

# Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS, Associate Editor.

VOLUME XII. NUMBER 37.

WILMINGTON, DELAWARE, SATURDAY, SEPTEMBER 11, 1886.

ONE DOLLAR A YEAR. SINGLE NOS. 3 CENTS.

## THE SABBATH.

Rest, O my soul! this is the day  
The gracious Lord has given,  
Wherein his loving children may  
Foretaste the joy of heaven.

A holy hush pervades the air,  
This rest-day of the week;  
The very flowers, as if in prayer,  
Seem bow'd with reverence meek.

And every breath of wind that steals  
Across the leafy grove,  
Like the still voice of God appeals  
For worship and for love.

In vain six days of work employ  
Our thoughts, if worldly ways  
Have only dulled our sense of joy,  
In this fair pearl of days.

For labor should but sweeten rest,  
And rest our labors leaven,  
If we would have our pleasures best  
And keep our souls near heaven.  
—Robt. D. Brown.

## A Resurrection Service in the Woods.

BY BISHOP W. F. MALLALIEU.

My last concluded with a safe passage of the muddy ford and our faces set toward the west, for our journey was steadily from east to west. Our objective point for the forenoon was Shady Grove Church, some eighteen miles away, and roads rough and somewhat hilly. The heat of the day before had subsided, and cool, refreshing breezes from the north made the morning a delight. How the birds did sing, and how glad all nature seemed! It is a joy to be alive on such a morning. At about half-past ten, we came in sight of the church, situated in a half-acre clearing in the midst of the forest. A little brook winds along between grassy banks in the rear of the church, and near at hand is a flowing spring of clear, cool water. The church is a frame building, large for this country, and will seat about four hundred people. As we reached the turn of the road on the brow of a slight elevation, from which we caught our first glimpse of the church, we beheld an unexpected sight. In all directions were to be seen horses tied to the trees, ox-teams, buggies, wagons with horses, and, in short, all kinds of conveyances known to the backwoods. Multitudes of men and boys were standing about, while the church was well filled with women and girls.

This, it will be remembered, was on Saturday, and in the morning. But why this Saturday morning service? It is a custom of the country. There is a graveyard near the church, where is laid to rest the dust of departed loved ones. Once each year in the month of May, which corresponds to June in Massachusetts, in the glory month of the year, when reviving nature triumphs over the death and desolation of winter, telling of the Christian's hope of immortality and the resurrection, these good people of the woodlands come together to spend the day in visiting the graves of their dead, and in social intercourse, long-separated members of various families coming together, and in listening to a sermon from some selected preacher upon the doctrine of the resurrection. Certainly it is a beautiful and affecting custom, and one which might well be copied by many another community of our land. Having heard that a Bishop was coming, the committee of arrangements had waited upon our preacher weeks before, and secured his co-operation in enlisting the services of the Bishop for the occasion. Consent was readily given,

and in due time the solemn services of the occasion were commenced.

The church was crowded to the last inch of room, while numbers remained on the outside at the doors and windows. It is sufficient to say that a sermon was preached in harmony with the Bible and Methodist theology. No doubts, or fears, or difficulties were suggested. No apologies were offered for the Christian faith. *No germ or Swedenborgian theories* were advanced. The blessed Gospel doctrine as taught by Paul and the Lord Jesus Christ was once more proclaimed. Thank God for the Christian's hope, and faith and joy, and victory! Death and the works of the devil are to be destroyed, and the redemption of Jesus makes full provision to remedy all the wreck and ruin of sin, whether in mind or body or soul. Well did the Master say: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth; they have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." It is *the body only* that goes into the grave; there is no soul sleeping; "to be absent from the body is to be present with the Lord." The resurrection is not an intangible, indefinable, spiritual exhalation out of the mortal that escapes at death or any other time; the resurrection of the gospels, the resurrection as taught by Paul and Jesus, is a *real, literal, absolute* resurrection of the *body*, or, as the old Greek and Latin forms of the Apostles' Creed have it, the *flesh*.

"Soon shall the trump of God  
Give out the welcome sound,  
That shakes thy silent chamber walls,  
And breaks the turf-sealed ground,  
'Twas sown in weakness here,  
'Twill there be raised in power,  
That which was sown an earthly seed,  
Shall rise a heavenly flower.

"And then shall be brought to pass the saying that was written, O Death, where is thy sting? O Grave, where is thy victory?" In this as in everything else, the Christian system is superior to every other the world has ever known, because it makes the amplest provision for the personal and eternal triumph of the humblest saint over every ill that sin has ever wrought.

Surely, from such a service as was held on that 15th of May, these humble, and, to the world, unknown people, will go forth to the privations, toils, sorrows, and sufferings of this mortal life, better prepared than otherwise could be the case to endure with patience and to triumph, at last through Christ who is Himself the resurrection and the life.—*Zion's Herald*.

## Letter From Bishop Taylor.

BANANA, mouth of the Congo, June 11.  
I may remark in the premisses, that the principle of self-support is simply the principle of equivalents in value that underlies all the commerce of the world. In the spread of the Gospel it appears under two forms. First, in the experience of a missionary pioneer going among the people who are not prepared to appreciate the Gospel or a Christian education as a value; and, therefore, to get a footing among them, he must build tents, or engage in other value-producing industry that will bring a return adequate to his support while he is laying the foundations of Christian life and organization, until there shall be a de-

mand for and cheerful support of pastoral agency under the principle of direct exchange of equivalents. "The laborer is worthy of his hire," to be paid by those who share the benefits of his labors. "They that preach the Gospel shall live by the Gospel" they preach. All my missionary workers in India and South America (about 150 men and women) are, and were, from the first, supported by the people they serve on principle No. 2. A large majority of our workers in South Central Africa, now numbering—men, women and children—fifty-five, all in good health, and filled with love and zeal for God and His work, have to begin on principle No. 1; but the industries essential to the education of the rising generation of barbarous peoples will embrace, as a legitimate part of our work, all the productive avocations necessary to the support of preachers, teachers, and pupils. Success on this line is possible without any help from home; but to get a short cut on it we allow our friends in Christian countries to be sharers in the work by "helping the brethren on their way," and providing the implements and machinery necessary to early working effectiveness. Together with this outfit the transit supply extends, not simply to passage to this dark land, but support for a year or two, till by prompt clearing, planting and cultivation, an adequate indigenous support can be obtained. Paying no salaries to agents at home, nor to workers abroad, the expense of this method of establishing self-supporting Missions is comparatively very small.

I have supervision of the Liberia Annual Conference of the Methodist Episcopal Church, under the jurisdiction of the Methodist Episcopal Missionary Society, which has not fully reached the basis of self-support; but I will (D. V.) on my return to Liberia in a year hence, commence a line of self-supporting Missions among heathen tribes in Liberia, to become purely self-supporting in the space of a year and a half. My stations in South Central Africa, commenced last year with a distribution of workers, are as follows: Mamba, back of Mayumba, two degrees south, two men and two women, Kabinda, five hours north of Congo mouth, three men; five stations in Angola, two men; Dondo, three men and two women; Nhangue-a-pepo, four men, three women and fourteen children (in school); Pungo Andongo, one man, wife and daughter; Malange, three hundred and ninety miles from Loando, three men and two women; leaving ten—nine men and one woman—to accompany me to the Upper Congo and Kasia.

According to instructions from Leopold II., and the heads of the Congo State Government in Brussels, the Administrator-General here has given us a welcome, and will convey me, my party and all our freights to Mataddie, eighty miles from Banana, whence we will (D. V.) march by a narrow path over the Congo Mountains, 235 miles to Stanley Pool.

The details of this expedition cannot be anticipated, but will be noted as they transpire. Yours very truly, WM. TAYLOR.—*The Independent*.

## What Think Ye of Christ?

The great heart of the world is just, and, turning from the ignorant and rancorous men who fight with the poisoned

weapons of savages or slaves, I cry across the ages to the mighty spirits of the Christian centuries, "What think ye of Christ?" The poets, led by the great Florentine, the man of sad, lone spirit, of face so beautiful yet so full of wondrous thought, who imagined the strange circles of the *Inferno*, and yet saw as in open vision the celestial "Mount of Light"; while Chaucer, in his quaint English guise, and Shakespeare, "Fancy's sweetest child," and Milton, whose voice had a sound as of the sea, and Cowper, and Coleridge, and Wordsworth, and many another bright spirit follow in his train—make answer; "He was the soul of our poetry, our inspiration and our joy."

"What think ye of Christ?" we ask the men of thought, and out of the Middle Ages rise the schoolmen, whose mighty intellects made light in its darkness, the founders of modern philosophy, Descartes, and Bacon, and Locke, the foremost minds of the eighteenth century, the century of unbelief, Leibnitz, and Newton, and Berkeley, and Kant; the thinkers, too, that in sheer intellectual force transcend all the other men of this century of conscious wisdom, Schelling and Hegel; and they altogether confess and acknowledge "the Christ stands alone, pre-eminent, only Son of God among men."

"What think ye of Christ?" we ask great philanthropists, the men who have made our laws kindlier while more just to the criminal, our prisons more wholesome while more deterrent of crime, who have accomplished the liberation of the slave, who have made us conscious of our duties to savage peoples abroad and to our lapsed at home, the men who in these centuries have been foremost in doing good and in guiding to nobleness the mind of man; and Bernard, and Francis of Assisi, John Howard and Mrs. Fry, Wilberforce and Livingstone, surrounded by the noble band of all our good Samaritans, answer with one accord: "Without Him we should have been without our inspiration and our strength, the love of man and the hatred of wrong, that have constrained us to our work."

"What think ye of Christ?" we cry to the great masters of music and song, who have woven for us the divine speech of the oratorio, and filled the ear with harmonies grander than any nature has known; and they for answer bid us read the names of their supreme works—"Messiah," "St. Paul," "Redemption," and know that but for Christ the one art in which the modern has far transcended the ancient world had never been.

"What think ye of Christ?" Ask painters who have made the canvas live with their ideals of love and holiness, pity and suffering; the sculptors who have chiseled the shapeless marble into forms so noble as to need only speech to be the living man made perfect; and their great leaders, from famed Giotto through Fra Angelico to Angelo and Raphael to, Rembrandt and Rubens, send forth the response: "He has been the soul of our art, our dream by night, our joy by day; to paint Him worthily were the highest, though, alas, most hopeless feat of man."

O, yes; thou Christ the Redeemer, Son of God yet Son of man, stand forth in Thy serene and glorious power, leader of our progress, author of all our good, ideal and inspiration of all our right and righteousness, and reign over the hearts and in the lives of men!—*Principal Fairbairn*.

## Lights in the Wrong Place.

"What have you there that is so interesting?" asked Mr. Dale of his grandson, Earnest, as he noticed his long-continued reading. "It is a book about ships and ship-wrecks," said the boy, looking up, "and it tells about those horrible wreckers."

"Let me hear something about it," said grandpa. And Earnest responded promptly, "Just now I was reading about the tricks they used to entice ships on the rocks. One way they did this was to take an old horse, or donkey, and tie a rope with a lantern fast to it, around his neck. Then they turned him loose to wander up and down on the beach. You know, grandpa, the night would be very dark and stormy and if a ship came near enough to see the light, the captain would think it was on another vessel and so would run on the rocks and be wrecked."

"What reason would the captain have for thinking the light was on another vessel, and not on the land?" asked grandpa. "Why don't you see," cried Earnest, "if the light was on the land it would be stationary, but on a ship it would bob up and down, and move along, which was just what this light seemed to do."

"And yet," remarked his grandfather "lights are put on rocky coasts on purpose to warn ships of danger." "Oh, yes," answered Earnest, "when they are up in lighthouses, standing still."

"Did you ever think," said his grandfather, "how those two kinds of light are like two kinds of Christians?" "Why, no," answered the boy, looking puzzled. "I don't know what you mean, grandpa." "Suppose you get your Bible and turn to the fifth chapter of Matthew the sixteenth verse." Earnest did so, and read, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "I don't just see yet," he said when he had finished; "of course I know Jesus Christians lights, but I don't see how they can be like the swinging lantern around the donkey's neck."

"There is one little word in that verse I want you to notice," said his grandfather: "it is the word 'so.' It is very important how and where a Christian lets his light shine. If his actions are wrong or he is found in places where no follower of Christ ought to be, his light is shining in the wrong place, and, like the deceitful beacon, he will lead others out of the way and on the rocks; but if, instead, he is careful of his example, his words, his actions; if he is never seen in any place where Christ's servant should not be, then is like the light in the lighthouse, shining far out over the 'waves of this troublesome world,' and guiding travelers to the peace and safety of the Father's home."

Earnest read over his verse thoughtfully, then he said: "Grandpa, it would be a dreadful thing to be a false light, wouldn't it? I hope I never will be."

"May God grant, my dear boy," said grandpa, "that you may be enabled by His grace, to let your light so shine, that by it men may be led to glorify your Father which is in heaven. And may He keep you from the sin of ever showing your light in the wrong place."—*E. M. G., in New York Observer*.



The Sunday School.

The Mission of the Spirit.

LESSON FOR SUNDAY, SEPTEMBER 12th, 1886. John 14: 5-20.

BY REV. M. P. BLAKESLEE.

[From Northern Christian Advocate.]

5. I go my way to him that sent me. It was matter of joy to him that his mission in the flesh was ending. The eleven did not see this; they thought only of their loneliness without him.

6. Sorrow hath filled your heart. Thoughts of their own dark future crowded their minds and prevented their seeing the brightness of the eternal glory to which he was returning.

7. I tell you the truth. A strange assertion presses for utterance. Lest they doubt it he first appeals to their knowledge of his truthfulness and candor.

8. He will reprove the world. Better as in the Revision, "will convict the world." The proof brought by the Spirit concerning Christ will be decisive and convincing.

9. Of sin. To convince man of his depraved and fallen state is first. Because. Will convict because. They believe not on me.

10. Of righteousness. This is the opposite of sin. Righteousness is the keeping of the law; it is the result of faith. The Spirit will convince men that righteousness is more than law-keeping in external life; He will show the world that it is internal as well.

11. Of judgment. Following the conviction of sin and of righteousness is the conviction of the judgment and condemnation of the sinner. The prince of this world is judged.

12. Many things to say. What he had to say he doubtless did say. We may suppose that after the resurrection these "many things" were among his instructions.

13. Howbeit. Notwithstanding; nevertheless. The Spirit of truth. So called because he reveals truth and hears it to the hearts of men.

14. He shall glorify me. The guidance and illumination of the Spirit will glorify the Saviour whom the listening eleven professed to love.

15. All things that the Father hath are mine. There is unity in the work of the Godhead. The truth is of the Father as well as of the Son and of the Holy Spirit.

16. A little while, etc. This lay between the moment of his speaking and his death on the cross. Again a little while. This interval lay between his death and the revelation of himself by the Spirit on the day of Pentecost.

17. Then said some. They had been attentive listeners; now some draw aside and privately discuss what seems to them his contradictory statements.

18. Jesus knew. The original is better expressed by the Revision. "Jesus perceived." Supernatural reading of their thoughts is not implied.

19. Ye shall weep and lament. The succeeding verses must be read in order to get his full answer about the "little while." Their tears were soon after copious enough as Jesus was led away from Gethsemane by the arresting officers.

truth." Will guide into the fulness of the truth as it is in Jesus. This truth in its entirety is revealed in the Bible. What the Spirit does is to point out the way; he does not coerce nor carry. He takes men by the hand and pointing out the truth, with their consent leads them into its territory and puts them in possession.

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How to Deal With Infidelity.

Undoubtedly thoughtful and well-informed infidelity must be met by thoughtful and well-informed reasoning. But such infidelity is found in books and must be answered in books.

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"Well," replied the American with his characteristic drawl; "well, Mr. Dean. I do meet a great many so-called infidels; but it is generally my experience that when a man comes under the influence of the Spirit of God his infidelity takes a back seat.

Some of our readers will remember a similar testimony in Dean Stanley's intensely interesting history of the Eastern Church, where the simple testimony of one who had suffered much for Christ silenced the heathen philosopher who had previously overcome all his clever opponents.

Every successful evangelist of our own day could furnish from his own experience many instances of skeptics, agnostics and atheists convinced, not by ratiocination, but by the self-evidencing gospel and the power of the Holy Ghost.

Miss Booth's plain preaching of scriptural holiness has persuaded clever French atheists who were absolutely unmoved by the mighty apologetic of Pressense.

But it must be duly regarded, especially as the skepticism of the young men at our universities, and of our artisans also, is only skin-deep and consists mainly in the healthy rejection of mere nominal Christianity.

Very few of the undergraduates of Oxford and Cambridge have ever had, until quite lately, any intimate acquaintance with really converted and happy Christians.

The extraordinary influence exerted by Mr. Studd and his friends is a decisive evidence of the way in which academic skepticism disappears in the presence of what Mr. Moody calls "out and out Christianity."

The same is true of the working classes. They were never so favorable to Christianity as they are now. Skepticism, as Dr. Maclaren has finely said, belongs to the fauna of the Arctic region.

It cannot live in the warm atmosphere of hearts filled with the love of God. Nevertheless, while there are so many lukewarm and inconsistent Christians in all churches, Christian apologetics have an important sphere.

Are you Growing?

Are you growing in grace? Is grace the principal thing in which you want to grow? There are some growths which really hinder our growth in grace.

Growth in wealth, in worldly wisdom, in mere materialistic knowledge, in new theories of religion—all these and many more kinds of growth may (nay, do they not always?) hinder growth in grace?

To be a little particular, are you growing in humility? Can you receive disappointment, contradiction, the not being noticed, not honored, in fact, everything that would naturally wound your pride—can you take it calmly, sweetly, thankfully? Do you esteem yourself less than you did a year ago?

Are you growing in calmness of spirit? Have you had a baptism of stillness on your heart, so that you do not indulge in mere talk or religious gab? Have you the deep quietness of spirit which secures holy recollection, so that you can think twice before you can speak once? Can you pass through scenes of sorrow, of mirth, of alarm, of dismay, with a quiet heart and mind? Does your soul steer fixedly and serenely for its goal, amid all weather and currents? There will be no blustering or illustration of soul in heaven.

Why should there be here? Are you growing in trust? Can you trust in God as fully and serenely when your prayers seem to be denied, as when granted? Can you trust in Jesus for everything, without signs and special

favours to entice your faith? Do you feel a sweet joy in the very act of trusting?

Are you growing in love? Can you love those who give no return for it? Can you take the welfare of other people, their little interests, up into your soul, and feel for them? Do you love the poor? Do you love to think of their interests? Did you ever read, "Blessed is he that considereth the poor"—that think about their interests? Do you love with the love of Jesus streaming through you, and not merely the effusion of human affection?

Are you growing heavenly-minded? Do you build your air-castles in eternity, and not in time? Do you feel yourself a stranger in earth, and a citizen of heaven? Do you walk with the top of your mind in the skies?

Are you growing in patience? Can you be patient with your own lack of grace and slowness of growth? First, have the conditions of growth, namely, heart purity, good soul-food; and then ignore every kind of growth which will not conduce to your soul's interest for eternity.

Christian Witness. "No Collection." Among the absurd pulpit announcements in certain sections, must be included the modern one of "No collection."

Obviously the design is to stimulate the attendance of the stingy. Even Cain presented an offering to the Lord, possessing a commercial value, at least surpassed by that of Abel.

Each act of public worship under the Mosaic dispensation involved a gift to the Lord of some sort—either doves, a kid, a lamb, flour, wine, oil, or some other prescribed contribution.

Abraham gave tithes to Melchizedek, and Jacob, after his vision at Luz, devoted one-tenth of all his property to God. In fact, from the period of the erection of the first altar down the corridors of history to Pentecost, when they "had all things in common," the practice has been well-nigh uniform.

St. Paul arranged collections for the poor saints in Jerusalem, to be taken on the first day of the week in Corinth and Galatia, "as the Lord had prospered them."

However, if this innovation is to prevail to any appreciable extent, other concessions must be made to the sceptical classes. Hence, future church notices may read: "No collection, no sermon, no prayer, no Bible, and no pronounced religious convictions of any description."

Centenary Biblical Institute—Expansion of its Work. The progress of the Centenary Biblical Institute, which the Wilmington Conference aids by its Freedmen's collection, has been marked from the beginning; but the enlarged plans for the coming year are such as to attract more than ordinary attention.

Two Preparatory Schools will open simultaneously with the Institute proper, on the 8th of September. One of these will be located in Baltimore City; the property on Saratoga street, near Courtland, formerly occupied by the Institute, having been put in order for the purpose.

Rev. J. H. Nutter, of the Delaware Conference, has been elected principle of this school, and will assume charge immediately. He will be assisted by Miss Dennis, who has for some years been an instructor in the Institution.

Both are graduates of the institution. The other school will be located at Princess Anne, the county-seat of Somerset, on the eastern shore of Maryland, and will be known as the Delaware Conference Academy.

Mr. B. O. Bird, of the Institute Faculty, has been elected Principal. He is a graduate of the Institute, also. He will be assisted by his wife who will act as Preceptress. The course of study in this new school will cover sufficient ground to prepare students to take schools in Maryland, or adjoining states, or to enter the higher departments of the Institute.

The property purchased for the schools has been

known as "Olney," and is admirably adapted to the purpose to which it will be put. There are sixteen acres of excellent ground, which will be utilized so as to give students instruction in outdoor work.

The mansion, which is spacious and substantial, will accommodate a large number, and a tenant house can in time be used to enlarge the accommodations. Our colored Methodists are building one of the finest churches on the Peninsula at Princess Anne.

It is located on the edge of the town toward the school grounds, and when a new street projected by the town authorities is opened, it will be but a few minutes walk between the two.

The school bids fair to become a centre of great and useful influence among the colored population of the Peninsula, and challenges increased effort on the part of our pastors to encourage the work of the Institute.

The people of Princess Anne have welcomed the new enterprise as a harbinger of good, and we have, no doubt, the Christian common sense of the entire territory of the Wilmington Conference, will render it a hearty moral support, and, as opportunity offers, contribute to its aid.

Our laymen of wealth should make the object and work of the Centenary Biblical Institute more of a study. It is a benevolence of the highest order. It is laying foundations for the future.

It is eminently Christian in its spirit and labors, and it is entirely dependent on Christian generosity for support. It has put more than fifty preachers of intelligence in the field.

It has supplied Maryland, Delaware, Virginia and West Virginia with scores of the best colored teachers to be found, but has never received a cent of State aid.

It is training hundreds for usefulness, who otherwise would be burdens to society. It can do just as much more on all these lines, as Christian benevolence will enable it to do.

No surer returns from a benevolent investment can be gotten, than from this institution. Last year, more than sixty applicants for admission, had to be turned away for want of room and means.

Young men are now knocking at its doors from every quarter—North, South, East, West—one from the Vey tribe in Africa—and many of them will be denied admittance, notwithstanding the increased accommodations, unless our people open their hands liberally towards this most useful institution.

It is impossible for the President to make the personal solicitations, that would be necessary to secure the funds wanted. He can be addressed at any time as follows: W. MASLIN FRYSENER, Pres't Centenary Biblical Institute, 46 Edmondson Ave., Baltimore, Md.

How Old Must I be? "Mother," a little child once said, "mother, how old must I be before I can be a Christian?" And the wise mother answered, "How old will you have to be, darling, before you love me?"

"Why, mother, I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be." The mother answered with another question: "How old must you be before you can trust yourself to me and my care?"

"I always did," she answered, and kissed her mother again; "but tell me what I want to know." And she climbed into her mother's lap, and put her arms about her neck. The mother asked again; "How old will you have to be before you do what I want you to do?"

Then the child whispered, half guessing what her mother meant, "I can now without growing any older." Then her mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love, and trust, and try to please the One who says, 'Let the little ones come unto Me.' Don't you want to begin now?"

The child whispered, "Yes." They both knelt down, and the mother prayed, and in prayer she gave to Christ her little one, who wanted to be His.—Sel.

## Peninsula Methodist,

PUBLISHED WEEKLY, BY  
**J. MILLER THOMAS,**  
 PUBLISHER AND PROPRIETOR.  
 WILMINGTON, DEL.

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

TERMS OF SUBSCRIPTION.  
 Three Months, in Advance, 35 Cents.  
 Six Months, " " 60 " "  
 One Year, " " \$1.00  
 If not paid in Advance, \$1.50 per Year.

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

No advertisements of an improper character published at any price.

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

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

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

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

### SPECIAL OFFER

The Peninsula Methodist to new subscribers from new until Jan. 1, 1887, only thirty-five (35) cents. One and two cent stamps taken.

We cull from *Zion's Herald* this week an interesting letter by Bishop Mallaliu. It is refreshing to have such outspoken and emphatic avowal of "the faith once delivered to the saints," as respects the glorious doctrine of the resurrection, from this honored member of our Board of Chief Pastors. In this day, when a few men, eminent in the church, by position, by acknowledged talent and culture, and otherwise judicious expounders of the truth, seem to have their brains so addled by metaphysical speculations, as to deny the resurrection of the body, attempting to philosophize on the subject until they leave us nothing to expect but some nondescript figment of their own fancy which they call a "spiritual body," not the body for the spirit, after St. Paul; the same body for the same spirit, "to every seed his own body;" just as in this life, only that this same body is as wondrously changed by Divine power, as the eternal condition of men is changed from that of their probationary existence. The difficulties are not to be considered, except by such as have vanity enough to assume to be God's counsellors. As well may we attempt to philosophize upon the difficulties of original creation, or to explain the mysteries of the atoning work of Christ. No theory ever invented, not excepting that of the visionary Swede, removes a single difficulty, except as it either denies any such difficulty, or denies the obvious intent of Scripture teaching. To every one who stumbles over the difficulties, come with stern reproof the words of St. Paul, "Why should it be thought a thing incredible with you that God should raise the dead?" All we are concerned with, is, what is His purpose, what hath he promised? Then with Charles Wesley we can sing,

"The Lord shall clear his way through all  
 What'er obstructs, obstructs in vain;  
 And what his word in truth hath said  
 His own almighty arm shall do."

Whatever progress men may make in knowledge and culture, so long as his powers are less than infinite, the words of the great Law giver will remain true, "The secret things belong unto the Lord our God; but those things that are revealed belong unto us and to our children forever, that we may do all the words of this law." Mysteries are such largely because of our ignorance, yet beyond this often because of our finite capacities.

"Marvel not at this; for the hour is coming, in the which, all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they

that have done evil unto the resurrection of damnation."

Rev. Daniel Steele, D. D., writes to the *Christian Standard*:—"The life of Bishop William Taylor," by Rev. E. Davies, is a brief sketch of the life and labors of this truly apostolic man. Those who wish to know the marvelous way in which Wm. Taylor was nominated, elected and ordained bishop of Africa inside of twenty-four hours, and who wish to read the speeches and documents relating to this event, and the status of this missionary bishop as related to our general superintendency, will find Mr. Davies' book valuable. All who wish some knowledge of the Congo State, and have not time to read the large books of Mr. Stanley, will get a good idea of that country and of the bands of heroic women who have gone to Africa at the call of the Bishop, will find this biography quite a repository of information."

We will add, as an additional indorsement to our friends, to buy this book, that the net profits are devoted to the great work Bishop Taylor has in hand. Already, the author, Bro. Davies, has appropriated \$150 for this purpose. Price 75 cts. Let everybody buy a copy; and thus help the Bishop, while they secure for themselves the interesting history of his life. An excellent likeness embellishes the volume.

Another Biography that should find a place in every Methodist family, especially in every family on our Peninsula, is that of our late senior superintendent, Bishop Levi Scott. It is sold for \$1, and is worthy a careful perusal. Rev. Dr. John A. Roache, himself, like the Bishop, a son of the Peninsula, writes us: "I know of no better way of bringing the Bishop before his old friends on the Peninsula, where the days of his pulpit power found him, than through your excellent paper. He was a glory to the Philadelphia and Wilmington Conferences, and his last services were in your midst. This Life of the Bishop ought to be in every Methodist house in all that region. He was there born converted and honored. As far as may be, let him be thus kept in perpetual remembrance."

Dr. Roche has an admirable and highly appreciation article on Bishop Scott in the July number of the Quarterly Review, adding some very interesting personal reminiscences, in his review of this volume.

"Aid and Guide to Family Worship," Southern Methodist Publishing House, Nashville, Tenn. Muslin, red, 50 cts.; gilt 75 cts.; leather, gilt \$1. This unpretending little volume of 224 pages, "has been prepared for the convenience and assistance of those who feel the need of an aid and guide, in taking up the important exercise of family worship. It contains four services for each morning and evening in a week, consisting of a Scripture lesson, a stanza or more of a hymn, and a prayer. In this way, the same service need not be repeated oftener than once in four weeks." "With such an aid and guide, the mother may conduct worship in the absence of the father, and the children led into a service, which will fortify them, against the temptations of youth, and qualify them for a more responsible period of life." The Ten Commandments with parallel passages, and some suitable selections of scripture for special occasions, are added to make the work more complete. We heartily commend this valuable manual, in the confident hope that by it, as an "aid and guide," many family altars long neglected, may be repaired, and the holy flames of devotion diffuse their light and heat, in many homes too long destitute of the blessed influences of family worship.

Our readers will be glad to learn that Dr. Wallace will resume his letters next week; no. 61 appearing in our issue of the 18th inst.

### Ocean Grove Letter.

With the close of Camp meeting the crowds have departed, but we are not by any means left in loneliness. A congregation of at least three thousand assembled the next Sabbath morning, the 29th ult., to hear a sermon by Prof. S. L. Bowman, D. D. of De Pauw University, Indiana, a cousin of our Bishop Bowman. His text was 1 Pet. 1, 7-8 \* \* \* Jesus Christ, whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." For an hour he held the interested attention of his large audience, as he impressively set forth the unspeakable joy of the believer in an unseen Saviour, as the object of his faith and love.

Dr. Hanlon's Bible class was thronged as usual, and under the pressure of a universally felt want of larger accommodations for the masses who desired to attend, a proposition was made to raise a subscription of \$2900, toward meeting the cost of proper enlargement of the tabernacle. In about an hour, at the close of the Bible class, this amount was pledged; one gentleman subscribing \$500, several \$250 each, and others smaller sums. Since then the project has taken larger and more definite shape, and it is probable that by next season, a building, seating at least 2000 persons will be provided for the class, and for other meetings.

The Beach meeting was attended by large numbers; after which Dr. Munnhall, aided by Mr. and Mrs. Townner held an interesting service in the auditorium. The Dr.'s text was, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace"

The following week there was preaching in the tabernacle every evening except Monday and Saturday. Monday was given up to an evening regatta on Wesley Lake, in which the boat boys displayed their skill and taste in moving up and down this beautiful little body of water in procession, with their batons brilliantly illuminated with Chinese lanterns, while on each shore the cottages were similarly decorated, and dense crowds lined each side of the lake.

Last Sunday morning, Rev. Dr. Naylor of Foundry M. E. Church, Washington, preached a most encouraging and stimulating sermon on the words, "Blessed is the man, whose strength is in thee; in whose heart are the ways of them." (Revised Version says, "in whose heart are the highways to Zion"). Who passing through the valley of Bala make it a well; (R. V. "passing through the valley of weeping they make it a place of springs;") the rain also filleth the pools, (Revised Version, yea the early rain covereth it with blessings.") They go from strength to strength; every one in Zion appeareth before God." These are the plaintive words of lament from the royal Psalmist in his sad exile from the glory and privilege of the Temple service, on account of the rebellion of his son Absalom. Our topic is the soul's true strength. The soul's need of strength is seen in the conscious weakness which is our natural inheritance, the fierce moral battle we must fight, the strength of the enemy, and the power of temptation.

The elements of soul strength are, (1) will-power, the force of resolution, more potent than genius, "where there's a will, there's a way; (2) hope; (3) faith, in one's self, in one's cause, faith in God; (4) love, the works of master artists, monuments of history are so many illustrations of the power of love; all toilers toil because they love somebody, the soldier braves death on the battle field because he loves his home and his country; wonderful strength in loving somebody, and equally wonderful strength in being loved; (5) conscious rectitude, as the guilty conscience makes cowards of us all, a consciousness of rectitude gives strength and makes us brave.

These elements uniting in the believer, a will power in harmony with the Divine, a hope in God, faith in Christ, supreme love to God, and a conscience cleansed by the blood of the Lamb, constitute the soul strength of which the Psalmist speaks when he exclaims, "Blessed is the man whose strength is in thee." This is the only strength equal to the man's necessities, the only invulnerable strength. It is a matter of personal experience and its relation as such is potent in its influence on others, the infidel has no answer; it overcomes the greatest obstacles, and makes the most unpromising conditions tributary to our success, the valleys of Baca, springs of joy. John Bunyan's twelve years in prison bore the precious fruitage of his immortal allegory; and Richard Baxter's thirty years of suffering yielded the sweet aroma of his "Saints' Everlasting Rest." The man, whose strength is in the Lord finds Calvary transformed into Tabor, the darkness of night into the brightness of day. Here Dr. Naylor very graphically depicted an imaginary scene, in which the untold sufferings of a woman, discarded by her parents, the widow of a drunken murderer, her only child, a debauchee, dying in early manhood and herself dying prematurely in extreme poverty, yet trusting in the crucified Christ, were placed in the scales, to be weighed against the "far more exceeding and eternal weight of glory," upon which she was to enter as soon as released from earthly cares; showing how inestimable are the gains to the Christian, even though his lot in this life be the most deplorable possible.

"They go from strength to strength;" growth is essential, our only safety is in growing. Every one thus growing appeareth before God in Zion, this is the true perseverance of the saints. The path of duty is the path of safety; ceasing to grow we begin to die. In this strength the soul soars like the eagle, above the storms, and basks in perpetual sunlight.

Bishop Wilson, of the Reformed Episcopal Church, preached in St. Paul's, and Rev. Mr. Raiser of Jacksonville, Fla., in the auditorium at night.

The young people's meetings closed Sunday morning with an impressive appeal by Mr. Yatman for personal consecration to the service of God. The Holiness meetings will continue.

The Sunday newspaper is, undoubtedly, the most potent factor in the secularization of the Sabbath. Other influences furnish distraction and amusement to those who are seeking them on Sunday; but this, under a pretence of sanctity, glides into Christian homes, and would lead astray, if possible, the 'very elect.' One member of the family introduces it into the house and all the rest read it. The Sunday newspaper thus destroys the seclusion of the Sabbath, fills the mind with weekday thoughts, absorbs the time which should be given to religious reading, prevents communion with God, unfits for public worship, if it does not wholly detain its devotee from the house of God. No person who reads a secular paper on Sunday can keep himself in harmony with the spirit of the day.—*Boston Watchman*.

### "All at It."

There is need of visitors who will go from house to house, and seek out those who are not accustomed to attend Church, and bring them into the meetings. There is need of helpers to distribute tracts and circulars of invitation. Every one has an opportunity to speak about the meetings, and to urge friends and neighbors to go. If there be a willing mind and a warm heart, there are a thousand ways in which all may be helpful. Some may render important aid by contributing to the fund for printing cards, and circulars, purchasing tracts, and paying the other expenses of the movement. Thus there is work for every Christian, old and young, male and fe-

mle, wise or ignorant, and even the invalid. The success of the work depends upon the co-operation of the people as much as upon the leadership of the officers of the church.—*Ex.*

### Unknown.

I shall never forget the feeling of sadness that filled my heart when, walking through the great National Cemeteries of Arlington and Gettysburg, some years ago, I read on long lines of low stone that marked the graves of the dead the touching word Unknown. After life's fitful fever, after toil and trial, many a joy, many a sorrow, this was all.

It leads me to think of many a noble soul in the kingdom of God that is unknown. It is a singular fact that of the twelve whom Jesus sent forth to preach, the half of them are never heard from again. How many there are who love Christ, and are very like him, but are unknown and unappreciated. They are in homes often out of sympathy with them, they are in the Church, but so retiring and humble as scarce to have recognition in this bustling, showy world. It is a great blessing to know them. Who touches them gets virtue. They are lonely sometimes, and often feel themselves of no worth. I want to say, their worth is unspeakable, and to assure them, if need be, that Jesus knows them. From whatever muster roll of helpers here their names are excluded they are on the Lord's list, and when he comes to make up his jewels they will be among them.—*Dr. M. Rhodes, in St. Mark's Messenger*.

We hear much from press and people about Sunday excursions to Methodist camp meetings. But what will be said of two excursion trains, loaded with people, going to Oakland last Sunday to hear Archbishop Gibbons preach and get the pontifical blessing? And yet "Mother Church," so-called claims that she only is authorized to teach, and that Divine grace can flow to man only through her. If this is a specimen of her teaching as to the proper observance of the Sabbath, then for once we are prepared to join in the liturgy, and devoutly utter, "Good Lord, deliver us."—*Baltimore Baptist*.

A Southern exchange moves to abolish the formality of conferring degrees by colleges, and apply D. D., by general rule to every minister of ten years good standing. We suggest that while the thing is being done, it be done scientifically; and that besides the degree mentioned, LL. D., be given for twenty-five years standing, and some new degrees invented for the intervening semi-decades. Then a gold-headed cane might be the reward of fifty years labor.—*Pittsburg Christian Advocate*.

The *Brooklyn Examiner*, our Roman Catholic contemporary, thus refers to Dr. Milburn: "Our former fellow citizen, 'the blind preacher,' now Chaplain of the House at Washington, has created a sensation by his prayer that the land might be delivered from gambling. His grouping of dice, bucket shops and boards of trade into one category is severely criticised, but he was right. Boards of trade serve legitimate purposes it is true; but where is the board which is not also made the vehicle of gambling on a grand scale?"—*Ex.*

Rev. George C. Haddock, pastor of the First Methodist Episcopal church of Sioux City, Iowa, was assassinated while returning to his home, by persons unknown. Mr. Haddock was a prominent Prohibitionist, and particularly active in enforcing the liquor laws. There is no doubt but that his murder was accomplished by the liquor-dealers, and the most intense excitement prevails among all classes. Mass-meetings have been held, and a reward of \$5,000 offered by the Governor, for the arrest and conviction of the murderers. His funeral took place Aug. 4th, and was attended by a large number of people. His body was taken to Racine, Wis., for burial.

It is announced that the Rev. Dr. J. H. Vincent sails for Europe, Sept. 2d, accompanied by his wife and son, with the intention of spending some months abroad. Dr. Vincent, who has been incessant as well as abundant in labor, has earned the vacation which he now needs for rest and recreation.—*Ex.*





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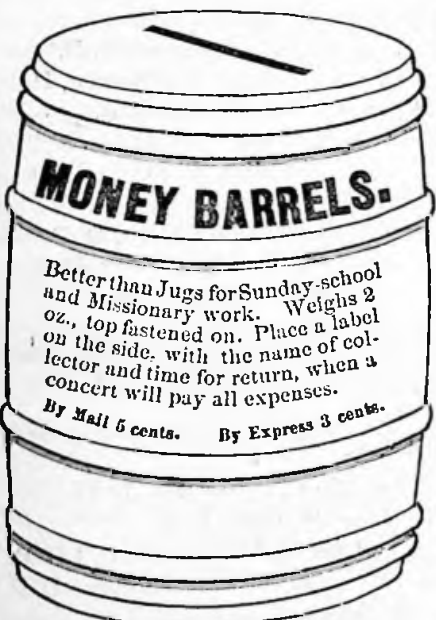
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