibility for his offensive utterances. Dr. A. G. Haygood of Ga., followed with a strong, calm, clear arraignment of the saloon, as the greatest curse of our country.

"Perils to the family" were presented by Rev. S. W. Dike of Auburndale Mass. Among these he named improper marriages, divorce facilities, lax marriage laws, unchastity, and the neglect of family religion.

"Social vice" was considered by Col. J. L. Greene of Hartford, Conn, who represented it as more prevalent than people generally suppose, and as pervading all classes of society. He said the hope of America is not the Republican party, nor the Democratic party, nor even the Prohibition party, but *Woman*, while she stands in her purity, there is hope, but when she falls, all falls.

Prof. John Eaton of Ohio, late U. S. Commissioner of education, read a paper on illiteracy showing its baneful effects on society in general, and on the illiterate in particular.

"The relation of the church to the capital and labor question" was discussed by Dr. James McCosh of Princeton, the Hon. Seth Low, ex mayor of Brooklyn, and E. R. Rogers of Chelsea, Mass.

These then constitute the perils of our country. Peril was the burden of the convention, it was the key note of every song, every prayer, every speech. And surely no thoughtful person will question that they are perils, and that they threaten our most cherished institutions. For certainly the saloon is here, hostile, defiant, formidable, and organized; the masses are estranged from the church; immigration is swamping us with anarchistic, communistic, and atheistic sentiments. The outlook is dark enough indeed.

Very properly then, the Alliance turned from the consideration of the perils, to our Christian resources to repel the encroachments of the enemy upon our sacred institutions. Dr. James M. King of New York, read a strong paper, showing that nothing short of the gospel will meet the demands of the case. While it is right and necessary to hang anarchists, yet even this heroic treatment cannot cure the evil, for this only deals with it as a *skin disease*, whereas it is a *heart disease*. And no remedy which does not change the heart, can cure the evil. What then, are the means at our command to carry and apply the gospel? The common school, the press, the utilized energies of woman, the Christian Sabbath, and the Church furnish an answer. And as the Anglo-Saxon race is in the front, and the Holy Ghost is vouchsafed to us, we may rest assured of final triumph if we do our duty. President Gilman, of Baltimore, and Dr. W. E. Hatcher, of Richmond, Va., followed with addresses on the same line.

"The necessity of co-operation in Christian work" was next taken up. Dr. R. S. Storrs, of Brooklyn, being detained by illness, his paper was read by Dr. Chamberlain, after which Bishop Samuel Harris, of Michigan, of the Protestant Episcopal church, made a strong and eloquent plea for "the unity of the dismembered body of Christ." Dr. Washington Gladden of Ohio, followed with a paper, showing the futility of all attempts at organic unity among the various denominations, and further said that it was neither possible nor desirable, yet "huge union meetings," he said, "are like attempting to warm the city by building a big bon-fire in the public square; the better way is for each family to keep the fire burning in its own

home." Prof. Geo. F. Post of Beirut, Syria, explained how unity already practically prevails in some of the foreign mission fields. The past, he said, was an age of creeds, but the future was an age of deeds. The past was an age of strife, the future will be an age of light and peace.

"Methods of co-operation in Christian work," were suggested and discussed by Dr. Josiah Strong, Dr. Frank Russell and Dr. A. F. Schaffler.

The last session was devoted to the consideration of our individual responsibility growing out of our perils and our opportunities. Dr. A. J. Gordon of Boston, made an interesting address, which was followed by a number of five minute speeches, interspersed with prayer and song, after which the great council was dismissed with the apostolic benediction.

Thus closed, what some called, the most important council ever convened, since that of Jerusalem. The delegates returned to their respective fields of labor with broader views, higher aims, clearer faith, stronger purposes, brighter hopes and warmer hearts, to disseminate in a thousand different fields, the soul inspiring lessons emphasized by the Alliance. It was good to be there, it was a means of grace, it must do good. A crowded street car stopped near the church, when all of the passengers got out except one old lady; she, turning to the conductor inquired, "where are all them people going?" He replied, "why, they are having an *Angelic Alliance* up there." No doubt there were angels hovering around, and in alliance with the conference in its great purpose to crown Jesus Christ Lord of all.

Now in conclusion, permit me to record my prophesy regarding the ultimate outcome of the Evangelical Alliance. I predict that it will eventually result in the organic unity of all Evangelical Christians in this country in a *Great American Evangelical Church*. May God speed the day.

ADAM STENGLE.

Wilmington, Del., Dec. 14th, 1887.

The late Dinah M. Craik, novelist and poet, left a personal estate the value of which exceeds \$85,000. She left her husband the copyright of all her works, to her adopted daughter the residue of her property.

The "wheel" is said to be increasing in favor faster among women, than among men. There are now between four and five thousand women, who are habitual riders of the tricycle. They find the exercise both pleasant and healthful.

### CLUB LIST.

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The revival services which have been going on in the M. E. Church, Lewes, Del., for the past five weeks are closed for the present. Several members have been added to the church on probation.

After the holidays, the extra services in the M. E. Church, Georgetown, Del., will be begun. The pastor will be assisted by Presiding Elder Davis, of Virginia District, and Rev. W. K. Galloway, of Parksley, Va.

The M. E. Sunday-school, Laurel, Del., is in a most prosperous condition. The pastor, Rev. J. Owen Sypherd, is favored with large congregations on Sabbaths, morning and evening.—*Sussex Journal*.

The Ladies' Aid Society of the M. E. Church, Georgetown, Del., propose to give a supper for the benefit of the church, either on St. Valentine's or Washington's Birthday.

The public schools at Selbyville, are in a high state of proficiency under the management of the principal, Rev. O. S. Walton, and his assistant, Miss Beulah Whaley.—*Sussex Journal*.

The Presbyterian Church, Lewes, Del., has been greatly improved in its interior by recent repairs, and it will be one of the pleasantest and handsomest audience rooms in the State, outside of Wilmington.

A meeting of wonderful interest has been in progress in the M. E. church, Preston, Md. About thirty young persons have professed conversion. L. P. C.

At the Fourth Quarterly Conference of the M. E. church, Smyrna, Del., John H. Hoffecker was elected lay delegate, and Herman Roe reserve.

The new St. Paul M. E. church at Clayton Del., was commenced December 14th. Its size will be 31 by 45 feet. The first lovefeast of the new society was conducted that evening by presiding elder France.

Twenty-five probationers were admitted to the M. E. church, Newark, Md., Thursday night, December 8th. This makes a total of ninety-three, since the protracted meetings began.

Dr. J. A. B. Wilson has no thought of going to Bulgaria but believes his field is yet at home. The report started from an unreliable source. He has been asked to superintend that work, that is all.

Your brother,  
G. W. BURKE.

Dec. 15, 1887.

The extra services at the New Castle M. E. church closed Monday evening December 12th, with ninety-seven conversions.

A Ladies' Aid Society was organized in the Cape Charles City M. E. church last Wednesday evening. Their church will soon be too small to accommodate the constantly increasing congregation. The ladies have in view the creation of a fund, to enable them to build a larger and better one.

Sabbath afternoon, December 11th, Rev. W. B. Gregg, pastor of Bethel charge, laid the cornerstone of Bladesville M. E. Church, near Seaford, with appropriate ceremonies. Rev. W. E. England, of Seaford, Rev. J. Owen Sypherd, of Laurel, and the pastor delivered addresses at the church, where a very large audience had gathered to take part in the work, and to give of their means to help on the enterprise.

Miss Annie V. Davis of Milford, Del., missionary to Japan, has left that country for a visit to her home. She is coming by way of the Suez canal. Miss Davis is a daughter of Thomas J. Davis of Milford.

We made a visit to Washington M. E. Church, Sunday, the 11th inst, and were gratified to find the church in such good repair, and looking so neat. It reflects great credit on the members. Rev. Jno. A. B. Wilson, P. E., preached a missionary sermon, after which a collection of \$70.07 for the missionary cause was raised without much effort, which shows a healthy condition of the members financially.—*Federalsburg Courier*.

The recent revival meeting held at Crosson, Parksley charge, Rev. W. K. Galloway, pastor, resulted in a number of conversions, and the church greatly quickened. Sister Sallie Boice, of Philadelphia, rendered very efficient aid in this meeting, as well as the one at Hallwood, Va., where she was instrumental in accomplishing great good recently.

The revival services at the M. E. church, Dover, closed with a love-feast service. The meetings have been well attended. About twenty-five persons have professed conversion, seventeen of whom have united with the church.

Rev. Geo. F. Hopkins sails from New York for India, on Saturday, Dec. 31st. We hope to have frequent letters for the *Peninsula Methodist* from Bro. Hopkins during his stay in India.

The revival at Cambridge, Md., still continues with increasing interest; seven at the altar last Monday night, and one conversion. Eighty-nine persons have professed conversions to date.

A gracious revival is in progress in Bro. P. H. Rawlins' charge, both at Secretary and East New Market, Md.

The society of Christian Endeavor will conduct a Christmas service in Scott Church, Sunday, Christmas day at 10.30 o'clock. Early prayer meeting 6 o'clock A. M., Sunday-school praise service Sunday evening 7.30 o'clock.

N. M. B.

Christmas falling on Sunday this year, Carhart & Co., Zion Md., will observe Monday Dec. 26th, and close their store at one o'clock P. M.

CARHART & Co.

The good friends of Trappe M. E. Church, gave their pastor and family a donation on Friday night, the 16th inst.

EAST NEW MARKET.—Three weeks ago on Sunday night last, an evangelist, by the name of Toy, commenced work in the Baptist Church. As we had no meeting in progress at the time, in town, our people attended his meetings regularly, and when in my power I was present. The interest increased until the whole town became aroused. He closed at the Baptist Church on Sunday night, the 11th, and on last night we commenced service in our church when we had a regular pentecost. To day the Baptist received into their church six as the result of the meeting. We have received six on probation to date, and four reclaimed, with six or eight more who have professed conversion and will soon unite with us. Our young people are organizing a Praying Band and intend to canvass the whole community. At Secretary, three joined on probation on Sunday afternoon and three arose for prayers. Sunday night at their prayer meeting they had nine conversions, and last night seven conversions. The members there, numbering but seven, are carrying on the meeting themselves. The work is spreading wonderfully. To God be the glory. We are praying for and expecting glorious things. Our membership in town and at Secretary are alive to the work. The theme talked about in the stores and on street corners is the meeting, and the salutation, as one brother meets another or meets a new convert or penitent often is, "How is it with thy soul?"

**A Unanimous Call.**

Last Sunday, Dec. 18, we spent the morning at St. Peter's, and remaining for the afternoon service, we heard Dr. Upham of Drew. He preached finely, and to the delight of the audience, after which we raised \$309, the balance on parsonage debt. Bro. Mace and his very helpful helpmate are doing a fine work in their pastoral charge; "booming" is the word. It was our privilege to be at Princess Anne for evening service, and to hear Dr. Upham a second time; the sermon was excellent. At its close, the official board held a hurried meeting, and calling me aside, said, "we have concluded to ask you to send us Dr. Upham to be our pastor for the next year." We called the Doctor and told him of his good luck in receiving a unanimous call as the result of his days work. He enjoyed the joke.

T. O. AYRES.

**Wilmington District.**

Mt. Lebanon and Brandywine Quarterly Conferences have been held since my last report, with gratifying results. Mt. Lebanon's revival service resulted in sixteen conversions, and general quickening among the members. During this year they have paid members. During this year they have paid \$32 of last year's salary, \$30 of which was \$32 of last year's salary, and \$2 to the Presiding Elder. They have put two large stoves in their church, and paid for them. The Presiding Elder is paid in full for this year, and siding Elder \$50 will finish paying their pastor. They want a young man from the conference next year. Brandywine is booming. A new order of things was brought about by A new order of things was brought about by the pastor. He had invited the members to be present at the Quarterly Conference and

the lecture room was well filled. Their presence greatly increased the interest in all the business of the conference. The pastor's report was greatly appreciated. Ninety had joined on probation. Old debts had been paid and almost money enough in hand to cancel a long standing mortgage. The temperance work has been vigorously pushed and public sentiment educated, by giving every fourth Sunday evening service to this great cause. The Quarterly Conference and all present united in a unanimous request for brother Grice's return a second year.

Lay delegates, from Mt. Lebanon, Rev. W. H. Hendrickson; Reserve, F. H. Day, M. D. From Brandywine, J. M. Clair; Reserve, W. L. S. MURRAY.

Dec. 14, 1887.

**Miscellaneous.**

In a recent issue of the *METHODIST*, one of our esteemed brethren defends himself against the imputation of writing over a pseudonym. The feelings which prompted this disclaimer, certainly do credit to his manliness; and yet it appears to the writer, that he is not justified in a sweeping condemnation of this method of writing. It is granted that where the things written involve directly, or by fair inference, the reputation of any one, no manly or Christian soul can "fire from ambush." When, however, it is a matter of argument as to the wisdom of any measure, the principle changes. It is then no longer a matter of personal responsibility, but solely of the correctness and force of arguments, and all personal considerations ought to be eliminated, to the utmost possible degree. Yet how often is it the case that those who read or hear an argument, are influenced for or against it by their opinion of the man who makes it. A poor argument from a man of whom they have a high opinion, will perhaps, outweigh a good argument from one whom they do not like. Or, suppose a brother wishes to discuss the measures of the coming General Conference, he can write anonymously, without being liable to the charge of exploiting himself as a candidate for the position of delegate.

This is the theory of the journalism of our day, that editorials should be the voice of the journal, and not of this or that man. Hence, while not criticising those who prefer to write over their own signatures, as the writer himself sometimes does, he ventures to think that it is rather beneficial than otherwise in newspaper discussions, for writers to be unknown, at any rate he asks that privilege at this time.

To plunge into the middle of things, what has become of those missionary conventions provided for at Dover? The *Christian Advocate* of Dec. 15th, publishes a long account of the successful initiation of a system of simultaneous Meetings in the Newark Conference, and something like that was intended here; but beyond two or three missionary days at camp meetings last summer, the writer has heard of nothing done or proposed. Again, what is the Bureau of Missionary Information, provided for at the same time as the above, doing? Would it not be appropriate just now for that Bureau to publish in the *METHODIST* a statement of what it has to recommend, or can furnish, in the way of missionary literature, &c.? Could not that Bureau make the missionary column a vehicle for communicating definite, systematic, and comprehensive statements of our missionary work, somewhat after the fashion of the Gospel in all Lands, only much more brief, and confined to our own missions? In other words, make that column not a missionary scrap book, but a weekly bulletin of missions. By the way—let not him of the tripod frown—would not a column of condensed news from the church at large, be a great improvement of our excellent *METHODIST*, and one, highly interesting to the people?

PHILO.

**Brandywine, Wilmington.**

Last Wednesday night, we held the last quarterly Conference for this year, in Brandywine church. The attendance was very large. When we looked over the years work, our hearts were delighted to see how the Lord had blessed us. The old mortgage for \$500 of seven years standing against the church has all been provided for, and will be cancelled Jan. 1888. A floating debt of \$200 has been cancelled. This winter's coal has all been bought and paid for so that Brandywine church is among those that are free of debt.

A most gracious revival has just closed, which resulted in ninety or more conversions, and greatly quickened the church. During the year, ninety have joined church on probation, most of whom are grown men and women; and many of whom are heads of families. In many instances, husband and wife have knelt at the altar together, and

have both been soundly converted, and joined the church. Much of this year's steady success is due to the excellent condition in which my predecessor left the charge. I write you this letter because many of the friends of Brandywine insist that they ought to hear from us. All is joyous and progressive in every department of the work. To our blessed Lord be all the glory.

C. A. GRICE.

**Letter from Zion, Md.**

REV. T. SNOWDEN THOMAS.  
*My Dear Brother:*—Richard Grant's appeal on the first page of last Saturday's *PENINSULA METHODIST*, to all lovers of the Lord Jesus Christ, to contribute to the Bishop Taylor Transportation Fund at once, in view of pressing demands, should be responded to by all who endorse the Bishop and his wonderful undertaking. He has many warm friends on the Peninsula, and some of her sons are with him; but we have not as yet given him much "material aid," as is shown by the list of contributions published. I propose that we start a list in your paper. Let us give as much as we can, as a Christmas gift to Bishop Taylor's work, without lessening our contributions in the least, to the Missionary Society of our Church. God is evidently in the movement of our missionary Bishop, and is loudly calling us now, to help. Heeding the call, I inclose you five dollars to the cause.

Start the list in this week's issue, and call for Christmas gifts to Christ for this noble object, during Christmas week.

Yours in Christ,

CLERICUS.

**PERSONALS.**

The Rev. Jacob Miller of Port Deposit, Md. has received and accepted a call to become the Rector of St. Augustine Parish, including "St. Augustine" and "The Good Shepherd," Chesapeake City. Mr. Miller will begin his labors, Sunday, January 1st.

The Rev. Hugh O. Pentecost recently resigned the pastorate of the Belleville Avenue Congregational Church, in Newark, N. J. In his sermons he reviewed the causes which led to his action, and concluded by saying that he could not any longer be identified with orthodox Christianity.

Rev. Mr. McKinney, a Universalist clergyman, is said to be the first Democratic Congressman New Hampshire has sent to Washington for ten years. There are two ex-preachers in the House also, judges Stewart, of Georgia, and Cheadle, of Indiana.

Governor Biggs, of Delaware, is a keen-eyed man, with a ruddy complexion, and long, snow-white hair. He owns eleven farms. He has made nearly \$250,000 through the annual failure of the Delaware peach crop; and is president of a small railroad in the little State which has honored him in a political way.—*Baltimore American*.

The Rev. Marion Murdoch, Pastor of the Unitarian Church at Humboldt, Iowa, has received the degree of Bachelor of Divinity from the college at Meadville, Penna. She is said to be the first woman, to receive such a degree.

The Rev. Dr. Joseph Parker of London sailed for home on the Etruria, from New York, Saturday, Dec. 11. A number of clergymen saw him off. He carried away \$5,500, as the profits of his lecture tour.—*E.*

The following is Mr. Berry's dispatch, declining the Plymouth pulpit:

"To Professor Roster W. Raymond: Charles Albert Berry greets Plymouth, appreciates its confidence, reciprocates its affection, prays for its prosperity, but cannot accept its pastorate. Home-claims inexorable: duty here commands. Letter mailed you: God bless and guide you."

The Rev. J. Lington McKim has accepted the call to become rector of St. Paul's Church, Georgetown, Del., until next Easter, and has entered upon his duties as such.

The death is reported from Whatoom, Washington Territory, of the Rev. Isaac S. Kallach. He was elected mayor of San Francisco on the working men's ticket in 1879. During the campaign he was shot by Charles De Young, editor of the *Chronicle*; the dispute growing out of a number of personal attacks made by both persons. A few months later Kallach's son went to the *Chronicle* office and shot De Young dead. He was afterward acquitted of the charge of murder. At the close of his term of office as mayor Mr. Kallach moved to Washington Territory.

For the first time since the Reformation, London has chosen a Roman Catholic Lord Mayor, although Nonconformists and Jews have been chosen within the last 50 years. Lord Mayor De Keyser is a Belgian by birth and, unlike most Roman Catholics, a Freemason.

**ITEMS.**

The Methodist Episcopal Church of Hazleton, Pa., celebrated its fiftieth anniversary Sunday and Monday, Oct. 30-31.

Rev. Thomas Bowman, senior Bishop of the M. E. Church, who fifty years ago was preacher on the circuit embracing Hazleton as a schoolhouse appointment, preached on Sunday morning. Rev. J. H. Vincent, Cor. Sec. of the Sunday-school Union of the M. E. Church, and pastor of this church forty years ago, preached in the evening.

A check given a Western Methodist minister reads as follows: "Pay to Rev. —, or order, \$15, for preaching the Methodist Episcopal doctrine, not exactly in the old style, but just near enough to give a faint glimpse of Sheol."

A bridge to connect New York and Jersey City, and to be used by all railroads, is being talked about. It would cost \$25,000,000.

The board of supervisors of Accomac county, Va., determined some time ago to have a new clerk's office built, and work has already begun on the new structure, which is to be built of the best fire-proof brick. The court records of Accomac county are among the most ancient and valuable in the country, dating back to 1663, and containing much valuable material relating to the early history of the Eastern Shore of Virginia and Maryland. The building in which these records are now stored is nearly a century old, and is wholly inadequate for the purposes for which it was intended.

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**District Appointments.**

**WILMINGTON DISTRICT—FOURTH QUARTER.**

Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Epworth,	Dec. 25	7.30	
Hart's,	Jan. 1	10.30	2
North East,	Jan. 1	7.30	10
Newark,	8	9 10.30	1
Ebenezer,	8	9 2.00	7
Cherry Hill,	8	9 7.30	10

W. L. S. MURRAY, P. E.

**VIRGINIA DISTRICT—FOURTH QUARTER.**

Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Cape Charles City,	Jan. 8	9 10.30	M 7
Hallwood,	14	15 10.30	S 2
Parksley,	15	16 7	M 10
Chincoteague Island,	20	30 10.30	M 7
Onancock,	Feb. 4	5 10.30	S 2
Tangier Island,	12	13 10.30	M 7
Smith's Island,	18	19 10.30	S 2

A. D. DAVIS, P. E.

**Marriages.**

JONES—JOHNSON.—At the M. E. parsonage, Kent Island, Md., by Rev. J. E. Kidney, Sept. 11, 1887, Benj. F. Jones, to Carrie B. Johnson, all of Kent Island.

PALMER—CARMAN.—At Kingsley M. E. Church, Kent Island, Md., by Rev. J. E. Kidney, Oct. 26, 1887, E. B. Palmer to Fannie E. Carman, all of Kent Island.

STRANAHAN—GOODMAN.—At Kingsley M. E. Church, Kent Island, Md., by Rev. J. E. Kidney, Nov. 2, 1887, W. L. Stranahan of Winchester, to Carrie B. Goodman of Kent Island.

WRIGHT—WILSON.—On Nov 22d, 1887, at the M. E. parsonage, Galestown, Md., by Rev. W. Jaggard, Frank Wright, son of John A. Wright, and Fannie E. Wilson, both of Dorchester Co., Md.

WALLER—CORDRAY.—On Dec. 14th, 1887, by Rev. C. S. Baker, John T. Waller and Ida E. Cordray, both of Sussex Co., Del.

THOMPSON—CLENDANIEL.—At Kingsley M. E. Church, Kent Island, Md., by Rev. J. E. Kidney, Dec. 14, 1887, Wm. W. Thompson to Annie Clendaniel, all of Kent Island.

JONES—JONES.—At Kingsley M. E. Church, Kent Island, Md., by Rev. J. E. Kidney, Dec. 14, 1887, Samuel G. Jones to M. Lulu Jones, all of Kent Island.

ROBBINS—WEBSTER.—On Friday, Dec. 16, 1887, by Rev. Benj. C. Warren, George B. Robbins, and Nettie A. Webster, both of Dorchester Co., Md.

CROCKETT—CROCKETT.—In the M. E. Church, on Tangier Island, Sunday, Dec. 18, 1887, by Rev. S. J. Morris, John A. Crockett, and Lucy Crockett, all of Tangier.

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But even to day hundreds of professed children of God do not see that God is leading on the last crusade of history, and that he who seeks to overthrow it fights against God; while he who does not join it turns his back upon the Captain of the Lord's host.—Ibid.

There is no Mission in the world which, in proportion to the number of people has produced greater results than the Mission to the Jews.—A. Saphir D. D.

Philip Brooks says: "The glory and heroism of Christianity lies in the missionary life." "The Gospel of salvation is the world's only hope."

Whatever we beg of God, let us also work for it.—Jeremy Taylor.

"The little kingdom of Wurtemberg is reported as having about two hundred and forty ordained missionaries at work among the heathen."

The Missionary Review says: "A few years ago, among the Telugus in Eastern India, so many streamed to Christ, that the hands of the missionary were weary baptizing. Has the stream lessened? It has increased, till it now rolls in a volume of 200 baptisms every month."

The Christianized South Sea Islanders are still, all things considered, taking the lead in Christian liberality. At the last annual meeting on Savage Island, subscriptions amounting to \$1,531 were given for a new yacht to be employed in the Mission work in New Guinea.

"HOW MANY LOAVES HAVE YE?"—All great undertakings have grown out of tiny beginnings; grown often to the unspeakable surprise of those who first took them in hand. Henry Martyn, comforted in his solitariness by the prospect of all India turning to the Lord; Carey, the poor, humble shoe-maker, landing at Serampore; Allen Gardiner in Patagonia; Marsden in New Zealand, were indeed, as St. Paul would call them, the foolishness of God in conflict with the wisdom of men. Yet they conquered, and the world, which at first was not worthy of them, now reveres them with a kind of sacred awe. In fact, there are four stages in the history of Mission work; Contempt, persecution, acquiescence, triumph; and we are now in the third. Our duty is to obey our Master's orders, leaving the result with Him. As we obey, our efforts are blessed, our provision is multiplied; we find ourselves fellow-workers with God; the starving multitudes are nourished and satisfied with the bread of life. To each of us I think God says; "How many loaves have ye?" Never mind how few, how humble, how small! What loaves have you to give Me; for the advancement of My kingdom."—The Bishop of Rochester.

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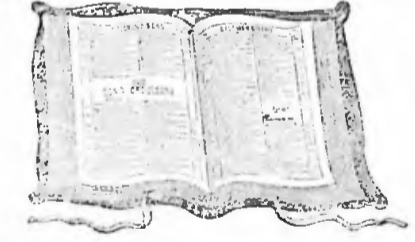
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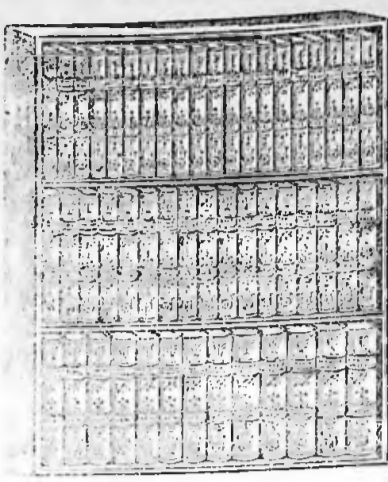
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