

Delaware Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

VOLUME XII.
NUMBER 26.

WILMINGTON, DELAWARE, SATURDAY, JUNE 26, 1886.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 Cents.

Frances Ridley Havergal.

BY CHARLES J. LITTLE, LL. D.

The father of Frances Ridley Havergal was, when she, his youngest child was born, rector of Astley, in Worcestershire, England. His character was one of rare strength and earnestness. His musical gifts were of a high order, his intellect clear and steady, his piety serene, cheerful and beneficent. "It is wonderfully thrilling, to see him in illness, such utter peacefulness and grand conception of God's absolute sovereignty in every thing, such quiet rejoicing in his will, be it what it may," wrote Frances of her father, as he drew near to darkness and to death. Few scenes in domestic history are more touching than that of this good man, who, returning to his beloved home, with sight restored, falls swiftly to his knees, and pours out to the Father of Lights a praise for the recovered sunshine.

Frances' mother was beautiful to look upon, and all beautiful within. Frances, who disliked to be called Fanny, was, as a child, her mother in miniature. How beautiful both were can be guessed from the touching words of Rev. F. Jeffery. "To-day it is exactly fourteen years since I saw the Sun for the last time, but it would need more years than that to blot out my recollection of Astley Rectory." With this beautiful and saintly mother, Frances spent but eleven short years; years, however, full of exquisite bliss, of quiet but intense joy, whose very intensity made it border upon pain. Her early childhood was passed at Astley, which is described by her sisters as one of the loveliest of country homes. "The old house entwined with ivy, roses, and the vine."

When taken to St. Nicholas, Worcester, in 1845, her father called her "his 'eaged bird,'" for country sunshine had kept her singing hitherto with spontaneous delight, and now she became quieter. The passage from country to town was the first startling experience of her life, the death of her mother was the second.

Her communion with nature had been perfect. The presence of beauty wrought in her soul songs without words. She herself described it in after years as a sort of "unbearable enjoyment," which she experienced when drinking in the "golden quiet of a bright summer's day." Her letters from Switzerland disclose a rare power of seizing the subtlest effects of light and shadow, as well as a strong delight in the rugged and wild, in the weird and the overwhelming. But she herself confesses that the wordless rapture of her childhood never came back to her in mature years. Hence her passage out of the sunshine into the shadow, out of the country into the town, was a passage into an atmosphere changed for her with subtle and unavoidable influences of melancholy.

This sensitiveness to natural beauty was accompanied with what is even rarer—an exquisite sensibility of musical sound. It would be hard, I think, either from the history of literature, or the history of music, to match the following:

"In the train I had one of those curious musical visions which only rarely visit me. I hear strange and very beautiful chords, generally full, slow, and grand, succeeding each other in most interesting sequences. I do not invent them, I could not; they pass before my mind, and I only listen. It is interest-

ing; the chords seem to fold over each other, and die away down into music of infinite softness, and then they unfold and open out. This time there was an added feature; I seemed to hear depths and heights of sound beyond the scale human ears can receive, keen, far-up octaves, like vividly twinkling *stardlight* of music, and mighty, slow vibrations of gigantic strings going down into grand thunders of depths, octaves below any thing otherwise appreciable as musical notes. Then all at once it seemed as if my soul had got a new sense, and I could see this inner music, as well as hear it."

No wonder her playing of the "Moonlight Sonata" was like a revelation, if she could see the inner music, as well as hear it.

But the exquisite sensibility was not weakness. What more sensible of light than a diamond? It breaks the sun beams, but they cannot melt it: Frances, even as a child, was strong of purpose, and fleet of foot; outwardly, a laughing, singing, joyous being. Her mother's death, she complains, did not soften her. On the contrary, she was angry with God for taking her mother from her. Nevertheless, it wrought a transformation in her being, of which she herself was never half-conscious. The hiding of a great grief makes prematurely old. A gifted child become motherless, buries her childhood in her mother's grave. Thinking makes her old. Happy, however, was Frances in her family; her father was companionable even to his little daughter, her sisters intelligent, affectionate.

In 1851, Mr. Havergal married again, and in doing so gave his daughter a life-long friend. For the wife was a noble Christian woman, rich in mind and heart.

But in the meantime Frances had been to school. Her teacher was a Mrs. Seed, whose methods of instruction her pupil describes as something more than common. Mrs. Seed was a woman of sweet and holy power. Her assistants were also devoted Christians. Many of the girls "took sweet council together." Here at Mrs. Seed's school Frances first entered into that trust of the Lord Jesus which became from that time forth the dominant principle of her being. Her account of these school days, and of this crisis of her young life is told with sweet simplicity in the autobiography, published after her death by a surviving sister.

After her father's marriage she was sent to another school; but the intensity of her application brought on a serious illness which compelled her to abandon every form of study.

When she began school life again, it was in a strange land, and in the German tongue. Here the strength of her character revealed itself in her courageous profession of Christ, where such profession provoked enmity, and made unkindness. She describes her experience "as a sort of nailing my colors to the mast." The diamond soul flashed and sparkled, but was not even scratched in the rude handling. Eager for all sorts of knowledge, she learned much and rapidly, but music was her chief delight.

Frances Havergal would have been a beautiful soul even without her gifts of song. Such transparent candor, such delicacy of conscience, such strength of affection and of will, such thoughtfulness and deliberate denial of self, are always and everywhere lovely. Christ was her Master, and not to understand Him would have argued a lack of affection for Him. With heart and mind she entered into the secrets of His life, and became like Him by seeing Him as he was and is. It was this transfigured intelligence of hers, this divinely irradiated thoughtfulness, which gave her such indescribable fascination, so that all her natural graces seemed to take on a Heavenly potency.

I do not find this in Hester Ann

Rogers, or in the Countess of Huntingdon, or in Madame Guyon. There was some of it, doubtless, in Polly Fletcher, possibly in Grace Murray. George Eliot's "Dinah" is radiant with it; George Eliot herself might have been resplendent with it, had she retained her early faith. How exquisite is the conception of "Little Pillows!" But such conceptions are flashes of love, not genius. They come only to souls whose one passion is to be helpful. They are the mental accompaniments of gracious deeds.

The artistic career of Frances Ridley Havergal is then, only an incident of her Christian experience. For a moment it threatened to be something else. The discovery, not of her gift of song for she had been aware of that from her infancy, but of the richness of that gift, aroused in her for a time that passion for applause, so dangerous to spiritual growth. Hiller had spoken enthusiastically of her musical composition. Her skill in harmony took him by surprise. He could hardly believe her story that she was, in this respect, self-taught. Her singing was without effort, spontaneous as the lark's, tremulous with unuttered pathos, and suggestive of secret power. Her playing was of that rare kind, where the instrument becomes instinct with life and feeling; where the keys take on intelligence and soul, and answers the inward as well as the outward movements of the player. What wonder if her marvellous power gave her untold delight! What if her sympathetic soul revealed in the gladness which this power evoked in those around her! But she would lay her music at her Master's feet, or go without it. She would sing for Jesus, or she would not sing at all. The swept keys should praise Him, or they should not tremble at her touch.

"Take my voice, and let me sing
Always, only, for my King"

were words written *with her life's blood*. Ah, me! How little the world knows of struggles like these! The very perfection of the victory lies in the heavenly reticence with which it is laid at the Master's feet. To describe it in all its details would be to forego its most precious fruits. But in such poems as "Autobiography" and "Making Poetry" Miss Havergal has made us feel that no one shared her heart's secrets, save Jesus! He, and He only, knew the value of the love, with which she kissed his feet. No! We may not enter into the struggle with her, but we may share in the joy of the victory. We may learn from her what a power music may become in the service of life and love. It was natural that she should take up her father's work after his death, and become joint editor of the "Songs of Grace and Glory." But we are not in the realm of the natural when we see this rare genius, this radiantly pure soul, upon her knees translating the touch of God into music for his church on earth.

"On more occasions than one we paused for prayer and spreading the matter before the Lord, asked for his Divine Spirit to guide her pen," wrote her co-editor, when the sweet voice of Frances had become a memory of "days that are no more."

The passage, quoted above, in which she describes her musical vision gives some glimpses of the inner movements of her nature when musical inspiration was upon her. Merton's statue sung, to the rising Sun, Plato spoke of all great thoughts as reminiscences, Beethoven spoke of landscapes translating themselves into music. Frances Havergal's mind was full of "loyal responses" to the "sun of her soul," of that well remembered reminiscence; of the heavenly landscape translating itself into melodies and harmonies, familiar yet unremembered, full of the unconscious syntheses of genius, whose secrets are with God. And when they came not of their own accord, she did not try to force their coming.

"Mr. Blake, what do you do when inspiration fails you?" asked some one of the mad painter. "Mary, what do we do?" he asked of his sweet-faced wife. "We pray, William!" was her quiet answer. Sometimes Frances Havergal

would not so much as pray, but waited for her Master to touch her spirit of His own sweet will, she praising Him meanwhile by the music of her loving silence. But let no one suppose that Frances Havergal ever substituted, or thought to substitute, inspiration for study. The ease with which she analyzed, made what to others required severe application, a delightful mental play to her. But she did not forgo learning when further knowledge could be won only by unfolding all her strength. Somewhere she alludes to the beautiful image employed by Kant, that birds could not fly in an unresisting medium, that their power to soar is due to their having something against which to beat their wings. That wisdom which is the birthright of candid souls kept her from despising technical knowledge. Patiently she explored the secrets of execution, the laws of sound, the structure of voice and instrument, and then of all this knowledge she made a perfect consecration. She did not expect her Master to touch the keys of an untuned soul. The did what she could that she might do what He would. To such natures as hers, rhymed speech comes without the seeking. It is not surprising therefore, that we hear of her making verses in her childhood. Yet there is an absence of all strain and stress in this part of her life. Without the unrest of an ambitious nature, without the turbulence which characterizes the strong intellect bent upon incessantly by stronger passions, her poetry was a radiance an outgoing of luminous undulations from a soul which transmuted all its impressions into light and music. None knew better than she that

"Shallow lakelets of emotion
Are not like the spirit-ocean
Which reflects the purest blue."

Yet one would search in vain through her poems for that affectation of profundity which mistakes capacity for depth. They are lucid and luminous, yet subtle as sunshine with thoughts brought from afar. Take for instance the poem, "How should they know me?" What can be more wondrously beautiful? What so fraught with suggestions of the immeasurable in man? "Though the soaring spirit of restless man, Might the boundary line of the universe scan, And measure and map its measureless plan The gift of self-knowledge were last!"

In reading her poems I am reminded again and again of Cowper. I shudder when I think of what might have been the fate of Frances Havergal had her childhood been as dreary, as desolate, as heart-breaking, as spirit-maddening, as his. His humor is so like to hers, his gait in moments of happiness is so sweet, so innocent, so diffusively helpful. He, too, is so lucid and so unaffected, so sensitive to the beauty of sky and cloud, of trees breaking into foliage and water breaking into foam. He, too, pants for God, with such unutterable longing! But Cowper was appointed to strange eclipse.

"O poets, from a maniac's tongue was poured
The deathless singing.
O Christians, at your cross of hope a hopeless
hand was clinging."

The "fearful cloud" broke *not* in blessings on his head, until he beheld the Lamb in his beauty. For him surely "Life stained the white radiance of eternity,
Until death trampled it to fragrant."

Not so with Frances Havergal. The pure light shone through her spirit unflecked, unstained. Life and death, like day and darkness to God, were both alike to her.

She was not led astray into writing for writing's sake. To some one who wrote that F. R. H. could do "Satisfied" graciously she replied:

"No I couldn't! Not unless He gave it to me line by line! Some day perhaps he will send me a bright *line* of verse on "Satisfied" ringing through my mind, and then I shall look up and thank him and say, "Now, dear Master, give me another to rhyme with it, and then another." Well, indeed, might she say that this "was really much nicer than being talented or clever!" Miss Havergal's poetry easily falls into

two divisions, hymns for the church and lyrics of the soul. The former are so well known, that even a scant allusion seems unnecessary; the beautiful consecration hymn, the inspiring missionary song, "Tell it out among the Heathen," are only two among many instances of her power. In an age which has given us "Lead, Kindly Light," "Sun of my Soul," "Abide with me," "Nearer my God to Thee," it is no light thing to give permanent voice to the emotions of Christendom. A hymn that shall be for all ages, must be like the water that gushed from the rock, an outflow of earth and heaven, of human thought and feeling responding to miraculous power.

Of her Lyrics of the soul, such as "Zenith," "The thoughts of God," "The Message of an Eolian Harp," "Making Poetry" I can make but briefest mention. Certainly they lack the startling splendor of Mrs. Browning, the white glow of a soul ablaze, but unconsumed; just as certainly are they without the inwrought learning of the author of "Casa Guidi Windows." But the faith of them is serene if not so splendid; there is an absence of that emphasis which comes from long struggle with spectres of doubt. There is a calm assurance in them far more consoling than the agitated beating of the wings of the upsoaring singer who was blinded sometimes by excess of light. Neither do they come so close to the commoner griefs and experience of human life as do the poems of Jean Ingelow? One would search in vain for any thing like the song of "Margaret," or "High tide on the coast of Lincolnshire." Her eyes were upon the invisible rather than the visible world. Human grief is such, human woe, the tragedy of life, she could not translate into song. Hence, where her poetry is not self-revelation, it is prompted by a didactic purpose, to which the artistic power and the aesthetic feeling is always subordinate. Her prose is very charming. "Four Happy Days," is exquisitely written; lucid, candid, without pretence, alive all over with tenderest feeling. Her books for children are, as I have already said of them, flashes of love; out-gleamings of a spirit which had become a child for Christ's sake. Her letters suggest a power, as does her poetry sometimes, which seems to be blossoming in the bud. I know not how to put my meaning into words. It is as though the almost unearthly atmosphere in which she lived, retarded the growth of her powers, at the very moment that it was giving flower and fruit of surprising beauty. Whether owing to the distractions which grew out of the characters of the calls upon her, or the weakening of her frame by disease, or the narrowing intensity of her later experience, there is nothing in all her works which corresponds to the conviction of latent power which they leave upon us.

She has, after all, given us
"Only a transcript
Of a life-line here and there."

Though to herself,
"Around her feet
All the opposites seem to meet."

For us it is not so. She has given us visions of her peace, rather than of her struggle. It is perhaps better so. This age certainly has had its full of soul-throes and world-smart. Why should we complain because the sun in its settings sometimes sends its beams across an unruddled sea?

Frances Ridley Havergal died early; but she made up in intensity of life for length of days. Born in 1836, she vanished from earthly sight on the 3rd, of June 1879. She spoke of herself as gravitating towards life, as bodies to the earth. Yet when told that she was going to die, she said it was "too good to be true." Her last earthly effort was to sing. The last sound that warbled through her lips was "He" and then she was gone into the light. That twinkling *stardlight* of music blazed about her in all its glory. She saw his face and was "satisfied."—*The Chautauquan*.

The Sunday School.

Second Quarterly Review.

LESSON FOR SUNDAY, JUNE 27, 1886.

BY REV. W. O. HOLWAY, C. S. S.

[Adapted from Zion's Herald.]

LESSON ANALYSIS.

1. The subject of LESSON I (John 1: 1-18) was, "The Word Made Flesh." The principal points were—the eternity of the Word, dwelling with God, Himself God, before the time began; His appearance and efficient agency in creating "everything that was made;" His manifestation as the Source of life to all living beings, and of light, the true light, to "every man," and to be confounded with the Baptist, who simply bore witness to the Light; His unrecognition by "the world," his rejection by "His own;" His bestowment of the right to become "the children of God" upon those who received Him, who, by being born of the Spirit, became "partakers of the divine nature;" the explicit statement, that "the Word became flesh," and that His "glory" was beheld, "the glory as of the only-begotten of the Father;" the fountain-like fullness of His "grace and truth," for which He was distinguished, just as Moses was recognized as him by whom the Law was given; and the assertion that the invisible God has become visible only in the person of the only-begotten Son.

2. In LESSON II (John 1: 35-51) our subject was, "The First Disciples." The Baptist's impressive testimony to Jesus as He passed by, "Behold the Lamb of God;" two of his disciples—Andrew and John—following Jesus; the question and answer—"What seek ye?" and "Master, where dwellest thou?" a day with Jesus; Andrew's finding Simon; the latter named "Cephas," or "Peter;" Jesus, starting for Galilee, finding Philip; the latter finding Nathanael; the glad declaration, "We have found him of whom Moses in the law, and the prophets, did write," discredited when the name was disclosed—"Jesus of Nazareth, the son of Joseph;" local prejudices and Scriptural "discrepancies" rising in Nathanael's mind, but met by Philip's "Come and see;" the greeting, "Behold an Israelite indeed in whom is no guile;" Nathanael's surmise that somebody has been speaking about him, dispelled by a second declaration, "When thou wast under the fig tree, I saw thee;" Nathanael's credo—"Rabbi, thou art the Son of God, thou art King of Israel;" and the higher revelation promised of opened heavens and angels ascending and descending on the Son of Man—were the principal points of the lesson.

3. "The First Miracle" was the topic of LESSON III (John 2: 1-11). The outline was as follows: The arrival of Jesus with His disciples as invited guests at a wedding feast in Cana of Galilee; the presence of Mary, who had preceded them; the sudden and mortifying failure of the wine; the significant suggestion conveyed in the words of Mary to Jesus, "They have no wine;" His unflinching but respectful, kind but firm, words, resenting interference; His implication, that all His acts were regulated by a Divine signal, and that "His hour" had not come; His subordination of earthly relationships, followed, apparently, by the permission or direction to supply the wine miraculously; the six water pots filled to the brim with water; the command to "draw" and bear to the "ruler" of the feast; the latter's commendation of the wine, not knowing "whence it was;" his joke with the bridegroom about keeping the best wine for the last of the feast, thus reversing the usual custom; and the confirmation of the newly-called disciples on seeing this "beginning of miracles."

4. The subject of LESSON IV (John 3: 1-18) was, "Jesus and Nicodemus." The visit of "the ruler" by night; his admission that Jesus must have been sent of God, because of the miracles which he wrought; the necessity of being "born again" asserted by Jesus as the kingdom of heaven; the amazement of Nicodemus, and his inquiry whether a second physical birth was meant; the reiteration of the condition—"born of water and Spirit," the necessity of which is apparent from the nature of things, flesh begetting only flesh, and the Spirit begetting "the new spirit;" the mystery of the Spirit's operations illustrated by the wind; the loss which Nicodemus and the Sanhedrists were sustaining by not believing in the Son of Man, who, being a dweller in heaven, is alone competent to reveal "heavenly things;" who is the Father's "unspeakable Gift" to a dying world; who, like the brazen serpent uplifted by Moses, was Himself to be uplifted in the sight of the perishing sons of men, that whosoever believeth on Him might have eternal life; who might have been sent to judge, but who came to save; and in whom those who

believe are free from condemnation, whereas those who reject are already under sentence—were the principal points of the lesson.

5. In LESSON V (John 4: 5-26) our topic was, "Jesus at the Well." On His way to Galilee with His disciples, Jesus passed through Samaria, and halting at Jacob's well, sent His followers to the neighboring town to buy food. While sitting weary by the wellside, a Samaritan woman came to draw water. Jesus asked her to give Him some water to drink. She expressed surprise that a Jew should ask a favor of a despised Samaritan. Jesus assured her it would have been she to ask the favor had she only known the gift of God, and who was speaking to her; in that case He would not have hesitated to give her "living water." The woman noticed that he had no jar or cord to draw with, and that the water was bubbling nearly a hundred feet below. How would He supply this "living water?" Had He greater power at His command than "our father Jacob," who excavated the well with patient toil? But Jesus was speaking of another kind of water—a perennial fountain within, satisfying the soul-thirst, and "springing up unto eternal life." The woman begged that she might have this water, and not be compelled to "come hither to draw." Upon this Jesus bade her call her husband; and on her saying that she had none, confirmed her statement, but laid bare her heart. She had had five husbands; he with whom she was now living was not her husband. The woman perceived that she was talking with a prophet, and raised the vexed question of Gerizim or Jerusalem—which was the authorized place of worship? Jesus assured her that the Jews were in the right of on that question, but added that the hour had come when worship was no longer to be confined to favored places: "God is a Spirit; and they that worship Him in spirit and truth." The woman declared her belief in a coming Messiah, who would solve all these perplexities, and Jesus plainly assured her that the Messiah was Himself.

6. The subject of LESSON VI (John 4: 27-42) was, "Sowing and Reaping." The return of the disciples with food; their surprise at finding their Master conversing with a woman; the departure of the latter to the city, leaving her water-jar behind; her message to her townsmen, "Come, see a man who told all things that ever I did. Can this be the Christ?" the request of the disciples that Jesus should partake of the food that they had brought; His reply, that He "had meat to eat" of which they knew not; their spiritual dullness in supposing that some one had brought Him meat in their absence; His explanatory assertion that His meat was to do His Father's will and finish His work; His injunction to them to gaze upon the spiritual harvest which the forthcoming Samaritans illustrated—a harvest, which, unlike that of the fields around them, required no tedious waiting; His declaration that they were reapers, entering into others' labors; the encouragement that the reapers in these spiritual fields not only received a reward, but also "gathered fruit unto life eternal," where both reaper and forgotten sower would rejoice together; the arrival of the Samaritans, many of whom believed on Him because of the woman's testimony; their request that He would "abide" with them; His acceptance of their request for two days; the confirmation of the faith of these incipient believers, and a large addition to their number—constitute an outline of the lesson.

7. "The Nobleman's Son" was the subject of LESSON VII (John 4: 43-54). The principal points were: Our Lord's departure into upper Galilee, avoiding Nazareth and lower Galilee, because "a prophet hath no honor in his own country;" His arrival in Cana, and welcome from the Galileans, many of whom had been convinced by the miracles which they had seen him perform at the feast in Jerusalem; the coming of the nobleman, an officer of Herod, possibly his steward Chuza—to beseech Jesus to go at once down to Capernaum and heal his son, then lying at the point of death; Jesus' reply, "Except ye see signs and wonders, ye will in no wise believe;" the father's repetition of the request; his dismissal with the simple words, "Go thy way; thy son liveth;" his belief in Christ's word (the second stage in his faith; he had believed before in his power); the congratulations of the servants meeting him on the journey back; the father's discovery the cure was wrought at the very hour that Jesus had spoken; the perfection of his faith, and its expansive influence, including his whole house, who now believed in Jesus himself as the Son of God, the long-expected Messiah.

8. The subject of LESSON VIII (John 5: 1-18) was "Jesus at Bethesda." During an undetermined feast which Jesus attended at Jerusalem, He visited on the Sabbath the Pool of Bethesda. Among the helpless vic-

tims lying there waiting for the bubbling of the waters (which in the popular belief was supposed to be caused by a descending angel, and to make the water highly remedial), was a wretched man who had been impotent for thirty-eight weary years. His case touched our Lord's compassion. "Wouldst thou be made whole?" He asks sympathetically. The man complained that he had no friend to help him into the pool at the propitious moment, and that another took his chance therefore. "Rise, take up thy bed, and walk." Obeying this startling command by using what effort he could, strength and healing were immediately imparted. He rose, took up his pallet, and walked forth, perfectly restored. But it was the Sabbath, and the Jewish rulers called his attention to the unlawful act of carrying a burden on that day. He defended himself by citing the authority of his Healer. They haughtily ask him what fellow dared bid him break the Sabbath—utterly ignoring the cure which had been wrought upon him. The man cannot tell his Benefactor's name, Jesus having slipped away in the crowd. But later, in the temple, Jesus sought the man out, and warned him not to repeat his sins, "lest a worse thing" befall him. The man told the rulers that it was Jesus who had healed him—a report which excited fresh hostility against our Lord, because it seemed to be His habit to work such miracles on the Sabbath. Jesus defended Himself by putting Himself in the same category with the Father: "My Father worketh even until now, and I work." This only excited a deadlier hatred against Him, not merely for being a Sabbath breaker, but for claiming equality with God.

9. In LESSON IX (John 6: 1-21) we had for our topic, "Jesus Feeding Five Thousand." The attempt of Jesus to retire privately to the neighborhood of Bethsaida Julius with His disciples for rest and privacy; the pursuing multitude, swelled by the Passover pilgrims, and eager for more miracles; the brief rest on the hill-top; the day of teaching and healing; the approaching nightfall with no food for the multitude; our Lord's testing question to Phillip, "Whence shall we buy bread?" etc.; the latter's calculation that two hundred pennyworth would not suffice; the multitude arranged on the grass; the loaves and fishes blessed by Jesus, and distributed by the disciples; all fed, and twelve basketsfull of "broken pieces" taken up; the enthusiasm of the multitude, and their purpose to force upon Jesus the kingship; the dismissal of the disciples and people; Jesus praying on the mountain top; the storm on the lake, and the disciples exhausted by rowing; the approach of Jesus walking on the waves; the fright of the disciples; His assuring words; His coming on board; and the simultaneous calm and arrival at the haven—constitute an outline of the lesson.

10. "Jesus the Bread of Life" was the subject of LESSON X (John 6: 22-40). The principal points were: The return of the multitude to Capernaum seeking Jesus; their surprise at finding Him in or near the synagogue; their inquiry how He came there; Jesus' rebuke—that they had sought Him for the loaves and fishes—and His exhortation that they "work not" for perishable meat, but for that which "abideth unto eternal life," which he, the Son of Man, authenticated by the Father, was prepared to give them; their inquiry as to what they should do to work the works of God; His reply that the work which God required was that they should believe on Himself; their clamor for an adequate "sign," based on the manna which, they alleged, Moses gave, and also on the common idea that the Messiah would equal or outdo His forerunner in this respect; Jesus' reply that the manna was not given by Moses, and was not the true bread out of heaven, which true bread "cometh down out of heaven and giveth life to the world;" their prayer that He would evermore give them that bread; His rejoinder, "I am the bread of life," and the declaration that believers on Him should know neither hunger nor thirst; and His further assertions that all who had accepted the drawing of the Father and had been given to Him by the Father would "come" to Him, and none of these should be lost or cast out, but should be raised up at the last day and receive eternal life.

11. In LESSON XI (John 7: 37-52) our subject was, "Jesus the Christ." The "cry" of Jesus, on "the last great day" of the Feast of Tabernacles: "If any man thirst, let him come unto Me and drink," etc., referring to the ceremony of drawing the water from the pool of Siloam and what it meant—the smitten rock in the wilderness; the different feelings excited among His hearers, some maintaining that He was Christ, and others, ignorant of His birthplace, denying His claims, since the Christ must be born in Bethlehem and of the seed of David; the desire of some to lay violent hands upon Him

as a deceiver; the return of the officers who had been sent by the Sanhedrin to arrest Him, with the report, "Never man spake;" the rage of the council; their slurs and contempt for the accused mob who knew not the law; and Nicodemus' timid, but effectual attempt to recall the council to a sense of justice—form the outline of the lesson.

12. "Jesus and Abraham" was the topic of LESSON XII (John 8: 31-38; 44-59). The principal points were—a spasm of faith on the part of some of Jesus' hearers; its fickleness exposed when He promised to make them "free" by the truth; their haughty claim to be Abraham's seed, and never its bondage; His reply that sin was a slavery, and that He, the Son, alone had the power to save them from bondage and make them truly free; their claim to be in spirit Abraham's children denied by their murderous intentions toward Himself, which proved that they were the children of the devil, who was a murderer from the beginning and the father of lies; none of them could convict Him of sin; He must therefore, be truthful, and if truthful, why did they not believe in Him? They would certainly do so, if they were of God; the angry retort of the Jews that He was a Samaritan and had a devil; Jesus' denial of the truth of the epithets, and warning that His Father would judge between Him and His maligners; His further promise that if they would keep His words, they should "never see death;" their reply that Abraham and the prophets were dead; and implication of stupendous arrogance; Jesus' refusal to glorify himself—a thing which he left to the Father, whom he knew and obeyed, and they did not know; His assertion that the father Abraham rejoiced because he was to see Christ's day and did see it, and was glad; their quibble about Jesus' age as compared with Abraham's; the majestic reply of Jesus, "Before Abraham was, I am;" and the unsuccessful attempt to stone him for supposed blasphemy.

Woman's Foreign Missionary Society.

E. B. S.
The quarterly meeting of the Wilmington auxiliaries to the Woman's Foreign Missionary Society, held in Grace Chapel, June 1st, was an occasion of unusual interest. Not by reason of the large attendance for the numbers fell below the average, nor yet for the Treasurer's report fair though it was, by which we so truly gauge the life and health of the organizations, but because in the presentation of a work for the most degraded and wretched and hopeless of India's wretched women, and its rich fruitage in Christian character and life, we knew ourselves workers together with Him who is mighty to save and strong to deliver. We left the chapel feeling like John's disciples, we too, must go and show those things we do hear and see; the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them. It was a pleasure to greet Miss Annie Budden, to take the hand consecrated to lifting the fallen, and hear from her lips the wonderful works of God. Miss Budden was born in India, of English parents, engaged in missionary work, her father for forty years in charge of a mission for lepers, and a theological school for native students. Since 1879 she has been in charge of the work of our society in Pithoragarh, which consists of a Home for Homeless Women, Girl's Boarding School, and avangelistic work in Pitara and adjacent villages. With the exception of the Boarding school, the work is self-supporting, not a dollar being drawn for its maintenance from our treasury. This station is, with one exception, at the highest elevation of any in the Himalayas, and the lives of the women differ very materially from those of their sisters on the plains. Instead of the seclusion of the Zenana they have freedom (?) of outdoor life; instead of a large dowry going with the bride in her marriage, the man pays a price for his wife, her value being determined by the amount of work she can do. When the crops are gathered, the unnecessary wives are turned out to meet any fate that may overtake them.

The inability of women to earn an honest living in heathen lands, makes the establishment of Industrial Homes

a dire necessity; the immediate and direct need of thone at Pithoragarh, is thus given in the annual report of the work of the W. F. M. S., in North India. 1881.

Mrs. Gray had for several years, been conducting a day-school for girls, and as she saw the larger girls growing up and rapidly approaching the time, when according to Hindu customs they could not marry, and their marriages not yet performed, she inquired into the cause of this fact, and learned that from various reasons the parents were delaying the marriage of their daughters, and the only result would be to force the girls into lives of shame. Finally, one girl reached the critical point, and was carefully observed for some time. She continued her attendance at school, and the influence of those few hours must have exerted some force, but the immoral influences of the remaining hours of the day, which cannot be even mentioned here, proved the stronger, and she fell into a sinful life. This would have been the case with each girl in succession, and as Mrs. Gray faced the probability, the thought became unbearable. She accordingly—this was in July of 1879—spoke to the larger girls, and to her great joy, four of them, knowing what the alternative was, gladly chose the better way. They could not return to the old life, and there was no provision for their support on the new one, but Mrs. Gray fed and housed them herself until the matter was brought to the Executive Committee of the W. F. M. S., who has very gladly provided for their temporary support.

Meanwhile another need and another supply (God's method, always), was pressing to the front. Refuge and relief for women, forced by necessity to live the lives of those whose ways 'take hold on death,' and who only lacked the opportunity to lead honest and industrious lives was the idea entertained for some time before it became practicable. Kumaon Dist. where none of the saving restrictions of zenana life are present; where a widow becomes the common property of all men, and not a single current of public opinion, but forces her deeper in the mire, seemed most in need.

About this time Mrs. J. P. Newman, who by actual observation, had placed upon her heart these women, began raising a fund for the purchase of land and the building of a Home, and has contributed to the same as her individual earnings \$1500. Other generous souls have contributed as God gave them ability, and the present result—it has, by no means, reached a period—is a farm, tilled by the women, with all necessary buildings, and self-supporting; women by the score redeemed from sin, dying in the comfort of Christian hope others going out as Christian wives or the teachers of Gospel truth.

The girls from the Boarding School annually take a seven day's march to the District camp meeting, carrying the "Good News" as they go. They also do evangelistic work daily, following the women as they till the fields, drive the cattle or gather the fuel. Sometimes in the villages they gather the women together by means of the cloth, &c., they have brought with them, and while one girl superintends the patching, another sings or speaks the "wonderful words of life."

Sheets might be covered with incidents illustrative of this work and its subjects, but one must suffice. A young girl by reason of abscesses near the knee joints, lost the use of her feet. In their ignorance of artificial limbs or crutches, her only mode of locomotion was creeping upon her hands and knees. In this way she crawled for miles till she reached the Home, bringing with her the fruit of her shame, a tiny girl of four years. She became a devout Christian, teaches in the school, and her chief regret seems to be that she cannot "go into all the world" to tell what "a dear Saviour she has found." She is supported by missionary money contributed by her more fortunate sisters in the Home.

I append some statistics that those who fear we are doing too much for the heathen abroad may study to profit. Area of M. E. Church Missions in N. India, equal to New York State. Population 22,000,000. Missionaries, Parent Board, W. T. M. S. and Woman's Union, Missionary Society, 75. Average to each missionary 300,000.

Peninsula Methodist,

PUBLISHED WEEKLY, BY

J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR.

WILMINGTON, DEL.

OFFICE, S. W. COR. FOURTH AND SHIPLEY STS.

TERMS OF SUBSCRIPTION.

Three Months, in Advance, 35 Cents.
Six Months, 60
One Year, \$1.00
If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.

No advertisements of an improper character published at any price.

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

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

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

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

SPECIAL OFFER

FOR THIRTY DAYS.

We will give to any one sending us ten (10) dollars, and the names of ten new subscribers, or 20 for six months, to the PENINSULA METHODIST, a Waterbury Watch.

Prohibition and Public Sentiment.

Of all nonsensical nonsense, uttered by men who claim to be exponents of public opinion, about the most absurd are the changes that are continually rung upon the assumption that "prohibition is in advance of public sentiment." Will these wise acres tell us how the public express their sentiments most deliberately, and most effectively, if not by their ballots? When great states like Maine, Georgia, Ohio, Kansas and Iowa, endorse Prohibition by increasing majorities, as often as they have an opportunity to vote upon the question, there can be no doubt among people of ordinary common sense, that "public sentiment" among these people at least, is fully up with "Prohibition." The fact is that "public sentiment" is so advanced on this line, that liquor men with their aiders and abettors are not only afraid to submit their nefarious business to a popular verdict, but spare no outlay of money, or misrepresentation, or even of intimidation, to prevent the expression of what they well know is the real sentiment of the public on this question.

The only shadow of a plea for such a perversion of the truth, is the admitted fact, that there is some liquor sold, and some people get drunk where the traffic is prohibited; and in some cases the violators of the law manage to escape the penalties of their crimes. But is not the fact that Prohibition does not absolutely or universally restrain the lawless, equally true to all other crimes? The law prohibits murder, yet not a day passes without its sickening records of violations of this law. The law prohibits stealing, and yet some people will steal. Do these facts prove that public sentiment is not up with prohibition in respect to these offences against life and property? Or does the fact that such offenders sometimes go unwhipped of justice justify a change of policy from prohibition to license? Because now and then a murderer or a thief slips through the meshes of the law, shall we no longer prohibit these crimes, but try to regulate and restrain by license?

A cotemporary writing very bitterly against prohibitionists, admits in express terms that the evils of the traffic form the greatest curse of modern times. Will he, or any other, advocate of regulation by license present a single case, where the drink-traffic is legalized, in which "the evils" are less than where that traffic is prohibited? The terrible evils the people have suffered under the leg-

alized traffic have roused them to such indignation, that in rapidly increasing numbers all over our land they are resolved the saloon shall go; and men shall no longer have the sanction of law for a business that always has been, and always must be a nuisance of the worst kind.

Elim.

Through the thoughtful generosity of some friends of the Lord's poor, a neat, comfortable, and attractive cottage, with capacity for entertaining about fifty guests, has been provided for the special accommodation of such ministers of the gospel and their families, as by reason of scanty incomes, may not be able to avail themselves of the greatly needed rest, recreation, and recuperation which this place so admirably supplies, except at rates much lower, than what are current in the hotels and boarding houses generally. Under the efficient management of the matron, Mrs. Bedeau, this ministers' home presents great attractions for such as may be able to make up its circle of happy inmates. Neat, clean and comfortable beds, good, wholesome, well prepared food, with the cheer and help of delightful social intercourse between the holy and devout who gather here, combine to make a sojourn in Elim a joy and a benediction.

A committee of ladies, of which the widow of the late Alfred Cookman is the head, has supervision, and devises ways and means for the successful conduct of this most commendable enterprise.

The usual rate charged is six dollars a week, but special rates are allowed in special cases.

A New England Bishop on Yankee Methodists.

New England is not confined to New England. No pent-up Utica contracts her powers. I remember while I was in Philadelphia, the New England Conference occupied by some of her former members, the leading Methodist pulpits of Chicago Cincinnati, Detroit, Baltimore, Philadelphia, Brooklyn and New York. Can the emigration be kept up, or does Carthage open itself to assault, by sending Hannibals to Rome?

This question can be answered only by the prosperity of the universities and seminaries. All these Hannibals have come from religious schools. None of the State colleges have a residuary trace of the heroism and spirituality necessary to send out men into hard missionary fields. The greatest hope, rising even to full assurance of faith, for New England religious life, is in the Boston University. Located in the centre of culture, liberally endowed for a beginning, possessed of unsurpassed intellects in its faculties, devoted to a theology that can be preached, and inspired with an intense evangelical type of piety, this young university has already influenced, not its own pupils merely, but other colleges, as much as Methodism had modified other theologies. No grander work was ever done for the world than was done by Isaac Rich in founding it, by Jacob Sleeper and others in liberally supporting it, and by ministers and parents in advocating and patronizing it.

The other schools within the assigned limits of my superintendency, are all doing admirable work. Why should not some of God's stewards emulate the example of Isaac Rich, and aid each of these institutions at once? Nothing could be more pleasing to God or useful to men. The time will never come when seminaries and colleges under religious care, and permeated with a vital godliness, will not be a necessity of our Christian civilization.

New England has grievously disappointed herself and her friends in the matter of growth of membership and benevolences.

(Here follows a Table from the *Church Manual*, showing the relative rank in benevolences and in pastoral support, of

the twelve Districts of the New Hampshire, New England, Maine and East Maine Conferences; the rank in benevolences being determined not only by amount contributed per member, a gross amount, but also by other elements, so as to show "fidelity to the system of Methodism." Of the 429 districts in the whole church, but two of these, the North Boston, and the Boston, rank above the average in benevolence; the former being 10, and the latter, 4 above; at the same time, in rank as to pastoral support, the former is within 12, and the latter within 14 of the highest. The ten other districts are far below the average, Bucksport, E. Me., ranking at 337).

The Bishop proceeds:—What strikes one with amazement is that a district should come within twelve of leading all the districts of the church in pastoral support, and yet be the 105th in the matter of benevolences, and growing worse. Not "growing worse" positively, perhaps better, but relatively among districts that are rising more rapidly. The stock excuse is, "We care for the Boston University." Do we? But take out every man that gives to that institution, and from my personal knowledge of the district that stands No. 1 on this roll of honor, the North Boston exceeds it in wealth. But the test is only about two-sixths based on amount of contribution. It is a test of fidelity. The North Boston district has 68 blanks—collections not attempted—the banner district has 16. And its pastors show this fidelity on an average pastoral support of \$849.

The points of honor in the above table are that the Concord district stands one higher, and the Rockland eleven higher, in rank of benevolence than in pastoral support. Looking into these districts, ranged in rank for fidelity to the system, one is amazed to see standing above Bucksport district, eighteen districts filled with colored faces. And more than half of the eighteen are above the middle of the foregoing table! What is New England, with its centuries of accumulation, its eminence of literary culture, its devotion to Plymouth Rock and Bunker Hill, doing among a people that twenty years ago were no people? Setting an example of neglect of duty and shiftlessness.

Many things might be said in explanation of these facts, nothing in justification. We New Englanders need to come to the bar of Conference and conscience, and promise to keep our rules, not to mend them. There has been a spirit of distrust of our polity among us, and we have welcomed it. We have had great sympathy for the slave, and deserve great credit for his emancipation; our Conference has put, and now has, some of the noblest workers in the field of his elevation. But the above named districts took 220 collections for the Freedmen, and left 281 blanks, or the "preacher filled the blank by paying a fine of \$1 for not taking the collection." This collection has been discouraged because the policy of the General Conference did not correspond to our individual notions. That may be the right of private judgment, but it is not loyalty to Methodism, nor helpfulness to the cause of the slaves of ignorance. Individualism has its attractive excellences, but it is rope-of-sandism in the achievement of vast plans; Parker and others being noted examples. There is no better place for a solid, compactly organized, thoroughly worked church than New England. Laity and clergy should combine to see that every part and plan of the Discipline be faithfully carried out, and then the church, that is conquering so widely elsewhere, will have its brightest victories amid the intelligence and eminent possibilities of New England.

"Our doubts are traitors,
And make us lose the good we oft might win
By fearing the attempt."

The better day has begun. The wonderful gain of membership about Boston in the past five years, and in contribu-

tions to the missionary cause all over New England the past year, is assurance, not that circumstances are more favorable, but that plans, tried and true, have been better worked.—H. W. Warren in *Zion's Herald*.

Bishop Mallalieu is announced to preach the opening sermon at the Brandywine Summit Camp-meeting, on Tuesday, Aug. 10.

Letter From Ocean Grove.

This mecca to such multitudes of the saints from all parts of our own land and from parts of some other lands, is rapidly donning its summer attire. Repairs, extensions, improvements, refitting, painting and cleaning up generally are seen progressing in all directions. Each cottager strives to make his seaside home attractive as possible, within and without, whether for his own family or special friends, or for the guests in whose entertainment he (most generally she) hopes to find pleasure and profit. The corporate authorities have had considerable extra work upon their hands, to repair the damage wrought by the inroads of the sea upon the beach, during the past winter. Preparations are making for the various meetings that are to be held through the summer. The first of the series will be the Auditorium Opening, Sunday, July 4th, when Rev. Dr. Stratton of Rochester, N. Y., will preach morning and evening.

Besides the permanent residents there are here now quite a number of visitors, the *avant couriers* of the crowds that are expected later. As heretofore, the people will come who delight in seaside recreation, where the exhausting and expensive demands of fashionable society do not assume to tyrannize over individual preferences; and where religious services of almost every variety may be enjoyed, under most favorable conditions. And among these are not a few, who, though not themselves Christians, really enjoy the quiet, freedom, and innocent spright times, that are found nowhere else so enjoyable as among intelligent Christians.

The system of sewerage here and in Asbury Park is said to be unsurpassed, if indeed it is equalled, by that of any other resort along the coast, while in both places the supply of the purest water from artesian wells is abundant.

Among the visitors already here, we note Capt. Gordon and family of the U. S. Army; Rev. Fay H. Purdy, the noted evangelist; Rev. Joseph Mason and daughter, and Rev. I. N. Chew and family, of the Phila. Conference, Prof. Sanders, the author of Sanders' Readers, and Messrs. Taylor Gause of Wilmington, and Charles Scott of Phila.

The PENINSULA METHODIST makes its bow to Rev. George W. Burke and lady, of Federalsburg, Md., in acknowledgement of an invitation to their "Tin Wedding," Monday evening, the 28th inst. It would afford the editor much pleasure to be present at this tenth anniversary of the happy day when these two were made one; but his sojourn by the sea seems to oblige him to deny himself that gratification. The associate editor has his hands so full, not only with increase of work on the paper, but also with the growing business of the new "Methodist Book Store," at our headquarters, that he too must decline the invitation. Our brother and sister will please accept our thanks, with our sincere regrets that we cannot mingle in their festal gathering. May the joy and happiness of this first decade of their married life be continued through the years to follow, and may many other anniversaries commemorate the same auspicious beginning.

Fourth of July at Gettysburg. A Grand Demonstration on the Field.

The encampment of the Grand Army of the Republic, and the reunion of the Third Army Corps at Gettysburg will appropriately

occur on the anniversary of the great battle which was waged on the historic ground twenty-three years ago. The Pennsylvania Department of the Grand Army of the Republic encamps on the field from July 24 to the 26th, and on the 2d and 3d the reunion of the Third Army Corps will be held. During the entire week ceremonies of the most interesting character will be held every day, which will be participated in by the veterans of the fight. It is expected that from five to seven thousand members of the Grand Army of the Republic will be present, including many officers who were engaged in the fight, Generals Sickles, Fitzhugh Lee, and Longstreet have accepted invitations to be present and to speak. The meeting will undoubtedly be one of the most imposing demonstrations of modern times, and will be worthy of the presence of every American citizen. To those who desire to get all the points of the battle, no better opportunity will ever present itself, for in addition to the number of soldiers who were engaged in the fight, there will be a large number of experienced guides who will point out to visitors every spot of interest, and give all the information possible as to the events of the memorable days of the battle. For the benefit of the large number of visitors who will be drawn to Gettysburg, the Pennsylvania Railroad Company will sell excursion tickets from all principal stations on its lines east of Pittsburg and Erie on June 30th, July 1st, 2d, 3d and 5th, good to return until the 10th inclusive, at one fare for the round trip.

Fourth of July Excursions via Pennsylvania Railroad.

In pursuance of its usual custom the Pennsylvania Railroad Company will sell excursion tickets between all principal stations on its own, operated, and leased lines, on July 2d, 3d, and 5th, good to return until 6th, at greatly reduced rates. By this arrangement the great national holiday may be spent in visiting friends, or in making pleasant excursions to some of the many points of interest located on the company's lines.

PERSONAL.

The aged mother of Bishop Andrews, died in New York last week.

Rev. Dr. J. M. Thoburn, who has been in India for nearly thirty years, as a very successful missionary of the M. E. church, with his wife, is now on a visit to their home in Ohio.

The venerable ex-President Mark Hopkins, of Williams College, is to deliver the annual address before the alumni this year. The 50th anniversary of his election to the presidency is to be observed with fitting ceremony.

Bishop Keener is on the Eastern Shore of Virginia. He dedicated a church at Salisbury and held the District Conference at Cambridge.

A note from Bishop Fowler from Rome to a friend in San Francisco, states that he expects to sail for home on July 8.

The Baltimore *Episcopal Methodist* says: "The Board of Bishops has appointed Bishop Wilson to visit Japan and China, and he will shortly begin his journey to the East by the way of the West. The trip was rather desired by the Bishop, as it would afford him a long rest, and change of scene and climate might prove valuable factors toward his permanent recovery."

Sam Small is preaching in Indianapolis, and Sam Jones was to join him on the 8th. These men must be made of consecrated whittles. —*Richmond Advocate*.

It is reported that Mr. George I. Seney, whose generous gifts to education, in the days of his prosperity, have been so wisely bestowed, has succeeded in paying all his debts, and is prospering in business.

Prof. Timothy Dwight, who was elected Dr. Noah Porter's successor, will be inaugurated July 1st. President Dwight was born at Norwich, Conn., in 1828, graduated from Yale in 1849, licensed to preach in 1855; after a course in the theological school, studied at Bonn and Berlin from 1856 to 1858, and in the latter year was appointed Buckingham professor of sacred literature in the Yale Theological Department. He is rich, and gives his year's salary to the theological school. He has long been one of the editors of *The New Englander*. He is much liked by the faculty, the alumni, and the students. His grandfather, whose name he bears, was President of Yale.

Keep your mouth shut on coming out of a heated room on a cold night for the space of ten minutes. By not so doing many persons now sleep in the churchyard who might have been young and happy still.—*Dr. Hall*.

Conference News.

Letter from Parksley, Va.

BRO. THOMAS:—We are meeting with encouragement in this important field of labor. The Bishop Mallalieu Tabernacle is now at Hallwood Station, an important point on the N. Y., Phila. and Norfolk R. R. The tabernacle was dedicated last Tuesday evening week, by our Presiding Elder, Rev. J. A. B. Wilson, who remained over for the second evening, preaching three times, and going about with me among the people and giving great inspiration to the work here. I organized a promising Sunday-school in the tabernacle yesterday, and handed to each scholar, who seemed eager to receive it, a copy of Catechism No. 1. We are about to commence the erection of a church here. The gospel hungry throng that came to the tabernacle last Sunday, and the flock of eager children that gathered around me at close of sermon anxious for Sunday-school instruction, so moved my heart, that I had to weep for joy, and thank God for such a field of work and opportunity of doing good.

Our greatest need is money to carry on the work. If we had the means, we could build cheap churches, establish Sunday-schools, and with the blessing of God soon take this territory for Jesus and the Methodist Episcopal church. Brother, join me in prayer, that God may move the hearts of those having this world's goods, to send us contributions to help on the work.

Yours in labor,
A. D. DAVIS.

Letter from Galestown, Md.

DEAR BRO. THOMAS: We held Children's Day service at three of the churches on this circuit, and used Dr. Kidder's programme with variations. We had good speeches and delightful music. The collections were very much in advance of last year, as follows: Wesley \$3.50, Galestown, \$1.50, and Cokesbury, \$5.00. This last place is the weakest of the three places, or has been so regarded, but this year it gave as much as the other two churches. At Cokesbury, much credit is due the superintendent, who had charge of the exercises. There were large audiences attending all the services during the day.

At our first quarterly conference a few weeks ago, the brethren advanced the preacher's salary \$100, making it now \$600.

The PENINSULA METHODIST is a very welcome visitor in the homes of the people here. Bro. Thomas, your paper is not only popular, but is doing good.

Yours in the gospel,
W. M. GREEN.

TRAPPE, MD.—There was no preaching in the M. E. church in Trappe last Sunday, the morning and evening being devoted to the observance of "Children's Day." The church was tastefully decorated with flowers, bouquets, birds, etc. The programme, which was a good one, was made largely from "Hull's Children's Day Service" and Dunn's "Programme for Children's Day," and was finely carried out, doing credit to all taking part. The congregations were large, especially in the evening, many being unable to gain admittance. Rev. B. S. Highley filled a place left for him in the evening programme, with a speech. The occasion was a decided success, and was pronounced by many the best Children's Day they ever had in the church.

The pastor, Rev. A. P. Prettyman, had charge of the entire programme, and had the gratification of knowing that it was executed in a manner satisfactory to all concerned.—*Talbot Times.*

CRISFIELD, MD.—Children's Day was appropriately observed at Immanuel M. E. Church, on Sunday, June 14. The church was inadequate to accommodate the people that assembled at every service. The school which is very large could scarcely be seated though a sufficient number of seats, as it was thought had been reserved for it. The decorations consisted of the "Open Door." The Door was set in the tower of a castle, which rose above the pulpit platform to the height of nine feet, projecting out beyond the wall which was six feet in height, while the whole was charmingly painted to represent stone, and with ivy here and there, appeared real. Above the door and surmounting the tower was a mammoth cross of white lillies, while behind it, or within, was an elegant display of flowers, with a crown above them. Before the castle was a yard, covering the entire altar-space, which was nicely ornamented with moss, mounds, flowers, West India shells and fountains. On the wall, back and at the side of the pulpit, was the motto, in large letters, trimmed with box, "Behold! I Have Set Before Thee An Open Door and No Man Can Shut It." The lamps, chandelier, organ gallery, and even the end

of every pew was ornamented with flowers. There were steps and an imitation pavement leading from the centre aisle to the door. The programme was quite lengthy, consisting of recitations, responsive readings, address by the Pastor and singing. The children, without exception, acted well their parts, and deserve great credit for their promptness, ease and grace in all they attempted. The music throughout, which was by the Sunday School Cornet Quartette, was excellent, and a very interesting feature.

At the close of the evening's service, the Parable of the Virgins was read, after which the choir sang, "Behold the Bridegroom Cometh; Go Ye Forth to Meet Him," when ten young ladies proceeded down the aisle, and in a short time returned, five bearing lighted lamps and five bearing unlighted ones. After the five wise virgins passed the Door it was shut, and when the foolish ones approached, two of whom stood on either side of the door, one kneeling at the entrance of the platform and the other two at the foot of the steps, they began to sing:

"Late, late so late and dark the night and chill;
Late, late so late, but we can enter still."

The voices within replied:
"Too late! too late!
Ye cannot enter now!" &c.

At the close, the Pastor, pointing to them, said: "Let us beware that this is not our fate," and raising his hand, pronounced the benediction. The effect was overpowering and many wept profusely, as they realized the awful significance of what they witnessed. Thus closed the most delightful Children's Day we have ever known.—*Crisfield Leader.*

A correspondent from Felton, Del., writes:—Children's Day was a grand success, the best programme and best rendered that Felton has yet seen, so the critics say. Last Sunday was a glorious day. Sister E. B. Stevens was with us and filled the pulpit morning and night; and organized an auxiliary branch of the Woman's Foreign Missionary Society of the M. E. church with 53 members.

NEWARK, MD.—The Children's Day services were held at Wesley, Newark Circuit, Rev. E. H. Derrickson pastor, on 13th inst. The church was beautifully decorated with evergreens, flowers, mottoes, etc. The services were held morning and evening. The musical part of the programme was very fine, conducted by Mrs. Derrickson, wife of the pastor. The audience was highly entertained with recitations by the children, who acquitted themselves well. Collection good. A forcible address was delivered by the pastor in behalf of the six young men attending Conference Academy from this District, preparing for the ministry, as well as on the other claims to be presented on this occasion.

Last Sabbath, 20th inst., Children's Day was appropriately observed at Newark. The decorations, exercises and collections surpassed anything of the kind in the history of the church at this place. The decorations were beautiful as well as symbolical.

The exercises held at Poplar on the afternoon of the same day were a success. There is to be an exhibition at this place on July 1st, at 8 P. M., consisting of recitations, music, etc., in charge of Miss Sallie Dickerson, teacher of the Public School. The proceeds are to be used toward the erection of a new church. There will also be a festival held in the grove at Poplar, on July 3d. Public speaking, vocal and instrumental music will be part of the programme. Dinner, supper and refreshments will be supplied. Proceeds also to be applied to the new church.

VISITOR.

FAIRMOUNT, MD.—Children's Day was a decided success. The decorations were very fine, and better still was the collection of \$61 for educational purposes. The Sabbath School here has raised nearly twelve dollars for missions, making over \$70 during the day. Too much praise cannot be given to our large-hearted people, who are always ready to give to any good cause.

Children's Day was observed at all the churches on Greenwood charge, with increasing interest. The exercises consisted of responsive reading, recitations, singing, and addressed by the pastor and others. The churches were beautifully decorated with choice flowers and evergreens.

Interesting Children's Day services were held last Sunday at Newark, Del., C. W. Prettyman, pastor. Addresses were made by Rev. Dr. Caldwell, President of Delaware College, Rev. Dr. Porter and Rev. J. F. Williamson. The collection amounted to about \$18.00.

CHILDREN'S DAY AT BERLIN.—The committee selected Hubert P. Main's programme, consisting of twenty-five parts, including solos, hymns, responsive readings, recitations, &c. The morning service commenced at 9 a. m., with the regular Sabbath-school lesson. At 10.30, the children were arranged in front and amen corners of the church, and the organ and choir on the pulpit platform, overlooking the audience, which gave the leader a good position to direct the singing. The superintendent, Cyrus W. Williams, and pastor, were seated in the altar to direct the services. The superintendent announced the subjects and read the responsive readings, &c. In addition to the programme, two children delivered short addresses in the morning, and the pastor, W. B. Gregg, interested and amused the children and audience by a twenty-five minute's address, setting forth the object of Children's Day.

The afternoon service at Sinepuxent church was also of an interesting character, consisting of recitations by the children, address by the pastor, singing by the Berlin choir and school. Bro. Smith the superintendent, though quite young, is doing good work. The churches were nicely decorated with evergreens, wreaths, arches and flowers, and the crowded houses showed how the people appreciated the services of Children's Day. A second service was held at this church at night, consisting of speeches by the children and superintendent, and singing by the school. The pastor could not be present at night, having to lecture in Berlin. The collection at this church was very creditable.

At 8 p. m., the church in Berlin was crowded to its utmost capacity, and fifty or more could not get in, but stood outside the windows and appeared very much interested in the services. The programme was continued at night, with even greater interest than in the morning. The pastor delivered a lecture on the map, specially considering the physical geography and history of Palestine, where the Saviour lived, died and performed his miracles. The lecture was listened to with wrapt attention for more than thirty minutes. The collections exceeded those of any other previous occasions. There will be a good report to Conference from this charge for Children's Day. It is said that this was the largest and most enthusiastic Children's Day service ever held here.

Children's Day service was held at Friendship church on this charge last Sabbath the 20th inst. The pastor surprised the superintendent, Bro. Williams, by calling him out before the congregation, and presenting him with a nice little present by three of the young ladies of the school, as a memento of their appreciation of his work. Four of the scholars were presented with Bibles by the pastor, for their success in raising funds for Children's Day. The superintendent of Berlin school, deserves commendation for his faithful effort to advance the interest of the school. May the Master bless him!

OCCASIONAL.

CHILDREN'S DAY was observed in the Methodist Episcopal church, at Stevensville, Kent Island, Sunday, June 13th. Services were held morning and night, in which the children and birds took a prominent part. The old brick church was beautifully decorated with evergreens, pot plants, flowers and hanging vines, all arranged in the most artistic manner, by the young ladies. The services both morning and evening, consisted of singing, responsive readings and appropriate recitations by the children. The pastor gave a short sermon in the morning on the Religious Instruction and Training of Children, and its influence on after life. At night he delivered an historical and statistical address on the rise and progress of the Methodist Episcopal church, the validity of its organization and its Episcopacy. The services were presided over by the pastor, assisted by the superintendent, J. B. Bright. The house was filled by an attentive and appreciative audience, morning and night. A handsome collection was taken for the Educational Fund. At the close of the evening service the following was offered and passed by a rising vote:

Resolved, That the thanks of this Sunday-school and congregation, is due and hereby tendered the young ladies and gentlemen for the interest they have taken in decorating the church, and arranging things so pleasantly for our enjoyment.

BISHOPVILLE, MD.—A correspondent writes: Children's Day was observed in the M. E. church of this place with appropriate services. We used the programme recommended by Dr. Kidder, with changes in some of the music. Large congregations were present both morning and evening, and everything passed off pleasantly. Our collection amounted to \$25.00.

A little borax put in the water in which scarlet napkins and red-bordered towels are to be washed will prevent fading.

A goblet of milk drank before bedtime will often produce sleep.

Marriages.

CANNON—KNIGHT.—On June 17th, 1886, at the M. E. parsonage, Chesapeake City, Md., by the Rev. T. A. H. O'Brien, Robert H. Cannon and Arabella Knight, both of Cecil Co., Md.

WAY—WORDELL.—On June 20th, 1886, at the M. E. parsonage, Chesapeake City, Md., by the Rev. T. A. H. O'Brien, Edward E. Way and Cora L. Wordell, both of Cecil Co., Md.

DAVIS—WAY.—On June 20th, 1886, at the M. E. parsonage, Chesapeake City, Md., by the Rev. T. A. H. O'Brien, Francis A. Davis and Isabella Way, both of Cecil Co., Md.

HITCHINS—MORRIS.—At the M. E. church, Delmar, Del., June 9th, 1886, by Rev. C. S. Baker, John J. Hitchins and Laura E. Morris.

WELCH—PRETTYMAN.—On June 17th, 1886, at the residence of the bride's parents, near Georgetown, Del., Charles F. Welch, of Wilmington, Del., to Josephine Prettyman, of Sussex Co., Del.

Camp Meetings.

Chester Heights,	July,	20—29
Federalburg,	"	28
Camden Union,	Aug.	4—13
Brandywine Summit,	"	9—19
Woodlawn, Cecil Co., Md.	"	10

Quarterly Conference Appointments.

WILMINGTON DISTRICT—SECOND QUARTER.			
Bethel and Glasgow,	June	26 27	
Chesapeake City,	"	26 27	
Elkton,	"	27 28	
Charlestown,	July	3 4	
Chester,	"	10 11	
Claymont,	"	9 11	
Brandywine,	"	11 12	
Mt. Pleasant,	"	11 12	
Epworth,	"	13 15	
Grace,	"	8 18	
Wesley,	"	15 18	
Zion,	"	24 25	
Cherry Hill,	"	23 25	
Hockessin,	July 30	Aug 1	
Christiana,	" 31	" 1	
Newark,	"	1 2	
North East,	"	7 8	
Elk Neck,	"	8 9	
Port Deposit,	"	13 15	
Rising Sun,	"	12 15	
Hopewell,	"	13 15	
Rowlandville,	"	14 15	
Newport,	"	21 22	
Scott,	"	17 22	
Asbury,	"	21 22	
Union,	"	26 30	
St. Paul's,	"	29 30	
Madely,	"	25 30	
Delaware City,	Sept	3 5	
St. Georges,	"	4 5	
New Castle,	"	5 6	
Red Lion,	"	5 6	
CHAS. HILL, P. E.			
DOVER DISTRICT—SECOND QUARTER.			
Leipsic,	June	27 28	
Wyoming,	"	27 28	
Camden,	"	27 28	
Dover,	"	27 30	
Felton,	July	4 5	
Magnolia,	"	4 5	
Fredonia,	"	4 7	
Milford,	"	11 8	
Ellendale,	"	11 10	
Lincoln,	"	11 12	
Burrsville,	"	18 17	
Denton,	"	18 16	
Preston,	"	18 19	
Beckwiths,	"	25 24	
Cambridge,	"	25 26	
Woodlandtown,	July 31	Aug 1	
Church Creek,	"	1 2	
Vienna,	"	8 7	
Hurlocks,	"	8 9	
East New Market,	"	8 9	
Potters Landing,	"	15 13	
Galestown,	"	15 14	
Cannons Crossing,	"	15 16	
Federalburg,	"	15 16	
Greenwood,	"	22 21	
Farmingville,	"	22 23	
Bridgeville,	"	22 24	
Seaford,	"	22 25	
Millsboro,	"	29 28	
Nassau,	"	29 30	
Lewis,	"	29 30	
Melson,	"	29 31	
Georgetown,	Sept	5 3	
Houston,	"	5 4	
Harrington,	"	5 6	
A. W. MILBY, P. E.			
SALISBURY DISTRICT—SECOND QUARTER.			
Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Smith's Isl.	July 3 4	9	S 8
Tangier,	" 4 5	7	M 8
Annassex,	" 4 6	3	T 11
Crisfield,	" 4 6	7	T 13
Asbury,	" 4 6	7	T 7
St. Peters,	" 4 8	10	T 9
Somerset,	" 4 8	10	T 3
Deals Isl.	" 4 9	7	F 7
Hollands Isl.	" 10 11	10 7	S 7
Mt Vernon,	" 11 13	3	T 9
Tyaskin,	" 11 13	10	T 7
Snow Hill,	" 16 18	10	F 8
Girdletree,	" 17 18	10	S 9
Stockton,	" 18 19	2 8	M 9
Chincoteague	" 18 20	10	T 7
Pocomoke City	18 21	10	W 7

Powellville,	"	24 25	10	Sat 3
Parsonburg,	"	24 25	2	Sat 9
Gumboro,	"	25 26	8	M 9
Shurtley,	"	25 27	3	T 9
Frankford,	31 Aug 1	10		Sat 9
Selbyville,	31 "	1	10	Sat 11
Roxanna,	31 "	1	10	Sat 3
Bishopville,	30 "	1	2	F 7
Berlin,	Aug 1 2	7		M 9
Newark	" 1 2	10		M 2
Pocomoke ct.	" 7 8	10		Sat 10
Westover,	" 8 9	2		M 2
Fairmount,	" 8 9	5		M 9
Bethel	" 13 15	10		F 10
Laurel,	" 13 15	10		F 7
Delmar,	" 14 15	10		Sat 9
Sharptown,	" 15 16	8		M 8
Riverton,	" 15 16	3		M 2
Salisbury,	" 15 17	3		T 9
Quantico,	" 15 17	8		T 3
Fruitland,	" 15 19	3		T 10
Princess Anne,	" 15 18	10		W 7
Onancock,	" 22 23	10		M 9
Accomac,	" 22 23	3		M 1
Cape Charles City	22 23	10		M 7

In the country churches, and where else desired the Quarterly Conferences will be opened with preaching. When practicable, the brethren will confer a favor on the undersigned, by arranging for meetings on all the vacant nights he is with them, in the interest of Temperance, W. F. M. Bible, or any other work to be served this first quarter.

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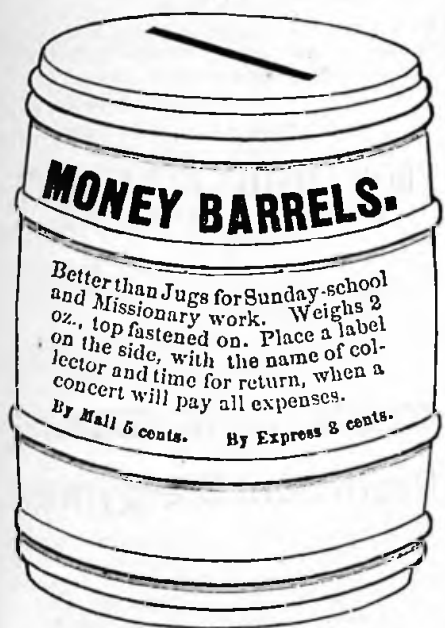
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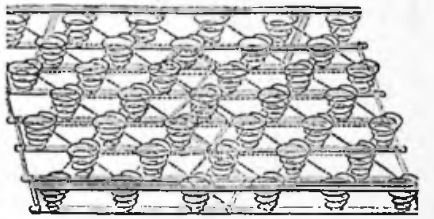
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