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Editor.

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

"YE DID IT NOT TO ME."

My Lord, a hungered, did ye say?
And I abundance and to spare,
And faring sumptuously to-day,
And for to-morrow little care.
My Lord a hungered. Could I dare
To brook a moment of delay?
Lest in reproof, my Lord should say:
"Ye did it not to me."

My Lord athirst. Sure't cannot be!
While bubbling fountains at my feet
Send out their gleeful melody,
And crystal streams together meet,
Together flow in unity
Beside the cool of my retreat,
My Lord is toiling in the heat.
O Christ, to hear such words from thee,
"Ye did it not to me."

My Lord a stranger and alone!
Among the many of my guests
He stands, and I ashamed to own
This Hearer of my soul's requests.
He speaks in mournful undertone,
"Can aught for thy neglect atone?
Ye did it not to me."

My Lord is naked—naught to wear?
Not so. When winter breezes blow
Across the desert of the air?
It is some strange mistake, I know,
I sit within the fireside glow.
Have I no cast off robe to spare?
I hardly dare to answer No.
For now, I hear in accents low,
"Ye did it not to me."

My Lord in prison and in chains?
This sure surpasses all belief,
While yet my hoard of wealth remains,
That I should bring him no relief.
Indeed I was of sinners chief,
And he hath saved me by his pains.
My heart no gratitude retains.
A voice is borne upon the breeze,
My Lord explains the mystery,
"Because ye did it not to these
Ye did it not to me."

—CHAS. T. WHITE, in *Christian Instructor*.

Bishop Taylor in Africa.

No. 3

They remained quietly at camp during the rest of the day, and slept at night under blankets. Early the following morning they prepared to set out again, but Mr. Dodson had by no means recovered from his indiscretions of the day before. He felt weak and languid. He was treated with a stimulus in the shape of quinine, the sovereign medicine of all this country, a drug that no man goes without, and the only tonic that wise men resort to here. But in spite of the stimulant Mr. Dodson was not restored to his former vigor, and progress had to be slow. Eventually the natives had to carry him as best they could, extemporizing a litter out of such material as they could find at hand. They told the bishop that not far away was a village which they would pass through, in which dwelt a doctor of great renown, who would put the white man on his feet if he would consent to African treatment, and reward the doctor sufficiently. They were not encouraged to think that the white man would submit; though when the village was reached, it was necessary to stop and seek shelter for the invalid. Rest was all he required, and the bishop knew it, and having attended to his friend's immediate needs, he set out to see what manner of place he had come to.

It was an irregular group of not more than a dozen houses. The natives cultivated in their crude way the vegetables indigenous to the country, and occasionally taking a fit of enterprise, went out in hunts for the elephant to get the ivory tusks. These they would take to the trading centre, Dondo, and dispose of them to the chief of a caravan, or a local trader.

The bishop noticed several men gathered about one of the huts at the farther end of the village, and he went up to them with one of his native companions.

The presence of a white man in the vicinity was not so unusual, as to provoke much interest. When they had first arrived, some of the inhabitants had come to meet them under the impression that they were traders from Dondo, and, learning their error, went away again indifferently. The Bishop went up to the group, and found there one man, who, in a revoltingly ugly way, was haranguing his neighbors. The native carrier listened and became very grave.

"This man's wife," he explained to the Bishop in bad Portuguese, "is very sick, and he believes that she has been bewitched by her own daughter, a girl of about ten years. The man says the girl does not look straight (meaning that her eyes were afflicted with strabismus), and that she turns frequently in her sleep from her right to her left side. He intends to kill the daughter, that the spell of disease may be lifted from his wife, but he is waiting for the doctor to assure his neighbors that he is right in so doing."

The Bishop was horrified beyond measure.

"But, surely," he exclaimed, "the doctor will not justify the killing of that innocent child?"

I don't know. It is a serious matter when one does not look straight, and it is certainly not right to turn from the right to the left in sleep. This man says his daughter has been given to this habit since her birth, and he has long believed that she should have been killed at once. His neighbors have known of his feelings, and have told him that he should wait for the doctor's word. They care not for the evil eyed girl, but they would not like to have her ghost haunting them for vengeance, should she be unjustly put to death."

This argument was not to be answered even by a Christian Bishop, and for a time he was silent. Before the doctor came, he saw the sick wife in the hut. She lay helpless on the ground, wasted by a fever. Her children were about her, and nearest to her was the unfortunate, who was under accusation of practicing witchcraft. Both mother and child knew all that was going on, and it seemed as if both were certain of the result. The child trembled, and stared in silent terror, while her mother clasped her to her shoulder, and looked beseechingly on the group of men. The husband continued to harangue, casting hateful glances now and then into the hut, where his wife and children lay. African women are at the best degraded creatures, but their one redeeming quality is strongly marked. It is their affection for their children.

Presently there was a stir in the crowd, and the doctor was seen approaching. He came slowly and with much dignity, as befitted the reverence in which he was esteemed. Had he hastened to come at the call, he would have endangered his reputation. He was grotesquely clad; snakes' skins, claws of birds and hoofs of animals dangled from his garments, and he carried in his hand a wand that appeared like a human femur. The natives made way for him in silence, and gravely he approached the door of the hut. When he stood at the entrance he raised his hands above his head, and uttered several words in a loud voice. A lad who followed him bore a crude drum, made by stretching a tanned skin across the bough of a tree, bent so as to form a

rough circle. The doctor took this drum, and pounded on it vigorously, with his wand. Then he raised his arms again, and uttered further words.

The native told the Bishop, that this was to warn the spirits of evil, that he knew them, and that they had better take themselves off at once. At last the doctor turned to the husband, and demanded what was the matter.

"The woman-boy there!" exclaimed the fellow fiercely, pointing to the trembling child. The African has no word for die, and calls his daughters, woman-boys. "She has bewitched my wife. Sickness is upon us. Our field is dry, The banana grows not for us. The wind blows ill upon us, and the night brings death. See! the woman-boy squints, she turns to the left, she prays to the evil spirit in the forest, she talks to the owl at night. Shall she not die?"

The brute was imagining both ills for himself, and signs of evil in the child. He had made up his mind that she ought to die, that he would not have her any longer, and he meant to give the doctor such evidence, that he could not but give his professional consent to the sacrifice. But the doctor did not yield at once. He raised his arms and shouted, moving his feet slowly at first, and gradually working himself into a frenzied dance. The Bishop turned to his guide.

"Is there nothing we can do, to prevent this horrible deed?" he asked.

"Nothing," was the reply. They are already suspicious of the white man, and he will do well not to interfere."

The Bishop, however, was not persuaded, that the Africans would permit the man to kill his daughter. While he was yet looking at the dancing doctor, the insanely enraged father, who had been getting into a great excitement with the doctor, suddenly bounded forward, wrenched the child from her mother's arms and stabbed her to the heart. The death was instantaneous, and the unfortunate's body was thrown roughly to the ground. There was a murmur in the little crowd of neighbors, but the doctor quelled it with a few high-sounding words and stalked away. The Bishop was greatly overcome; and the guide said to him as they returned to the spot where Dodson was sheltered:

"The people thought that Sondu (the murderer) was hasty; he did the deed before the doctor gave the word; but the doctor says that a witch has gone out of her body, and they are satisfied. But if the woman does not speedily get well, they will be likely to have Sondu put to death, to appease the evil spirit that has worked through the child.—*Boston Daily Herald*.

Two Thousand Missionaries Needed for Africa.

CAPE PALMAS, LIBERIA, May 5, 1887.

REV. WM. McDONALD.—Dear Bro:—I am now ready to proceed by steamship *Nubia*, on to the Congo, as she passes here on the 8th inst. While waiting, in the space of about three months, I have, by a miracle of God's providence, opened, among utterly neglected tribes on this coast, seventeen Mission stations. The kings and chiefs have bound themselves by articles of agreement.

1st. To give us all the land we need for Mission and Industrial school farming, and grazing purposes.

2d. To clear land and plant the first crop of all varieties of food for the Missionaries.

3d. To get material and build in their own style a good kitchen and school house, and to cut and carry all the pillars and framing timbers required to build good American houses; nine of them to be 22 x 24 feet, and eight of them to be 28 x 36 feet; all on pillars five feet above ground; plain, cheap, but healthy houses. We hope to have these all built and occupied by holy men and women from America—by Jan., 1888.

Under the discouragements encountered by the great Missionary Societies, especially of our own church, and the Presbyterian Church, they have practically given up in despair, and are not likely to come to the attack again on their old line of work; so that the alternatives now pending are the speedy success of this self supporting method, or an indefinite postponement of Africa's redemption into the centuries to come. To lead the van of this movement, we shall require at least a thousand holy, competent white men, and as many women, from America. We are trusting the God of Missions to send us fifteen pairs of them between this and Christmas of this year. God is leading, and Africa is to be rescued and given to Jesus for His inheritance in the near future. Hallelujah!

WM. TAYLOR.

—*Christian Witness*.

The Body after Death.

Modern science has determined positively against the common practice of inhumation on sanitary grounds. Wherever the population is dense, as it is in all great cities, it is seen at once that the custom of burying the bodies of deceased persons is a certain and fearful source of disease. Water and air are alike polluted and rendered dangerous to life by the placing in the earth the lifeless lumps of clay which in time will be resolved into their native elements, but which, in the meantime, give forth noxious exhalations. For this reason the practice of intra-mural burial has been done away with, and modern cemeteries are placed as far as possible from municipal centers.

In lieu of inhumation, the scientists of the present day have devised four methods, namely, cremation, cementation, coking, and electro-plating. Cremation is only the classic funeral pyre, but without any of its unpleasant and revolting attendants. The body is reduced to a handful of ashes by intense heat in a furnace, so arranged that nothing disagreeable transpires during the process.

The process of coking is similar, but instead of being burned the body is exposed to a flameless heat, and reduced to a hard, brittle substance instead of to ashes.

Cementation does not deal directly with the body but with its environments. It consists in hermetically sealing the coffin by a coat of the finest cement all round it. The advantages of a sarcophagus are secured in this way without its expense.

But the latest method, and one which is growing into popular favor, is electro-plating. It is the application of a perfectly even metallic coating to the surface of the body itself by the same process which produces an electrotype plate.

The method is briefly this: The body is washed with alcohol and sprinkled over with fine graphite powder, to insure the perfect conduction of electricity. It is then placed in a bath of metallic solution containing a piece of the metal to be used. To this is attached the positive pole of a strong battery; the negative pole is applied to the body, and a fine film of the metal at once begins to cover the body perfectly and evenly. This may be kept up until the coating attains any desired thickness.

To this process there would seem to be no valid objection. In effect it transforms the corpse into a beautiful statue, form, features and even expression being perfectly preserved. No change is brought about in appearance, except that face and figure are covered with a shining veil, through which the familiar lineaments appear with all their well-remembered characteristics and expression.—*San Francisco Chronicle*.

Of the Revs. Jones and Small the editor of *Zion's Herald* says: "There has been no abatement of the interest awakened by the evangelists during the past week, but it has rather increased. Indeed, hundreds have come to the city, ministers and laymen, from considerable distances to enjoy the opportunity of listening to them. Each one had his appreciative hearers, and both draw crowded audiences. During the most of the past week, noon meetings, with great crowds, have been held in Faneuil Hall and at Tremont Temple, Rev. Messrs. Jones and Small alternating. Different classes have been addressed—men, women, wives and daughters—but on nearly every occasion, although the weather at times has been very propitious, the audience rooms have been filled. It is not curiosity that has drawn these crowds. That was somewhat exhausted the first week. It is the singular magnetic and spiritual power of the men. They show, every time, that their main purpose is to save their hearers. Their addresses form a powerful moral tonic to church members. They draw the life of Christian discipleship very sharply, but they do it with manifest sincerity, speaking with great earnestness from their own personal experience. The aptness and unexpectedness of the illustrations of Mr. Jones render his discourses particularly effective, and imprint them on the memory. During the week it is safe to say that hundreds of persons, heretofore unconnected with the church, have been powerfully moved, and have expressed openly their purpose to enter upon a new life. It has not been an uncommon sight to see a whole congregation, and at one time all of men, bathed in tears. We cannot believe that the influence of these series of meetings will be evanescent. There must be many gracious seals in their ministry.

A Brother:—"His Spirit dwells in my heart. After I was converted it did not take people long to find it out. When my old associates invited me to go anywhere I told them I was converted, and that ended it. Some said I was foolish to deny myself of so many pleasures, but it is no denial for me, for I am not after the things of the flesh. The Lord has turned me completely around. To me He is a satisfying portion."—*Christian Standard*.

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.*

Prohibition Prohibits.

In an address to brewers, distillers, rectifiers, wholesale dealers, and saloon keepers, from the National Woman's Christian Temperance Union, is this clincher: We are perfectly aware of your claim that "prohibition doesn't prohibit," but in opposition to it we adduce the statement of Peter Lieber, former president of the brewers' congress, who said at the Indianapolis session of that body: "Gentlemen, the history of prohibition is a history of success," and the admissions of the Chicago regular correspondent of "Bonfort's Wine and Spirit Circular," of February 25th, in which he states that the "retrograde movement" in the trade "is due to prohibitory legislation." He further says: "We find Michigan, Tennessee, West Virginia, and other states, determined to submit to a vote of the people prohibitory amendments which, if they become laws will result in a great loss of accounts and profitable trade to the distillers and wholesale dealers, and also seriously interfere with the consumption of goods, and brand as outlaws all engaged in their sale." We ask if it is likely that after thirty years' trial, the people of Maine, by a vote of three to one, would have grounded prohibition in their organic law if it did not prohibit? And in view of the rapid rise of temperance sentiment in the nation it ventures the prophecy: "Brothers, the end is near, the doom of the liquor traffic is sealed; the clock of God has struck the hour of the people's deliverance. You know this as well as we do; you confess it in your secret counsels. Will you not come with us in the great fight for a clear brain and a protected home? Will you not, of free choice, do that which must ere long be done under compulsion of the vox populi, which echoes the vox Dei? For this we earnestly ask, and for this we will fervently pray."—*Ex.*

Not my Business.

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. After being further pressed, he said:

"Gentlemen, it is not my business."

A few days after his wife and daughters were coming home in the lightning express. In his grand carriage with liveried attendants he rode to the depot, thinking of his splendid business and planning for the morrow. Hark! Did some one say "accident?"

There are twenty-five railroads centering in St. Louis. If there had been an accident, it is not likely it has happened on the ——— and Mississippi railroad. Yet it troubled him.

It is his "business" now. The horses are stopped on the instant, and upon inquiry he finds it has occurred twenty miles distant on the ——— and Mississippi railroad. He telegraphs to the superintendent:

"I will give you \$500 for an extra engine."

The answer flashes back: "No."

"I will give you \$1000 for an engine."

"A train with surgeons and nurses has already gone forward, and we have no other."

That is his business now. In half an hour, perhaps the train arrived. He hurried towards it, and lifeless remains of his wife and one of his daughters. In the car following lay his other daughter with her ribs crushed in, and her precious life oozing slowly away.

A quart of whisky, which was drunk fifty miles away by a railroad employee, was the cause of the catastrophe,

Who dares to say of this tremendous question, "It is not my business?"—*Sel.*

Cornelius Vanderbilt is an uncompromising total abstinence man. A row of stores is to be built this summer opposite the Grand Central depot, and Vanderbilt has provided in the deeds for perpetual prohibition of the liquor traffic as far as those 200 feet of store front are concerned. He says that he would like to have the sale of intoxicants within an eighth of a mile of the railroad stations prohibited by law.

The man who sits down and whines that prohibition won't prohibit, is like a man who sits down in the fence corner and whines that his plow won't plow of itself. A prohibitory law is only the tool with which the work of abolishing the liquor traffic is to be done, and the people must give impetus and action. To say that prohibition don't prohibit is only to say that the people are too indolent to make it effective. They must be waked up.—*Dallas (Texas) Mercury.*

It is horrible, just because it is the nature of rum to be horrible. The saloon is simply murderous. When it kills a man it does what it is its nature to do. With the saloon we should have no more truce, and should do no more parleying than with a hyena. It is to be rooted out, crushed, annihilated.—*New York Independent.*

No sooner does rum become an article of the political creed of any party than an obstacle is placed in the way of prohibition. On non-partisan lines it is clearly possible to speedily and effectually pulverize the rum power.—*Toledo Blade.*

About Immigration.

No small amount of attention is being given just now to the subject of immigration. And it is not surprising. The average anarchist in America is a foreigner. The average saloon-keeper was born under a foreign flag. The average howler of the rich has crossed the ocean. It is no marvel, therefore, if the old American cry begins to ring through the air again, and the problem of assimilation of our unparalleled immigration forces itself on our attention once more. But some things must not be forgotten. If immigrants are here they have been invited. Speculators have desired them, politicians have used them, and patriots have treated them kindly, and hoped no harm would come of their inflow among us. Besides, not all immigrants are to be cursed. Moreover, they are here. More are coming. Our wisdom is not to coin hateful phrases for them, but to plan for their education and salvation. Our own salvation depends upon it. Let us be wise.—*Western Christian Advocate.*

Finish what you Begin.

My old great-grandmother Knox had a way of making her children finish their work. If they began a thing they must complete it. If they undertook to build a cobhouse they must not leave it until it was done, and nothing of the work or play to which they set their hands would she allow them to abandon incomplete. I sometimes wish I had been trained in this way. How much of life is wasted in unfinished work. Many a man uses up his time in splendid beginnings. The labor devoted to commence ten things and leave them useless would finish five of them and make them profitable and useful. Finish your work. Life is brief; time is short. Stop beginning forty things and go back and finish four. Put patient, persistent toil into the matter, and be assured one complete undertaking will yield yourself more pleasure and the world more profit than a dozen fair plans of which people say: "This man began to build and was not able to finish."—*Christian Observer.*

Youth's Department.

My Boy.

In Norwich, Conn., many years ago, I spoke to a large in a railroad station. I knew whom I had in my audience, and I said: "Ladies and gentlemen, Mrs. Falkener, who lives a little way out from here, gave me some interesting incidents with regard to her son. 'My boy,' she said, 'was a drunkard. He signed the pledge. He said: 'Mother, I will go away from home. I will not stay in the midst of temptation, but I will keep this pledge.' He went away, but she continued to hear good news from him. By-and-by, after he had been gone a little over two years, a letter reached home to say, 'Mother, I am coming home to spend Thanksgiving with you.' 'My boy is coming home to spend Thanksgiving! Well, his poor mother will get a dinner for him worthy of New England; and if there is but one guest, it shall be a famous dinner.' And he came by stage into the town, which stopped at the door of Solomon Parson's tavern. The stage passed on. It was just after dark. Some young men were in the bar. 'Hallo, Fred! How are you? What will you have to drink?' 'Nothing.' 'Not on Thanksgiving? Come, take a little.' 'No I'd rather not. I've come home to see my mother. She hardly expects me to-night. I thought I'd wait till dark, and go in and surprise the old lady.' By-and-by Solomon Parsons, who was leaning his elbow on the counter, looked at him and said: 'Fred Falkener, if I were six feet tall and broad in proportion, as you are, and yet afraid to drink a paltry glass of ale, I'd go to the woods and hang myself.' But I'm not afraid. 'Oh, yes, you are—ha! ha! ha! I say, boys, there a big fellow afraid of a glass of liquor! I suppose he's afraid of his mother.' This young man, with all the strength of mind to keep the pledge, was weak when they jeered and joked him. They handed him the liquor and dared him to drink it. 'Well,' he said, 'I'm going to mother, and I may as well show you I'm not afraid to drink it. He drank it. Then came another glass, and they plied him with more. Twelve o'clock that night he went into the barn, and was found there in the morning—dead! They brought him to his mother, stretched upon a plank, with a buffalo robe thrown over the body. She said to me: 'Parsons came, and I said to him, 'You tempted my boy.' 'Well, I didn't know it was your son.' 'You did! You called him by name. You knew it was Frederick Falkener, the only son of his poor crippled mother. You knew it, and you have killed him.' 'Mrs. Falkener, I am not used to having such language applied to me.' God forgive me if I have sinned!" said the poor woman; "but I put my hand on the face of my dead boy, and I lifted up my finger and cursed him! He went out with a face as white as chalk." Then I said: "Ladies and gentlemen, Solomon Parsons, the man who tempted Frederick Falkener to his ruin; Solomon Parsons, who staggered through life under the weight of that poor woman's curse; Solomon Parsons is in this hall, and he sits right there! And this same Solomon Parsons keeps a grog shop on the bridge of our city, licensed by the state of Connecticut. Rout him out!" And before twenty-four hours had elapsed, bag and baggage, bottles and demijohns of liquor, furniture, license and all, were carted out of the city. They violated no law. They laid no hands upon him, but they made him go out himself. They helped him not to pack up a single article of his furniture, but they went to him in a body and declared that such a man should not be tolerated in the city, and he was obliged to go.—*John B. Gough.*

A Touching Incident.

An incident occurred recently in one of the police courts of Chicago, in which

a little street boy's devotion to his drunken mother was touchingly shown.

A woman had been picked up in a state of intoxication and carried to a police station, where she spent the night. The next morning she was arraigned before the magistrate. Clinging to her tattered gown were two children, a boy and girl, the former only seven years of age, but made prematurely old by the hardships of his wretched life.

"Five dollars and costs," said the judge, sternly. "Seven dollars and sixty in all."

Instantly the little fellow started up, and taking his sister's arm, he cried out, "Come on; we's got to git that money or man'll hev to go to jail. Jest wait, Mr. Jedge, and we'll git it!"

The children hurried out of the courtroom, and going from store to store, soliciting contributions to "keep mam from going to jail," the boy bravely promising every giver to return the money as soon as he could earn it. Soon he came running back into the court-room, and laying a handful of small change on the magistrate's desk, exclaimed:

"There's two dollars, Mr. Jedge, and I can't git no more now. I ain't as big as mam, and I can't do as much work; but if you'll jist let me go to jail, 'stead o' her, I'll stay longer to make up for it."

The bystanders wiped their eyes and a policeman exclaimed: "Your mother shan't go to jail, my lad, if I have to pay the fine myself."

"I will remit the fine," said the judge and the woman, clasping her boy in her arms, sank upon her knees and solemnly vowed that she would lead a better life and try to be worthy of such a son as that.—*Winslow's monthly.*

About Prayer.

Do not speculate and reason about prayer, but pray, and rest your case with God. He who moves you to pray has surely an answer provided in his own good way. Do not doubt him, do not question, do not hesitate, but pour out your heart in prayer. His eyes are over the righteous, his ear is open to their cry. The young birds in their nests cry, and he feedeth them; are ye not much better than they? The young lions roar, and seek their meat from God, who provides for them in his own way. Shall he not care for you and me? Provision is made for the body; if it wants light, it has an eye with which to get it; if it wants knowledge, food, and clothing, it has a brain and hands and feet which which to acquire them. He has not made the body a prince, and left the soul a beggar. The soul wants pardon and peace and comfort, and bread from heaven, and has no way but to cry out for it. "Ask, and it shall be given you; seek, and ye shall find."

All heaven is pledged to make that promise good. Whatever troubles come, whatever cares oppress, whatever fears give anxiety—pray. "When thou passest through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." For I have redeemed thee; I have called thee by thy name, thou art mine.—*Christian.*

A Little Sin.

Better leave that phrase out of our vocabulary. Men may speak intelligently enough to each other when they say that the peak of a mountain is nearer the sun than its base, but from the telescopic heights of nature the surface of the earth, if seen at all, is a dead level. Sin, to be understood, must be viewed from the throne of God. The little inequalities of degree are of no moment when we contemplate the gulf which sin has opened between earth and Heaven. When we come to measure sin we must use God's rule not ours. This comes of its very nature. Sin is the transgression

of the law of God. With what vast moment does this definition clothe it! A crime against an individual is punishable under the laws of the State; but the highest crime known among men is not crime against the individual, but crime against the State itself—treason against the government. And what is sin? It is not crime against man, or the State, or an angel, or an archangel, but against God—treason against the government of the universe. Nothing can be small that the Lord God omnipotent commands.—*Texas Christian Advocate.*

There was never more need of preaching the whole word of God than now. Not one jot of it has been removed, lowered, or repealed. In our hearts, in our homes, in the church, and in the state, we need to feel more of the sacred authority of God's love. It is not safe, just now, to push upon society a cologne-water religion or a linen back theology. Nor do the times demand an increase of the class known as the "cotton-thread" back bone christians.

We never contemplate the Bible view of the general judgment, hell, or the future retribution of the wicked, the smoke of whose torment John saw rolling up from the pit forever, with feelings of pleasure. But they are all in the Book. God has put them there, and makes no apologies, and asks for no defense. Men never seem more foolish than when they attempt to apologize for what God has said, as to vindicate Him in the administration of His own government.

"Shall not the judge of all the earth do right? All that they need, is to ascertain what God has said, and believe and preach the Word He gives them. Here their responsibility ends.

L. P. CUSHMAN.

—*Christian Witness.*

PREACHERS, DON'T READ THIS! It is addressed exclusively to the people of your congregations.

We are glad to note the many surprises given the pastors and their families. We make this suggestion. Let every congregation pay up full all the salary of the minister that is due. He will need the money in hand, to get ready for Conference. Throw "into the bargain" a new suit of clothes. The preachers all like to come to Conference in new suits. It is the only time in the year, when most of them can get a new suit. Even then they can't well afford it. Send your preacher at once to the tailor's, and have him measured. How many churches in the Conference will act on this suggestion? Send us word.—*Baltimore Methodist.*

When young people go into an engagement for life as carelessly as they go to a picnic, they must expect to pay for their folly with their bitter experience. With thousands a marriage engagement is a matter of boyish or girlish caprice. If wise marriages are "made in heaven" then the hasty, loose, selfish sort are the handiwork of the devil. I would like to whisper in every young lady's ear—never "to be had" too cheaply; never say "yes" too hastily; never accept any man who cannot offer you a love without a rival and a character without a stain. Common-sense, industrious habits, a warm heart, and the Bible conscience, are first requisites. But the easier the divorce process is made, the more numerous will be the hasty, reckless and ill assorted marriages.—*Dr. T. L. Cuyler.*

The latest production of Rev. Henry M. Harman, D. D. LL. D., professor in Dickinson College, is a scholarly pamphlet of 12 pages, entitled; "The Optative Mode in Hellenistic Greek." The discussion is extremely valuable to every Christian and Christian Minister who reads the word of God in the original tongue. Dr. Harman has long stood a very prince in the ranks of the foremost American scholars.—*Baltimore Methodist.*

Syracuse University now has 40 professors, 437 students and an endowment of \$500,000.

The Sunday School.

The Flight into Egypt.

LESSON FOR SUNDAY, JULY 10, 1887.
Matt. 2: 13-23.

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

GOLDEN TEXT: "He delivereth me, because he delighted in me" (Psa. 135: 19).

13. *Departed*—the wise men to their own country. *Behold!*—introducing something startling, or out of the usual course. *Angel of the Lord*—as the R. V. gives it, an angel, or messenger. In the annunciation to Mary, the name of the angel is given—Gabriel. These "ministering spirits" appear to have been necessary, before the coming of Christ, to reveal God's will to men in special emergencies; since His coming we need no other Mediator. In the Old Testament the expression, "The Angel of the Lord," often refers to the Second Person of the Trinity; the definite article is omitted here. *Appeared to Joseph in a dream*.—The angel had once before appeared; see chap. 1: 20. Says Whedon: "Dreams were considered by the Jews as an inferior sort of revelation. While an angel appeared in open sight to Zachariah and to Mary to announce the illustrious births, to Joseph as of inferior importance, appears an unnamed angel in a dream." *Flee into Egypt*.—Egypt was near, and offered a safe asylum from Herod's wrath and plots. It was thickly populated with Jews, who had a temple of their own at Leontopolis, and were especially numerous in Alexandria. Already the Septuagint version (Greek) of the Scriptures, which had been made in this city, was supplanting the Hebrew version, and there were schools of Jewish theology destined afterwards to have a decided influence even on Christianity. The land, therefore, would not be utterly strange to Joseph and Mary. *Until I bring thee word*.—No more was revealed to Joseph than was needful. He was to be led step by step.

14. *When he arose*.—Notice the promptness of his obedience. He was light-handed; had no treasures to hide, no furniture to move. *Take the young child and his mother*.—Says Ellicott: "The form adopted here, as in the preceding verse, is significantly reverential. In a narrative of common life the natural expression would have been, 'his wife and the young child.'" Says Dr. Brown: "Observe this form of expression—another indirect hint that Joseph was no more than the child's guardian. Indeed, personally considered, Joseph has no spiritual significance, and very little place at all in the Gospel history." *Departed into Egypt*.—Both the Magi and the Holy Family had now withdrawn from Bethlehem, and Herod had lost his opportunity.

15. *And was there, etc.*—Tradition tells us that they were absent about two years from Palestine, and had their abode in Matariyeh, not far from Cairo. *The death of Herod*—which occurred in the following April at Jericho. *That it might be fulfilled*.—Notice two things: 1. How persistently Matthew, writing as he did primarily for the Jews, quotes the Old Testament prophecies at every step in our Lord's history; 2. That prophecies which have already had a primary and specific fulfillment, are not exhausted, but have an ultimate fulfillment in the Messiah. *Prophecy*—Moses (2: 1).

16. *Mocked*—duped, foiled, in his view of the case. *Scout forth and slew*.—This cruel act was quite in keeping with the character of a king who hesitated not to murder three of his own children and one of his wives; and whose career was marked by bloodshed and infamy. *All the children*.—According to R. V. the male children; variously estimated to number from twenty-five to a hundred. This massacre is not alluded to by Josephus, possibly because he was ignorant of it, probably because it may have seemed to him too insignificant; it is mentioned by Justin Martyr, Irenaeus, Origen, etc., and by Macrobius, a heathen writer, who states that when Augustus heard of this slaughter, and that among the children Herod had ordered one of his sons to be slain, the emperor indulged in a Greek witticism, saying, "It is better to be Herod's hog (*huan, porcum*) than Herod's son (*huion porcum*)." Out of respect to Jewish prejudice Herod would spare his hog. *Coasts* (R. V., "borderes")—vicinity. *Two years old and under*.—According to his calculations, this would be certain to include the infant rival.

17. *Fulfilled*—Jeremiah 31: 15: another case of double fulfillment. The first had reference to the Babylonian captivity.

18. *Rama*—about six miles north of Jerusalem. Here Nebuchadnezzar assembled his captives before leading them away captive (Jer. 39: 9; 4: 19), and to this the prophecy has primary reference, Rachel, who was buried "on the way to Bethlehem," being conceived of as rising from her grave to mourn over the calamity. Dr. Thomson thinks that

"neither of the present well-known Ramahs is meant. They were too far off, and separated from Bethlehem and from Rachel's tomb by other villages and intervening mountains and wadies. The place in question must have been contiguous to Bethlehem, was subject to the same calamity, and being near Rachel's tomb, the poetic accommodation of Jeremiah was natural and beautiful."

19. *When Herod was dead*.—The character of his death is described by Josephus—a horrible picture. See also Farrar's "Life of Christ." Five days before his death he caused one of his sons to be executed; and to prevent the Jews from rejoicing at his own death, arranged a plot to have the chief men of the nation massacred the moment he breathed his last—a plot, however, which failed of execution.

20, 21. *Go into the land of Israel*.—The stay in Egypt is variously reckoned from two or three weeks to two or three years. *They are dead*—a general expression, or indefinite plural, perhaps quoted from Ex. 14: 19. It may include Herod, and his wicked son Antipater who was killed five days before his father's death" (Schaff). *He arose*.—Another case of unquestioning obedience. *Came into the land of Israel*.—He evidently intended to return to Bethlehem and there "rear the infant King."

22. *Archelaus*—dividing with Antipas and Philip their father's kingdom, and himself ruling the provinces of Samaria, Judea and Idumaea. Strictly he never reigned, for the emperor, listening to the protests of the Jews, conferred upon him only the dignity of ethnarch; but the people hailed him as king at his father's death, and treated him as such. He held the office for nine years only, and then on account of his cruelty and tyranny was deposed and banished to Gaul, where he died. *Was afraid*.—Archelaus probably had a bad reputation. *Notwithstanding* (R. V., "and") *being warned, etc.*—Says Edersheim: "The language seems to imply express divine direction not to enter the territory of Judaea. The impression left is, that the settlement at Nazareth was not of his own choice. *Parts* (country) of *Galilee*—the most northern of the three provinces of Palestine, and the domain of Herod Antipas, the tetrarch, the Herod of the Gospels (except Matt. 2: 2), and the murderer of John the Baptist. He had, however, a better reputation than his brother Archelaus.

Matthew writes in seeming oblivion of the fact that Joseph and Mary came from Galilee in the first instance. Luke 2: 4. He may not have known the fact; or, writing chiefly for the Jews, he may have wished only to emphasize the fact that the birth of Jesus took place at Bethlehem in accordance with prophecy (Abbott).

23. *Nazareth*—his old home, about midway between the Mediterranean and the Sea of Galilee. *That it might be fulfilled, etc.*—No such passage occurs in any prophecy which has come down to us. Two explanations are given: 1. That the general tenor of prophecy respecting Christ as one despised by men, is here to be understood. Even to the present day the word "Nazarene" is a term of contempt. 2. That those prophecies which speak of Christ as a "branch" are here fulfilled, the word "Nazarene" being derived from *netzer*, meaning a branch, or germ.

Letter from New York.

Thus far, June in this city seems to be very much like the same month in the midst of the New England hills. Though many people are taking their departure from the city for the summer months, life, even within the enclosure of miles of heavenward reaching walls, is quite tolerable with the frequent showers we have had of late. The cool evening breezes which wander along the streets, and circulate amongst the closely built houses, sweeping up from the Bay so reduce the temperature of the atmosphere on which the fiery sun has operated during the day, as to give us nights for comfort and refreshing sleep.

One of the chief compensations for having to make a home for oneself in such a place as New York, is the immense opportunity for always seeing and hearing some new thing. The grand centre of the Methodist Episcopal church seems to be the Book Concern at 805 Broadway.

Here we meet men from the ends of the earth; and here we learn from all sorts of men, of the enterprises and accomplishments of the church of God, in widely separated sections of our common Methodism.

Rev. Mr. Drees of the Mexican field recently gave before the preachers meeting a very interesting narrative of the Gospel work carried on in that important department of the Mustangs dominion. Editor Fitzgerald of the *Nashville Christian Advocate* in a late visit, made a pleasant impression on the brethren, by his kind words and fraternal bearing. Grant's brother-in-law, Rev. Dr. Cramer recently delivered a profoundly learned and philosophical lecture, which gave evidence of much thought and great research, on the part of this well known christian scholar.

An address, which took the meeting captive and drew forth hearty demonstrations of approval, was delivered by Dr. Henderson of 61st Street, on "Criticism; Destructive, Constructive and Instructive."

The highest religious enterprise, which has excited attention in Methodist circles for some time, was the "Camp-Meeting," held in James Street M. E. Church, under the direction of Stephen Merritt, General Grant's undertaker. This meeting began June 12, and ended June 21. There were a Woman's Day, a day for promotion of Holiness, one for the discussion of the temperance question, and other days for pushing the kingdom of God to greater victories.

During nearly the whole of the meeting, the crowds who attended were furnished with dinner and supper free of charge.

Brother Merritt does a great business as undertaker; and has the care of two churches with out receiving any salary. He has built up a large church on Franklin St. and now seeks to resuscitate James St., which has nearly died under the conference preachers. Already success crowns his work. He is a singing, shouting, jumping, happy; hard-working man of God.

Among the notables at this meeting, were Mrs. Van Cott, Mrs. Inskip, Bros. McDonald, Gill, Parsons, Boole, Roche, Masden, Deens, Profs. Sweeny and Kirkpatrick.

There was a mission chapel opened yesterday, with interesting exercises, at 32nd St., under the charge of Simpson, the faith cure man.

Just now there seems to be an enlarging desire to push forward the work of missions among the vast concourse of people who do not avail themselves of Gospel privileges.

Many of the services of the sanctuary of God are poorly attended, in the midst of hundreds of thousands in need of Christ. At a splendid 5th Avenue Presbyterian church at an afternoon preaching service, I counted but fifteen persons in the forty-four seats from the pulpit. There were perhaps about one hundred in the whole house; and yet I heard beautiful singing and fine preaching there. In a grand Protestant Episcopal temple on the same Avenue where three gowned priests officiated, I counted twenty-five persons in the one half of the house. An eloquent methodist preacher, who holds forth in a splendid church, preached the other Sunday evening, to some seventy people.

With elevated railroad trains thundering through the city from early Sunday morning to late at night, giving an air of secularity to all their surroundings; with horse car bells jingling from end to end of town; and with beer-saloons, packed till a late hour Saturday nights; and with sleeping churches what wonder hell's fires burn wide and deep, devouring countless numbers and God's house is abandoned save by a few.

I visited Brother Halstead, a little while since in his Brooklyn home, and found him happy in God. He had not forgotten the incident of which Brother Wallace wrote, and seemed pleased to have it.

The same day, I fell in with a part of the great multitude of Sunday School scholars who were having their annual parade. I found the company I had

met were proceeding to Plymouth church.

I entered and secured a place in the gallery and could but think of the masses of people who had crowded to that severely plain house, under the spell of the eloquence of its great preacher. Mr. Halliday was among the speakers; but his great chief's absence seemed to detract much from the enjoyment of the hour. Happy is it that, God's great cause goes forward, though his greatest workers die. Beecher is gone; and now Shearman demands, as his successor, a preacher of the Gospel of love, and not of fear.

C. M. PEOG.
128 Allen St. New York, June 22nd. 1887.

Methodism in Wilmington.

It must be clear to all persons who give the subject attention that zeal on the part of the ministry is very necessary for their own spirituality and usefulness, and also as an incentive to the membership of the church; and emulation at this point is very commendable. But even in this there is great reason for caution; for awhile there is an enthusiasm of soul indicative of holy aims and impulses, and described in the words "the zeal of thy house hath eaten me up" and evinced by the toils and sacrifices of the Faithful in all ages, there is at the same time a "zeal that is not according to knowledge" and not the fruit of the Holy Ghost, it is self-seeking and makes the glory of God secondary. Such was that of the zealots of the Saviour's day "who compassed sea and land to make a proselyte." And it will be well for our brethren to examine their motives in seeking to have good showing in the Conference reports, for there is reason to fear that the ambition evinced in this matter may neither be holy nor healthful. At one time the Lord directed David to number the people, but when David did it on another occasion was displeasing to God. Now every thoughtful reader will be able at once to discriminate in this matter between the pure and the vile, and to appreciate the lessons it teaches. Numbers are imposing and have their influence, but are often misleading. The ten virgins going in procession, made quite a show, but it would have been a nobler company if the five foolish ones had stayed at home. The twelve spies on their way to Canaan and their returning with the grape specimens, were an imposing band representing the Hebrew tribes, but there were only two brave men among them.

It is a fact not sufficiently considered that one of the damaging circumstances of our blessed cause is a surplus of professors in our church membership of such as have "the form without the power of godliness." And there are as it is to be feared others who have neither the form nor the power of godliness. And if the number of these is equal to that of the faithful, their presence in a community is as widely diffused, and their example as pernicious as that of the true disciples is wholesome. This excess of numbers being of the class designated is so far from being an advantage, that it is a hindrance and reproach to the Master's cause. For whatever may be the spiritual darkness of irreligious people, they have light enough to know how christians ought to live; and it is natural enough for them to criticize inconsistent professors, and even sometimes speak evil of God's elect. Now one point is this, of what advantage are numbers when a majority, or at least a large portion of them bring a reproach upon the Master's cause? While they need conversion, how can we expect to convert others.

As Methodists, we proscribe the mass, and the confessional of the Papist, but do they not set us an example, by their consistent devotion to their church services? A member of the Methodist Church, whose attendance upon public worship, and the class meeting is not *habitual*, when it is in his power to be present, is un-

true both to Methodism and to christianity. And how many of such members have we? If I am not mistaken, at least one half of the membership of our church, and in certain cases the proportion is greater, do not attend, the above mentioned services! And one of the scandals of the case is, that some of the official brethren are among the delinquents! I know it is often said, that some defective professors are regular at the church services. Now while I admit this to be the case, I am bold to assert that at least, in the general, Methodists who enjoy religion, love the services of the Lord's House, and do not forsake the assembling of themselves together. How can we expect to save souls from death and hide a multitude of sins while the above state of things prevails? Isn't it important to make special effort to change this unhealthy status of the membership, either by depletion, or conversion, before we seek to increase the number? And what may be said of the situation in the Metropolis no doubt elsewhere exists. May the God of our Fathers rebaptize the Methodism of Wilmington, and every where revive his work.

HELPER.

Zion's Herald had recently an editorial on "Silent Men of the Conference." It says: "Their voices are rarely heard in the streets. It is an exceptional event when they preach a Conference sermon, or speak at anniversaries. Their discourses are rarely referred to in the public prints. Their unreported services, however, are fruitful of good; their churches are solidly enlarged; there are many to call them blessed on the earth, although no reports of accession, baptisms, flattering resolutions and high commendations of special discourses are found connected with their names among the weekly church items in the denominational newspapers. . . . The Christian work of our churches, the sustentation of our charities, the nurture of our children, the great force behind our reforms, reveal the presence and the grace of these hundreds of silent but indefatigable workers. No human eyes see the small coral mason in his work beneath the seas, but he continues to lay his shells one upon another, and by and by a whole island, covered with verdure, proves the breadth and permanence of his unseen labors. We work for eternity. The hour will soon come when every man's work will be revealed, whether of wood, hay, and stubble, or of gold and precious stones."

To-day it "Cleanseth."

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." (I John 1: 7.)

"You perceive that it is written in the present tense, as if to indicate continuance. It will always be so with you, Christian. It was so yesterday; it was 'cleanseth' yesterday; it is 'cleanseth' to-day; it will be 'cleanseth' tomorrow; it will be 'cleanseth' until you cross the river. Every day you may come to this fountain, for it 'cleanseth.' Every hour you may stand by its brim, for it 'cleanseth.' I think there is sanctification here as well as justification. I am inclined to believe that this test has been too much limited in its interpretation, and that it signifies that the blood of Jesus is constantly operating upon the man who walks in the light, so as to cleanse him from the indwelling power of sin; and the Spirit of God applies the doctrine of the atonement to the production of purity, till the soul becomes completely pure from sin. I desire to feel every day the constantly purifying effect of the sacrifice of my Lord and Master. Look at the foot of the cross, and I am sure you will feel that the precious drops cleanse from all sin."—C. H. Spurgeon.

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

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

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Hackettstown Commencement.

Sunday, June 12th, Rev. Dr. Butz, President of Drew Theological Seminary, preached an admirable sermon from the words, "Behold, the fear of the Lord, that is wisdom; and to depart from evil, that is understanding," Job 28, 28. The leading thought of this discourse, most impressively elaborated, and forcibly argued, was, that man is hopelessly and helplessly ignorant on all the great questions of his origin, duty and destiny, without the light of Divine revelation.

Rev. Dr. Strobbridge of New York, delivered an equally excellent sermon at night, on human depravity and the means of recovery provided in the Gospel.

Monday evening, there was a prize contest in elocution, between seven young men, and one in music between three young ladies. Tuesday evening the contest in elocution was between seven young ladies, and in music between two young ladies and one young man. In these performances all the contestants acquitted themselves so well, it was a matter of no small difficulty to determine to whom to award the prizes.

The class day exercises, Wednesday, were, as is usual, a commingling of the grotesque and humorous, with the pathetic and sedate. Of the thirty one graduates, six young men and four young women were selected to deliver addresses on Commencement day. In this way the exercises were completed in about three hours, without the wearisome incident to such occasions, when the oratorical sweetness is so "long drawn out."

Old Dickinson. 1783-1887.

FROM PHILADELPHIA TO CARLISLE.

It was the writer's privilege last week, to attend the commencement exercises of the 104 anniversary of this time honored College. The ride of 105 miles over the Pennsylvania Railroad from Philadelphia to Harrisburg, through Chester, Lancaster, and Dauphin Counties was a very pleasant one, accomplished in a little more than three hours. For twenty miles out from Broad St. Station, on either side of the road, are beautiful residences, with tastefully arranged grounds, indicative of the culture and wealth of their owners. Nine miles out is Haverford College, a very successful institution, under the care of the Society of Friends; one mile further, we come to Bryn Mawr, the site of the new College for young ladies, founded by the munificent bequest of a Mr. Taylor, a wealthy Friend; another mile brings us to Villa Nova, where our Roman Catholic brethren have a College. Among the many artistic and elaborate buildings in view, one of the finest is the residence of Mr. George W. Childs, the well and widely known proprietor of the *Public Ledger* of Philadelphia.

As we progress, the agricultural wealth and beauty of these counties pre-

sents diversified and pleasing landscapes. Fields of wheat, and rye, and oats, are interlaced with corn fields, and grass lands, while place is found in Lancaster for the cultivation of tobacco in large quantities. In the succession of plain and lofty hills and woodland, we often catch glimpses of the Susquehanna, until as we approach Harrisburg, our road runs along its northern bank for some distance.

Leaving the Capital by the Cumberland Valley Railroad, and passing through Mechanicsburg, the site of Irwin Female College, we make the 19 miles to Carlisle, in some 45 minutes. This old town, situated in the great limestone valley between the Kittatiny and South Mountains, is the capital of Cumberland County, with five public buildings, and a refined, intelligent, and well to do population. Major Andre, the British spy, was held here for some time as a prisoner of war, and General Washington made it his headquarters during the Whiskey Insurrection of 1794. During the late war a detachment of the Rebel Army occupied Carlisle for a short time. The premises so long used as barracks, by the U. S. Army, has been for several years past devoted to an Indian School, which is now doing a most beneficent work, under the care of Capt. Pratt of the U. S. A., for the children of the red men.

COMMENCEMENT.

Sunday, June 26th, was a pearl of days; several of the Carlisle churches were closed to allow all who desired an opportunity to attend the exercises in Bosler Memorial Hall. Not only were all seats taken in this beautiful audience room, but quite a number of persons remained standing while many others were unable to find room. There must have been at least a thousand persons present. The editor of the PENINSULA METHODIST announced the first hymn, and the venerable C. P. Wing, D. D., of the Presbyterian Church, offered prayer. Dr. Tiffany's sermon was in his best style, and made a fine impression. His text, "Whether is it easier to say," was used as a motto for his theme, "the God of nature is the God of grace." "The conservation of forces" was defined to be in common parlance, their indestructibility and their correlative was simply the direction of the same forces to different ends. God operates in creation, providence, and redemption. In all these lines it is the same power of the one God. It is eminently helpful to know that all force, wherever manifested, is the expression of the one God who may and will employ that power for the supply of our personal needs.

The Baccalaureate sermon by the President, was delivered in the evening; and was a most admirable delineation of the elements that constitute a model character, as outlined by St. Paul, in the words, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

These elements are truth, honesty, justice and purity. This was the fifteenth Baccalaureate delivered by Dr. McCauley to his graduating classes, and by many it was regarded as the best of all.

Monday night, there was a spirited contest for a gold and silver medal, to be awarded for excellence in declamation and composition. Two young ladies and seven young men of the Junior class, participated. By decision of the committee, the first prize was awarded to Miss Mary R. Curran of Bloomsburg, Pa., and the second to Mr. Chas. W. D. Ashley of Washington, D. C.

The address before the societies on Tuesday evening, was by Rev. H. A. Cleveland, D. D., of Philadelphia. His topic, "Courage of Culture in Common life," was treated in his usual interesting and impressive style. His references to

reconstruction of theologies, and the adaptation of creeds to the progress of modern thought, were too indefinite to give any clear idea of what he was driving at; if indeed, like the most of our *soi-disant* advanced thinkers, he was not himself rather hazy as to what the new statement should be. We are always pained when a minister of the gospel at any time, allows himself to give "an uncertain sound." Otherwise the oration was brilliant and eloquent.

Wednesday evening the *alumni* reunion was held, and the congregation was delighted with personal reminiscences by Bishop Bowman, our reverend senior superintendent, who graduated in the first class under Dr. Durbin's presidency, just fifty years ago. The Bishop is cheerful and sprightly, with much of the physical and mental vivacity of his early days. There was present also Mr. W. R. Woodward of Washington, D. C., who graduated in 1838.

The exercises of the graduating class on Thursday, were very creditable, sixteen of the thirty three delivering addresses. A fact of special interest was the graduation in this class of a young lady, Miss Zetar Longsdorf, of Carlisle, the first instance of the kind in the history of the College.

The President's reception Thursday, was largely attended, and proved an highly enjoyable occasion.

The beautiful campus was illuminated with electric lights, in addition to the beautiful silver sphen of luna in her crescent charms.

With an able and faithful corps of instructors, and so admirable appointments, Old Dickinson, deserves, and we trust will receive largely increased patronage, and its future far exceed its brilliant past.

Prof. Morgan left Wednesday, the 29th ult., for a trip to Europe.

Dickinson College.

At the annual meeting of the Board of Trustees of this venerable Institution, convening in the Tenth Scientific Building, Tuesday afternoon the 25th ult., a committee of ten trustees was appointed on College government and instruction, to which were referred those parts of the President's annual report, bearing upon those matters.

After careful and protracted investigation and consideration, this committee reached a unanimous conclusion, which was embodied in a report, presented to the Trustees, Wednesday morning, and by them *unanimously* adopted, with the exception of a single negative vote. The resolutions as adopted, are as follows:

1. That we approve the government of the College for the last year; and also the course of instruction.
2. That the action of the Faculty in the dismissal of a student for misconduct, was taken in view of the absolute necessity of maintaining good discipline, and meets with the approval of the Board.
3. That we unite in expressing our high appreciation of the personal character, professional ability, and long continued services of Rev. J. A. McCauley, D. D., the honored President of Dickinson College; and regard the great and encouraging progress of the College, in increased endowment, and new and splendid buildings, under his administration, as the most emphatic seal of his fidelity and usefulness."

A Salvation Camp Meeting.

Bro. A. D. Davis, Presiding Elder of Virginia District, it seems to us, is on the right track. There is something thrilling in his clarion call to all the lovers of Christ, irrespective of denominational proclivities, to rally round the standard of the cross, upon the old camp ground, where in years past so many victories have been won in the name of the blessed Jesus. If our brethren of the M. E. Church South, of the Methodist Protestant Church, of the Presbyterian and Baptist, and all other churches,

ministers, and laymen, will cordially respond to this invitation, and believers of these various folds will heartily cooperate in this campaign against sin and Satan, thus showing that there is but "one flock and there is but one shepherd," who can tell what measure of Pentecostal power may not rest upon this meeting! Of course every one prefers his own fold, but may we not combine our efforts to rescue the perishing? The first thing for us to do, is to seek the sheep that are

"Away on the mountains wild and bare,
Away from the tender Shepherd's care,
Sick and helpless, and ready to die."

In this blessed work we may all unite.

Such a *union* meeting, carried on in a true spirit of Christian fraternity, will do more to soften asperities, promote cordial relations, and impress the unsaved with respect for the gospel, and awaken in them a confidence in the churches, than anything else; especially if attended with the gracious influences of the Holy Spirit, as may be confidently expected, in answer to earnest, *believing* prayer.

We call special attention to the notice of this meeting, by brother Davis, in the PENINSULA METHODIST of last week; and we earnestly beg, that every reader who believes in the efficacy of prayer, will heed his request, to "pray mightily to God for the outpouring of the Holy Spirit on this meeting." It is to be held on the old ground near Parksley Station, Accomac Co., Va., on the N. Y., Phila., and Norfolk R. R., from July 23rd to Aug. 1st. It is to be an old fashioned camp meeting for salvation of sinners and sanctification of believers, and not for summer recreation, and social reunions, however innocent. We hope for great results for good to all the churches.

The *Philadelphia Methodist* of July 2d, reprints Bro. VanBurkalow's "Danger Signal," with this appreciative note.

"Great account is made at present, both in our secular and church periodicals, especially those of the higher class, of what they are pleased to denominate "advanced thought." Even our Sunday-school journals, as well our *Methodist Review*, are giving us occasionally, either in editorials or in special contributions, specimens of this advanced thought in relation to the reliability of Old and New Testament stories, and are thus undermining the faith of some in what they have been wont to regard as literal history, rather than myths or mere parables. We confess we have no sympathy for this so-called advanced teaching, and think the less we have of it in our Church periodicals the better.

On our second page under the head of "Danger Signal," we republish, from the *Peninsula Methodist*, an article by Rev. Bro. VanBurkalow, of the Wilmington Conference, bearing down pretty heavily upon our old editor of the *Review*, Dr. Curry. We hope it will be carefully read."

In Rev. Dr. Rigg's new and very able work on Church organizations he has this to say of the Methodist unity: "As time advances, while I hardly expect or even desire to see only one form of Methodism for this great and various realm of England, any more than for the wide world, I do hope that there will be a great federation of Methodist Churches, combining for many great objects, and recognizing each other with the most frank and cordial fraternity. To me this seems to be the fitter, and for Old England even the greater, ideal. At the same time, if there is to be organic union in any measure or to any extent, it would more naturally be accomplished first between the New Connection and the Free Churches, and then between the Primitives and the Bible Christians. Three bodies instead of five would be a great step."—*Central Christian Advocate*.

The *Christian Nation*, New York, calls attention to two facts invariably at-

tending circus exhibitions:

First, the untruthful and immoral character of their news paper advertisements, circulars and posters. In this city and Brooklyn the obscene character of the posters of Barnum's and Forepaugh's shows ought to condemn the shows and their managers in the mind of every Christian. Second, their desecration of the Sabbath. If you have never observed this, do so now. Circuses like the United States government, in the transaction of business, recognize no distinction in the days of the week. The Sabbath is invariably used by circus people either in pitching their tents or in travel.

It is really wonderful how zealous errorists are in the dissemination of their literature. The Liberal Christians, so-called, and the Swedenborgians, expend thousands of dollars annually in distributing their books and publications free. They are sent in every direction, and are doing harm in many quarters. If our people could only realize its importance, they would flood the country with our denominational papers and books. The politicians understand this, and on the eve of an important campaign, labor hard, as they say, to sow a close state knee-deep in party literature.—*Baltimore Baptist*.

Letter from Virginia.

MR. EDITOR:—We held an all-day meeting in the M. E. Church at Hallwood yesterday; Sunday school at 9 A. M., preaching at 10 A. M. by Rev. A. D. Davis P. E. It seems as if he got hold of just the right subject, and the good Lord helped him in presenting his truth. It had a good and glorious effect. The hearers not only showed this in their countenances, but many gave vent to their feelings in exclamation of praises to God in the highest. We met again at 3 P. M. Service chiefly by the young people and children, all were so much delighted we could but say "it is good to be here." The delightful, well delivered speeches, by some young ladies, and quite a number of children, interspersed with singing of appropriate hymns. There was so much good sense, sound truth, and Christian spirit in these speeches that old christians were constrained to cry out, "Glory to God." It was a time of refreshing from the presence of the Lord throughout the day. Some of the Hallwood people say, that in Spirituality and in completeness as a Children's Day it has never been equaled here. Every body that takes any interest in such matters seemed highly delighted. Praise the Lord.

Yours Truly,

JOHN H. CONNELLY.

At Ocean Grove, New Jersey, Sunday morning, July 3, the Young People's Meeting was opened in the New Temple by the Rev. C. H. Yatman, of the Young Men's Christian Association, of Newark, N. J. The Holiness meeting, conducted by the Rev. J. H. Tholmey and Mrs. Sarah Palmer, was opened in the Tabernacle. The preacher of the morning was the Rev. D. A. Goodsell, editor-elect of *Zion's Herald*, of Boston. The summer Sunday School was organized in the afternoon in three different places, the infant class in the Tabernacle, Dr. Hanlon's Bible class in the New Temple, and the Sunday School proper in the auditorium.

Mrs. Martha J. Lamb, editor of the *Magazine of American History*, is a member of thirteen learned societies, a life member of the American Historical Society, and a Fellow of the Clarendon Historical Society of Edinburgh. She is said to be a very modest and unassuming little woman.

The international temperance congress will be held at Zurich, Switzerland, on the 9th and 10th of September. Mrs. Mary D. Willard and Miss Charlotte Gray will, it is expected, be delegates from the world's W. C. T. U.

Prof. Samuel J. Kirkwood, LL. D., who has long and acceptably filled the chair of mathematics in the university of Wooster O., has been called to the presidency of Coleridge, Cedar Rapids, Ia.

Reuben M. West, a colored barber, who recently died in Richmond, Va., aged eighty six years, was once one of the most prominent men of his race in the State, chiefly owing to the fact that he had about \$20,000 invested in the African slave trade.

Conference News.

Children's Day was observed at Trappe, Md., Sunday June 12th, and at Landing Neck June 26th. At both places the churches would not hold the people. Children's Day draws larger crowds every year. Collections amounted to \$23.

Children's Day was observed in St. John's M. E. Church, Seaford, Del., both afternoon and evening, on Sunday June 12th. The church was neatly decorated with evergreens, pot and cut flowers. The programme was one of interest, consisting of recitations, dialogues, essays, and singing by the children. At both sessions the church was filled to its seating capacity. The collection taken is in advance of any previous year.

J. F. D.

NEWARK MD.—The supper and festival held at the M. E. Church here on the Fourth, proved to be a season of real enjoyment. The attendance was good notwithstanding the many celebrations and entertainments at other points near by. All were intent upon making the affair a success as will be seen when we report that \$170 was received in cash and over \$135 netted which will be applied toward liquidating the debt on the parsonage.

We report from our Sunday School that Brother W. T. Bostons's class of Bowen's Chapel and Miss S. Dickerson's of Derrickson's Church have the Sunday School Banner for the month of July.

Ever Yours,

ONE OF THEM.

The meeting at St. Johns has closed—22 converted, and joined the church on Probation—8 others still penitent, these have also joined on probation, and about 10 more have been found, sheep without a shepherd, making in all about 40 who have united together for the glory of God. One of the last nights of the meeting witnessed 12 conversions; a most glorious time. Praise the Lord.

G. F. H.

Children's Day services were held in the M. E. Church Laurel, last Sabbath and were a grand success. The pastor preached in the morning to a large congregation. Our Sunday school work in the afternoon, a children's exercise was held which was very interesting and another children's meeting was held in the evening with an entirely different programme. The exercises consisted of recitations, declamations, responsive readings, and music. The children all acquitted themselves well. The house was crowded at all the services and every body pleased. The collection was good and in advance of former years.

The salary of the pastor of the Salisbury M. E. Church, Bro. Martindale, has been increased one hundred dollars, making it now \$1100.

Brother L. C. Andrew is now holding revival services at old Ashury Church in Meekin's Neck, crowded house, and great interest; three conversions.

Letter from Holland's Island.

DEAR EDITOR:—Children's day was observed amid flowers and song. Collections will be same as last year. Brother Warren has been over from Deal's Island and married Capt. Allison McNamara to Miss Katie Abbott.

I have been privileged to visit St. Mary's County at a point known as St. Jerome's beautiful hills and deep valleys and ravines. The country abounds in Roman Catholics, but our Methodism has a representation. To meet one family was to be invited to visit another. I was the guest of Capt. Nehemiah Price, who has been a guardian here to the interests of our church. I also met the kind families of Capt. Wm. West, and Mrs. Wrightson. The former took me over to Maryland's historic spot, St. Mary's City, where the first colony settled. I had the pleasure of drinking from the natural springs, and hearing the tradition of the Pilgrim fathers' movements. There is a Rail Road being graded near the residence of Dr. Boone, to whom I was indebted for the interesting history just mentioned. He is the possessor of an immense farm of 2000, acres in a high state of cultivation, and on it the highest hill I ever saw, thickly set with clover.

Returning to St. Jerome's by way of Smith's Creek, our view extended across the Potomac to the Virginia shore, I found an appointment had been made for me, to preach at the Friendship M. E. Church. here I preached as best I could, to a mixed audience of Roman Catholics, Episcopalians and our own people. We boarded our Buckeye, and left these green hills and kind people; but the wind dying out, we were late in reaching

our Island; moreover we were fearful we would be run into by the Crisfield steamer, which held her course right down toward us, Capt Wm. Price however, held his course direct, as was his duty, and we came off unharmed, though our ladies were very much frightened. We couldn't understand how it was our lights were up, we were crossing the bay, the steamer was heading up, and it was a moonlight night. Capt. Peter H Parks one of our devoted church workers has been quite ill again, but has improved. Spent Sabbath 16ult. with Rev. D. F. M. Faul, who has successfully reopened Wesley Church There were grand congregations afternoon and night. No collection was taken at night, more money subscriptions having been received than necessary to liquidate debt at the previous service.

Yours

H. S. DULLANY.

Letter From the Presiding Elder of Wilmington District.

Majely, with Rev. H. W. Ewing pastor, is full of hope. The quarterly conference reports showed work performed, and the Children's Day services were a grand success. Eleven had been received by certificate, and the pastor had made one hundred an seventy-eight calls.

The quarterly conference of Swedish Mission was held at Captain Kelly's, J. W. Diefendorf was elected secretary. The pastor Konrad R. Hartwig, in reporting class meetings said, "we love the class, every member attends." Is it true that our missions set us the good example, and thus save our class meetings? It may be of interest to know the names of the official brethren of this mission: Oscar Fundin, John Hedlund, Charles J. Forsberg, Charles Olsson, Frank Kemline, Andrew Neilson. Sister Hartwig the pastor's wife, is superintendent of the Sunday School.

Asbury, the mother of Methodism in Wilmington, was dedicated by Bishop Asbury, Oct. 16, 1789, who said at the dedication, "thus far have we come after more than twenty years labor in this place." Let others now making an effort to build, remember this and take courage. Rev. J. E. Bryan the pastor, had received fifteen on probation, seventeen into full connection, fifteen by certificate, attended twenty three funerals, and made three hundred and ninety one visits, (the ninety one were calls upon the sick). The Love Feast was a time of refreshing, and Children's Day a great delight.

At St. Paul's, Rev. Charles Hill the pastor, is seeking to know the spiritual condition of every family in his charge by pastoral visitation, conversation and prayer. The membership has been increased by an unusual number of certificates. The Young People's Literary Society has just closed a very successful quarter. The society for "Christian Endeavor" organized distinctively for spiritual work, has been to this church a great blessing. I believe every pastor would be greatly aided by such an organization. At the close of the Love Feast, Joseph Pyle presented the pastor with complimentary resolutions, engrossed and framed, adopted by the quarterly conference. Bro. Hill was given a vacation, to be taken at his own discretion.

The Methodists of St. Georges are among the progressive. Led by their pastor, Rev. L. W. Layfield, and assisted by the good people of this place, they have driven out the last saloon. Two years ago there were two. A temperance league has been formed of the best citizens of the place which holds meetings regularly, and they have provided a place for the entertainment of travelers. The church work is earnestly prosecuted. Children's Day at this place will long be remembered for its overflowing congregations, and impressive lessons.

At Kirkwood, a R. R. station on the Delaware Road, three miles from any church, some earnest Methodists have been conducting Sunday School services in a school house. They made elaborate preparations for Children's Day, and rejoiced in the appreciation shown and the collection given. Although not connected with any charge, they gave six dollars. Revs. W. A. Wise and L. W. Layfield have been assisting in this work.

Delaware City has for its pastor, Rev. C. F. Sheppard, one whom years ago the quarterly conference of this place recommended to the Annual Conference. Three or four brethren who were members of the quarterly conference then are members now. Bro. Shepherd's reception was a hearty welcome and the cooperation is earnest and strong. The most elaborate decorations for Children's Day I have yet seen were made by this flourishing school. Another prominent feature was the music which was greatly enjoyed. Bro. Hickey one of the first converts of this town, is still an active member and class leader. The pastor reported that he had entered nearly every Methodist home in town in pastoral visitations, and proposed to continue this good work from house to house.

Christiana on the Christiana Creek, named in honor of the maiden Queen of Sweden, whose subjects were among the early settlers of Delaware, is delighted with Rev. B. F. Price and his bride. Their reception was very pleasant. The church work spiritual and interesting. The preaching service on Sunday afternoon at Salem, with the yard full of horses and carriages, the church crowded, some standing for lack of seats, made us think of the good old quarterly meetings about which the fathers had so much to say. Bro. Price has made special effort to visit his people, and his work is greatly appreciated.

Red Lion has one of the newest and neatest little churches on the District and to the untiring energy of Rev. W. A. Wise belongs much of the credit. It will be remembered, that last year just after extensive repairs had been made, this church came near burning down but the fires after considerable damage were extinguished. The insurance with an other effort by this self sacrificing people enabled them to even improve by the fire. The Pastor has visited nearly every home in the community, induced the Sunday school to add one hundred volumes to the Library and has taken nearly one half of the benevolent collections.

At New Castle we reached the climax of the first quarter. One of the chief sources of inspiration was the payment of a church debt of about \$2,200. A full day was provided for. Rev. N. M. Brown, a former pastor preached at 10-30 a. m. the Presiding Elder at 7.30 p. m. All the services were largely attended, some crowded. The pastor is very confident and the people enthusiastic. The Quarterly Conference although last as to time, yet first in all financial reports. The treasurer stated, never in his recollection had their reports at the first quarterly conference been equal to the present. They had paid the Elder's salary, the apportionment for District Parsonage Furniture, and the Pastor at the rate of a two hundred dollars increase, fifty dollars had been expended on the Parsonage, the large Sunday School Room frescoed and otherwise improved, the Infant Sunday School Room recarpeted and beautified. The old debt provided for and all united in earnest prayer for a revival that shall bless the whole community. What a contrast between this report and that given by Lednum the Historian, who said "after fifty years before the methodists had a place of worship in this ancient town and even more after a lapse of ninety years the town is still small and the methodist society and congregation are still small." Another said of Methodism in New Castle it perished and had to be several times replanted. The first regularly appointed preacher was John King whose field of labor extended from Wilmington Delaware to Baltimore Md. He was styled the "firey, squealing, cushion pounding evangelist," "whose manners were imbued with his piety and he practised it." What hath God wrought in the one hundred and seventeen years since the first Methodist Society was formed in New Castle Delaware. Let us not despise the day of small things.

W. L. S. MURRAY.

The Work of a Methodist Preacher.

When the Managers of our Conference Missionary Society met recently at Dover, the meaning and purpose of the gathering were matters of inquiry, and with some, matters of doubt. Some discussion thence arose, a little aside from the main purpose of the meeting, yet deeply interesting and profitable, and dealing with the topic which stands at the head of this paper. One brother maintained with great earnestness, that matters of finance ought to be placed much more largely in the hands of the laity, than at present; leaving the ministry free, to work with greater efficiency in the field of distinctively spiritual work. Another vehemently argued that financial work is a sacred and spiritual work, that for which the ministry is called and supported, as much so as any other; a work, which cannot be so well done, much of it at least, by the laity as by the ministry, and a work in which a minister might be as willing to be found at death, as to be found in the altar pointing penitents to the Saviour.

It seemed to the writer, that portions of the truth were seen by each of these debaters, and not by the other, and that some features of the truth were not duly recognized by either or by the theories of ministerial work which they may be taken as representing. Of course neither would consent to have his entire conception of ministerial work judged by the hasty utterances of that brief debate; and it is far from the present purpose to judge them in any particular; but the above expressions are quoted, as in a general way representing two imperfect conceptions of ministerial work. The fact is, that all of us, perhaps, are too vague and unsteady in

our convictions along this line; laity as well as ministry being concerned therein; for, "like priest like people" works both ways. What do we expect to do when we enter the ministry? what do the churches think we are for? are twin and inseparable questions. Now, when the cry "a million for missions" rises above every other sound in our Israel, when we seem to be in a transition movement toward some new era of the church, it appears to be a proper time to take our bearings, and find out where we are going.

Not, out of conceit that he can teach the rest, but hoping to promote clear thought, and candid discussion of a vital matter, the writer ventures to ask, in the crowded columns of the PENINSULA METHODIST, space for two or three papers on this theme.

It must be confessed, that when we turn to the test by which, according to the Discipline: the churches are to judge, whether a man is or is not called to the ministry, and fitted for it, that test seems to favor the idea advanced by the first debator above referred to. This test is represented by the three words gifts, grace, and usefulness. Grace is explained to mean a deep and genuine religious experience: the gifts are those of understanding and setting forth the truths of salvation: the usefulness is wholly in the line of persuading men to accept those truths. Not a word is there in it concerning the candidate's understanding of the financial interests of the church and his zeal in promoting them. The only question ever asked of him along that line is the last one in the form for the reception of members. Moreover, when we turn to the prescribed courses of study we find no text-book there, except the Discipline, in which our "various benevolent enterprises" are explained, or the financial side of a minister's work set forth. Even this appears only in the preliminary examination for admission on trial, and in the studies of the first year. Indeed, if any adequate and systematic treatise, or course of instruction for young candidates as to these subjects exists, it is unknown to the writer. Whatever there is, is fragmentary, and occupies in all schemes of study, a very subordinate place. If we turn to the most solemn hours in a young minister's life, those in which he successively receives the orders of Deacon and Elder, we shall hear no charge laid upon him, no question asked, from which by any direct inference, he can gather that the church expects him to work a vast and complicated system of ecclesiastical finance. If we turn for light to apostolic example and precept, what little there is, appears to shine more brightly on the path of the first debater, than on that of the other. We find those founders of the church insisting, that the work of distributing alms should be turned over to a set of men much more like our Stewards than what we now call Deacons; and we find Paul, very anxious about the benevolent collections it is true, but insisting that the membership of the church should so look after them, that there would be "no collections" when he came. Here we pause, and perhaps ought to have paused sooner, awaiting another chance to pursue the subject.

J. P. OTIS.

Letter from Old St. John.

DEAR BROTHER THOMAS:—I want to call the roll of some of the preachers who are yet kept in mind by the people of Old St. John's church, away down near the World's End Bridge: Bros. James Hargis, William Spry, Robert E. Kemp, C. F. Turner, James A. Brindle, Edward Davis, W. M. Green, Jos. Dare, S. T. Gardner, and W. J. Duhadway, I am told that Brother Nathan Genn was the last to serve this people. He preached here, in 1875, so you see we are in an honorable succession. I find Brother Brindle is very kindly remembered in the family of Capt. Geo. Wallace, a Boat Builder. Perhaps he may remember his words to this Brother after a trip to Hooper's Island, when on their return they found the ice parted from the shore, and Brother Wallace took the preacher on his back, "Well, Brother Wallace, I guess you've more Gospel on your back now than you ever had to carry before" The son who told me this is Mr. Slater Wallace, who lives with his sister near by he often exercises his skill in catching chickens for the same preacher guest. He was married by Brother Duhadway, and lives at the old homestead. His wife is converted and he is a penitent seeker. No doubt we are reaping, where others have sown. This old church is yet in good condition, has been turned around, with the gable to the road, the double doors in the side closed up, and the gallery door made to open on the inside. It will probably last another fifty years. It is now included in the work assigned to Bro. L. C. Andrew, and the Lord is greatly blessing his efforts. There were eleven penitents, last Friday night. Praise the Lord for his goodness.

G. F. H.

Wilmington Conference Academy.

The editorial of your last issue was highly appreciated by every well wisher of the Academy. But the action of the Board of Trustees in seeking the government agricultural appropriation we deem to be unwise, and hope the Board will seek an early opportunity to rescind their action. The original purpose of the school, we consider eminently wise, and the after thought of providing for the girls of the Peninsula, after the Wesleyan Female College in Wilmington closed, was right and proper. But at a time when the success of the school is assured to form any entangling alliances, must be deprecated by the friends of our Academy.

First, There should be no complication in the purpose of this school. Let it be what its name definitely imparts, and no attempt to make it a University.

Second, Let it remain a Methodist school. The church that founded and fostered this institution should manage and control all its interests. Not by offensive sectarian methods, but as a center of influence which will be felt directly by our church all through our conference territory. This condition cannot be maintained if by government appointment men, for inspection or any other purpose, are to effect the management, especially if such representatives are not in harmony with the religious influence so dominant in the school.

Third, The Academy cannot afford the financial outlay to provide for teaching in this department, especially at a time when the demand for a Ladies' Hall is imperative, and no doubt when the latter provision is made, score will be added to the list of students, and in all probability, the agricultural station would not increase the number of students.

Fourth, The Methodist Church has protested so vigorously against state or national appropriations for sectarian purposes. Let us be consistent, and refuse it if the offer were made.

Fifth, The failure and almost collapse of institutions, managed as state machines both in Delaware and Maryland, are danger signals we cannot afford to treat as unknown. Our Academy is a success, and there is a glorious future before it. It cannot afford to turn aside from its one work. Let its friends repudiate any attempt to divert it from its true and legitimate mission. And to any man who presents a scheme with the temptation of thousands in it, let the manly courage of every honest layman and minister say no, no, a thousand times no.

ALEPH.

Marriages.

QUIGG—MURRAY.—In Flushing, L. I., Monday evening June 20th, 1887, Lemuel Ely Quigg, of the New York Tribune staff, and third son of Rev. John B. Quigg of the Wilmington Annual Conference, to Ethel Gwinne Murray, daughter of Joseph K. Murray, Esq. of Flushing.

TUTHILL—BROWN.—At the residence of the bride's parents, near Bridgeville, Del., June 29th, 1887, by the Rev. J. H. Howard, Hewlett B. Tuthill to Maggie E. Brown.

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ENTHUSIASM.—We need more of it, a hundred-fold more than we have. Enthusiasm in science, in trade, in politics, we have plenty of; and all that is done for the advance of business and learning is done by enthusiastic men. The word needs to be guarded, but the prudent reader knows that enthusiasm is not fanaticism. The grandest subject in all the universe of God, taking full possession of the soul ought to fill it with intense emotion. The world is to be saved. We ought to be in earnest about saving it. The apostles were enthusiastic. The Savior Himself was filled with zeal. All the best men have been mighty in pulling down error or building up truth have been enthusiastic. God grant that the church may rise and shake herself from the dust. It is time to be up and doing. Let us work while it is day.—*Selected.*

DR. LIVINGSTONE SAID: "I am a missionary heart and soul. God had only one Son, and He was a missionary."

FOR HIM THAT NEEDED.—Write it on every bond you accumulate, on every profit you acquire—"That I may have to give to him that needeth;" Write it on your daily earnings and on your weekly pay—"That I may have to give to him that needeth." Write it on your investments and on your income, the great amount or the little amount—"That I may have to give to him that needeth." Write it on your safes and on your ledgers, on your workman's tools, on your seamstress's spools and needle-case—"That I may have to give to him that needeth."—Here is the end of toil and labor.—*The Rev. A. J. Gordon.*

MULTIPLIED SIXFOLD.—Sarah Hosmer, of Lowell, though a poor woman, supported a student in the Nestorian Seminary, who became a preacher of Christ. Five times she gave \$50, earning the money in a factory, and sent out five native pastors to Christian work. When more than sixty years old, she longed to furnish Nestoria with one more preacher of Christ; and living in an attic, she took in sewing until she had accomplished her cherished purpose. In the hands of this consecrated woman, money transformed the factory girl and seamstress into a Missionary of the Cross and then multiplied her sixfold.—*The Rev. Dr. Josiah Strong.*

WHAT NEEDS VINDICATING.—The heathen will never be judged for not accepting a Savior "of whom they have never heard," and it is wholly unfair to present any such man-of-straw conception for the sake of a lame argument; but the Christian Church will be judged for not proclaiming a Savior to the heathen, and that is the fact which it most concerns the Church to ponder. It is not God's compassion toward them that needs vindicating, but our own.—*The Foreign Missionary.*

A WONDERFUL PENNY.—Fifty years ago a child gave a penny to the Missionary-box. A little tract, costing just one penny, was bought with it, and someone gave it to a young man, the son of a Burman chief. He traveled 230 miles to learn to read it. The Christian teachers taught him, and God gave him a new heart. He went home and preached to others, and fifteen hundred heathen were converted and baptized.—*Spirit of Missions.*

Magnify the Office.

Missionary episcopacy is comparatively new among us. Its previous representatives, Bishops Burns and Roberts, were not elected from the home church

and from among our representative men, as Bishop Taylor was. Really their incumbency created no precedent or leadership. Bishop Taylor may be regarded as the pioneer missionary bishop of the Methodist Episcopal church. The office hereafter will have pretty much such a prestige as Bishop Taylor gives it. And we are all sure that that will be great. By his heroic self-sacrifices and commendable consistency in all his official acts he is certain to continue to command the sympathy of the church and keep that arm of our episcopal body prominently before the people. Who would now be unwilling to accept election and ordination as the bishop of India, or the bishop of China, or the bishop of Japan, and take a position for life by the side of Wm. Taylor, the honored bishop of Africa? To our thought the missionary branch of our episcopacy has in it wonderful promise. In modifying the restrictive rule the general conference and the annual conferences of 1856 were building wiser than they knew. Possibly, however, the prophets of that period foresaw the fast-developing Methodist missions of the great heathen empires of the old world and knew that in a generation or so resident Methodist bishops in those heathen centres would be essential to the permanency and progress of the missions they were planting. At any rate they paved the way for just such action as appears now to be needed and may soon be had, viz: to elect missionary bishops to all prominent Methodist Episcopal missions and keep them in their respective jurisdictions for a life-time to study the necessities of the work and minister to its wants from the standpoint of personal experience and knowledge.

Their practically acquired information will work good in two opposite ways: first, to the missions themselves, secondly to the home church. Their reports to the general conference, after four years of local episcopal superintendency, would be of incalculable value, and their special reports received from time to time, as occasion might require, would tend to arouse the church and keep her *en rapport* with missionary spirit and zeal the world around.

Let us therefore stop belittling the missionary episcopacy of our church. Let us rather magnify it as the highest office in the control of the general conference. Let us also choose its further incumbents from among the very best ministers of the church. None are too good or great to serve as the colleagues of Bishop William Taylor. There are plenty of men for the regular episcopacy, and no difficulty will be experienced in keeping the original "plan of itinerant general superintendency" in excellent working order, but to make the newer plan as forceful and effective as it should be, we must exercise great care in elevating men to the office. A good name is now before the church for "bishop of India" but who stands out with anything like equal prominence and promise of usefulness for China or South America? Perhaps the time to provide for these countries is not yet. One additional missionary bishop next May may serve the purpose of the church for a quadrennium: We shall see.—*Michigan Christian Advocate.*

A clergyman tried to teach some children that the soul will live after they were all dead; they listened, but evidently did not understand. Taking out his watch he said: "James, what is this I hold in my hand?" "A watch, sir."

"How do you know it is a watch?" "Because we see it tick." "Very Good." He then took off the case, and held it in one hand, and the watch in the other. "Now, children, which is the watch?" "Now, let us see if you can hear the watch ticking?" "Yes, sir, we hear it." "Well, the watch can tick, go, and keep time, as you see, when the case is taken off, just as well. So it is with you, children. Your body is nothing but the case; the body may be taken off, and buried in the ground, but the soul will live, just as well as this watch will go, when the case is taken off."—*Conference News.*

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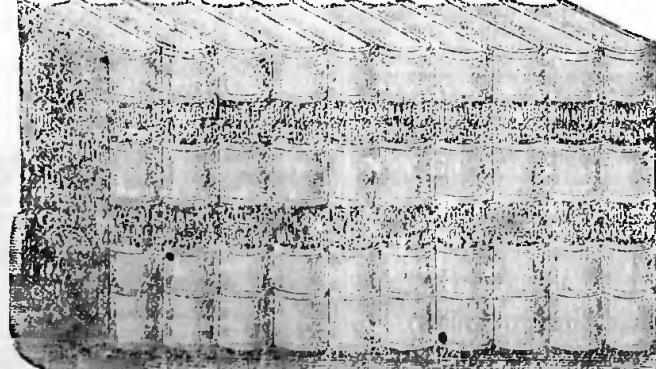
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