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Riches of Poverty.

BY HANS SACHS.

Why art thou cast down, my heart?
Why trouble, why dost mourn apart,
O'er naught but earthly wealth?
Trust in thy God, be not afraid,
He is thy friend, who all things made!

Dost think thy prayers he doth not heed?
He knows full well what thou dost need;
And heaven and earth are his!
My Father and my God, who still
Is with my soul in every ill.

The rich man in his wealth confides;
But in my God my trust abides;
Laugh as ye will, I hold
This one thing fast, that he hath taught,—
Who trusts in God shall want for naught.

Yes, Lord; thou art as rich to-day
As thou hast been, and shall be aye;
I rest on thee alone;
Thy riches to my soul be given,
And 'tis enough for earth and heaven.

—The Chautauquan.

Editorial Correspondence.

CAMBRIDGE—BECKWITH'S CAMP.

This beautiful town, on the Choptank River, some eighty miles south east of Baltimore, is connected by rail with the main line of the Del. Railroad, at Seaford, 33 miles distant, and is by this route 117 miles distant from Wilmington. It is one of the oldest towns in the state, having recently celebrated its 200th anniversary. To us the place has a very special interest. Twenty-five years ago, by Episcopal authority, we were removed from a charge in the city of Philadelphia and appointed to Cambridge. Most cordial was our welcome, and most auspiciously passed the first Sabbath, but before the second we were ill with a severe attack of pneumonia. Through Divine mercy, the skill and unremitting attention of Dr. Thomas Handy and the most assiduous nursing, the patient survived this terrible conflict with disease, yet so worsted, that for several years he was unable to resume preaching. The kind and generous attention bestowed upon the invalid pastor and his family by the people of Cambridge at that time have not been forgotten, nor has the sense of gratitude lost any vividness by the lapse of years. Four months' supplies for the pulpit were furnished by the brethren in hope that the pastor might be able to resume his work, and only at his urgent request, did they consent then to accept his resignation, paying him his salary in full to the time of his leaving.

The pleasure of our visit, was mingled with not a little sadness, as we learned how many of our friends here had passed beyond the greetings of this life. Thomas W. Anderson and his excellent wife, and son Thomas Cornwell, Mr. and Mrs. Wilson W. Byrne, Dr. Phelps and his son-in-law, Col. James Wallace, were nearly all we could recall of the survivors.

In the company of brother James E. Bryan, pastor of our church in Cambridge and brother L. E. Barrett of Still Pond, we had a pleasant ride to Beckwith's Camp Ground, some eight miles out. Rev. Jame Connor is in charge, and we are glad to learn is in high favor with his people. Saturday evening, August 2, our young brother, R. A. Tuff, preached the opening sermon; Sunday, Revs. W. S. Robinson, J. E. Bryan and A. Davis preached; Monday, C. H. Will-

iams and A. D. Davis were the preachers; Tuesday morning, the people were gratified in hearing Rev. W. E. Evans, of the M. E. Church South, Chaplain of Randolph Macon College, Va., who with his family were visiting relatives in the neighborhood; in the afternoon W. S. Robinson preached again, and L. E. Barrett at night. Wednesday we heard a most excellent sermon from Rev. George L. Hardesty of Woodlandtown circuit, on the duty of all men to repent—Acts xvii. 30-31. Chaplain Evans preached again in the afternoon and Rev. T. O. Ayers was announced for the evening service. A very interesting children's meeting was held before the afternoon preaching under the direction of Bro. Ayers, Messrs. Tuff, Williams, Thomas and Walter H. Thompson, Esq., of Easton, Md., making five minute addresses. Just before closing Bro. Ayers proposed a temperance pledge, as follows:

"I really do think
I never will drink
Gin, Brandy, or Rum,
Or anything else
That will make drunk come."

Quite a number of the little ones, with some of the elders, joined in this temperance covenant. Would it not be well to turn our children's meetings to some such practical account more generally?

The editor's duties required him to leave by the evening boat for Wilmington via Baltimore. His impressions at all these meetings were favorable, the groves are exceptionally beautiful, the order observed highly creditable, the preachers indicating most unmistakably the spirit of their high and holy mission; and the courteous attentions shown the editor affording ample proof that the grace of hospitality is not an obsolete virtue on the Peninsula. Flattering commendations were bestowed on the METHODIST, and gratifying additions made to its subscription list.

While in Cambridge, we visited the old Methodist grave yard, where rest the mortal remains of the fathers and mothers of early Methodism, the saintly ancestry of not a few of the present residents of this city. We were gratified by the assurance given us by the pastor, that its present sadly neglected condition will not be allowed to continue. Our Cambridge friends owe it to themselves not less than to their honored dead to make this "God's acre" a place of beauty. We read with deep interest the inscription on the tomb stone of one of the most successful of the early itinerants:

"Here sleeps the Rev. Joseph Everett, who departed this life Oct. 16, 1809, in the 78th year of his age and the 30th of his ministry. He was fervent in devotion, zealous and faithful in the cause of religion; a friend of the oppressed, conscientious in all his dealings, firm in his friendship, so that in his last moments he could adopt the language of St. Paul, 'I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge will give me at that day.'

Let me die the death of the right-

eous and let my last end be like his."

On his left lie the remains of his cherished friend, Dr. Edward White, from whose hospitable home he had started upon his itinerant career in Oct. 1780, and to which he returned after thirty years of faithful toil, and in holy triumph and ecstasies of joy, shouting glory, glory, glory till he ceased to breathe.

In the same sacred enclosure is the grave of Rev. Benjamin Benson, another Peninsula contribution to the itinerant ranks. Born in 1807, he entered the ministry when twenty-three years of age, and after ten years' service, died in great peace in Cambridge, Md., Oct. 1840.

A Methodist Don Quixote.

[From the Chautauquan.]

BY COLEMAN E. BISHOP.

CONTINUED.

These eccentricities, perhaps, brought him as much success as opposition; but the chief source of his troubles came from his independence, and even defiance of his own church. His impatience of limitations regulations and authority of any kind caused an irrepressible conflict between him and the church from the beginning to the end of his labor. Four times the first year of his ministry did they try in vain to send him home. Though constantly, and with many tears, besieging conferences, bishops and elders for license, as soon as a circuit of appointments was given him, he would fly the track and be found traveling on another minister's round, as complacent as a hen setting on the wrong nest. Regularity was death to him. Once he had been persuaded to take a circuit, and he says, "I had no sooner consented to try for a year, the Lord being my helper, than an awful distress came over my mind." He staid the year with an occasional escapade into other circuits, but says of it: "Scarce any blessing on my labors, and my mind depressed from day to day." Yet he insisted, to the day of his death, that he was a Methodist preacher, and refused indignantly all propositions of his admirers and converts to organize a following of his own—"Dowites," as they would call themselves, "Split-off Methodists," as he dubbed all such schismatics. When his presiding elder, the renowned Jesse Lee, sent him injunctions against irregular traveling, under pain of expulsion, he replied to the messenger: "It does not belong to Jesse Lee or any other man to say whether I shall preach or not, for that is to be determined between God and my own soul. It only belongs to the Methodists to say whether I shall preach in their connection."

"But," said his monitor, "What will you call yourself? The Methodists will not own you, and if you take that name you'll be advertised in the public papers as an impostor."

"I shall call myself a friend to mankind," said Dow, expansively.

"Oh," exclaimed the advocate of regularity, "for the Lord's sake—don't! You are not capable of that charge—who is!"

One would think so, for Dow was at this time only eighteen years old,

and the callowest fledging in all green New England. It was no use. This young eccentric would not work to any line. He obeyed only dreams, impulses and "impressions," which he accepted as divine guidings. At one time they thought they had laid out for him in Canada, a field sufficiently large, wild, unorganized and forbidding to give him "ample scope and verge enough," wherein to wander, preach and organize churches. It did seem that almost the whole boundless continent was his. But a continent has limitations. That thought tormented him. He tramped till he got to the edge, and then was seized with a "call" to carry the gospel into Ireland, and despite all remonstrance, opposition and threats, he sailed for Ireland without a government passport, without church credentials of any kind, minus an overcoat and change of linen. Three dollars, a bag of biscuits, and unlimited confidence in his ability to "get through some way," constituted his missionary outfit. His real reason for going, however, was the hope that a sea voyage would improve his health, as he admits in his "journal."

Thereafter, wherever Dow pushed his peculiar mission, he found the reputation of a schismatic and rebel against church authority had preceded him, and turned the Methodist clergy and laity against him, and generally closed their homes and houses of worship to him. This coldness, and sometimes enmity, he had to overcome before he could begin his work in any place. Nevertheless, he prosecuted it vigorously for over forty years with few interruptions, diverting all the converts of his ministry into the Methodist church that he could, and giving not only his services, but much of the proceeds of the sale of his books to that body. To the last he declared, like Wesley, "my parish is the world!" and extended his circuits to all parts of the Union, to Balize, the West Indies, and the United Kingdom. He would lay out routes of three or four thousand miles, covering appointments months or years ahead, and he rarely failed to appear on time or to find an audience awaiting him.

"The campmeeting era," which began about the commencement of Dow's ministry, was his great opportunity. These meetings were free, catholic, and welcomed all workers. They were the legitimate outcome of the religious necessities of the time. The land was a blaze from backwoods to seaboard with that popular excitement, which soon got the expressive name of "The Wildfire." A host of preachers, Methodists, Presbyterians, Baptists, Quakers—went from camp to camp, preaching, singing, exhorting. The meetings were going continuously. The country seemed to give up all other pursuits for religion. Twenty thousand often assembled at one place, coming hundreds of miles. One Granada, the western poet, wrote many "Pilgrim Songs," rude, but spirited, for campmeeting use, and these traveled, unprinted, on the air. That peculiar psychological phenomenon called "The Jerks," appeared and spread like an epidemic. Penitents, in this death-like trance were laid in

long ranks under the trees, and the weird torchlights, as if ready for interment. Three thousand fell in one night at Cane-Ridge, Kentucky. It was common practice to prepare the campmeeting grounds by cutting all the saplings about six feet from the ground, leaving the stumps for the infected ones to grasp, to keep them from falling, and Dow records that the ground around them was torn up as if horses had been hitched there. At times a sudden influence would come over the multitude, which would strike preachers, singers, mourners and listeners speechless, so that not a word could be spoken for a period—a hush more awful and inexplicable than the jerks or the shoutings.

Into this work Dow plunged with the abandon of a knight errant, and with wonderful success. His thin, skeleton frame, pale, sharp face, luminously black eyes, long hair, curling to his waist, sharp, strident voice, fierce, jerky sentences, qualified him to add intensity to the prevalent excitement. And he was fond of appealing to the fears and superstitions of humanity. He was full of dire predictions. The world was in travail for the last day. Napoleon was wading knee-deep in the blood of Europe. The last vial of wrath seemed to have been poured out upon the earth. The prophecies and the apocalypse were drawn on for texts, which he used literally. Any local calamity—and a long list of sudden or accidental deaths within his ken—were worked upon the minds of his hearers, as links in the chain of these awful portents. If there was any "scare" in a man or woman or child, he'd frighten them to their knees. He used the *argumentum ad hominem* liberally, and if there were a conspicuous atheist, reprobate or Calvinist in the audience—all of whom he classed together—the man was sure to be singled out for direct attack. A favorite device was to ask the audience to grant him a favor, and require all who were willing to do so, to stand. When up, he would bind them to pray three times a day for a week for salvation, and abjure them not to add the perjury of a broken promise to their many other sins. This, he exultantly calls "catching 'em in a covenant," he expecting to make converts of nine-tenths of those who kept the promise into which they had been thus trapped.

The quality which gave Lorenzo Dow his greatest power with the "lower million"—to whom, after all, his mission went—was his courage. He was as bold as a man seeking martyrdom. His mien was defiant and his language brusque and aggressive. He belonged to the church militant by one of those contrasts which make the tender-hearted and sensitive seem rough and pugnacious. He fought against the wild beasts, on two legs, not at Ephesus, but from Boston to Balize. Rowdies dreaded his tongue more than any physical force, to which he never resorted. At New Kent, Va., a large billet of wood was hurled at him through a window. He immediately leaped through the window, and gave chase to the assass-

Continued on 5th page.

GOD AND DOUBT

When fear and doubt arise in me, Do thou, my Lord, draw nigh: Dispel them both and let me see That Thy art still on high. The way, at times, seems dark and drear, And pitfalls lie about, What wonder if I stop and fear? What wonder if I doubt? But Thou, my ever-ready Guide, Within my hailing stand— A simple prayer—and at my side Thou stand'st with outstretched hand. And henceforth may Thy grace and Fore'er envelop me; Then shall I live in pure delight And safety, Lord, with Thee.

Its Not So.

BY REV. T. O. AYRES.

Its not so. "The jail in which Rev. Freeborn Garretson was imprisoned in 1780, for preaching the gospel in Dorchester Co., is still standing in the town of Cambridge." We have quoted from the Minutes of the Wilmington Annual Conference for 1883. At the time the resolution was offered, there was a doubt raised as to which one of two old buildings was the one in which Garretson was imprisoned, or, whether the building was still in existence at all. The opinion settled down in favor of the old building, where the fire engines were kept.

The thought occurred to me some time ago to investigate the matter, with a view of making a sketch of the house, and writing up its history for publication, and preservation. Investigation has led me to the conclusion that our Conference resolution is in error, and ought to be corrected. I began by looking up the history, and found on page 370, Vol. 1. Stevens' history of the M. E. Church, the following: "He was borne away to Cambridge jail, where, during a fortnight, 'I had' he says, 'a dirty floor for my bed, my saddle bags for my pillow, and two large windows open, with a cold east wind blow upon me; but I had great consolation, &c.'"

With this description of the jail, I visited the old house, the identical building, according to our Conference resolution, in which Rev. Freeborn Garretson had been imprisoned. An examination convinced me that there was doubt about this identity. The "two large windows" were not to be found. I was satisfied that the Conference had made a mistake.

I next called upon Hon. Wilson Byrne, who kindly went with me to the old jail, so called, and aided me in collecting facts. The out-come of the whole matter being, that the old house now standing is said to have been built out of the material taken from the old jail, which was demolished a long time ago.

The lower part of this building now standing, has no windows at all. The upper part, which is a mere cock-loft, has one window in the front end and a small hole for a window in the rear end. Any person who will read what Garretson has left on record, and then look at the old house now standing, will, I think, say, with me of the resolution in question, "Its not so."

A Remarkable Re-Union.

Representatives of the five generations of the Wright family met at the old camp ground at Hurlock's Dorchester Co., Md., for a day's pleasant association, Friday, the 8th inst. There were many invited guests present to enjoy the interesting re-union. An appropriate sermon was delivered in the afternoon by Rev. T. O. Ayres, of East New Market, Md. Dinner and supper were served in the grove.

Mr. Kennely Wright, the venerable

head of this family has 13 children, 76 grand-children, 71 great to grand-children, and 1 great great grand-child, all living. Adding these, 89 who have died, and the husbands and wives of the married children, we have a total of 254. Father Wright is 86 years old, and still sound in mind and body; though his eye is somewhat dim, and his natural force somewhat abated. He married his second wife about ten years ago, and is now living on a farm which is a part only of the temporal gain with which God has blessed his personal toil. Except the years of youth his whole life has been devoted to God. For very many years he has been class-leader and exhorter. His children, four sons and nine daughters have all been converted, and with one or two exceptions, are prominent members of the church. They have all been married, and are living in this vicinity, except a son, whose home is in Missouri. Four of the second generation are members of the Wilmington Conference, one a member of one of our Western Conferences, one a doctor, and the rest farmers and prominent business men.

Christian example and teaching in the honored father has spread like leaven until well nigh the whole family are leavened. The writer visiting many of these homes, found them happy and prosperous. The home of the great great-grand-child is such a one as Christ is wont to dwell in. Surely God has visited the "righteousness of the father upon the children unto the third and fourth generation." Such wise children make a glad father. "The generation of the upright shall be blessed. Health and riches shall be in his house; and his righteousness endureth forever."

G. F. H.

Items.

Mrs. Robert L. Stuart, of New York, a wealthy Presbyterian widow, has set aside a fund of \$50,000 to issue and circulate tracts in refutation of the doctrines of Ingersoll.

Four things are necessary to constitute a Christian. Faith makes a Christian; life proves a Christian; trials confirm a Christian; and death crowns a Christian.—Hopfner.

Our greatest glory is not in never falling, but in rising every time we fall.—Confucius.

The South-western Presbyterian, New Orleans, seems to have little hope that the great Cotton Exposition will keep the Sabbath, and says truly that the "logical conclusion from a Sabbath desecrating exposition will be that New Orleans deserves all that can be said against it."

An Inter-Ecclesiastic Congress, composed of clergymen from different Protestant denominations, will be held in New Haven in May, 1885.

George I. Seney turned his beautiful collection of paintings over to the Metropolitan Bank: The bill of sale was registered at \$350,000.

The revision of the Old Testament is completed.

The famous Georgian, Robert Toombs, has joined the M. E. Church, South.

It is said that in the botanical gardens of St. Louis there are living specimens of all the plants mentioned in the Bible.

A holy life spent in the service of God, and in communion with Him, is without doubt the most pleasant and comfortable life that any man can live in this world.—Melancthon.

Rev. E. Y. Buchanan, brother of the late President James Buchanan, has been rector of the Protestant Episcopal Church at Oxford, Pa., for fifty years.

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. O thou invisible spirit of wine! had I no other name by which to call thee, I would call thee devil.—Shakespeare.

Temperance Afloat

There is no place in which the blessings of Temperance are productive of more good than on board the floating carriers of the Atlantic. The latest advance made in Temperance afloat is that on board the Allans' steamer Nestorian, commanded by Captain James. It appears that while on the voyage from Glasgow to Quebec the ship's company and others came together and formed an association with the following as the chief plank in their constitution: "The undersigned, forming a society on board the Allen line steamer Nestorian, commanded by Captain James, this 28th day of April, while on a voyage from Glasgow to Quebec, in latitude forty-five degrees north, longitude fifty-six degrees west, do hereby agree to abstain from all intoxicating liquor as a beverage, and pledge ourselves to discountenance its use in the community. "Hurrah for the Nestorian Temperance Society!" is the shout that will go up from the Temperance hearts who read this; and Captain James will be congratulated on all sides that he carries on board a Temperance association. A cold water navy should indeed rule the waves. In face of danger level heads are the seamen's best ornaments.—Montreal Witness.

And now is there need for Temperance work in our Sunday-schools? With this country spending yearly \$735,000,000 for drink (six times what it spends for education)—drinking up the value of the books in the libraries of the land in less than two months, the total value of the church property in the United States in less than six months, the total amount used yearly for both home and foreign missions, estimated at \$5,000,000, in less than three days—it is clear that all possible means must be used for reform. Were the seven million children now in our Sunday-Schools pledged to total abstinence, and then taught regularly the precepts of the Bible, about man being his brother's keeper, we should have reformation in a generation.—N. Y. Independent

A Thrilling Incident

At a temperance meeting in Philadelphia, some years ago, a learned clergyman spoke of wine as a drink, demonstrating it to his satisfaction, to be Scriptural, gentlemanly and healthful.

When the clergyman sat down a plain, elderly gentleman arose and asked the liberty of saying a few words. Permission being granted, he spoke as follows:

A young friend of mine, who had long been intemperate, was prevailed upon, to the great joy of his friends, to take the pledge of total abstinence from all that could intoxicate. He kept the pledge faithfully for some time though the struggle with his habit was fearful, till one evening, in a social party, glasses of wine were passed around. They came to a clergyman present, who took a glass, saying a few words in vindication of the practice. "Well," thought the young man, "if the clergyman can take wine and justify it so well, why not I?" So he took a glass. It instantly re-kindled his fire and slumbering appetite, and after a rapid downward course he died of delirium tremens—a raving madman!"

The old man paused for utterance and was just able to add—"that

young man was my only son, and the clergyman was the reverend doctor who has just addressed the assembly."—Southern Churchman.

Mrs. Mary Holstein, wife of Mr. Benjamin Holstein, died at her residence near Wesley M. E. Church, Newark circuit, Monday, August 11th, 1884, after a short, but severe illness, aged, about 68 years. She joined the M. E. Church at the age of 16, and for more than 50 years has been an active and faithful member of the same. In her beautiful christian home, the itinerant minister has always been a welcome guest; many of whom will recall the happy hours spent here. Sympathetic and full of christian kindness, she was a wise counsellor to her family and all who sought her advice. She was a true and devoted wife, and one of the best of mothers. Most of her family are members of the M. E. Church. Her funeral was largely attended in the M. E. Church of Snow Hill, Md., on Tuesday, August 12th, at 5 o'clock p. m., Rev. G. W. Wilcox, officiating. Her remains, enclosed in a beautiful casket, were interred in the Snow Hill M. E. cemetery.

Personal.

Mrs. A. M. Bowers and daughter Mary are visiting Rev. J. S. Bowers, pastor of the M. P. Church, Cambridge, Md.

Rev. H. Meeks, of Fairlee, preached in the Chestertown M. E. Church, Sunday morning, August 3d.

Rev. J. S. Willis, of Milford, is reported as having a crop of 1,500 baskets of Bartlett pears.

Sunday-school Lesson.

AUG. 24, 1884.—2 Samuel 24: 15-25.

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

THE PLAGUE STAYED. GOLD TEXT: "So the Lord was entreated for the land, and the plague was stayed from Israel." (2 Sam. 24: 25)

1. The Pestilence sent. (v. 15.) 15. So—in accordance with David's choice. In punishment for his sin in numbering the people, he was allowed to elect one of three plagues—a three years' famine, a three months' defeat before his enemies, or a three days' pestilence. He chose the latter, preferring, with a noble trust, to fall into God's hands rather than man's. The Lord sent a pestilence—literally, "a death;" a deadly plague, the most deadly and violent that was ever permitted to smite Israel. Upon Israel.—It would seem as though the people were involved in David's sin, and shared the wrong motive that actuated it; for we read that "the anger of the Lord was kindled against Israel," and it was "upon Israel" that the punishment was sent. From the morning to the time appointed.—The rendering adopted by the majority of commentators is, "until the time of assembly," referring to the hour of evening sacrifice (3 p. m.). This agrees with the impression which the narrative gives full course, but was shortened in mercy; and is supported by Josephus the length and breadth of the land men—a frightful mortality. Cook Sennacherib's army, which carried off 180,000 in a single night, and an before Syracuse which destroyed 100,000 men.

"Dan was a town, anciently called Laish, at one of the sources of the desert, the southern frontier of Palestine. The two places are 150 miles apart. If the pestilence did not last a whole day, the number of

persons carried off by it (70,000 men) exceeded very considerably the number destroyed by the most violent pestilential epidemics on record, although they have not unfrequently swept off hundreds of thousands in a very brief space of time. But the pestilence burst upon the people, in this instance, with supernatural strength and violence, that it might be seen at once to be a direct judgment from God (Keil and Delitzsch).

2. The Pestilence Stayed. (v. 16.) 16. When the angel—the visible messenger of judgment or of other Divine purposes, in both the Old and New Testaments. The executive duty in the final judgment is to be performed by angels (Matt. 13: 41). Stretched out his hand upon Jerusalem.

In the more dramatic account, given in 1 Chron. 21: 16, 28-30, the angel stood "between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem." Here his destroying progress was arrested. The Lord repented him of the evil—language of accommodation, by which the Divine behavior is described in terms drawn from human action under similar conditions. When a man ceases from an evil course he is said to "repent him of the evil;" so when God changes His course or attitude towards man, He is said to "repent Him of the evil," when really there is no repentance at all. Simply He acts as men do when they repent. Our finite speech is barren of terms to fitly express the motives and behavior of the Infinite One. Few minds escape this misconception of Deity which our inadequate and misleading portrayal of Him in human speech perpetuates; and yet we have no other speech by which to describe Him. Threshing place—or floor; a large, circular floor of hard-beaten earth, situated generally on some eminence, where the wind could easily separate the chaff. Araunah, the Jebusite.—His name is variously spelled—in the Septuagint, "Orna," in Chronicles, "Ornan," also "Araunah," "Aranyah," "Avarnah." The various spellings probably arose from the attempt to translate a Canaanish proper name into Hebrew. Many suppose that Araunah was formerly the king of Jebus (Jerusalem), and had been spared by David after his expulsion from Mount Zion, for old friendship's sake.

"The divine choice of his (Araunah's) land for the temple site (2 Chron. 3: 1), and his readiness to give it freely for this purpose, suggests the probability that he was a convert to the true religion. Araunah's threshing-floor was on Mount Moriah, the hill to the eastward of Jerusalem, as it was enclosed at that time and was the site upon which the temple was afterwards built. This Mt. Moriah was identified by Jewish tradition with the mountain in the land of Moriah, which was the scene of the sacrifice of Isaac (Gen. 22), but the identification has been questioned. It has been supposed by some that the sacred rock of the Moslems, which is the highest point of the temple hill, and is now covered by the 'Dome of the Rock,' marks the actual site of Araunah's threshing-floor (Cambridge Bible)."

3. Sin Confessed. (v. 17.) 17. David spake unto the Lord.—According to 1 Chron. 21; 16, 28-30, it would appear that David and the elders were on their way to "the high place at Gibeon," the tabernacle of Moses, to inquire of the Lord, when they encountered the angel and feared to go further. Quite likely it was then that David openly confessed his personal sin, and deprecated the wrath which fell upon the people and not upon himself and house. Lo, I have

David freely and sincerely confesses his individual sinfulness, and invokes upon himself the deserved penalty. *These sheep, what have they done?*—His own wickedness seemed so black that he could not see the people's guilt. He felt that he alone merited punishment, and he would gladly have them spared.

"Done! Why, they had done much amiss. It was their sin that provoked God to leave David himself to do as he did; yet, as became a penitent, he is severe upon his own faults, while he extenuates theirs. Most people, when God's judgments are abroad, charge others with being the cause of them, so they can escape; but David's penitent and public spirit it was otherwise affected (Henry)."

4. *The Hallowed Memorial* (v. 18-25).

18. *And God came*—to bring God's answer to David's prayer. It was this same prophet who was sent to David with the choice of the three judgments. He is spoken of in 1 Chron. 21, as "David's seer," and he wrote the history of David's reign. He appears to have been in constant attendance upon the king, from the day when he came to him in the Cave of Adullam (1 Sam. 22; 5). *Go, rear an altar*—a direction which showed that God was now placable, that wrath was about to be restrained and peace restored.

"Besides his prayers, David was now to make public affirmation of his guilt, and of his willingness, henceforth with the people to devote himself as an offering to the Lord, by building an altar (Erdmann)."

19, 20. *Araunah looked and saw the king*.—He had looked before, and seen the angel, and had hid himself, with his four sons in terror (1 Chron. 21: 20). *Bowed himself to David*.—He came out from his hiding-place, and saluted the king with the customary act of homage.

Stanley, who regards Araunah as the dispossessed king of Jebus, says: "Beside the rocky threshing-floor the two princes met—the fallen king of the ancient fortress, the new king of the restored capital—each moved alike by the misfortunes of a city, which, in different senses, belonged to each."

21, 22. *Araunah said . . . David said*.—Araunah respectfully inquired concerning the motive of the king's visit; and David told him that it was to purchase his threshing-floor to be used for holy purposes, with a view to averting the further progress of the plague. *Araunah said*.—The Jebusite displayed a surprising willingness to comply with David's request. *Oxen for burnt sacrifice*—the very oxen with which he was threshing. *Threshing instruments*—wooden frames furnished with sharp teeth on the under part, to be drawn over the grain. *Instruments of the oxen*—the yokes, or other harness. He also offered the wheat for a meat-offering (See Chronicles). He would beggar himself on the spot, if by so doing he could cause the withdrawal of that terrible angel. Quite likely, too, he was glad of an opportunity to please David. His politeness was something more than "Oriental."

"The burnt-offering might be an ox or bullock, a goat or ram, or a pair of pigeons. The more valuable was preferred, as indicative of a full consecration. The burnt-offering was entirely consumed upon the altar (Vincent)."

23. *All these did Araunah as a king, give unto the king*—meaning either that Araunah was himself a king though fallen, or that his gift was royal in its magnificence. Stanley inclines to the former opinion. Cook, following Keil, prefers a change of rendering: "All these, O king, Araunah gives to the king."

Jamieson says: "This man had

been anciently a heathen king or chief, but was now a proselyte, who still retained great property and influence in Jerusalem, and whose piety was evinced by the liberality of his offers."

24. *Will buy it of thee at a price—for the full price* (1 Chron. 21: 24). *Neither will I offer . . . cost me nothing*—a worthy sentiment, revealing the essential nobility of David's character. His sacrifice should be a genuine, not a pretended one; his own, not another's. *So David bought . . . for fifty shekels of silver*.—In the parallel passage in Chronicles it reads that David paid "six hundred shekels of gold by weight" for the place. As the silver shekel was worth only 55 cents, and the gold \$8 76, the discrepancy is a large one. Various attempts have been made to reconcile the two statements, the most plausible of which is that David paid for the threshing-floor and oxen fifty shekels; and afterwards included in the purchase the surrounding area on which Solomon's temple was built, and for this consummated transaction the larger sum was paid.

"The explanation given by Bchart is that the fifty shekels here mentioned were gold shekels, each worth twelve silver shekels, so that the fifty gold shekels are equal to six hundred silver, and that our text should be rendered; 'David bought the threshing-floor and the oxen for money, viz., fifty shekels,' and that the passage in Chronicles should be rendered; 'David gave to Ornan gold shekels at the value [or weight] of 600 shekels' (Cook and Keil quoted by Delitzsch)."

25. *Built there an altar*—with all despatch probably, in order that the pestilence might cease as soon as possible. *Offered burnt-offerings and peace-offerings*—in token of expiation, consecration and reconciliation. A visible token of the restoration of the divine favor was given by the descent of fire from heaven upon the burnt-offerings. On this spot the temple was subsequently erected.

Children's Department.

SOMEBODY'S MOTHER.

The woman was old, and ragged, and gray,
And bent with the chill of a winter's day.
The streets were white with a recent snow,
And the woman's feet with age were slow.

At the crowded crossing she waited long,
Jostled aside by the careless throng
Of human beings who passed her by,
Unheeding the glance of her anxious eye.

Down the street with laughter and shout,
Glad in freedom of "school let out,"
Came happy boys like a flock of sheep,
Hailing the snow piled white and deep;
Past the woman, so old and gray
Hastened the children on their way.

None offered a helping hand to her,
So weak and timid, afraid to stir,
Lest the carriage wheels or horses' feet
Should trample her down in the slippery street.

At last came out of the merry troop
The gayest boy of all the group;
He paused beside her and whispered low,
"I'll help you across, if you wish to go."

Her aged hand on his strong young arm
She placed, and so without hurt or harm
He guided the trembling feet along,
Proud that his were young and strong;
Then back again to his friends he went,
His young heart happy and well content.
"She's somebody's mother, boys, you know,
For all she's aged, and poor, and slow;
And some one, some time, may lend a hand
To help my mother—you understand?
If ever she's poor and old and gray,
And her own dear boy so far away."

"Somebody's mother," bowed low her head,
In her home that night and the prayer she
said
Was, "God be kind to that noble boy,
Who is somebody's son, and pride, and joy."
Faint was the voice, and worn and weak,
But heaven lists when its chosen speak;
Angels caught the faltering word;
And "Somebody's" Mother's prayer was heard.

—Macmillan.

Learning Easy Things.

There are some boys who do not like to learn anything that is hard. They like easy lessons and easy work; but they forget that things which are learned easily are of comparatively little value when they are learned. A man who confines himself to easy things must do hard work for small pay. For example, a boy can learn to saw wood in five minutes; any boy can learn to saw it in the same time; any ignorant person can learn it just as easily; and the result is, the boy who has only learned to saw wood, if he gets work to do, must do it in competition with the most ignorant class, and accept the wages for which they are willing to work.

Now, it is very well for a boy to know how to saw wood. But suppose he knew how to build a steam engine? This would be much harder to learn than sawing wood; but when he had learned it he would know something which other people did not know, and when he got work to do, other people could not come and get it away from him. He would have a prospect of steady work and good wages; he would have a good trade, and so be independent. Boys should think of this, and spend their early days in learning the things which they need to know in after years. Some boys are very anxious to earn; but this is not always best. It is often more important that boys should learn, when they are young, they can earn but little, but they can learn much, and if they learn things thoroughly when young, they will earn when they are older much more than enough to make up for the time and labor which they spent in learning what to do and how to do it.—Domestic Journal.

Taught To Lie.

A boy of twelve years of age, who seemed disposed to emulate the character of George Washington in one respect at least, was brought up before the police magistrate at Jefferson Market Court recently. His mother had placed him as a servant with a lady at Long Branch, and he ran away. On being arraigned, the justice asked:

"Did not the lady treat you well?"

"Yes sir," the boy replied.

"Did she give you a good home?"

"Yes, sir."

Then why did you not stop with her?"

"Because she made me tell lies!"

"Tell lies!" said the surprised justice. "How did she make you tell lies?"

"When people called to see her she made me say to them that she was not at home, when she was at home," replied the little fellow.

The boy was sent to the juvenile asylum, but nothing was done to the lady who had taught him to tell the fashionable lie.—N. Y. Observer.

The "Making Of A Man."

"Captain," said a small boy, as he entered the Fourth street station house, Williamsburg, one evening, "can you send a policeman to guard some property to-night?" Captain Woglom looked down at the boy and saw that his eyes

were filled with tears. He asked the boy why he made such a request.

"Because," said he, beginning with a sob, "I was leaning against a store window in Broadway, and I must have pushed too hard, for I broke the glass. The store door was locked and I could not find the owner, so I came to the station house as fast as I could for fear thieves would go in. If I give you thirty-five cents, Captain, toward paying for the glass, will you please let me go home till to-morrow? It's all the money I've got, and I live too far away to go home and come back again to-night. I'll bring the rest down to-morrow, but please put some one to watch the place." "You're a uoble fellow," was the comment of the captain, as he handed the money back to the boy. "Take back the money. I'll see that the place is watched. If you go to the owner of the store in the morning and tell him what you have just told me, I don't believe he will take a cent from you.

The little fellow dried his eyes, said "Thank you," and leaving his name and address, went to his home.—N. Y. Herald.

What Can I Do?

A lady was going to visit a poor woman, when her nephew, a boy about five years of age, brought a biscuit to her to take it to the sufferer. "I can do without lunch," said the child; "I have had a good breakfast," and, accordingly, he did without lunch that the poor woman might have his biscuit. This was a very small act of kindness, but it showed the will to give, and may have been pleasing in the sight of the Lord, who has promised that he who bestows a cup of cold water in His name shall in no wise lose his reward.—The Highway.

Alena's Story.

"Dear me! there's no use in trying to win the prize," exclaimed little Nettie Gray, tossing her book aside, weary and discouraged. "I can't get it so long as Hattie Fisher keeps just two marks ahead of me. I do wish something would happen to her."

"So do I," echoed her younger brother Harry. "Tell you what, sis, Lil Williams just hates her and —"

"Children, don't you want to hear a story?" called their cousin Alena from the adjoining room.

"Yes, we do, we do," shouted Harry, as Nettie with burning cheek followed him and seated herself on a low stool near by her cousin.

"Well, then," began Alena, "once upon a time, an eagle dwelt on a high mountain far above the tree tops. She was well pleased with her surroundings till one day she saw another eagle sailing higher than herself and alighting on a crag that overlooked her own nest.

"Dear me," sighed the first eagle, "I can not bear to be an underling, to know that another is above me. What shall I do?"

She brooded over the matter all night, then went in the morning to an archer and offered him her own quill-feathers that he might kill her rival. The man eagerly accepted her offer, and, plucking the longest and stoutest quills, he

went on and soon returned with the rival bird, dead.

"Oh! thank you, thank you," said the envious bird, that had remained near by awaiting his coming.

"Henceforth there will be no one above me, but I shall soar a-way queen of the air; so good-bye."

With that she attempted to fly, but found herself quite unable to rise and fell to the ground instead.

"Hold on," said the archer, "you needn't flutter so, for you are sure my prisoner, and I shall take good care that you do not escape. So you can bid farewell to all hope of ever seeing your native cliffs again."

"Alas! alas!" cried the wretched bird, "in helping destroy my rival I never thought of bringing a worse fate on myself."

"There, that is the story, children; now run away, and if tempted to wish another ill, remember the fate of the envious eagle."—Gospel Banner.

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BY J. MILLER THOMAS,
Publisher and Proprietor.
Wilmington, Del.

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Ministers and laymen on the Peninsula are
requested to furnish items of interest connected
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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.

Please remember communica-
tions must have a responsible signature,
otherwise they will go into our waste
basket. The name will not be pub-
lished unless desired.

CONNECTIONS.—It is said on high authority
that typographical accuracy is almost if not
quite impossible; still we desire to come as
near the standard that is attainable, as is
possible. In our last week's issue, we find
some egregious blunders. We cannot ac-
count for this, unless the new and
grave responsibilities about to be assumed
by our foreman, somewhat disqualified him
for first class work on the paper he has so
long, and so honorably, been connected with.
In Bro. Terry's letter, page 4, he thanks
"his ministerial brethren who so nobly as-
sisted, not by preaching, but also by laboring
faithfully in all the services of the meeting,"
the omission of the word "only" before
"preaching" very much distorts his meaning,
though the "also" hints very plainly at some
omission that a Yankee might supply by
guessing.

At the head of the third column, page 3,
a Temperance item is interjected into a pa-
graph reporting Dr. McCosh, that very con-
fusingly snaps the thread of discourse.
In these and all similar infelicities we con-
fide in the friendly consideration of our
readers, and remind them, as well as our-
selves, of the old saw—"to err is human."

We are glad to learn that a Biog-
raphy of Rev. P. W. Otterbein, founder
of the Church of the United Brethren,
and the cherished friend and col-
laborer of Francis Asbury for forty
years, is soon to be published by
Prof. Dewey. He was present at the
Christmas Conference in Baltimore
in 1784, and at Asbury's request, as-
sisted in his ordination as Bishop.

An interesting incident of Bishop
Taylor's visit to Woodlawn camp
meeting was the baptism by him of
two little girls, the daughters respec-
tively of Revs. R. W. Todd and R.
C. Jones. The service was most im-
pressive, and witnessed by a large
congregation.

The committee on Barratt's Chap-
el Centenary, are to issue a prospectus
next week. They greatly desire the
preachers to send in the names of
subscribers by the 26th inst., if possi-
ble. We shall be glad to forward any
names that may be sent to our
office.

WOODLAWN CAMP MEETING has
progressed with increasing interest
and attendance since the visit of
Bishop Taylor, Wednesday the 13th
inst. The preaching, reported as su-
perior in quality, and having the real
gospel ring, has been as follows: Tues-
day evening the 12th inst., Rev.
Joseph France, Eccl., 9-10; Wednes-
day, Bishop Taylor delivered three
effective addresses, and in the even-
ing, Rev. Joseph Robinson preached
from 1 John, 3-3; Thursday, Revs.

J. T. Van Burkalow, Gal. 6-14; Chas.
A. Hill, Matt. 8-23; J. H. Willey,
Exod. 19-9; Friday, Revs. E. E.
White, Acts, 4-14; W. J. O'Neill,
Luke 16, 19-31; R. C. Jones, Jno. 3-
16; Saturday, Rev. Jacob Todd, D.
D., of Newark, N. J., preached from
Phil. 4-7; T. E. Martindale, Deut.
33-27; J. O. Sypher, Jno. 1-29;
Sunday, Revs. Dr. Todd, Acts 10;
Chas. Hill, P. E., Phil. 2-9; L. W.
Layfield, 1 Saml. 28-15; Monday,
W. J. O'Neill, Jno. 17; R. W. Todd,
Matt. 14-16; J. D. Kemp, Matt. 1-21;
Tuesday, Revs. J. E. Smith, Heb. 11
-13, 1; Thos. E. Terry, 2 Cor. 12-9;
F. E. Coxson, of the Philadelphia
Conference, on Naaman's leprosy;
Wednesday, Revs. Sam'l Shannon,
of the Baltimore Conference, C. F.
Sheppard, centennial discourse, Ps.
44-1: 1 Sam'l, 12-24; Thos. E. Ter-
ry was announced to preach in the
evening.

The Centenary sermon by Bro.
Sheppard was an admirable resume
of Methodist Church History, from
the birth of John Wesley to the
present time, in striking, lucid, and
comprehensive outline, the whole
compressed within forty-five minutes,
and delivered without the hindering
aid of any manuscript. This was
followed by a most happily conceived
and admirably written epic from
"our Conference Poet," Rev. Robt.
W. Todd. We hope to have the pleas-
ure of giving this centenary poem in
full to our readers before the year is
out.

Special revival services were held
daily, with steadily increasing inter-
est, conversions gladdening Christian
hearts, fresh baptisms of the spirit
strengthening believers.

Children's meetings were held, one
—a children's love-feast, under the
direction of Rev. R. W. Todd, was
of great interest, quite a number of
the little ones telling "the story of
Jesus and his love," with their seniors
who rejoiced in having found Jesus
when children.

Wilmington Conference News

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

The Quarterly Conference of As-
bury M. E. church was held Satur-
day evening, when the subject of
building a new church was thorough-
ly discussed. The committee appoint-
ed on the matter at the last meeting
reported that the present edifice can
be enlarged 20 feet in width and 30
feet in depth, with a number of im-
provements for \$23,861, and they
were authorized to proceed with the
work as soon as three-fourths of the
amount is subscribed. It is not
thought that anything beyond solicit-
ing subscriptions will be done in the
matter before next spring.—*Republic-
an*

The Ladies Aid Society of Scott M.
E. church, T. R. Creamer, pastor, have
purchased a new carpet for the church
and will have the furniture repaired
and newly upholstered. The auditory
will be reopened on Sunday, Septem-
ber 7.

Rev. J. Richards Boyle, pastor of
Grace Memorial M. E. Church, Wil-
mington, Del., is summering at the
Isles of Shoals, off the coast of New
Hampshire. By his invitation, the
Editor of the PENINSULA METHODIST
supplied his pulpit last Sunday
morning. The visit was made speci-
ally pleasant by the courtesies ex-
tended him and his wife by Capt.
Alexander Kelley and his interesting
family, while guests in their beauti-
ful home.

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

The Smyrna Record says there is
room for another M. E. Church in
Smyrna, and thinks it will be better
for religion and the community when
the church is built.

The officers and teachers of the
Middletown M. E. Sunday-school,
A. Stengle, pastor, are making
arrangements to take the school on
an excursion to Tolchester Beach, by
steamer from Fredericktown. The
day for the excursion will be an-
nounced soon. It will be in the last
week of August or very early in
September.

Church Hill charge, W. J. O'Neill,
pastor.—The ladies of the Church,
will hold a festival in the church
yard and grounds adjoining, Friday
and Saturday evenings, the 22d and
23d instant.

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

The work is progressing finely on
Dover district. Several charges have
increased their salaries. Preachers
are working vigorously.

Owing to the fact of the commit-
tee of arrangements for Barratt's
Chapel Centenary not meeting, the
first issue of the paper by Rev. S. N.
Pilchard will be postponed for a few
days over the time appointed.—*Ex.*

The task of remodeling and re-fit-
ting the Methodist Episcopal church
of Dover, has been agitating the
membership of that body for some
time. An architect has given his
views on the subject, and we learn
that it is proposed to alter the base-
ment so as to make it all into one
room for Sunday school purposes and
prayer meetings, with folding parti-
tions for class rooms; build a room
back of the church for the Infant
School, 25x36 feet, and a room for
the library. The audience room to
be carpeted, painted, frescoed, and
have stained glass windows. Commit-
tees have been appointed to esti-
mate the cost of the work, and to
solicit subscriptions to meet the ex-
pense.—*Delawarean*.

One of the largest woods' meetings
ever held in the county, was held
last week in James T. Carey's beauti-
ful grove, about a mile and a quarter
from Milton, Del., on the Lewes road.
It was under the control of Rev.
Nathaniel Conaway, and seldom has
a camp meeting been better attend-
ed.

No services will be held in the M.
E. church, Federalsburg, until the re-
pairs now in progress, are com-
pleted.

Bro. Conner, writing us in reference
to Beckwith's camp, says the preach-
ing was equal to the "best ever heard
on this ground, the order was most ex-
cellent, and the social pleasure and
financial results a perfect success." Deeply
regretting that there were
very few conversions, he reports the
members greatly quickened and en-
couraged. Special revival services
will begin Sabbath morning, the 24th
inst., providence permitting. Assur-
ing us of his interest in "enlarging
the circulation" of the PENINSULA
METHODIST, he concludes,—"permit
me, through your paper, to return
my sincere thanks to all the breth-
ren who so ably stood by me in this
meeting."

Harrington, G. W. Burke, pas-
tor.—The meeting to begin about the
first proximo, is not to be a "woods'
meeting," as announced in last week's
METHODIST, but will be held in a
tent. Miss Lizzie Sharp of Philadel-
phia, has promised to assist in the
services.

Interesting incidents of Rash's
woods camp meeting. Rev. W. M.

Warner in charge. We must not
fail to mention a thrilling event, the
conversion of the two Messrs. Bur-
rows, near Kenton, one on the Sab-
bath, the other on Monday, August 3d
and 4th. At their request they were
at 7½ o'clock p. m., Monday, publicly
baptized by Rev. A. Manship,
assisted by Rev. Wm. M. Warner, ac-
cording to the ritual and discipline of
the M. E. Church. It was a thrilling
scene. Tuesday Mr. Warner preached
and Mr. Manship followed with an
exhortation, and in the midst of the
shower, two young girls at the altar,
Miss Vincent and her friend, were
sweetly saved, realizing it was "only
a step to Jesus."—*Sentinel*.

SALISBURY DISTRICT.—Rev. J. A.
B. Wilson, P. E., Princess Anne, Md.

Wonderful work of grace on Deal's
Island, John D. C. Hanna, pastor.
From a private letter tendering the
pastor's congratulations to the editor,
"on the satisfaction the PENINSULA
METHODIST is giving," and assuring
him of a very large addition to our
subscription list, we take great plea-
sure in giving the following report of
the remarkable revival now in pro-
gress in his charge:

"A protracted meeting began here
June 19, and has been in progress
ever since. It was held in a tent at
the southern point of the Island, and
nearly 90 souls were converted. A
larger tent has now been secured and
the work is still continuing near
the center of the Island. Up to last
night 105 had been converted. The
work is spreading until we cannot
tell what the end will be. Last night
22 interesting penitents—men and
women of influence—were at the al-
tar, and 8 were converted. It is the
most wide spread work in the history
of the Island. Everybody is thinking;
nearly everybody is praying. The Is-
land is really transformed. Old men
and women, middle aged, and young,
are being saved. In some cases whole
families, consisting of half a dozen or
more, have rejoiced in acceptance.
Some who have not been to church
for years, have been reached, and still
the good work goes on."

The congregation of the M. E.
church at Princess Anne, W. E.
Tomkinson, pastor, have determined
to remodel and enlarge their church
edifice. The building will be length-
ened 20 feet. The vestibule will be
taken out and the tower will be taken
down. The inside of the church will
be freshly painted and frescoed.—
Salisbury Ad.

A picnic held at Siloam church,
J. W. Lindale, pastor, Wednesday
of last week, was very largely attend-
ed.

Immanuel M. E. church, Crisfield,
Md., W. W. Wilson, pastor, will hold
a tent meeting on the wharf adjoining
J. Vandegrift's store, beginning
September 7th. It will open with an
all day meeting.—General experience
meeting at 9 a. m.; preaching and
the administration of the Lord's Sup-
per at 10.30 a. m.; children's meet-
ing at 2 p. m.; preaching at 3 p. m.;
prayer meeting at 6 p. m.; preaching
and revival services at 7.30 p. m.
The meetings will be continued every
week. The people of adjacent charges,
county and island, are cordially in-
vited to attend. A mammoth tent,
sufficient to accommodate all that
will come, will be secured.—*Crisfield
Leader*.

Specially interesting services were
held last Sunday in the M. E. Church,
Crisfield, Md., Rev. John A. B. Wilson,
P. E., delivered, by request, his cele-
brated sermon on missions, prepara-
tory to a special missionary effort for
the year.

Personals.

The Rev. Samuel Keppler, of the
M. E. Church, South, died on the
evening of August 1st, of general
debility, in the 80th year of his age;
fifty-three years of his life had been
devoted to the ministry. His widow
survives.

Under the preaching of the Rev.
Dr. Hoyte, Presbyterian, South, there
has been a great revival in Pensacola,
Florida, and more than one hun-
dred persons have been converted.
Thirty-six have been added to the
Presbyterian Church.

Mr. Moody says that nineteen out
of twenty of the backsliders among
the converts at his meetings in Great
Britain eight years ago, have been
drawn away by the public-house.

The Rev. Samuel S. Sevier, a gradu-
ate of Lincoln University, Chester
county, Pa., sailed a few days ago for
Liberia, on the west coast of Africa,
to engage in missionary work. He
was one of ten colored boys brought
to that institution eleven years ago
to be educated, and was recently or-
dained by the Presbytery of Chester.
In September, three more will sail.

The Rev. J. D. Kemp, of the M. E.
Church, Lewes, Del., has been grant-
ed leave of absence for a few weeks.
His pulpit will be supplied by the
Rev. Joseph W. Hudson.

A friend, writing from Ocean Grove
on Monday, August 4th, says: "An
immense audience was present on
Saturday at the re-union of the army
chaplains and the members of the
Sanitary and Christian Commissions.
The presence of Gen. Grant added to
the enthusiasm of the occasion,
which rose time and time again to
the highest pitch." The General
gratefully acknowledged the honor
done him by the large audience pres-
ent, and took occasion to commend
the noble work done by these Com-
missions during the war.—*Philadel-
phia Methodist*.

Rev. Dr. J. A. Roche gave us a
pleasant call last week. He had been
aiding at the Landisville camp-meet-
ing, and was then on his way to
Ocean City, where he was engaged to
preach on Sunday evening, August
10th. The Doctor seems to be renew-
ing his youth, and though pretty
well on toward the ordinary limit of
human life, moves and talks with as
much sprightliness as though he were
yet in the prime of life. May his
valuable life be prolonged for many
years yet, if it be the will of God.—
Philadelphia Methodist.

According to the *Methodist Recorder*,
Mr. T. R. Allan, formerly a barrister
of the Inner Temple, a veteran of
over eighty years, has spent a large
part of his life in founding a great
Methodist library. He has amassed
probably 30,000 volumes, chiefly of
a theological character. This library
has been handed over by Mr. Allan
by deed of gift to Dr. Rigg in trust,
until steps can be taken for securing
it in perpetuity for the use of Wes-
leyan Methodist preachers and peo-
ple. The sole conditions are that
the books should be kept together in
one place for the purpose, and that
the place should be within the limits
of the cities of London, and West-
minster.

The wife of Rev. J. B. Jones, pas-
tor of the M. P. Church of Laurel,
Del., died suddenly on Sunday morn-
ing, 3d inst. Mrs. Jones was well
known and highly esteemed in Ches-
pastorate with her husband not long
since, and the reverend gentleman
has the sincere sympathy of his nu-
merous friends in his severe afflict-
ion. Seven motherless little ones
are left behind.

Rev. B. F. Price, pastor of Madely M. E. Church, is expected to preach in Grace Memorial M. E. Church tomorrow, the 24th inst.

Christian K. Ross, the father of Charley Ross, has spent \$60,000 in searching for his son, and examined over 700 cases of boys supposed to be his.

Messrs. J. Taylor Gause and Wm. M. Field, sailed for home the 16th inst., and are expected to arrive in New York early next week.

Rev. E. J. Hubbard and Father Taylor ministered to the good people of Asbury M. E. Church last Sunday morning, in the absence of the pastor, W. L. S. Murray. Revs. D. Dodd and W. Galloway will supply the pulpit next Sunday.

Bishop Wiley has started on his journey East. On reaching Japan, he will organize the conference, September 1st. Afterward he will visit the missions at Peking and Kiukiang, and proceed to meet the Foochow Conference at Foochow, November 10th.

Bishop Fowler has gone to the Pacific coast. He will select a place in San Francisco for permanent residence, and then going on to Puget-Sound Conference, will preside over the Conferences along the Pacific Railroad, returning to Chicago late in the fall. The *Western* says he is looking exceedingly well and happy.

Rev. R. W. Todd, of North East, Md., visited Summit Grove Camp, on the Northern Central R. R., and preached.

Brandywine Summit camp meeting closed the 12th inst. The camp was prolonged four days. Rev. Chas. F. Sheppard of the Elkton M. E. Church, conducted the religious exercises Wednesday morning, the 7th inst. Rev. R. C. Jones, of Port Deposit, delivered an address at the children's meeting in the afternoon on the same day. Presiding Elder Hill preached the next morning, and Rev. J. W. Hammersley in the afternoon.

Items.

The New Brunswick and Prince Edward Island Conference, and the Nova Scotia Conference are an integral and important part of Canadian Methodism. From the reports published, we judge that the spiritual state is in good condition, and the Educational Institutions at Mount Allison are prosperous—Our Methodist brethren in the maritime Provinces have our best wishes for religious and financial prosperity all along the line.

Queenstown, a small village of 150 inhabitants, has six liquor stores, and Bacchus reigns without "let or hinderance." This is the only election district in Queen Anne's Co., where local option does not prevail, and the district of poorest lands, fewest industrial interest, most inferior schools and least effective churches in the entire country.—*Ex.*

Some time during the late freshet at Rowlandville, a small pocket clasp Bible, which had been presented to Cornelia Christy by her Sunday-school teacher, was washed out of the cupboard of the parlor of the house in which she lived, and borne away by the raging waters. One day last it was picked up some ten or twelve miles distant at Havre de Grace, by a resident of that place, who returned it to its owner, not very much the worse of wear from its strange adventure. A small framed photograph of the young lady's grandfather was also found near the Bible and returned to her but very little injured.—*Cecil Democrat.*

—Prof. Brewer, of Yale College, states that 15 of our 21 Presidents were farmers, or sons of farmers. This fact is not without significance. As an exchange says, "there is no calling which has greater opportunities than agriculture for usefulness, honor and position, for you g men of ability and education."

LOCAL OPTION VINDICATED.—We clip the following paragraphs from an able Editorial in the *Wilmington Morning News* of last Monday.

"The temperance men of this county placed an excellent Legislative ticket in the field on Saturday. There is not a man in the list who would not be trusted by his neighbors, without a moment's hesitation, with the disposition of any matter requiring integrity and intelligence. They therefore possess genuine representative qualities. Four of them are Democrats, we believe, and four Republicans, but they all agree on one major proposition, namely, that it is both proper and right for the responsible citizens of any locality or limited district within the State to possess the power, at an orderly election, to pass upon and determine for themselves by a majority vote, at any time, whether or not they will permit the sale of intoxicating beverages within the jurisdiction covered by the votes.

This is the whole of it, and it is very simple and very rational.

* * * * *

The whiskey business, wherever it is useful and wanted, cannot be affected by it. It simply provides that the same means which we employ in all our political affairs shall be applied to the whiskey business in those places where it is hurtful and is not wanted. In other words it subjects the whiskey business to the regulatory authority of genuine local self-government. This is fair, equitable and just. It is the genuine principle of town government—a principle which has been practiced in this country ever since its settlement, and which is the germ-form of all our political institutions. It is right, practicable and just, and it is a wholesome sign that the people are going to work to set it in operation.

The temperance men here, we believe, are not going outside of this single purpose to elect members of the Legislature. They are not going to support Mr. St. John, or take up with partisan politics in any way.

Of Wesley, when an old man, Atmore's "Methodist Memorial" says:

"His face for an old man was remarkably fine; a clear smooth forehead, an aquiline nose, an eye the brightest and most piercing that can be conceived, and a freshness of complexion scarcely ever found at his years, and expressive of the most perfect health, conspired to render him a venerable and interesting figure. Few saw him without being struck with his appearance, and many who had been greatly prejudiced against him have been known to change their opinion the moment they were introduced into his presence. In his countenance and demeanor there was a cheerfulness mingled with gravity and a sprightliness which was the natural result of an unusual flow of spirits, and yet was accompanied with every mark of the most serene tranquility." This beauty in age was the flower of a life wholly consecrated to righteousness.

Bishop Simpson's Will.

The will of the late Bishop Simpson, disposing of an estate valued at about \$100,000 has been admitted to probate. In the main body of the will, dated June 10, 1875, the whole estate is left to his wife during her lifetime, with the stipulation that it be transmitted undiminished to the heirs and the recommendation that upon his wife's death the estate be divided equally among her children or their representatives. Attached to the body of the will and dated May 26, 1881, is a codicil annulling any preceding distribution of the estate inconsistent therewith and leaving one-seventh of the real and personal property in trust with the trustees of the Methodist Episcopal Church, chartered in Ohio, for the endowment of an Episcopal chair for the Bishop, who shall reside in Philadelphia, provided that the sum of \$50,000, including this bequest, shall be raised for this purpose prior to the meeting of the General Conference next after the testator's death. The codicil declares that this bequest is made partly in memory of the Bishop's son, who died in infancy, and partly because the testator regards the endowment of a bishop's chair as an important need of the church.

A Letter to every Pastor.

BISHOP SIMPSON'S PICTURE!!

DEAR BRO: In order to encourage the work of securing contributions to the Centenary Fund, on "Conference Academy Day," we have arranged to furnish you with good cabinet pictures of Bishop Simpson. We shall soon send to each pastor a specimen picture for use on that day. You may show the picture and make the following offer: One of these beautiful photographs will be given to each child who will collect one dollar, and to each adult contributing one dollar or more. Keep an account of how many are needed for your charge. Send the number to either of the undersigned after that day, and we will forward them to you. Brethren, please urge this important matter of relieving our Academy.

Yours truly,
T. E. MARTINDALE,
R. W. TODD,
W. H. HUTCHIN. } Committee.

It has been said that "Paul preached no system of theology," the object being to discredit so-called "doctrinal preaching." Paul's example goes directly the other way. If any man ever preached clearly, strongly, powerfully the doctrines of our Christian system it was Paul. We need no protests against preaching "systems of theology" as such, for nobody is engaged in that business. The protest strikes only a man of straw set up for a target. There is no true preaching without the bone and sinew and blood of doctrine in it. There are plenty of flabby, bloodless essays, called sermons, that are not vexed with Christian doctrines at all, but they are not Gospel sermons. Whosoever would "preach the Word" must preach doctrine, and it is folly to declaim against it.

What Rome thinks of the Bible as a book for the people can be seen from the following frank statements of the *Catholic Review*: "Frankly, very little good seems to have come from the reading of the Scriptures by the people at large. It has produced more religious fanaticism than anything else and more abortions which are caricatures of religion. Even among Catholics it fosters a Calvinistic spirit...which in many cases induces individuals to set up their judgment against the wisdom of the church."—This is as foolish as it is frank.—*Ex.*

CONTINUED FROM FIRST PAGE.

sins, yelling, "Run, run, the Old Sam is after you." Returning, he took the billet, cut the words "Old Sam" in it, and nailed it to a tree, installing it as "Old Sam's monument." He then proceeded logically to this demonstration: "You disturbers of the meeting, your conduct is condemnable—which expression means damnable—hence, to make the best of you, you are nothing but a pack of damned cowards, for not one of you durst show his head." "Old Sam's monument" stuck to the tree for years, and Dow records with great satisfaction, that one of the ring leaders in this assault, a few months later, had his nose *bit off* in a fight, and another was flung from a horse and had his neck broken—all of which he cited as redounding to the glory of God and the vindication of Lorenzo Dow.

On another occasion, being apprised of the approach of a mob of several hundreds, sworn to take his life, he left the pulpit, took his wife by the hand, and marched out to meet the enemy. When met, he mounted a stump and poured out upon them a tirade of hot reviling, the very boldness of which overawed them. The result was that he led them back to camp, and in a short time had the most of them on the anxious seat.

TO BE CONCLUDED.

An Old Camp Ground.

A correspondent from Centreville to the *Baltimore Herald* writes as follows in reference to Wye Camp:

"The worship of God is going on to-day in a tented grove near this place, where nearly a century ago, noted leaders in Methodism wrestled triumphantly with the great foe. Wye camp is held in one of the most beautiful groves in the county, which is splendidly adapted to, and seems especially designed for its present use. It is situated upon a slight hill, with "large, fresh water streams close by and three fine springs of water within the grounds. Wye is said to have been first used as a camp ground as early as 1805 when Bishop Asbury held a camp-meeting there, and when 399 people were converted. On each side of the bishop's pulpit, stood a fine young sapling, both of which are now noble trees, and are still called Coke and Asbury. The tents were simply the covered bodies of carts and wagons arranged in a sort of square with a small pulpit and a few board seats in the centre. A little straw in the bottom of the cart-body composed the bed, and a small fire of chips and dry twigs was all that was required to supply their simple wants. The time, from early dawn to dark, was mostly occupied with religious services, a single meeting often being three or four hours in length, when feeling ran high and the "mourners' bench" was crowded with lowly penitents. Strong men were suddenly prostrated to the earth, women were seized with conviction, and children burst into sobs under the passionate appeals of the eloquent servant of God. Near the centre of the circle at Wye, there stood until a short time ago, a gnarled and crooked tree. One hundred years ago, it was a straight and handsome sapling. At one of the early camp-meetings there, Colonel Massey, a local celebrity in that day, was leaning against it, when he was powerfully seized with conviction, and in his struggles he twisted and bent it out of shape, and it grew into a crooked thing, known ever afterwards as "Colonel Massey's tree." Wye camp ground has been in the possession of the George family of this county for over a century and a half. Although Quakers, they have always entertained the highest regard for Meth-

odism, and eight years ago, Mathias George presented the grove to the Methodist Episcopal Church of Centreville. The church has year by year made improvements additional, until now, it is the finest ground on the shore, and possibly, in the state. There are this year about 49 two-story tents, most of them permanent—painted, with venetian blinds and cosy little balconies. In the centre of the circle is a large tabernacle, capable of seating 500 persons, and stretching out on the three sides from it, are rows of comfortable, high-backed benches, neatly finished and painted, instead of the rough board seats heretofore used. The rows of picturesque cottage tents, with their green blinds and handsome covered drapery, the lofty tabernacle, the constantly moving crowds enjoying the promenade, and high over all the noble oaks of the forest looking serenely down upon the great grandchildren of those who first sang there the praises of the Creator in the midst of the beauties of His creation—all these present a beautiful and impressive appearance."

We would call the attention of our readers to the new advertisement of Thompson, Kersey & Co., of Easton, Md., on page 8.

Died in Easton, Md., August 18th, Mary V., infant daughter of Rev. S. N. and Etta Pilchard, aged 3 months and 15 days.

WANTED. A man and wife for general farm and garden work. Must be able to milk. Wife to cook and do general house work. Address, with reference, G. H., care of PENINSULA METHODIST, Wilmington, Del.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—SECOND QUARTER.			
Christiana	July	26 27	Port Deposit 15 17
Hockessin		27 28	Rising Sun 16 17
St. Paul's	Aug	2 3	New Castle 24 25
Union	July	30	Red Lion 23 24
Scott		7 10	St Georges 30 31
Asbury		9 10	Delaware City 31 31
CHAS. HILL, P. E.			

EASTON DISTRICT—SECOND QUARTER.			
Pomona	Aug	16 17	Bonds Church 3pm 10 1/2am
Rock Hall		17 18	Piney Neck 10am 3pm
Trappe		23 24	Landing Neck 10am 10 1/2am
Oxford		22 24	Oxford 8pm 10 1/2am
Royal Oak		29 31	Royal Oak 1pm night
St. Michael's		29 31	St. Michael's 8pm 10 1/2am
Talbot		30 31	Chatham's Ch' 10am 3pm
Kings Creek	Sep	6 7	Kings Creek 10am 10 1/2am
Easton		5 7	Easton 8pm night
Middletown		14 16	Middletown 8pm 10 1/2am
Odessa		14 15	Odessa 9am night
J. H. CALDWELL, P. E.			

DOVER DISTRICT—SECOND QUARTER.			
Houston	August	16 17	Mulford Neck
Frederica		18 17	Frederica
Lewes	Sept.	5 7	Lewes
Nassau		6 7	Robobota
A. W. MILBY, P. E.			

SALISBURY DISTRICT—SECOND QUARTER.			
Onancock	Aug	9 10	
Crabod		15 17	
Asbury		16 17	
Annapessax		16 17	St Peter
Fairmount		23 24	Union
Westover		23 24	
Pocomoke City		24 25	
Pocomoke Circuit		24 25	
Holland's Island		28 29	
Deal's Island		30 31	
Princes Anne		31 31	
JOHN A. B. WILSON, P. E.			

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Rev. L. E. Barrett and family, of Still Pond, Md., have been spending a few days with relatives in Cambridge, Md.

Green Hill Fire Brick Co. ESTABLISHED—1876. MANUFACTURERS OF Fire Brick, and Linings for Cupola Heaters, Stoves and Ranges, AND DEALERS IN FIRE CLAY, KAOLIN, SAND, &c. Address all order to GREEN HILL FIRE BRICK CO., NORTH EAST, CECIL CO., MD.

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Delaware, Maryland & Virginia Railroad.

IN CONNECTION WITH O. D. S. S. Co. and P. R. R. CHANGE OF TIME.

On and after Wednesday, June 25th, 1884, trains will move as follows, Sundays excepted:

Between Harrington and Lewes.

Table with columns: GOING NORTH, GOING SOUTH, Leave, Arrive, and station names like Rehoboth, Lewes, and Harrington.

Between Franklin City & Georgetown.

Table with columns: GOING NORTH, GOING SOUTH, Leave, Arrive, and station names like Franklin City, Stockton, and Georgetown.

P Trains Pass Flag Stations. A mixed train leaves Harrington for Lewes and intermediate points, connecting with train that leaves Wilmington at 10 1/2 a. m.

St. Anne leaving New York from Pier No. 26, (old No. 37) North River, foot of Beach street, Mondays and Thursdays at 5 p. m. connects at Lewes Pier the following morning with train due at Harrington 6 a. m., Franklin City 5 p. m.

Fast Potato Digging. THE MONARCH POTATO DIGGER. Seven to eight hundred potatoes over to every acre. Guaranteed to dig six hundred bushels a day! Agents Wanted. Write postal card for FREE elegantly illustrated Catalogue, in Six Brilliant Colors, that cost us \$2000 to publish. 206 State St., Monarch Manufacturing Co., CHICAGO, ILL.

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P. W. & B. Railroad

Trains will leave Wilmington as follows:

For Philadelphia and intermediate stations, 6:45 7:00 7:30 a. m., 2:30 3:15 3:45 p. m. Philadelphia (express) 2:25, 6:30, 7:00, 8:15, 8:45, 9:50, 10:55 11:55 a. m., 12:41, 12:45, 1:54, 5:22, 6:37, 6:40 and 6:55 p. m. New York, 2:00, 2:45, 6:00, 6:30, 7, 9:35, 11:53 a. m. 12:41, 1:54, 2:30, 3:22, 6:37, 6:50 and 6:55 p. m. For West Chester, via Lamokin, 6:40 and 8:15 a. m. and 2:30 and 4 p. m. Baltimore and intermediate stations, 1:05, 10:06 a. m. 6:00 p. m. Baltimore and Bay Line, 7:00 p. m. Baltimore and Washington, 1:42, 4:47, 8:05, 10:06 a. m. 10:56 a. m. 1:00, 4:11, 4:58, 7:00, 11:19 p. m. Trains for Delaware Division leave for: New Castle, 6:15, 8 a. m., 12:35, 3:00, 6:30, 6:25 p. m. Harrington, Delmar and intermediate stations, 6:35 a. m., 12:3 p. m. Harrington and 3 or stations, 6:25 p. m. Express for Delm at 3:30 p. m. For further information, passengers are referred to the time-tables posted at the depot and return it to my care. Trains marked thus (*) are limited express, upon which extra is charged. FRANK THOMSON, General Manager. J. R. WOOD, General Passenger Agent.

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