

# Peninsula Methodist.

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ONE DOLLAR A YEAR,  
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## WHEN WILL IT BE.

[No man knoweth the coming of the Son of Man.]

When will it be?  
Just at the nightfall, when all work is done,  
And rest comes, following the vanished sun,  
Bringing its peace to those who weary grew  
With labor lasting all the long day through?  
Will it be then?

Or will it be at midnight's solemn hour  
When earth seems sleeping like a folded flower?

Then will there come a knocking at the door,  
And the soul start at sounds unheard before,  
And listen for a voice in terror dumb,  
The dreaded voice of Death, that says, "I come";

Art ready for the journey thou must take  
Before the cock crows and thy friends awake?"

Or will it be at morning, when the sun  
Rises on golden tasks anew begun?  
Will I be standing at the plow when he  
Whose face we dread so much shall come to me?

And say, "Give o'er thy labor. Say good-bye  
To these thy comrades?" Will I shrink and cry,

"Oh! spare me yet a little while, I pray,  
I am not ready. Wait till close of day?"  
Ah, soul! not ready? Will the plea avail  
Uttered by lips that terror has made pale?  
No! He will say, "Thou knewest, soon or late,  
My feet would tarry at thy soul's closed gate.  
Wast thou not bidden to be ready? Lo!  
I come and find thee unprepared to go.  
Thou askest time. Was time not given thee?  
Too late regret, and all in vain thy plea!"

Rise, soul, and set thy house in order, lest  
At any moment Death should be thy guest.  
Be ready for the journey thou must go  
At morn or midnight. If he finds thee so,  
Brave with a faith in things thou canst not see,  
What does it matter when he comes to thee?  
—Advance.

## The Revival in the Smyrna Methodist Episcopal Church A. D. 1829.

BY REV. JOHN A. ROCHE, D. D.

(CONCLUDED.)

Among the converts were six that gave themselves to the itinerancy of the Methodist Episcopal Church. Joseph Mann entered the Philadelphia Conference, but failing health induced early retirement from the ranks. His smooth and pathetic voice, with his ready utterance, gave promise of popular power. James S. Wools was one of the most pious young men that I ever knew. He went to the south-west, and was for a time a presiding elder.

John Ruth entered the Philadelphia Conference, and after filling highly responsible stations, was chosen to the useful post of chaplain to the Eastern Penitentiary in Philadelphia.

Wm. Meginnis married Ann, the older daughter of the Rev. Solomon Sharp, and joined the Indiana Conference, where his reputation as a minister, a presiding-elder, and a man of God is as "ointment poured forth." Pannel Coombe and the writer joined the Philadelphia Conference of April 8, 1835. Mr. Coombe was too long and too well known in that body, and in the church, to need any words from my pen. As a secretary of the Conference, as a stationed preacher, as a presiding-elder, as a member of the General Conference, his record places him among the strong men of the church. Of all these six ministers, the writer is the solitary survivor. But for grace that cheers, he would indeed be solitary. Alas, that so few are in the church on earth, of the many saved in that revival, who can appreciate the narrative that I give?

Edmund Wilmer, for many years a distinguished citizen, James McDowell, Jr., who filled some of the most responsible positions in the church, and was one of its most sensible members, both of whom have passed away—these with the writer were among the youngest professing religion in the revival. What Methodism does may well astonish us. How it was with the others who became ministers, I know not; but the

writer, before his conversion, had as much expectation of being an angel on the earth, as a minister of the gospel. The young men coming forward to our ministry to-day, have, without criticism, as many advantages as those of any other church. Lack of scholastic training in those earlier times was not confined to our ministry. Some of the most distinguished lawyers, physicians and statesmen were not linguists. Lindley Murray was known by his grammar, and Hugh Blair by his rhetoric, but many in the professions were ignorant of the rules of the one and the canons of the other. In my article of July 5th, I am made to say, "Theological Seminaries did not exist in even the strongest denominations." This is a mistake, either in the printer or in my manuscript. It should read: "Theological seminaries did not much more than exist in the strongest denominations." There was much opposition to them. Always remembering that "our sufficiency is of God," it may be added, we learned to exhort by exhorting; we learned to preach by preaching. Dr. Thomas H. Skinner, professor of Homiletics and Sacred Eloquence, in the Union Theological Seminary, New York, told his class, the only instruction he ever received for preaching, was from the eloquent Dr. Henry Kollock, and that was simply some use to be made of a particular text. Yet Dr. Skinner became one of the ablest of American preachers, and was a distinguished teacher in the "School of the Prophets." The writer had more help than that. On one occasion, that courtly Christian gentleman Rev. John Durborough, the maternal grandfather of the late Bishop Cummins of the Reformed Episcopal Church, said to James S. Wools and the writer, *Avoid fear*. First—when ever you speak in my presence, know that you have one hearer that is praying for you. Second—when you have chosen a text, it is fair to assume that you know more about it than those who hear, because for the time you have given it more study. What could more encourage us?

It was our custom after going into the country to labor, to call on "Father Sharp." He would ask us two questions. 1. Were any converted? 2. Was anybody made mad? If to these questions we answered no. He would say, "then you did nothing." This was assuming, if we disturbed the dominion of the Adversary, he would stir up wrath; he would be mad if we made such appeals as he could not easily resist. Whether this was a criterion of judging with our fathers, I know not. Certain it is, that Christ made them "fishers of men," and of all sorts of men. Among these is Leviathan; for him they used the harpoon, and he would make "the deep boil like a pot." Thus we were taught to be bold for God, to be fearless in his work, not to "soften God's truth or smooth our tongue." The first circuit of the writer showed him the value of this lesson.

If these ministers, going out from that revival, now nearly 50 years ago, have done anything for the Divine Glory, if these many and mighty men of God in Smyrna, brought into the church through this work are considered, what will eternity tell of the period and place of which we write.

Paul may plant and Apollos water, but God must give the increase. But a great personality is an undetermined power; moral magnetism is a factor in a Christian work. A robust spiritual character must be influential. But faith removes mountains. How much a nation may owe to one genius for war, how far great statesmanship in an individual may enter into the constitution of a government, and form the basis of the future grandeur of a people, may never fully appear. To what extent

a church may be indebted to a great reformer, may not be recorded in history. To any eye, it was manifest that God made Henry G. King an instrument of amazing power. The general may not only be the head, but the heart of the army. What were the three hundred, without Gideon? Spirits blend, association assimilates, sympathy gives force to action. Is it not still true that virtue goes out of a man? Courage and cowardice are catching. "Face answers to face in water, so the heart of man." King transfused himself, when he uttered those daring but prophetic words; his "bow abode in strength," his soul was in his sentences and God was in his soul. The arrow flamed as it flew and kindled what it struck.

Solomon Sharp and he were a unit. One could do what the other could not. If one could lay souls prostrate in sackcloth and ashes, the other could edify—build them up as palaces for God. When duty required them both to be out on the circuit never were there better helpers than they had. Piner Mansfield, Ephraim Jefferson, and Dr. John D. Perkins were local preachers in the town. When Mansfield "was on his high horse," he was a grand warrior. Jefferson knew where the hearts of the people were, and he was a splendid archer. Perkins had a genius for sermonizing, and loved the ministry so well, that it seemed a pity that he could not give himself wholly to it. Like Luke, he was "the beloved physician." These servants of God were at it with all their hearts, night after night, and would refuse furlough. They called to their aid such men as Judge Davis, Denny Stevenson, Israel Peterson and other mighty men, and "holy women, not a few," as Mrs. Rachel Wilmer, mother of Edmund Wilmer, and of the first wife of Pannel Coombe. Mrs. Wilmer was one of the most gifted women in prayer that I ever heard; and there was Mrs. Maria Cummins, mother of Bishop Cummins, and scores of others, whom I may not give but "whose names are in the Book of Life." The field is before me as I once saw it, but the reaper has been "gathering them in." The few remaining sheaves will soon be garnered, then we will shout the "Harvest Home."

## Hymns, an Effective part of Public Worship.

It is becoming more and more the custom to prelude the social services of prayer with an exercise of praise. This custom, if wisely conducted, may be made profitable to the church and congregation in many ways. By a little effort the young people, who are not accustomed to attend the prayer-meeting, will be drawn to the praise services, and by a proper intermingling of the substantial and immortal hymns of the ages with some of the familiar but perishable songs of the hour, excellent training for the congregational singing in public worship may be secured.

There is no portion of the services of the house of God that is so little considered, and its possibilities of good so overlooked, as that of holy song. Few ministers make the hymn-book a study, or become aware of its rare treasures and its rich adaptations to the widest variety of pulpit subjects. In some instances, this variety is limited by the lack of training in congregational music on the part of the audience. Just here comes in the importance of the weekly praise service, and its immediate relation to the Sabbath singing is made apparent. At times the hymn is read as if it had no necessary connection with the public worship, but were only an interlude thrown in for relief. We believe, that the whole service, as far as possible, should be harmonious; that the unities of thought

should be preserved, and that every exercise should bring out, or enforce, the leading doctrine, or sentiment, of the occasion. Neither hymn nor Scripture reading should be shortened to give breadth to the time occupied by the sermon. There are times when a very familiar hymn does not require reading from beginning to end, but usually the whole hymn should be read. One of the most effective of the pulpit services of Mr. Spurgeon is the reading of his hymns. Usually, he seems to choose a very long one. He does not read dramatically, but he does read with evident devotion, and then calls upon the people to sing the whole hymn. He is successful in annotating his hymns with a few comprehensive and fresh remarks. We do not like to hear a minister preach over his hymn, but a pertinent sentence or an incident may render it very impressive.—*Zion's Herald*.

## Prayer Answered.

Dr. J. P. Newman, in a recent sermon said: "In New Orleans I was smitten with yellow-fever. I buried the first victim, and from July to September I tended the sick. I buried that noble young lawyer, Vice-president Hamlin's son. At last my turn came, and I was stricken down. During my sickness I was attended at night by a negro nurse sent to me by General Sheridan, and in the daytime by a devoted lady who was a member of one of the churches in the city.

"When I recovered I gave wages where wages were due, and rewards where rewards were due; for you must not give wages where rewards are due. Then I went afterward to Washington as chaplain of the United States Senate. One day, as I was in my study, the thought came suddenly to me to reward that lady. The answer was, 'You did.' 'True, but not enough,' I said to myself; and I wrote a check and sent it at once.

"At that moment the lady was kneeling by the body of her dead sister, praying that God would send her a friend. She had been reduced to poverty, and what I sent her came in time to defray the funeral expenses. You may relegate such a thing to the law of coincidences, but we are praying every day that God will administer just such a law of coincidence as this."

Much of Mr. Moody's success is attributed to his perfect faith. When he became convinced that he was an effective worker for the Church (before the burning of Chicago) he abandoned his business, and, following the example of Jesus Christ and his disciples, trusted to Providence for his own support. Of late it has been a common report that Moody was rich—worth half-a-million, etc. Now, if Mr. Moody were rich, it would be an abandonment of his early principles, and it would be inconsistent with his great faith. Inquiry shows that, some years ago, enough money—some \$10,000—was reserved from the proceeds of the sale of the Moody and Sankey publications to pay for a farm at Northfield, Mass., and that this farm was presented to Mrs. Moody by the publishers, who are friends of the family. This farm is now utilized as a home and place of schooling for poor boys. Those scholars who can afford it, pay \$100 a year, but most of them are supported and educated for nothing, and this good work, it is understood, exhausts the entire income of the family. It is stated to *The Current* on the best of authority, that Mr. Moody owed \$400 to a gentleman in Chicago, and paid interest on it for several years—and that recently—before he found it convenient to pay off the principal. Mr. Moody, it

may thus fairly be stated, is a "square man," and practices precisely what he preaches. Had the possession of wealth been his ultimate aim, he might, probably, be worth vast sums of money to-day.—*The Current*.

## Beautiful Living.

Sidney Smith cut the following from a newspaper, and preserved it for himself: "When you rise in the morning form the resolution to make the day a happy one to some fellow-creature. It is easily done: a left-off garment to the man who needs, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves as light as air—will do at least twenty-four hours. And if you are young, depend upon it, it will tell when you are old, rest assured it will send you gently and happily down the stream of time to eternity. If you send one person, only one, happily through each day, that is 365 in the course of the year. If you live only forty years after you commence that course of medicine, you have made 14,600 beings happy, at all events for a time."—*Chris. Standard*.

Bishop Hurst writes home: "You may judge of the growth of our whole Swedish Church from the following facts: In one district alone, that of Gotoberg, in 1880 we had 1,639 members; we now have 3,051; 414 probationers, now 928; Sunday-schools, 32 now 59; 13 Churches, now 23; raised for preacher's support, 2,376 crowns, now 7,446 crowns; mission collections, 1,239 crowns, now 2,991 crowns. All the other work in this district, and on the other two as well, shows the same advance. These sixty preachers are doing as strong work as anywhere on our Methodist map. The one supreme question is, a school for the education of preachers. We must create our own schools in every country. We neither want, nor could use, preachers trained in the schools of the State Church. Our Centennial fires will be blazing this fall all over the Scandinavian peninsula, from Copenhagen to Trondjem, and the money will go for schools. A Theological Seminary must be established in Stockholm for Sweden alone. \$20,000 must be found. If America will find one half of the \$20,000, Sweden will find the other.—*Ex.*"

## The Gray Head by the Hearth.

A private letter from a lady who is spending the year among the peasants of Tyrol says: "The morning after our arrival we were awakened by the sound of a violin and flutes under the window, and hurrying down found the little house adorned as for a feast—garlands over the door and wreaths on a high chair which was set in state.

The table was already covered with gifts brought by the young people whose music we had heard. The whole neighborhood were kinsfolk, and these gifts came from uncles and cousins in every far-off degree. They were very simple, for the donors are poor—knitted gloves, a shawl, baskets of flowers, jars of fruit, loaves of bread, but upon all some little message of love was pinned.

"Is there a bride in this house?" I asked of my landlord.

"Ach, nein!" he said. "We do not make such a pother about our young people. It is the grandmother's birth-day."

The grandmother, in her spectacles, white apron and high velvet cap, was a heroine all day, sitting in state to receive visits, and dealing out slices from a sweet-loaf to each who came. I could not but remember certain grandmothers at home, just as much loved as she, probably, whose dull, sad lives were never brightened by any such pleasure as this, and I thought we could learn much from these poor mountaineers."—*Christian Standard*.



## GOD KOWNETH BEST.

BY MRS. MAY RILEY ENITH.

Sometime, when all life's lessons have been learned,  
 And sun and stars forevermore have set,  
 The things which our weak judgments here  
 have spurned—  
 The things of which we grieved with lashed  
 wet—  
 Will flash before us out of life's dark night,  
 As stars shine most in deeper tints of blue,  
 And we shall see how all God's plans were  
 right.  
 And how what seemed reproof was love  
 most true.

And we shall see how, while we frown and  
 sigh,  
 God's plans go on as best for you and me;  
 How, when we called, He heeded not our  
 cry,  
 Because His wisdom to the end would see,  
 And even as prudent parents disallow  
 Too much of sweet to craving babyhood,  
 So God, perhaps, is keeping from us now  
 Life's sweetest things, because it seemeth  
 good.

And, if sometimes commingled with life's  
 wine,  
 We find the wormwood, and rebel and  
 shrink,  
 Be sure a *wiser hand* than yours or mine  
 Pours out this portion for our lips to drink,  
 And if some friend we love is lying low,  
 Where human kisses cannot reach his face,  
 Oh! do not blame the loving Father so,  
 But wear your sorrow with obedient grace

And you shall shortly know that lengthened  
 breath  
 Is not the sweetest gift God sends His  
 friend,  
 And that sometimes the sable pall of death  
 Conceals the fairest boon his love can send.  
 If we could push ajar the gates of life,  
 And stand within and all God's workings  
 see,  
 We could interpret all this doubt and strife,  
 And for each mystery could find a key.

But not to-day. Then be content, poor heart!  
 God's plans, like lilies, pure and white un-  
 fold—  
 We must not tear the close shut leaves apart,  
 Time will reveal the calyxes of gold.  
 And if through patient toil we reach the land  
 Where tired feet with sandals loose may  
 rest,  
 When we shall clearly know and understand,  
 I think that we shall say, *God knew the  
 best.*

—Intelligencer.

## Temperance.

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

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

Constitutional Prohibition in  
Maine.

BY REV. W. W. BALDWIN.

Election day, Sept. 8, 1884, marks  
 an era in temperance history. On  
 that day Maine voted on the issue of  
 incorporating Prohibition into the  
 constitution of the state. Fifty thousand  
 majority in a total vote of one  
 hundred thousand, indicates what has  
 been claimed for years past, but constantly  
 disputed and by many doubted,  
 that "the settled policy of Maine is  
 Prohibition." Now that fact can  
 be believed by both friend and foe. Maine  
 and Prohibition are married and cannot  
 be divorced without a vote of the  
 commonwealth, and they propose to  
 live together in that holy estate.  
 Then "what God hath joined together  
 let no man put asunder."

The amendment thus adopted goes  
 into effect the first Wednesday in  
 next January, and reads as follows:—  
 "The manufacture of intoxicating  
 liquors, not including cider, and the  
 sale and keeping for sale of intoxicating  
 liquors, are and shall be forever  
 prohibited. Except, however, that the  
 sale and keeping for sale of such  
 liquors for medicinal and mechanical  
 purposes and the arts, and the sale  
 and keeping for sale of cider may be  
 permitted under such regulations as  
 the legislature may provide. The  
 legislature shall enact laws with suitable  
 penalties for the suppression of  
 the manufacture, sale and keeping  
 for sale of intoxicating liquors with  
 the exceptions herein specified."

The law being constitutional before  
 as settled by the utterances of the  
 highest judicial authority of the State,  
 now has a special sanction in the  
 constitution itself. The immense majority  
 by which it is placed there,  
 would seem to render it safe from  
 molestation for at least a quarter of  
 a century more. If thirty years' testing  
 of the benefits of Prohibition cul-  
 minates in this step, beginning with  
 the rum-drenched condition of the  
 State when prohibition was placed on  
 the statute book first, then twenty-five

years more, with the vantage of the  
 present as its beginning, ought to pro-  
 duce a generation of unanimous tem-  
 perance stalwarts.

It is signified that this victory was  
 won by "keeping the question out of  
 politics." In the same election tem-  
 perance candidates in the field of pol-  
 itics were voted for, and the vote was  
 so small as to be classed "scattering,"  
 and still scattering when counted  
 jointly with the votes cast for two  
 other political factions. It cannot be  
 certainly known, but there are good  
 reasons to believe that if the question  
 had been made a political issue, it  
 would have been defeated. As it was,  
 its friends in all parties warmly favored  
 it, while no political organization  
 pronounced against it. An organized  
 opposition upon this single issue, if  
 it had been formed in Maine, would  
 have drawn together such a veritable  
 riff-raff as to have made respectable  
 people still more earnest in favor of  
 the amendment. The conferences  
 and ecclesiastical bodies declared in  
 its favor; the temperance organiza-  
 tions were unanimous for it; temperance  
 meetings became a part of the  
 means of grace in many of the church-  
 es for months before election day;  
 many pastors preached on the topic  
 the Sunday preceding; and on the  
 morning of the day itself prayer-  
 meetings were held for the success of  
 the ballot. The pastors went to the  
 polls and peddled tickets; elect ladies  
 stood in the crowd of voters plead-  
 ing and furnishing tickets and en-  
 couragement to the men. In the face  
 of these agencies men who were in-  
 different, mostly refrained from vot-  
 ing on either side. The few thou-  
 sands who voted squarely "No," had  
 the courage of their convictions, how-  
 ever wrong their convictions may  
 have been. They constitute a hope-  
 less minority, which it is to be hoped  
 may become beautifully less until it  
 shall end in a perfectly sublime ex-  
 tinction!

The general belief is that Prohibition  
 is stronger in the farming towns  
 than in the cities and larger villages,  
 and yet from returns now before me  
 from thirteen of the fourteen cities  
 of the State, only one—Lewistown—  
 gave an adverse majority, and that  
 only 351; while such a city as Bel-  
 fast gave 633 majority in favor, and  
 even Bangor gave a majority of 342  
 in favor. Portland, the largest city,  
 gave 438 majority in favor, and Bid-  
 dleford, with its foreign population,  
 57 in favor; while Auburn gave a  
 majority in favor of 961. Well done  
 for the cities, with their net majority  
 of 5,708! The larger villages gave  
 fine majorities almost without an ex-  
 ception. In most cases these majorities  
 greatly exceed the whole opposi-  
 tion vote. In many towns the opposi-  
 tion vote was very small. Another  
 fact is significant. Border towns,  
 with practical free rum just across an  
 imaginary State line, gave fine majorities  
 for Prohibition. Kittery, oppo-  
 site beer-logged Portsmouth, voted  
 412 for to 17 against the amendment;  
 South Berwick, opposite rum-scented  
 Salmon Falls, voted 400 for to 90  
 against the amendment; Berwick, op-  
 posite Great Falls, voted 328 for to  
 38 against the amendment. These  
 favorably-mentioned towns might be  
 supplemented by another list of towns  
 that voted *unanimously* for the amend-  
 ment.

Maine has done well! As a State,  
 it still leads the reform. Now it owes  
 it to the whole country that all the  
 effective machinery by which this  
 unequalled victory has been attained  
 shall be used in enforcing its pro-  
 hibitory law in its towns and cities,  
 seaside resorts, border towns, and in  
 public and private places, until  
 drunkenness, dram-drinking, and  
 liquor-selling shall have no place  
 among its people. The country not  
 only looks on to see how Maine votes  
 upon its special issue, but it wants  
 to be secured in its faith that Maine  
 does settle the fact of a perfect en-  
 forcement of the law, and an entire  
 banishment of the evil against which  
 it is directed.—*Zion's Herald.*

At a large evening party in  
 Coahuila, Mexico, the governor of  
 the state invited an American young  
 lady to dance. She declined, as her  
 religious convictions did not permit  
 her, as she was connected with the  
 mission there of the Southern Baptist  
 Board. It led to the governor's  
 acquaintance with the mission, and  
 since to a gift to it from him of prop-  
 erty valued at \$140,000.

## Children's Department.

JOHNNY'S OPINION OF  
GRANDMOTHERS.

Grandmothers are very nice folks;  
 They beat all the aunts in creation,  
 They let a chap do as he likes,  
 And don't worry about education.

I'm sure I can't see it at all,  
 What a poor fellow ever would do  
 For apples, and pennies, and cake,  
 Without a grandmother or two.

Grandmothers speak softly to "ma,"  
 To let a boy have a good time;  
 Sometimes they will whisper 'tis true,  
 'T'other way when a boy wants to climb.

Grandmothers have muffins for tea,  
 And pies, a whole row in the cellar,  
 And they're apt, if they know it in time,  
 To make chicken-pie for a "feller."

And if he is bad now and then,  
 And makes a great racketing noise,  
 They only look over their specs,  
 And say, "Ah, these boys will be boys."

"Life is only so short at the best;  
 Let the children be happy to-day,"—  
 Then look for awhile at the sky,  
 And the hills that are far, far away.

Quite often, as twilight comes on,  
 Grandmothers sing hymns, very low,  
 To themselves, as they rock by the fire,  
 About heaven, and when they shall go.

And then, a boy stopping to think,  
 Will find a hot tear in his eye,  
 To know what will come at the last;  
 For grandmothers all have to die.

I wish they could stay here and pray,  
 For a boy needs their prayers every  
 night;  
 Some boys, more than others, I s'pose,  
 Such as I, need a wonderful sight.

—Phila. Methodist.

## The Young Corporal.

A lad, corporal in the French army,  
 when drunk, struck his superior officer.  
 This was a very serious offense.  
 He was tried by court-martial and sen-  
 tenced to be shot. The unhappy  
 youth was cast into prison to await  
 the execution of the sentence.

There was an effort made to secure  
 his pardon, but without success.  
 The colonel, however, was much at-  
 tached to him, and was unremitting  
 in his efforts to procure a pardon, which  
 he at length succeeded in doing, on  
 condition that if ever known to be  
 drunk again he should be shot dead.

The colonel went to the prison to  
 inform the condemned young corporal  
 of his pardon.

"Ah colonel," said the unhappy  
 young man, as the officer entered, "you  
 see what my folly has brought me to."

"Suppose," said the colonel, "that I  
 should tell you that on condition that  
 you never in your life drink again, a  
 pardon is extended to you?"

A gleam of hope brightened the  
 young face.

"Your life being the forfeit if ever  
 you taste liquor again," added the col-  
 onel.

"Impossible!" said the poor lad.  
 "I cannot live and not drink."

"Must I never drink?" "Never."

The poor young fellow relapsed in-  
 to hopelessness. "Nothing could keep  
 me from it. It would be impossible  
 to keep the condition."

"I want your word and pledge of  
 honor as a soldier!" said the colonel,  
 appealing to the military spirit and  
 high sense of honor he so well knew  
 the youth to possess.

The lad's soul kindled within him.  
 The appeal wrought the effect intend-  
 ed. It was not in vain.

"See, colonel!" cried the young  
 soldier. "See here and now," and he  
 lifted his arm toward heaven, "that  
 never to my dying day will I put li-  
 quor to my lips again."

The lad became commander of the  
 Imperial Guard, whose very name be-  
 came such a power, and he kept the  
 pledge in the same spirit that charac-  
 terized his memorable utterance,  
 "The Old Guard dies, but never sur-  
 renders!"

"Now, you see, boys and girls, how  
 much that sting of the liquor serpent  
 costs. It came near costing that brave  
 young corporal his life."

It is a very costly sting to this  
 country in dollars and cents. It costs  
 us three hundred and sixty times as  
 much as it does to pay the salaries of  
 all the ministers of the gospel. The  
 salaries of our ministers amount to  
 sixty millions of dollars, and it costs  
 twenty-two hundred millions of dol-  
 lars to keep the liquor traffic and  
 keep this sting of the liquor serpent  
 doing its work.—*Richard Newton,  
 D.D.*

## What to Give the Children.

The *Sunday-School World* says: "So  
 long as children are fed on sugar and  
 candy, they will not relish substantial  
 food. Depriving them of a super-  
 abundance of candy may evoke a  
 healthy appetite. A librarian states  
 that when all the works of fiction  
 were temporarily withdrawn for the  
 purpose of rebinding, the circulation  
 of more solid books of travel, history,  
 biography, etc., was largely increased;  
 but when the novels came back again  
 in the new binding, they were at  
 once eagerly seized, and the demand  
 for works of solid information fell off.  
 Here is certainly a fact to be noted  
 for parents and teachers. Possibly a  
 large public library may find it neces-  
 sary to furnish books for all classes  
 as demanded; but a parent or teacher  
 who feels any responsibility, and has  
 any influence in determining the  
 reading of young people, should see  
 to it that they are not so surfeited  
 with fiction as to have no time and  
 no appetite for more substantial lit-  
 erary food."

## "A Little Child shall Lead Them."

An esteemed clergyman writes  
 thus:—

"Very recently a little boy in my  
 parish, only six years of age, was sent  
 by his mother to fetch his father home  
 from a public house.

"He found his parent drinking  
 with some other men: one of them  
 invited the little fellow to take some  
 beer. Firmly and at once the boy  
 replied:

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

"The men looked at one another,  
 but no one was found to repeat the  
 temptation. The man then said:

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

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

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

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

"The men immediately left the  
 house.

"Such was the effect of the two  
 speeches of a boy six years old. How  
 many old people have made much  
 longer but less effective speeches! 'A  
 little child shall lead them!'"—*Golden Censer.*

FIFTY years ago there was a boy in  
 Africa who was taken prisoner in  
 one of the fierce wars between the  
 tribes, and was carried away from his  
 home to be sold as a slave. Nobody  
 wanted the poor miserable slave boy,  
 who was on the point of committing  
 suicide, when he was bought by a  
 Portuguese trader, and carried away  
 in a slave-ship. How little that  
 wretched boy knew what the future  
 had in store for him as he lay chained  
 in the hold of the crowded slave ship!  
 But one of England's war-ships that  
 were clearing the high seas of the  
 slavers bore down upon the Portu-  
 guese vessel, rescued the captives, and  
 the African boy was placed under  
 Christian influences, baptized and  
 educated, and to-day he is Bishop  
 Crowther, England's black bishop in  
 Africa.—*Gospel in all Lands.*

## A Model Boy.

"Sir," said a lad coming down to  
 one of the wharves in Boston, and  
 addressing a well known merchant,  
 "sir, have you any berth on your  
 ship? I want to earn something."

"What can you do?" asked the  
 gentleman.

"I can try my best to do whatever  
 I am put to do," answered the boy.

"What have you done?"

"I have saved and split all moth-  
 er's wood for nigh on two years."

"What have you not done?" asked  
 the gentleman, who was a queer sort  
 of a questioner.

"Well, sir," answered the boy, after  
 a moment's pause, "I have not whis-  
 pered in school once for a whole year."

"That's enough," said the gentle-  
 man; "you may ship aboard this  
 vessel, and I hope to see you the  
 master of her some day. A boy who  
 can master a wood-pile and bridle  
 his tongue must be made of good  
 stuff."—*Religious Telescope.*

WE saw a woman at the Clarion  
 District Camp-meeting who had walk-  
 ed thirty miles to enjoy its services,  
 and they seemed to be blessing to her  
 somewhat proportioned to the labor  
 of reaching them. Nor was this a  
 mere spasm of devotion. She is a  
 poor woman and a widow, but her  
 contributions to the church in its  
 several departments are twenty-seven  
 dollars per year. Her children, of  
 whom she has three, are so carefully  
 instructed in the Scriptures as to be  
 intelligent in such matters beyond  
 their years. Will some one try to  
 figure out the result to the church  
 and the world of like devotion on  
 the part of all Christians.—*Pittsburg  
 Christian Advocate.*

A converted Chinese, speaking in a  
 love-feast, said, "Jesus is the indis-  
 pensable man." His brief experience  
 had taught him the truth of Christ's  
 pregnant saying: "Without Me ye  
 can do nothing." He is so indispen-  
 sable to the world's salvation, that no  
 man can approach the Father but by  
 Him; no man's prayer can be answer-  
 ed except through Him; no man's sins  
 can be forgiven but by His interces-  
 sion; no man's impurity washed away  
 but in His blood. Yes, Jesus is in-  
 deed the one indispensable man.—*Zion's Herald.*

THE sensible rule is: Having enter-  
 ed the pew, move along. Do not block  
 up the end of the pew as if you did  
 not intend to have any one else enter  
 it, or as if you were holding it for  
 special friends. Do not rise to let oth-  
 ers in, but move along and leave the  
 pew invitingly open, so that all  
 comers will know they are welcome.  
 If a pew capable of holding six has al-  
 ready five in it, don't file out in a for-  
 mal procession to let one poor, scared  
 woman go to the farther end, but  
 move along and let her sit down at  
 the end next to the aisle.—*Exchange.*

## OBITUARY.

A tender eulogy was read by Rev.  
 J. F. Williamson, in Newark church,  
 at the funeral of Mrs. Tillie Casho,  
 who died at the residence of her hus-  
 band, near Henderson, Caroline Co.,  
 Md., August 26th, 1884, in the 49th  
 year of her age. She was born near  
 Newark, Del., and lived there until  
 her marriage, and while at Newark,  
 was a member of Bro. Williamson's  
 class. She was an earnest worker in  
 the church, and had a wide circle of  
 friends. Her funeral was largely at-  
 tended; Revs. T. H. Haynes, R. C.  
 Jones, J. France, C. F. Sheppard and  
 T. R. Creamer, participating in the  
 services. Deceased was superinten-  
 dent of the Sunday-school at Pippin's  
 appointment, near her home, at the  
 time of her death. We give a few  
 passages from this beautiful tribute  
 of Christian affection:

"Sister Casho was, beyond all ques-  
 tion, one of the excellent of the earth,  
 illustrating in her life all the graces  
 of a consistent, harmonious and beau-  
 tiful Christian character."

"Perhaps the most prominent trait  
 in her character was her extreme  
 meekness, willing to sit at the feet and  
 learn of the humblest disciple of the  
 meek and lowly Jesus."

"Some nineteen years since, while  
 attending with some friends a meet-  
 ing at Cherry Hill, she made a more  
 complete consecration of herself to  
 God, seeking and finding a fuller  
 baptism of the Holy Ghost. The  
 vows then made were faithfully kept  
 and from that day forward she never  
 faltered in the discharge of duty, her  
 light shining with increasing bright-  
 ness to the end of life."

"We shall not soon forget how  
 faithfully she labored in this church,  
 for the salvation of precious souls,  
 and how she was always in her place  
 in the extra services and prayer-  
 meetings, teaching sinners the way  
 of righteousness and pointing peni-  
 tents to a crucified Saviour." "But  
 she was most efficient and successful  
 in training and leading the young and  
 inexperienced Christian in the right  
 way, gaining at once their confidence  
 and exercising an influence possible  
 to few. In the class-room, her pres-  
 ence was a coveted blessing. After  
 her marriage and removal to Mary-  
 land, she continued to be useful and  
 efficient in the work of the church in  
 her new home, exerting a most salu-  
 tary influence, and serving for some  
 years as Sabbath-school superinten-  
 dent. Her end was, as might be ex-  
 pected, peaceful, hopeful, triumph-  
 ant."



The Sunday School.

Solomon Succeeding David.

OCTOBER 5, 1884.—1 Kings 1: 22-35.

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

(Adapted from Zion's Herald.)

GOLDEN TEXT: "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind?" (1 Chron. 28: 9).

I. THE USURPER (vs. 22-27).

22. *While she*—Bathsheba, the mother of Solomon. She had been told by Nathan of Adonijah's conspiracy to secure the throne, and, at his suggestion, had laid the plot before David. *Talked with the king*—and reminded him of his promise to make Solomon his successor. *Nathan came in*—that is, into the palace, not into the inner chamber, where the aged king was being ministered to by Abishag. He waited without until Bathsheba had finished her communication and retired (v. 25).

It was not so much personal friendship for David and love for his pupil Solomon, as rather and before all, the known will of Jehovah, which had determined that the latter should be king, that induced him to take the steps which would have had the most disastrous consequences for himself, yea, might have cost him his life, had Adonijah become king. And without his prompt, spirited interference, there would have been for Israel no Solomon era, no glorious age of the theocratic house (Lange).

23. *They told the king*—The chamberlains announced to the king that the prophet was present and desired an interview. *When he was come in, he bowed himself*—There was none more faithful than Nathan in charging his royal master with sin when occasion required, and there was none more deferential than he in the etiquette that befitted a loyal subject. He did not presume upon his high office to withhold homage. His prostration was as that of the humblest who came before the king.

The highest officers of the court, even the prophets, did not venture into his presence without previous announcement; when they did enter, it was with the profoundest obeisance and prostration. The Jewish court seems to have been very ceremonious and stately (1 Sam. 24: 8; 2 Sam. 19: 24). The king was the representative of heaven (Spence).

24. *Hast thou said?*—In the attempt to render the Hebrew into idiomatic English our translators use an interrogative form of expression. The idea is: "It appears, O king, that you have said," etc.—a tentative phrase, which would lead the king to an instant denial. *Adonijah shall reign after me*—Adonijah was the fourth son of David, and the oldest now living. If the succession was to be determined by strict heredity, he was the heir apparent to the throne. His age was between thirty and forty. He had the beauty and the ambition of Absalom, and adopted his tactics, heedless of the warnings which should have come to him from the latter's fate.

The indirect question is not merely an expression of modesty, but also of doubt, whether what had occurred had emanated from the king, and he had not shown it to his servant (Keil).

25. *For*—explaining why it seemed as though David had nominated Adonijah as his successor. *He is gone down*—The spot selected by Adonijah to inaugurate his movement was "the stone of Zoheleth, which is by Enrogel" (v. 9), the location of which is not precisely determined, some identifying it with the well of Joab in the Vale of Hinnom; others with the Fountain of the Virgin, in the valley of the Kedron. *Has slain oxen and fat cattle*—providing a lavish and sacrificial feast for the guests whom he had invited, whose participation in it would commit them to his cause and secure their active adherence. *King's sons*—all but Solomon, who had not been invited. Stanley estimates the number at fifteen. *Captains of the host*—There was only one—Joab. Rawlinson says: "Nathan must here extend the term to officers of a rank below the highest." Joab, with all his faults, had been firm in his allegiance to David. The latter's extreme helplessness, together with the consciousness that he no longer enjoyed the king's favor (2 Sam. 19: 13), led Joab to look towards the rising sun. He probably disliked Bath-

sheba and her child, and saw in the popular and worldly Adonijah, one whom he could cordially support and possibly dominate. *Abiathar the priest*—a surprising defection, considering the ties of blood and of early friendship which bound this unfaithful priest to David's cause. Jealousy of Zadok is supposed to have been the motive. Abiathar was of the house of Eli, the fourth in descent. *God save king Adonijah*—This unrebuked acclamation completed the treason. Those who used this formula accepted Adonijah as king (1 Sam. 10: 23; 2 Sam. 16: 16).

It is certainly remarkable when we consider the close ties which subsisted between Abiathar and David, ties which were cemented by the blood of eighty-five persons (1 Sam. 22: 18), and strengthened by the many afflictions which they had shared in common (1 Sam. 22: 23 to chap. 27; 2 Sam. 15: 24-29), that he should have joined in a plot to defeat David's cherished hopes and plans—plans, too, which he must surely have known had the sanction of religion (1 Chron. 28: 5): and there must have been some powerful motive to account for this. May we not find one in jealousy of Zadok, who had for some time been associated with him in the priesthood, who is generally mentioned first (2 Sam. 8: 17; 15: 29, etc.), as if he were the more important and influential, and whose advancement, after the prophecy of 1 Sam. 2: 33-36, Abiathar could not contemplate without suspicion and dread. *Is it not highly probable* that among the "words" Adonijah had with him was a promise to restore the priesthood to his family exclusively, as the reward of his allegiance? (Spence).

29. *But me, even me*—The prophet was the messenger through whom Jehovah communicated His will. In a theocracy it would become his office to announce the succession. For Nathan, therefore, to be left out at such a juncture was significant. *Zadok the priest*—He had been Saul's high priest, as Abiathar had been David's. When David came to the throne he did not settle the question of the priesthood, and both were retained in office, Zadok ministering at Gibeon and Abiathar at Jerusalem. *Benaiah*—the chief of the Cherethites and Pelethites, David's body-guard, a mighty man of valor (2 Sam. 23: 20, 21). *Thy servant Solomon*—then about eighteen or twenty years of age. Quite likely Nathan had been his tutor. *Hath he not called?*—Nathan was not hurt at being omitted. He adopts this tone merely to arouse the king to meet the exigency promptly.

The fact that Solomon and the others mentioned were not included in the invitation, showed very clearly Adonijah was informed of Solomon's election as successor to the throne, and was also aware of the feelings of Nathan and Benaiah" (Keil).

27. *Is this thing done by my Lord?*—Nathan well knew that it was not, but by putting it in this forcible way, he hoped to accomplish the immediate crushing-out of the conspiracy. *Thou hast not shewed it unto thy servant*—Had David both done this and also concealed it from Nathan?

II. THE SUCCESSOR (vs. 28-35).

28, 29. *Call me Bathsheba*—She had retired when Nathan entered. David had made up his mind quickly just what to do. Evidently in his old age he had not lost his mental vigor. He first relieves the natural fears which Bathsheba must have entertained. Both she and Solomon were in danger of their lives, if Adonijah succeeded. *The king swore*—by the customary oath: "As Jehovah liveth," or "by the life of Jehovah." *Thou hast redeemed my soul out of all distress*—Few men's experiences had been crowded with such signal deliverances as David's, and few remembered and acknowledged the goodness of the Deliverer as did He.

Many had been David's deliverances from danger, but there, as he re-affirms this oath before that woman with whom, and for whose sake, he had perpetrated the darkest sins of his life, we should understand a special allusion to the bitter soul-agonies which resulted from these crimes; for it was at the time of his redemption and deliverance from those agonies that Jehovah had foretold to him the birth and destiny of Solomon. 2 Sam. 12 (Terry).

30, 31. *Even as I swear unto thee, etc.*—Biblical history preserves no other record of this oath. In 1 Chron. 22:

9, we learn that God had foretold to David the birth, name and destiny of Solomon. Quite likely David had told Bathsheba of this revelation, and confirmed it, with an oath. *So will I do this day*—David rightly judged that by an immediate and authoritative proclamation of Solomon as his successor, he could nip Adonijah's treason in the bud. Delay, by allowing the ferment to spread, would have cost Solomon the throne, or at least have inaugurated an internecine conflict. *Bathsheba bowed*—*live forever*—Both the obeisance and the words belonged to the etiquette of the Jewish court, and have been in vogue in Eastern courts ever since.

David did not deprive Adonijah of what rightly belonged to him; he only did not bestow upon him what he craved in his foolish arrogance and ambition to the detriment of the kingdom. It would have been the greatest misfortune to Israel had he ascended the throne (Lange).

32-34. *Call me Zadok, Nathan, Benaiah*—the priest, the prophet, the soldier. "This combination would show the people that the proceedings had the king's sanction" (Cook). *Take with you the servants*—the king's body-guard, composed of Cherethites and Pelethites. *Cause Solomon to ride upon mine own mule*—a clear evidence to the people that David's will was being obeyed, since to ride upon the royal mule without permission exposed the offender to death. *Bring him to Gihon*—in the Tyropoean valley, between Moriah and Zion, according to Rawlinson; at Enrogel, within a hundred yards of the place where Adonijah was feasting his friends, according to Conder; in Gibeon, according to Thénius; "a spring on the west of the city" (Geikie). *Let Zadok and Nathan anoint him king*—Benaiah, though a priest, was to be present as commander of the forces, and as such would have no part in the strictly religious ceremony of the inauguration. The anointing was to be done with the sacred oil from the tabernacle at Gibeon. *Blow ye with the trumpet*—These blasts, with the attendant proclamation, consummated the ceremony. Inauguration into each of the three offices, typical of the Messiah, or Anointed One, was by anointing with oil. Divine appointment had instituted the rite in connection with the kingly office, first in the case of Saul (1 Sam. 9: 16; 10: 1), and then in that of David (1 Sam. 16: 1-12), who was anointed three several times. It is doubted whether the rite continued to be used in the kingdoms of Israel and Judah in ordinary cases, or only when the succession was in dispute or irregular (Rawlinson).

35. *Come up after him*—in his train, giving him the precedence. *Sit on my throne*—which David hereby abdicates in his favor. *He shall be king*—David resigns the royal prerogatives. *I have appointed him*—which he had the right to do as the theocratic king. *Over Israel and over Judah*—David had been crowned king of each. During his reign and Solomon's the two parts of the kingdom continued united, but under Solomon's successors they fell apart.

Solomon's reign is to be regarded as a continuation of the reign of David, his father. David's reign did not end with David's life, but it flowed on in the life of Solomon, his son, for which it was a preparation. Thus the union of David and Solomon, as forming by their conjunction a typical representation of Christ, the king of the spiritual Zion, as a conqueror like David, and yet as the prince of peace like Solomon, is made more manifest (Terry).

The Dover District Preachers' Association

Met in the M. E. Church, Georgetown, Del., September 16, at 7 p. m. A. D. Davis announced the first hymn, and Brother E. Davis led in prayer. The sacrament of the Lord's Supper was then administered, T. S. Williams conducting it, to the edification of all present. The following brethren reported the state of the work in their respective charges: A. D. Davis, Denton; T. O. Ayers, NewMarket; V. S. Collins, Vienna; G. F. Hopkins, Hurlock; J. Warthman, Federalsburg; T. S. Williams, Milton; W. S. Robinson, Bridgeville; C. H. Williams, Church Creek; E. Davis, Lincoln; P. H. Rawlins, Georgetown; and W. F. Dawson, Houston. W. J. Duhadway, from Salisbury District, and W. R. Sears, from Wil-

lington District, were introduced and reported their work. These reports were especially interesting and encouraging, showing erection of new churches, and repairs and improvements to the old, enlarging circuits, and increase in ability, and making division advisable. The people were represented as magnanimous, giving their pastors comfortable homes, and making them happy in their work; congregations large, Sabbath-schools prosperous, class-meetings and prayer meetings full of the spirit and power, with many indications of revivals.

Wednesday, Sept. 17th, 9 a. m.—P. H. Rawlins, pastor of the church entertaining the association, after a few remarks upon the nature of our work, kindly welcomed us, in behalf of the good people of the town, to their homes with doors wide open and tables groaning 'neath the weight of viands, tempting to the taste. Our P. E., A. W. Milby, responded, saying we come not in our own name, but in the name of Him who said: "The kingdom of Heaven is like unto leaven which a woman hid in three measures of meal, until the whole was leavened." He then read a paper which was much appreciated by the association, and T. O. Ayers was appointed a committee to have it published. T. S. Williams, in a few well-chosen words, presented to the Association the long sought journal, containing the minutes. It was received with a vote of thanks. The suggestion being made that all such records on the District as are in danger of being lost, should be secured if possible, and forwarded to the Conference Historical Society. The matter was referred to the Presiding Elder, W. F. Dawson then read an excellent paper on the "Qualifications of Sunday-school teachers." The question, "Is the modern camp-meeting an advantage to the M. E. Church?" was fully ventilated. Those taking part were A. D. Davis, I. Jewell, W. S. Robinson, D. F. McFaul, T. O. Ayers, P. H. Rawlins, T. S. Williams, V. S. Collins and J. D. Kemp, with the following result:

Resolved, that we, the preachers of Dover District, do all we can to reform the camp-meeting "means of grace." The Revs. W. F. Corkran, of Gumboro M. E. Church, and E. A. Snook, of Lewis, of the Presbyterian Church, were introduced.

"Woman's Work in the Church," was debated by T. O. Ayers, J. D. Kemp and C. H. Williams. The children's meeting was the first work of the afternoon. It was conducted by A. D. Davis, who appointed V. S. Collins, W. R. Sears and G. F. Hopkins speakers. The children gave good attention, and heartily joined in the singing.

7:30 p. m.—"Plenary Inspiration" was ably and eloquently discussed by W. S. Robinson, in a paper with the caption, "Some views of the inspiration of the Bible." He was followed by T. O. Ayers, A. W. Milby, A. D. Davis and V. S. Collins.

Thursday, Sept. 18th, 9 a. m.—"How to keep a Church Record," was debated by T. O. Ayers, W. S. Robinson, T. S. Williams, J. Warthman, A. D. Davis, P. H. Rawlins, G. L. Hardesty, V. S. Collins, and W. F. Dawson. The debate turned, as Bro. Hardesty humorously suggested on who should keep the record, a clerk elected for that purpose, or the pastor. The former was at first advocated, but the latter view seemed more generally to prevail. The necessity of greater care in keeping them was recognized. It was decided to have our next meeting begin on the fourth Tuesday in May, 1885. Vienna, Md., was selected as the place, by a unanimous vote. It will be the first time that Vienna has been thus favored.

"The Book of Mormon" was ably reviewed by T. O. Ayers, and a very interesting discussion followed, W. S. Robinson, D. F. McFaul, V. S. Collins, J. Warthman and T. S. Williams participating.

2 p. m.—An excellent paper on "Faith" was read by D. F. McFaul. "Should our Bishops hold office during Life?" was discussed by the regular speakers; some one way, and some the other but mostly won.

"Is Methodism losing its Power?" was answered in the negative by J. M. Collins, V. S. Collins, W. S. Robinson and D. F. McFaul; J. Warthman *negato-affirmatively*, notwithstanding. Much was said just here about the progress of Methodism on the Peninsula, and T. O. Ayers was instructed to write an article for the PENINSULA METHODIST, setting forth

the subject in its true light.

7:30 p. m.—Our closing session was devoted to temperance. A. D. Davis addressed the meeting, reviewing the history of the temperance cause in Delaware and making a good impression. The speaker had played a prominent part in the movement and spoke of what he knew. T. S. Williams and T. O. Ayers followed. The usual resolutions of thanks were adopted, and the attentions that made our short stay in Georgetown both pleasant and profitable, and praying that God's blessing may rest upon its kind citizens, that preachers and people may meet around God's throne in heaven. The meeting closed with doxology and benediction by W. S. Robinson.

The devotional exercises were interesting and inspiring, each brother taking his part. We are sorry that so many persist in absenting themselves. Those who attend find great advantage in these associations. God is blessing our labor, renewing our zeal and devotion, and giving us some good testimonies to encourage each other. May our hope be fully realized, and our prayer graciously answered that we may have a grand revival. G. F. HOPKINS, Sec'y

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As so few of the pastors have reported the collections for the Conference Academy, the tabulated statement will not appear at present. Pastors will please send in their reports as soon as possible, as it is desirable to publish the full account soon.

An adjourned meeting of the trustees of Dickinson College, was held in Wesley Hall, Philadelphia, on the 4th ult., at 12.30 p. m. President McCauley reported encouraging progress in all departments. On his recommendation, the Board established a Professorship of Modern Languages, and filled the chair by the election of Prof. O. B. Super, of Denver University. Prof. J. H. Morgan, Principal of the Preparatory School, was elected Adjunct Professor of Greek. The faculty was authorized to establish a four years' English Scientific Course, with a suitable Degree, to be determined by them. The donation of \$30,000 heretofore received from Mr. Thomas Beaver, was appropriated to the support of a chair to be known as the "Peter Beaver Professorship," in memory of the donor's father. The outlook for the college is full of encouragement and promise.—*Phila. Methodist.*

**A STARVING SUPERANNUATE.**—The case of a superannuated minister of the M. E. church, living within thirty miles of Chicago, Ill., "almost starving for the necessities of life," was reported in the *Current* of Aug. 2d; said minister, "for forty-three years had done good service for the Master in small charges on meagre salaries." This seems incredible. There must be materially modifying facts not stated. *Zion's Herald* says in this connection,—

"The pittance assured to our worn-out ministers is too small in many portions of the work, but our people are sensitive to such calls upon their sympathy, and no appeal meets with a more ready response than the necessities of their broken-down pastors. Through personal or family delicacy there will occur occasionally instances of great but unnecessary suffering."

Is not such delicacy wholly unjustifiable—in fact a phase of rebellion against the will of God, as revealed in His providence. Shall not God's poor as cheerfully receive His bounty when their fellow-men are His almoners, as when their own hands are able to do such service? St. Paul's assurance to the poor saints at Philippi—"My God shall supply all your need"—is applicable to saints of our own day. Sometimes he supplies by the aid of the ravens, and sometimes by our fellow-men, whose

hearts glow with Divine charity; at other times the supplies come through our own hands and brains; but always, from Him, and therefore to be accepted with cheerful gratitude and entire self-respect.—Ed.

## Editorial Correspondence.

Twelve miles from North East to Newark, six and a half to Porter, twenty-two and a half to Clayton and fourteen to Lambeon's Station, made the circuit of our rail-roading last Saturday morning; a stage ride of some three miles through dust deep, dust high, dust everywhere, brought us to what we had formerly known as Georgetown Cross roads, but what for some years past has been known as Galena. Here we were cordially welcomed in the home of Bro. and Sister Wm. Rodgers, whose polite attentions made our brief visit very pleasant. There are three churches in town,—a neat frame building for the Protestant Episcopalians; a small one for the Roman Catholics with a fine brick dwelling just completing nearly, for the priest and his family; and a substantial brick structure for the use of our own people. A fine building for a hall and another for the school purposes, are creditable to the public spirit and enterprise of the town. The country around is level, not the substance of a hill visible in any direction,—the farms well improved and productive in fruits, grass and grains. Like Cecil, Kent is free from the sin and disgrace as well as the disastrous results of licensing the drink-traffic. Drinking and drunkenness are reduced to a gratifying minimum. Whatever more may be needed to abolish drunkenness entirely in any community, the friends of temperance and sobriety should not fail to appreciate the vantage ground *Prohibition* gives them. Liquor-selling under the ban of the law, is disreputable, and liquor drinking shares in the disgrace. *Prohibition does prohibit*; and its violation is as sure of punishment, as that of any other criminal law. The Pine tree state, after a trial of legislative prohibition for thirty years, has incorporated the principle in her constitution by a popular majority of some sixty or seventy thousand votes. Our law is right as far as it goes; let it include every intoxicant; and then, let the withering blight of universal public reprobation of the mean and vile business discourage any one from engaging in it, as well as warn the young and unwary of the snares set for their feet.

Bro. Rodgers, formerly a resident of Port Deposit, has been for some years local representative here of the Post Office Department. He and his excellent wife are esteemed members of our church; the latter has been subjected to very severe trials in her life. Residing in Kentucky during the rebellion, she saw her husband ruthlessly shot down at their own door for no other cause than his devotion to his country's cause. After a long and dangerous illness, when able to sit in her chair for the first time, she saw her little daughter suddenly enveloped in flames, and despite her utmost efforts fatally burned. In these "fiery trials," our sister realized the sufficiency of Divine Grace, and like the Patriarch of Uz, "in all this, sinned not, nor charged God foolishly."

It was a genuine pleasure to find this child of sorrows, cheerful and devout in a happy home, with pleasant family surroundings. Mrs. Orfella Johnston, her only surviving child, now teaches in Bordentown Female Academy, making the most of leisure hours in diligent study, that she may be thoroughly qualified to

answer any call of duty. Bro. Rodgers' older son is in business in Philadelphia and the younger will soon enter St. John's College, Annapolis.

We were glad to find a corps of earnest workers in the Sunday-school, Sabbath-morning, and a congregation nearly filling the church, whose interested attention encouraged the preacher to hope that the word would not fail to profit.

A dusty ride of five miles in company with our Sunday-school superintendent, Bro. Meredith, brought us to Chesterville, where, after a few words to the Sunday-school, we "had a good time in the public service," reviewing the evidential facts of our Lord's resurrection. Regretting to find two Methodists in active work in this little community, we were very glad to learn they live as brethren, alternating service in each other's church in time of revival and other special occasions. If Christian love is maintained and the two societies honorably and heartily co-operate in building up the Master's kingdom. A generous rivalry may "provoke one another to good works," and this from a healthy stimulus. We made a brief but pleasant call on Rev. Bro. Neavitt, pastor of the M. E. Church, South, and his excellent lady. The latter gave us some reminiscences of her father's home in Romney, Va., before the war, to which our youngest brother, then a youthful member of the old Baltimore Conference, was cordially welcomed, to enjoy its generous hospitalities. The Christmas gift of a bible and hymn book from the preacher to his kind host's little daughter was a beautiful link, uniting those days with the present.

MORE ANON.

## Church Improvement.

Brandywine M. E. Church, E. L. Hubbard, pastor, has been so thoroughly renovated and so greatly improved as to be appropriately styled a new church. Its length has been increased fifteen feet with a pulpit recess of six feet more. The walls have been painted within and without, new seats have been placed in the audience room, the old ones being adjusted for the Sunday-school; the windows are ornamented with an imitation of stained glass, and the seating capacity of the room nearly doubled. The ground floor is admirably arranged for class-meetings, Sunday-school and revival services, the divisions being such as may be readily removed, leaving the entire space in one room. A private stairway leads from the school-room to the pulpit. The seats are to be cushioned and the floor carpeted—the ladies of the other M. E. Churches donating the latter. The entire cost is estimated at \$4,500, three-fourths of which will be from friends outside this church. We understand \$1,000 is yet to be raised on or before the day of re-opening, to make this beautiful temple entirely free of debt.

It is but simple justice to say that to Bro. Eli Mendenhall of Grace Memorial, more than to any other one person is credit due for the success of this important enterprise. For some twenty years he has taken great interest in the establishment of Methodism in this place. Besides large annual contributions to current expenses and paying off a mortgage debt on the church property of \$500, he has given \$500 towards the present improvement, and promised another \$500 to clear off all indebtedness. He has been the pastor's right hand man, and greatly lessened his care by giving daily supervision to the work. Very fittingly have his brethren recognized his valuable services by inscribing his name over the centre front window.

The religious prosperity of the charge corresponds with its material. The eighty members of last spring have, in six months, been nearly, if not quite tripled—the accessions being largely from remarkable conversions—those who were long the slaves of sin made free by the power of the Gospel. The classes have an average attendance of two-thirds of the members. The Sabbath-school numbers

three hundred. A competent judge estimates the present strength of the charge in members, in moral force and influence, and financially to be three times what it was before the recent revival. Our Brandywine brethren may well "thank God and take courage."

Sunday week, October 12, re-opening services are to be held. Rev. Dr. Jacob Todd, formerly of Grace Memorial, now of Newark, N. J., will preach (D. V.) morning and afternoon, and Rev. J. Richards Boyle, present pastor of Grace, at night.

The *Homiletic Monthly* for October is on our table. We welcome it as one of the best numbers of the excellent series. Our own Bishop Warren's sermon on the great apostle's wonderful prayer for the Ephesian church, as also Rev. Dr. Daniel Steele's sermon on the great theme, "The Holy Spirit the conservator of Orthodoxy," grace the pages of this number. No less an authority than Spurgeon says of this monthly, "It is a first-class help to ministers; the best selections from it for the PENINSULA METHODIST. Here is a very suggestive editorial note referring to sketches given of representative men of the Methodist ministry of the current century: 'Each one is a specimen of a sub-species of their common kind. In the order of time they indicate the changing aspects of the Methodist pulpit, which while somewhat departing from the original methods of the fathers, has come more nearly into the style of other churches, while these have themselves passed over the wider half of the formerly separating space, and, perhaps, at this time the distinguishing style of the American pulpit is as largely the result of Methodist influences, as of the traditions of the older and historically reputable denominations; and no doubt both parties are the better for their modifications.'"

Funk & Wagnalls are the publishers.

DR. ROACH'S graphic sketch of the Revival of 1829 is concluded in this issue. We hope to have further contributions from his facile pen, perhaps an account of his "first circuit."

## To the Brethren.

Methodists I hear the sound of tremulous voices coming up from all portions of our territory, whispering fearfully, "What about Academy Day?"

The result pours in slowly, reminding me of the election returns in the olden time. But still they do come. I do not know that it is wisdom to publish the returns sent, as most of them have been sent me thus, "so far our collection is \$—, but have strong hopes of increasing it to \$—." In several instances the pastor has written: "I send you check for so much cash collected. Total collection, \$—." But I will say the Academy Day was a success and a grand one. If the result be in harmony with the idea of its conception, and that is to get the contributions of those who could only give small sums. Hoping thus by collecting the pennies as Children's Day does—assist us to pay off the debt. If the result reaches just that far and no farther, then it is a perfect success, taking the Peninsula over. But if those who ought to give larger amounts and upon whom we have leaned in our minds to bear the brunt, have cast in their pennies with the poorer members, sung the doxology and dismissed the whole subject from their consciences, then Academy Day was an unfortunate conception. What I mean is this: We take a man's green boy, expand his mind, develop all the capacities in him of an intellectual order, return him to his father vastly improved mentally. By our strict and patient care we have preserved his morals, improved his address, and have fitted that boy to take his place among men. He steps out of our care into the ministry, or law, or medicine, or school teaching, or as an intelligent farmer, or mechanic, the equal of any other profession, at a total expense to that father of a few hundred dollars. If that man has the means, ought he not to give a grateful contribution to us to relieve the Academy from debt, and has he done his whole duty when on Academy Day he puts into the contribution box a few dollars? I received a letter to-day from one of

the most active and beloved pastors in the W. Conference. His church is in the midst of the wealthiest portion of the State, a town about the size of Dover. There has come to the academy fully one dozen students. I speak whereof I know when the description above is not exaggerated a little. Many of those fathers are men worth several thousand dollars each. These boys, now men, are blessing them, their friends and the community in which they live, and yet what writes this dear pastor: "Our contribution is \$50, all of it in small sums." Does the pennies and nickels of these men measure their duty or express their affection for this institution. Was there no boy in that place that did remember his Alma Mater? I hope that the \$50 does not represent that class at all, but that that pastor has a list of the more able members of his congregation, to whom he intends going to personally. Brethren, when men fought their battles with daggers and battle axes, there were ten times as many slain as by our long range rifles and five-mile cannon. Accept the thanks of the trustees for the small sums, but make a list of those who ought to give, and go for them with the vim the cause deserves. At the last trustees' meeting one of the brethren said, "As you all know, I have recently been appointed trustee and made up my mind to investigate this academy, so as to work intelligently, and I am highly gratified and must say rather astonished. I did not know it was half the institution it is, nor I do not believe the people generally are awake upon this subject as they ought to be," and he told the truth. The people are not awake to the importance of this Academy to the cause of Christian education and good citizenship that they ought to be. Let every pastor say, "Well, I will wake my people up if it be possible," and I propose next week to give you some facts to assist you. Look out for them.

ALBERT COWGILL, Treas.

## The Strongest Proof.

When the venerable Samuel Wesley was on his death-bed, he said to his son John: "The inward witness, son, the inward witness, that is the proof, the strongest proof, of Christianity!" To the individual believer this is undoubtedly so. What stronger proof of the truth of Christ's doctrine can one have than the testimony of the Divine Comforter to one's adoption and sonship? "He that believeth on the Son of God hath the witness in himself." How can he gain say his own experience? Hence comes the fact that truly spiritual Christians, except when in the wilderness of uncommon temptation, are not among those who doubt the truth of Revelation. But this inner spiritual life of the man of faith is no proof of Christianity to unbelievers until it expresses itself in visible acts of righteousness and love. They cannot hear the inward voice which comforts him; they cannot see his inward gladness and the purity of his spirit. But they can see his unselfish visible life, his contempt for the pleasures of the world, his abstinence from the selfish practices by which worldly men heap up riches, his unostentatious charities, and his calm habit of self-restraint. When they see these things, they say, "That man is a Christian. Nature does not make men live as he lives. There is a divine reality in that which makes him what he is." Thus the pure life of the man of faith becomes to the unbeliever what the "inward witness" is to the believer—the strongest proof of Christianity. Hast thou, O reader, that inward witness? Ask thine own heart, and thy outward life also!—*Zion's Herald.*

**SPREAD THE LIGHT.**—If men only knew what missionary work is accomplishing in lands to which the Gospel has recently been carried, they would give more liberally for its propagation. The testimony as to the results attained is abundant, yet often it does not reach those who should be influenced by it. The English papers announce that a gentleman in Nottingham has made a bequest of \$75,000 to the London Missionary Society, and that he was influenced to do this by the testimony of Miss Gordon-Cumming, concerning the marvelous results of missions in the South Sea Islands, given in her volumes on "At Home in Fiji," "A Lady's Cruise in a French Man-of-war," and "Fire Fountains."—Ed.



Wilmington Conference NEWS.

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

The new M. E. Church at Glasgow, E. C. Atkins, pastor, will be dedicated on Sunday, October 5th. There will be preaching at 10.30 a. m., and 7 p. m., by Rev. Andrew Manship, of Philadelphia, and at 2.30 p. m., by Rev. W. L. S. Murray, of Wilmington. Revival services will begin in the evening. The church edifice is a neat frame structure two stories in height.

The annual reunion of Grace M. E. Sunday-school was held last Monday afternoon. Rev. J. R. Boyle, pastor, and W. S. Hagany of Philadelphia, delivered addresses, and Frederick A. Boyle and Mrs. H. H. Ward gave recitations. C. E. Rhoads conducted the singing, and there were several excellent choruses. The reunion throughout was very pleasant and the programme interesting.

The Semi-Centennial of the M. E. Church, Delaware City, T. B. Hunter, pastor, promises to be an attractive affair. Among other eminent divines who will take part are the Revs. J. Richards Boyle of Grace Church, Wilmington, and J. S. Willis of Milford.

Kingswood. The pastor W. A. Wise, has been holding revival meetings during the last four weeks, resulting in over fifty conversions.

Newport and Stanton, E. H. Nelson, pastor. Sixty dollars in cash and subscriptions were secured for the Conference Academy. Mrs. McMahan of India, is expected to be at the missionary meeting to be held on this charge tomorrow, the 5th inst. Revival meetings beginning the evening of the same day. An interesting Temperance meeting was held last Sabbath.

Meetings have been held at Edgemoor by Rev. E. L. Hubbard, pastor of Brandywine M. E. Church, resulting in the conversion of thirty-five persons and the formation of a class there.

New Castle charge, N. M. Browne, pastor. Last Sunday was observed by the Methodists of New Castle as Centenary Day, and appointed as the time for taking the Conference Academy collections. The pastor read a brief paper, giving the facts preliminary to and of the first Protestant Episcopal Church in America, at the Christmas Conference at Baltimore. In the afternoon Rev. W. L. S. Murray, one of the first graduates of the Academy, addressed the Sunday-school, and in response to an appeal for aid in liquidating the Academy debt, the school gave \$30 in cash, this together with the church collection, will make the offering for their purpose \$60. Considering the circumstances and liabilities of this congregation, we regard it a liberal contribution.

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

Hillsboro, Md., Sept. 26th, 1884. Will the brethren of the Easton District inform me at once, if they intend to be present at the District Association, to be held at Hillsboro, Oct. 14 and 15th. Please let me know by postal card.

J. E. KIDNEY.

Sunday, Sept. 21st, a collection was taken in the M. E. Church, Greensboro, Alfred Smith, pastor, for the benefit of the Conference Academy. Something over \$43 was raised; more than half the sum being the gift of the pastor. A "Conference Academy Day" will be observed by special and pleasing services about the second Sunday in October.—Free Press.

The new M. E. Church, Sudlersville, Md., J. O. Sypherd, pastor, is rapidly advancing toward completion. When completed, it will no doubt, be one of the finest on the shore. It contains an audience room, a Sunday-school room and a class room, all very large and has an extensive seating capacity. The tower is seventy-six feet high.

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

Federalburg, John Warthman and G. P. Smith, pastors. The M. E. Church here will be re-opened Sunday, October 19th. Prominent ministers from abroad will be present and take part in the exercises.

Interesting revival services are in progress at St. Paul's church, Harrison. Several conversions are reported and the number of seekers is increasing.

The corner stone of the new M. E. Church, being built near Hickmantown, Caroline county, will be laid with appropriate ceremonies on Saturday, Oct. 4, at 2 p. m. Revs. A. W. Milby, W. S. Robinson, J. Warthman and others, have been invited to participate in the exercises. The church will be enclosed by that time, and the ladies will have a refreshment table for the benefit of the enterprise.

The society at Harrington, G. W. Burke, pastor, are contemplating an entire renovation of their property by painting inside and out, and frescoing the walls.

From the Harrington Enterprise we clip the following:—The revival that has been going on in the M. E. Church for two weeks, has reached large proportions. Over a score have already professed conversion, seventeen of whom united with the Church on Sabbath; while many have been reclaimed, and the entire society greatly uplifted. Among the converts, the ages run from early childhood to decrepit old age, and all are persons of great promise to the society. Miss Lizzie Sharp, who has assisted in the meeting, has won her way into the hearts of our people regardless of denominational lines, and has proven a most efficient aid in the good work. She left on Tuesday morning to enter upon evangelist work in other places. Any church will be greatly strengthened by the services of this elect woman. Her friends gave her \$25 before leaving, as a token of their appreciation of her services. The revival meeting will go on as long as good can be accomplished.

Hurlock charge, G. F. Hopkins, pastor, writes: Cabin Creek Church, bought of the Baptists six months ago, has now passed entirely into our hands, has been repaired and was dedicated September 28. Preaching morning and afternoon by the Rev. Alfred Smith, of Greensboro. The Rev. T. O. Ayers of East New Market, preached the evening sermon. He also addressed the children's meeting at 2 o'clock, p. m. at which we took a collection amounting to \$13. The whole amount received during the day is \$71, which nearly cancels the debt. Presiding elder A. W. Milby, and Rev. J. Warthman were present and assisted in the services. To all these brethren and to the people we are very grateful. May God reward their kindness and zeal.

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

Pocomoke Circuit, E. H. Derrickson, pastor. Extra meetings were opened at Holland, on the 28th inst., with some degree of interest. Three penitents at the altar. Collections all taken with the exception of the Conference claimants and part of missionary. The apportionment for this circuit is more than reached in most of them. The people on this circuit are quite liberal.

Oxford charge, A. S. Newbray, pastor. Conference Academy Day observed and collections amounted to \$11.70.

Resolutions of Respect.

At the 3rd quarterly meeting of Immanuel M. E. Church, held September 26th, 1884, a committee was appointed to take action in regard to the death of Brother Finley. The following is the report of said committee:

Whereas, It has pleased our Heavenly Father to call our beloved brother, Archibald Finley, to his heavenly home, and

Whereas, We recognize in him a man of God, faithful to every trust, devoted to every interest of the Church, a man of clean hands and pure heart, therefore,

Resolved, 1st, That while we deplore our loss, we bow in submission to the will of our Heavenly Father, knowing that he is too wise to err and to good to be unkind.

Resolved, 2nd, That we revered him as the founder of our church, and we shall miss his wise counsel in all business pertaining to the Church, as well as his faithful exhortations to a closer walk with God.

Resolved, 3d, That a copy of this preamble and resolutions be presented to his children and also published in the PENINSULA METHODIST.

CHAS. K. MORRIS, } Committee.  
GEO. M. D. HART, }

Competition and Trade.

One may very properly ask, "Ought not competition to be limited by the second great commandment? Is not, 'Thou shalt love thy neighbor as thyself' as binding upon a man when in the act of trading as it was on the good Samaritan when he saw the wounded man by the wayside?" Does the reader give a pronounced negative to these questions? If so, let him tell his conscience by what authority he refuses to make the second great commandment his law of action when trading with his neighbor.—Zion's Herald.

The temperance ticket in Sussex Co., Del., is considered very strong, and no doubt causes some uneasiness in the minds of the advocates of liquor.—Morning News.

ITEMS.

Zion's Advocate says that nearly one-half of the churches in the Baptist Mission in Asia are self-supporting, and many others partly so.

AMERICAN Republicanism will be irrevocably ruined when the Holy Sabbath can quietly be permitted to be turned into a holiday. We invite destruction when we allow a breach to be made in the bulwark of our liberties. Foreigners and all others must be warned not to lay violent hands on this ark of the nation. The Sabbath has indeed made this Republic great and glorious, and so may it ever be.—Protestant Standard.

As an illustration of the progress of mission work in India, Mr. Bullock, of the London Missionary Society at Benares, recently stated that in 1854 there were but 100,000 Christians there, but now there are 528,000; then there were but twenty-nine native preachers, while now there are 674. In 1864 native Christians only raised £50,000, now they give £230,000 a year, or about nine shillings each.

NEW ZEALAND is said to have advanced wonderfully in civilization during the past twenty years. The missionaries, through their efforts, have brought the people from a state of degradation and cannibalism to a creditable degree of civilization. Sweet potatoes and pork are now their principal articles of diet. The island has over 500,000 inhabitants, half a dozen daily newspapers, 1,400 miles of railroads, and 4,111 miles of telegraphic lines.

If the Sunday-schools must close it would be good policy to have the literature continue to go to scholars and teachers. Good books and papers do not mind the muddy roads. And minds and hearts are hungry for for Bible teaching in winter the same as in summer.

The father of Mrs. Mary Walton, who received \$10,000 and a royalty forever, for her patent for deadening the noise on the elevated railways, when asked why he spent so much money in educating his girls, replied: "My boys turned out to be girls, and I am going to give them as good an education, that they may turn out to be as good as boys."

A remarkable religious revival in Kansas is reported as in progress. It began early in January, and has been steadily extending since. At the beginning of the year, Rev. T. L. Leonard, of Marshfield, Mass., commenced services at Leavenworth, in which five churches united. The result was the conversion of over 300 persons. Mr. Leonard was invited to Emporia and subsequently to Ottawa, where he remained seven weeks, with increasing success. He has recently gone to Beloit, and there also the blessing of God is being poured out with extraordinary results. The interest has extended to the country around, and crowds come into the city nightly to listen to Mr. Leonard's appeals. There are already over 200 converts and inquirers, including some who were notorious throughout the State as infidels and gamblers.—Chicago Watchman.

THE Chautauqua Circle at its start laid out a royal road to learning. The popular reception accorded the idea was something wonderful. The circle was organized in August, 1878, at Chautauqua. Before the close of the year 8,000 persons had been enrolled as members. The succeeding class numbered 9,000. Then there was a shrinkage for two years, but in 1882 14,000 persons were enrolled, and in 1883, 17,500 names were placed on the secretary's books. The circle now has a membership of 60,000, with 1,000 local circles scattered through the United States and Canada, and with one circle as far distant as India.

THE WAY OF TRANSGRESSORS IS HARD.—At the present term of the Cecil county court at Elkton, J. R. Miller has been convicted on three charges of violating the local option law, and fined \$600 and costs, and is committed in default of payment. Mrs. Miller, convicted on two indictments, paid \$280 fine and costs and was discharged. Ephraim Cornish, colored, convicted on two indictments, fine and costs \$250, committed in default of payment.—Morning News.

A GOOD WELCOME.—An old minister had advised the people of a certain neighborhood in Wales to hold "cottage prayer-meetings," taking the houses in regular order up the mountain side. One day a poor woman went to a store and asked for two penny candles. The store-keeper said to her, "Why, Nancy, what do you want with penny candles? Is not rush-light good enough for you?" Her answer was, "Oh, yes, rush-light is good enough for me, but the prayer-meeting will soon be coming to my house, and I want to give the Lord Jesus Christ a good welcome." Is there not a lesson here for each Christian? Are we always careful to "give the Lord Jesus a good welcome?" Or do we not too often keep the candles for self, and give the rush-light to him?—Ex.

THE Philadelphia Preachers' meeting is about to debate the question, "Should the Philadelphia Conference nominate its future Presiding Elders?"

ARRANGEMENTS are being made for holding the centennial conference of the Methodist Episcopal Church by the M. E. Church, South, the Independent Methodist Church and the colored Methodist Church.

There are twenty minister's sons among the members of the Cincinnati Conference.

The South Carolina Conference of the M. E. Church, is undertaking to raise \$10,000 for the erection of a Centennial building in connection with Claflin University.

It is said that in the great Sunday-school in Philadelphia, over which Mr. John Wanamaker presides, it is a rare thing to see a scholar either come or go away without a Bible in hand. Arrangements are made for supplying scholars with Bibles at the lowest possible prices, so that everyone may be the owner of a copy of the sacred book. Among the exercises at the opening of the school is that of having every scholar hold up his Bible.

While protracted meetings were in progress in the town of Newman, Ga., recently, the whole community was awakened on the subject of religion. Court was in session. The Grand Jury was so imbued with the revival spirit that the court adjourned for prayers, the judge leading. The result was the conversion of two unbelievers.

A REMARKABLE assemblage gathered in and about the Broadway Tabernacle, Saturday afternoon, Sept. 1st, when the funeral services of Jerry McAuley, ex-prize fighter, ex-highway robber, ex-river thief, ex-convict, and after his conversion, founder of the Water street and Cremore mission, took place. Wealthy ladies and gentlemen, patrons of McAuley since his reformation, mixed with thieves, pick-pockets and disreputable women. The church was crowded, and more than a thousand persons who could not enter the building loitered on the outside. The Rev. Dr. S. Iraneus Prime read the scriptures, and eulogies were delivered by the Rev. Dr. Wm. M. Taylor, pastor of the Tabernacle, the Rev. Mr. Murphy, Mr. A. S. Hatch, the banker, and Director Whittenmore of Cremore Mission. The remains were buried in Woodlawn Cemetery.

Bad Reading.

A writer in the Homiletic Monthly, says: "Your editors don't know a millionth part of this terrible business of bad reading. Those who have to do with crime know that I do not exaggerate the facts. A judge recently told me that half the criminals, men and women, are under twenty years of age. It's the bad reading that poisons the majority of young criminals." The Herald and Presbyterian calls for some one to take up the work of Anthony Comstock in Cincinnati. "A man stands daily," it says, "in the very heart of Cincinnati, in the open street, surrounded always by a crowd, mostly young boys, and disposes of the most licentious and disgusting cards and pictures, and there are none to molest him nor make him afraid."

A recent issue of the Iliou, N. Y., Citizen was set up by a new composing machine of local invention and worked off on a press run by electricity. The Citizen claims that this is the first paper in the whole world in which the type was set up by machinery and the edition printed by electricity.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.		
Epworth,	Oct.	1 5
Charlestown,	"	11 12
Zion,	"	18 19
North East,	"	19 20
Cherry Hill,	"	25 26
Newark,	"	25 27
Hokessen,	Nov.	1 2
Christiana,	"	2 3
Newport,	"	8 9
Union,	"	6 9
St. Paul's,	"	9 10
Port Deposit,	"	14 16
Rising Sun,	"	16 17
Asbury,	"	22 23
Scott,	"	20 23
Red Lion,	"	29 30
New Castle,	"	30 Dec 1
Delaware City,	Dec,	6 7
St. George's,	"	7 8

EASTON DISTRICT—THIRD QUARTER.		
Chesertown	Oct 3 5	Chesertown
Still Pond	4 5	Union
Millington	11 12	Blackiston
Galems	11 12	Chesertown
Crumpton	12 13	Crumpton
Sudlersville	18 19	Berlick's
Marydel	18 19	Thomas Chapel
Ingle side	19 20	Pippas
Centreville	24 25	Ebenezer
Church Hill	25 26	Salem
Queenstown	Nov 1 2	Slupers
Kent Island	2 3	Kent Island
Greensborough	7 9	Greensborough
Hillaborough	8 9	Halls X Roads
Pomona	15 16	Salem
Rock Hall	15 16	Rock Hall
Oxford	21 23	Oxford
Royal Oak	22 23	Ferry Neck
Trappe	23 24	Bobbing Creek
St. Michael's	28 30	St. Michael's
Talbot	29 30	Tilghman's Island
Easton	Dec 5 7	Easton
Kings' Creek	6 7	Miles River
Odesa	13 14	Odesa
Middletown	13 14	Middletown

DOVER DISTRICT—THIRD QUARTER.		
Denton	Oct	4 5
Federalburg	"	6 5
Worthing	"	11 12
Felton	"	13 12
Farmington	"	13 12
Dover	"	16 19
Cauden	"	20 19
Leipsic	"	20 19
Harrington	"	23 23
Magnolia	"	25 26
Frederica	"	27 26
Seaford	"	31 32
Galestown	Nov	1 2
Bridgeville	"	5 9
Ellendale	"	10 9
Lincolln	"	17 16
Houston	"	15 16
Milford	"	17 16
Millsboro	"	22 23
Georgetown	"	24 23
Milton	"	27 20
Lewes	"	28 30
Nassau	"	29 30

SALISBURY DISTRICT—THIRD QUARTER.		
Laurel,	Oct.	3 5
Bethel,	"	4 5
Shortley,	"	5 6
Smith's Island,	"	11 12
Tangier,	"	12 13
Onancock,	"	13 14
Gumboro,	"	18 19
Parsonsburg,	"	18 19
Powellville,	"	19 20
Delmar,	"	25 26
Barren Creek,	"	26 27
Sharptown,	"	26 27
Sharptown,	Nov.	26 27
Freeland,	"	1 2
Salisbury,	"	1 2
Quantico,	"	2 3
Crisfield,	"	7 9
Asbury,	"	8 9
Annamessex,	"	8 9
Westover,	"	8 9
Fairmount,	"	9 10
Princess Anne,	"	15 16
Deal's Island,	"	16 17
Holland's Island,	"	17 18

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WANTED. If any persons, reading this notice, has or can secure a copy of the minutes of the first session of the Wilmington Conference, which is willing to part with, the undersigned will be glad to buy it. He also desires to see the loan of the first number of the Conference Day, published by Bro. Pilchard, during the last session of the Conference, at Dover, or a copy of his poem on early Methodism, therein published. R. W. TODD, North East, Md.

WANTED. A man and a woman for general farm and garden work must be able to milk. Wife to Cook and to generally use work. Address, with reference G. H., care of PENINSULA METHODIST, Wilmington, Del.



THE Union S. S. Convention for Cecil, Kent and Queen Anne Counties will be held at Charles Wesley M. E. Church, Centreville Md. Thursday and Friday Oct. 2nd and 3rd. All Sunday schools in these counties are invited to send delegates. All ministers and the public in general are invited to attend. Del. Conf. Standard.

Since his return to this country, Rev. J. E. Clough, D. D., of the Telugu mission, has secured about \$26,000 for school and mission purposes in that field. He has also secured two young men for the Telugu mission.

Our Book Table.

'49, THE GOLD SEEKER OF THE SIERRAS.—By Joaquin Miller, author of "Memorie and Rime," "Songs of the Sierras," etc. A new book by Joaquin Miller is an event of importance in the literary world. His latest work, "'49, The Gold-Seeker of the Sierras," is perhaps as characteristic a work as the author has ever written. It is entirely a story of Western mines, and abounds in strong dramatic situations, swift alternations between pathos and humor, and delicate poetic interpretations of nature. The bold realistic touches found on every page, give a strength and intensity to the romance that enchain the interest of the reader. Mr. Miller always tells us something thoroughly new, and in a way as charming as it is original. Published in FUNK & WAGNALLS' (10 and 13 DeY Street, N.Y.) Standard Library. Paper, 15 cents.

LITERARY NOTES.

"The Mentor," by Alfred Ayers, the well-known author of "Verbalist" and "Orthopist," is announced by Messrs. Funk & Wagnalls.

Edward Everett Hale again promises us a new book of Christmas stories. The title will be, "A Narragansett Christmas."

"Stories in Rhyme for Holiday Time," is the musical title of a book now in the press of Funk & Wagnalls. The author is Edward Jewitt Wheeler, known to the readers of "St. Nicholas" and "Wide Awake," and Walter Satterlee has illustrated it in his usual happy manner.

The title "Babyland" was brought into use by D. Lathrop & Co. for their charming magazine "Babyland," the bound volume of which is each year a delight in many thousands of homes. Its great reputation has been won by intrinsic merit of exquisite adaptation, by the purity and delicate humor of the text, and the charm of its beautiful and amusing pictures. It has been edited during the eight years of its publication by the editors of "Wide Awake." Its great and well-earned reputation has induced certain publishers to attempt imitations. It becomes necessary, therefore, to warn the public against these inferior books issued under similar titles, and to state that there is but one genuine "Babyland," and this always has the imprint of D. LATHROP & CO., Boston.

Delaware, Maryland & Virginia Railroad.

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

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

Between Harrington and Lewes.

Table with columns: GOING NORTH, Mail, Mixed, Leave, Arrive; GOING SOUTH, Mail, Mixed, Leave, Arrive. Lists stations like Rehoboth, Lewes, New Castle, etc.

At Georgetown trains connect with trains to and from Franklin City.

Bet. Franklin City & Georgetown.

Table with columns: GOING NORTH, Mail, Mixed, Leave, Arrive; GOING SOUTH, Mail, Mixed, Leave, Arrive. Lists stations like Franklin City, Stockton, etc.

P. Trains Pass.

A mixed train leaves Harrington for Lewes and intermediate points, connecting with train that leaves Wilmington at 10 p. m. Steamer leaving New York from Pier No. 26, (Old No. 27) North River, foot of Beach street, Mondays and Thursdays at 3 p. m., connects at Lewes Pier the following morning with train due at Harrington 10 a. m., Franklin City 5 p. m. Train leaving Franklin City at 6 a. m., Harrington 12:30 a. m., connects on Tuesdays and Fridays with Steamer at Lewes Pier, leaving at 3 p. m., and due in New York 5 o'clock next morning. Connections: At Harrington with Delaware Division of Pennsylvania Railroad to and from all points north and south; at Berlin with Wicomico and Pocomoke Railroad; at Snow Hill passengers can take steamer on Mondays and Thursdays at 5 a. m. for Pocomoke City, Crisfield and other points on the Eastern Shore of Virginia and Maryland; at Stockton daily stage-run to and from Hometown, Drumontown, Eastville and other points. Steamer Widgeon runs daily between Franklin City and Chincoteague, connecting at Franklin City for Chincoteague with train due at 5 p. m. Steamer leaving Chincoteague at 4 a. m., connects with train leaving Franklin City at 6 a. m. Steamer Widgeon leaving Franklin City at 7 a. m., Mondays and Thursdays goes to Atlantic.

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P. W. & B. Railroad.

Trains will leave Wilmington as follows:

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