

### BEGIN WITH GOD.

Begin the day with God!  
He is thy sun and day;  
He is the radiance of thy dawn,  
To him address thy lay.  
Sing thy first song to God!  
Not to thy fellow-man;  
Not to the creatures of his hand,  
But to the Glorious One.  
Awake, cold lips, and sing!  
Arise, dull knees and pray;  
Lift up, O man, thy heart and eyes;  
Brush slothfulness away.  
Look up beyond these clouds;  
Thither thy pathway lies;  
Mount up, away, and linger not,  
The goal is yonder skies.  
(Cast every weight aside!)  
Fight with the faithless world without,  
The faithless heart within.  
Take thy first meal with God!  
He is thy heavenly food!  
Feed with him, on him; he with thee  
Will feast, in brotherhood.  
Take thy first walk with God!  
Let him go forth with thee;  
By stream, or sea, or mountain path,  
Seek still his company.  
Thy first transaction be  
With God himself above;  
So shall thy business prosper well,  
And all thy days be love.—*Bonar.*

### John Wesley's Judgment of Swedenborg.

BY THE EDITOR.

The following reference to Swedenborg is made in a letter published some time since in one of our church papers. "The home of the great Swedish seer, has been demolished, and the garden, which was still uninhabited ten years ago, is now covered with new buildings; but vandalism has spared the little library in which he wrote his strange but wonderful books. Men that see farther and think deeper, than the average herd, do not always escape obloquy; but they do not easily die. Emanuel Swedenborg will live in the souls of men long after many of his *shadow-traducers*, have sunk into oblivion." The italics are my own. In striking contrast with this, I quote the words of Wesley—neither, one of "the avrage herd," nor, in any sense, one of "his shallow traducers." Wed., Feb. 28th, 1770—"I sat down to read and seriously consider some of the writings of Baron Swedenborg. I began with huge prejudice in his favor, knowing him to be a pious man, one of strong understanding, of much learning, and one who thoroughly believed himself. But I could not hold out long. Any one of his visions puts his real character out of doubt. He is one of the most ingenious, lively, entertaining madmen that ever set pen to paper. But his waking dreams are so wild, so far remote both from scripture and common sense, that one might as easily swallow the stories of "Tom Thumb," or "Jack the Giant Killer."

April, 1779,—"In traveling this week, I looked over Baron Swedenborg's 'Account of Heaven and Hell.' He was a man of piety, of a strong understanding and most lively imagination; but he had a violent fever when he was five and fifty years old, which quite overturned his understanding. Nor did he ever recover it; but it continued 'majestic, though in ruins.' From that time,

he was exactly in the state of that gentleman at Argos—"Who wondrous tragedies was wont to hear, sitting alone in the empty theater." His words, therefore, from that time were *ac gri somnia*—the dreams of a disordered imagination; just as authentic as Quevedo's 'visions of Hell.' Of this work in particular, I must observe, that the doctrine contained therein, is not only quite unproved, quite precarious from beginning to end, as depending entirely on the assertion of a single brain-sick man, but that, in many instances, it is contradictory to scripture, to reason, and to itself. Buy ever and above this, it contains many sentiments that are essentially and dangerously wrong. Such is that concerning the Trinity; for he roundly affirms God to be only one person, who was crucified; so that he revives, and openly asserts, the long-explored heresy of the Sabellians and Patripassians,—yea, and that of the Anathopomorphites, affirming that God constantly appears in heaven in the form of a man. And the worst is, he flatly affirms, 'None can go to heaven, who believes three persons in the Godhead,' which is more, than the most violent Arian or Socinian ever affirmed before.

Add to this, that his ideas of heaven are low, just suiting a Mohammedan paradise, and his account of it has a natural tendency to sink our conceptions both of the glory of heaven and of the inhabitants of it, whom he describes as far inferior, both in holiness and happiness, to Gregory Lopes or Monsieur DeRantz. And his account of hell leaves nothing terrible in it; for first, he quenches the unquenchable fire. He assures us there is no fire there, only 'he allows that the governor of it, the devil, sometimes orders the spirits, that behave ill, to be laid on a bed of hot ashes; and, secondly, he informs you, that all the damned enjoy their favorite pleasures. "He that delight in filth is to have his filth; yea, and his harlot, too! Now, how dreadful a tendency must this have in such an age and nation as this! I wish those pious men, Mr. Clowes and Mr. Clotworthy, would calmly consider these things, before they usher into the world any more of this madman's dreams."

These statements of our illustrious founder, we consider eminently timely, and we trust, when duly considered, will prove an effectual antidote to the poison, no doubt inadvertently admitted into the columns of the paper referred to. As we look at it, there is no more insidious error, and perhaps none more likely to undermine the faith of believers in the truth of God as revealed in the scriptures, than the teaching of this good, but crack-brained Swede. The comforting doctrine of a bodily resurrection, in the faith of which, the saints of all ages, and of almost all creeds have submissively resigned their loved ones to the embrace of the king of terrors, or yielded themselves in exultant hope to the same embrace, is utterly swept away, if these vagaries be accepted as true. In the language of the apostolic creed, rather let us still declare, 'I believe in the resurrec-

tion of the dead," and joyously sing with the inspired Watts—

God, my Redeemer lives,  
And ever from the skies  
Looks down, and watches all my dust,  
Till He shall bid it rise.  
Arrayed in glorious grace,  
Shall these vile *bovates* shine,  
And every shape, and every face,  
Be heavenly and divine.

By all odds we prefer to any such *ignis fatuus* as the Swedish seer, to follow the true light that comes to us through the great apostle; and in its radiant illumination, "will fear no evil, though we walk through the valley of the shadow of death,"—"for our conversation is in heaven, from whence, also we look for the Saviour, the Lord Jesus Christ, who shall *change our vile bodies* and fashion them like unto his glorious body, according to the working, whereby he is able to subdue *all things* unto himself.

### The Smoking Nuisance.

BY REV. I. SIMMONS.

An enormous evil, against which Christian purity must bring its strongest opposing forces, is smoking. Not to speak of its immense cost, its deleterious effect upon the nervous system, and its associations with the unclean and the immoral classes of society, it is an intolerable nuisance. Its devotees seem forgetful of all company and place. No apology is made, no questions are asked whether it is, or is not agreeable to have a cloud of smoke floating into your face from your neighbor's cigar. Suppose the car is crowded, and your ladies have to occupy one of the smoking seats, the smoker will puff away with remorseless delight, regardless of how many may be disturbed. Sitting on a steamer's deck with a few ladies, a gentleman deliberately took his seat to the windward of us with his cigar, and with an air of indifference as to our presence, puffed his nauseous smoke into our faces, till we were blinded and choked by it. How earnestly he would have resented the insinuation that he was not a gentleman.

An old minister of my acquaintance, who had been so long devoted to his pipe, that he had become oblivious to others' sensibilities or tastes, entered the house of a familiar friend, and sat by the fireside to smoke. As he knocked the ashes out of his pipe, he observed that the lady, who was bustling about to prepare his tea, was coughing violently. Her consumptive lungs could not endure the smoke. Having filled his pipe for the second time, just as he applied the match, he said, "Sister, I don't know as this smoke agrees with you." "No," she answered, gasping, "It does not agree with me." "Well," said he, "I think it don't agree with some folks," and, with astonishing forgetfulness, lighted the pipe and smoked without further remark till those who have put on the Lord Jesus Christ persist in using the filthy stuff. How can the discourtesy, that often accompanies public smoking be harmonized with the delicate thoughtfulness for others, that Christ enjoins in the "Golden Rule?" The

instincts of the pure revolt at it. The ladies class it among the impure habits! When the soul hungers after the deep things of God, it cuts loose from this thralldom among its preliminary acts. Entire consecration of body, soul and spirit to holy purposes, includes the forsaking of this indulgence. In Jerry McCauley's mission, out of twenty reformed men who related their experience, nearly every one thanked God for His salvation from *rum* and *tobacco*.

Especially should ministers of the gospel be clean. The people have a right to expect it. Before having come to a clear knowledge of the scriptural view of the saints' privileges to be kept by the power of God, I heard an eminent divine preach on entire sanctification. His sermon greatly stirred me, but on going by his tent, a few minutes after, I saw him wrapped in a cloud of tobacco smoke. Instead of seeking light from him, I turned away disgusted. I was then in college, and a liberal smoker, but the inconsistency in this instance was too apparent. Thank God that the General Conference has called all our Local Preachers, as the Annual Conferences call our traveling ministers, to consider this question. Let not our good be evil spoken of! And if the ministers, why not the members? I verily believe if all the Christian smokers were at once to cease the use of tobacco, the spirituality of the church would rise twenty per cent. There would be more money in the Lord's treasury, more power in Christian testimony, more confidence in Christian experience, more meaning to the word consecration, more convicting demonstration of the claim that "old things have passed away," if this odious custom were as impossible in the fellowship of saints, as profanity lying. Scriptural holiness is cleanness of body, soul and spirit, and in its "perfecting," we are exhorted to "cleanse ourselves from all filthiness of the flesh and spirit."—*Christian Standard.*

### Rev. Dr. Bristor.

New York, July 3.—In July, 1883, charges of immortality against Rev. George R. Bristor, D.D., pastor of the St. Luke's Methodist Episcopal Church, in Newark, N. J., were made by certain officials of that church. Dr. Bristor at once resigned his charge. In March, 1884, he appeared before the annual session of the Newark Conference and demanded an open trial at their hands. This was refused, and the case was referred to a select committee, which sat with closed doors, by which he was declared guilty and expelled from the ministry.

From this decision Dr. Bristor appealed. The judicial court of the Methodist Episcopal Church was convened in this city by order of the Board of Bishops on June 25. The court was composed of nineteen ministers, from the New York, New York East and Troy Conferences, and was presided over by Bishop Harris. Rev. Dr. Fitzgerald represented the Newark Conference, and Rev. Drs. Solomon Parsons and Bristor represented the appeal.

After a most careful review of the

testimony the court last night voted as follows: To reverse the action of the Newark Conference, ten; to demand the case back to that conference and make them give Dr. Bristor a new hearing, nine; while no one voted to affirm the Newark Conference's decision. This action honorably acquits Dr. Bristor of all the charges made, and restores him to his position in the ministry of the Methodist Episcopal Church.

### Personals.

The wife of Gen. Logan, candidate for Vice President, is a Methodist, and a very intelligent person. Her mother is a Southern Methodist.

Dr. D. B. Jones has accepted the chair of Latin, Greek and Mathematics at the Conference Academy at Dover.

The New Albany Presbytery has employed Rev. Charles Little, at a salary of \$1,200 a year, as evangelist for weak Churches.

Miss Gertrude Manship, aged 17, daughter of Rev. A. Manship, was one of the graduates of the noted "Ladies' Normal School" of Philadelphia on Tuesday, June 17th, 1884.—*Denton Union.*

Bishop Bowman, the senior bishop of the Methodist Episcopal Church, has been elected chancellor of DePauw University in Indiana.

Cape Cod is enjoying a few weeks' visit from Bishop Malahie, who is accompanied by his wife. Both are in excellent health. He preached one Sunday at West Sandwich and Sandwich, and spent a Sunday at Provincetown. He has many warm personal friends here. He has decided to make New Orleans his home, instead of Austin.—*Zion's Herald.*

At the alumni meeting of the Pennsylvania Military Academy, held in the Colonnade Hotel, Col. Hyatt, the principal, and Captain Kelso Carter, of the institution, were absent. They refused to come, because the members of the alumni reserved to themselves the privilege of ordering wine with their dinner. Much feeling was aroused by the attitude taken by Colonel Hyatt, and the matter was much talked about.—*Christian Standard.*

It rarely occurs that the death of any public man calls forth so many memorial discourses as that of Bishop Simpson. We have received so many, as reported in local sheets, that we cannot mention them separately. The secular and religious press have united in the warmest expressions of respect, both for his great ability and for his simplicity, purity, and dignity of character. On whom will his mantle fall.—*Christian Advocate.*

A little less than thirty years ago, the writer knew a gentleman of magnificent personal appearance, attractive manners, and who possessed all the elements of success in business. He had much political influence, entered the army, returned with honor, and has since had employment under the Government in one of the custom-houses in this country. He drew his salary in full, on the first Saturday in this month, went to a hotel, spent the night in gambling, lost nearly all he had, went out, bought laudanum, and took it in his room. He was removed on Sunday night to a hospital, and died from the effects of the poison. What an end for a man of such bright parts! He was sixty-two years of age. Surely he died "as the fool."—*Christian Advocate.*



THE SUPERNATURAL PREACHER

AND HIS WIFE.

He gave himself long years ago  
To Christ in consecration—  
Young, fresh, and strong, to toil below  
And preach to men salvation;  
For fifty years, and many more,  
God's gospel freely sowing—  
A pilgrim he has wandered o'er  
The land—good seed bestowing.  
Like Abraham not knowing where—  
To lands unseen and hidden,  
He went out trusting in God's care,  
Wherever he was bidden;  
And many a wild and desert gloom  
He found with thorns o'ergrowing,  
Is now an Eden in its bloom,  
With golden harvest glowing.  
With him his wife in sweet accord,  
Endured his pilgrim faring,  
Like Abram's Sarah with her "lord,"  
His woes and perils sharing;  
At altars built along the way,  
With hearts and hands in union,  
They worshiped God, by night and day,  
And held with Him communion.  
The pilgrim now with furrowed face  
Is old, and faint, and weary—  
In poverty—though rich in grace,  
And home seems sometimes dreary;  
Alone with her, his saintly wife,  
Now feeble, blind and hoary,  
Who shared with him life's toil and strife,  
In faith of heaven's glory.

In solitude of wintry years,  
Bereft of worldly treasures,  
They oft commune with prayers and tears,  
And talk of life's lost treasures:  
Of friends and children gone for aye—  
Dead, buried and departed—  
Their common trials on life's way,  
Since they together started.  
Their table hath a scanty store,  
But yet there's no despairing;  
They wait the feast forever more,  
That Christ is now preparing!  
Their hearts have no repining;  
God's spirit is their daily guest—  
His love above them shining.  
God's Word to them as honey sweet  
Affords them consolation;  
His promises they oft repeat  
In godly conversation.  
Elijah's God is their delight;  
Whose love is still providing;  
So doubts and fears are put to flight—  
Their souls in Him confiding.

They talk of Noah's faith in God—  
Of Job and his temptation,  
The burning bush, and Aaron's rod—  
Of Enoch's grand translation;  
Of Paul, and John—their visions bright,  
And Christ's transfiguration—  
The judgment and the saints in white,  
Who come through tribulation.  
In memories of the fading past,  
Their sweetest joys are blended;  
They mourn their labors could not last—  
Their work for God is ended,  
But faith in Christ sheds light of cheer,  
While Hope looks up to Heaven,  
And whispers of reward so near—  
The "riches" to be given.  
Good pilgrims on life's toilsome way,  
Through fair and stormy weather—  
So near to Heaven—now they pray  
To sleep in death together:  
This only fear they have to tell—  
One may get home to-morrow:  
The other—left awhile to dwell  
In solitude and sorrow!

They have their prayer—their last request,  
Such lives so long united,  
With bliss of common rest and bliss,  
Their deaths are undivided!  
In one brief Sabbath's space they go—  
Death has no heart to sever;  
Their bodies in one grave below—  
Their souls with God forever.  
O Church of God, ere more be dead—  
God's servants old and weary!  
Remember—they God's flock have fed,  
Though now their lives are dreary;  
Spend now for them, as they have spent  
Life's youth, and health, and treasure,  
And soothe their age by blessings sent,  
In overflowing measure!

Oh, fear lest wrong to Christ be done—  
In these Himself neglected!  
Their woes are His and at His throne,  
The rich shall stand rejected—  
Who know their sins and yet withhold  
Love's comfortable portion,  
And give no ransom, nor food nor gold,  
For their life long devotion.  
—Weston, Christian Advocate.

The Rev. R. Owen, a Methodist minister, has been holding special meetings at Denbigh, Wales, resulting in 350 persons being added to the various churches.

Is Attendance Upon Class Meeting Optional, or Not?

BY REV. T. O. AVES.

The Rev. E. Hewitt, Presiding Elder of New Brunswick district, New Jersey Conference, makes this statement in his last annual report: "It is possible, that if attendance upon class meeting was still a test of membership, the result might not be disadvantageous to the Church." Such a statement in such a place, should not pass unchallenged. Doubtless brother Hewitt's understanding of the case is as his statement implies, namely, that attendance upon class meeting is not a test of membership in the Methodist Episcopal Church; and he is not alone, in that opinion; for not long since, we heard another prominent preacher assert the same thing. Now, if these brethren are correct, then I don't understand the language of the Discipline. Here are the words of the book, page 146: "When members of our church habitually neglect the means of grace, such as class meetings, let the elder, deacon, or one of the preachers, visit them whenever it is practicable, and explain to them the consequence if they continue to neglect. If they do not amend, let him who has the charge of the circuit or station, bring their case before the Society, or a committee of not less than five, before which they shall have been cited to appear, and if they be found guilty of willful neglect, by a decision of a majority of the members before whom the case is brought, let them be excluded."

We fail to see how a plainer statement could have been made; and how any person can put any other construction on the language, than that attendance upon class meetings is a test of membership. It may be that brother Hewitt knows something about the case that we have not discovered. If so, we hope he will spread it before the Church. Let it be understood that the case in question took place in March 1884, and that we have quoted the Discipline of 1880. We are not aware that the last General Conference made any change in the law governing the case.

As we understand the case, brother Hewitt is in error, and the law of the Church does make attendance upon class meetings a test of membership.

Dickinson College—Its One Hundred and First Commencement.

The sermon before the society of Religious Inquiry, was preached by the Rev. Lytleton F. Morgan, D. D., of Baltimore. His text was Proverbs 23: 7.—"As a man thinketh in his heart, so is he," his theme—Thought the substance of character. After treating the intellectual phases of character, he proceeded to speak of moral character as fixed and revealed in a man's thoughts. Of these, he thought he indicated several classes—those that are truly expressed in action, those that are falsely expressed in action, and those which have no expression in action. He showed with masterly force how these, taken together, were important factors which make up the material of the character which rules the destiny of eternity and is the measure of its retributions. The utmost importance was attached to character, as all we take with us when we quit time for eternity. Probation is thought's busy working day. None are idlers. The thoughts of the heart never fold their wings to rest; they keep pace with its pulsations, and pause only when it ceases to beat. Up

to the dying moment they leave their impress upon the character in which we appear before God.

In the evening President McCauley preached the baccabaureate from the following text: "Be thou strong therefore, and show thyself a man.—1 Kings, 2: 2.

The theme was Manliness in Exhibition. A typical paragraph is as follows: "If you go back in thought to the old and anti-Christian civilization; if you pause amid the grandeur of their golden age of culture; go to the forum, or to the senate, where orators declaim; to the schools where philosophers dispute; listen to their poets, who, in epic, ode, or satire, weave those harmonies which, unjarred by the crashes in which their empires went down, or the convulsions which have rocked the ages since, still charm the world; witness most convincing, everywhere abounds that truth and justice, right and wrong, were clearly known to them. You will not find, in all your searching, sentiments and views relative to these, to which you would give a heartier assent, than to many of theirs. Virtue is crowned with eulogies as eloquent, vice is scathed with invectives as severe, as language has, perhaps, ever expressed. In a word, marble, and canvass, and books; chisel and brush, and pen, are eloquent in proof that even paganism had been appreciation of much that is noble, and true, and good.

But here it largely ends. Where recognition and approval were most clear, there was saddest failure of pursuit. Perception and performance woefully diverged. While here and there a stern or gentle virtue was beautifully instanced in pagan life, there was a prevailing dearth of all that most ennobles man and sweetens life. In the very noon of pagan civilization there was demonstration of the impotence of culture and taste, refinement and art to stand against the impetus with which our nature sweeps along the downward course of depravity. In their most renewed centers, bribery, speculation, and oppression ruled. Vices stained the lives, and filled the homes, and walked the streets which culture could not cure: vices of which many of those who winged against them terrible bolts of satire and denunciation were far themselves from free.

How little, at best, nature avails to meet our deepest needs, is even more impressively seen to-day. All that revelation ministers but makes the failure worse of those neglecting to use its offered help. When fires of passion burn; when interest, ambition, pleasure, beckon people on to evil ways, they go, no more deterred by the voice which cries in approbation of the good, and in reprehension of the wrong, than beast of prey would be deterred by pleadings of its victim. Put to such a test, the attractions of virtue are as ineffective to restrain from evil, as chaff the torrent's course. Conceding, then, to nature the utmost it may claim, there is much for a man to do, affecting his relations to the present, but affecting more his relations to the future and eternal, the doing of which demands other

strength than his. The discourse was closed in these words:

"There is higher motive to exertion, than its benign reaction on ourselves. That the good which goes forth of us returns in blessing to us; that we grow of what we do, is indeed, a high incentive to a strenuous life. But never is motive so divine, as when it centres out of self. Man never so resembles God, as when moved by thought of others' weal. Here, too, are his grandest possibilities of enduring influence. As rill, and stream, and river, mantle field and meadow in verdure, bringing out, in bud and bloom, life and beauty all along their course, so good—will, going forth in kindly ways, though it seem but a trickling rill, tracks its way with deeds, whose memory will live where brass and marble perish. And as, in every field, the men who have impressed their age while living, and left a name when dead, have been men of hard, unflagging labor, so especially have been the world's greatest benefactors. Heads ache, heart-aches—whatever was to pay—they paid ungrudgingly. To such the road to superiority has ever been and ever will be open. There is a sense in which the world, like God, is no respecter of persons—has gifts for any who will pay its price. Whoso will, in this sense, show himself a man, will not pass unrecognized. It is so in respect of benevolent activity. Good will, not quiescent, but in action, going forth in kindly energy—soothing sorrows, easing pains, lifting burdens, lighting glooms, is the benignant exhibition earth beholds. The philanthropies which have done so much to bless the race, are but goodness in exertion. Emulous of Him, who went about doing good, the sharers of His spirit are abroad in the world, bringing help to the needy, joy to the sorrowing, and hope to the despairing. In this divinest work there is a place for you. As, there, you may exemplify this highest type of manliness, let there go forth from you, if but a rill of this celestial energy. It will do its work, and turn to you."

Temperance.

BY REV. A. ATWOOD.

If you desire your child to believe as you do, to think as you do, and love God as you do, you must begin correct training when he is quite young. The first five or six years neglected can never be recovered. Your opportunity may last until he is ten or more years old; but the golden period to make lasting impressions is prior to his sixth year. Then all is new and attractive. The impressions of each day will exert a great influence on after life. The fear of God taught then, will never leave him. He can never drive away the impression. Delay, until company of rude boys, play, and amusements occupy his thoughts, then twice the labor will be required to make as deep impression. Philip Dodridge was a great and good man. How much he was indebted to his excellent mother for greatness, piety, and usefulness, God only knows. It is said that she learned him from the tiles around the fireplace, on which were pictures of little Joseph, Samuel, and other Scripture facts. Holding him on her knee, she recited the stories. The effect never left him. She seized the proper time for making lasting impressions. Let all pious mothers improve such golden hours. Parents should remember they are raising immortal beings. The result of their wisdom or folly will be seen and felt in eternity. How careful, then, should they live. A child is a good judge of kindness of tone in the voice. Angry utterances are seen in a moment. If you give way to anger at trifles, your children will do so too, and you cannot successfully remove them for it. If you are prayerless and worldly-minded, your children will be like you. You desire your children to be men and women of God; therefore, be men and women of God yourselves. Leave your own footprints in the path you desire. Train up a child in the way he should go, and when he is old he will not depart from it.—Our Month-

fringements of our business by unlicensed parties." Yet Bloomington is cited as a sample of the beauties of high license.—Nad. Temperance Advocate.

The Rum-Shop Photographed.

The rum-shop is a two-edged sword, and cuts both ways at once. It is a rotating machine for the snaring of souls. It catches our young men and boys before they reach the Church and Sabbath-school—while they are on their way—and they never reach its doors, or else it catches them as they return, and mars or neutralizes the blessed lessons there imparted. Between the two there is the old "irrepressible conflict" over again. It is war to the knife and knife to the hilt, and only one can win. And in this warfare we of Christ's army are outnumbered. There are twenty saloons to every church; twelve bar-keepers to every minister. The church opens its doors two or three days in a week. The saloon grinds on and on with its mill of destruction all the days of every week, all the months of every year. That we are outnumbered is not all. We are outnumbered as well. The people of the rum shop propose in their hearts not only to mar and neutralize, but obiterate and displace the lessons of Church and Sabbath-school. They have their series of lessons with which our International Series can not at all compete. They have studied carefully the tastes, tendencies, and preference of boys and of young men, their naturalness for amusement, preference for young company, and they pander all these in ways that take hold upon death.—Frances E. Willard.

A Word to Parents.

BY REV. A. ATWOOD.

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Entered at the post office at Wilmington, Del., as second class matter.

The PENINSULA METHODIST will be furnished until January 1st, 1885, for fifty cents.

Rev. S. W. Thomas of the Philadelphia Conference, writes us that the Chester Heights Camp Meeting begins on the 15th inst., continues two weeks. Bishop Andrews is engaged to preach Sunday, the 20th, and Bishop Taylor, Sunday, the 27th. Every minister who will attend and co-operate, will be furnished with a tent for himself and family, free of charge, and with board at 20 per cent discount on regular rates. There are 80 cottages occupied. The grounds are of easy access from Lamokin. Orders for tents sent to Bro. Thomas, 1518 Centennial ave., Philadelphia, will receive prompt attention.

We print letters congratulatory from Rev. Bros. Price and Todd, in this issue, not only because their kindly expressions of interest and confidence are assuring in our maiden attempts at journalizing, but also because these brethren very forcibly indicate the field before us, and the encouraging possibilities for the PENINSULA METHODIST, in which all our readers are interested. Our thanks are tendered to those who have so promptly responded to the gentle hint in our salutatory with their cash remittances, as also to those who have with equal promptness added so considerably to one subscription list. With a steady influx of cash and subscriptions, in addition to the talent enlisted for editorial aid, further improvements will be made, as wise suggestion or experience, may indicate. Our motto is, Excelsior.

THE ONE HUNDRED AND FIRST

Commencement of Dickinson College, Carlisle, Pa., was a grand success. This College has been, and doubtless will continue to be, the favorite of Peninsula Methodists. In the fifty years of its history, under the fostering care of our Church, it has trained and sent forth hundreds of Peninsula youth, most of whom have reflected honor upon their Alma Mater. Two significant facts appear, as she enters upon her second century,—our daughters are to be made welcome, hereafter, to these classic halls as well as our sons, and munificent gifts are being made by her grateful children and appreciative friends.

The cost of the Scientific Hall, a structure to equal the best in America, will probably be assumed by a single friend of the institution, thus allowing the funds already raised on that account to be added to the permanent endowment. The gymnasium, to be a model one, is the gift of a large-hearted layman of the

Central Pennsylvania Conference. The Library Hall, to cost \$50,000, is the generous gift of Mrs. Bosler, a member of the Presbyterian Church in Carlisle, who thus erects a beneficent monument to the memory of her husband, the late James W. Bosler. While planning largely for the benefit of the College, he was most unexpectedly removed by death. The Hall is to bear his name. These buildings are to be completed during the current year. It is hoped that these noble examples of the wise use of money will stimulate others to "go and do likewise."

The Board of Trustees has received some valuable accessions: Job H. Jackson of Wilmington, Del., a gentleman of Christian character and of wide influence, has just been elected. We clip the following from the Central South Carolinian.

During the last year the Hon. Jacob Tome, of Port Deposit, Md., has been made a trustee. His career, General Patton, one of the trustees, says, "is one of the marvels of the century." Struggling up, by dint of hard labor and heroic exertion from poverty; acquiring, by persistent labor and singular financial ability, a great fortune; serving for years with skill and efficiency in the senate of Maryland at the head of one of its most important committees; performing most valuable services to the government during the war by his means and his counsels; and preserving the vigor and activity of youth beyond the age of three score and ten—Mr. Tome's history reads like fiction.

Also, the following well-merited commendation, of the modest and scholarly president, from the Cecil Co. News:

Under the energetic administration of the Rev. James A. McCauley, D.D., who became its president eleven years ago, it has gradually recovered the prosperity which it lost during the civil war, and has once more become a representative institution of the Methodist church. Dr. McCauley is a Marylander by birth—a native of Cecil county—and was, prior to his transfer to Dickinson, presiding elder of the Washington District of the Baltimore Conference.

An interesting incident of the late commencement was the address of Gov. Pattison to the graduating class, himself an alumnus of "old Dickinson." Among other wise counsels he urged upon the young men, loyalty to parental training, in words that were applauded to the echo. He said: "It has been said of you, perhaps, in your home life, and in your connection with the college, that you have been 'tied to apron strings.' Never cut those apron strings. They will restrain you from many a risky venture, and guard against many 'follies.'"

Wilmington Conference News

WILMINGTON DISTRICT—Rev. Charles Hill, P. E., Wil., Del.

The church in Brandywine village, which is in the northern part of Wilmington, the Rev. E. L. Hubbard, pastor, is undergoing reconstruction and enlargement, at the cost of several thousand dollars; and, besides this, the charge is blessed with a gracious revival of religion. Over 100 conversions are reported.

The late pastor of the Swedish Mission in Wilmington, has been called to an appointment in the West. A pastor from Sweden is expected to succeed him.

Rev. J. Richards Boyle of Grace Church will spend the month of August with his family at the Isle of Shoals.

The managers of the Brandywine Summit Camp are making arrangements for holding a camp at this romantic spot. Some contracts have been given out for tents, and the managers will hold another meeting

July 10th. This is a fine place to spend the Sabbath.

The Rev. Richard H. Adams, of St. Paul, Wilmington, has been visiting the many friends that he made in his flock while pastor at this station.—St. Michael's Church.

Last Sabbath morning, the pastor at New Castle, N. M. Brown, received twenty persons into full membership from probation, administered baptism to three adults, received one on probation, read the general rules, administered the Lord's Supper, and in five minutes gave the outline of a sermon he had prepared for the occasion, founded upon Exod. 15: 17. A Parsonage Aid Society has been organized in this charge, the purpose of which is to manage the parsonage debt. The second monthly meeting has been held, and thirty-seven dollars are now in the hands of the treasurer. The Sunday-school of this church, under the superintendency of H. W. Frazer, is in a highly prosperous condition. The music, under the direction of Jno. B. Manlove, accompanied by organ and cornet, is one of the attractive features of the service. Inside shutters have been placed upon the windows of the Sunday-school room, at a cost of eighty-five dollars, which adds greatly to the comfort of the school.

EASTON DISTRICT—Rev. J. H. Caldwell, P. E., Smyrna, Del.

ARROUNTSVILLE.—Rev. D. F. Waddell, pastor. From a letter to the Editor, containing a remittance, and dated Blackbird, Del., July 1st, we extract the following: The PENINSULA METHODIST came to me last Saturday, looking brighter, and full of interesting news from all points within our Conference bounds. It well deserves a place in the families of all our Methodist people. I expect to canvass my charge in its behalf. Children's Day was appropriately observed at Friendship, June 8th, and at Union, June 22d—interesting programmes, excellent singing, tasteful floral decorations and good addresses.

The ladies at Union held lately a festival, from which they realized \$100. The parsonage has been furnished with a new parlor carpet. A large number have been admitted to church membership, the blessed fruit of the revival with which we were favored last fall.

The work prospers in every department, and our congregations are larger than they have been for years. Our new Presiding Elder, Rev. Dr. Caldwell, is making a grand impression.

Holdens M. E. Church is undergoing extensive repairs, and is being very much enlarged, and when completed it will be a pleasant and inviting edifice. The congregation is large, and the church in a flourishing condition.—Smyrna Times.

DOVER DISTRICT—Rev. A. W. Milby, P. E., Frederica, Del.

FEDERALSBURG.—Rev. J. Warthman, pastor. Through the untiring and well-timed efforts of the pastor, and ladies of the church, the much needed repairs and improvements in our church edifice have been commenced. When complete it will architecturally be an ornament to our town. The external improvement will be neat and artistic in their finishing consist of 11 new stained-glass, Gothic windows, five of which are to be memorial windows. Mrs. R. C. Harris places one in memory of her father and mother, the late Charles and Tamsie Willis; Mrs. R. A. Elliott, one in memory of her husband, the late John F. Elliott; Mr. Frank Davis, one for his wife, the late Laura C. Davis; the congregation also

and candies, almost all freely given. SALISBURY DISTRICT.—Rev. J. A. B. Wilson, P. E., Salisbury, Md. NEWARK, Md.—Rev. S. W. Wilcox, pastor. The Methodists of this place held a festival on the Fourth, plentifully of cakes, ice-cream, fruits, nuts

places one for the late beloved Bishop Simpson; the sons of Hon. Curtis Davis, one in honor of their father, who is one of the leading members of the church in this place. Heavy arches are to extend over the pulpit recess, the walls to be handsomely painted and varnished, new desk and pulpit furniture, the gallery to be taken out, and a library room to be built in the rear of the church. The people have contributed liberally, and nearly enough has been pledged to cover the cost of all the improvements. When complete, the church will be a monument of faith, toil, love and sacrifice.

Mr. George T. Bothum died at his residence, in Cambridge, on Tuesday, July 1st, after several weeks illness, aged 48 years. Mr. Bothum was an industrious, upright citizen, a prominent member and class-leader in the M. E. Church, where his funeral was held Wednesday of last week. Rev. J. E. Bryan, officiating. The Odd Fellows and K. of P. lodges, of which deceased was a member, attended the funeral in a body.—Crombridge Era.

The Rev. J. P. DuHamel, pastor of the Church of the Beloved Disciple, in Philadelphia, will spend the Summer upon his farm, near Dover.

CONFERENCE ACADEMY.—Rev. T. E. Martindale, Rev. W. H. Hutchin,

Rev. Dr. Caldwell and Rev. J. B. Quigg met at the Smyrna M. E. parsonage, Tuesday, July 8th, to arrange for the celebration of a Conference Academy Day, during this centenary year of the church, the object being to raise: first, what can be secured to make sure of the Wharton legacy; second, ten thousand dollars to erect a Lady's Hall; third, whatever else may be obtained to pay the last \$10,000 of the Academy debt.—Smyrna Times.

DENTON CIRCUM.—Rev. A. D. Davis, pastor. Shepard's Chapel is undergoing repairs inside and out, and re-opening services will be held in connection with their second quarterly meeting, Sunday, July 20th. The presiding elder, Rev. A. W. Milby, will preach at 10 a. m. Rev. Alfred Smith at 3 p. m., and Rev. Wm. F. Dawson at 7 1/2 o'clock in the evening. Appropriate and interesting Children's Day services were held by all the Sunday-schools on Denton circuit, and collections taken for children's educational fund as follows:

Table with 2 columns: Name, Amount. Potter's Landing, \$12.00; Concord, 7.54; Bloomery, 4.75; Wesley, 2.06; Shepard's, 4.34; Central, 4.62; Harris, 6.28; Total amount, 7.04; \$48.73.

SAVRNA, Del.—Rev. J. B. Quigg, pastor. Rev. Dr. Caldwell had a full house on Sunday morning June 29th, at the M. E. Church, and preached a sermon of more than usual thought and spiritual power, having for his subject the humanity of Jesus, or rather the impressing of his personality on the men who came in contact with him in his time, and which has continued and will continue until the whole world is won to him by his love.

The pastor was also attentively listened to by a large audience in the evening, in the delivery of a sermon suggested by the funeral of a Miss Kate F. Bell, read at the morning service.—Smyrna Times.

Letter from the Wilmington Conference Correspondent of the Christian Advocate. Rev. T. Snowden Thomas—My Dear Brother: According to the valedictory of the Editor, in the last issue of the CONFERENCE WORKER, I learn that you are to become his successor on the tripod. Allow me to offer my congratulations, on the new career upon which you have entered. To edit a paper, such as you propose, is a noble work, and if your aims are fulfilled, your journal will no doubt, combine what is pure in literature, lovely in morals and sound in evangelism; and in these respects, the press under your management, will be a potent coadjutor of the pulpit. The title of the paper, which yours supercedes, was well taken—suggestive of Christian activity and effort; and the

Everything passed off quietly and pleasantly. There was no raffling of cigars sold, no drunkards; there were beautiful fireworks in the evening. Gross receipts \$180. The pastor and family were generously remembered. Quarterly meeting at Wesley, July 5, 6, Rev. John A. B. Wilson, P. E., preaching both days.

DELMAR, July 7th.—The Fourth was celebrated here by a parade of Sunday-school children and Red Men, who proceeded to the park and were addressed by the Rev. W. J. DuHadway. E. H. Hynson read an essay to the Red Men. In the evening, the Rev. T. R. Creamer, of Wilmington, addressed the audience in some remarks appropriate to the times.

Sunday evening a large congregation assembled at the M. E. church, to hear Mr. Creamer. His text was from Mark 1: 24. He dwelt upon the indifference of worldly minded men toward their spiritual interests. He alluded to the temperance question, which is just now agitating the community, and spoke in scathing terms of the eight men who would sign a petition for a licensed house here.—Every Evening.

Personal.

The Rev. Jesse Bowman Young, Agent of Dickinson College, spent Sunday, July 6, with the Rev. C. F. Sheppard at Elkton, Md., preaching morning and night, and addressing the Sabbath-school in the afternoon. His services in behalf of the educational work of the Church were cordially appreciated. He had the opportunity, in connection with the pastor, of interviewing several promising and bright young men, and the parents as well, in the effort to secure their attendance at College the coming year.

J. Hope Caldwell, Esq., son of Rev. Dr. Caldwell, of Easton District, and an alumnus of Dickinson College, has received the degree of LL. B. from the University of Pennsylvania.

Among the graduates of the late Commencement of Dickinson College were D. B. Jones of Concord, Del., who delivered the valedictory address, and Rev. Isaac L. Wood, of Centerville, Md. Rev. Vaughn Smith Collins, of Vienna, Md., delivered one of the two Master's orations.

The second quarterly conference of Appoquinimink charge unanimously granted their pastor, Rev. D. F. Waddell, a month's vacation. In the course of a few weeks he will leave on a visit to his friends of the Wyoming Conference.

Bishop Lee, of Delaware, is now not only the presiding Bishop of the Protestant Episcopal Church, but also the senior bishop of the entire Anglican Communion. He was elected to be the first bishop of Delaware in 1841, by the unanimous vote of the clergy and laity in convention.

Letter from the Wilmington Conference Correspondent of the Christian Advocate.

Rev. T. Snowden Thomas—My Dear Brother: According to the valedictory of the Editor, in the last issue of the CONFERENCE WORKER, I learn that you are to become his successor on the tripod. Allow me to offer my congratulations, on the new career upon which you have entered. To edit a paper, such as you propose, is a noble work, and if your aims are fulfilled, your journal will no doubt, combine what is pure in literature, lovely in morals and sound in evangelism; and in these respects, the press under your management, will be a potent coadjutor of the pulpit. The title of the paper, which yours supercedes, was well taken—suggestive of Christian activity and effort; and the

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CONFERENCE WORKER was not only so in name, but the evidence it furnished of industry and diligence was highly commendable. It supplied our people with satisfactory information of the progress of the work in the church, and encouraged the workers in the Lord's Vineyard to higher zeal and emulation. Its character is historical, and as the forerunner of local religious journalism in the territory, where it has circulated—your way has been prepared; and a good outlook opens before you. As one of the workers in the Lord's cause, I encouraged your predecessor, and feel disposed with increased interest to lend what aid I can to your enterprise—always, as you will not fail to justify—giving the preference to the "old official." I do not doubt the success of your paper, if you show the same ability in its management as you have evinced wisdom in the timely advantage you have taken of the tide in the affairs of the situation upon which you have inaugurated this new departure. You have come upon the scene in the Centenary year of the Methodist Episcopal Church—the epoch is prophetic of high achievement. The title of your paper, THE PENINSULA METHODIST, is so fitting; that the sagacity displayed therein, indicates the presence of another factor in the resources necessary to success. You seem, already to have occupied the fortress—stand at your own post; my brother, make the *tripped* your throne, and show that the pen is not only greater than the sword, but that it is a mighty conservator in the cause of gospel chivalry; in the work of spreading "scriptural holiness," through the region, where Delaware, Maryland and Virginia have held a *trio* concert for a hundred years, be the Herald of a grander future. The second Jubilee of Methodist evangelism welcomes your advent.

B. F. PRICE.

**A Breeze from the "North East."**

CONGRATULATIONS, QUARTERLY CONFERENCE RESOLUTIONS; A RESPONSE TO "SILOH," AND OUR CONFERENCE BABY.

BY REV. R. W. TODD.

**Editor PENINSULA METHODIST—Dear Bro.:** Accept my congratulations on your accession to the chair editorial. If the two numbers before me are to be accepted as specimen copies of the PENINSULA METHODIST, you have not mistaken your calling. If they are but the "earnest of our inheritance" in the way of a Wilmington Conference paper, as is intimated by editorial hints, we may expect soon to have a paper, which, size and cost considered, will be the peer of any unofficial Methodist weekly in the land.

In saying this I cast no reflection on the late *Conference Worker*, or its worthy editor. The pluck and energy of the Methodist printer boy, who, a dozen years ago, planted the *Sunday-School Worker*, which first budded into the *Conference Worker*, and which has now at length bloomed out into the PENINSULA METHODIST, deserves the highest commendation. When we consider the difficulties of Brother Sentman's undertaking, and the multitudinous relations in which he was compelled by circumstances to serve—from editor down to compositor—we must say he has done astonishingly well; and he deserves a unanimous and hearty vote of thanks from the entire Conference—both laymen and ministers. But for his "patient continuance in well doing" through all oppositions and discouragements, it is probable a Methodist local paper for our territory would yet remain to be born. Doubtless the former editor joins most heartily in the general ac-

claim with which the marked improvement, under the present management, is greeted.

At our second quarterly conference held on the evening of the 5th inst., a paper was unanimously adopted, reciting the long-felt need for a local church paper that would command the general respect and patronage of our people; congratulating Rev. T. Snowden, Thomas, the editor, and his son, J. Miller Thomas, Esq., the publisher—both of whom are members of said quarterly conference—on improvements already made; expressing the conviction that the PENINSULA METHODIST will meet this long felt want, and most heartily recommending it to the patronage of all our families. Pending the resolutions, the presiding elder, Rev. C. Hill, expressed very warmly and strongly, his entire sympathy with them.

It is the conviction of the writer that there should be a concentration of all our conference talent, energy and patronage around your commendable enterprise; and that, in that case, next Conference will find the PENINSULA METHODIST in at least five thousand of our Peninsula Methodist homes.

Your correspondent, "Siloh," moved no doubt by the general approval with which the change of name of our Conference paper has been greeted, proposes a change of name for our Conference; from Wilmington to *Cokesbury*, and invites discussion.

Well, in the *first place*, the name should always, if possible, locate the Conference. This has been the continuous judgment and practice of the Church. Our name, if not fully, at present, will, in the not distant future, admirably serve this purpose. Our Wilmington is destined to be *the* Wilmington of America. "Cokesbury" might be in any quarter of the globe where Methodism is, or shall go; and everybody, except our immediate neighbors, would be asking, "Where in the world is Cokesbury Conference?"

In the *second place*, most of our enterprises, which in the past have borne this honored name, have been unfortunate Cokesbury College was twice consumed by fire; some churches by that name have apparently outlived the inspiration the name should impart; and, while I have no superstition of "bad luck" derived from this history, I fail to see how the proposed change would give us more character, or inspire any more heroic impulses.

Thirdly and climactically. We have made a grand history as the *Wilmington* Conference. To change our name would be almost equivalent to shutting up the open and yet unfinished volume, and shelving it in some out-of-the-way niche of the world's great library, where only antiquarians and literary worms would find it. The *Wilmington* Conference wants and means to have *immortality*.

I vote No, Sir!!

By the way, Mr. Editor, writing on this subject reminds me that an infant was born last March, that we christened "Wilmington Conference Historical Society." This child has been neglected. It must be nourished and cherished or it will die. As Corresponding Secretary I have been remiss. I will try to make atonement. Albert Cowgill, at Dover, Del., is the proper custodian of all books, relics or data that may be contributed to the support of our babe, and in our Conference Academy are the archives for storing its supplies. Brethren, take pity on the poor child, and send Bro. Cowgill some donations for its sustenance and comfort, just as soon and as rapidly as you can find them. On this subject, more anon.

The camp meeting at Oakland, near Greensboro, Rev. Alfred Smith, pastor, will begin Friday, July 25th.

**Death of an aged Minister, a Native of Delaware.**

The Rev. William Meginnis was born in Kent Co., Md., March 11th, 1812, and died April 16th, 1884.

He was reared in affluence on a large farm or plantation, during the days of slavery. In the year 1833 he married Ann B. Sharp, daughter of the Rev. Solomon Sharp, of Philadelphia Conference. In the spring of 1836, he came to Terre Haut, Ind., where he invested some of his means. Before coming West, he freed fifteen slaves, valued at \$1,000 each.

He entered Indiana Conference on trial in the fall of 1837, and faithfully preached the gospel for nearly fifty years. Before his death he said: "My business is all arranged; I want to be made white in the blood of the Lamb." "As I have lived, so I die. I rest from my labor and my works will follow me."

Of his ten children, five, with his faithful wife, preceded him to the spirit land. Three daughters and two sons remain. Solomon Sharp came to distinction in the ministry in Illinois, but died some years ago.

He was a good, practical preacher, and had many extensive revivals. He was a strong theologian, believed in Methodism, and preached it with great clearness.

He was a man of great work. He came West, bringing \$10,000 in gold; but, in rearing his large family, on just what the people saw fit to contribute, he had to make up so many large deficiencies, that about all his means were given to the Church, he did what he could. The writer joined the Methodist Episcopal Church at the first Quarterly Meeting of Brother Meginnis's first year on his second charge, and after forty-five years' acquaintance, thinks he never knew a more faithful minister, or truer father in the church.—*Christian Advocate*.

The new Methodist Protestant Church at Union Bridge, Carroll county, will be dedicated on Sunday, the 20th of this month. Rev. J. T. Murray, D. D., president of the Maryland Annual Conference, will deliver the dedicatory sermon.

**A FRIEND.**

The managers of the *Pulpit Treasury* will be welcomed by preachers of all denominations who love good expositions of sound doctrine. The *Southern Pulpit* of Richmond, Va., a magazine in its fourth year, has combined its talent, interests and efforts with those of the *Treasury*, and the union, as shown in this number, insures a grand success. Dr. Moses D. Hoge furnishes the portrait of this distinguished preacher also a sketch of his life and a view of his church. "Conduct and Doctrine," by Dr. A. Brooks, and a summer service on "Christ and the Lilies," by Rev. A. J. Griffith, are sermons in full and are both timely and suggestive. The leading thoughts of sermons are by Prof. F. L. Patton, Dr. H. Rivers, Dr. Phillips Brooks and Bishop Cheney. "Derivatum non Proven," by Rev. W. F. Crafts; "The Alleged Progress in Theology," by Dr. D. Clark; "The Graduating Address," by Prof. Kiddle, are worthy of careful study. Other notable articles are by Drs. J. Hall, A. E. Kittredge, J. A. Broadus, J. L. Porter, G. F. Deems, W. Johnson, O. W. Willets, H. Bonar, J. H. Meek and Bishop Maltlieu.

J. Emerson, a pioneer editor of the Peninsula, has, because of impaired health, sold his paper, the *Denton Union* to his son, Eldridge W. Emerson, who is a practical printer and has been connected with the office for some time.

**EXCURSION.**—The superintendent of the M. E. Sunday-school of Dover, J. E. Carroll, Esq., has made complete arrangements for an excursion to Rehoboth, on the 16th inst. *This is positive.* The rates at the Bright House will be the same as last year. Thus an opportunity will be afforded at a cheap rate, to visit Old Ocean. The cars will run down to the water.—*Delawarean*.

Rev. B. F. Price, the racy correspondent of the *Christian Advocate*, thus writes of Salisbury District: "It will be interesting to know that this most southern portion of our peninsula, and where our greatest troubles prevailed during the 'war times,' has gradually advanced, and last year reached unprecedented prosperity in all the great interests of Church, work, financial and evangelistic. The Rev. J. A. B. Wilson is Presiding Elder of the district."

**CAMP MEETING.**—The managers of the camp meeting to be held in Penrose woods from August 1st to 11th will meet in the grove Saturday the 12th, at 3 p. m., to arrange the encampment and locate tents. All persons intending to tent at the camp meeting are requested to meet in the grove at the time named and select a place for a tent.—*Delawarean*.

**DECEASED.**—Wm. T. Davis of Denton, Md., died at the University Hospital, Sunday, 29th ult., where he had recently had an operation performed. He was born at or near Milford, Del., and was a citizen of Denton for the last twenty-five years, where he has been held in high esteem for his many kind and noble qualities. For the past few years he has been one of the most zealous and faithful members of the M. E. Church of this place. He leaves a widow, the daughter of Rev. John Bell, of sacred memory, and a daughter now grown, together with a large circle of friends.—*Denton Union*.

**CAMP MEETINGS.**—Chester Heights Camp Meeting will begin on the 15th inst., and continue two weeks. On the 28th, the Brandywine Summit Camp will open and continue ten days.

The managers and Trustees of Wye Camp met at the camping grove last Monday morning, for the purpose of selling privileges and other purposes. There are 55 tents on the ground—40 on the circle and 15 on the different avenues. The bread tent was awarded to Phillip Winter; the boarding tents to Otho Bryan and Capt. Edw. Walters; the barber shop to Emory Nichols; the photograph tent to Mr. James H. Vane. Tent holders are requested to have all work done on their tents before Tuesday morning, the 27th of July, as Rev. Mr. Terry desires to open the camp that day.—*Centreville Record*.

The July number of *The Pulpit Treasury* will be welcomed by preachers of all denominations who love good expositions of sound doctrine. The *Southern Pulpit* of Richmond, Va., a magazine in its fourth year, has combined its talent, interests and efforts with those of the *Treasury*, and the union, as shown in this number, insures a grand success. Dr. Moses D. Hoge furnishes the portrait of this distinguished preacher also a sketch of his life and a view of his church. "Conduct and Doctrine," by Dr. A. Brooks, and a summer service on "Christ and the Lilies," by Rev. A. J. Griffith, are sermons in full and are both timely and suggestive. The leading thoughts of sermons are by Prof. F. L. Patton, Dr. H. Rivers, Dr. Phillips Brooks and Bishop Cheney. "Derivatum non Proven," by Rev. W. F. Crafts; "The Alleged Progress in Theology," by Dr. D. Clark; "The Graduating Address," by Prof. Kiddle, are worthy of careful study. Other notable articles are by Drs. J. Hall, A. E. Kittredge, J. A. Broadus, J. L. Porter, G. F. Deems, W. Johnson, O. W. Willets, H. Bonar, J. H. Meek and Bishop Maltlieu.

Every department is overflowing with the best thoughts of eminent writers. Yearly \$2.50. Clergymen, \$2.00. Single copies, 25 cents. E. B. Treat, Publisher, 737 Broadway, New York.

**The Homoeopathic Monthly** for July is not a whit behind the June issue, which we thought one of superior merit. The sermonic department is unusually rich with the contributions of nearly a dozen of our ablest preachers. "Mind Cure," by Dr. Bartol, and "The Natural in the Supernatural," by Dr. Parkhurst, of New York, are exceptionally fresh and original in the views expressed. The short sermons by Drs. Plumb, Paxton, Stores, Thomas and Smyth, are thoughtful and instructive. The sermons on the Sunday-school are by Newman Hall, of London; Bishop Cox, of the Episcopal Church; Chandler, of New York; and Hammond, the great revivalist. Prof. Christlieb continues his valuable sketch of the German Pulpit of today and Julian Hawthorne completes his "Moral Aim in Fiction." Among the most important and timely papers in the number is, "What Can the Church Do to Invigorate the Ministry?" by Pres. D. S. Gregory. The views of several representative clergymen on the doctrine of the "Eternal Punishment of the Wicked," by Spurgeon, Sprecher, Wm. M. Taylor, M. D. Hoge, B. Palmer, Robert Patterson, and Joseph Cook, will command attention. Prof. T. W. Dwight's Critique on the Ministry, is discriminating and judicious. Prof. Gulliver, of Andover, states clearly and forcibly his views on Evolution. As usual the Prayer Meeting Service, Living Issues, Sermonic Criticism, Helpful Data, and the other editorial departments, are up to the high standard which the *Monthly* aims at, and presents fresh and forcible, and pertinent thoughts in a great variety of aspects and single numbers. Price, \$2.50 a year, 25 cents a single number. Funk & Wagnalls, 10 and 12 Day Street, New York.

**Quarterly Conference Appointments.**

WILMINGTON DISTRICT—SECOND QUARTER.			DOVER DISTRICT—SECOND QUARTER.		
Newark	July 13	10	Coleton	July 19	13
Cherry Hill	20	17	Littleton	12	13
Christiana	19	17	St. Michael's	14	13
St. Georges	26	23	St. Peter	15	14
Union	Aug. 2	31	St. Paul	16	15
			St. Andrew	17	16
			St. James	18	17
			St. John	19	18
			St. Peter & Paul	20	19
			St. Andrew & Stephen	21	20
			St. John & Baptist	22	21
			St. Peter & Paul	23	22
			St. Andrew & Stephen	24	23
			St. John & Baptist	25	24
			St. Peter & Paul	26	25
			St. Andrew & Stephen	27	26
			St. John & Baptist	28	27
			St. Peter & Paul	29	28
			St. Andrew & Stephen	30	29
			St. John & Baptist	31	30
			St. Peter & Paul		

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			St. John	19	18
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			St. Andrew & Stephen	21	20
			St. John & Baptist	22	21
			St. Peter & Paul	23	22
			St. Andrew & Stephen	24	23
			St. John & Baptist	25	24
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Miscellaneous. Ex-President Hayes has contributed \$1,500 toward building the new Methodist Episcopal Church in Fremont, Ohio, and agreed to pay the excess of \$18,000 when completed.

A female miser aged eighty-three, was recently found dead in London. She owned several houses, 100 acres of land, and \$6,000 in cash. She had written the Lord's Prayer on both posts of the garden gate, as a charm against thieves.

The theater built by the late Samuel Morse in New York, for the production of his "Passion Play," has been leased by an unsectarian but thoroughly evangelical association, and will hereafter be used as a church.

The S. S. Times avers that there was never a day when the writings and addresses of skeptics had as little influence, actual or comparative, on either side of the ocean, as since the adoption of the International lesson system.

Two brothers, Revs. Joseph and Charles New, have determined to work in Africa under the Methodist Free Church; one from the east coast and the other from the west, and so to form a chain of mission stations across the continent.

At a spring meeting of the New York presbytery, Dr. John Hall stated that a member of his Church, a lady, had paid the mortgages on several city Churches, and given money toward building three churches. The gifts amounted to \$69,500.

Nearly \$25,000,000 have been invested in the search for gold in India, and not \$2,500 have been realized after three years' labor. The money invested in missionary labors there, which some shortsighted business men pronounce a waste has brought substantial and permanent returns. Missions pay if mines do not.

There are ten thousand hearts in the community that are throbbing all the time with a sense of insignificance, and saying, "Who am I? What can I do? I have no wealth, no education, no position. That may be true; but there is a Saviour who judges not by the magnitude of a gift, but by the desire there is behind it.

A person laboriously climbed the stairway at Park Place, New York, only to find the gates closed and the ticket-office deserted, and only the big letters M. E. R. R. (Metropolitan Elevated Railroad) staring at him from above the office window. "Of course," he muttered, as he descended the stairway again, "I might have known that the Methodist Episcopal Railroad would run on Sunday."

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Table with columns for Delaware, Maryland & Virginia, and various train routes and schedules.

Table for Frankfort City & Georgetown, listing routes and schedules.

Table for the leading campaign book, listing various political and campaign materials.

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ICE CREAM for the... Look and read, 'Tis what you need.

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1884.

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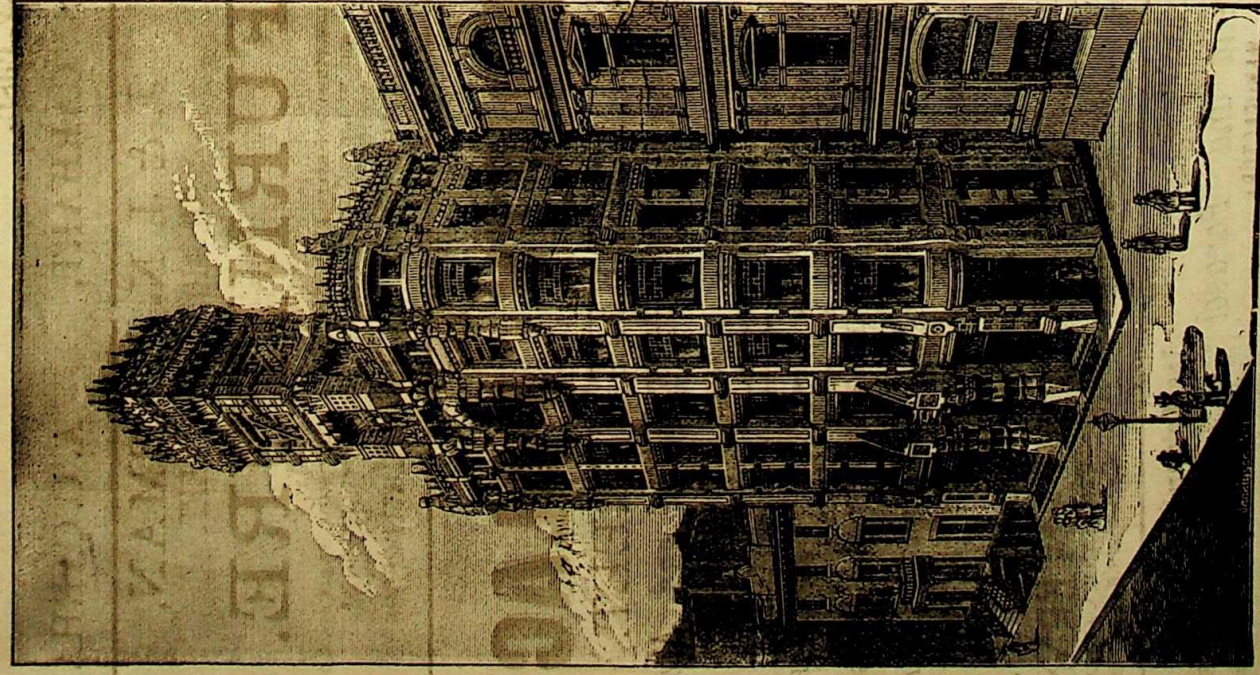
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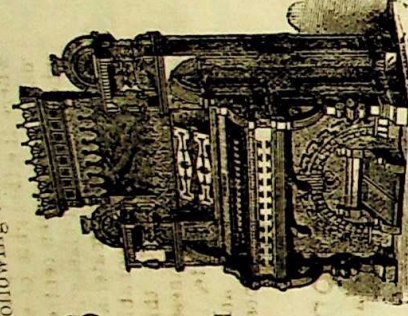
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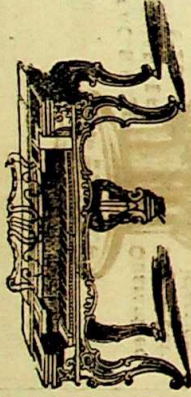
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Indigestion and Constipation. Their primary symptoms are among the most distressing of minor human ailments, and a host of diseases, especially result from them, mutually aggravate each other and assail at once the whole machinery of life.

A Thorough Purgative medicine is the first necessary for cure. The cathartic effect must be sufficient to prevent a recurrence of constipation, and at the same time the liver, kidneys and stomach must be stimulated and strengthened.

Ayer's Pills

Accomplish this restorative work better than any other medicine. They are searching and thorough, yet mild, in their purgative action. They do not gripe the patient, and do not induce a costive reaction, as is the effect of other cathartics. With a laxative and tonic, of the highest medicinal value and

Absolutely Cure

All diseases proceeding from disorder of the digestive and assimilatory organs. The prompt use of AYER'S PILLS to cure at the first indications of constipation, averts the serious illnesses which result. All irregularities in the action of the bowels—looseness as well as constipation—are beneficially controlled by AYER'S PILLS, and for the cure of indigestive organs weakened by long-continued dyspepsia, one or two of AYER'S PILLS daily, after dinner, will do more good than anything else.

Leading Physicians Concede

That AYER'S PILLS are the best of all cathartic medicines, and many practitioners, of the highest standing, customarily prescribe them.

AYER'S PILLS,

PREPARED BY DR. J. C. AYER & CO., LOWELL, MASS.

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contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE

to cure every case of Fever and Ague, Intermitting or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

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Blood Purifier.

DICKINSON'S ALTERATIVE REMEDIES

Are not quick medicines, but are reliable; and being purely vegetable, benefit the system while they remove the disease.

They are Sure Cure

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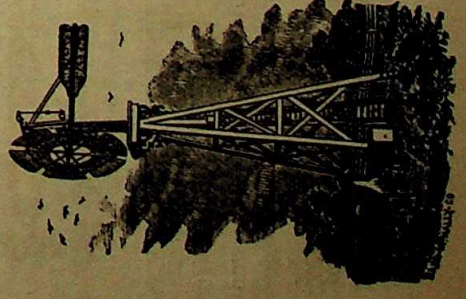
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Tumors, Felons, Boils,

AND ALL SCROFULA TROUBLES

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