

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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VOLUME XII,
NUMBER 31.

WILMINGTON, DELAWARE, SATURDAY, JULY 31, 1886.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

TO THEE.

I bring my sins to Thee,
The sins I cannot count,
That all may cleansed be
In Thy once-opened fount.
I bring them Saviour, all to Thee;
The burden is too great for me.

My heart to Thee I bring,
The heart I cannot read,
A faithless, wandering thing,
An evil heart indeed.
I bring it, Saviour, now to Thee,
That fixed and faithful it may be.

To Thee I bring my care,
The care I cannot flee;
Thou wilt not only share,
But take it all from me.
O loving Saviour, now to Thee
I bring the load that wearies me.

I bring my grief to Thee,
The grief I cannot tell;
No words shall needed be,
Thou knowest all so well.
I bring the sorrow laid on me,
O suffering Saviour, all to Thee.

My joys to Thee I bring,
The joys that love has given,
That each may be a wing,
To lift me nearer home.
I bring them Saviour, all to Thee,
Who hast procured them all for me.

My life I bring to Thee;
I would not be my own!
O Saviour let me be
Thine ever, Thine alone!
My heart, my life, my all, I bring
To Thee, my Saviour and my King.

—Selected.

William Taylor's Self-supporting Missions.

C. C. McCABE.

In his letter of March 22d from Mayumba, Africa, to Treasurer Grant, Bishop Taylor says:—

"It is only a question of a year or two when a sure footing of self-support will be secured; meantime we can send them a few barrels of flour if necessary. The Lord is leading and we are bound to succeed. If it should take a year, or even two in case of drought, to reach a safe basis of self-sustentation, it will be better than the other plan that employs forty years at it, and does not, except in isolated cases, reach it in forty, or probably twice forty years. I say success to all such missions. They do a good work, but if we can in a barbarous country like this, utilize indigenous resources and agencies, and get such a short cut on it, and move so rapidly as is possibly on this line, why should not every child of God rejoice and praise Him for such a work? Glory to God in the highest! Love to all."

Amen to the shout, and let the salutation be returned from every loyal Methodist heart!

Of all the friends of missions in this land, the members of the Parent Board and General Committee are watching with the intensest interest the planting of these self-supporting missions on heathen soil. If there is a cheaper, swifter way to get these missions into successful operation than by the method heretofore adopted, of all others, the men who are charged with this high responsibility, want to be the first to know it and adopt it. These men are not surprised, however, that the period of self-support is now put off for one or two years. That seems like a very short time to men accustomed to long waiting for spiritual success. Let the barrels of flour the Bishop speaks of go forward. Let them be accompanied by a few bags of potatoes, rice, coffee, tea, and sugar, and boxes of clothing. Nobody will complain. Nobody will say the promise of planting self-supporting missions in Africa has not been fulfilled because after

all it takes a year or two to do it. There were people, however, who imagined that an African Methodism was to spring from the glowing heart of American Methodism as Minerva leaped full-armed from the brain of Jove. There were people who supposed that the money contributed to William Taylor's missions was only for the transit of missionaries to their field of labor and for the building of Churches. These persons will now learn, upon the authority of the good Bishop himself, that the period of developing the indigenous resources of the country is put off a year or two.

And, moreover, if it should be found even then that it will still be necessary to send forward supplies, no one will find fault even though the period of self support should be put off a year or two longer. And if in even ten years the "indigenous resources of the country" are developed sufficiently to support a powerful evangelizing mission, what a great victory will have been won! Stanley says: "When we see the valley of the Congo, we will forget about the valley of the Mississippi." Why should it not be so, therefore, that these prophecies of William Taylor shall come true? God grant that they may!

The Bishop is a man of few words, and the reader of that letter may have passed lightly over that sentence about the missions which it has taken long years to plant and foster into evangelistic power. "They do a good work," he says. How good the Bishop does not stop to tell us, but he knows. Robert Moffat spent forty years of his life in Africa. He preached among the Bechuans ten years without a convert. Meantime he was supported by his Board. Moffat was a great man, but he had to do the best he could, and to him were allotted long years of patient waiting. At the close of this dark period somebody wrote to his wife from Scotland, and asked, "What shall we send you?" Her answer was, "A communion set." Her faith was undaunted. The cloud of mercy gathered. A revival came. Souls were converted. And to-day all Christian South Africa blesses the names of Robert Moffat and his glorious wife, the mother of the wife of the heroic Livingstone.

Adoniram Judson did not know how to rush into a country and develop its "indigenous resources," and plant a mission in a year or two. So he, also, had to work and wait for six long years without a convert. On the first Sunday of every month he celebrated the sacrament with his wife. He would sometimes shake hands with her after the holy communion and say, "You and I are the only Christian Church in Burmah." At last one convert was ready for baptism. And on their next communion Sabbath there were three at the Lord's table. When the service was over, Judson went aside to give thanks to the Lord of the harvest, and took up his well-worn Bible and wrote in the fly leaf:—

"Through joy and sorrow, grief and pain,
Our course is onward still;
We sow on Burmah's barren plain,
We reap on Zion's hill."

The magnificent missions of the Baptists in India are the result of the labor faith and patience of such men as Carey and Judson. They have one mission there now with fourteen thousand communicants in it.

Think of John Geddes, who went to

a group of islands in Polynesia. He had to toil for his first success, but it came at last, and when he died, his native converts put a monument at his grave with this inscription:—

"When this man came here, there were no Christians.
When he went away, there were no heathen."

There is not a nobler epitaph in Westminster Abbey than that.

These men found some difficulty in learning the languages in which they were to preach the Gospel.

Our own Methodist missions have tested the faith, courage, and patience of the Church. Maclay in China and again in Japan, has been supported by the Missionary Society for long years. Butler in India was not able right away to plant a self-supporting mission, nor yet in Mexico. Our missions have required large expenditures of men and money. With every one of them there has been a seedtime of clouds and tears.

Now, if it is to be demonstrated in the next year or two, by the planting of a self-supporting mission in the heart of Africa, that by developing "the indigenous resources of the country," we can get a "short cut on it," and avoid all this delay, the gladdest, happiest people in all the land will be the Bishops of the Methodist Episcopal Church and the missionary authorities at New York. The whole Methodist Church will sing the hallelujah chorus.

Perhaps it would be well before the year or two is passed, to kindle the enthusiasm of the Church by giving to the world an account of the self-supporting missions already planted on heathen soil among native heathen, which now without aid from home Churches, derive their whole sustenance from the indigenous resources of the country, and which have been thus self-supporting without a long period of fostering care.

A thought comes to us just here. Bishop Taylor is no longer a young man. Suppose he goes home to heaven and leaves no successor who is his equal in planting self-supporting missions? Paul left no successor who was his equal. Bishop Taylor may not. Then, in the event of such a calamity, we would have to depend on the Careys, Judsons, Duffis, Maclays, and Butlers of the Church. God grant that they may be there to be depended on! Meantime, let some one write a book entitled, "The labors, faith and patience of the founders of our missions in many lands." It would be a thrilling story, for as Bishop Taylor aptly says: These missions have done a good work. I rejoice that he gives them his apostolic benediction.—*Zion's Herald*.

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.
No. 59.

Leaving Salisbury circuit April 1860, we had the shortest and most convenient "move" in ten years. Princess Anne was our destination, only 15 miles below, and we were soon settled in its rickety parsonage, ready for another year's hard work.

The field was not unknown to me, as I had spent a laborious year there in 1850-51, just ten years before, and as I have already devoted four or five of these letters—23 to 28, to the adventures of that period, I may be excused from going over the same ground to any great extent. A few things, however, may be

summarized before I come to the conclusion of '61, and the strange events of the civil war.

My colleague was Rev. Thomas F. Plummer, a young man of pleasing address, and quite industrious as a pastor and preacher. Our relations became very friendly, and continued so as long as he remained in the itinerancy, indeed, up to the period of his lamented death, which occurred in Wilmington a few years ago, where he had lived as a supernumerary member of the Conference, and an active business man, in the line of life insurance.

Entering on my duties, an old memorandum book before me shows that the first thing I found necessary to do, was to re-write all the class books on the circuit, and take a copy of the lists for private reference and revision as the year passed on. I knew every church and every family throughout our bounds, from Jonathan Huffington's at Upper Trappe, to Haney Bradshaw's on Smith's Island. The latter name reminds me of one of the most interesting characters referred to in Rev. R. W. Todd's recent volume, "Methodism of the Peninsula." How the author contrived to present such a realistic sketch of the eccentric "Uncle Haney," passes my comprehension, for it is so vivid that I can distinctly see this noted islander on his "native heath," and hear him talk in his rapid, random way, using an exuberance of phrases such as I never met with in a dictionary, or heard from human lips before.

By the way, it strikes me that the title of this book is not quite so literal as it might have been. There has been just one qualification left out of the arrangement. Had it been constructed to read "The quaint and curious—or the odd and humorous aspects of Methodism on the Peninsula," the title would have more adequately covered the contents of this aggregation of singularities in human character.

Bro. Todd can appreciate the sublime, but evidently the bent of his genius, runs into that extreme called "the ridiculous" toward which, the transition is but a single step, in delineation of people's peculiarities. In picturing men *sui generis* like "Uncle Haney," or even "Father Thomas," I cheerfully accord pre-eminence in the rare faculty of humor to my literary friend.

I have previously noticed the circumstance, that on leaving Deal's Island, ten years before, I received from my venerable and beloved friend, Joshua Thomas, his special benediction, with the intimation, as he said "it had come to him," that I was predestined to become his biographer. I paid little attention to the matter during this long interval; I had neither adaptation, ability or time to undertake anything so formidable. I was gratified from time to time in hearing that others were interested and busy in the preparation of a memoir, and looked for its appearance in book form.

At some distant point, news had reached me a few years previously of the death and burial of the Island preacher. I hastened to his grave, and heard from his descendants the story of his "pain and feebleness extreme," until his sufferings ended, and the glory of heaven had dawned upon his vision at last. The impression he had about my duty, was expressed frequently during his last days,

and it met me on every hand, that I was expected to fulfill the dying request.

As no possible opportunity presented itself for this kind of labor, immediately, the subject was allowed to rest until near the close of the Conference year, and then, when weather became too inclement, and roads impassable, I spread out the memoranda I had collected in my intercourse with the people, and for thirty days and nights, sometimes writing all night long, I threw the materials on hand into form, and then, wherever a fact or anecdote needed verification, I found living authorities, who put on the most seemingly improbable incidents the seal of attestation.

Meanwhile, I had enough to do. A new church edifice, long talked about at Phoebus had to be erected. Seth D. Venables, a very superior workman, drew the plans, and proceeded with the enterprise. I have the bill of lumber, the subscription list, and estimate of cost, in the note-book mentioned above.

Several of the other churches were antiquated in style and of a wretchedly poor type. We did not succeed in rebuilding any, except Phoebus', although I am glad to hear, in the formation of new appointments, a better class of churches have supplanted the old, and even at the county seat, where things had so long remained in *statu quo*, a more convenient and inviting church edifice, and a better home has been secured. Some one did me the honor to allow me a few years ago, to bear a helping hand in the matter of raising the debt, and while I have had similar applications from all over the old Snow Hill District, and all welcome, to no point within its bounds have I sent my mite with more alacrity than to Princess Anne.

The year was one of ominous perturbations growing out of the political agitation North and South, with presaging signs of the coming storm; yet happily for us, we were but slightly affected by party complications, and pushed on our work as if we had nothing to do but save souls, according to the suggestion of the Discipline. In this line, Bro. Plummer was especially zealous and successful, and at both our camp-meetings, one on Deal's Island, and the other in Dashiell's woods near Upper Trappe, we rejoiced over the results of gospel evangelism, in a large harvest of converted people. Of these meetings, and other affairs of the time and locality, I may write in my next.

A man never truly lives until he conquers self. We rise in the scale of being, in the divine favor, and in the consciousness of being victors, in the good fight of faith, in proportion as we master self, and subdue the old sinful life. Through self-sacrifice we are lifted to the heavens, allied to the divine, and made to hope for a crown; for if we suffer with Him, we shall also reign with Him. This is the noblest life a man can live. It invests human nature with the supernatural element. It makes one feel that he is of royal lineage, even a king and a priest unto God. He may also realize that he is in the goodly fellowship of the pure and heroic of all ages. He is walking in the footsteps of Him who in order to teach a lesson of self abnegation washed his disciple's feet, saying unto them; "I have given you an example, that ye should do as I have done unto you."—*Buffalo Christian Advocate*.

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.*

License a Failure.

Any use of intoxicants as a beverage is apt to lead to the intemperate use of them all experience teaches. That the intemperate use of strong drink is detrimental to the individual, to the home, to society, to civil government cannot be questioned. Legal supervision of some sort over the manufacture, importation and sale of intoxicating drinks is necessary to the well-being of civil government. Traffic in intoxicating drinks is an evil affecting the body politic. It is, therefore, a proper subject of civil legislation. The necessity for legal control over the traffic and the unlimited nature of such control may be regarded as clearly settled.

How shall this control be exercised? The license system has been tried, but fails to meet the evil. It treats the traffic as one that can not be suppressed. The most it proposes to do is to mitigate the evil. Instead of grappling with the outlaw it makes terms with him. Instead of punishing his wrongful acts it legalizes them. Instead of prohibiting the traffic it grants a monopoly of it. Prohibitionists can never consent to license high or low. They can not delude themselves with the notion that license high or low is the gateway to Prohibition. I especially address myself to those who believe in common with myself that legal prohibition of the liquor traffic is one of the highest duties of civil government.

To secure prohibition we must elect legislators who favor prohibition. We must have able, pure and fearless Judges to enforce prohibitory laws when enacted. We must have faithful officers to ferret out and bring to trial all violators of the law. This necessarily brings the subject into politics. The saloon is and always has been in politics, as a very ugly and very potent factor. Prohibition must be there also, as an equal powerful if not a more potent factor.—*Chas. S. Wolfe, of Penna.*

A Good Strike Recommended.

We are assured by the Knights of Labor that ninety per cent of the destitution among the laboring men is caused by the drink-habit. We suggest that instead of striking against their employers they strike against their real master, their greatest tyrant—the drink-demon,—and instead of boycotting any legitimate form of labor, they boycott the saloon everywhere and always. Such a strike and such a boycott would give an impetus to our industries never known before, and elevate our working men above and beyond the laborers of any country on the face of the earth.—*Domestic Journal.*

We have always been taught by its votaries that lager beer does not intoxicate; that it is harmless, whether in lager or smaller quantities; that, in fact, it is beneficial, as food, and not like alcohol, a mere stimulant. But now come the beer-sellers of Baltimore to upset all this precious teaching. In a quarrel among themselves, of the small-glass men against the big glass men, the former assert that big glasses are not only ruinous to the profits of the seller, but to the constitution of the drinker. Large glasses, these beer-sellers argue, make men drink too soon. So, after all, the truth comes out through a trustworthy source, that beer does intoxicate! Pass it along.—*Evangelical Messenger.*

Standing Treat.

One of the most absurd of all foolish customs is that of inviting a crowd of friends and strangers to walk up to the bar and "take something at my expense." Men do not buy other things, useful and ornamental, in this way; why should they make an exception in favor of this poisonous draught, which is the cause of most of the crimes which curse the land and fill the community with poverty, mourning and woe? Some one has sensibly said:

"Now, boys, if you want to be generous and treat each other, why not select some other place besides the liquor shop? Suppose, as you go by the post office, you remark, 'I say, my dear fellow, come in and take some stamps?' These stamps will cost you no more than drinks all around. Or go to the haberdasher's and say: 'Boys, come in and take a box of collars.' Walk up to a grocer's, free and generous, and say, 'What kind of coffee will you have? Why not treat to groceries by the pound as well as liquors by the glass? Or take your comrades to the cutler's and say, 'I'll stand a good pocket-knife all around.' This would be thought a queer way of showing friendship, but would it not be better than to offer to friends a maddening, poisonous, deadly draught?

Suppose a man should keep a den of rattlesnakes and allow men to come in and be bitten at ten cents a bite, would it be a sensible thing for a man to invite his friends in to be bitten at his expense? Is it worth our while to run the risk of turning our friends to brutes, maniacs and murderers and their home into hells of troubles and distress, by giving them "something to drink at my expense." "At last it biteth like a serpent and stingeth like an adder."—*Young Reaper.*

Mr. SPURGEON presents the absurdity of close communion by the following anecdote: "Dr. Steadman, of Bradford College, was a very strict Baptist. One day he preached for some Independents, and there was to be a communion. He prayed earnestly that the Lord would vouchsafe His presence to the brethren around His table. As he was putting on his great coat to go home, one of the deacons, said: "Doctor, you will stop with us, will you not, to the communion?" "Well, my dear brother," he said, "it is not from want of love, but, you see, it would compromise my principles. I am a strict Baptist, and I could not commune with you who have not been baptized. Do not think it is want of love, but it is out of respect for my principles." "Oh," said the deacon, "it is not your principles; because what did your Master, the Lord Jesus, to come to our table; and if, according to your principles, it is wrong to go there, you should not ask your Master to come where you must not go yourself: but if you will believe that our Lord and Master will come to the table, surely where the Master is it cannot be wrong for the servant to be." "The deacon's reasoning appears to me very sound," added Mr. Spurgeon.—*Richmond Christian Advocate.*

The Promises Reliable.

In commercial crisis, manhood is at a greater discount than funds are. Supposing a man had said to me last spring, "If there comes a pinch in your affairs, draw on me for ten thousand dollars." The man said so last spring; but I should not dare to draw on him this fall. I should say, "Times have changed. He would not abide by it." But God's promises are from everlasting to everlasting, and he always stands up to them. There never was a run on heaven which was not promptly met. No creature in all the world, or in lying, audacious hell, shall ever say that he drew a draft upon heaven, and that God dishonored it.—*Beecher.*

Youth's Department.

CHILD MINISTRY.

SALLIE MORRISON.

"And a little child shall lead them,"
O, the sweetness of the world!
In the grand, millennial glory,
Ere the coming of our Lord.

Little children shall be helpers,
Sharers too, in all the joy;
Gracious words their lips shall utter,
Gracious deeds their hands employ.

In those latter days of splendor,
As of old in Galilee,
Christ, the Lord, will welcome children,
Love's sweet ministers to be.

Work there is for old disciples,
"Feed my lambs," Christ says to them;
But the little ones He'll cherish,
Childish love He'll ne'er condemn.

Welcome, then, dear little workers,
Bringing Christ your youth's rich dew,
If, till death, you're true and faithful,
Crowns unfading wait for you.
—*Exchange.*

The Book.

"The Bible is the Book of books,"
"Do not neglect the book," comes from
the lips of one who lived and died upon
its precious truths.

"Did ye ask me if I had a Bible?"
said a poor old widow in London.
"Thank God, I have. What could I do
without one? It was the guide of my
youth, and is the staff of my age. It
wounded me, and it healed me; it
condemned me, and it acquitted me; it
showed me I was a sinner, and it led me
to the Saviour; it has given me com-
fort through life, and I trust it will give
me hope in death."

At the age of eighty-two, John Jay
was urged to tell his relatives, whom he
was to leave in a world of change and
sorrow, on what foundation he rested
his hopes and from what source he drew
his consolation. His reply was, "They
have the Book."

A woman who had long been deaf and
blind, was examined by a number of
physicians with a faint hope of recovery.
To her a slight tap upon the hand meant
"No," a pressure "Yes." The examination
over, she asked if there was any
hope of recovery; and the unwelcome
tap was given. She burst into passionate
weeping, when a friend placed the
Bible in her bosom. She felt it, asked
if it was the Bible, and receiving the
pressure which meant "Yes," she clasped
it to her heart, saying if she could no
longer read, no more hear the voice of
loved ones or gaze upon their faces, still
she could remember some of the precious
promises, and began repeating, "Cast
thy burden on the Lord, and he shall
sustain thee;" "My grace is sufficient for
thee," and other comforting words.

A Sunday-school scholar of fifteen
years, was buried in the mine by the
falling of an arch. His godly father
was within hearing distance, and called
to his son, who responded from under a
dense mass of earth and coal.

"My son," cried the father, "are you
living?"

"Yes, father; but my legs are under
a rock."

"Where is your lamp, my son?"

"It is still burning, father."

"What will you do, my dear son?"

"I am reading my Bible, father, and
the Lord strengthens me."

These were the last words of that
Sunday-school scholar. He was soon
suffocated.—*Sel.*

"God will Know You."

One evening, about Christmas, a gen-
tleman was strolling along a street in
Toronto, with apparently no object in
view but to pass away the time. His at-
tention was attracted by the remark of a
little girl to a companion in front of a
fruit-stand.

"I wish I had an orange for ma."

The gentleman saw that the children,
though poorly dressed, were clean and
neat, and calling them into the store he
loaded them with fruits and candies.

"What's your name?" asked one of
the girls.

"Why do you want to know?" queried
the gentleman.

"I want to pray for you," was the re-
ply. The gentleman turned to leave,
scarcely daring to speak, when the little
one added:

"Well, it don't matter. God will
know you anyhow."—*Sel.*

A Hint to Boys.

I stood in the store the other day,
when a boy came in and applied for a
situation.

"Can you write a good hand?" was
asked.

"Yaas."

"Good at figures?"

"Yaas."

"That will do. I don't want you,"
said the merchant.

"But," I said when the boy had gone,
"I know that boy to be an honest indus-
trious boy. Why don't you give him a
chance?"

"Because he hasn't learned to say,
'Yes, sir,' and 'No, sir.' If he answers
me as he did when applying for a situa-
tion, how will he answer customers after
being here a month?"

What could I say to that? He had
fallen into a habit, young as he was,
which turned him away from the first
situation he had ever applied for.—*Ex.*

A Word to Boys.

You are made to be kind, boys, gen-
erous, magnanimous. If there is a boy
in school who has a club foot, don't let
him know you ever saw it. If there is a
poor boy with ragged clothes, don't talk
about rags in his hearing. If there is a
lame boy, assign him some part in the
game that doesn't require running. If
there is a dull one, help him to get
his lesson. If there is a bright one, be
not envious of him; for if one boy is
proud of his talents, and another is en-
vious of them, there are two great wrongs
and no more talent than before. If a
larger or stronger boy has injured you,
and is sorry for it, forgive him. All the
school will show by their countenances
how much better it is than to have a
great fuss.—*Horace Mann.*

"A Little Child Shall Lead Them."

A little boy in my parish, only six
years of age, was sent by his mother to
fetch his father home from the public
house. He found his parent drinking
with some other men; one of them in-
vited the little fellow to take some beer.
Firmly and at once the boy replied:

"No, I can't take that; I'm in the
Band of Hope."

The men looked at one another, but
no one was found to repeat the tempta-
tion. The man then said:—

"Well, if you won't take the beer,
here's a penny for you to buy some can-
dy."

The boy took the penny and said; "I
thank you, but I had rather not buy
candy; I shall put it into the savings
bank."

The men looked at one another, and
for some moments were silent. At length
one of them rose and gave utterance to
his feelings in the words:

"Well, I think the sooner we sign the
pledge and put our savings in the bank
the better."

The men immediately left the house.
Such was the effect of two speeches of
a boy six years old. "A little child shall
lead them."—*Golden Censer.*

The Boys and Mince-Pies.

"They all do!" "They all don't! My
mother has never put a drop of brandy
into her mince-pies since the day Bob
said he could taste the brandy, and it
tasted good. Mother said then it was
wrong, and she'd never be guilty of it
again; and if my mother says a thing is

wrong, you may be assured it is wrong,
for what mother knows, she knows."
"How about mince-pies? are you sure
she 'knows' how to make a mince-pie
good?" and a laugh went up from a
group of girls gathered over the register
of the recitation room eating their lunch.
But some of them winced a little, when
back were tossed the words: "If she
don't, she knows how to make a boy
good; and isn't a boy worth more than
a mince-pie?"—*Banner and Herald.*

There are a hundred things which you
cannot do, and which you are not called
upon to do; but you can always do what
is your duty here and now. There are
a thousand places which you might con-
ceivably fill, but the fact remains that
at the present moment you are called to
fill only one place. Do the one thing;
fill the one place. He who sees all
things and all places will take care of
the rest.—*Sunday-school Times.*

Camp Meetings.

Place	Month	Days
Chester Heights,	July,	20-29
Federalburg,	"	28
Camden Union,	Aug.	4-13
Wye,	"	3
Brandywine Summit,	"	9-19
Woodlawn, Cecil Co., Md.	"	10
Deal's Island	"	6-16
Gamboro,	"	13-20

Quarterly Conference Appoint- ments.

Place	Month	Day	Time
Hockessin,	July 30	Aug	1
Christiana	" 31	"	1
Newark,	"	"	7 8
North East,	"	"	8 9
Elk Neck,	"	"	13 15
Port Deposit,	"	"	12 15
Rising Sun,	"	"	13 15
Hopewell,	"	"	14 15
Rowlandville,	"	"	14 15
Newport,	"	"	21 22
Scott,	"	"	17 22
Asbury,	"	"	21 22
Union,	"	"	26 30
St. Paul's,	"	"	29 30
Madely,	"	"	25 30
Delaware City,	Sept	"	3 5
St. Georges,	"	"	4 5
New Castle,	"	"	5 6
Red Lion,	"	"	5 6

CHAS. HILL, P. E.

EASTON DISTRICT—JOHN FRANCE, P. E.

Place	Month	Day	Time
Queenstown,	Aug 1	July	31
Kent Island,	" 1	"	31
Easton,	Aug	"	6 7
Trappe,	"	"	7 8
Oxford,	"	"	8 9
Centreville,	"	"	8 10
Wye,	"	"	8 10
Hillsboro,	"	"	14 15
Kings Creek,	"	"	14 15
Greensboro,	"	"	15 16
Royal Oak,	"	"	20 22
St. Michaels,	"	"	20 22
Talbot,	"	"	21 22
Bayside and Tilgman's,	"	"	21 22
Townsend,	"	"	28 29
Middletown,	"	"	28 29
Odessa,	"	"	29 30

DOVER DISTRICT—SECOND QUARTER.

Place	Month	Day	Time
Woodlandtown,	July 31	Aug	1
Church Creek,	"	"	1 2
Vienna,	"	"	8 7
Hurlocks,	"	"	8 9
East New Market,	"	"	8 9
Potters Landing,	"	"	15 13
Galestown,	"	"	15 14
Cannons Crossing,	"	"	15 16
Federalburg,	"	"	15 16
Greenwood,	"	"	22 21
Farmington,	"	"	22 23
Bridgeville,	"	"	22 24
Seaford,	"	"	22 25
Millsboro,	"	"	29 28
Nassau,	"	"	29 30
Lewis,	"	"	29 30
Melson,	"	"	29 31
Georgetown,	Sept	"	5 3
Houston,	"	"	5 4
Harrington,	"	"	5 6

T. O. AYRES, P. E.

SALISBURY DISTRICT—SECOND QUARTER.

Place	Month	Day	Hour for Sabbath Service	Hour for Quarterly Conf.
Frankford,	31 Aug 1	10	Sat 9	
Selbyville,	31 " 1	10	Sat 11	
Roxanna,	31 " 1	10	Sat 3	
Bishopville,	30 " 1	2	F 7	
Berlin,	Aug 1 2	7	M 9	
Newark,	" 1 2	10	M 2	
Pocomoke ct.	" 7 8	10	Sat 10	
Westover,	" 8 9	2	M 3	
Fairmount,	" 8 9	5	M 9	
Bethel,	" 13 15	10	F 10	
Laurel,	" 13 15	10	F 7	
Delmar,	" 14 15	10	Sat 9	
Sharptown,	" 15 16	8	M 8	
Riverton,	" 15 16	3	M 2	
Salisbury,	" 15 17	3	T 9	
Quantico,	" 15 17	8	T 3	
Fruitland,	" 15 19	3	T 10	
Princess Anne,	" 15 18	10	W 7	
Onancock,	" 22 23	10	M 9	
Accomac,	" 22 23	3	M 1	
Cape Charles City	22 23	10	M 7	

J. A. B. WILSON, P. E.

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

JOHN A. B. WILSON,

The Sunday School.

Jesus Honored.

LESSON FOR SUNDAY, AUGUST 1, 1886. John 12: 1-16.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT. "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord" (John 12: 13).

I. THE SUPPER AND ANOINTING (1-3).

1. Then Jesus—R. V., "Jesus therefore." Six days before the passover—on the Sabbath (Saturday) before the Crucifixion. Came to Bethany.—We learn from the other Evangelists what a caravan of Passover pilgrims had attended Him, and what enthusiasm His miracles and teachings by the way had excited. Where Lazarus was.—The prominence of Lazarus in bringing the Jewish hatred against Jesus to a crisis, is especially noted by St. John. Which had been dead—omitted in R. V.

2. There they made him a supper—R. V., "so they made him a supper there;" on the Sabbath evening; a sort of public feast, or banquet of honor, it would seem, "in the house of one Simon the leper" (Matthew and Mark). Nothing is known of Simon. His leprosy had probably been cured by our Lord. According to one tradition, Simon was the father of Lazarus and the sisters; according to another, the husband of Martha. Martha served—true to her character in John, as she is in Luke (10: 38-42). Her devotion expressed itself in serving: Mary's in anointing. Lazarus... sat at the table (R. V., "sat at meat") with him—He probably reclined next to Jesus, and was the most prominent of the home guests present.

3. Then took Mary—R. V., "Mary therefore took." A pound of ointment, of spikenard, very costly (R. V., "very precious").—According to the parallel accounts, it was contained in an alabaster flask, which says Pliny, resembled in shape a closed rose-bud. It held "a pound," or "litra" (a Roman pound, about twelve ounces). The "spikenard," or pure, liquid nard, unadulterated, was made from a rare, fragrant gum, of the valerian family, imported from Arabia, India, and the far East. Judas reckoned the value of the amount used at from \$45 to \$50—a large sum for those days, equal almost to the wages of a laborer for a whole year. Herod promises Virgil a whole cadus (about thirty-six quarts) of wine for a small onyx of spikenard. Anointed the feet of Jesus—also His head (Mark 14: 3). She broke the seal, and poured without stint the delicious ointment, first on His sacred head, then upon His feet, the double act showing the highest honor. Wiped his feet with her hair—using her chief ornament in lowliest service, counting nothing too dear or precious wherewith she might honor Him who had been so much to her. The house was filled with the odor, etc.—About half a century had passed, and yet the Evangelist had not forgotten this.

II. THE UNGENEROUS CRITICISM (4-8).

4, 5. Then saith one of his disciples—R. V. transposes the verse as follows: "But Judas Iscariot, one of his disciples, which should betray him, saith." According to the parallel accounts, the disciples "had indignation;" but John is more accurate. He remembers that it was Judas who began it all, and was conspicuous for his angry censure, the others merely catching the contagion from him. The first question put was, "Why was this waste?" (Mark 14: 4). All such sacrifices, in the eyes of the world, in the eyes too of frigid disciples, are accounted as acts of culpable squandering: simply because the self-forgetful love, which is the impelling motive and gives it all its value, is overlooked, or not properly estimated. Why not sold for three hundred pence?—It was Judas who ciphered its value. Pliny says that this ointment was worth four hundred denarii a pound. Given to the poor—a shallow pretense on Judas' part, as we shall see in the next verse. The Judas protest, however, has not died out. Still men complain that Christian money goes to support missionaries, convert heathen, distribute Bibles, etc., which might be given to the poor.

6. This he said, not that (R. V., "because") he cared for the poor.—All this professed concern for the poor was sheer hypocrisy. He was a thief—"especially dishonest; covetousness was the underlying master-passion of his soul" (Edersheim). It angered him that he could not handle the denarii that the ointment would bring. Had the bag, and bare what was put therein—R. V., "having the bag, took away what was put therein;" was a secret purloiner. Judas was a sharp business man probably, and therefore had been entrusted with the management of the common purse, which depended upon the voluntary contributions of the well-disposed.

7. Then said Jesus—R. V., "Jesus therefore said." Let her alone; against the day, etc.

R. V., "Suffer her to keep it against the day of my burying;" words which were, probably intended to be enigmatical; and to recall the attention of the company from the woman shrinking and distressed at the harsh criticisms of her conduct, to Himself and His approaching fate, and yet in such a way that His meaning should be somewhat veiled. Lange construes the word: "Leave her this, do not grudge this, that she kept and is even now saving it from your bag for the anointing of My body unto death." In the other accounts, Jesus says: "She hath wrought a good work on Me." "It was happy for her," says Burkett, "that she had a more righteous Judge than murmuring Judas."

8. For the poor ye have always with you, etc.—The contrast is with the last clause—"Me ye have not always." Whereas the care of the poor would be a daily concern and duty till the end of time, the opportunity of "wasting" money on Him was narrowed to but a few hours. Further the love that lavished its gifts upon Christ, would be the only love that would truly provide for the poor.

III. PRIESTLY WILES (9-11).

9. Much people of the Jews therefore knew—R. V., "The common people therefore of the Jews learned." By "the Jews" in this Gospel the opponents of Jesus seem to be invariably meant. The lower class of these appear to be here referred to. That he was there.—That Jesus was at Bethany, and that a feast was being given in His honor, at which Lazarus was present. The house, therefore, was thronged with curious spectators from Jerusalem, who came for the double motive of seeing a man raised from the dead as well as Him who had raised him.

10, 11. But the chief priests—who being of the Sadducean party, and therefore disbelievers in a resurrection, would naturally regard Lazarus with peculiar aversion. Consulted—R. V., "took counsel." Might put Lazarus to death.—He was a sort of living miracle. It was useless to destroy the Worker unless they also destroyed this monument of His work. Many of the Jews—many of their own adherents. Went away and believed—or, to keep the imperfect tense in the translation, "were going away and believing."

IV. THE TRIUMPHANT ENTRANCE (12-11)

12, 13. On the next day much people that were come—R. V., "on the morrow, a great multitude that had come;" festive pilgrims who had arrived in Jerusalem; those pilgrims according to Josephus, were numbered by millions. So large was the outflow to meet Jesus, that the Pharisees said (verse 19): "Behold, the world is gone after him." The day referred to was Sunday, the 10th of Nisan (April 1), the day in which the paschal lamb was set apart. Took branches of palm trees—symbols of triumph and plenty of joy. John alone tells us what kind of branches were used. Hence Hosanna Sunday. Hosanna—the Greek form of the Hebrew hosanna—"save now." The first two words of Psalm 118: 25. "It was," says Morison, "the sacred Hebrew 'Hutah.' It had grown, in the course of ages, into a mere acclamation; but on this occasion a part of the Psalm from which it was taken was also used, and for the first time in its strictly Messianic application." Blessed is He that cometh in the name of the Lord, even the King of Israel.—The acclamation differed, as we find, by comparing the parallel accounts. Says Lange: "Variations more decidedly attest the reality of this scene of intense excitement than would a uniform account. It is the liturgy of ecstatic life. Some cry thus, others thus. Each Evangelist reports in accordance with his own hearing."

14, 15. When he had found (R. V., "having found") a young ass.—How He took means to find it, we learn from the parallel accounts (Matt. 21: 2; Mark 11: 1; Luke 19: 30). The Synoptists also place the finding of the colt before the Hosannas. As it is written, Fear not, etc.—Zech. 9: 9. The quotation is not literal, and only a part of the original is here used.

16. These things—these fulfillments of prophecy; these events that were now occurring. But when Jesus was glorified—after His resurrection and ascension.

Religious Worship a Safeguard of a Nation.

France tried to get on without God in the time of her first revolution; but Napoleon, for reasons of state, restored the Catholic religion. He said, "For my part, I never heard the sound of the church-bell in the neighboring village without emotion." He knew that the hearts of the people were stirred by the same deep yearnings after God which filled his own; and so he proposed to restore the worship of God to infidel France. His act was intended to meet the real and sensible wants of his countrymen.

"Methodism of the Peninsula" Reviewed.

The book with the above title, by the Rev. R. W. Todd, is unquestionably well written. No one can call the work a failure; to use one of the author's borrowed phrases, "in that form" of composition it is a success. Indeed, it is a masterpiece in the line of the "quaint and humorous." And what entitles it to greater respect, as such, the author has not it would seem, as gifted as he is in that direction, manufactured anything to increase the ludicrous in his portraits. He deals in facts that stand out as actual transactions, or in the narrative form as episodes in the complex life of the period, which under the wand of a master of the "weird" art, has given to the reading public a specimen of grotesque literature. Nor do I undertake to say that such a work has not its place in the department of letters, and because it is true to life. The transition from semi-barbarism and the specimens of illiteracy that linger and mingle in the social elements of our civilization, must be described in order to give to history the various types of individuals and events that belong to the times. The author of the book, to use a Shakespearean expression "was to the manor born." He is surely by nature an artist and poet of the witty order, of no mean degree, to say nothing of his ability to deal with the higher matters that embrace the historicologic. The work abounds with finely wrought specimens of the comic, the tragic, and the pathetic, which are presented in phraseology of exquisite taste. Nor has the author failed in his delineation of the social and religious characteristics that mark his work. Nor can he be criticised to a disadvantage in the spirit that pervades the performance; he betrays no feeling that can be called prejudice or spite. The tone of good will and candor perfumes the pages of his work. And if any one can read the work without sympathy with its author, and without alternate emotions, as the case may be, of disgust, of tears, and of transport, he must be at variance with his human nature. With few exceptions indeed, the work must be pronounced masterly of its kind. If it lacks chronology, if it lacks analysis, let it be remembered, its aim did not render these necessary. And I do not doubt but all classes of readers will find it attractive and instructive. I have read the book with great interest and bespeak for it a wide circulation. And I must add if the author has displayed such aptness of illustration, and a style so glowing in this work, what may not be expected when that other work he has in reserve shall be forthcoming in the department of romance, when characters and scenes true to life, representing the varied phases and classes that belong to the "wide, wide world," shall be sketched? I understand it is in the author's keeping! When will the portal of these wonders be opened to view?

Now then after saying so much in commendation of the work under review, candor and perhaps loyalty to Methodism require me also to say, that the author of the work has made a grave mistake in the title of his book. Many of the individuals named, and many of the incidents mentioned, may belong to Methodist history directly or indirectly, but otherwise there is no more correspondence between the contents of the book and "Methodism of the Peninsula" than there is between Barnum's Hippodrome and our National Independence. Methodism is the name given to that religious movement that began in Oxford, England, more than a century ago, and which as an embodiment of the doctrines and evangelism of the New Testament, has to a great extent reconstructed the orthodoxy of Christendom, and with the English language carried its gracious triumphs over the civilized world. The Peninsula formed by the State of Delaware, the eastern shores of Maryland

and Virginia lying between the Chesapeake and Delaware waters, was the seat of its early triumphs on the American Continent. And while all classes, educated and illiterate, rich and poor, bond and free, were embraced within its fold, for most of the first half century of its history, it included a majority of the most cultivated Christian people of the territory. And a majority of the early Methodist preachers were men of excellent culture, whose instincts and tastes were dignified and refined. With persons not acquainted with these facts Bro. Todd's book would be misleading. The Methodism of the Peninsula, does not in any essential particular differ from Methodism of any other locality. Everywhere we have the same doctrines and discipline, experience and practice. Methodism among the Anglo Saxon, the African and the Indian, is the same. The locality, language, complexion and idiosyncracies of the people, are quite different matters from the social, civil and religious systems under which they live. Methodism and its regime are to be distinguished from the personal and provincial characteristics of the people. And I think it can be said for every specimen of the quaint and humorous recorded in the work, there can be found in Methodist history, twice the number of a contrary class. Methodism of the Peninsula is not the religion of buffoons and cranks. It is truly "Christianity in earnest," enriching the poor, and making the ignorant wise unto salvation. In every town and country church throughout the territory, from the mountains to the capes, in the old Dominion—the Diamond States, "my Maryland"—from the beginning till now, Methodism has been spreading scriptural holiness; and by its soul-saving evangelism, has elevated the character and blessed the lives of thousands, who in business and domestic circles, have witnessed a good confession. The genius of Methodism pervades all departments of society; utilizes all agencies, frowns on all evils, and favors every good word and work. In its registry are found the record of heroes and heroines, whose names are had in everlasting remembrance. Success to the work of my gifted brother, but let the edition bear another title. It is against the incongruity to my mind, between the title and the contents of the work, that my criticism is chiefly, if not altogether directed. Change the title, my brother, and if you are at a loss to find one, I will suggest one, without knowing its meaning, or mastering its pronunciation, it is found in your work—It is "Honorable Literature and Literature." And if this is too much of a good thing, call it "Pen Pictures," in—this form."

B. F. PRICE.

Interesting Letter From Japan.

BY MRS. S. STEVENSON GREEN.

Hakadati, May 26, 1886.

DEAR MRS. STEVENS:—Your letter has too long lain unanswered, and when Miss Hampton handed me another last week, post marked Wilmington, Del., but addressed to herself, I was reminded of my duty, and you doubtless will receive this in advance of hers. When word came that O Nobee San had been assigned to the Spencer Band, I felt a very great interest in both the Band and the girl; you will remember that Dover is my own home. I asked the privilege of writing to the Band, and it was readily granted; so I wrote them a long letter, enclosing O Nobee San's picture, and telling them about her. Miss Hampton said I could praise her to almost any extent, and it would not be too strong. If Miss H. allowed herself to have a favorite among these eighty girls, O Nobee San would take that place. I will have her write a letter to the Band, and will send it to you with my interpreter's translation.

Now a little about my own work. I have one of the best girls for interpreter,

to be found in Japan. As a woman she is most pleasing; as an interpreter, a success, my husband says, "worth her weight in gold." The Japanese have confidence in her, and like her very much, and because of that, I can enter more fully into their lives. In Sept. 1884, I began with my own Sunday School class; it numbered twelve. Of the original number several have moved from town; but not one, from the day I took it till now, has dropped out. Last Sunday there were twenty-eight present, and the regular attendance will average twenty. Looking over my roll-book, I find that for the four last months of 1885, several had not missed a day; while the one that had missed the most had been absent but four times.

I think this regularity, which is not usually a trait of Japanese character, is largely due to my following the women up. After an absence of two consecutive Sundays, I go, or send my interpreter to inquire about the absentee.

My woman's meeting on Friday afternoon, to which I always added a knitting class, is well attended. Owing to my interpreter's absence, and my having to make use of an unfamiliar one in her stead, I told the women we would have no knitting, and expected that would diminish the number in attendance, last Friday, but was happily disappointed in finding the room filled.

There are fruits from the seed-sowing in the S. S. class. I give one instance: The sister of one of the earliest Japanese Methodists was induced by her brother, when visiting here from Tokio, to attend my class. I called on her, and was received with evident pleasure, and treated with great politeness, and she has been regular in her attendance upon the class, my meetings and the church services. She and two servants in her home, have asked admission into the church.

The three ladies of your Society have their own work, and are so busy, that I am the only one to do specifically "woman's work," and with my domestic and family cares, I have neither time nor strength for half there is to do. All this means that I wish the W. F. M. S. would send out a lady for woman's work. Misses Hampton and Hewett, with my interpreter, have just returned from an evangelistic visit to Hirssaki. They were cordially received everywhere, and all the meetings were well attended. I have made two visits to this place, and always met with great encouragement. Last fall our trip embraced over four hundred miles, and in some places I was the first American woman, that had ever been there.

Oh the thousands—hundreds of thousands to whom the Word of Life has not been spoken! We passed scores of towns, large and small, where the Good Tidings have not and will not come for many years. Only a few of Japan's millions are being reached; and it must be so, till we have a large, well-trained, earnest corps of native preachers and Bible-women. Foreigners cannot live very long, away from the towns, where they can get foreign food. Few stomachs other than Japanese, can digest native food. I cannot touch it. Miss Hampton will have been in Japan five years, next June; but has no plan for returning home. Under her management, the school has increased from fifteen to eighty pupils. Its influence is constantly increasing, and the good that flows from it, only our Father can measure. No work that I have seen in Japan commands from me higher respect, than that done by the missionaries of your Society. The girls are not only rescued from heathenism themselves, but are bringing their friends to Christ.

A mother and sister have just applied for baptism, as the result of the faithful teaching of one of the girls. A merry, fun-loving girl, from whom we did not expect much, sent a Catechism and Testament to her father, and asked him to study it, and go to the pastor for help.

Peninsula Methodist,

PUBLISHED WEEKLY, BY

J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR.

WILMINGTON, DEL.

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

TERMS OF SUBSCRIPTION.

Three Months, in Advance, 35 Cents.
Six Months, " " 65 " "
One Year, " " \$1.00
If not paid in Advance, \$1.50 per Year.

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

No advertisements of an improper character published at any price.

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

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

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

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

SPECIAL OFFER

FOR THIRTY DAYS.

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

The Peninsula Methodist to new subscribers from new until Jan. 1, 1887, only forty (40) cents.

Among the locals in last week's issue, we stated that Wye Camp would commence August 23rd, which was not correct, but should have been Aug. 3rd.

CORRECTION.—In the report of Dr. Webster's sermon, last week, last column, page four, first line, read—"men can't get along without God."

We are credibly informed that permits for building improvements have been taken out already this year in the city of New York to the amount of over \$39,000,000, against about \$46,000,000 for the whole of last year. This certainly indicates a revival of business prosperity.

REV. R. W. TODD'S NEW BOOK.—Our correspondent, Bro. Price, in his Review of "Methodism of the Peninsula," very highly commends this book and its author, and gives out some hints of other work in book-making by the same writer, soon to see the light. We fully agree with him as to the unfortunate misappropriateness of the title; though we can't see that the one suggested by the writer, would be an improvement in any particular; if not "misleading," this would be so only because there was no leading in it. "The grotesque, and pathetic, the humorous, and heroic in Peninsula Methodism," would have been at least descriptive,—or even the author's earlier thought, "A Dish of Hash," with an explanatory sub-title, would have been far better. In this case, however, as in so many others, our after-sight is far clearer than our fore-sight, and the best thing now to be done, is to run off the first edition as quickly as possible on its intrinsic merits, and thus make a demand for a second one with improved title. A rose, by any other name, would smell as sweet.

The *Pittsburg Christian Advocate* has ever been one of the most welcome and highly prized of our many excellent exchanges. Its independent, yet loyal spirit, its ringing denunciations of the accursed liquor-traffic, and all other forms of iniquity, its able, suggestive, and timely editorials, with its weekly digest of information on almost all topics of interest, commend it to a still more rapidly increasing patronage, than it has already had. We congratulate Dr.

Smith on his success, and heartily endorse his new departure. In his issue of last week, we find a few lines which are not only flattering in the terms of reference, but also very gratifying, as they indicate how closely we are read,—even our advertisements not passing without careful inspection. We are, nevertheless, a little puzzled as to the wittiest point in the unconscious witticism,—is it the pugilistic attitude we assume, as our want toward the magazine named? This as our *confreere* aptly says, "is certainly striking," or is it the artless simplicity of the "By and by?" Possibly there may be a kind of double-action in the case. For the information of any of our readers who may miss much that is valuable and useful, by not reading the PENINSULA METHODIST, as faithfully as our cotemporary, we will say that the paragraph our brother refers to, may be found in our issue of the 10th inst., at the end of the last column on pag four. But it is high time we let the *Pittsburg* speak for itself.

"One of the wittiest advertisements we have seen for some time, is one in our esteemed exchange, the PENINSULA METHODIST. After giving a notice of a certain magazine, the literary editor remarks: "By the by, we club this magazine with our paper;" then follow the terms. The form in which the offer is put is certainly striking—as if it had just occurred to the *Methodist* man, that such an arrangement was in existence."

We clip the following from the graphic pen of our versatile correspondent, Rev. Dr. Wallace, in last week's *Record*:

THE CAMP-FIRE

was a spectacular success. With anticipations of something quite extraordinary, the crowd which gathered on the ocean beach could not have been much short of ten thousand men, women, and children, the latter especially, by elbow energy and persistent wakefulness, long beyond their usual hours for sleep, took in as they thought, the biggest bonfire of their dreams.

The pyre had been well planned. The excited crowd waited impatiently until the beautiful responsive service with mingling song and devout sentiment, closed in the Auditorium, and the multitude remaining there had marched down Ocean Pathway in the darkness. It was difficult to approach anywhere near the objective point, but people ranged themselves along the promenade by the sea for half a mile. Large numbers ventured to the very edge of the foaming surf, and all being ready, a single match was seen to flash and the next moment there shot upward an illuminating flame revealing the outline of a pyramid constructed of barrels filled with tar and other combustible material.

Standing on the line of the tide and looking upward toward the pavilion and board walk from Ross' clear to Lillagore's, what an animating sight! Lamps paled their insignificant glimmer. Even the electric lights beyond Wesley Lake appeared as specks of bluish incandescence. The blaze was worthy of the place and occasion, and continued for half an hour.

During this period, Dr. Stokes, Revs. B. B. Loomis, Clymer, Tucker Pardington, and a body guard of brave women with Prof. Sweny and his choir stood on the surf meeting rostrum, and did some splendid singing, and when the scale became too hot and high in the octaves, it ran into "hip, hip, hurrah." Who were cheered so vigorously and so long we were not near enough to ascertain, but suppose it was the originators of Chautauqua camp-fires and their coadjutors, in this novel method of druidical sensationalism. Such a bonfire we do not expect to see again until this time next year, unless meanwhile Gen. Fisk should be elected Prohibition Governor of New Jersey.

AMONG THE HEIGHTS.

Dr. Vincent's oration, as an example of fluent description, scenic, picturing,

sublime descriptiveness, and unique arrangement, nobody in that enraptured throng ever heard it excelled or equalled. It was an hour's familiarity with the face of nature in nature's grandest recesses of solitude, altitude and marvelous forms of cataract. From the famed Yosemite, where he once held an assembly and kindled a camp-fire, to Alps on Alps, and thence to Rome and St. Peter's, Michael Angelo, and a host of masterly men all greater than their works, and all teachers of the future time. How our pencil itches to put his eloquent periods into shape for the immortality of type, but it is too soon. This lecture should be repeated, and will most probably, from one end of the country to the other. It leads to and finds its climax in Jesus, and the eternal triumph of his saving truth.

For once not a soul seemed disturbed by the twelve strokes of the Grove clock nor would have heard it strike one, had the speaker continued beyond that hour."

Ocean Grove Letter

Meetings, meetings, continuous, various, and increasingly interesting; Wednesday, July 21st., an interesting convention of the National Reform Association; Drs. McIlvain, of Newark, N. J., and McAllister of Geneva College, N. Y., Major Geo. A. Hilton of Washington, and Miss Mary A. Woodbridge of Ohio, were the speakers.

"OUR BROTHER IN BLACK.

By invitation of the Association, representatives of the Missionary Board of the African M. E. Church, held a jubilee service in the spacious auditorium, Thursday the 22d. According to Dr. Stokes, it was not only a red-letter day in the season, but one of the most interesting and enjoyable of all the series of services. Bishops Sharter and Campbell, Revs. Drs. Derriek of New York, Handy of Washington, Arnot of Ohio, Lee of Phila., and Junnifer of Boston, participated in the exercises, each one doing himself and his race great credit in their admirable addresses. Bishop Campbell was especially happy in his historical allusions, and his earnest pleas for brotherly cooperation in the great work of uplifting his people. The singing by a well-trained choir from the National Capital delighted the large audiences, and some of the plaintive airs drew tears from many eyes. Their rendering of "It is well with my soul," and "Shall we meet beyond the river," was thrilling.

HOME MISSIONS.

Saturday was devoted to the interests of the Woman's Home Missionary Society. Deeply interesting addresses were delivered by Miss Jennie Bancroft, Mrs. Lucy R. Meyer, Rev. Dr. J. M. King, and Mrs. L. M. Dutton. Most astounding facts were given as to the need of evangelizing work among our own people, and very gratifying representations of the success and growth of this latest born of our Church benevolences.

On the authority of an eminent statistician, it was said that 91 per cent. of the population of Chicago was made up of those of foreign birth, and of the children of such, while in several other large cities the same class were largely in the majority. This certainly presents a large foreign field at our own doors.

Mrs. Meyer gave an interesting account of the Chicago Training School, in which young women from twenty years upwards, are taught and exercised in Mission work. The course of instruction includes careful and systematic study of the scriptures, instruction in medicine and nursing, methods of work and in house work. The students go out two by two in the city, doing missionary work. Instruction is given by lectures furnished gratuitously by some of the ablest men in the country. "Only think of the many who take to a life of shame in our cities, not from choice, but from what seems to be a necessary means of livelihood. It is estimated that not less than 20,000 young women

go down from respectability to a life of shame every year." Shall we not press forward for, arrest this terrible stream of vice; if we can't rescue, we may prevent others from falling. We should not talk of the Lord's share of our property for it all belongs to him; this is no time for Christians to indulge in expensive personal adornings, when there are so large opportunities to use our money for Christ's needy ones. An Iowa farmer responded to an appeal for aid to erect a building for mission work by giving \$3000, that it might at the same time bear the name of his deceased daughter, and thus be a monument to her memory. Let us build such monuments to our departed loved ones, and give such birthday gifts.

Sunday morning there was preaching by Rev. Dr. Young of Toronto, Canada, and J. S. Pardington of Brooklyn; the former in St. Paul's the latter in the auditorium. At night Mrs. Woodbridge preached to a vast concourse in the auditorium, on "Christ the Smitten Rock." The Sunday School reported over 2000 in attendance; Dr. Hanlan's Bible class being crowded, and the interest very great. Every day we have two meetings that are uninterrupted throughout the season the young people's under C. H. Yatman, and the Holiness Meeting under Mrs. Palmer and Rev. J. H. Thornley, both opening at 9 a. m. Every Sunday evening, at 6 o'clock the surf meeting attracts an immense number to the beach; responsive services, singing, and short addresses fill an hour, under novel and it may be hoped profitably impressive circumstances. The Sabbath question was presented, Tuesday, the 27th, under the auspices of the New Jersey Sabbath Union. Rev. T. A. Fernly, secretary of the Phila. Sabbath Association, an occasional correspondent of the PENINSULA METHODIST, delivered a stirring address, and other speakers effectively advocated the maintenance of the sanctity of the Lord's Day.

July 28-Aug 1, has been assigned to the National Temperance Society.

Saturday evening and Sunday morning, the seventeenth anniversary of the founding of this unique Christian watering place, by song and prayer and personal religious testimony in the summer of 1869, is to be celebrated.

PERSONAL.

Rev. Daniel Steele, D. D., has been appointed acting professor of systematic theology in the Boston University School of Theology for the coming year.

Bishop Hendrix, of the M. E. church, South, it is reported, will locate in the city of Kansas, on the western border of the State; and Bishop Key will take up his residence in Texas at an early day.

Sam Jones is after the rich Methodists of Indianapolis, in plain and earnest words. He tells them the Devil will get them for their love of money. He need not have gone all the way there to say that.

The venerable William Nast, D. D., editor of the *Christian Apologist*, the father and founder of German Methodism, entered upon his eightieth year on Tuesday, the 15th of June.

Monsignore Remer, a prelate of the Pope's household, and an eminent writer and preacher, who is a descendant of the Doges of Venice, appeared before Rev. Dr. Mervin in the American Church of St. Paul, Rome, on May 24th, when he abjured the Roman Catholic faith and entered the Anglican Church.

Col. E. W. Cole, the newly elected President of our Board of Missions, church South, is a railroad king—a millionaire—and a constant attendant on class-meeting. He is throwing his soul into the temperance movement, and his voice and money will be heard for prohibition. He will soon bring us out of all financial trouble, but all the church must help.—*Arkansas Methodist*.

President Cleveland is honorary president of the American Exhibition, to be held in London in May 1887. He will open the Exhibition, starting the machinery from the White House by electricity.

The persistence of the missionary spirit in families, is seen in the recent appointment of Rev. W. P. Carey to the Baptist mission, near Calcutta. He is a great-grandson of Rev. William Carey, the father of Indian missions, and the third William Carey now living, engaged in missions, in India.

George R. Barnes, the Mountain Evangelist, is returning to America. He is a most remarkable man, having traveled from Kentucky to New York, thence to England, where he labored successfully throughout the United Kingdom; from there he went to India to preach the Gospel to the heathen, and now, after an absence of four years, returns to this country. In his travels he has been accompanied by his entire family, numbering in all six adults. He receives no salary, asks no man for anything, making his wants known only to God, who has most wonderfully provided for him and his in their evangelizing.—*Ex.*

ITEMS.

A natural bridge eighty feet high has been discovered by prospectors in the Big Belt mountain, Montana. It is said to rival in grandeur and perfection and architecture the natural bridge of Virginia.

Two thousand children, nearly all of Hindoo and Mohammedan parentage, marched not long since, in the annual Sunday-school procession at Lucknow, India.

A statue in bronze of William Lloyd Garrison, seven feet high, is to be set up in Commonwealth avenue, Boston, directly opposite Hotel Vendome.

Within two years twenty Methodist Missions have been planted and eleven mission Churches erected in Chicago, at a cost of \$58,000 for lots and buildings, and \$18,000 for support of Sunday-schools.

The announcement is made that Mrs. Senator Stanford, of California, has purchased her father's homestead at Albany, N. Y., at a cost of \$250,000, where she will found and maintain a home in which children of widows and dependent women can be cared for during the working hours.

James B. England has presented to the Maryland Historical Society a volume of the correspondence of the Principio Company of Cecil county, between 1723 and 1730, relating to the affairs in Maryland and Virginia; also a deed of March 2, 1729, between John England and others; conveying lands in 1776, by Augustine Washington and others to John England for the Principio Company.—*Elkton Appeal*.

The *Eastville Herald* gives some startling figures about the round potato crop of Northampton county, Virginia. One man planted 11 bushels of seed, and dug 19 barrels which he sold at \$1.50 per barrel; another man raised 33 bushels from 2 pecks of seed; another 180 barrels from 4 of seed; another 1200 from 33. A barrel contains 3 bushels. They were planted 2 bushels to the acre.

The new Presbyterian parsonage, just completed and now occupied by the pastor, is quite a credit to the congregation and addition to the number of fine residences lately erected in Salisbury. The house contains eight large rooms, high ceilings and well lighted. The study, finished in cherry, is quite a gem of a room, with its open fireplace and bay window. The rooms are all papered handsomely and finely finished. The parlor in mahogany, the hall and dining room in oak, and the chambers in different colors. The grounds have been graded, and when the fences shall be completed it will be a sort of model manse. The expenses in all will be about \$2,000.—*Wicomico Record*.

Rev. Chas. F. Deems, of New York, in a recent address stated frankly that he was a secessionist during the war, that he went out of the Union with his State. But added, he was soundly converted at a great camp-meeting held in Virginia, at which place Gen. Grant and Lee did most of the preaching. We have always been sorry that Jeff Davis had not attended the same meeting and been brought to the anxious seat at least.—*Advance*.

According to *Bradstreet's* careful recapitulation, there are about 43,000 workmen who are on strike in this country at the present time. The whole number of persons employed in manufactures, mining, trade, and transportation is about 5,640,000. So it appears that not one man in a hundred of those engaged in the industries named has stopped work in consequence of disagreement with employers. But the one striker is making more noise in the land than the ninety-nine working men who keep about their business. Trade is hurt more by the apprehension of mischief than by the actual extent of it.—*Phila. Record*.

The talk of uniting the two dioceses of Delaware and Easton does not meet with much favor in either State. Easton claims a large territory and ample funds to maintain a Bishop, and the Church in our State prefers a Bishop of its own. The next election for Bishop of our Diocese will not be held until after the General Convention in October. The three refusals to accept the office have a good deal discouraged the delegates and they are now looking for a candidate within the Diocese.—*State Sentinel, Dover*.

Conference News.

The dedication of Ezion M. E. Church, Rev. H. A. Monroe, pastor, of this city, last Sabbath, was an occasion of great interest to our colored brethren.

Rev. I. H. White of Chester, presiding elder, read an extract from the ritual pertaining to dedication. This was followed by a hymn, "Invoking Divine Blessing," announced by the Rev. J. D. Elbert, of Easton, Md. The Rev. H. Jolly of Germantown then asked for the divine blessing upon an undeserving humanity; for a fresh covenant with the people, a blessing on the ceremonies of the day, and their participants, closing with the Lord's prayer in which all joined. A chapter of Scripture was read by the Rev. J. Emery Webb of Salem, after which Bishop Andrews spoke nearly an hour on the parable of the talents, St. Matthew, xxiv, 14-30.

Music was furnished by a strong choir from the Bainbridge Street M. E. Church, Philadelphia.

The afternoon found the Bethel A. M. E. Church choir, of this city, in place of the Philadelphia musicians. Among the ministers present was the Rev. Adam Stengle of Union M. E. Church, who delivered the opening prayer. The Rev. J. W. E. Bowen of Newark, N. J., spoke briefly.

The new church was presented by the Building Committee and Board of Trustees, and received by Bishop Andrews, the remarks on each side being taken from the ritual.

A grand praise service of song closed the first day's service in New Ezion. Four hundred voices of Sunday School scholars and the choir of the church were directed by Charles H. View, with William Wilson at the organ. There were also addresses by the Revs. J. H. Kiddick of Philadelphia, H. Jolly of Germantown, and D. A. Rideout of this city. The Rev. M. L. Duffin of Delaware City, offered prayer.

Collections were taken during the day to secure, as the pastor stated at the beginning, \$2,000 toward paying a debt on the church. The result was far better than was anticipated, for \$2,277.48 in cash was raised.

At the Camden Union Camp-meeting one hundred and fifteen places for tents have been taken, and there are inquiries daily for places.

The Rail-road authorities will issue excursion tickets for the Camden Union Camp-meeting at the rate of two cents per mile, good from Aug. 31 to 14th, inclusive, on sale at Philadelphia, Wilmington, and all stations south of Wilmington.

Notice.

As I am not now acting as the agent of the Conference Academy, it will be better for the brethren to send the contributions from their charges for that Institution, direct to Mr. E. M. Stevenson, Treasurer, Dover, Del.

T. E. MARTINDALE.

Camden Union Camp Meeting.

DEAR BRO. THOMAS.—The camp meeting to be held in the beautiful grove, known as the Camden Union Camp ground, will begin Wednesday, August 4th, and close Friday the 13th. Judging from the interest manifested, the prospect is very good for an excellent meeting. This desire is the wish specially prominent with the management. The conversion of sinners, the restoration of lost joys and the building up of the church of the living God on her most holy faith, is that toward which earnest and persistent efforts will be directed. The managers are very anxious that this shall be an exceptionally good meeting; in all of their planning this result is kept in mind. Consecrated and earnest workers, both in the ministry and laity, will be in attendance, taking position in the fore-front of the battle, each consenting to personal responsibility for the success of the meeting. The Lord on our side, and working with us, what can hinder the most blessed results? One hundred souls is a very small number to have saved, in comparison with the large concourse of the un-saved that will attend; and then the church should receive such a quickening, that she will go from this sacred and hallowed place newly equipped for the Fall and Winter campaign of revival work, with expectations of an abundant harvest. May the God of many battles be with us, and the Lord give his people many and wonderful victories.

Wilmington, Del., July 27th, 1886.

HURLUCK'S MD.—Wednesday July 21st, was not all sunshine; rained in the morning and thus prevented an all-day jubilation. But our Sunday School Convention came off all the same in the afternoon. The three

schools of the circuit marched to the beat of the drum under their respective banners, came finally to the stand and were seated under their banners—McKendree, Cabin Creek; and Washington. Each School was then represented in speeches and readings and essays on Sunday School work by the teachers and pupils. The superintendents were heard from in time, and also some of the older brethren gave ten minute talks from their experience, and also some words of encouragement. Bro. Rawlins came last, and seemed especially inspired by the happy surroundings. It was a happy occasion. Refreshments followed the speaking, and each S. S. scholar had a free ticket. We sold enough to pay expenses and leave a small balance in the treasury.

Yours, G. F. H.

Letter From Farmington.

DEAR BRO. THOMAS.—Farmington circuit is moving upward surely, if slowly; gradually lengthening the cords and strengthening the stakes of the Gospel tent. The Children's Day service on this charge resulted in twenty-seven dollars for education, an advance over last year; and twelve probationers received into full membership, with more to be received later.

The committee appointed at the last Quarterly Conference, to build or secure a parsonage, has bought a comfortable house, in a good location, at a fair price, and on reasonable terms. We expect to build a stable and carriage house in a few days, as there is none on the property bought. The lumber has been given, and the cost of putting it up will not be great. So that soon Farmington circuit will be one of the charges that will have comfortable quarters for her preacher who may be sent to labor for her advancement.

Fraternally yours,

F. J. COCHRAN.

July 26, 1886.

Letter from Cedar Grove.

Cedar Grove, where we are visiting relatives, Mr. and Mrs. S. M. Robinson, derives its name from a large number of cedars along Pompton Pike, is situated in Essex Co., New Jersey. The township, Caldwell, was named in honor of a minister of the gospel, who was much beloved by the people, but murdered by the Indians. This place has a station on the New York and Greenwood Lake Railroad, and a post office, three miles from Montclair, nine miles from Newark, and seventeen miles from New York City. The valley which lies between First and Second mountains, is seven or eight hundred feet above the sea, was originally purchased by Holland Dutch, among whom were the Jacobuses, whose descendants still, to a large extent, possess and occupy it, notwithstanding it was bought a second time by a Syndicate from the crown, making a conflict of titles, causing a long lawsuit which dispossessed the original purchasers. Through this valley flows the Peckman River, a narrow meandering stream, similar to the Brandywine, a tributary of the Passaic, furnishing water power for numerous mills manufacturing bronze, cotton, flour, &c.

About one mile from the post office is quite a cave, containing Indian relics, which was also searched some years ago for the body of the rich merchant, A. T. Stewart. Seven miles distant are the Passaic falls, seventy feet high, objects of wonder and sources of revenue. The people of this community belonging to various denominations, hold their membership in the adjacent towns, Montclair, Caldwell, Verona, Little Falls, &c., but unite in holding Sunday-school and alternate preaching services in the second story of a large school house. Here I preached the gospel on Sunday evening, July 25th, to a large congregation, who heard the Word gladly. This people keep up the old time singing school, the good effects of which were very apparent in the evening service, where the whole congregation sang with the spirit and with the understanding also.

W. L. S. MERRAY.

July 27th, 1886

Letter From Laurel.

MR. EDITOR.—Through the courtesy of Rev. A. T. Melvin, pastor of Bethel charge, I preached at that place last Sunday morning. They have one of the prettiest churches on the Peninsula, but I think they have made a serious mistake in not having a lightning rod on the spire. The Protestant Episcopal Church at Laurel had no rod on the spire, and was struck by lightning a couple of years ago, and greatly damaged. The people here may be trusting the Lord to take care of his own house, but it is not likely that he will change the established laws of nature, to provide for the neglect of his people, no matter how worthy they may be in other respects.

We passed near the grave of Rev. Daniel Moore of the Philadelphia Conference, who

died, if I remember correctly the date on the little wooden slab that marks his grave in 1818. He was raised near this place, and his memory is greatly revered by those who knew him. It would be a worthy act if the Methodists here, some of whom are his relatives, would remove his remains to the Laurel cemetery, and place over his grave a suitable monument.

Bethel charge since its organization in 1867, has made rapid progress, leaving in the shade many older, and more able charges. The Rev. E. Hamlin Miller who was their pastor the first two years after they were set off, is spoken of as the successor of the present, popular, and successful incumbent, who is now in the midst of his third year.

We understand a camp-meeting has been appointed to be held near Jones' Church, on Gumboro circuit, to commence Aug 15. It is greatly desired that the present quiet state of the church all through this section of the Conference, may take fire, at that camp, and extend to all the charges within this olden times "garden spot of Methodism."

The Rev. F. C. MacSorley is abundant in labors, both in his own pulpit, and in the temperance work. He preached for the Presiding Elder last Sunday afternoon, at Asbury on Shortly charge, 8 miles in the country.

Nutter G. Wooten, one of our most worthy members, and a great friend of the preachers, has been confined to his bed for about a month. He is now slowly improving.

J. HUBBARD.

July 26, 1886.

Letter from Newark, Md.

Notwithstanding the hard times the noble people of this place are not forgetting the benevolent collections, and needs of their pastor. Children's Day collection was not mentioned in P. E. Wilson's letter to PENINSULA METHODIST, a few weeks ago, yet we collected the creditable sum of \$22, and all other collections taken, with the exception of Conference Claimants and Missionary.

Among the liberal ones of Salisbury District, in point of benevolent collections, these good people at Newark church must surely be named. They have only to be told how much is needed, and how much is expected of them, and without importunity upon the part of the pastor, each one assumes his part, and in a short time the whole amount is made up. Each time during this Conference year, when a Conference collection has been taken, more has been given than asked for by the pastor. Soon we intend to begin our new church building at Poplar. We propose building on Church Extension plan, 28x40. The great difficulty relating to site, which heretofore has been a bone of contention, is now greatly lessened, and without confusion the chapel will be built in, or very near the village. Sunday-schools at Bowen's Chapel and Wesley's, have both introduced the Epworth Hymnal, and Poplar will do so soon, I think. Rev. W. L. P. Bowen and lady from Smith's Island, are the guests of Rev. Robt. Pitts. Bro. Bowen is at home here at Newark, the place of his nativity. The denizens also in return express a very kind feeling for him and wife. After some importunity upon the part of pastor and people, Bro. Bowen consented to preach for us last Sabbath morning, and preached us a good gospel sermon. Bro. Bowen speaks well of the good people of Smith's Island.

Bro. Gregg, of Berlin, will preach for us next Sabbath morning, and at Poplar in the afternoon, and administer sacrament at each place. Bro. Wilson will preach for us at Bowen's Chapel on Monday 2 p. m., Aug. 2d, and preside over two Conferences after preaching service.

July 27th, 1886.

ST. PETER'S.—Our festival was a grand success. We were favored with a bright, beautiful, and pleasant day. The addresses by Rev. J. D. C. Hanna and Hon. Mr. Bratten, were highly praised. The choir and some ladies, visitors from Fairmount, rendered excellent music. Our sales amounted to \$241.65, net proceeds \$151.05. Thanks are here extended to all who by patronage, or otherwise contributed to the success of this entertainment.

G. W. WILCOX.

July 27, 1886.

The Woman's Home Missionary Society of the Wilmington Conference.

The Wilmington Conference, though by no means fully organized, promises to be an efficient helper in the work of the Woman's Home Missionary Society. There are at present six Auxiliaries doing active work, the membership of which amounts to three hundred and eighteen subscribers to "Home Missions," a paper published monthly in the interests of the Society.

The Auxiliaries have contributed by membership fees \$249.64; have also collected and sent in Mission supplies, goods to the amount of \$122.55. The Wilmington Conference also contributed \$100 to furnish a room in the Haven Industrial Home, Savannah, Ga., known as the Wilmington Conference Room, making a total from this Conference of \$472.19 in the eighteen months since its organization. We think the interest in this branch of Christian work is deepening constantly in our midst, and we hope at no distant day all our Churches will be thoroughly organized for work in Home Mission fields.

Wilmington, July 27, 1886.

The names given last week, of C. L. S. C. graduates, who received at Ocean Grove, diplomas for a four years' course of reading, on Recognition Day, the 20th inst., at the hands of Chancellor Vincent, we take pleasure in adding those of Miss Sallie Miller, daughter of Rev. Wm. T. Miller, and Miss McCauley, daughter of Judge McCauley, both of Cecil Co., Md.

A young people's Camp-meeting will be held on Hurluck's charge, beginning Aug. 11th, and continuing one week.

"I AM DOING A GREAT WORK, SO THAT I CANNOT COME DOWN."—Mr. William Daniel, president of the Maryland State prohibition organization, has written to Rev. T. O. Ayres, of Denton, requesting him to accept the prohibition nomination for Congress in the first district. Mr. Ayres, who has been recently appointed presiding elder for Dover district, M. E. Church, has written to Mr. Daniel declining to serve.—Kent News.

Dickinson College.

The friends of Dickinson College and its highly esteemed President, Rev. Dr. McCauley, will read the following with great satisfaction.

To the Editor of the Press, (Phila.)

SIR: You have published a series of articles reflecting on the administration of Dickinson College. The Board of Trustees, consisting of such men as Governor Pattison, Generals Clinton B. Fisk and John Patton, Judge Sadtler, Hon. Jacob Tome, Thos. Beaver and others, at its last meeting made a thorough investigation of the management of that institution, giving the widest range to all discontented parties to be heard, and came to the following conclusion: "That whilst we regret a want of harmony in the faculty during the past year, we do not deem it of such a nature as to merit any action by us."

Dr. McCauley's administration has been wise and eminently successful. The college has touched a high point of prosperity, and the class just graduated is probably the largest since the war.

H. C. PARROE.

Presiding Elder of Harrisburg District. Harrisburg, June 25, 1886.

Excursion Tickets to Old Point Comfort.

Old Point Comfort is one of the most famous resorts on the Atlantic coast. In the amount of interest centering in its vicinity it is certainly the most attractive point south of the New Jersey resorts. Beside the excellent bathing, boating and sailing, Fortress Monroe, the Ripraps, ancient Hampton, the Normal School and the Soldiers' Home are places well worthy of a visit. Norfolk and Portsmouth are but a short distance away and may be reached by boat from Old Point. The boat ride from Cape Charles to Old Point is a most pleasant voyage, as it takes in the most interesting portion of Chesapeake bay. In order to accommodate residents of the Peninsula who may desire to visit these points, the Philadelphia, Wilmington and Baltimore Railroad, in conjunction with the New York, Philadelphia and Norfolk Railroad, will sell excursion tickets to Old Point from the points following, at the rates quoted below:—

Wilmington	\$6.50
Middletown	5.75
Townsend	5.60
Blackbird	5.55
Clayton	5.40
Dover	5.05
Harrington	4.55
Farmington	4.45
Greenwood	4.30
Seaford	3.95
Laurel	3.80

Excursion tickets good for three days from and including date of sale, and on any regular train.

The great monument to Victor Emmanuel at Turin, costing \$200,000, has been erected by King Humbert entirely at his own private expense.

Our Book Table.

The July PANSY (forty-eight quarto pages, illustrated) is in every particular thoroughly good. Its leading articles are contributed by Pansy (Mrs. G. R. Alden), Margaret Sidney, Faye Huntington, and the Rev. C. R. Livingston. It contains also an interesting letter from India, descriptive of "How Some Missionaries Travel," excellent short stories, poems, etc., etc. Ten cents a number, \$1.00 per year. Boston: D. LOTHROP & CO., Publishers.

PETERSON'S MAGAZINE for August opens with a beautiful steel-engraving, "Morning Among the Mountains," followed by a double-size colored fashion-plate, and this by a colored pattern for embroidery. The contributors to the number are Mrs. Ann S. Stephens, Frank Lee Benedict, A. M. Ewell, Emily Lennox and the author of "The Corsair's Captives," besides others, in poetry and prose, equally eminent. We do not see how any lady can do without this magazine. Everything it gives, from its steel-engravings and original stories, down to its fashions and work-table patterns, is the best of its kind. Terms, only two dollars a year. Great deductions are made to clubs. Specimens sent gratis, if written for, to those wishing to get up clubs. Address CHARLES J. PETERSON, 306 Chestnut St., Philadelphia, Pa. With PENINSULA METHODIST \$2.50.

The July number to the Phila. LADIES' HOME JOURNAL, contains the 2d chapter of a story written for its columns by Harriet Prescott Spofford, a seasonable article on Garden Parties and out-door entertaining, by Christine Terhune Herrick, an interesting article on common grammatical errors, and how to appear and talk well in company.

Mrs. Louisa Knapp, its editor, has met with a remarkable success in building up that paper to a circulation of over 270,000 paid subscribers in three years, by her rare tact, and genius in catering to the home instincts of her sex, in the rich feast of good things set before her readers every month. The JOURNAL is a perfect gem, handsomely printed and illustrated, and employs only the best writers, such as Harriet Prescott Spofford, Marion Harland, Rose Terry Cooke, Mrs. Christine Terhune Herrick, (Marion Harland's daughter), Mrs. J. H. Lambert, of Philadelphia, Mary Abbott Rand, Elizabeth Stuart Phelps, Louisa Alcott, and Josiah Allen's Wife have promised to contribute the coming autumn, provided health and strength will permit of additional work.

Of all the surprises to which the reading public has been treated by Mr. Alden's surprising *Literary Revolution*, perhaps the most remarkable is the last.

Two of the choicest and most famous books in modern literature, Washington Irving's "The Sketch Book," and "Knickerbox History of New York," are just published in style worthy of this most widely celebrated and universally honored of American authors. The two books together form one of the nine volumes of his works also just published. The type is large, leaded, beautiful; the two volumes bound in one comprise 606 pages; the binding is half morocco, marbled edges. The only other edition in the market that at all compares with or rivals it, is advertised by the publisher at \$3.00 per volume.

Mr. Alden's price when sold in sets of nine volumes, is a little less than \$1.00 per volume. He now offers this single specimen volume until September 1, 1886, for the price (if it can be called a price) of 50 cents, by mail postpaid.

This offer is without restriction or condition; if there are a hundred thousand, or half a million of those who take pleasure in the works of Washington Irving, who want the volume, he says he will fill their orders as fast as his printers and binders can turn them out.

If you want to complete your set after you have received this volume, you can, of course, do so by paying the additional price for the set. The object of this extraordinary "Coup D'Etat" is of course, advertising; except for this consideration the price would be ridiculous and ruinous. Mr. Alden sends his complete Condensed Catalogue of standard books free to any applicant, or his Illustrated Catalogue, 132, for four cents. Address JOHN B. ALDEN, Publisher, 393 Pearl Street, New York.

The August WIDE AWAKE, may be described as a "Flower Number," since there are eight flower poems in it, exquisitely illustrated, celebrating fancifully the dandelion, the fleur-de-lis, the sweet brier, the white daffodil, the four-leaved clover, the mignonette, the water-lily and the tulip. The opening story is a very strong one, "Peter-Patrick by Sally P. McLean, the author of *Cape Cod Folks*. Another popular writer, Anna Katherine Greene, the author of *The Leavenworth Case*, contributes a humorous paper, "An Entertainment of Mysteries," leaving the readers to guess the solutions. "Some Indian Children," by Mrs. M. B. Norton, gives many interesting particulars of the home-life of some of the Indian children, previous to their arrival at Hampton and Carlisle. Gaylord S. White describes "Easter at Jerusalem," Mr. Vincent writes of Petrarch, and Oscar Fay Adams propounds "Twenty Questions" in English literature, and Mrs. Treat recounts some of her experiences with "Mound-building Ants."

WIDE AWAKE is \$3.00 a year. D. Lothrop & Co., Publishers, Boston. With the PENINSULA METHODIST only \$3.50 for both.

FORT EDWARD COLLEGIATE INSTITUTE.

Superb new brick buildings, steam heated; 18 teachers; College preparatory, Commercial and other graduating courses; 4 Literary Societies; Music, Art, Oratory. 29th year Sept. 13th. Address J. O. E. KING, Fort Edward, N. Y. 31-44

The Pathway in the Sky.

A lady traveling through a dense forest in a Southern State, was benighted, and after journeying some time, her colored driver found he had lost his way. Dismounting from the vehicle he started to find it, and she noticed to her surprise that he went among the trees looking upward to the sky. She asked him why he was looking upward, when he was trying to find the road beneath. He continued gazing up to the heavens, and said, "If I can find the pathway in the sky I can find the road on the ground."

He knew that in the dense forest the only place where he could see the blue sky above, was where the road had been cut through among the trees; where there was clear sky overhead, there was a plain path under foot.

The lady learned a memorable lesson that night; and we may learn the same. We tread a shadowed path; sometimes we find ourselves beset with dangers, and often our course is overhung with gloom, and in the midst of the deepening shadows we feel that we have lost our way. Sometimes we despond, at others we turn hither and thither to find the path we have lost. Can we not learn to look upward and seek the pathway in the sky? Over the path of divine appointment shines the light of divine blessing; over the way in which God would have us go, beams the calm brightness of his smile. If we turn from that path we find ourselves involved in snares and dangers. In the midst of doubts, perplexities and tribulations let us ever seek to find the pathway in the sky. And that one course, over which beams the light of heaven, and above which gleam the stars of blessing and of hope is the safe path for us to tread. "The path of the just is as the shining light, that shineth more and more unto the perfect day."—The Christian.

Fidelity.

Of Dr. Hugh Davy Evans, who died in Baltimore in 1868, it is told that on one occasion a clergyman, a friend of his entered his private office, he found him engaged with some papers. Turning, with his countenance lighted up with unmingled gratification, he remarked that he felt very glad and comfortable, and that he must tell the cause. He stated that in the course of his professional business he had become an executor of an estate which, on being settled, was found to yield for the benefit of the widow some three thousand dollars which constituted her entire income for her support. He consulted her respecting the investment of the money, and was requested to use his own judgment in the matter. At that time he kept his account with and deposited his own funds in a certain bank, and believing it to be in a prosperous condition, he concluded there to deposit the funds of his widowed client. Subsequently the bank failed. Many persons lost their money, among them Dr. Evans and the widow whose legal adviser he was.

Time passed until the day referred to, when, in his private office, he stated the facts, adding that soon after his own loss, and the loss of his client, he felt that although he had acted according to the best judgment he could form at the time, his perfect confidence in which was evident from his having his own funds in the bank, and although he was aware that he was under no obligations, either legal or moral, to repair the loss to the widow, yet he could not feel at liberty to disregard the pleading of Christian charity and the impulse of his own heart, regulated by this hidden life in Christ, and he at once determined to do what he could. He had been out of business for some years, but he sought a share from old legal friends who knew him well. It was easily obtained. "And now," said he, as he folded his papers, "I have finished the last payment, and

the widow has received principal and interest for her money. I thank God for permitting me to do this."

His thanks were not idle words, for in his joy he gave a thank-offering to the church as was his custom, when a blessing was vouchsafed to him.—Sel.

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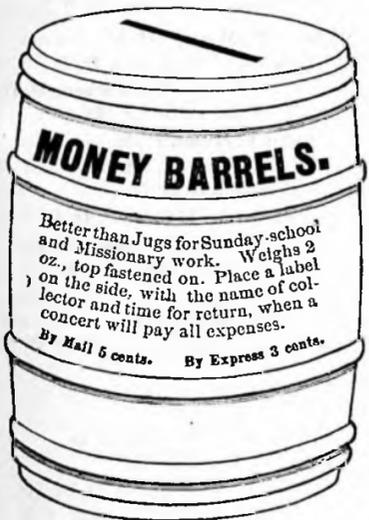
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