



# Peninsula



# Methodist

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS  
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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

### RUINED, BUT REDEEMED.

I thought upon my sins, and I was sad;  
My soul was troubled sore, and filled with  
pain;  
But then I thought on Jesus, and was glad;  
My heavy grief was turned to joy again,  
I thought upon the Law—the fiery Law,  
Holy and just, and good in its decree;  
I looked to Jesus, and in Him I saw  
That Law fulfilled—its curse endured for  
me.  
I saw my sad estate—condemned to die;  
Then terror seized my heart, and dark des-  
pair;  
But when to Calvary I turned my eye,  
I saw the cross, and read forgiveness there.  
I saw that I was lost—far gone astray;  
No hope of safe return there seemed to be;  
But then I heard that Jesus was the way,  
“A new and living way,” prepared for me.  
Then in that way—so free, so safe, so sure,  
Sprinkled all o'er with reconciling blood—  
Will I abide, and never wander more;  
Walking along in fellowship with God.  
—H. Bonar.

### The Hidden Manna.

That God ministers directly to faithful souls spiritual strength, comfort, joy, and all needed grace and help, is a precious truth, plainly revealed in his word. It is a ministration which the world knows not of, which he only can know who receives it, Christ had meat to eat which his disciples knew not of; and all his true followers may have the same nourishment, he said: “To him that overcometh, I will give to eat of the hidden manna.”

Consider the scope of this promise. It is to them that overcome. The implication is, that Christians are in the midst of conflicts and temptations. They are incessantly tempted to neglect the behests of duty, to ignore the voice of conscience, to see if the cross cannot be evaded, and to seek an easier path by compliance with worldly ways and customs; tempted to choose earthly in preference to heavenly riches, to seek satisfaction, rest, peace in physical and worldly gratifications, and to try to feed their souls with the meat that perisheth. “Man shall not live by bread alone,” said the Savior, when he was himself tempted. Man needs food that is higher than the daily bread for which he is taught to pray, something that will feed and support his soul; and the promise is, that those who overcome their temptations, to sacrifice duty to worldly pleasure, wealth, power, ease, shall be fed inwardly by the hand of God with hidden manna. So Christ was fed. When he had resisted temptation, “behold, the angels came and ministered unto him.” And so thousands, who have overcome the temptations of the world, the flesh, and the devil, denied themselves, and taken up their cross and followed Christ, have been fed with hidden manna from heaven.

This is the only food, that can satisfy the hunger of human souls. There is a universal craving for something higher and better than this world can give. It is impossible for man created in the image of God, with a spiritual and immortal nature, to find satisfaction in earthly things. “A man’s life consisteth not in the abundance of the things he possesseth;” “The life is more than meat.” It is a spiritual entity which cannot find a particle of nourishment in earthly possessions; which must have spiritual food, or it will starve in a surfeit of worldly gratifications. We may have a perpetual feast on heavenly manna in the midst of poverty, want, sickness, bereavement; for no earthly disaster can touch the heart of that life which is hid with Christ in God. Nothing, if we so will, can

come between the soul and God, to prevent the ministrations of his Spirit and deprive us of the hidden manna. It is the inalienable wealth of the soul, and the only satisfying portion. Christ’s wealth was all of this sort—meat that others knew not of; and yet he was the richest soul in the fellowship of our race.

This soul food is freely offered to all: “Come unto me all ye that labor and are heavy laden, and I will give you rest,” “Take my yoke upon you, and learn of me, and ye shall find rest to your souls.” No one ever tried this way to rest, peace, joy, without satisfaction. Thousands who have tried it, have testified that they had more happiness, more real good in life, than they ever had before. We must have Christ’s meat, the hidden manna, or we shall perish. It is an awful thing to reject the invitations to the gospel feast; to turn away from the heavenly riches, and prefer the husks of vanity, the pleasures of sin, which pall on the palate, and leave only dregs of remorse and despair. There are no inward springs of joy, to nourish and support a worldly, carnal life. Like the husks of the prodigal, unhallowed gains and pleasures are bitter to the taste, and cannot satisfy the hunger of the soul. The restless search for earthly joy, the feverish expectation that the attainment of this or that desire will give happiness; that worldly success will bestow felicity—such hopes are sure in the end to mock and crucify the deluded soul. Nothing can feed and refresh the soul, but the heavenly manna. Hence it is written: “Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself with fatness.”—*North Western Christian Advocate.*

### Letter from Tokyo, Japan.

(Pressed by an accumulation of work, and short of helpers, Miss Spencer asks that this letter addressed to the Societies in Dover, may be substituted for the regular quarterly communication to Delaware auxiliaries.)

E. B. STEVENS.)

MY DEAR LITTLE FRIENDS:—How long is it, since I have hung upon your honorable eyes, as the Japanese would say. How well do I remember meeting you that morning in the church, it must be quite five years ago; and with Mrs. Stevens and other ladies helping you to form the Mission Band, called after my name! You must have changed a little in appearance since then; should I come now, I should not see as many little folks perhaps, for little people will grow, and some of you would be so changed I should not know you. Then, perhaps you have many new faces in your band, whom I have never seen, and if I should come to see you, you would have to introduce me to a lot of new Spencer Band-ers. I hope you always attend the meetings, and try to learn something new every time you go; something about mission work and mission workers. Then you must read all you can at home about missions, and be able to help others to understand, to work, and to give; so that, if when you grow up, God asks you to give yourselves to this work, you may be the better prepared to undertake it. Should you like to hear about our Mission Band? I mean in this school. Our Society has thirty-eight members, and I think every girl in the school would like to join it, but many are too

poor. I send you with this, a letter one of the girls wrote me, about earning enough money to become a member. Her father sends her a little money from home, but not enough to spare ten cents a month; and now she is earning it, by darning stockings. Last month we had our second anniversary, in the church, Friday evening, March 22d, and it was a most interesting meeting. The church was beautifully decorated with plum blossoms, camelias, and narcissus. The girls sang both English and Japanese hymns, and six of them recited a dialogue, translated into Japanese from the “Gospel in all Lands,” about Persian women and children, which made everybody laugh; they thought the Persian way of eating was very funny. Miss Griffiths and I sang a duet, and Mr. Ishizaka made a very nice address. The girls collected fifty-six dollars, last year. With this money they help support a Bible woman, in the training school at Yokohama. She was with us, at our anniversary, and gave a very interesting report of some country work she had been doing; she and another Bible woman spent five weeks in *Kumagai* among the women, and had the supreme pleasure of leading some of them to Christ.

Last Friday evening, we held our monthly Missionary meeting in the school. Miss Simons was with us. She is a new missionary on her way to Nagasaki. She talked to the girls in English, and I translated. She told them how she had been led to give her heart to Christ, by receiving a letter from Hu King Eng, a Chinese girl in the same school. The letter said, “Dear Miss Simons, won’t you please come to Jesus to-night? Your loving, Hu King Eng. She did come to Jesus, that night; and now she has come to Japan, to teach the girls and women, and help them to come to Jesus too. Miss Griffiths, a dear missionary who is staying with us in Tokyo, until she snows melt, and she can cross the mountains to *Yonezawa*, talked to the girls also, very interestingly, about the work among the Chinese in Chicago, and then she and I sang that pretty hymn, “Help a Little.” Should you not like to attend one of our meetings? All the girls here come, whether members or not; we often have twice as many as are members. Don’t you think we have a model Missionary Society? There are many earnest Christians among our dear girls, and they are always ready to pray when called upon; they have so much to pray about, because very few of them come from Christian homes, nearly all belong to heathen families, and they are often distressed by what they see and hear at home. Will you not pray for them especially, that they may be strong Christians, not afraid of being laughed at, or even persecuted?

And now I want a corner of this letter for the older Society, which I ever remember with interest and affection. I wish to thank you, dear sisters, for the very valuable and acceptable books, you so kindly sent me, by Miss Simons. Such works of reference are an especial need in my line of work, the evangelistic; and as my teachings are largely connected with the life of our Lord, you can readily see how I prize and appreciate your gift. I rejoice that you are laboring so earnestly for the promotion of this work. How can any, who will but read of, and study its needs and importance, fail to devote themselves and their all to God,

to be used *anywhere and anyhow!* The workers are few, in proportion to the demand. Many doors cannot be entered because those on hand are already taxed to the utmost. Important enterprises cannot be undertaken, because the means cannot be furnished. When will the Church rise to the emergency, and realize the vast importance of doing *now* in Japan, what, if delayed, may never be done. I shall be unable to do any itinerant work in the country this year, and instead, have sent two Bible-women and a little cabinet organ. They will be absent five weeks, and I trust, will be able to greatly encourage the country sisters, and build them up in the faith. A District Conference will be held in Yamagata, May 1-5, and they will be present. God bless you all, ever, and abundantly.

Faithfully yours,

TILLIE A. SPENCER.

*Translation of Letter by a Japanese girl.*

MY BELOVED SENSEI (teacher)—I, having a request, have written this letter. At our missionary meeting, not long ago, hearing many things, I was much impressed, and at once thought I would enter the Girls’ Missionary Society. So I, concerning the monthly fee, wrote to my home; but from there “for this special purpose, sending money will not do, take it from the money sent you every month,” they said; I was troubled. Last evening at sleeping time, I suddenly remembered something; it was after praying to God; therefore it was of His grace. It was what Miss Pardol said, at one of our meetings; “In America, many not having much money to give make things to sell, or earn money by extra work.” And then Miss Spencer said, “In this school are there not some, who wish to do so too? If you will darn our stockings, we will give two cents an hour.” I then did not think much about it; but now I know if I do that work from 4 to 5 Fridays, and Saturdays from 1 to 3 o’clock, I can enter the Missionary Society; therefore, do please let me mend stockings, and do other things for you. I shall wait for the answer.

3d Moon, 26th day.

### Dr. Reed, to His First Graduating Class, June 23rd, 1889.

Dr. Reed closed his most admirable Baccalaureate discourse with this impressive address,—

“Ladies and gentlemen of the graduating class: take as our word of valedictory the exhortation of the text, “Abide.” To each of you, we say it—abide. Abide in the things which thou hast heard, and of the truth of which thou hast so often been assured. Remember from whom thou hast learned them—the men, the women, from whose lips and lives, no less than from the school books themselves, have been learned the great and solemn lessons of our holy faith. Hold to the truth, which to most of you, no less than to millions more, have been the power of God unto the saving of your souls.

Contend for the faith once delivered to the saints. Quit you like men: be strong; be strong in the Lord, and in the power of his might. As a fitting preparation for the battle of life, put on the armor of God; put on the whole armor. Put it on that you may be able to stand and to withstand in the evil day. Stand, therefore, having girded your loins with truth; having shod your feet with the preparation

of the Gospel of peace. Take up the shield of faith, the shield where with thou shalt be able to quench all the fiery darts of the wicked one. For a helmet, for the guarding of the head, take salvation, the consciousness, that you belong to God, and that from His hand no power shall be able to pluck you out. For a sword, take the Bible, the word of God, praying the while and watching thereunto with all perseverance. Do this to-day. Do it in this hour, the last in which, in my official capacity, I shall be permitted to address you. Do as did the knights of the olden time, who, when about to receive from a sovereign, the coveted honors of knighthood, were accustomed to spend in lonely vigils by the altar, the hours preceding the day of public recognition of the services they had been able to render, thence to come with morning light, clad in festal robes, to receive in the presence of applauding thousands, the knightly bows which published their honor to the world.

Go apart to pray. In some solitude befitting the moment, pour out your souls to God. Renew your vows. Confess anew your faith. In the inner sanctuary of your being make an oblation of yourself and all that you are to Him who gave Himself for you. Pray that you may be strong; that you may be true; that you may be faithful to the end; that at last you may be found worthy of the crown of life, of the approval of God. You have no time to lose. Soon will come the hour of your graduation, the hour towards which so long you have been looking; the hour of joy, the hour of sadness, the hour which, when it shall come, will close your active association with the college whose sons and daughters you are and whose honor you are to cherish, whose fame you are to carry over the world. In your hands will be placed the high testimonials as to character and culture, furnished by your alma mater, and with this official act will be severed at once and forever, the relations of your college years. Behind you will lie the blessed shades of the dear old college of your love and pride. Behind you the friends you’ve loved and cherished; behind you the campus with its arches of green, sacred by the association of years; behind you the halls, the scenes of the forensic strifes in which it has been your joy to participate; behind you the rooms in which you have lived and toiled, the streets through which you have wandered, and which, from that hour, you will tread only, when in coming years love for old Dickinson shall now and then bring you to the dear old shrine. Before you will be the new fields wherein you all live and foil; the fields wherein you are to reap, as we must, the golden sheaves of an abundant harvest, the fields wherein you are to suffer, and at last to die. On the threshold pause—pray. Ask God to be with you, to help you. Having prayed go forth, and with you go God’s blessing. In life’s great curriculum do, bravely and faithfully, the work he gives you to do. Strive for the honors, but as you strive, strive lawfully. Then when at the hour of death, the hour of your final graduation, the members of the class of ’89, one after another shall appear to hear from the lips of the great Master the report of the results of the great and final examination to which all born of women must be subjected, to each of you shall be given the word: Well done, good and faithful servant, enter thou into thy Master’s joy. Amen.

Youth's Department.

Daisy Wheeler, Or "Bonnie."

BY LINA S. ROE.

Daisy Wheeler was a little girl just nine years old, and her temper was something sad to hear about. Everybody said, "What a beautiful child Daisy is, but she has a dreadful temper." Her eyes were just as black as they could be, and when she was angry how they did snap: Her mama felt very badly about it, but, how could she do anything, if Daisy herself would not try to overcome it? One day Daisy got very angry with her little brother, and scolded so hard, and in such a loud cross voice, that he cried and ran to mama for comfort. Mama looked at Daisy very sadly, and then said,—"Daisy, go up to mama's room and bring down a little paper book you will find in the top drawer." Daisy hardly knew what to make of mama, for she spoke in a new tone of voice but she went up slowly, and soon brought down a small book evidently made of letter paper sewed together. She handed it to mama and stooped to kiss the baby's yellow head, for she did love the little fellow dearly, and her anger had gone as quickly as it came. "Now, Daisy," said mama, "I want to read you something that really happened in my school-days. I wrote it down to help me, for though you may not believe it, I had just such a temper as you have, but I have learned to control it. I have read this book a great many times, and now I will read it to my little Daisy, who has inherited all her mother's bad temper. Now listen.

"Emma Gray's only fault was a terrible temper, which she did not try to control. Her younger sister, a gentle child of four years, was almost always the one on whom her sister's displeasure fell. Emma had been told not to go near the cherry-tree again that night; but she wanted just a few more cherries, so calling her little sister, she said,— "Come, Gracie, lets go and get some cherries; I can get some splendid ones over the wall."

"But, Emma, mama said, not to eat any more to-night."

"Oh, that was because she thought they weren't ripe enough."

"I can't go, Emma, and I wish you wouldn't. I don't believe mama would like it."

"You will go," said Emma, "I'll make you," and seizing her hand, she dragged her out to the cherry tree and seated her roughly on the wall, where the little girl sat sobbing, for she was always frightened when Emma grew so angry. "Emma got the long-handled rake with iron teeth, and proceeded to knock down cherries, but she was so vexed, she could not take care, and her hands trembled so she could hardly hold the rake, and alas! it slipped, and falling heavily forward, buried its cruel teeth in the head of the little figure on the wall.

"With a low moan, Gracie slipped to the ground, and Emma, terrified at the sight of the blood running from her head, rushed to the house and into the room where mama sat sewing, shouting, 'I've killed Gracie! Oh, run quick—out by the cherry tree'—and then rushed away to hide herself in the barn, and weep and moan over the sad effects of her temper; for if she had not compelled her little sister to go, she would not have been hurt, and if she herself had minded mama, she would not now be crying alone in distress over the consequences of her wrong-doing.

"At the house all was confusion in a moment, and no one thought of Emma for some time. Gracie was brought in and Dr. Dean called, who found that only one tooth had entered the head, and that had made a bad scalp wound, which he hoped would heal in a few days; but as he turned away he said, 'It was a narrow escape.'

When their anxiety concerning Grace was somewhat allayed, they thought of Emma, and Mr. Gray started out to hunt her up, for she couldn't be found in the house. Lying on the fragrant hay, she had cried herself almost sick, and as the minutes crept away, and no one came to find her, she felt sure she had killed Grace, and no one would ever care to see her again. She cried again for joy when papa told her Grace was not killed but only badly hurt. From that hour Emma began to try to control her temper, and when she felt her angry passions rising, a glance at Gracie sent them down again.

"Now, Daisy, you see what might have happened by indulging in a passion like that you exhibited this afternoon. Do you wish to wait till something dreadful is done before you try to control it?"

"Oh, mama, what can I do?"

"In the same drawer where you found this book, you will find a little box which I wish you to bring down."

Daisy went soberly upstairs and brought down a box from which mama took a locket, with the word "Bonnie," in blue enamel, and opening it she showed a lock of yellow hair, and on the other a little face so sweet that Daisy said—

"How pretty! Who is it?"

"My mother gave it to me, and said the word 'Bonnie' was the Scotch for good. The picture is Aunt Grace, and the hair is hers, and mother said I could call her my 'Good Fairy.'"

"Why, were you Emma?" said Daisy in surprise.

"Yes," said mama, "and I will give you the locket and the book, and perhaps they will help you too."

"And, mamma, when you see me getting cross, will you say 'Bonnie' to make me think?"

"Yes, darling, it shall be a little secret between us, and with two of us to watch for that temper, I think we may conquer it. And, Daisy, don't forget to ask Jesus about it to-night, will you?"

"No, mama, and I will try so hard to be good." She turned to baby, and holding out her hand, said, "Come, baby, and I'll build you a great big castle."

Some one asks, "Did she conquer her temper?"

I cannot tell, for she is only just beginning the struggle to overcome, but I am sure she will fight hard for the mastery.—Zion's Herald.

"In A Minute."

If you asked Dora to do anything, she would reply, "In a minute." This was a bad habit she had. "Dora, please bring me a drink of water," "in a minute." "Dora, go up stairs, and bring me down my comb." "Yes, mother, in a minute." "Dora, come down to dinner," "in a minute."

One day Dora's bird was hopping about on the floor. Somebody went out, leaving the door open, just as "somebody" is always doing. Dora's mother said, "Dora, shut the door, or the cat will be after your bird."

"Yes, mother, in a minute," said Dora; "I just want to finish this line in my drawing." But the cat did not wait. In he came, and with one dart, had the bird in his mouth.

Down went the slate on the floor, and away went cat, bird and Dora. There was a wild chase on the lawn. "In a minute" Dora came back weeping, with the dead bird in her hand.

Dora cried; mamma was said, but said, "A great many things may happen in a minute."

Dora has never forgotten that lesson, and never will.—Selected.

A Boys Religion.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer-meeting or be a church officer or a preacher, he can be a godly boy, in a boy's way and a boy's place. He ought not to be

too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb and yell like a real boy. But in all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large ones. He ought to refuse to be a party to mischief, to persecution, to deceit. And, above all things, he ought now and then to show his colors. He need not always be interrupting a game to say he is a Christian, but he ought not to be ashamed to say he refuses to do something because it is wicked, or because he fears God or is a Christian. He ought to take no part in ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.—Baltimore Methodist.

Family Religion.

The reports, to which we listened during our tour among the District Conferences made us painfully aware of the great neglect of family religion. The preachers could not give definite reports about it—it really seemed that they had a delicacy in inquiring about the matter, as in no instance could they tell in how many homes there was a family altar. And our people seem almost wholly to have neglected to teach the children the Catechism or the reasons why they were Methodists. In the early history of our church, there was time set apart, every Sabbath at least for the catechetical instruction of the children. They were also taught to recite the Ten Commandments; the Beautitudes, and the Apostles' Creed; but now this duty is relegated to the Sunday-school, and is often indifferently performed. And whenever a man was converted, he was urged at once to set up a family altar, where the Scriptures might be read and family prayer be offered. And thus men were put in training for usefulness in the church, also; as the practice at home enabled them to promptly respond to any call on them, for a participation in the public services of the Lord's house. We take the advanced ground that no man can be a true Christian who does not establish a family altar, if it be possible. We can understand how railroad employees, whose duties call them from home at all hours, may find some excuse; but even these, when at home can call the family together for prayer. Night-watchmen may feel themselves excused; but surely, before going on duty, they can bow before the Lord, and ask his blessing on themselves and their family gathered around. Only those who follow the sea have excuse, and their wives should take up the duty for them. And a little time redeemed from sleep will supply all that is needed for such a beautiful service. Let a short selection from the Word of God be read, and often commented on; let this reading be engaged in by every one alternately; let a hymn be sung by organ accompaniment, where such an instrument is in the home, and let the head of the household lead in prayer, closing with the Lord's Prayer, in which all should join; and we are confident that the best results will surely follow. Let there be opportunity given for the asking of questions, and encourage them in this even when the father or mother cannot always reply, but must take time for thought, or examination or instruction themselves from others better informed.

Encourage the children to speak on religious topics, which should often form the staple of conversation in the home circle—not in the form of discussion, and never dispute, but with reverent spirit, and for the instruction of all. And this may be made very interesting indeed, and ought never to be tame or tiresome. Let religious reading be encouraged, and occasionally let some member of the family read aloud for the benefit of all; and such a home will be blessed

indeed. Surely these matters should claim the earnest and continued attention of our people, and we exhort our readers to see to it that a family altar be established in every home.

We do not believe that any one thing is more needed just now, than clear and strong doctrinal preaching. There are in the Churches, thousands of persons who do not know what they believe, and have never even read the creeds of the Churches to which they belong. And doctrinal preaching would have the merit of novelty. We believe it would "draw." It certainly would not diminish congregations, and those in attendance would receive instruction, and would know what to believe and how to defend it. The Churches in these days are afflicted with theological nebulousity, which is something like, though not identical with, theological chaos.—Western Christian Advocate.

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Are quickly given to every part of the body by Hood's Sarsaparilla. That tired feeling is entirely overcome. The blood is purified, enriched, and vitalized, and carries health instead of disease to every organ. The stomach is toned and strengthened, appetite restored. The kidneys and liver are roused and invigorated. The brain is refreshed, the mind made clear and ready for work. Try it.

Camp-Meeting Calendar.

- Mountain Lake Park, Md., July 6-15.
Chester Heights, Pa., July 16-25.
Landisville, Pa., July 23 to August 2.
Parksley, Va., July 27-Aug 4.
Pitman Grove, N. J., July 31 to Aug 14.
Camden, Del., July 31-Aug. 9.
Concord, Del., Aug. 2-11.
The Sound, Del., Aug 3-12.
Barren Creek, Md., Aug. 3-12.
Deal's Island, Md., Aug. 2-9.
Bradywine Summit, Del., Aug. 5-15.
New Church, Va., Aug. 10-13.
Woodlawn, Md., Aug. 13-23.
Ocean Grove, N. J., Aug. 19-29.
Rawlinsville, Pa., Aug. 28 to Sept. 4.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—SECOND QUARTER.

Table with columns: QUAR. CON., PREACHING, Date, Time, Location. Lists various churches and their meeting schedules.

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

DOVER DISTRICT—SECOND QUARTER.

Table with columns: Charge, Place, Date, Sab. Ser. Q. Con. Lists various churches and their meeting schedules.

HAY FEVER. CATARRH

Advertisement for Ely's Cream Balm Hay-Fever. Includes an illustration of a person's face and text describing the balm's benefits for various ailments.

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## The Sunday School.

LESSON FOR SUNDAY, JULY 7th, 1889.  
1 Samuel 3: 1-14.

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

### SAMUEL CALLED OF GOD.

GOLDEN TEXT: "Then Samuel answered: Speak; for thy servant heareth" (1 Sam. 3: 10).

1. *The child Samuel.*—He was the son of Elkanah, a Levite of the family of Kohath, and Hannah. The story of his pre-natal dedication to God's service, is told in the first chapter. He was twelve years old at the time of our lesson, according to Jewish tradition. *Ministered unto the Lord before Eli*—performed, probably, such acts of service as lighting the lamps, opening the doors, etc., and of such personal attendance upon the aged priest, in his ministrations as his youthful years permitted. His constant presence in the tabernacle kept him before the eyes of the people, while his blameless life and evident consecration, excited a public expectancy of future leadership and usefulness. Eli was a descendant of Ithamar, the youngest son of Aaron. We are not informed why the priesthood had changed hands—from the family of Eleazar to that of Ithamar. *The word of the Lord was precious*—because rare. God had ceased to speak because of "the lamentable sinfulness of the priesthood and the people." Since Moses' time, no prophet worthy of the name had risen. Deborah was called "a prophetess;" and there had been two prophets who delivered occasional messages, but whose names were not recorded. The next after Moses, in "the goodly fellowship" proved to be Samuel. *No open vision*—no publicly-published vision or revelation. Pious individuals probably received from time to time specific divine direction, but the prophetic office was vacant.

"In chapter 2: 18, it is noted that in his ministry, Samuel wore an ephod of linen, a garment of peculiar pattern, covering the shoulders and breast. It was at first the garment of the high priest (Exod. 28: 4); but it was afterwards used by the ordinary priests, and was deemed characteristic of the sacred office. Only the high priest wore an ephod of fine linen; that of Samuel, as is indicated by the Hebrew applied to it, was of common material" (Johnson).

2, 3. *At that time*—Hebrew, "on that day," referring probably to the day of Samuel's call. The words that follow, from "When Eli," etc., to the end of the 3d verse are parenthetical. *Eli was laid down in his place*—in his chamber, which probably adjoined the tabernacle. *His eyes began to wax dim*.—The R. V. puts these words in a parenthesis. In his old age, Eli's eyes were failing. Samuel knew of this infirmity, and therefore, when he heard his name called, he would naturally suppose that his foster-father needed his aid, and had summoned him. *Ere the lamp of God went out*—in the early dawn. The "lamp" was the seven-branched golden candlestick, and its position was on the south side of the Holy Place; it was lighted every evening. *Temple of the Lord*—strictly, the tabernacle. Quite likely, in the course of time, the tabernacle had come to be a permanent structure, with a sort of village around it. *Ark of God was*—not in the same apartment with the candlestick, but in the inner Holy of Holies. "The meaning is, that Samuel slept in the tabernacle, in the building where was the ark, but not in the same room with it" (Johnson).

4, 5. *The Lord called Samuel*—by name, audibly, just as He called Abraham (Gen. 22: 1) by name. So human was the voice, that Samuel thought it was Eli's. *Here am I*—a quick reply. He probably expected some direction to do something, but received none. *Ran unto Eli*—left his own bed and ran to Eli's chamber. The priest, however, had not called, and bade him lie down again. *Went and lay down*—thinking, probably, that he had been dreaming.

"Unacquainted with the visions of the Almighty, Samuel took that to be Eli's call, which was really the call of God. Such mistakes we make oftener than we think. God calls by His Word, and we take it to be only the call of the minister; calls by His providences, and we look only at the instruments. His voice cries, and the impressions of it are soon lost; sinners lie down again, and their convictions come to nothing; but here and there, a man understands it to be His voice." (M. Henry).

6, 7. *Lord called yet again*—rousing Samuel a second time from his sleep. He felt sure that Eli had called this time, but when he went to the priest's chamber, he was again told that he (Eli) had not called him, and was bidden to lie down again. *Samuel did not yet know the Lord*.—The words are not to be taken absolutely. Samuel knew who Jehovah was, and was familiar with His law,

and was numbered among His worshippers; but he did not "know" Him, as yet in the sense of receiving from Him a direct revelation.

"It was not yet uncovered; afterward the Word was uncovered (chap. 5: 21), and his own ear was uncovered to receive it. So it was with the disciples of Christ after His resurrection. Christ did then a double work for them; He opened to them the Scriptures, and He opened their hearts to understand them (Luke 24: 32, 45)" (Wordsworth).

8, 9. *Lord called Samuel*.—To this third call, Samuel also gave heed; and though he had been twice before mistaken, goes obediently to Eli's chamber. *Eli perceived*.—It came to him, that God had passed by him, the high priest, and chosen this mere youth, this servant of his, to receive a communication. It was a humiliating lesson, but he had already had his warning. His sons had "made themselves vile, and he had restrained them not." *Thou shalt say, Speak, Lord*.—Eli was not angry with Samuel, or jealous, because the youth had been preferred to him, and himself superseded. He generously gives him directions, how to demean himself in the approaching crisis.

"Eli might with ease have assumed the priestly tone. When Samuel came with his strange story, that he had heard a voice calling to him in the dark, Eli might have fixed upon him a clear, cold, unsympathizing eye, and said: 'This is excitement, mere enthusiasm. I am the appointed channel of God's communications. I am the priest. Hear with the church. Unordained, unanointed with priestly oil, a boy, a child, it is presumptuous for you to pretend to communications from Jehovah! A layman has no right to hear voices; it is fanaticism. Or, on the other hand, Eli might have given his own authoritative interpretation to Samuel, of that word of God which he had heard. He did neither of these things. He sent Samuel to God. He taught him to inquire for himself" (Robertson).

10. *The Lord came and stood*—a veritable, visible manifestation of God, probably in human shape. This time He called Samuel twice by name. *Speak, for thy servant heareth*—the reply which Eli had bidden him to make, the name of God being omitted—an omission easily explained by Samuel's natural fear.

11, 12. *I will do a thing in Israel*.—The entire revelation concerned simply Eli and his sons. It announced the irrevocable punishment of the house of Ithamar. It contained nothing personal for Samuel himself. *At which both the ears . . . shall tingle*—a threat terribly fulfilled. The dread catastrophe which fell upon the sons of Eli, and upon Shiloh, with the death of the high priest and the loss of the ark, was startling and painful enough, to make the ears of all who heard "tingle" at the shock. Says Cook: "This expressive phrase occurs again twice (2 Kings 21: 12; Jer. 19: 3) of the destruction of Jerusalem by Nebuchadnezzar." *Perform . . . things which I have spoken*—the warning given in the preceding chapter (27-36). *When I begin, I will also make an end*—without relenting, without pause Judgment would run its course.

"Eli was twice warned—once by a prophet, once by Samuel. Both times he answered submissively. He used strong, nay passionate, expressions of penitence. Both times you would have thought an entire reformation and change of life was at hand. Both times he was warned in vain. There are persons who go through life sinning and sorrowing, sorrowing and sinning. No experience teaches them. Torrents of tears flow from their eyes. They are full of eloquent regrets. You can not find it in your heart to condemn them, for their sorrow is so graceful and touching, so full of penitence and self-condemnation. But tears, heart-breaks, repentance, warnings, are all in vain. Where they did wrong once, they do wrong again. What are such persons to be in the next life? Where will the Elises of this world be? God only knows. But Christ hath said, 'Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven'" (Robertson).

13, 14. *Judge his house forever*—through its descendants—a permanent, irreversible judgment, or punishment. *Sons made themselves vile*—more exactly, "have cursed themselves," or "made themselves accursed." For an account of their infamous conduct, see chap. 2: 12-17. *Restrained them not*—not effectively, as he might have done. He had expostulated with them, but had not deposed them from the priest's office, and punished them, as he had power to do. *Shall not be purged*—shall be atoned for by no sacrifices. Their sins were beyond pardon. How this prophecy was fulfilled, the next lesson will show.

A recent canvass of the schools of England revealed the fact, that ninety five per cent of the young people taking first rank were members of the Band of Hope.

### Sallsbury District.

Satchel in hand, we're off for Barren Creek; here we find a hero, in the person of Rev. S. J. Baker, the pastor. If he don't succeed in establishing our church there, then it will be little use for another trial, under the present state of things.

As we drove out of the town, we met a poor sin-deluded, misguided man; entering the village with a load of rum and lager beer, and with a license to sell it; and thereby to "scatter woe, want, and poverty," among the people of the town. The rum-mill there, has cursed a good blacksmith, and is now cursing a good bricklayer. The Lord bless the "White Ribboners" of Barren Creek, and curse the rum-shop.

(How about the rum-sellers, and the voters who are responsible for the license? ED. PEN. METH.)

We spent all of Sunday at Sharptown, with Bro. Derrickson. The church is doing well, under his management. He has several lady stewards, and as a result, the amount of receipts are double what they have been any previous quarter, for over a year. The lady steward on our district, is a splendid success. They never turn back from following after Moses, or take up the cry, "We cant," and start back for Egypt. Their motto seems to be,—the way to get on, is to go ahead. Bro. Cooper, the Sunday-school superintendent, at Sharptown, is one of the "get up and go" kind. His school is well trained on the lesson. When we reviewed it, the scholars put down their lesson leaves, and answered the questions. The school is without an organ, and is the only one of its size and surroundings on the district, that is without one. We hope this pressing want will be met soon, very soon.

Four steamboats touch there; one of which runs on Sunday, and sells rum. This is contrary to the law of the state; and it is a pity, the Christian people of Sharptown tolerate law breaking.

At Bethel, we held quarterly conference, and found the work in good shape; as Bro. Gregg's work is always found. At Laurel, we saw brother and sister Sypherd hard at work, fixing up for "Children's Day." They did not seem to have much help. The Sunday services were very successful. The delighted congregation made an advance on last year's contribution.

Sunday was spent with Bro. Elliott, on Concord circuit. He is hard at work, trying to build a church; and he will "get there."

At Gumboro, we held a love-feast, in good Prohibition style; using a glass of water, as we had no bread. The "water was sure," but the bread was not "given," this time. Bro. Johnson suits his people, and they are pleased with him. We had a good congregation, because they were good people.

At Line, Sunday afternoon, we had sacramental services, and a good time. The brethren are moving, to build their parsonage. They are more than pleased with Bro. Webster.

Powerville and Bro. Gray are hand in hand. His salary was advanced. Parsonsburg moved up a little for Bro. Bowman. He is moving in his work, and would go faster if he could. His new church at Pittsville is most done; and he is after me for a pulpit. It don't cost much, to have a church named like you are named. Well, I reckon I will have to go, or back.

Another new church, "John Wesley," on Mt. Vernon charge, Bro. Hammitt, pastor, was dedicated June 23d; Bros. McSorley and McFarlane helping each other in the work, and both preaching strong sermons. The church is a credit to the community, and an ornament to the neighborhood; pulpit cost \$50; three chairs, \$45; the chandelier, \$50. The pews are ash and cherry; floor carpeted all over. The church has a tower; and the bell is coming soon.

T. O. AYRES.

### Sight and Sense.

T. O. AYRES.

"Little boy, little boy, why do you dream. Sitting alone on the bank of the stream? 'I'm waiting, said he,' 'till the stream has passed by, For I'm thinking of passing, as soon as 'tis dry."

Just so it is with many men, as well as with boys. They are waiting for the "stream to run dry."

This is only another way of putting the old saw of Micawber, who was always "waiting for something to turn up." The men who "get there," are those who turn up something; bridge the stream, or ford it. It takes judgment, to determine whether one should ford, or bridge, or boat the stream. The best thing should be done, if the best results are to be obtained. If the stream can be forded, why waste time and money in bridging it? or if the bridge can't be built, or will cost more than the boat and its incidental expense, then build the boat.

There are two ways to a failure; the one is in not seeing which or what to do, and as a result, doing the wrong thing. Some men are always doing, but they do the wrong thing. Such "have a zeal, but not according to knowledge." The other way, is that of the man who waits "for the stream to run dry." The man to succeed, is the one who has an eye to see, a judgment to determine, and industry to perform the task. The successful man is the one who gets about his work, and fords, boats, or bridges the stream. It is not enough that we see the right; we must do it. Nor is it enough, that we do the right, we must see it also; else the doing will be an accident; and accidental right is a rare thing.

### Don't Toss the Baby.

The throwing a baby into the air and catching him again is always a risky practice; certain though the tosser may be of his quickness of eye and sureness of hand. A sudden and unexpected movement of the child, in his mid-air flight may result in a cruel fall.

A gay young father snatched up his baby boy one morning and tossed him to the ceiling. Twice the little fellow went flying through the air and came down safely into the waiting arms. The third time, the excited child gave a spring of delight as his father's hand released him, plunged forward and, pitching over the father's shoulder, fell head downward to the floor. When the poor child came out of the stupor in which he lay for hours, it was found that although no bones had been broken, the brain had sustained an injury that would in all probability render the child an imbecile.

Another baby snatched from the floor and tossed into the air, received a fatal wound in the top of the head from the pointed ornament of a chandelier. Still another child slipped between her father's hands as he caught at her in her downward flight, and, although his frenzied grasp on the baby's arm saved her from falling to the ground, it wrenched the muscles and sinews so cruelly, that the girl's arm was shrunk and practically useless to her all her life. These are extreme cases, but the fact of their occurring at all should be enough to warn one from the habit of relinquishing one's hold on a child when tossing it.—*Harper's Bazar*

General Longstreet predicts that there will be no solid South in 1892. This prophecy will perhaps be realized. The break from the Democratic party, which has already begun in Missouri and the two Virginias, may be completed before the next presidential canvass. This would be a good thing. Good, not because it would mean a Republican victory in certain southern states, but because it would smash sectional lines, and help do away with that increasingly obnoxious term, "the Southern Problem." There should be no such problem, any more than there should be a northern or eastern problem.—*Michigan Christian Advocate*.

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We club the PENINSULA METHODIST with the African News, from now to January 1st, 1890, at \$1.35 for both papers. (Back numbers of the African News furnished.)

### A Correction.

In our editorial note, week before last congratulating two of our brethren of the Wilmington Conference on receiving their well earned degree, as *Doctors of Philosophy*, the types converted the cognomen of one of these gentlemen, from Morris into Norris. It will be remembered then, that whatever honorary degrees any member of the Norris family may attain unto, in this case, the degree belongs to our esteemed brother, Dr. S. J. Morris, pastor of our church in Gumboro, Md.

### Dickinson Notes.

We had a very pleasant visit to the classical halls of our *alma mater* last week, and enjoyed greatly the literary festivities and social amenities of commencement week. In addition to our report, in last week's METHODIST, we give a few notes supplemental.

Wilmington Conference representatives were increased Monday, by the arrival of Rev. Dr. W. L. S. Murray, and George W. Todd, Esq., from this city.

### THE ERA OF GOOD FEELING.

It was re-assuring to see on all sides tokens of harmony and good will toward the new president. Students, faculty, trustees, visitors, and citizens seemed animated by a spirit of cordial welcome to Dr. Reed, and of confident hopefulness for the success of his administration.

Even those, who had made themselves conspicuously notorious, by their persistent attacks upon Dr. McCauley, seemed to have learned, there was a better way to show their interest in the college and its prosperity, than to defame its president, oppose his plans, and discredit his administration. We trust this lesson has been so well learned, that Dr. Reed shall not be subjected to such treatment.

### CHANGES.

There was a very full attendance of trustees, and quite a number of changes in the matter of administration, as proposed by Dr. Reed, were endorsed by the Board.

The next collegiate year will close the second Thursday before the first of July 1890; bringing commencement one week earlier than heretofore. After this year, the fall term will open the second Wednesday in September, instead of the third.

Hereafter, trustees will not sign petitions for honorary degrees, and the faculty are to decide upon all applications, at least six weeks before commencement.

In the preparatory department, a third year is to be added to the course of study.

So soon as the condition of the treasury shall warrant it, a new department is to be established, that of Physiology, Hygiene, and Physical culture; the students being required to exercise in the gymnasium, at least two hours a week, provided they are found to be fit to undergo such exercise, after proper examination, the same system of marking to be observed as in other departments.

A school of engineering and electrical training is to be established, as soon as the requisite funds are in hand.

A post-graduate course, with the degrees of Doctor of Philosophy, and Master of Science was authorized.

The standard of requirement for admission is to be raised after 1890, so as to correspond with that of the best colleges in the land.

The general executive committee was enlarged, with the president as chairman and constituted a committee of ways and means, to secure an additional endowment of \$100,000.

All unpaid notes, amounting now to over \$11,000, are to be collected as far as possible, and the proceeds to be made available.

The president was authorized to arrange for heating the buildings with steam, and lighting them with electricity and for a system of sewerage as soon as he can secure the funds.

### PLEASANT INCIDENTS.

After Dr. Deems had delighted a large audience, by graphically delineating what he had learned, in the fifty years that had passed since he graduated under Dr. Durbin in 1839, it was a graceful thing for the trustees to confer upon him the honorary degree of Doctor of Laws. When this was announced by Dr. Reed, the audience applauded most enthusiastically. After the degrees had all been conferred in a most impressive manner, by President Reed, General Fisk, who had been selected to give the formal consent of the trustees, arose, and interrupting the president as he was about to call for the valedictorian, announced that intelligence had just been received, that Lafayette College had conferred the honorary degree of Doctor of Laws on Rev. Dr. George Edward Reed, President of Dickinson College. The storm of applause with which this was greeted, showed that Lafayette had made a ten strike, in paying "Old Dickinson" this compliment, in honoring its president.

When Dr. Reed announced that Hon. Wm. C. Allison, in addition to all other benefactions, had pledged \$20,000 toward the \$100,000 endowment fund, provided the remaining \$80,000 were pledged by Oct. 1st, all hearts were enthused, and the accomplishment of this desirable result seemed sure.

### DR. MCCAULEY, NOT FORGOTTEN.

We know not what special efforts were made, to grace the inauguration of the new President with the presence of his honored predecessor, but it was very gratifying to many of the friends of the College, to have appreciative references made, by eminent speakers to Dr. McCauley, and his magnificent record. General Fisk, in introducing Dr. Reed, at the inaugural exercises, Tuesday evening, made complimentary reference to the long and faithful service rendered to the College, by Dr. McCauley, who had the distinction of serving the longest term in the history of the College.

At the alumni meeting, Wednesday evening, Hon. Charles C. Hendrickson, of Mt. Holly, N. J., one of the trustees, being called on for an impromptu speech, made most emphatic reference to the great work accomplished under the administration of Dr. McCauley, in adding such splendid buildings to the College plant, the imposing Bosler Memorial Hall, the massive Tome Scientific Building, and the unsurpassed Gymnasium, not to speak of the handsome increase in the college endowment.

### An Elect Lady.

Tuesday of last week, June 25th, Lucy Webb Hayes, wife of ex-President Ruth-

erford B. Hayes, fell asleep in Jesus, in her home in Fremont, Ohio, aged 57 years.

From early youth she was noted for her genuine and consistent piety, and as the years came on, for her zeal and activity in every good word and work. She was greatly admired and beloved wherever she was known, and when exalted to the position of the first lady in the land, she exhibited the same earnest devotion to duty, and consistent Christian deportment that had characterized her previous life.

She was born in Chillicothe, Ohio, in 1831; her father being Dr. James Webb, an eminent physician, for some time resident in North Carolina. At eighteen, she graduated from the Wesleyan Female College, in Cincinnati; having been converted and joined the Methodist Episcopal church, while at school.

Dec. 20th, 1852, she became the wife of Mr. Hayes, then a rising young lawyer. Prof. L. D. McCabe, an uncle to the well known Chaplain McCabe, officiated at the marriage, and to him was assigned the sad duty of officiating at her funeral.

This marriage proved to be an almost ideally happy one. Of their seven children, two preceded their mother to the heavenly home.

In the late war, Mr. Hayes was wounded four times, and to his loving wife's other cares and anxieties, was added the care of her wounded husband.

After serving in Congress, and twice as Governor of Ohio, Mr. Hayes was elected President of the United States in 1876, and for four years, his accomplished wife presided in the presidential mansion, with a grace and dignity that won all hearts.

Her strong and clear convictions of religious duty, would not allow her to continuance the wine-drinking customs of society; and for four years, the hospitalities of the White House were extended, without the presence of any intoxicating beverage.

From an editorial in the *Morning News*, we take the following tribute,—

"Mrs. Hayes' striking peculiarity was, that she carried her natural and acquired sense of duty into every environment. Wherever in any degree she was personally responsible, she would not have those things about, or those things done, which she regarded as wrong. She was not in any sense rude or offensive in this course,—she was simply firm; and to-day, all the people honor her for it. Even those foreign ministers, who probably never before ate a dinner in their lives without wine, doubtless share this profound respect, for a woman who had definite convictions as to right and wrong, and who possessed the womanly courage, to adhere to those convictions in circumstances which must have tried her strength to the utmost. It was the moral side of woman's nature, which Mrs. Hayes' life illustrated, and in furnishing this example of fidelity to conscience, without being at all mannish, she was no doubt a source of strength to all good women in her day and generation.

Her work is done, and well done; but we are very much mistaken, if her sincerity does not continue for many years to come, through tradition and biography, to exert a comfortable and helpful influence in making woman struggle to do what "she believes to be right."

She was a woman beloved by millions of the best people of the land, for her upright and pure character, and largeness of heart. She has been a very useful member of the Methodist Episcopal church, and president of our Woman's Home Missionary Society, since its organization eight years ago, and was conspicuously identified with the *Woman's Christian Temperance Union*.

Brother Grant has sent us the following interesting letter from one of Bishop Taylor's missionaries.

MR. RICHARD GRANT:

Dear Brother in Christ Jesus, just

a hasty note, but full of my deepest and grateful thanks, in reply to yours of Jan. 30th. Many a time I have praised the Lord, during my recent illness, (I have had several fevers) and asked him to bless dear Brother Grant, and give him a full reward, for the little delicacies he so thoughtfully and kindly sent; just the things a sick person needs, and knows how to appreciate. No privation in Africa, except what results from pure extravagance; this is my experience. Just one request I would make. Help me to praise the Lord, that I am in Africa, able to read the blessed Gospel, and talk a little intelligently to the people in their own tongue. It is such a glorious privilege, such a wonderful joy to be in Africa for Jesus. O how many are "standing all the day idle" while untold millions of heathen are perishing. They may well pray to be delivered from "blood guiltiness." "Curse ye Meroz, said the angel of the Lord, curse ye bitterly; because they came not to the help of the Lord, to the help of the Lord against the mighty." We are now expecting Bishop Taylor every day; he has written Mr. Fountain, of the Dutch House, that he will be here in April; it will be a great joy to see him, and then I will write you again. Kindly excuse this short hasty note. With loving remembrances to yourself and family, and the dear ones in South America.

Gratefully yours in the Beloved,  
MARY KILDARE.

Banana, Congo, S. W. C. Africa, April 12th, '89.

### The Fourth.

Our nation celebrated its one hundred and thirteenth natal anniversary, last Thursday.

Seldom in recent years, has there been a more general or more enthusiastic observance of the Day.

The peril through which we passed, nearly a quarter of a century ago, has kindled anew the fires of patriotic devotion, and every loyal citizen feels a pride, in celebrating "the glorious Fourth," similar to that which animated the breasts of the fathers.

In Woodstock, Conn., an elaborate program was followed, and the occasion was honored with the President of the United States, and other eminent citizens.

### Honoring our Bishops.

The University of Pennsylvania, at its recent Commencement, conferred the honorary degree of LL. D., upon our resident Bishop, Rev. Cyrus D. Foss, D. D.

This same degree was also conferred recently, upon our Bishop for Africa, Rev. William Taylor, D. D., by the University, in Little Rock, Arkansas.

### Advice to Young Ministers.

At Baltimore some weeks ago, in an address to candidates for the ministry, in the Methodist Episcopal Church, Bishop Foss expressed his mind plainly on the qualifications he considered essential to young men entering the ministry. He said: "We must have a learned ministry. It may not be educated in the schools, but it must be learned. Such topics as the marriage relation, divorce laws, Mormonism, duties of citizens in the caucus and at the polls, temperance—topics that need intelligent treatment—constantly come up in the pulpit today. The people at large don't read the Bible much, hence the minister must be apt to teach. Devote yourself to the daily, nightly study of a few great authors; learn to love some poetry, if you don't already; or you will miss some of your greatest possibilities. Give your profoundest study to the Bible. Study it largely. Have you ever read the Epistle to the Romans at a single sitting? Give the Bible a chance. But woe to the man, that affects a learned style of preaching. Let us have no sophomoric essays against the theories of Huxley and Darwin.

"We want a consecrated ministry, a

soul saving revival ministry. I don't plead for wild fire, but the fire of the Holy Ghost. We have too many milk and water, cologne-scented ministers. You must labor for the actual, moral transformation of society. One evil of the day is an unconverted church membership. Don't preach to please the wealthy member who labors all the week to get money by fair means or by foul. Make him think that God, or the Devil is after him, and will get him soon, too. It must be a hand to hand, a Biblical, a loyal and manly ministry. Don't be a parlor-minister. Go where your man is at work—in his store, at the plough, on the roof of his cart. Young men, take St. Paul as your example of a manly Christian, and imitate him."

When a young man Abraham Lincoln signed the temperance pledge at a temperance meeting, held in an obscure neighborhood by Old Uncle John Berry a zealous worker in the then new-born cause. In manhood's prime the great statesman was heard to say that this decision saved him from the fate that overtook and ruined nearly every one of his youthful comrades. He was through life a total abstainer from acholic liquors and tobacco. In 1860, when a committee visited him at his home in Springfield, Ill., to notify him of his nomination as president, instead of feeling that he must, out of deference to established usage, furnish them wine, he ordered a pitcher of water and glasses; that "they might brink each others' health in the best beverage God ever gave to man."—*Frances E. Willard.*

### Re-opening.

Union, T. A. H. O'Brien pastor, will be reopened, next Sunday week, July 14th, after extensive repairs. Eminent ministers are expected to participate in the services.

The Presbyterian General Assembly, May 27, declared in favor of prohibition by a vote of 193 to 82. Rev. Dr. Crosby demanded that his protest be recorded in the minutes.

HUBLOCK, MD.—We wish all Methodists on the Eastern shore to know, that we are to have a National Camp here from Aug. 6 to 17. Two of the National Committee have been secured to take charge of the services; and we hope for a meeting, the most far-reaching in its effects, of any that has been known in this section for years. We have beautiful grounds, a great supply of the best water ever quaffed, and we hope to have perfect accommodations, at the very lowest rates.

M. D. NUTTER, pastor.

FARMINGTON, DEL., G. W. Wilcox, pastor.—Children's Day service was held at Farmington, June 9, morning and night. The church was tastefully adorned with flowers and bouquets; music good, exercises by the school well received. In the evening, Rev. L. P. Corkran from Greenwood, Rev. Messrs Thomas and Fogle from Barrsville, were with us; all of whom gave us pleasant addresses. The congregation at both services were very large; collection for the day, \$6.30. We hope it will net at least \$5.

At 2.30 p. m., the same day, a similar service was held at White's church. Here we had the usual decorations. A programme selected by the Sunday-school Board was well rendered; quite a large congregation; collection \$4.

June 16th, Children's Day service was held at Todd's church. A beautiful arch, nicely trimmed with ornate crosses and handsome bouquets, constituted the decoration. Programme "Six Steps to the Throne" was uniquely rendered by the school, music excellent. An appropriate address was made, by Dr. Armanum from Greenwood, also one by the pastor. The whole service passed off successfully; collection netted \$7.40.

At 2 p. m., on the same day, a similar service was held at Prospect church. Here the ladies had handsomely decorated their pulpit, altar, and recess, with lovely flowers of every hue. A programme prepared by the ladies, was very appropriate; singing here, as at the other churches, excellent. The speaking by the children was very good. Addresses were made by Rev. G. V. Brace, and the pastor. The collection will net \$7.50. The congregations at all of these services were as usual, very large, and highly appreciative.

## Conference News.

CONFERENCE ACADEMY, DOVER, DEL. W. L. Gooding, principal.—The address of Dr. Reed, produced a fine impression upon the students; and, in an informal interview, he succeeded in showing the large number of students in preparation for college, that Dickinson was the place for them. He discouraged hasty and scant preparation, and emphasized the fact that the requisites for entrance were to be increased.

The Middle Class exercises, Tuesday evening, were fully up to the standard. The speakers were, Robert F. Leach, Fairmount, Md.; Julia Jones, Dover, Del.; J. Henry Baker, Pomona, Md.; Addie B. Luff, Felton, Del.; T. G. Eiswald, Dover, Del.; Susie Fisher, Federalburg, Md.; Franklin Brockson, Clayton, Del.

The address before the Alumni, by Prof. M. D. Leonard, Ph.D., of Johns Hopkins University, was a scholarly production. His theme was, "Modern Language in the New Culture;" and his argument was that language strictly should be humanistic, rather than mechanical. Dr. Leonard is a graduate of this Academy of the class of 1876, and also an alumnus of Dickinson College.

After the address, the Alumni Banquet was held in the Academy Dining Hall. Dr. P. S. Downes, of Dover, of the first class, 1876, presided. The Principal of the Academy responded to the toast, "The Academy," Dr. W. L. S. Murray, to "The Alumni;" Prof. J. F. Wheeler, to "The Faculty;" Rev. H. C. Turner, to "The Alumnae;" and Mr. J. L. Hynson, to the "Class of '89."

The meeting of the Board of Trustees was largely attended; almost every member being present. Rev. R. H. Adams, J. H. Willey, and C. A. Grise, elected to the Board at the last Conference, were present. The chief business before the Board was "Ladies Hall." The presiding elders were quite sure, that \$1000 could be raised very soon in each of their districts. This, with \$2000 to be raised this year in Dover, would bring up the desired \$10,000 and permit building to begin during the coming school year.

The present faculty were all re-elected, except Mr. Lee Cannon, who resigned, and his place was filled by the Rev. Jno. R. Todd. Prof. Cannon intends to study law.

The Commencement exercises, Thursday evening, were largely attended. The graduating class numbered fourteen; among the graduates were the son of Rev. J. E. Kidney and the second daughter of the late Rev. John W. Weston. The names and residences of the class are,—C. H. Denny, and N. E. Spencer, and Jessie M. Weston, Dover, Del.; Emma S. Hall, and Lulu W. Tull, Fairmount, Md.; Van P. Northrup, Hurlock's, Md.; Lulu M. Lank, Seaford, Del.; Carlton R. Wilson, Laurel, Del.; Byron Gooden, Willow Grove, Del.; Mary R. Wilson, Still Pond, Md.; A. C. T. McCrea, Wilmington, Del.; Leonard Hynson, Church Hill, Md.; Elmer Kidney, Creighton, Pa.; Francis B. Short, Gumboro, Del.

WYE & HALLS, J. D. Lecates, pastor,— "Children's Day" was observed June 9th, at both churches. In the morning, the pastor made an address at Wye, explaining the necessity for church schools; and a declamation, "Patriotic Prohibition" was rendered by Mr. Frank Bartlett. "Six steps to the Throne," was used in the evening, and a pleasant time enjoyed. The children and young ladies rendered the program well; net proceeds \$13.

At Hall's, the same program was used, and the exercises reflected credit on all those who participated in them; net proceeds \$6. Each church was tastefully decorated; the thrones made and trimmed according to the diagram.

During the evenings of June 1st and 8th, a strawberry supper was held in the grove at Hall's; netting over \$70, for parsonage furniture, &c. This arrived from Baltimore, June 12th, and was soon put in its place; so that the ladies soon had the parsonage ready for the pastor. He left the next day to bring his family; and returned with them June 19th. Since then, the people of Wye have visited the parsonage with two handsome donations; bringing good supplies of flour, meats, groceries, &c. The first was presented through Mrs. Anna M. Skinner; the second, through Mrs. Peter Draper and Mrs. Amanda Harrison. Bro. Lecates and wife are being treated kindly by every one; and the work goes on pleasantly.

The evening of June 26th, the members and friends of Hall's met at the church, and under the leadership of Joseph Richardson, Esq., formed and marched to the parsonage; taking possession of it, and giving the pastor and family an effectual pounding. After spending an hour or more in social pleasure, they retired, leaving behind them the weapons of assault, which proved to be several sacks of flour, some fine hams, chickens and fruits, with other groceries.

APPOQUINIMINK, W. M. Warner, pastor. Church affairs on this charge are moving on pleasantly, with a hopeful outlook for the future. Children's Day was observed in the four churches, and were entertaining and instructive; collections good.

Sunday week, July 14th, is to be observed as the Centennial Anniversary of "Old Union." This is the church in which the late Bishop Levi Scott took so great personal interest, and in front of which lie his mortal remains, beneath a neat marble monument. Among the ministers expected to participate in the services, are the Bishop's son, Rev. A. T. Scott of Wilmington, and Rev. T. Snowden Thomas, editor of the PENINSULA METHODIST.

Our Camp-meeting at New Church, Va., will commence Aug. 10th; tents will be put up for friends from abroad, upon application to the committee, or pastor. All denominations are cordially invited to tent with us. We have a good ground and pleasant shade, excellent water, and are near the station; and have first class boarding tents.

J. E. GRAHAM, Pastor.

BETHEL, DEL. W. B. Gregg, pastor.—Children's Day was observed in this charge, the 23rd ult., and there was we think, a better congregation, than there would have been, had it taken place earlier. The church was tastefully decorated after designs prescribed by Dr. Payne. A feature, perhaps of rare occurrence, was the use of two organs; the one being played by Mr. Edwin Gardner, and the other by Miss Mary Ellison. These were harmonized nicely, and were exquisitely handled.

After the morning exercises, Bro. Lake, the superintendent announced, that "the best of the wine had been reserved for the last of the feast." In the evening, the programme was resumed at the "fourth step," and was carried through; being interspersed with choruses, solos, quartets, and duets, by Mrs. Ellison, Miss Mary Ellison, and Messrs Edwin and Frank Gardner. The exercises closed about 9.30, after affording a pleasant and instructive day.

OBSERVER.

### W. C. T. U. Notes.

The birthday of Miss Jennie Casseday, National Supt. of "The Flower Mission," occurring Sabbath, June 9th, the day following was observed by several of our Unions, as Flower Mission Day. Mrs. N. B. Smithers, State Supt. of "Prison, Jail, and Alms House work," in company with Rev. Mr. Terry and ladies of the two Dover Unions, visited the jail, and held a service for the prisoners. Flowers and literature were given them, and they seemed quite grateful for the kindness.

Going out to the Alms House on the same mission of cheer and comfort, our Dover friends were joined by a number from Camden and Wyoming, who aided in the distribution of fruit, flowers, cake, sugar, and lemons, and palm leaf fans, all of which were very much appreciated by the inmates of the House. Revs. Mr. Terry, Mr. Rawlins, and Mr. Sheets, with the Baptist pastor in Camden, each took part in the out door service; Mr. Terry giving the origin of the Flower Mission, and its adoption by the W. C. T. U.

A committee from the Wilmington Y's, visited the Alms House of New Castle county, taking seventy-five bouquets for the inmates, and holding a religious service in each ward, conducted by Rev. Mr. McEwan of the Rodney Presbyterian church.

The jail and Alms House of Sussex County, were also visited by ladies of the W. C. T. U., and a minister of Georgetown; a religious service held and gifts distributed, as at the other places.

The members of the Smyrna Union engaged in the work, by presenting bouquets, with Scripture cards attached, to the sick and others to whom they thought the ministry would be pleasant; and they were so kindly received, that hereafter Flower Mission Day will probably be a regular institution of that town.

Prayer-meetings are conducted alternately by the W. and Y. of Felton, which promise to be most helpful to the members of both societies. A successful Band of Hope entertainment was held in Wyoming during last May.

WHITE RIBBON.

SILVERBROOK, C. K. Morris, pastor.—Second quarterly meeting for Silverbrook will be held next Sunday, and Monday, July 7th and 8th; love feast at 9 A. M.; preaching at 10.30 by Presiding Elder, W. L. S. Murray; after which, the sacrament of the Lord's Supper will be administered; Sunday-school at 2 P. M.; young people's prayer meeting, at 6.45, conducted by Bro. Smedley; preaching at 7.45 by the pastor. A cordial invitation is extended to all. Quarterly conference, Monday, at 8 P. M.

Last Sunday evening, Mrs. E. B. Stevens delivered an address in Scott M. E. Church, this city, in the interests of the Woman's Foreign Missionary Society.

St. Paul's M. E. Sunday-school will have Fourth of July exercises next Sunday afternoon. From that date to September 1st the school will take a vacation.

Rev. C. F. Sheppard delivered a Fourth of July address at Sea View Beach, Rev. W. E. England at Crisfield, and Rev. S. W. Marshall at Camden camp ground.

The frame for the new M. E. Church at Bridgeville, J. H. Howard, pastor, has been raised. Its estimated cost is \$5000.

Rev. J. H. Willey, Ph. D., delivered the opening address at the commencement at the Seminary St. Michael's.

Last Sunday evening, the congregation of Union M. E. Church, this city, were favored with a highly interesting lecture on civilizing the Indians of our country, by the pastor, Rev. A. Stengle. This was suggested by his late visit to the Indian School at Carlisle, Pa. under the efficient superintendency of Capt. Pratt, U. S. Army. Bro. Stengle thinks this furnishes a solution of the Indian problem. Youth of both sexes are here familiarized with civilized life, for five consecutive years, and sometimes longer; and at the same time taught the truths of the Bible. Capt. Pratt has about six hundred of these young Indians now in his care; more than a hundred of whom are professed Christians.

GRACE MEMORIAL, Jacob Todd, pastor.—Sunday evening services in this church will be suspended during July and August. The Sunday-school also, will be suspended till September, after next Sunday.

A correspondent of the *Baltimore Methodist* writes of the immersion of five persons into the fellowship of the Cordova, Md., Baptist Church, Sunday, April 28th. A new church is to be furnished by Oct. 1st, at a cost of \$1600; toward which \$1100 have been already secured in cash and subscriptions. A spirit of revival seems to rest upon the people. We trust our Immersion friends will have good success in winning souls to Christ. There would seem to be special need in that locality.

"John Wesley M. E. Church," of Mt. Vernon charge, was dedicated, Sunday, June 23d. Rev. F. C. McSorley, preached in the morning, and Rev. W. R. McFarlane, in the afternoon. About \$700 were raised in cash and subscriptions, leaving an indebtedness of about \$300. Rev. T. O. Ayres, P. E., was in attendance.—*Crisfield Leader*.

Sunday, 23d ult., Oxford M. E. Church celebrated Children's Day. The church was beautifully decorated; a large arch of flowers surrounding a throne of flowers and ferns. A sermon was preached by Rev. Wm. Geobegan of the Boston University. In the afternoon the choir rendered a song service interspersed with responsive reading. The evening service was opened with prayer by Rev. E. P. Roberts, pastor, followed by singing; the opening address was by Miss Fannie Shaw. The pastor gave a very interesting address telling the object of Children's Day; The collections amounted to \$15.

GUMBORO, DEL., W. W. Johnson, pastor.—Our Children's Day service at Bethel, June 16th, was very pleasant; collections \$7.72. We held the service at Gumboro, June 23rd, morning and evening, and had a good time; collection \$8.26. As we had no room at Good Hope for extra services, we put out envelopes, and collecting them in the afternoon of June 23rd; we got \$2.60; making \$18.58 for this charge.

We held a festival at Pennell's Grove, June 27th, which was fairly attended, and yielding \$46 in cash for the church.

We wish to begin repairing Gumboro church about July 20th.

Last Sunday morning, I gave an invitation to any who desired to join on probation, to come forward; and one young man, Dr. George F. Jones, a bright and promising physician, came and was gladly received. In the afternoon, four persons were received into full membership; and there are more to follow. Pray for us.

BETHEL & GLAGOW, S. T. Gardner, pastor.—Children's Day was very pleasantly and successfully observed in both these churches. In Bethel the collection was \$15, and in Glasgow about \$5.

GREENSBORO, MD., S. J. Morris, pastor.—The fine singing and good speeches made Children's Day exercises excellent; collection \$21. Matters are moving along very delightfully in this charge; pastor's salary increased \$100.

CHESAPEAKE, MD., E. H. Nelson, pastor.—The old church has been taken down; the foundation walls are laid; and the work of rebuilding is progressing satisfactorily. The completion of this enterprise will be a great achievement for Bro. Nelson and his brethren. We bespeak for him and them, very liberal assistance.

When the directors of the Universalist church in the town, learned their Methodist brethren were in need of a place in which to hold their meetings while they were building, they generously offered them the use of their own church, and it was accepted with thanks.

SMITH'S ISLAND, Wilmer Jaggard, pastor.—Children's Day was celebrated here, with a good time. The people are well pleased with their pastor. Our men being mostly sea captains, are often in Baltimore, where they attend church, and hear big preachers. If they have to hear a poor sermon when they come home, it does not fit so well; but they come home now, and hear brother Jaggard, and are highly pleased. Bro. Jaggard and his wife are both very much appreciated by every body, and we are going to keep his collections up, and in advance if we can. They started for Philadelphia, June 2th, on a vacation.

A CHURCH MEMBER.

### Wilmington District.

The quarterly meeting at Bethel and Glasgow, was one of special interest. The pastor, Rev. S. T. Gardner, has already endeared himself to his people, by his careful attention to pastoral work and his pulpit efforts. The Sunday-school at Bethel, is greatly increased in numbers; Children's Day was one of the best ever held in the church. Much credit is due, and is hereby given to Bro. Gardner's sons, Edwin and Frank, students in Dickinson College, who are spending vacation at their latebr's. The Children's Day at Glasgow was also largely attended, and much enjoyed by all present. The parsonage has been papered, painted, carpeted, and furnished, to the delight and comfort of the pastor and his family.

Bro. Gardner was born on Kent Island, the former home of the venerable Samuel Thompson, who maintains an unabated interest in Methodism.

W. L. S. MURRAY.

Mrs. N. M. Browne, president of the Woman's Home Missionary Society of the Wilmington Conference, writes of the formation of several new branches, as follows:—One of twenty-seven members, was organized in Immanuel M. E. church, Crisfield, F. C. MacSorley, pastor, Sunday, June 2nd, with the following officers:—president, Mrs. J. E. Richardson, cor. secretary, Miss Annie Riggin, rec. secretary, Mrs. Dr. Hall, treas., Miss Larmour; one in Fairmount church, C. W. Prettyman, pastor, Monday evening, June 3rd, with twenty-one members; pres., Mrs. Pierson, cor. sec., Mrs. C. W. Prettyman, rec. sec., Mrs. Hall, treas., Mrs. George Mattox; and one in Centreville M. E. church, C. A. Hill, pastor, Sunday, June 23rd, with twenty-seven members, and twenty-three subscribers to "Woman's Home Missions;" president, Mrs. M. A. Chambers, cor. sec., Miss Nannie Davis, rec. sec., Miss Sadie Bailey, Treas., Mrs. J. H. Hall, vice pres.'s, Mrs. Eliza Wilkinson, Mrs. A. E. Price, Mrs. M. F. Haddaway, Agent for "Woman's Home Missions," Miss Sue Bramble.

Mrs. Browne is to speak in Easton M. E. church, 1st Sabbath in August.

Preachers' Meeting in *Fletcher Hall*, July 1st, was called to order by Vice President, T. N. Given, H. W. Ewing, secretary; devotions led by H. Sanderson. Presiding Elder W. L. S. Murray and T. C. Smoot, reported items from the churches. On motion of Bro. Murray, a preamble and resolution were adopted, strongly endorsing the Wilmington Commercial College, and cordially commending its efficient Principal, Prof. H. S. Goldie, to the confidence and favor of all who are interested in the matter of commercial training, as an able instructor and a Christian gentleman.

Rev. Mr. Campbell, colporter of the Delaware Bible Society was present, and made interesting statements of the progress of his work. C. W. Howland, Esq., followed with remarks in reference to the Society and its interests; also Bros. Houston and Murray.

Curators announced a paper on "Pastoral Visiting" by Rev. L. E. Barrett, for next Monday, July 8th.

Other brethren present were A. Stengle, D. H. Corkran, W. E. Avery, W. G. Koons, H. Greaves, A. T. Scott, C. A. Grise, and bro. McKaig.

Adjourned; benediction by Bro. Campbell. At the meeting held the Monday previous, Rev. W. E. Avery read an interesting paper on "Luther and his fellow Reformers."

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine to purify your blood and give you strength.

### Saved the Value of a Farm.

Seller's Cough Syrup has attained a reputation almost equal to Seller's Pills, and more could hardly be said of any medicine. The Syrup should be kept in every family where there are children, and grown up people find it a most valuable medicine for coughs, cold, hoarseness and throat and lung diseases. The Pills are such a standard remedy in some parts of the country, that a family never thinks of being without them. Said an old gentleman in eastern Maryland, "Why, I've raised my family on Seller's Pills, and I consider them almost as essential to a family as bread. In the last thirty years they have saved me enough in doctors' bills to pay for a farm."—*Cincinnati Star*.

### Special Excursion to Tolchester Beach via Philadelphia, Wilmington and Baltimore Railroad.

A very attractive series of excursions for the summer months is that arranged by the Philadelphia, Wilmington and Baltimore Railroad to Tolchester Beach. This point, not so well known to our people as it deserves to be, is beautifully situated on Chesapeake Bay thirty miles south of Havre de Grace. The grounds at Tolchester, beside their natural beauty, are equipped with everything that could contribute to the amusement and entertainment of visitors. The route lies over the Philadelphia, Wilmington and Baltimore Railroad to Havre de Grace, and thence a delightful sail of thirty miles down the bay. The handsome and commodious steamer "Louise" has been engaged for this service, and no pains will be spared to make the excursions attractive and delightful in every respect. The best order will be maintained, and no liquors are allowed to be sold on train, boat, or pleasure-grounds.

The special train will leave at a convenient hour of the morning and return at a seasonable hour of the evening.

The dates fixed for these delightful trips are Thursday, July 11th and 25th.

The round-trip rate from Wilmington is \$1.00.

### To Atlantic City, via B. & O. R. R.

The shortest, quickest, and best route to Atlantic City, is via B. & O. R. R. Parlor Car service on all express trains. Street cars direct from B & O. Depot, in Philadelphia, to the Atlantic City Ferry, of the Reading Railroad. Hansom cab service to the same point.

27-28

### Dr. Simms' Blood Purifier.

The Great Blood Cure, for all diseases arising from an impure state of the blood. We refer to the Rev. J. E. Kidney, late of the Wilmington Conference, now of the Pittsburg who had suffered long from impure or mucified blood, causing pimples, boils, ulcers, etc. Three bottles cured him soundly; he has gained thirty pounds. It is splendid for weak and sore eyes, especially where there is scrofulous sympathy. With our Eye Cure applied to the eyes the eyes will speedily get better. For scrofula, sores, tired feelings, general aches, weak feelings, itchy diseases, etc. \$1 Prepared by Dr. J. Simms & Son, Wilmington, Del. Philadelphia depot, Smith & Klein Co., Arch street. Sold by dealers in medicine.

16-17

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Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—Scripture.

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

Alcohol and Disease.

Many persons think of the effects of alcoholic indulgence as temporary, as if the man were all right again, as soon as he had slept off his intoxication. This is partly true, for in this, as in other cases, nature at once begins the work of eliminating the poison from the system; but certain disastrous effects are left behind.

Moreover, the recuperative force grows weaker and weaker under repeated potations, till at last it is lost altogether. There is not only a tendency to numerous diseases, which are directly caused by the alcoholic poison, but at the same time, the system is rendered susceptible to diseases of other sorts. In fact, the condition is one of physical deterioration.

What is worse, this deterioration tends to perpetuate itself in the man's posterity. Says Dr. Richardson of London: "Not one of the transmitted wrongs, physical or mental, is more certainly passed on to those yet unborn, than are the wrongs inflicted by alcohol."

Says Dr. Forbes Winslow of London: "The human race is morally, mentally, and socially deteriorated by that poison," and the celebrated Dr. Anstie of England writes: "When drinking has been strong in both parents, it is a physical certainty, that it will be traced in the children."

Among the inherited tendencies, is that strange paroxysmal and irresistible craving for liquor which comes on at intervals, it may be of months, though meantime the man is absolutely free from it.

Dr. Huss of Sweden, says that half his nation are annually consuming an average of forty gallons of liquor each; that new diseases have appeared, and old ones have increased fearfully in prevalence and intensity, and that in consequence, the Swedes have deteriorated in stature and physical strength. The testimony from France and other nations of Europe is similar.

Nor are these effects confined to inebriates, and to those who indulge in the more fiery liquors. Sir Henry Thompson, after over twenty years devoted to hospital practice in every rank, testifies as follows:

"I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies, that come under my notice, to the ordinary use of fermented drink, in quantities conventionally deemed moderate. There is no habit in this country which so much tends to deteriorate the quality of the race."

In view of such testimonies—and they might be greatly multiplied—is the war against the saloon one of fanaticism?—Youth's Companion.

Who is it?

Who is it that loafs at ease while you toil from morning till night? The saloon-keeper.

Who is it by whose houses and lands and struts in fine clothes, with the money which might have kept your family from being turned into the street, and from going in rags? The saloon-keeper.

Who is it takes your last cent for his poisonous drinks, and shuts the door in the face of your wife when she asks credit for a five-cent loaf of bread? The saloon-keeper.

Who is it, when your money and reputation are gone, and you have no friend left to pay for your drink, will take you by the collar and kick you into the gutter?

The saloon-keeper? Who is it robs you of sense and reason, puts you lower than brute beasts, drives you into jails and penitentiaries, and sends you to the gallows? The saloon-keeper.

Is this the man that lives by crushing human hearts, the man you should delight to honor by placing him in office? Throw this chain off your neck, and shake his clutch from off your soul.—Zion's Watchman.

Preach What You Believe.

Many ministers have two creeds—one for the pulpit and one for private consumption. They never obtrude the one; they keep it for fraternal and private meetings. If we do so we shall become a proverb to all honest men—as corn to the working classes. It is a piece of knavery. I believe nothing but what I preach, and I preach nothing but what I believe. If I did I should deserve to lie in a cell all my life. Mr. Gadsby once roared in a coach with two ministers and he asked them, "Now tell me, how is a man justified before God?" They replied: "Ah now, we believe that whatever we say you will repeat it next Sunday, and it will be all over Manchester."

Gadsby replied: "A man is saved by sovereign grace, through faith in the Lord Jesus Christ; now tell it all over Manchester." We only desire publicity. Look at Rowland Hill and Whitefield. As they fed others, they fed upon the Word themselves. They preached as if they enjoyed it. Oh, brethren, be earnest if you would be real! A minister once said: "No one can go to sleep in my church, I have desired the sexton to wake up the sleepers." His friend replied, "Better tell the sexton to wake you up." Give them something worth listening to and they will not go to sleep. A friend of mine said lately that no man need wish to be an "original thinker." Jesus Christ was not an original thinker; nor was the Holy Ghost. I will tell you who is the original thinker. The woman, when congratulated upon her son's strong-mindedness, replied, "Ah! it's nothing to his not-mindedness." It's all their not-mindedness. When we preach to please the people, we cannot be real. A great man once put his watch in a saucepan and stood looking at the egg. Many ministers put the Bible in the saucepan and stand looking at the people. They boil the Bible down. Let us boil the egg, and keep our eyes upon the watch. I believe in all within the Bible, from the first of Genesis to the last of Revelation. We believe in a real God, a real redemption, a real heaven, and also in a real hell. If we give an inch to error, we must give an ell. If we admit one mistake in the Bible, we must admit many; if God erred in a little thing he has erred in a great one. Then, be honest in your statistics. Don't bam-boozle.—Spurgeon.

Obituaries.

Memorials, if brief and correct, will be published as written. If not brief, they will be condensed. Poetry can in no case be admitted.

Lida A. Leager, wife of Rev. R. C. Jones, died in her parsonage home, Odessa, Delaware June 6th, 1889. She was born near Hillsboro, Md., July 25th, 1842, and was married to him, who mourns her loss, November 5th 1863. For more than twenty-five years, she has been a faithful and devoted wife; sharing with her husband, the lights and shadows of his entire itinerant ministry.

The claims of home and family duties were fully recognized and were met with a courageous spirit that never faltered, in the face of obstacles before which, many others would have quailed.

In her own family her thought centered; and to make it the point, about which the hearts of the household would gather, was her highest earthly ambition. While others were led out on more public lines of work, she felt that her duty and pleasure, lay along the more private walks of her own home; and here, unmolested by conflicting opinions as to means and methods, she did her best work, a work planned and wrought out by a heart, that made the teachings of God's word the rule and standard of right living.

Before she became enfeebled by disease, her industry was a marked feature of her character. She contributed her share to the busy move of things about her. Her life was not a listless, inactive one; but a diligent hand linked to a tender, sympathetic heart,

prepared her to meet duty in an uncomplaining spirit; so that the work of her hand, was a pleasure and delight, which she performed with a fidelity and conscientiousness, scarcely in any one whose heart has not been renewed by grace. With genuine hospitality, she welcomed to her home, the friends of herself and family, with a sincere cordiality that brought to all who crossed her threshold a feeling kindred to that which is felt in the presence of one's own family. She made friends and kept them, by the goodness of her heart.

Fifteen years ago, at a camp-meeting at Wise's Point, Va., there came to her, in a fuller and more complete consecration of herself to God, a special baptism of the Holy Spirit, which in the most convincing and satisfactory manner, for the remainder of life, settled the question of her acceptance with the Divine Father.

For seven long years she had been an invalid. Though never strong physically, yet these later years have been a weary struggle with a disease, that slowly, but surely did its work. No tongue will ever tell the burden of her mother-heart, as she contemplated her departure. With husband and children about her in the last hours, she gave to each one her solemn counsels; and then commended them to God; then asking her husband to repeat her favorite Psalm, as he uttered the words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me," she broke forth in exultant praises to Jesus, the dear, dear Saviour; and then quietly fell asleep.

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Pastoral Record.

BY REV. W. L. S. MURRAY, Ph. D. CONTINUED.

(In this Record are given the several appointments of all the members of the Wilmington Conference, from its organization, March 17th, 1869, to the session of 1889. Sd. stands for "superannuated," and Sy. for supernumerary.)

Quigley, F. B., 1880-1, Church Creek; 81, St. Peter's and Quidocqua; died, August 19th, 1881.

Rawlins, P. H., 1869-72, Berlin; '72-4 Anamessex; '74-7, Snow Hill; '77-80, Smyrna ct.; '80-2, Scott, Wilmington; '82-5, Georgetown; '85-8, East New Market; '88-9, Camden.

Redman, W. W., 1858-69, Phila. Conference; '69-70, Bethel, Md.; '70-3, Church Hill; '73-6, Beckwith; '76-9, Millsboro; '79-80, Wyoming; '80-1, Bridgeville; '81-5, Sy.; '85-7, Woodlandtown; '87-9, Potter's Landing.

Reese, J. D., 1885-6, Chincoteague; '86-8, Bayside and Tilghman's; '88-9, Pomona.

Richards, M. A., 1880 transferred from Cincinnati Conference; '80-1, New Castle; '81-3, St. Paul's, Wilmington; 1883 transferred to Phila. Conference.

Ridgway, D. C., 1863-9, Phila. Conference; '69-72, Kent; '72-5, Milford; '75-7, Laurel; '77-9, Elkton; '79-80, New Castle; 1880 transferred to Cincinnati Conference.

Rigg, J. D., 1867-9, Phila. Conference; '69-71, Mt. Salem; '71-2, Sy.; '72-3, Zion; '73-6, Newport; '76-9, Port Deposit; '79-81, Newport; '81-4, Smyrna; '84-5, St. Michael's; '85-8, Sudlersville; '88-9, Still Pond.

Rittenhouse, A., 1862-9, Phila. Conference; '69-71, Smyrna; '71, transferred to Phila. Conference.

Roberts, E. P., 1884-5, Roxanna; '85-6, Bishopville; '86-7, Townsend; '87-9, Oxford.

Robinson, Joseph, 1877-9, Dorchester; '79-80, Felton; '80-2, Camden; '82-3, Galestown; '83-6, Rising Sun; '86-8, Milton; '88-9, Kent Island.

Robinson, W. S., 1878-9, Harrington; '79-80, Epworth, Wilmington; '80-2, Beckwith; '82-5, Bridgeville. '85-7, Milford; '87-9, Smyrna.

Roe, R., 1873-4, Hillsboro; '74-5, Talbot; '75-6, Suddlersville; '76-7, Church Creek; '77-9, Lewisville; '79-80, Pocomoke City; '80-2, Berlin; '82-4, Sharptown; '84-5, Sy.; '85-8, Millsboro; '88-9, Ellendale.

Sanderson, H., 1845-69, Phila. Conference; '69-71, Christiana; '71-3, St. George's; '73-5, Chester ct.; '75-6, Mt. Lebanon; '76-8, City Mission; '78-9, Port Penn; '79-89, Sy.

Scott, A. T., 1858-69, Phila. Conference; '69-71, Sy.; '71-2, Charlestown; '72-83, Professor in Wesleyan Female College, Wilmington, Del.; '83-9, Sy. Sears, W. R., 1885-6, Red Lion; '86-7 Hopewell; '87-9, Drew Seminary.

Sharp, W. W., 1886-8, Ingleside; '88-9, Kenton.

Sheers, W., 1888-9, Sassafras.

Sheppard, C. F., 1870, received by transfer from Baltimore Conference; '70-3, Greensboro; '73-5, Bethel, Md., and Summit; '75-7, Newark, Del.; '77-80, Mt. Salem; '80-3, North East; '83-5 Elkton; '85-7, Zion ct.; '87-9, Delaware City.

Shilling, J., 1869-72, Brandywine; '72-4, Princess Anne; '74-7, Anamessex; '77-8, Roxanna; '78-80, Appoquinimink; '80-1, Christiana; '81-4, Brandywine; '84, Sy.; died, July 22nd, 1884.

Smith, Alfred, '79-81, Dorchester; '81-3, Oxford; '83-6, Greensboro; '86-9 Cambridge.

Smith, G. P., 1884-5, Federalsburg; '85-6, Queenstown; '86-7, Wye; '87, discontinued at his own request; '88, readmitted on trial; '88-9, Wye.

Smith, John E., 1872-3, Smyrna ct.; '73-5, Lincoln; '75-7, Milton; '77-80, Denton; '80-3, Greensboro; '83-5, Mt. Salem; '85, withdrew.

Smith, Joseph E., 1874, received by transfer from Phila. Conference; '74-7, Grace; '77, transferred to Wyoming Conference.

Smith, Vaughan, 1840-69, Phila. Conference; '69-71, Snow Hill; '71-4, Midletown; '74-6, Centreville; '76-8, St. Michael's; '78-9, Milford; '79-81, Elkton; '81-2, Mt. Lebanon; '82-3, Sd.; '83, withdrew.

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 Daily except Sunday.  
 Stations. a. m. a. m. p. m. p. m.  
 \*Wilmington, French St. 7:00 2:10 4:10 5:40  
 \*B & O Junction 7:09 2:22 5:06 5:55  
 \*Dupont 7:21 2:33 5:17 6:05  
 \*Chad's Ford Jc 7:45 2:53 5:28 6:37  
 \*Lenape 8:29 4:03 5:51 6:38  
 Ar. West Chester Stage 7:00 2:15 4:50 5:00  
 Lv. West Chester Stage 8:57 4:40 6:28 7:28  
 \*Coatesville 8:18 4:15 7:01 8:03  
 \*Waynesburg Jc 6:50 12:23  
 \*St. Peter's 7:15 12:30  
 \*Warwick 7:27 9:27 1:05 4:33 7:15 8:18  
 \*Springfield 7:35 9:35 1:13 4:38 7:20  
 \*Joan 7:56 9:56 1:35 5:02 7:45  
 \*Birdsboro 8:28 10:25 2:23 5:33 8:15  
 Ar. Reading P & R Sta. 8:28 10:25 2:23 5:33 8:15

**ADDITIONAL TRAINS.**  
 Daily except Saturday and Sunday, leave Wilmington  
 6:17 p. m. B. & O. Junction 6:28 p. m. Newbridge  
 6:41 p. m. Arrive Dupont 6:59 p. m.  
 On Saturday only, will leave Wilmington at 5:17 p. m.  
 arrive at Newbridge 5:41 p. m. Leave Wilmington  
 10:35 p. m. Newbridge 1:35 p. m. Arrive Dupont 10:55  
 p. m. Leave Birdsboro 1:10 p. m. Arrive Reading 1:40  
 p. m.  
**GOING SOUTH.**  
 Daily except Sunday.  
 Stations. a. m. a. m. p. m. p. m.  
 Lv. Reading P & R Sta. 5:50 8:35 9:25 3:15 5:18  
 \*R. Station 6:17 9:06 10:10 3:45 5:50  
 \*Birdsboro 6:38 9:33 10:50 4:10 6:16  
 \*Joan 5:10 6:43 9:35 10:55 4:16 6:23  
 \*Springfield 11:12 6:35  
 \*Warwick 11:30 6:50  
 \*St. Peter's 6:28 6:55 9:55 4:32  
 Lv. Waynesburg Jc. 6:58 7:23 10:29 5:08  
 \*Coatesville 6:47 7:55 11:04 5:44  
 \*Lenape 8:05 6:26  
 Ar. West Ches-  
 ter Stage 7:00 10:15 4:50  
 Lv. West Chester Stag 7:01 8:05 11:16 6:02  
 \*Chad's Ford Jc 7:31 8:28 11:35 6:24  
 \*Dupont 7:46 8:40 11:45 6:36  
 \*B & O Junction 7:56 8:51 11:55 6:45  
 Ar. Wilmington, French St.

**ADDITIONAL TRAINS.**  
 Daily, Except Sunday.  
 Leave Dupont 6:05 a. m., Newbridge 6:20 a. m., B. &  
 O. Junction 6:31 a. m. Arrive Wilmington 6:42 a. m.  
 Saturday only.  
 Leave Reading 12:00 p. m. Arrive at Birdsboro 12:30  
 p. m. Leave Dupont 1:10 p. m. Newbridge 1:30 p. m.  
 Avenue Wilmington 1:53 p. m. Leave Newbridge 7:00  
 p. m. Arrive Wilmington 7:23 p. m.  
 For connections at Wilmington, B. & O.  
 Junction, Chad's Ford Junction, Lenape,  
 Coatesville, Waynesburg Junction, Birdsboro  
 and Reading, see time-tables at all stations.  
**BOWNESS BRIGGS, Gen'l Passenger Ag't.**  
**A. G. McCausland, Superintendent.**

**Baltimore & Ohio Railroad.**  
 SCHEDULE IN EFFECT MAY, 12, 1889.  
 Trains leave Delaware Avenue Depot:  
**EAST BOUND.**  
 \*Express trains.  
 NEW YORK, week days, \*2:13, 6:05 \*7:05\* \*10:26 a  
 m. \*12:08, \*2:38 \*5:08, \*6:46 p. m.  
 PHILADELPHIA, week days \*2:13, \*7:05 6:05, 6:50,  
 7:55, \*8:50, \*10:25, 10:25 a. m.; \*12:08, 1:00 \*2:38  
 8:00, 4:10 \*6:08, 5:25, 6:10 \*6:46, 7:05, 8:35 \*9:52 p. m.  
 CHESTER, week days, \*2:13, 6:05, \*7:05 6:50 \*7:55,  
 8:50, \*9:00 10:25 10:26 a. m.; \*12:08, 1:00, 2:38, 3:00, 4:10,  
 \*6:08, 6:25, 6:10, 6:40 7:05, 8:35 \*9:52 p. m.  
**WEST BOUND.**  
 BALTIMORE AND WASHINGTON, \*4:50, \*8:46,  
 \*11:45 a. m.; \*2:45, \*4:45, \*8:40 \*8:45. All daily; 6:40 a. m.  
 2:35 p. m. daily except Sunday.  
 PITTSBURG, \*8:46 a. m. \*5:40 p. m. both daily.  
 CHICAGO, \*8:46 a. m. \*5:40 p. m. in both daily.  
 CINCINNATI AND ST. LOUIS, \*11:45 a. m., and  
 \*8:45 p. m. both daily.  
 SINGLERLY ACCOMMODATION 7:30 p. m. and  
 11:10 p. m. daily.  
 LA SDENBERG ACCOMMODATION, week days,  
 6:40 11:45 a. m.; 7:45, and 5:40 p. m.  
 Trains leave Market Street Station:  
 For Philadelphia 5:50, 6:35, 8:30 a. m.; 12:43, 2:35, 3:55  
 3:30 p. m. For Baltimore 5:35 6:30 8:30, \*11:35 a. m. 2:35  
 3:30 p. m. For Landenberg 6:30, 9:20 and 11:35 a. m.  
 daily except Sunday, 2:35, 3:30 p. m. daily.  
 Cincinnati and St. Louis, \*11:35 a. m. daily except  
 Sunday.  
 Chicago \*8:30 a. m. daily except Sunday; \*5:30 p. m.  
 daily.  
 Pittsburg \*8:30 a. m. and \*5:30 p. m. daily.  
 Trains for Wilmington leave Philadelphia \*4:10  
 \*8:15, 10:00, \*11:10 a. m.; 12:00 noon, \*1:35, \*1:40 3:00  
 4:15, \*4:30, \*5:05 6:30, \*7:30 8:10, 10:10 11:30 p. m.  
 Daily except Sunday, 6:40 and 7:25 a. m.; \*1:35, 3:30  
 and 5:25 p. m.  
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 line.  
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**J. T. ODELL,**  
 General Manager.  
 Telephone call No. 198.

**Western Maryland Railroad, connecting  
 with P. W. & B. R. at Union Station  
 Baltimore.**  
 Commencing Sunday, June 3, 1889, leave Hillen  
 Station as follows:  
**DAILY**  
 4:10 A. M.—Fast Mail for Shenandoah Valley and  
 southern and Southwestern points to. Also Glyndon,  
 Westminster, New Windsor, Union Bridge, Mechan-  
 icstown, Blue Ridge, Hagerstown, and except Sun-  
 day, Chambersburg, Waynesboro, and points on B & O  
 V. R.  
 9:00 P. M.—Accommodation for Glyndon and Emory  
 Grove Wednesdays and Saturdays only.  
**DAILY EXCEPT SUNDAY.**  
 8:00 A. M.—Accommodation for Hanover, Frederick,  
 Emmittsburg, Waynesboro, Chambersburg, Shippens-  
 burg, Hagerstown, Williamsport and intermediate  
 stations. Also, points on S. V. R. R. and connec-  
 tions.  
 8:45 A. M.—Accommodation for Union Bridge,  
 Hanover, Gettysburg, and all points on B. & O.  
 Div., (through cars.)  
 2:25 P. M.—Accom. for Emory Grove.  
 4:25 P. M.—Express for Arlington, Hope, Pikes-  
 ville, Owings, Mills, St. George's, Glyndon, Glenn  
 Falls, Finckburg, Patapsco, Carrollton, Westminster,  
 Medford, New Windsor, Linwood, Union Bridge and  
 stations west; also Hanover, Gettysburg and stations  
 on B. & O. Division, (through cars.) Emmittsburg,  
 Waynesboro, Chambersburg and Shippensburg.  
 6:15 P. M.—Accommodation for Emory Grove.  
 6:20 P. M.—Accommodation for Union Bridge.  
 11:35 P. M.—Accommodation for Glyndon (Reister-  
 town)  
**TRAINS ARRIVE AT HILLEN.**  
 Daily—2:50 P. M. Daily except Sunday—7:30, 8:27,  
 11:20 A. M., 2:40, 5:10 and 6:27 P. M.  
 Ticket and Baggage Office 217 East Baltimore St.  
 All trains stop at Union Station, Pennsylvania  
 Avenue and Fulton Stations.  
**J. M. HOOD, General Manager.**  
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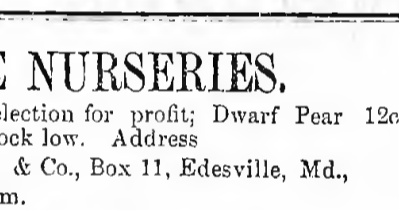
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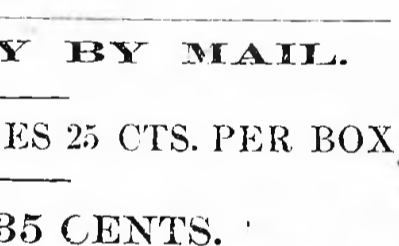
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