



# Peninsula



# Methodist

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Editor.

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

### HOME CALLS.

When the work-day hours are closing,  
And the evening twilight falls,  
How the homes throughout the city  
Send forth their loving calls!

Calls so low, you may not hear them;  
But how many hear and smile;  
And tired hand and head so weary,  
Are forgotten for the while.

The dear home-sounds ring sweetly  
In the ears of toiling men,  
And for love of wife and children  
They seek their homes again.

So I sit in a brooding twilight,  
And watch as they homeward go,  
With glad steps hurrying onward  
To the hearts that love them so.

And I long to cry out to them:  
"Oh, guard the home love well;  
Be tender and true to your dear ones—  
How long yours, none can tell!"

For I know there is one among them  
Whose heart in sadness roams,  
Who hears no call in the twilight,  
Save the call to the Home of homes.  
—Good Housekeeping.

### Episcopal Address.

To the Class-leaders of the Methodist Episcopal Church:

DEAR BRETHREN:—The General Conference of 1888 requested the bishops to prepare a course of reading for class-leaders, and to issue an address to them concerning their office. That request was made in the following terms:

"WHEREAS, The Discipline in Part I, chapter iii, § 62, provides for a course of study for the class-leaders, but does not specify or give particular directions as to the course of study; therefore,

"Resolved 1. That we request the bishops to prepare a suitable course of reading for the class-leaders of the Church, and cause the same to be printed in the Discipline.

"2. That we request the bishops to prepare an episcopal address to class-leaders, such as will serve as an introduction to the course of reading, and will at the same time be an affectionate reminder of the gravity and responsibility of the class-leader's office. We further request that this address be printed in tractform and that it be made one of the text-books in the course of reading."

In fulfilling this request we desire first of all, to fasten your thoughts on  
THE NATURE OF THE CLASS LEADER'S OFFICE.

No brief term better describes it than that by which it was designated in the episcopal address to the General Conference of 1860; namely, a "sub-pastorate."

From the beginning Methodism has been intent on faithful dealing with individual souls, believing that only thus could it fulfill its divine-appointed mission, which John and Charles Wesley declared to be "to raise a holy people." They plainly saw that they must follow the example of the Great Teacher, who not only publicly proclaimed the truth, but also privately applied it to the individual conscience, as in the case of Peter, the woman at the well, and many others; and of Paul, who taught the people "from house to house," and "warned every one night and day with tears." They saw that no amount of public preaching, however orthodox and zealous, could fully accomplish the end in view. They were interested in securing, not merely the conviction of sinners and their public profession of faith in Christ, but also their actual conversion attested by the witness of the Spirit, and the subsequent training of them in Christian knowledge and holiness.

What Mr. Wesley thought of this hand-to-hand work you may learn from his own words in the Large Minutes of the Wesleyan Conference: "Great as this labor of private instruction is, it is absolutely necessary; for after all our preaching, many of the people are almost as ignorant as if they had never heard the gospel. I speak as plainly as I can, yet I frequently meet with those who have been my hearers for many years, who know not whether Christ be God or man. And how few are there who know the nature of repentance, faith and holiness! Most of them have a sort of confidence that God will save them, while the world has their hearts." He adds: "I have found by experience that one of these has learned more from one hour's close discourse than from ten years' public preaching." From the beginning our Discipline has contained a most searching and arousing chapter on Pastoral Visiting which abounds in trumpet-blasts like this: "What avails public preaching alone, though we could preach like angels? We must, yea, every traveling preacher must instruct the people from house to house. Till this be done, and that in good earnest, Methodism will be no better." (See Discipline, ¶ 140.)

If, however, all ministers were as zealous as this most salutary exhortation summons them to be in prosecuting this part of their work, the urgency of their public duties and of other legitimate demands upon their time would render it simply impossible for many of them to do a tithe of the individual work needed. Especially is this true in the case of an itinerant ministry like ours. Mr. Wesley quickly found himself and his associate pastors utterly overwhelmed in such endeavors, and was providentially led to organize class-meetings. The primary purpose of these meetings was to collect the necessary "penny a week" from each member, but they quickly took, on a far deeper and richer aim. In his Journal for March 25, 1742, Mr. Wesley says: "I appointed several earnest and sensible men to meet me, to whom I showed the great difficulty I had long found of knowing the people whom desired to be under my care. After much discourse they all agreed there could be no better way to come to a sure, thorough knowledge of each person, than to divide them into classes, like those at Bristol, under the inspection of those in whom I could most confide. This was the origin of our classes at London, for which I can never sufficiently praise God; the unspeakable usefulness of the institution having ever since been more and more manifest."

We would thus fasten your earnest attention on the indispensable necessity of individual effort to secure the actual conversion of awakened persons, the reclamation of the backslidden, the instruction of the ignorant, and the training of each believer in the practical duties of a holy life; and also on the absolute impossibility of the full accomplishment of this work, by ministers alone.

Hence the vast importance of the "subpastorate," we would almost say the copastorate, to which you are called. Bishop Coke and Asbury, in their *Notes on the Discipline* (published by request of the General Conference in the Discipline of 1787) give their deliberate judgment in these emphatic words:

"The revival of the work of God does perhaps depend as much upon the whole body of the leaders, as it does upon the

whole body of the preachers." Our leaders, under God, are the sinews of our society; and our revivals will ever in a great measure, rise to fall with them. "In short, we can truly say that through the grace of God our classes form the pillars of our work, and in a considerable degree our universities for the ministry."

Such was the estimate of the class-meeting made by the first bishops of American Methodism more than a century ago. Whenever, in any country, in all the years from then till now class-meetings have been faithfully sustained and wisely conducted, that early estimate has been fully justified. They have fanned many a spark of grace into flame, have led many a timid seeker into the triumphant knowledge of a present salvation, have reclaimed the backslidden, comforted mourners, established the wavering, developed budding talent, and led thousands of the noblest sons of the Church into the ministry.

We cannot, therefore, look upon the decline of class-meetings without profound concern.

In alluding to this topic we take pleasure, however, in assuring you that the extent of this decline has sometimes been greatly exaggerated, and that in many places class-meetings are numerous and largely attended, and in a most encouraging degree maintain their old time power and usefulness; in some a large majority of the members being frequent attendants. This remark applies to no particular class of churches, but is true among some of our poorest people and some of our wealthiest; and in city, village, and country churches.

Yet we sadly admit that no such proportion of our people are regular class-goers as formerly, and that in some places class-meetings have entirely died out, or have been displaced by other forms of service which cannot accomplish the purposes in view. To this fact, in large part, we attribute the increase in the number of unspiritual church-members, the presence of worldliness in the Church, and the lack of more numerous, searching, and sweeping revivals. We do not forget that circumstances change, and that the incidental phenomena of religious awakening and reformation may be expected to differ from age to age; but it seems to us certain that if the great mass of the members of all our churches should meet once a week in class-meeting under competent leaders, who should, as the Discipline directs, "1. Inquire how their souls prosper, 2. Advise, reprove, comfort, or exhort as the occasion may require," the essential glory of early Methodism would burst forth anew on every hand; and awestruck communities would be constrained to say, "Surely the Lord hath visited his people."

The necessity for class-meetings, or for some similar means of grace, is deeply imbedded in human nature. The social principle must have exercise in religious matters. All evangelical Christians, in times of religious quickening, feel this; and various means of grace akin to the class-meeting have been devised to meet this deep-seated want: such as "inquiry meetings," "conference meetings," "young converts' meetings" and "experience meetings." In the class-meeting we have, and have always had the very meeting which can best secure all the ends thus sought; and we look to

our class-leaders to restore it, to far more than its old-time power.

(CONCLUDED NEXT WEEK.)

### Monumental Benificence.

A great Christian charity, the Johns Hopkins Hospital, was formally and impressively started on its career of pure philanthropy, in this city, on the second day of this month (May). The buildings, seventeen in number, within an enclosed area of fourteen and a half acres, are constructed in the very best manner for the purposes of their erection. To accomplish this design, the most advanced ideas of medical science and sanitation, and the world's experience in this regard as well, have been diligently studied, and carefully observed. And, to-day, honoring the memory of the princely benefactor, and ornamenting the city where he accumulated his great wealth, surrounded by beautiful grounds, and from the elevation occupied, overlooking a large part of the city—in tasteful and pleasing architectural expression, stands this institution for human suffering, this pure product of the humane and tender philanthropy of our holy religion. Till the coming of Christ, a hospital like John Hopkins was unknown. Antiquarian research has unearthed many a fragment of chiseled marble and other relics of architecture pointing to the splendor and glory of classic Greece and potent Rome, and indicating temples of false faith, and abodes of sensuous pleasure, but never has there come to light a column, a stone, anything clearly suggesting studied tenderness toward the sick, or care for the unfortunate. Exquisite sculptures, and other creations of genius and art, in abundance, testified to wealth; there were scholars and sages and soldiers, but no provision for the poor, the diseased, the demented; temples and theatres, but no hospitals; men of fame in philosophy, in war, in riches, but no men of world-wide fraternity, none even of national philanthropy. And up to the time of Christ, selfish neglect, it is well known, ruled the prosperous in their relation to their suffering fellowmen. It was reserved for Him to inaugurate revolution in the realm of the humanities. In the beautiful story of the Good Samaritan there was laid the first stone of the Johns Hopkins Hospital, and all other institutions which seek by large-hearted generosity and kindness to ameliorate human suffering, because it is human. That parable, supplemented by the promulgated and divine sentiment, "All ye are brethren," was the seed-corn of all earth's present and prospective harvest of man's good will to his brother.

Go over to Broadway, bounded on the north by Monument street—where on the opposite corner stands the Broadway Methodist Protestant Church—and in the grand hospital as in the church, very humble in the comparison, read the gospel in brick and stone. In the church and hospital combined read Christ's care for both the souls and bodies of man, Johns Hopkins, however, would make the hospital more distinctly Christian than is implied in itself. To his trustees he said: "It is my special request that the influences of religion should be felt in and impressed upon the whole management of the hospital." He had previously said to a friend, referring to his wealth and in explanation of the fact that he had never made a will, "that he looked

upon his wealth as a gift, for which he was accountable; that he was sure it was given to him for a purpose, and he did not believe he would die before he was given to see how he should dispose of his estate." With such a conviction, when he thought that the hospital had been given him as the direction in which three millions and a half of his riches should go, of course he desired that Christianity should be impressed upon its whole management. To a blatant infidel in London, who expressed the wish that all the churches were destroyed, there came the pungent reply from a bystander, "Will the infidels take Mr. Spurgeon's orphan house off his hands?" So it may be said with the same point, and equally silencing: Would the enemies of religion take the Johns Hopkins Hospital off the hands of the trustees, and replace the millions which are behind it? To say nothing of the churches as the agencies of religion's existence and progress in the world, hospitals and all the active forces in the field of civilization and the humanities spring from organized Christians who constitute the churches. Blot out the churches and there will be no need of trustees of princely gifts devoted to charity.

This great beneficence has had extensive and elaborate notice and eulogy at home and abroad, in secular journals and religious, but there is room amid all these prophecies for the tracery of a more distinct reference to the Johns Hopkins Hospital as the product of the religious idea of stewardship entertained and expressed by its founder; an idea simply and purely Christian. And hence we go over no previously trodden ground in this hurried tribute to the group of buildings, plainly labeled CHARITY, now beautifying the Northeastern section of Baltimore.—*Methodist Protestant.*

The Christian Endeavor days at the Chautauqua assemblies have been very successful this year, bringing together numbers of young people from the surrounding towns. At Chautauqua, N. Y. a typical Christian Endeavor prayer meeting, held in the auditorium and very largely attended. At Round Lake a three days Christian Endeavor Conference was one of the features of the Assembly.

It was noticed by many who journeyed to Philadelphia to attend the late Convention that no smoking cars were called for on the longest trains. One train that contained nearly a thousand delegates, hundreds of them young men, had not a single smoker on board, even in the baggage car, a fact that speaks well for the attitude of the young people on the tobacco question.

### JUNIOR SOCIETIES.

One of the great developments of the work during the past year, has been in the formation of Junior Societies for the children, on the same general plan as the regular societies of Christian Endeavor, only under the more immediate guidance of one of the older members who is called the Superintendent. These Junior Societies accustom the children to the duties of church life, and make it easier for them to take their place in the senior Societies, when they become old enough to attend the evening meetings. It is probable that Mrs. G. R. Alden (Pansy) will have charge of this branch of the work, during the coming year.



**Booth's Department.**

**What Harry Missed.**

There certainly was a mischievous twinkle in grandmother's eyes, as she added the last few words to a note she was writing, folded it up, and put it in an envelope. In spite of her gray hair and feeble steps, grandmother enjoyed a little mischief now and then, quite as well as any of her grandchildren.

"Harry," she said, going to the door and addressing a boy who was stretched luxuriously in a hammock swung across the shady porch, "will you take this note down to the apothecary's for me? I forgot to send it by Zed, when he went to the store."

"O grandma!" and Harry's face wrinkled up into a perfect snarl of frowns. "Need I go now? It's so warm."

"You won't find it very warm, riding on your bicycle on the shady side of the street," grandmother answered.

"Can't Zed go, when he comes back? I'm just fixed so comfortably!"

"What's Zed wanted for?" asked a cheery voice; and the flushed, good-humored face of the chore-boy looked around the end of the porch. "Here's the basket of things, Mrs. Lindsay," he added, as he put down a well-filled basket on the top of the steps and wiped his perspiring face. "Did you want me for anything, ma'am?" he asked.

"I was asking Harry, if he would not go down to the apothecary's for me, but he doesn't seem inclined," Mrs. Lindsay answered.

"I'll go for you," Zed offered promptly. "I'll cool off walking down."

"Well, Zed, I will let you go, if you will be so kind," grandmother said, after a moment's pause. "Be sure and do all the errand, Zed?" she called after him as he reached the gate.

"Yes'm," Zed answered, with a bewildered look on his round freckled face. Didn't he always do all that he was told to? That caution sounded as if he had been remiss in something.

He understood it twenty minutes later, when, after the clerk had put up the package of spices he stepped around behind the soda fountain, which Zed had been watching rather wistfully; thinking how refreshing a draught of cool soda would be, and wondering what "Ice Cream Soda" meant.

"What will you have, sir?" asked the clerk.

"Why I don't want any soda!" stammered Zed. "That is, I'd like to have some well enough; but I haven't got any money."

"That's all right," answered the clerk. "The order in this letter is to give the bearer a glass of ice cream soda; so I suppose you won't object?"

A broad smile illuminated Zed's face, as he remembered Mrs. Lindsay's injunction to do all the errand. She had meant this treat for him, since Harry had declined to do her errand. "Strawberry!" he said, as promptly as if he had been used to ordering ice-cream soda every day of his life.

Wasn't it good, though, that tall glass of sparkling soda, with that delicious ice cold lump of strawberry cream floating in it? Zed breathed a sigh of perfect content, as he leaned back in his chair and leisurely dipped out the refreshing mixture, with a dainty long-handled spoon.

When he went home, grandmother was sitting on the porch with her knitting, while Harry still rolled about in the hammock, having some pangs of conscience in regard to his disobligingness; though grandma uttered never a word of reproach.

"Here's your package, ma'am," Zed said; "and that ice-cream soda was prime; I'm ever so much obliged for it," and he beamed all over at the remembrance of this unexpected treat.

"What!" shouted Harry, sitting upright in the hammock. "Has Jenkins

got his ice-cream soda in, and did Zed have some, grandma?"

"Yes," grandma answered placidly, picking up a stitch in her knitting, that Harry's excitement had made her drop. "Part of my order was, that the bearer should have some ice-cream soda."

"Oh, why didn't you tell me?" groaned Harry. "I'd have gone in a minute, grandma, if I had known that."

"Yes, I have no doubt you would," grandma answered, tranquilly; "but I thought that the boy who was willing to do my errand for the sake of being obliging, deserved the treat."

"Oh, to think what I missed!" Harry mourned as he fell back in the hammock, and I am afraid he regretted the lost ice-cream soda more than the fact, that he had grumbled about doing an errand for dear patient grandmother, who was always devising pleasures for him.

After that, when he was inclined to grumble over an errand, he remembered what he had missed by his unwillingness, and went at once; but he never found ice-cream soda waiting for him at the end of his journey, as Zed did that afternoon. That was something he had missed!—*Minnie E. Kenney, in Sunday School Times.*

**A Little Girl's Talk.**

A Few Sundays ago, I heard a little girl's talk over her pocket-book, before church time. Her brother said to her: "Where's your money? There will be a collection today."

She went to get her pocket-book. "I have two silver ten-cents and a paper one."

"Her brother said: 'A tenth of that is three cents.'"

"But three cents is such a stingy little to give. I shall give this ten-cents. You see, I would have had more here, only I spent some for myself, last week; it would not be fair, to take a tenth of what is left after I have used all I wanted."

"Why don't you give the paper ten-cents? The silver ones are prettier to keep."

"So they are prettier to give. Paper ten-cents look so dirty and shabby. No; I'll give good things."

So she had put one ten-cents in her pocket, when some one said:—"I hope we can raise that \$300 for home missions to-day."

"Oh, this is Home-Mission day! Then that other silver ten-cents has to go too." And she went to get it with another doleful groan.

I said; "If you feel so distressed about it, why do you give it?"

"Oh, because I made up my mind, to always give twice as much to home missions as any thing else, and I shall just stick to what I made up my mind to do!"

Now this little affair set me thinking:—

1. We should deal honestly with God in giving. "It is not fair," said the little girl, "to count your tenth after you have used all that you want."

2. We should deal liberally in giving. If the fair tenth is a petty sum, let us go beyond it, and give more.

3. Let us give our best things. That which is the nicest to keep is also the nicest to give.

4. Let us give until we feel it.—*Zion's Herald.*

**How Alice Found Out.**

Alice was thinking deeply, and not being naturally thoughtful, her forehead was knit into little puckers with the unusual effort. She was puzzling over "unconscious influence." They had talked about it in the prayer-meeting, those wise deacons and grave elders; but for some reason or other, while they said things that set her thinking, they used such long words that her fifteen-year-old brain couldn't make it quite clear as to just what they meant. Such big words must be for big people, and yet papa had put his hand on her shoulder as they came out of church, and had said, "Will papa's

little girl remember?" So there must be something in it for her too; and again the little puckers came in her forehead, until at last she gave a sigh, and turned her chair around to watch the other travelers in the car, who, like herself, were all anxious to reach the city.

They weren't a very interesting set of people, she decided. There was one cross-looking old lady, all bundled up in a shawl; and just in front of her a young man sat, reading by an open window, regardless of the fact that the cool evening breeze was uncomfortably chilly for an older person.

"Selfish thing!" thought Alice. "Why doesn't he shut it?"

Across the aisle sat a pale-faced woman with a sleepy, fretful baby in her arms. Alice turned away. Babies were such a nuisance—why didn't people leave them at home? Here was something pleasanter to watch.

On the sofa at the end of the car was perched a small boy, perhaps five years of age, busily employed in nibbling infinitesimal bits from a very grimy stick of candy, which he regarded with a loving eye, but which was steadily growing "beautifully less."

He was a very sticky little boy indeed. There was a great deal of candy on his face, and a great deal more on the front of his blouse-waist and pretty kilt skirt, and a large amount on his hands and in his curls.

"Oh!" was Alice's inward comment. "I wonder how his poor mother will feel when she sees him. And how fond he seems to be of that horrible candy!"

Just then the small consumer of confections slid cautiously down from the sofa, and slowly approached a sweet-faced child in a black dress, who had been watching him for some time. Coming close to her chair, he looked up into her face with his blue eyes, and said gravely, "Hello!"

The little girl smiled, and thus encouraged, the small adventurer remarked, with dignity, "My papa's the 'ductor of this car," and then waited for his announcement to take effect. He had made the desired impression. "Is he?" she asked with interest.

"Yes," replied five year-old. "Who's your papa?"

"My papa's over there,"—indicating a gentleman at the other end of the car. "He's got whiskers."

"Has he?" doubtfully. Then, after a period of thought and a protracted nibbling at this sticky treasure, he said triumphantly: "But my papa's got buttons on him."

Another pause. Alice was listening with a smile, and some of the other passengers were watching the little scene. Then the small boy spoke again.

"Who's your mamma?"

The child-face grew almost unchild-like in its sadness, as the little girl answered, "I haven't any now."

"Didn't you never?" in an awe-struck tone.

"Yes, once, I think; but she went away."

"Where away?"

"To Heaven papa said."

"Where's to Heaven?"

"Right up there—don't you see, in the sky? Come here!" and she took him by the hand. Together they crossed the car, and looked out at the sunset sky, where one great band of blue lay over the shadowed fields. "Do you see that blue place?" asked the child in a whisper.

"That's where mamma's gone, right up there."

The candy stick was forgotten. The little boy came closer, very quiet now, and asked softly.

"How did she get there?"

"I don't know"—turning away. "No body knows, not even papa; but I guess that God came down and took her."

ing deeply. Suddenly he held up his piece of candy, very grimy indeed now.

"You may have it all," he said. For a moment there was silence in the car. Then the young man who had been reading put the window down quietly, and turning to the cross-looking old lady in the shawl, said kindly, "I am sorry I was so thoughtless. I hope you have not taken cold."

The cross face grew quite pleasant as the old lady replied: "I think not, thank you." And, as Alice watched still, she saw this same old lady turn after a moment to the tired mother, and heard her say, "You look almost worn out. Let me hold the baby awhile. I am sure he will be good with me."

Alice's face grew thoughtful, and her eyes were full of a new light, as she said softly to herself: "Just because that little boy was sorry. Perhaps that's what they meant by unconscious influence."—*Sunday School Times.*

**Letter from Parksley, Va.**

DEAR BROTHER.—Camp beginning Saturday, July 27th and closing Monday Aug. 5th, was a success. There were twelve tents, six of which were two stories.

We worshipped under a Tabernacle, 50x80, substantially built, on sills. The attendance was very large and order exceptionally fine. It was estimated that from 2500 to 3,000 people were present, the last Sunday. The following preachers were with us: Revs. Charles Hill, James Connor, C. W. Prettyman, Thos. E. Martindale, A. S. Mowbray, J. E. Graham, W. A. Wise, and I. L. Wood; also Revs. James Twilley and W. F. Hayes, of M. E. South, G. F. Farring of M. P. Church, and Rev. Dr. Wharton of the Baptist Church; all of them preaching for us.

We closed Monday night with a grand march around the grounds; singing, praying, shouting, exhorting, and relating experiences. There were ten or twelve converts.

The preaching was of a high order, and the people were delighted. Our boarding tent got for itself so good a reputation, that it is hoped the same parties will take hold again.

The ground is within five minutes walk of the Depot, and is laid out in an oak grove, within the streets of our booming little town. We have water in abundance, and of the most excellent quality. There is some talk of fitting up this ground in superior style, and charging a fair rent. This will relieve us of considerable anxiety; and we feel pleased at the contemplated improvements.

Your brother,  
H. S. DULANEY.

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**Camp-Meeting Calendar.**

Concord, Del., Aug. 17-27.  
Ocean Grove, N. J., Aug. 19-29.  
Rawlinsville, Pa., Aug. 28 to Sept. 4

**Quarterly Conference Appointments.**

WILMINGTON DISTRICT—SECOND QUARTER.			
Asbury	Aug. 24	8	25, 10 $\frac{1}{2}$
St. Paul's	" 26	8	" 25, 7 $\frac{1}{2}$
Kingswood	" 27	8	" 25, 10 $\frac{1}{2}$
Newport	" 28	7 $\frac{1}{2}$	" 25, 10 $\frac{1}{2}$
W. L. S. MURRAY, P. E.			
DOVER DISTRICT—SECOND QUARTER.			
Charge	Place	Date	Sub. Ser. Q. Con.
Honston	Milford	24 25	9 S. 3
Milford		25 26	11 M. 8
Lincoln	Cedar Neck	25 26	2 M. 2
Milton		25 26	3 M. 9
Lewes		31 Sep 1	9 S. 8
Harbeson	Zoar	1 2	
Nassau	Ebenezer	31 1	11 M. 11
Millsboro	Central	31 1	3 S. 3
Georgetown	St John	1 2	8 M. 9
Ellendale	Sand Hill	1 2	3 M. 3
JOHN A. B. WILSON, P. E.			

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## The Sunday School.

LESSON FOR SUNDAY, AUG 25th, 1889.  
1 Samuel 16: 1-13.

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

### THE ANOINTING OF DAVID.

GOLDEN TEXT: "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16: 7.)

1. *The Lord said unto Samuel.*—He had been God's messenger to Eli long since dead, to Saul before and after his elevation, and now he is sent to David. *How long wilt thou mourn for Saul?*—At the first announcement to Samuel that God had rejected Saul, he had "cried all night" unto the Lord; and though he had exhibited no softness in his interview with the king and had dealt with him severely, all the while Samuel deeply grieved over Saul's disobedient course. "He continued to mourn for Saul, not merely from his own personal attachment to the fallen king, but also, or perhaps still more, from anxiety for the welfare of Israel." (Keil). Says Kitto: "He would probably have been willing to let him run his course, looking forward to the accession of Jonathan as a sufficient remedy for the errors of his father's reign; but that succession had been cut off as a punishment for Saul's behavior. *Fill thy horn with oil.*—The first king had been rejected; the second was now to be anointed. *Jesse*—the father of David, and himself the grandson of Boaz and Ruth, and the great grandson of Rahab (Ruth 4: 18-22; 1 Chron. 2 5-12). *A king among his sons.*—Samuel was not yet informed which one.

"A king for Me; not one to gratify the people's desires, but to fulfill all My will, as is said in Acts 13: 22, and to serve My glory. Or *My king*; the Hebrew phrase *to me, or for me*, being commonly used for the word mine (M. Pool).

2, 3. *How can I go?*—Samuel's fear was quite natural and well grounded, as appears from the fact that he was not blamed for it, and was directed to proceed in a secret manner. Saul still held the reins of government, and had doubtless already showed signs of that mania which afterwards possessed him. He certainly would not brook the public anointing of a rival, and would execute a bloody vengeance on whosoever should attempt it. *Take a heifer.* . . . to sacrifice—an apparent connivance on the part of God with an act of duplicity, and yet there was no duplicity about it; it was simply concealment, which is not in itself wrong. *Call Jesse to the sacrifice.*—Notice three specific directions: Samuel was to invite Jesse; to await a divine signal; to anoint the one divinely named.

"It was not the purpose of God, that Samuel should stir up a civil war by setting up David as Saul's rival. . . . In the providential government of the world, and in God's dealings with individuals, concealment of His purpose until the proper time for its development is the rule, rather than the exception, and must be so. There is, therefore, nothing in the least inconsistent with truth in the occurrence here related." (Speaker's Commentary).

4, 5. *Elders of the town trembled at his coming* (R. V. "came to meet him trembling") . . . *Comest thou peaceably?*—So unexpected was the visit, so great the awe which the venerable prophet inspired, so closely was he associated in men's minds with ideas of rebuke and judgment, that the elders were in trepidation. Might there not be some undisclosed iniquity which he was sent to punish? Or possibly, as his breach with Saul was well known, might he not be about to take some step which would excite the king's displeasure towards the town? His answer, however, allayed their fears. Nothing could be more peaceable than to offer a sacrifice. *Sanctify yourselves,* with the ablutions and purification required by the law (Gen. 35: 2; Ex. 19: 10 ff). *Sanctified Jesse and his sons.*—Quite likely he became their guest, and personally superintended these preparatory acts of purification by which they could acceptably attend the sacrifice and be fitted to learn God's will.

"If any surprise be felt at the offering of sacrifice in a place other than that appointed in the Mosaic law, the explanation is to be found in the fact that the ark of the covenant of the Lord was not at this time in the tabernacle, but in the city of Kirjath Jearim, and so the tabernacle had ceased for the present to be the only place of the nation's worship (Taylor).

6, 7 *When they were come*—either to the public sacrifice, or to the subsequent sacrificial meal at Jesse's house. *He looked on Eliab*—the eldest son (the "Elihu" of 1 Chron. 27: 18); his stature and majestic bearing, so like to Saul, at once impressed the prophet. He said to himself that he was gazing upon "the Lord's anointed," and awaited the promised sign. *The Lord said*—by immediate and direct suggestion to his mind. *Look not*

on his countenance and height.—Neither personal beauty nor stature was to have weight in the selection this time. In the first case God had given the people a king after their own heart, and he had proved a failure; now He intends to give them a king after His own heart; and his qualities will be quite different from those of Saul. *Man looketh on the outward appearance*—and therefore is often deceived; for a man may be large of body but small of soul; beautiful in form but corrupt in heart; and as from the heart are the issues of life, it needs one who can read that—in whose sight all things are naked—to determine a man's true fitness or unfitness for kingly office.

8-10. *Abinadab*—the second son; the sons evidently passed before the prophet in the order of their age, and a divine notification was given in respect to each. *He said*—not probably aloud. So the seven passed, and no choice was made; yet these comprised all who were thought by their father to be worthy of inspection.

"Seven—including the three who had already passed. Compare a similar mode of expression in Judges 14: 17. It appears from this, and from 17: 12, that Jesse had eight sons; but in 1 Chron. 2: 13-15 only seven are ascribed to him" (Cook).

11. *There remaineth yet the youngest*—David became king at thirty; allowing about ten years before his accession, he would now be about or near twenty. *He keepeth the sheep.*—How much the world is indebted to David's early pastoral life for some of the choicest imagery in the Psalms! *Will not sit down till he come.*—The sacrificial feast must be delayed till the lightly esteemed shepherd lad should be summoned.

"Many a great genius lies buried in obscurity and contempt, and God often exalts those whom men despise. The Son of David was He, whom men despised. We should think a military life, but God saw a pastoral life, (which gives advantage for contemplation and communion with heaven), the best preparation for kingly power" (Henry).

12. *Ruddy.*—The original word occurs again in the next chapter, and only once more—in Gen. 25: 25, where it is applied to the hair. Red hair occurs but rarely in the East, and is regarded as a sign of beauty. Complexion appears to be included in the meaning here—a healthful bloom on the cheek. *Beautiful countenance and goodly*—more exactly, "beautiful-eyed and goodly in appearance." Moses and Joseph in their youth were similarly described (Gen. 39: 6; Exod. 2: 3).

"This indicates that his eyes were keen and penetrating, enlivened by the fires of genius and beaming with a generous warmth by which the hearts of men and women alike were affected" (Steele).

13. *Anointed him in the midst of his brethren*—The act was public, the significance of the act was private, since, later on, David's brethren did not entertain the idea of his high destiny. Prophets, priests, and kings were anointed, but there had been but one king thus far, and he was still alive and regarded as "the Lord's anointed." His brethren may have "supposed that Samuel had selected David for a pupil in his prophetic school" (Cambridge Bible. *Spirit of the Lord came* (R. V. adds "mightily") upon David—a special and continual impartation of the Spirit, qualifying him for great things and inspiring him with noble purposes. Practically, from this time the real power passed from Saul into David's hands. It is he who comes to the front, kills the Philistine champion Goliath, and becomes the martial hero of the people. Says Hazard: "In that act of anointing, the unseen hands of Jehovah had placed in his reins of power, and left Saul's empty of strength."

"The special supernatural preparation for his office began from that hour. . . . Yet with this new calling, with the consciousness of this new power, he still returned to his old work. It had not lost its sacredness; it could still impart wisdom to one who sought wisdom. He led the sheep to their pastures, he took them to the streams, he followed them into thickets and ravines, where they had lost themselves. These poor silly creatures were worthy of David's diligence. And then the answer came: "The Lord is my Shepherd; I shall not want." What a revelation to the soul of a youth! A guide near him, with him, at every moment; a guide, as he was to the sheep" (Maurice).

### "Holiness, as Understood by the Writers of the Bible."

A little book with the above title is now receiving large attention. It comes from the pen of Joseph Agar Beet, author of excellent commentaries on *Romans, Corinthians, and Galatians*. The well known exegetical ability of the author insures us something worth our study. The book is all the more welcome, be-

cause it meets a felt want. The doctrine of holiness has been beclouded, by the statement of the illiterate, the far-fetched reasonings of those who set themselves for the defense of a pre-conceived theory, and by the introduction of facts, connected with Christian life and experience, which have no direct bearing on this subject. It will be easily seen, that a correct, unprejudiced treatment of the subject, of which this book treats, will drive away these mists, and give us the clear teachings of Moses and the prophets, of Jesus and the apostles.

The author seeks the original meaning of the word "Holiness," and states that "sanctification" is only another name for the same thing.

Hence the treatment of the one is the treatment of the other. He finds that in the Old Testament, the word "Holy" had a well defined meaning, viz., separated for sacred service.

It was applied to inanimate things as well as to persons. The temple, the vessels of the temple, houses, fields, and cattle, were made "holy" or "sanctified," by a formal consecration to God. The sabbath was "holy." The priests and the Jewish people were "sanctified," or "holy" because they were separated for God's service. This meaning is followed throughout the Old and New Testament, and is found to be the same in both. The words "holy and sanctify" are traced in all their different uses, and the meaning is found to be the same—separation for sacred service.

In harmony with this definition, the author teaches that "Holiness" or "Sanctification" has no more intimate relation to purification from sin, than that what is consecrated to God is supposed to be pure beforehand. In support of this he gives the fact, that "the word is predicated of not a few objects, in inference to which there could be no thought of sin, or of the absence of sin; for example, the gold of the Temple." The author continues, "But it is quite clear, that when predicated of men, 'holiness'—that is devotion to God, IMPLIES complete victory over all sin. For all sin in thought, word, or deed, tends to frustrate God's purposes. And as soon as we resolve to live for God, devoting to his service all we have and are, and in proportion to the earnestness of our resolve, we become conscious of a force within us tending to hinder, and actually hindering our earnest purpose. This adverse force is in part a result of Adam's sin, and in part of our own indulgence in personal sin. It is directly opposed to God and his purposes, therefore, there can be no complete devotion, (sanctification) without complete victory over this inward force of evil.

Another fact given in support of this idea is, that the scriptures never speak of "sanctifying from sin." They use "cleanse" and "purify," but never "sanctify" in this relation.

They represent the cleansing as preceding the sanctification; as in Eph. 5: 26; speaking of Christ's purpose regarding his Church, Paul says, "that he might sanctify it, having cleansed it by the laver of water in the word.

The author also says "although we cannot be subjectively holy without purity, yet holiness is much more than purity. For purity is a mere negative excellence, and might be conceived of, as existing without activity. Indeed a mere negative sinlessness has sometimes been the aim of mistaken spiritual effort." There is doubtless a positive side to sanctification, and this side being frequently overlooked, many errors result. We are not only to be cleansed from sin, but all our ransomed powers are to be consecrated to the service of God. To my mind there is little difference between perfect consecration and complete purification, as applied to the powers of a personal being. If all our faculties are devoted to the service of God, what room is there for sin? What more do you mean by sanctification than this; "By the grace of God I have been able to withdraw

my affections and all my powers from the service of satan and sin, and am now employing them in the service of God."

Hence sanctification, at least in this sense, may be attained in the hour of conversion. The general experience of christians, however, it is to be feared, confirms the theory, that this perfect abandonment of all known sins, and the perfect consecration of all known powers to God, is in a large majority of cases something subsequent to the conversion. The father gave the prodigal a welcome home, even in his rags. As to this part of the subject, our author says, "This complete and abiding victory over all sin, in thought word, or deed, marks, I venture to believe, a stage of the christian life, higher than justification, and sufficiently definite to be an object of thought and faith. It may be suitably called, *full salvation*, or as we look on its positive side, *entire sanctification*."

We shall feel much satisfaction, if this article shall secure as readers of this valuable book, some of those who are seeking this great experience, some who are searching for the true doctrine, or some of those who may be prejudiced against it. It is published by the Book Concern in New York, and sold at the Methodist Book Store, Wilmington, in neat and durable binding, for 35 cts. Good books do good.

W. G. KOONS.

### Mother and Children.

Let mother get the children by themselves once in a while. A good time will be on Sunday evening, about twilight, before the lamps are lighted. If she will take them into her room in the twilight, in the moonlight, in the deep darkness, she may talk to them seriously, about their failures, their sins, their duties to each other, to father, to mother, to the servants, to playmates, and to the God who made them. She may give them word-pictures of what she would like them to be. She may point out to them the evils that are in the world, to which they are to be exposed and from which she is anxious to save them. Mother might confess some of her own faults to her children, and ask their forgiveness; and, bowing before God in the silence of that holy place, she might ask for the blessing of the Holy Spirit upon every member of that family circle. What a holy service would such a season of prayer prove, and how certainly would benefit result to every member of that household!—*Our Youth*.

An exchange says: Our lady friends may be glad to know that fruit stains may be instantly removed from their hands by wetting them in water and holding them over the burning fumes of sulphur, or sulphur matches. A convenient way of burning the sulphur is to sprinkle some of it on a piece of newspaper, and set it on fire.

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And this includes every member thereof, must use soap, and continually, from the beginning to the end of the year. As this is true, it is well worth taking pains, in purchasing, to get the very best at the lowest price.

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

Pennington Seminary is one of our foremost Methodist schools, and has attained to unprecedented prosperity of late years. It is very strong in scholarship, and in discipline and religious tone is very worthy of confidence. We are glad to learn, that the school will open with a very large attendance. See advertisement in this paper.

While with Dr. Parkhurst in *Zion's Herald*, we heartily respond to the generous words of the *North Western Christian Advocate* in reference to Dr. Gallagher, we feel disposed to give these words an additional application; using them with reference to Dr. Reed, "Old Dickinson's" new president, and the "Methodists" of its patronizing territory. We quote from Dr. Edwards.

"Dr. Gallagher, the new president of Lawrence University, passed through this city, (Chicago) on his way northward to place his hand on the helm at Appleton, Wis. We wish him smooth seas, assisting tides, favoring sailing breezes, full cargoes, high rates, and magnificent balances. Wisconsin Methodists will welcome him generously, and, we hope, make his presidency a pleasant and perfect success."

**Kenton, Md.**

The editor spent last Sunday with this charge, at the invitation of the pastor, Rev. W. W. Sharp. Last February, we had the pleasure of being with Brother Sharp, when he received a large number of probationers, during the progress of an extensive revival; and last Sunday, many of these probationers were to be admitted to membership in the Church.

Though fifty-two were recommended, only twenty-eight were present. With twenty-six already admitted, the Kenton church will have an addition of seventy eight members, as the fruits of that revival; with more to follow.

We had a beautiful day, and large and attentive congregations, at Kenton in the morning, and Central in the afternoon. The Sunday-schools are prospering, and church interests faithfully looked after. The improvements in the church building at Kenton, have completely metamorphosed the audience room, and made it as neat and attractive as almost any in the Conference.

A lot has been engaged on which to build a parsonage; and, if Providence favor, this enterprise will soon be under way.

We were greatly rejoiced, at one great change in this pretty little town. Since last April, no license to sell liquor has been granted to any one here.

The one hotel, is no longer allowed to keep a bar.

This most desirable state of things has

been brought about by two influences,—the widespread and powerful revival of last winter, and the active efforts of the local W. C. T. U., of which the pastor's wife is the active and efficient president.

These zealous and devoted ladies aided by Bro. Sharp, and other earnest friends of good morals, who may be counted on every time, for the home as against the saloon, secured signatures to a remonstrance against the renewal of the hotel keeper's license, and presented proof in court, that this applicant for license had violated the law, in selling to common drunkards, in allowing gambling, and in selling by the bottle to be carried from his premises. On this testimony, the Judge promptly denied the application, and Keaton is no longer disturbed and discredited by drunken brawls; and the wages of laborers go to comfort their families, instead of going into the rumrunner's till.

We were glad to learn, that the sentiment of the community is strongly in favor of no license, and but few, if any, of the respectable citizens, are dissatisfied with the decision of the Judge.

The unsavory disputes connected with the marital relations of the late Senator Sharon of California, have had a tragic result. Ex-Judge, David S. Terry, who had married a woman who claimed to be the widow of Senator Sharon, had been highly incensed against Justice Stephen J. Field, of the United States Supreme Court, on account of his decision, denying his wife's claim to have been the wife of the Senator. His violence, and that of his wife, on that occasion, were such, that Justice Field ordered them both to be committed to jail for contempt of court. In view of threats of personal violence, on the part of Terry, Deputy United States Marshall David Nagle, was detailed as a body guard for Justice Field, on his circuit in California, in the discharge of his official duties. Last Wednesday, Justice Field and his attendant, who were on the same train with Terry and his wife, stopped for breakfast at Lathrop, California. Soon after they were seated, Terry and his wife came in; and the former, recognizing Justice Field, came to him, and slapped him in the face. As he was about to renew the assault, the Deputy Marshall arose, and firing his revolver shot him through the heart.

Mr. Terry was at one time, Chief-Justice of the Supreme Court of California, and a prominent politician. Thirty years ago, he killed Senator David C. Broderick; and now that dastardly act has been fearfully avenged. Besides all other features of this case, the indignity offered to the United States Supreme Court, in the person of one of its Judges, makes it an offense of the most aggravated enormity, deserving the severest possible penalty.

There is little doubt, that Terry would have killed Justice Field, had not Nagle so promptly interfered.

While we deplore the sudden and violent taking off of any human being, ushering an unprepared soul into the presence of its final Judge, we think it clear, that in this case, the victim brought down ruin on his own head, and was the cause of his own death.

Truly, "the way of transgressors is hard." "Bloody and deceitful men shall not live out half their days." "Whoso sheddeth man's blood, by man shall his blood be shed."

The funeral of Judge Terry took place Friday of last week, at Stockton; the service being read in the Protestant Episcopal Church there, by one of the vestrymen.

**Brandywine Summit.**

In our report of this camp meeting last week, two of Friday's sermons were omitted. At 3 p. m., Rev. J. D. Rigg preached on the text, "And they said, 'believe on the Lord Jesus Christ, and thou shalt be saved, and thy house,'" Acts 16-31; and at 7.45, Rev. R. Irving

Watkins, from the text, "Of whom the whole family in heaven and earth is named," Eph. 3-15.

Tuesday, the 13th, Bro. L. T. Grubb led the family devotions, and Rev. C. A. Grise, the early prayer meeting. At 10 a. m., Rev. J. T. VanBurkalow preached from the words, "he shall baptize you with the Holy Ghost and with fire," Mat. 3-11; at 3 p. m., Rev. George Cummins, of Philadelphia, preached from the words, "Let both grow together until harvest, and in the time of harvest I will say to the reapers, gather ye together first the tares, bind them in bundles to burn them; but gather the wheat into my barn," Mat. 13-30; and at 7.45 Rev. C. W. Prettyman preached from the words, "Prepare to meet thy God," Amos 4-12.

Wednesday, Bro. D. M. Bullock led the family prayer service, and Rev. B. F. Price, the early prayer meeting. At 10 a. m. Rev. E. C. Atkins, preached from the words, "All things are yours, and ye are Christ's, and Christ is God's" 1 Cor. 3-22-3. At 3 p. m., Rev. Jerome Lindemuth, of the Phila. Conference, preached from the words, "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly," Ps. 84-11. In the evening, Rev. W. W. Sharp made a brief address, on "What think ye of Christ," and A. J. Dolbow followed in an earnest exhortation.

The early prayer meetings Thursday, were led by Bros. J. C. Pickles and T. C. Smoot. At 10 a. m., Rev. J. B. Quigg, preached a temperance sermon from the text, "Now therefore, O Lord, our God, I beseech thee, save thou us out of his hand that all the nations may know that thou art the Lord God, even thou only," 2 Kings 19-19.

The drink traffic, as the chief embodiment of Satan's malignancy, was represented as so gigantic an enemy to the Church and to the public weal, as to be fitly symbolized by the power and might of the great Assyrian Sennacherib, in his invasion of the kingdom of Judah, and King Hezekiah's prayer to God for deliverance was appropriate for us to use in reference to this great evil.

Brother Quigg cited proofs in support of his estimate of the magnitude of the evil, from the deliverances of the Presbyterian, Congregational, and Lutheran Churches, as well as from our own. The necessity of united and earnest effort on the part of all friends of sobriety and religion, was forcibly presented, and a union in prayer to God, for deliverance from this great foe, urged upon all Christians.

The last session of the children's meeting was held at 1.30 p. m. After addresses by Revs. W. H. Smith and Wilmer Coffman, of the Phila. Conference, and Revs. C. A. Grise and V. S. Collins, the little ones were led in procession around the grounds, as they sang "We're marching to Zion." Bro. Grise in his closing address announced that he had the names of twenty of them, who had professed to find the Saviour, during the meetings. At 3 p. m., the Rev. J. O. Sypher, preached to a large audience, from St. John 16-32: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world." The evening sermon was by Rev. W. H. Smith of Philadelphia, on the words, "How much owest thou unto my Lord," Luke 16-5.

The closing exercises, were held at 8 a. m., Friday morning. After a brief experience meeting, Dr. Grise made a few remarks, thanking the ministers, the choir, and visiting friends, for assistance rendered, and stating that there had been forty persons who had reconsecrated themselves to the service of God, and twenty conversions.

The congregation then formed in double line and marched around the ground, singing, "All hail the power of Jesus

name." The meeting closed with a general handshaking.

The common verdict seems to be that there never was better preaching on this ground, than what was heard this year. Dr. Murray's Sunday morning sermon, was considered one of his very best efforts. Brother W. E. Tomkinson preached a remarkably able and impressive sermon Monday afternoon, as did Bro. J. T. Van Burkalow, the evening of the same day. Indeed, similar commendation might be given to all; as each man seemed to be at his best. Prof. Sweeney's leadership was an inspiration here, as it is wherever his voice is heard in sacred song. There were thirty sermons preached, averaging fourty-four minutes, and ranging from seven-teen minutes to one hour and twelve minutes.

**Death Loves a Shining Mark.**

We deeply deplore the loss to the Church, and to his family and friends, that must result from the unexpected death of Rev. Jeremiah H. Bayliss, D. D., L. L. D., the able and accomplished editor of the *Western Christian Advocate*. The sad event occurred Wednesday morning, August 24th, in Bay View, Michigan, whither he had gone for rest and recuperation. He was born in Wednesburg, England, a noted locality in early Methodism, December 20th 1835. His mother, Priscilla Smith, "a woman of almost angelic spirit," died when but thirty-seven; his father, Sam'l Bayliss, is still living in the eighty-fourth year of his age. The family came to this country in 1837 and settled in New York. As early as his fifteenth year, Jeremiah was the subject of converting grace, but made no public profession till two years later. In 1854 he entered Genesee Wesleyan Seminary Lima, N. Y., remaining there three years. He received the degrees of A. M. from Genesee College, in 1868; D. D., from Ohio Wesleyan University, in 1873; and LL. D., from Albion College in 1887.

He was married to Miss Sarah Ann Britton, in 1859, who with their fine children, survives to lament their irreparable loss.

Dr. Bayliss gave to the Church twenty-seven consecutive years of service, in the regular pastorate; filling the pulpits of leading churches in Chicago, Indianapolis, Detroit, and Cincinnati.

At the General Conference of 1884, he was elected editor of *The Western Christian Advocate*, although he was not a delegate, over two competitors who were among the strongest members of that body, and "by a vote which surprised his most ardent friends." Four years later, he was a delegate, and almost unanimously re-elected to the editorship of the *Western*.

Dr. Bayliss has shown himself a most able and successful editor, loyal to Methodism, and firm and strong in advocating the best interests of the Church; and large hopes of future usefulness are disappointed by his early taking off. To us who survive come with special emphasis, the admonitory words of Christ, as to the improvement of present opportunities, "the night cometh, wherein no man can work."

Among the articles contributed to the Historical Society of the Central Pennsylvania Conference, and noted by the *News*, we note the following.—Visitor's ticket, General Conference of 1818; a bound volume of the *Methodist Magazine*, 1818; *Methodist Disciplines*, 1796, 1836, and 1860.

In Rev. B. F. Price's memorial stanza last week, the first line of the second stanza should have read, "It is the hour of solemn pause," instead of "praise."

**Deal's Island, Md.**

DEAR EDITOR:—Our camp meeting continued eight days, closing Monday, August 12th.

Revs. W. W. W. Wilson, Wm. R.

McFarlane, W. W. Chaires, Bros. Jones and Bennett, Z. H. Webster, T. R. Creamer, W. P. Compton, Dr. W. S. Gooding, W. B. Guerie, D. F. Waddell, C. T. Hammett, and Jas. Wilson, were present.

We ruled out all Sunday traffic, and disorder of every kind at the start, but as the meeting progressed we found there was no real need of my rule on the subject, as all such evil things were inclined to stay out.

Frequently during the meetings, the Holy Ghost came upon us in a perfect tempest of Divine power; and thirty-two souls professed conversion. Our expenses were met, and enough money left over, to finish paying for the ground; so that our camp ground is free from debt. Our own people seemed to take a pride in preserving the most perfect order; thus setting a good example to visitors to do likewise. Some of our oldest citizens tell us that such good order was never known on Deal's Island camp ground, in the memory of the present generation. Thursday of last week, Rev. E. F. Hoffecker, of the New York Conference, conducted me to the office of the *The Christian Advocate*, where we had a very pleasant interview with Dr. Buckley, who told us, that years ago, when he was a boy, he visited Red Lion Camp "down on the Peninsula," and that a man offered to sell him a watermelon for \$2.50. On being asked why he charged so much for it, the man removed a plug from the side of the melon and assured the Doctor that it had the best juice of any melon that ever grew. It is hardly necessary to add, that "the juice" of the melon was rye whiskey. I told the Doctor that in these days no such watermelon were to be found on our Peninsula.

BENJ. C. WARREN.

Tuckahoe, N. Y., August 19, '89.

**Hurlock's Camp.**

This camp meeting closed Thursday night, August 15. It was a new departure in this line of work. The prime object of other camp-meetings is, to induce the unconverted to accept Christ as their personal Savior. The prime object to this and similar meetings is, to induce christian people, who do not possess perfect purity of heart to attain this by a perfect submission in all things; (Rom. 12: 1; 2;) which will result in their purification (Eph. 5; 23). The camp has resulted in great good, not alone in the immediate work, but in causing people to think. The spirit of inquiry is prevalent. Surely the Church needs to be disturbed, lest it become like water at rest, stagnant. Rev. G. D. Watson D. D. formerly of the Wilmington Conference, has had charge of the services, a man of learning, sensible, in argument convincing, in spirit loving. The meetings were largely attended this week, though the number of tents was small, being about thirty-five.—*Federalburg Courier*.

**Ocean Grove.**

Last Tuesday, the 20th annual camp meeting began at this famous seaside resort. Bishop John P. Newman, preached in the morning, on the text, "Without holiness, no man shall see the Lord." HEB. 12-15. A reporter says, The sermon lasted one hour and ten minutes, and the eloquent preacher held his vast audience spell-bound, during its delivery.

Dr. W. P. Davis, of Trenton, formerly of the Wilmington conference, preached in the afternoon, on the words, "Casting all your care upon Him; for He careth for you."—Pet. 5-7.

From the *Philadelphia Press*, we take the following report of the evening service:—

The evening sermon was preached to a congregation numbering 3000. The preacher was Rev. J. A. B. Wilson, D. D., presiding elder of the Dover district of the Wilmington Conference. His text was, "Christ Hath Redeemed Us." It was a discourse on the Redemption, and when the preacher reached the universality of the atonement his voice was drowned, amid the shouts from all over the congregation. A spirited prayer meeting followed, at which several professed conversion.



Conference News.

The managers of Deal's Island Camp-meeting, Rev. B. C. Warren in charge, decided to hold over Sunday, the 11th inst. We understand that a very large crowd was in attendance during the whole camp, and especially on Sundays. So says the Crisfield Leader, and adds, Rev. W. W. Wilson preached an excellent sermon, at Deal's Island camp, Sunday. We knew that he would entertain the people, because—to use the familiar expression—"he is built that way."

The recent camp at Concord, Rev. S. A. Cornwell in charge, is said to have been one of the most pleasant as well as the most successful ever held upon the grounds. The weather was good throughout the encampment and the attendance as good as could be expected. The number estimated to be upon the grounds on Sunday was five thousand people.

The camp-meeting at New Church, Va., Rev. J. E. Graham, in charge, was largely attended, Sunday. It is estimated that 3,000 people, or more were present. No assemblage was more orderly or better behaved.

STROTON, MD., Rev. C. H. Williams, pastor, has been holding a village camp during this week; preaching three times last Sunday and each afternoon and evening through the rest of the week. We hope to hear of good results.

The trustees of the M. E. Church, Georgetown, Del., J. D. Kemp, pastor, have purchased a neat wrought iron fence, which they will place around the Cemetery.

We find the following announcement of texts, in some of our Peninsula exchanges:

Rev. Dr. S. J. Morris' subjects for last Sunday's discourses in Greensboro, Md., were as follows: Morning—Doing good, well pleasing to God; text, Heb. xiii, 16. Evening—The Miraculous passage of the Israelites through the Red sea; text, Exodus xiv, 17-31.

Rev. F. C. MacSorley, at Immanuel M. E. Church, Crisfield, Md: Morning, "for the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6, 23. Evening, "He is of age; ask him; he shall speak for himself." John 9, 21.

Rev. W. R. McFarlane, at St. Peter's and Quindocqua, "Great peace have they which love thy law; and nothing shall offend them." Ps. 119, 165.

Rev. W. P. Compton, at Princess Anne: Morning, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. Habakuk 3, 17, 18. Evening, "The queen of the south shall rise up in judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon and behold, a greater than Solomon is here." Matthew 12, 42.

Rev. R. W. Todd returned from a visit to Federalburg, and filled his pulpit last Sunday morning and evening. There is a slow but gradual improvement in the sight of his eye.—Kent News.

Rev. H. S. Dolaney and wife are enjoying a well earned vacation—visiting their friends.

Rev. Chas. Hill will be absent from the pulpit two Sundays. Rev. T. A. H. O'Brien, of Cherry Hill, preached for him last Sunday morning and evening, and Rev. Mr. Campbell will fill the pulpit to-morrow, the 25th inst. Bro. Hill, with his daughters, Miss Annie and Miss Deanie, left Monday of last week, for Ocean Grove, N. J.

We notice, that the prefix "Rev." is attached to the name of Clarence Wilson, son of Dr. J. A. B. Wilson. Glad to see it. Hope he will be just as good a preacher as his father, and just as successful in his work.—Crisfield Leader.

At the M. E. church, New Castle, Del., Rev. E. L. Hubbard preached two instructive and interesting sermons to large congregations, last Sunday, and admitted three probationers to church membership, at the morning service.

The friends of Rev. B. C. Conner, formerly of our Peninsula will be pained to learn, that his only son Ralph Winchester, who was not quite two years old, died, July 15. Brother Conner and family are taking needed and well earned rest at Ocean Grove.

Our people were very much pleased, to see their old (?) pastor, Rev. W. W. Wilson, and family, again. Mrs. Wilson, as well as her husband, is very popular here.—Crisfield Leader.

Rev. J. O. Sypherd, pastor of our church in Laurel, Del., preached two interesting sermons in St. Paul's M. E. Church, last Sunday; Rev. L. E. Barrett being absent on a visit among his former parishioners, in Still Pond, Md. We learn that Bro. Barrett preached for Rev. J. D. Rigg, Sunday morning, to the great gratification of a large congregation.

Rev. J. D. Kemp and family, of Georgetown, Del., left last Monday, for Woodlawn camp, Cecil county, Md. They will be gone three weeks, and will spend a portion of the time in Chestertown, Md. Rev. Mr. LeClair will fill the M. E. pulpit in Bro. Kemp's absence.

Rev. T. L. Tomkinson former pastor of the M. E. Church, in Odessa, Del., has been visiting Mr. Jere Peacock. Bro. Tomkinson is a member of the Central Pennsylvania Conference, and doing excellent work in that part of the field. He preached for Bro. Jones last Sunday.

Fred E. McKinsey, pastor of our Church at Port Penn, is preparing to celebrate the semi-centennial anniversary of the introduction of Methodism in that town, the 14th and 15th of this coming September. All former pastors, neighboring ministers, and friends, are invited to participate in these interesting exercises.

TAYLOR'S ISLAND, Brother G. W. Bounds writes very kindly, of our recent visit to his charge, and of our report of the dedication of "Chaplain Memorial Church". We give a part of his letter:—"The people of our vicinity will read your paper with more interest than they ever did before. You made a good impression, and by your wise words and actions, helped Methodism here considerably. Our communion service, the Sunday after you left was grand and impressive, many partook of the sacred symbols. Bro. Brodhead preached a grand sermon from the words, "The very God of peace sanctify you wholly". The revival services continued with much interest; up to (date Aug. 9,) about thirty have professed conversion. God is doing a most glorious work for us.

Bro. and sister Brodhead left for their home in Philadelphia, Thursday the 8th inst. Trusting that God is helping you wonderfully in all your work, and that we may have the pleasure of your presence on our "Isle" in the near future.

I am, very hastily, yours,  
G. W. BOUNDS.

Reply to "Loyal Methodist."

DEAR BRO. THOMAS:—I have never joined any combination, or been complicated with any scheme in the Wilmington Conference, upon which I was not willing, the light of the most searching investigation should be turned. The article in last week's PENINSULA METHODIST, signed "Loyal Methodist," refers, I presume, to a circular letter, which I recently addressed to the four Presiding Elders of our Conference. You have my permission to print that letter, if you desire to do so. It would correct Bro. "Loyal Methodist's" misapprehension. But, perhaps, it will be unnecessary, after he has read this letter.

From time to time, a score or more of brethren, have volunteered the opinion, in my presence, that we ought to have a conference paper, more closely related to us and our interests, than in the nature of the case, a private enterprise, edited by a member of another conference can be; and one that will stand a better chance of finding its way into all our Methodist homes within the Peninsula. You will recollect, that I candidly expressed this conviction, in a letter to you, in March last. I introduced the subject to my Presiding Elder, Rev. John France, some six weeks ago who regarded it with some favor, and who suggested the writing of the circular letter above referred to, subsequent action to depend upon the godly judgment of the brethren, as the same should be communicated by the presiding elders.

In response to this letter, Bro. Murray wrote doubtfully, and rather discouragingly. Bro. Wilson wrote, declining to take any action in the matter; but afterwards, in an interview, expressed himself as being more favorably inclined to the project. Bro. Ayres' response was favorable.

In view of the diversity of opinion, however, I have taken no further action in the matter. In the insinuation, that my letter was inspired by unfriendliness to you, and disloyalty to the PENINSULA METHODIST, Bro. "Loyal Methodist" is greatly mistaken, as I think you have sufficient reason to know. He also

misapprehends my proposition. It was not to "publish a conference paper which is to substitute the PENINSULA METHODIST," but (with the acquiescence of the proprietor, of course.) to purchase, and then continue to publish the PENINSULA METHODIST, with improvements, and under auspices that would if possible, double or treble its circulation, and thus, by its agency, more largely to enhance our own denominational interests.

The suggestion of "making thousands for our worn out preachers" is not in my letter. It is "Loyal Methodists" irony, I presume. But to this there could certainly be no reasonable objection, provided the paper and its editorial and other management should become subject to the authority and supervision of the Wilmington Conference.

Let me kindly advise Bro. "Loyal Methodist" not to impute bad motives, to his brethren, if good ones are possible, and also to write over his own proper name.

Fraternally,  
R. W. TODD.

A CORRECTION.—In the last paragraph of Bro. McKinsey's communication, last week, on the "Reunion at Mt. Pleasant," in the fourth line from the end, "magical thought" should have been "practical thought."

A Woman's Home Missionary Society, of 33 members, was organized in Ebenezer M. E. Church, Easton, Md., Sunday, Aug. 4th, with the following officers: President, Mrs. Leola Saxton; Cor. Sec., Mrs. Sallie Turner; Rec. Sec., Mrs. Lemuel Hubbard; Treas., Mrs. Elizabeth Robinson; Agent for Woman's Home Missions, Miss Nettie Avery; Vice-Presidents—Mrs. E. A. Fountain, Mrs. Walter H. Thompson, Mrs. Fitzgerald.

Salisbury District.

Since my last writing, Parksley camp has closed, and the one at New Church is still in progress. It is located south-east of the town of New Church, about a quarter of a mile from the railroad. There is a large tabernacle, with a seating capacity of about fifteen hundred; and yet it could hold only about half the people who came on Sunday. Bros. Baker, Connor and Sheppard preached that day, and were all very highly appreciated. The preaching, Monday, was by Bros. Ayres, McLain, and Mowbray, in the order in which their names are given. All the time we stayed, there was very good order, except Sunday night, when there was too much talking at the rear of the audience. We went to the place on a tour of investigation, and found every one well behaved, save that the murmuring was going up and out in a volume. Most of our camp meeting audiences are seated wrong. The best homely illustration of the better way, and the most striking one that comes to me just now, is that of a cart wheel with one third of its spokes pulled out. Let the hub represent the pulpit, and the remaining two-thirds of the spokes, the pews. This plan brings the speaker within easy speaking range of the people.

Bro. Graham, the pastor at New Church, is a hard and persistent worker, blessed with push, and we think from all we saw, he is much appreciated by his people.

Parksley and New Church camps were great camp-meetings, and showed the tremendous growth, in influence, of the M. E. Church, in Virginia. The preachers showed their goodness of heart and good sense, by preaching a straight, strong gospel; and the people showed their appreciation of the same by the numbers present and their marked attention. The Lord bless them, as they welcome home the church of their fathers.

I should feel supremely happy in my relation to these camp meetings, but for the unnecessary sale of goods on the Sabbath day. The pastors were pressed into a corner, and felt that they could hardly help themselves. Our brethren, the laymen, were wrong in pressing for Sunday sales. The law of the State does not license the sale of "segars in a bar-room on Sunday, and is it not a pity that members of the church of God should profane the Sabbath at a religious meeting. Even during the darkest hours of the late war it was the glory of the M. E. Church, that she was the same everywhere, and she cant afford to go back into Virginia, as a compromiser with lawlessness. As long as the M. E. Church shouts high, she must walk straight, or fall under the rebuke of sinners. If we can't find away to pay camp expenses, other than profits from a Sunday retail store, we had better quit the camps before God quits us. This letter is not to censure, but to point out a better and a safe way. We will say, this time, that the pastors were unduly forced, and the brethren not sufficiently thoughtful.

Our church at Cape Charles had their excursion, Wednesday the 14th inst, and came off with about \$500. Our church at Pitts-

ville had theirs Thursday, the 15th inst., and did well for their new church; we dont know the net earnings in the latter case.

It is now past the middle of August, and we hope to hear in a few weeks more, the shouts of new born souls from the Nanticoke to Cape Charles. May God in his infinite mercy rain as much grace on us, as he has rained water upon us. Ought I to say this? I dont know; but I do know, that I want a great revival. The Lord send it down.

T. O. AYERS, P. E.

Easton District.

Union and Salem, constitute a new circuit, which was organized at the last session of the annual conference; Union, formerly belonging to Still Pond, and Salem to Pomona circuit. Both churches are in Kent county, Md., within about five miles of Chestertown and are under the care of Rev. H. C. Turner, a local preacher, and a student of Dickinson College. Bro. Turner is very acceptable with the people, and doing a good work. He expects to resume his college studies after the present year. The outlook for this new circuit, we think is promising.

We next visited Pomona circuit, which is composed of two appointments, Bond and Walton's Chapel. Bond was named for Dr. Bond, who was for a long time, editor of The Christian Advocate, and who was present at the dedication of the church in 1851. It has been twice enlarged; first, by the addition of a room for the Sunday school, and recently, by the addition of an infant school room. The main audience room also has been improved and beautified at a cost of \$375; and a new organ has been added at a cost of \$250. We found the school, which is under the care of J. H. Baker, Esq., in a flourishing condition; indeed, I do not know of a better equipped Sunday-school on the district. The circuit has a very fine parsonage, which has recently been repainted.

Walton's Chapel has been improved by having the audience room papered. Rev. W. R. Mowbray, is the pastor of this circuit, and feels himself greatly encouraged, by the spirit of enterprise and improvement which his people are manifesting.

From Pomona, we went to Rock Hall, which is under the pastoral supervision of Rev. N. McQuay. This is a circuit of two churches, Rock Hall and Piney Neck. The church at Rock Hall has a large congregation and a flourishing Sunday-school. Bro. McQuay is ably assisted by his wife, who takes a lively interest in the cause, and an active part in the work. Their parsonage home has, during the past quarter, been improved by the addition of a handsome front porch, and a summer kitchen; the credit of this being due to the Ladies' Mite Society. This is Bro. McQuay's fourth year, and I need not say, that he lives in the affection of his kind hearted people.

I next went to Wye camp ground, where I held the quarterly conference for Centreville, and Wye, and Hall charges. Rev. J. D. LeCates, a local preacher, is supplying the work at Wye. He lives at Hall's cross roads, where the people of the circuit have rented a parsonage, and fitted it up in a very comfortable manner. The entrance of his family into this new home was signalized by a reception on the part of the churches, that made the pastor and his family very happy. The work here is prospering finely.

At the Centreville quarterly conference, Rev. C. A. Hill, pastor, reported that the work of the charge was in a prosperous condition. It is worthy of note that, as an expression of their high appreciation of Bro. Hill, Centreville has advanced his salary to \$1000, and ask his return for another year. A striking feature of Centreville church, is their Sunday-school, in the hands of Walter F. Harman, Esq.

Of Wye camp meeting, I will not speak further than to say, that it is a very respectable camp, well conducted, well sustained, and no discredit to Methodism.

Yours fraternally,  
J. FRANCE.

"I cannot praise Hood's Sarsaparilla half enough," says a mother whose son, almost blind with scrofula, was cured by this medicine.

Maryland's Exposition.

Elaborate preparations are being made for the great Exposition to open at Baltimore, Monday, September 9th and continue until Saturday, September 14th.

A monster parade, Industrial and Civic, with 200 floats and over 50,000 men in line will be one of the features of the first day. A Sham Battle, Grand Concert and Massed Band Concert in which 50 bands will take part, Dedication of the Post Office by the President and Cabinet and Maryland Grand Ball are on the program for Thursday the 12th.

The Bombardment of Fort McHenry is arranged for Friday the 13th. Eight United States Men-of-War, the Maryland Oyster Navy and 500 men will be in the engagement and something realistic can be looked for.

Some of the best stables in the country are entered for the races which take place each day, on the Pimlico Track.

The railroads are making low rates and the B. & O. with its usual liberality announces that excursion tickets will be sold to Baltimore from all stations on its lines east of the Ohio River, for all trains September 7th to 14th inclusive, at one fare for the round trip, valid for return passage until September 21st, inclusive.

Autumn in The Alleghenies.

Two Personally-Conducted Tours to Cresson via Pennsylvania Railroad.

Appreciating the attractiveness of the mountains in early autumn, and the benefits to be derived from a visit to the highlands at this season, the Pennsylvania Railroad Company has arranged two personally-conducted tours to Cresson and the Alleghenies on Thursday, August 29th and September 5th. These tours will be conducted on the same high grade which has characterized their predecessors of a like nature. The Tourist Agent and Chaperon will accompany the party, who will travel in a special train of Parlor cars and fine day coaches. The excursion tickets, including railroad fare in both directions, and one day's board at the Mountain House, will be valid for ten days, and be sold at the usual low rate. The round-trip rate from New York is \$9.50, Philadelphia \$8.00, Washington and Baltimore \$8.00, and correspondingly low from other stations. The special train will leave Philadelphia at 10.40 A. M., and tourists from other points will take regular morning trains to Philadelphia, or the nearest station west thereof, at which connection with the special can be made.

Among the many advantages of these trips the opportunity they afford for reaching Johnstown and witnessing the destruction in the Conemaugh Valley is not the least.

A Farmers' Mass Meeting and Jubilee at Middletown, Va.

On Thursday, August 29th, the citizens of the Shenandoah Valley will hold their monster mass-meeting, at Middletown, Va., on the B. & O. Orators of National reputation will be present, and discuss subjects of interest to all.

The object of this meeting is to induce immigration to this fertile valley, where rare opportunities await all classes—the artisan, farmer, business man and capitalist. An elaborate programme has been arranged, including a grand banquet in the woods.

The B. & O. R. R. will sell excursion tickets for all trains August 28th, from Philadelphia, Baltimore and Washington, at rate of one fare for the round trip, good Ten days, allowing ample time for those desiring, to thoroughly examine the country.

For circulars and other information address Mr. Richards, Land and Immigration Agent, B. & O. R. R., Baltimore, Md.

Marriages.

LONG—HUDSON.—In Frankford, De., August 18th 1889, by Rev. C. F. Sheppard, John H. Long and Ella Hudson, both of Sussex county, Del.

DOUGHERTY—RODGERS.—At the M. E. parsonage, Sunday evening, July 28th 1889, by Rev. E. C. Atkins, Alonzo Dougherty and Emma T. Rodgers, both of Cecil county, Md.

DIED. July 30th, Florence Virginia infant daughter of John T., and Mollie E., Manlove, aged 3 years, one month, and 17 days.

Dr. Simms' Blood Purifier.

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

BISHOP TAYLOR'S MAGAZINE, THE AFRICAN NEWS.

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Temperance.

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

The Temperance Question in India.

From an article by Bishop Hurst under the above title in the July Century, we quote the following: "An army surgeon, of twenty years' intimate knowledge of India, in a paper read before the Colonial Temperance Congress in 1886, wrote thus: "Twenty years' personal observation in the North-western provinces has demonstrated to me the appalling fact that the entire race of hereditary owners of the soil have all been swept off by drink. Brandy or government rum is what these poor creatures take to when the taste has been lighted up; and it is certainly a subject for thoughtful consideration, that while we in this country are rejoicing at the reduction of the excise revenue in Britain, what are we to say of the gradually increasing liquor revenue in India?"

A Blessed Way to Die.

In a New England State lived a devout Free-will Baptist farmer, a man beloved and trusted by all who knew him, of whom every-body would say, "He is a holy man." This old gentleman had consecrated a certain place in his orchard for secret prayer. It was known only to his family, and its selection and use were not tainted by ostentation. Impressed with the reverent language of the Old Testament, he always took off his shoes when he went there to pray, and placed them outside the hallowed spot. One day, after he was quite advanced in years, he disappeared. Being searched for and not found, his aged wife said, "Go to the place where he prays; he may be here." They went, and the old man was found in the attitude of prayer, dead, the shoes lying in the spot where he always placed them when he sought the immediate presence of God. One of his neighbors tells the story. Sanctified by a holy character and devout supplication, his life and death form a beautiful illustration of the one whose life contradicted them, and whose prayer was not fulfilled—"Let me die the death of the righteous, and let my last end be like his."—(Anonymous.)

General Henry DuPont, the head of the world renowned powder manufacturers of E. I. DuPont de Nemours & Co., died at his home near this city, of general debility at 7 o'clock Thursday of last week. The family were gathered around his bedside, as he passed away. He was just 77 years old that day, having been born on August 8, 1812.

Camden, Del.

Our camp closed Monday morning, Aug. 12th, when we struck our tents, and returned to our homes.

There were ninety three family tents on the grounds, and the attendance was good throughout the meeting, with larger crowds on Sundays: especially so last Sunday afternoon and night.

The order was good, and the rules were observed about as well as usual.

Many of God's people were graciously baptized with the Holy Ghost. Some few of the unconverted were led to see the need of salvation, while hundreds, doubtless, quenched the spirit, and would not heed the gospel invitation. The preaching was of a high order, and full of the unction of the Holy Spirit. It seems to me such sermons, delivered as they were with power, must accomplish much more than is now to be seen. The following ministers were with us, and rendered efficient service, Revs. Robert Watt, T. D. Valiant, of the M. P. Church, R. K. Stephenson, I. L. Wood Julius West, Rev. J. Baxter, of Philadelphia, Enoch Stubbs, J. D. Kemp, J. D. Rigg, A. S. Mowbray, S. M. Morgan T. E. Martindale, George A. Sheets, Asbury Burke, and E. C. Macnichol. Several other brethren were on the ground for a little while, but did not preach. Tuesday, the 6th was Temperance day. Rev. A. S. Mowbray gave us, a most excellent sermon in the morning, dealing some sturdy blows at the accursed rum traffic. In the afternoon, Mrs. Julia Tomkinson, wife of Rev. W. E. Tomkinson, gave an interesting address, as did Bro. Sheets and others.

The W. C. T. U., had charge of the services of the day. Everybody seemed pleased, and we hope some good was done for the cause of Temperance.

Mrs. Anna Clements, died Tuesday afternoon, the 13th inst. She was about sixty years old; during forty of which she was a member of church. She has been a great sufferer for a year, and died a triumphant death.

Obituaries.

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

Mrs. Jennie Tyson passed to her heavenly rest from her earthly home in Galena, Md., Friday, Aug. 9th, at half past four o'clock, in the afternoon. She was 42 years of age; an active, and faithful member of the Methodist Episcopal Church in this place; the youngest child of the late Nathan and Jane Peacock. In Oct. 1863, she was converted and united with the church, under the ministry of Rev. Stephen Townsend. In 1872 she was united in marriage to Warren Tyson who was stricken down at her side, in young manhood, leaving her thus early in her wedded life to mourn an irreparable loss. Her two brothers, living in the same town with their sister, in fulfillment of a mother's dying request, looked after their widowed sister's temporal welfare; and faithfully did they fulfil their mother's last wish. For a year or more, her health had been gradually failing, from a complication of diseases, which covertly, but surely, caused the mortal citadel to fall. Until paralysis deprived her of the power of speech, and the power to move she was cheerful, and even hopeful. The closing days of her life, were full of suffering, but full of joy also and goodly contentment. In conversation with her pastor, she would talk of heaven, and a world of painless joy, in contrast with the suffering of this earthly life. Her bad sickness was brief, and death came suddenly, with surprise to kindred and friends.

Her place in the church is empty, and we shall miss her. She was a faithful and true friend to the itinerant, and always had a warm welcome for him in her home. She was a constant reader of the Christian Advocate, and PENINSULA METHODIST. Her funeral took place from the church, Sunday afternoon, Aug. 11. Good bye, sister Tyson, we shall hail thee in the eternal morning! "There eyes shall see thee, sister, then, Nor shed the parting tear again."

Memorial Resolutions

Adopted by the quarterly conference, Kent Island, Md., Joseph Robinson pastor, July 27th, 1889.

Whereas, it has pleased our heavenly Father to remove from our midst, to a better world, our beloved brethren, James Carroll and John Denny; therefore, resolved

1st. That while we feel our loss of these worthy official members, we bow in submission to the Divine will, knowing that our loss is their gain.

2d. That we tender to these bereaved families, our deep felt sympathies.

3d. That copies of these resolutions be sent to the families, and to the PENINSULA METHODIST.

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Gracious Lord, thy holy word declares that children are given, to be "trained up" for glory. Blessed be thy name for the multitude of pious parents who have seen their dear children brought to the ways of truth and piety by their precept, their example, and their prayers. Grant by thy Spirit to every parent increase of faith, that believing prayer for children may abound more and more, for Christ's sake. Amen!

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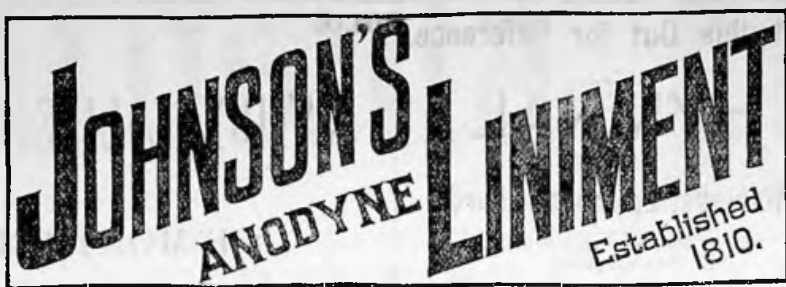
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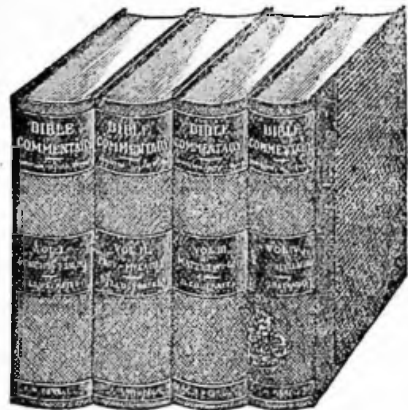
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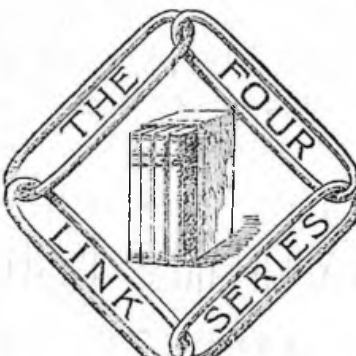
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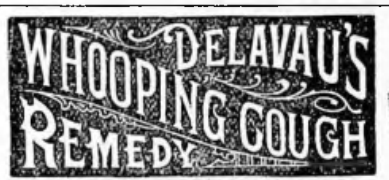
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4:40, 7:40, 9:50, 10:25 p. m.  
Philadelphia, express, 2:52, 4:43, 6:50, 7:50, 8:50,  
10:00, 11:35, 11:55 a. m.; 12:35, 1:35, 2:25, 5:25, 6:25,  
7:00 p. m.  
New York, 2:00, 2:52, 4:00, 6:30, 7:00, 10:07, 11:55  
a. m.; 12:35, 1:35, 2:25, 4:00, 5:22, 6:23, 7:06, 7:40,  
9:50 p. m.  
For Newark Centre, Del. 7:42 a. m.; 12:55, 6:21 p. m.  
Baltimore and intermediate stations, 10:08 a. m. 3:57,  
11:58 p. m.  
Baltimore and Washington, 1:25, 4:35, 8:04, 10:08,  
11:40 a. m.; 12:05, 1:17, 2:32, 4:44, 5:10, 6:30, 7:45 p. m.  
Trains for Delaware Division leave for:  
New Castle, 6:40, 8:30 a. m.; 12:55, 2:50, 3:50, 6:20,  
8:12, 10:05 a. m.  
Harrington, Delmar and intermediate stations, 5:30  
a. m., 12:43 p. m.  
Harrington and way stations, 5:30 a. m., 12:55, 6:25  
p. m.  
For Seaford 8:50 p. m.  
For Norfolk 12:00 a. m.

**Wilmington & Northern R. R.**  
Time Table in effect, June 23d, 1889.

**GOING NORTH.**

Daily except Sunday.		Daily.
Stations	a. m.	p. m.
Wilmington, French St	7:00	2:10
B & O Junction	7:09	2:22
DuPont	7:21	2:33
Chad's Ford Jc	7:45	2:53
Lenape	8:01	3:04
West Chester Stage	8:29	3:33
West Chester Stage	7:50	2:15
Coatesville	8:27	3:40
Waynesburg Jc	9:13	4:15
St Peter's	6:50	12:25
Warwick	7:15	12:50
Springfield	8:27	1:05
Joane	7:33	1:15
Birdsboro	7:56	1:55
Ar. Reading P & R Sta.	8:25	2:25

**ADDITIONAL TRAINS.**  
Daily except Saturday and Sunday, leave Wilmington  
6:17 p. m. B. & O. Junction 6:28 p. m. Newbridge  
6:41 p. m. Arrive Dupont 6:52 p. m.  
On Saturday only, will leave Wilmington at 5:17 p. m.  
arrive at Newbridge 5:41 p. m. Leave Wilmington  
10:15 p. m. Newbridge 1:35 p. m. Arrive Dupont 10:50  
p. m. Leave Birdsboro 1:10 p. m. Arrive Reading 1:40  
p. m.

**GOING SOUTH.**

Daily except Sunday.		Daily.
Stations	a. m.	p. m.
Reading P & R Sta	5:50	8:35
R. Station	6:17	9:05
Birdsboro	6:38	9:33
Joane	6:58	10:10
Springfield	7:10	10:53
Warwick	7:27	11:12
St. Peter's	7:50	11:30
Waynesburg Jc	8:28	12:05
Coatesville	8:05	12:29
Lenape	8:47	1:04
West Ches-	8:05	12:20
er Stage	6:00	7:00
West Chester Stag	7:01	8:06
Chad's Ford Jc	7:31	8:25
DuPont	7:46	8:40
B & O. Junction	7:56	8:51
Ar. Wilmington	7:56	8:51

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

**Baltimore to Railroad.**  
SCHEDULE IN EFFECT MAY 12, 1889.

Trains leave Delaware Avenue Depot:  
**EAST BOUND.**  
Express trains.  
NEW YORK, week days, \*2:13, 6:05 \*7:05 \*10:26 a  
m. \*12:08, \*2:35 \*5:05, \*6:46 p. m.  
PHILADELPHIA, week days \*2:13, \*7:05 6:05, 6:50,  
7:55, \*8:50, 9:40, \*10:26, 10:25 a. m., \*12:08, 1:00 \*2:35  
3:00, 4:10 \*5:05, 5:25, 6:10 \*6:46, \*7:05, 8:35 \*9:32 p. m.  
CHESTER, week days, \*2:13, 6:05, \*7:05 \*8:50 1:55,  
8:50, \*10:26 10:26 a. m.; \*12:08, 1:00, 2:35, 3:00, 4:10,  
\*5:05, 5:25, 6:10, 6:46, 7:05, 8:35 \*9:32 p. m.  
ATLANTIC CITY, N. J., week days, 7:05, 9:00 a.  
m., 1:00 (12:05 on Saturday only) 2:25, 3:00, 5:05 p. m.  
Sundays, 7:05 a. m., 2:35 p. m.  
**WEST BOUND.**  
BALTIMORE AND WASHINGTON, \*4:50, \*8:46,  
\*11:45, a. m.; \*2:45, \*4:40, \*5:40 \*8:15. All daily; 6:40 a. m.  
2:05 p. m. daily except Sunday.  
PITTSBURG, \*8:46 a. m., \*5:40 p. m., both daily.  
CHICAGO \*8:46 a. m., \*5:40 p. m., both daily.  
CINCINNATI AND ST. LOUIS, \*11:45 a. m., and  
\*8:55 p. m., both daily.  
SINCELY ACCOMMODATION 7:50 p. m. and  
11:10 p. m. daily.  
LANDENBERG ACCOMMODATION, week days,  
6:40 11:45 a. m.; 2:45, and 5:40 p. m.  
Trains leave Market Street Station:  
For Philadelphia 5:50, 6:35, 8:30 a. m.; 12:43, 2:35, 3:55  
p. m. For Baltimore 5:35 6:30 8:30, \*11:35 a. m. 2:35  
5:30 p. m.. For Landenberg 6:30, 9:20 and 11:35 a. m.  
daily except Sunday, 2:35, 5:30 p. m. daily.  
Cincinnati and St. Louis, \*11:35 a. m. daily except  
Sunday.  
Chicago \*8:30 a. m. daily except Sunday; \*5:30 p. m.  
daily.  
Pittsburg \*8:30 a. m. and \*5:30 p. m. daily.  
Trains for Wilmington leave Philadelphia \*4:10  
\*8:15, 10:00, \*11:10 a. m., 12:50 noon, \*1:35, 1:40 3:00  
4:15, \*4:30, \*5:05 6:30, \*7:30 8:10, 10:10, 11:30 p. m.  
Daily except Sunday, 5:40 and 7:25 a. m., \*1:45, 3:30  
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Commencing Sunday, June 3, 1889, leave Hillen  
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**DAILY.**  
4:10 A. M. Fast Mail for Shenandoah Valley and  
Southern and Southwestern points. Also Glyndon,  
Westminster, New Windsor, Union Bridge, Mechan-  
icstown, Blue Ridge, Hagerstown, and except Sun-  
day, Chambersburg, Waynesboro, and points on B & O  
& R. R.  
9:00 P. M.—Accommodation for Glyndon and Emory  
grove Wednesdays and Saturdays only.  
**DAILY EXCEPT SUNDAY.**  
5:00 A. M.—Accommodation for Hanover, Frederick  
Emmitsburg, Waynesboro, Chambersburg, Shippens-  
burg, Hagerstown, Williamsport and intermediate  
stations. Also, points on S. V. R. R. and connec-  
tions.  
9:45 A. M.—Accommodation for Union Bridge,  
Hanover, Gettysburg, and all points on B. & H.  
Div. (through cars).  
2:25 P. M.—Accom. for Emory Grove.  
4:00 P. M.—Express for Arlington, Mt. Hope, Pike-  
ville, Owings' Mills, St. George's, Glyndon, Glenn  
Falls, Finksburg, Patuxent, Carrollton, Westminster,  
Mechanic, New Windsor, Linwood, Union Bridge and  
stations west; also Hanover, Gettysburg and stations  
on B & H Division, (through cars), Emmitsburg,  
Waynesboro, Chambersburg and Shippensburg.  
5:15 P. M.—Accommodation for Emory Grove.  
6:20 P. M.—Accommodation for Union Bridge.  
11:35 P. M.—Accommodation for Glyndon (Reister-  
town).  
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Daily—2:00 P. M. Daily except Sunday—7:30, 8:2,  
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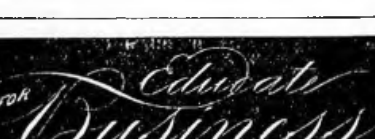
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