

Delaware Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Publisher.

VOLUME X,
NUMBER 31.

WILMINGTON, DELAWARE, SATURDAY, OCTOBER 18, 1884.

ONE DOLLAR A YEAR,
SINGLE NOS. 3 CENTS.

"ABIDE IN ME."

Abide in thee! May I remain
Within thy heart divine—
Hast thou no thought to cast me off,
Wilt thou still own me thine thine?

Abide in thee! Shall I still wear
Sweet mercy's crimson sign.—
Will vengeance droop and fail to smite
This treacherous heart of mine?

Abide in thee! The house of love.—
And in thy banquet share,
Communing with the happy guests,
Whose robes are bright and fair?

Abide in thee! When I have turned
To ways which were my own,
Lord, do I hear thee call my name,
With pleading in thy tone?

Art thou so grieved that I should stray?
Is thy strong heart in pain,
That thou dost seek my wandering soul,
To win me back again?

What tears are those which hide thy smile,
I scarce can think them mine,—
Thy voice, so sweet, fills all my heart—
I'm thine, dear Lord, still thine!
—[Sunday School Times.]

A Great Modern Preacher.

From the *Andover Review* for August.

Matthew Simpson will ever remain one of the noblest names in the splendid history of American Methodism. So high has he been raised by the admiration of his fellow-Christians of all denominations that no more honored name is written upon the roll of American Christianity. Certainly no name there surpasses his in the comprehensiveness of mind, in the largeness of heart, in the wise, disinterested, and successful labor, and in the eloquence of earnest speech with which he served the cause of Christ. Because he was so widely famous, his loss is so deeply mourned.

It would be a grateful office to his memory to trace the steps of a career that embraced in its long history of multiform activity both distinction for himself and benefit to the church and the country. One might dwell with ardent praise upon the various aspects of the attractive theme; the college-student, taking the highest honors of his class; the popular tutor; the efficient college president; the successful editor of an influential official denominational organ; the sagacious and energetic Bishop, demonstrating his right to the high office by his easy mastery of details in the routine duties of the episcopate, as well as by his firm grasp of the broad principles of church polity and administration; the brave, far-seeing leader, persistently intent upon the enlargement of denominational influence and power through broad and profound schemes of development in various fields of church enterprise; the trusted representative of his denomination in the great church-congresses of Europe and America; the constructive, yet radical reformer in movements affecting the highest welfare of society, church, and state; the loyal churchman, yet no bigot, but sincerely catholic in spirit, counsel, and action; the devoted, unselfish patriot, with a brave disdain of personal consequences, flinging himself with all the power of his eloquence and the influence of his exalted position into a suffering nation's cause; the confidential friend of Lincoln and Stanton, sustaining them in their day of trial with his counsels and prayers, and breathing the spirit of

a heavenly wisdom into the immortal Proclamation of Emancipation; the beneficent Christian philanthropist, counseling a magnanimous treatment of the vanquished, and untiringly pleading for the application of the practical benefits of emancipation to the dazed and helpless freedmen; the generous nature and essential gentlemanliness of the man, so full of sweet and abounding charity; the benevolent life and cheerfully reverent conversation, presenting the gospel of his Master in a practical aspect so winning, sympathetic, and true, that the wisest grew more wise in his society, little children confidently sought his companionship, and all recognized in him an example of serene and gentle wisdom, genuine humility, and tender love towards all men.

But it is not only the noble and gracious traits of a Christlike character, the largeness of temper, and the statesmanlike comprehensiveness of aim and endeavor to lift the church of his loyalty and the Christianity of his beloved country to the high form of activity demanded by the nation and the age that adequately explain his ample fame. These characteristics have distinguished many men in his church far inferior to him in reputation. We do not touch the secret of his greatness until we speak of his eloquence. It was Simpson the Christian orator, rather than Simpson the Christian divine, that describes his useful and brilliant career. Try him by the most infallible tests of oratorical greatness,—the ability to affect his hearers powerfully, to reproduce in the minds of an audience the emotions corresponding to the emotions of the speaker, to have his speaking increasingly relished through a long series of years by those best judges of true eloquence, the people—tried by these tests, Bishop Simpson triumphantly stands them all.

To make a critical examination of his power as a preacher, or to present a comparative estimate of his rank among the pulpit orators of our day, would be foreign to our purpose. We simply desire to recall and note, before the tones of that eloquent voice quite vanish from the ear, some of the principal elements that entered into the powerful total-impression which he made upon his auditors.

Some years ago, at a General Conference over which he was presiding in a New England city, it was our privilege to hear him, and to hear him at his best. His sermon happened to be what is generally conceded to be preeminently his "great" sermon, on *The Victory of Faith*. Such an opportunity rarely occurs twice in a lifetime. The preaching service had been preceded by a "love-feast," and the mental condition of most of the vast audience was that of eager expectancy and deep spiritual preparation. When the sermon was reached, the Bishop slowly rose from his seat and advanced to the side of the pulpit upon the open platform. He had, as is said to have been often the case, the languid and exhausted look of a hard-worked man. His height and gently sloping figure suggested a kind of scholar-like awkwardness. His features,

pale, strongly and sharply cut, but by no means classic in their mould, intimated a certain strength of character, but nothing more, unless we except the large, firm mouth and sensitive lips that betokened the orator. The eyelids drooped slightly over the sad, almost expressionless leaden-blue eyes, deeply sunken under his broad, low brow, which was surmounted by thin, straight, light brown hair, slightly tinged with gray. The voice began in a thin, husky, nasal, high-pitched, and an almost feeble tone, uncertain in its fibre, and unimpressive in its general effect. The words were slowly but distinctly enunciated, and yet called for an effort of attention on the part of the audience. There was little in the appearance of the man to indicate the treasure within. For the first fifteen minutes a stranger would be likely to experience a sense of disappointment. But the eagle was only reserving his strength for an upward flight. As he gradually worked himself into the heart of his subject, as feeling gathered, and he became increasingly sensitive to the subtle, sympathetic influence proceeding from the audience, his quavering tenor voice grew penetrating, resonant, sympathetic, and impassioned; the stooping figure became erect; expressive gesture was no longer restrained; the dull eyes were kindled into a blaze by the pent-up fire within: his thoughts seemed to play over his face like a luminously radiating atmosphere, and, unconsciously, one felt the force of the shrewd description of a famous preacher, "the ugly man who becomes beautiful when he speaks;" the sentences grew short and pithy, and were uttered with an incisiveness and a rapidity of enunciation, and a peculiar stress of voice upon the final words. Whenever he touched the finer chords of feeling there was a thrilling melody in his tones like the native music of the land of his Irish ancestors, full of plaintiveness with now and then a kind of wailing tenderness of pathos. Soon rising on his theme's broad wing, he struck into a most daring allegory. The *Genius of Atheistic Science* was conducted over the vast realm of things visible and material in earth and air and sea, far up and out into the stellar worlds, and all were given to him for a possession, even to the most distant star on the outermost rim of the universe. Then, in boldest contrast, he graphically pictured the *Genius of Christian Faith* as he surveyed he sublime inheritance. These riches of the material realm—"all are yours." He bore him aloft and lifted the veil that hides the gleaming splendor of his inheritance in the world unseen and eternal, prepared for the conquering sons of God. The effect was electric. Hundreds shouted, clapped their hands; some rose to their feet; strong men and women wept and laughed at once, as they gazed upon the vision of their "inheritance with the saints in light." It was preaching to a full orchestra with the *Hallelujah Chorus*. The flight was a lofty one, but the pinions were strong enough to bear the combined weight of the theme, the speaker's

emotions, and the throbbing hearts of the audience. Gradually and skillfully he brought us back to earth, and traced the way in which our sorrows, failures, and secret wrestlings of soul were preparing the crowns, and already giving us the earnest of the glorious future, and clothing us even now with the garments of the children of light. In order to estimate the great preacher's power and art of public address, it is not necessary to describe the character and effect of other specimens of his oratory. In the one effort we have referred to may be found the salient characteristics and principal elements of influence in his eloquence; it was a perfect type of his best manner. But to gauge him while he was speaking was next to impossible. The critic was insensibly compelled to yield himself to the orator; he had neither time nor inclination to think of but one word,—genius. But in the cooler moments of recollection the student of the Bishop's eloquence would find that its distinction was due more to the peculiar combination of a profundity of evangelical earnestness and the power so to communicate his earnestness as to arouse popular enthusiasm in evangelical truth than to any one distinguishing excellence that separated his power from that of other eminent Christian orators.

But if one word was to be singled out that touches the heart of his influence, it is *sympathy*,—a profound spiritual sympathy with the Incarnate God, and a tender, helpful human sympathy with his fellow-men. The one ground-motive that gave unity, inspiration, and harmony to all his varied speech was a holy passion for setting the glory of Christ and his Truth brightly before men. He seemed born to illustrate the dictum of the eloquent French preacher, "To address men well they must be loved much." His natural gifts of mind and manner received their highest impetus and most effective direction from his earnest spirituality and sincere human sympathy. The external adjuncts of his oratory could not escape the pervasive influence of this dominant spirit and tone of his thought and feeling. Earnest faith and fervent charity imparted the first condition of impressive delivery,—concentration. He always spoke with the power and accent of conviction. One might expect from a speaker so intensely alive an excited and boisterous manner. On the contrary, though inwardly powerfully moved, he was outwardly calm,—calm in the sense of self-mastery and mastery of his subject. Passionate outbursts often escaped him, but his self-possession restrained the strong feeling at the perilous moment. Although not one of the skillful musicians of oratory, he never abused the ear by a noisy excess of vocal power; and, while his expressive gesture was somewhat angular in the lines of its movement, he never wearied or distracted the eye by redundancy or vehemence of action or by violent changes of attitude, and the inherent grace of his character gave to all the physical properties of his eloquence a certain graceful awkwardness. Effusiveness and extravagance seemed to be re-

garded by him as signs of weakness. In a word, he kept his emotional forces well in hand, and embodied in a signal manner the speaker's paradox, "Be carried away and yet possess yourself, and retain your self-possession while allowing yourself to be carried away."

TO BE CONCLUDED.

Victory and Defeat.

Despair is the devil's best ally, and discouragement is the traitor who oftenest opens the door to it. A disheartened man is always a weak man; he has not only lost courage for the moment, but he has begun to doubt the possibility of victory; he is ready to accept defeat as a foregone conclusion. Instead of searching out the sources of his weakness in his own character, he is beginning to discover them in his inheritance; to feel that he was doomed to defeat before he came upon the field of struggle, and that he can do nothing to avert a fate already decreed for him.

This is the hour of supreme peril; this is of all temptations the most insidious and dangerous; it is a veritable whisper from the devil, and should be put aside with the same horror with which a healthy mind would thrust aside the thought of suicide. The universe is a universe of hope for all who do right, the condition to-day is as simple and as imperative as in the days when Moses and Joshua declared it to the people whom they led—if obedient, to certain victory; if disobedient, to inevitable defeat. A good man may have heavy burdens laid upon him and many calamities to sadden him; his path may be hedged about with difficulties and beset with dangers; but if he stands true to the line of right-living it will surely lead him to the conquest of himself and his surroundings. There is no promise that fidelity will secure exemption from sorrow, release from care, rest from trial; but these things have in them no root of despair if they are rightly borne; on the contrary, they bring forth in due season the fruits of the Spirit. Calamity, burdens, cares, are healing medicines to a heart willing to be helped by them; despair is a poison which consumes vitality, destroys hope, saps the strength, and finally brings on the paralysis of moral death.

If you are beginning to despair of ever emerging from the clouds that over-shadow you, search your life for the sin that is devouring that immortal assurance of victory given to every soul that will serve God by obedience to his law; look for the causes of your defeat not in your inheritance, nor in your surroundings, but in yourself. Victory lies within reach of every true life; at all costs set yourself to win it.—[*Baltimore Methodist*.]

Miss. Hu King Eng, a Chinese girl 18 years old, the daughter of Christian parents, has been admitted to the Ohio Wesleyan University, at Delaware, Ohio. She is the first Chinese woman to seek an education in this country, her object being to fit herself for missionary work at home.

ELIZABETH.

A white stone glimmers through the firs,
The dry grass on her grave-mound stirs;
The sunshine scarcely warms the skies;
Pale cloudlets fleck the chilly blue;
The dawn brings frost instead of dew
To the bleak hillside where she lies.

'Tis something to be near the place
Where earth conceals her dear, dead face;
But thou, true heart, thou art not there!
Where now thou art beloved and known
Love makes a climate of its own.—
Perpetual summer in the air.

The language of that neighboring land
Already thou didst understand
Already breathe its healthful breath,
Before thy feet its shores had pressed:
There wert thou an awaited guest,
At home in heaven, Elizabeth!

I try to guess what radiance now
Is resting on that gentle brow,
Lovelier than shown upon it here;
What heavenly work thou hast begun,
What new immortal friendships won,
That makes the life unseen so dear.

I cannot think that any change
Could ever thy sweet soul estrange
From the familiar human ties;
Thou art the same, though inmost heaven
Its wisdom to thy thought has given,
Its beauty kindled in thine eyes.

The same to us, as warm, as true,
Whatever beautiful or new
With thy unhindered growth may blend;
Here, as life broadens, love expands;
How must it bloom in those free lands
Where thou dost walk, beloved friend!

I do not know what death may mean;
No gates can ever shut between
True heart and heart, Elizabeth;
'Tis but to step from time's rude strife
A little farther into life,
And there thou art, Elizabeth!
—Atlantic for September.

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

THE TWO WORKERS.

Two workers in one field
Toiled on from day to day,
Both had the same hard labor,
Both had the same small pay
With the same green sky above,
And the same green earth below
One soul was full of love,
The other full of woe.

One leaped up with the light
With the soaring of the lark,
One felt his woe each night,
For his soul was ever dark,
One heart was hard as stone,
One heart was ever gay,
One toiled with many a groan,
One whistled all the day.

One had a flower clad cot
Beside a merry mill,
Wife and children near the spot
Made it sweeter, fairer still,
One a wretched hovel had
Full of discord, dirt and din,
No wonder he seemed sad,
Wife and children starved within.

Still they worked in the same field,
Toiling on from day to day,
Both had the same hard labor,
Both had the same small pay,
But they worked not with one will,
The reason let me tell—
Lo! one drank at the still
And the other at the well.
—Courtisville, Ind.

The Gospel of Temperance.

What amazes and shocks me is to see the wine bottle where it is as flagrantly out of place as a bonfire would be on the floor of a powder mill. No intoxicant has any business to be on a table in a family which contains any boys, or on the table of any miscellaneous social party, or in the cupboard of any professional man, or anywhere else, in short, except in the hands of a very discreet and careful physician. Every bottle that contains alcohol contains a serpent. The serpent in Eden was not a more perfect embodiment of deceit. A bottle of Bourbon or Burgundy will deceive the very elect. I am constantly called to labor for the reformation of persons who began with the most honest resolutions to drink moderately; but their glasses insensibly enlarged and deepened until they became literally a pit of damnation! Some of the hardest cases I encounter are of those whose names are enrolled on Church registers. In yonder lecture room I have heard a man pray most pathetically for deliverance from the tempter, and yet he has been tracked to a drinking saloon on his

way home from the prayer meeting! More than once he has been the subject of most loving personal efforts (once or twice of necessary church discipline), and still does he cry out in agony from the bites of the serpent, which he deliberately put into his own bosom when he was a young man.

But what shall be said of those Christian people, who, from their thoughtlessness, or from the tyranny of fashion, will set wine bottles where they will produce just such conflagrations? Half the drunkards in the land had one or more partners at the outset. God's Word solemnly declares, "Be ye not partakers of other men's sins;" how much worse to be their tempters!

The one momentous truth that may be instilled into the minds of the young is, that nobody can safely tamper with an intoxicating beverage. On the bed rock of entire abstinence alone are they safe. I am willing to confess on this public page that I would no more dare to tamper with a wine bottle than I would dare to thrust a firebrand into one of the pews of my church edifice.—Rev. Theodore Cuyler.

Boys, Let It Alone.

What had a young man better do about the drink question? Better never taste nor touch the article so long as the world stands. He had better talk against it. He had better not be wavering but settled, have his mind made up and be ready to resist every temptation, and so not get into the mire on that subject. A few glasses seal a man's life on that question; a few bouts with drinking companions change one's whole influence from positive to negative, without his intending it. It is better to fix on solid foundations from the beginning. Why? What are strong reasons? Because it is an expensive habit. It eats up time and clothes and good books. It swallows farms and factories and whole business houses. Saying the least, it puts a great deal of money to the lowest and poorest use, and robs one of better things.

It is a destroyer of health, as well as a master of time. It takes away the elastic step and fine manhood, it brings a man down, as a viper fastening on the breast of an angel takes him out of the sky, and at length he falls wounded and dead. It leads into bad company. It will never fail to find its own kind of railers and accusers and swearers. It degrades a good name and blights a fair life, taking away hope and courage. It disfigures and defiles the man. An old soaker is a hideous sight, but he was a comely and clean young man once. A sot is a wen on the neck of society, a scab on the body politic, but he was a beautiful man to start with.—Wilmingtonian.

Doctrinal Preaching

In these days, I fear that, good, sound, old-fashioned, stout, doctrinal preaching is going out of vogue. I beg of you do not yield to this unhappy drift, no, not for an hour. Sound doctrine is the real backbone and strength of truly successful preaching. The mightiest discourses that have shaken vast assemblies, and sent sinners trembling to the cross of Christ have been vitalized by some stupendous "doctrinal," or revealed teaching of Almighty God. My brilliant neighbor has unwisely said that "doctrine is only the skin of truth set up and stuffed." Just imagine St. Paul writing to Timothy, "Give attendance to—the stuffed skin of truth!"

If you are ever dry, never be dry in your doctrinal sermons. Always preach doctrine with intense emotion. Heat your argument red hot. Introduce all the lively and picturesque illustrations you can into your doctrinal sermons; it will make them interesting, and the truth will be pictorial to the mind's eye and the memory. This was our Saviour's method. What a matchless discourse on the doctrine of God's mercy to the sinner is the parable of the prodigal son! A good minister is nourished in the words of faith and of good doctrine.—Dr. Cuyler.

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Children's Department.

A GOOD DRUGGIST.

A man who kept a store
Once wrote upon his door:

"Oh, I can make a pill
That shall ease ev'ry ill!
I keep here a plaster,
To prevent disaster;
Also some good ointment,
To soothe disappointment."

When customers applied,
These words are what he cried,

"Now, *Patience* is the pill
That eases ev'ry ill;
Take-care is a plaster,
Which prevents disaster;
Good-humor an ointment,
Soothing disappointment."

—St. Nicholas.

"Father Knows Best, it Seems."

"Oh, dear!" said Emma, and she looked disgusted.

"I think as much," said Laura, and she pouted. It was all because in a lovely wood they had come miles to find, there was a great picnic party, filling the boats on the little river, filling the swings, using the croquet grounds, using all the nice cosy sitting places under spreading trees, using the tables and benches, swarming everywhere. Now, the fact was that Emma and Laura wanted that grove for their picnic, and the people who were to attend it were mother and father, and baby Joe, and their two selves.

It was quite an event to the Lawrence family; for father rarely had a day to spare.

"Never mind," said the mother, trying to smile away the frown on her daughters' faces. "Our party is so small, we can find a pleasant place elsewhere."

But the girls didn't believe it, and they spoiled two miles of that ride in fretting. They found a lovely old tree and smaller ones near it, and a stream of clear water trickling down from somewhere.

"Oh, oh!" they both said. "Father, do please stop here! Mamma, only see what a lovely place!"

But the father had been looking at the sky, some minutes, and he shook his head.

"It wouldn't be safe, girls. There is a heavy storm coming this way, I think. We must drive on and reach a place of shelter. It wouldn't be well for little Joe to get a wetting."

Then you should have heard Emma and Laura, they grew so wise! They were sure it wasn't going to rain a drop to day; and when their arguments failed to convince their father, and when he further said that they must try to reach the village, and eat their lunch at a hotel, then the misery of these unhappy girls was great. "The idea," they said, "of waiting all summer to have a picnic, and then eat their dinner out of a basket in a miserable little country hotel! They were not going to do it!"

Then I regret to tell you that they sulked and refused to do more than to glance stiffly at certain pretty sights which mother pointed out on their way. Arrived at the hotel they wanted no dinner, not they; and they tossed their heads and looked injured.

They would go for a walk; and it was by their father's command that they took an umbrella. However, it was just a dash of rain lasting long enough to wet the girls.

"If we had been under the big tree where we wanted to stop," they said, "there couldn't a drop have touched us."

Much more of this kind they said; and when the horse was rested, they started homeward; father sorry for his daughters' disappointment, remarked that, if the woods were not too wet, they would stop awhile.

"Too wet!" said Emma. "Why, it hasn't rained twenty drops."

"No, indeed," said Laura. But as they rode along, the way grew muddier and muddier, and it was evident that in this direction the shower had been heavy.

At last they came again to the great old tree; but what do you think had happened? Why, the lightning had been there, and torn the branches, and uprooted part of the heavy trunk, and ruined the beautiful tree.

"Oh, my!" said the mother. "That would have been certain death to any one under its branches," said the father; while the girls look-

ed at each other, and said not a word.

That evening, while they were making ready for the night, Emma said, "Father knows best, it seems."

"Yes, indeed!" said Laura. "What a pity that they spoiled much of their day by not remembering that before!"—Pansy.

Do You Love Your Bible.

Reader, love of the word of God is one great mark of a true Christian. (Give me leave to ask whether you know anything of this love? Is the Bible sweet and refreshing to your soul? Do you love your Bible?)

There never was a man or woman converted, from one end of the world to the other, who did not love the revealed will of God. Just as a child born into the world desires naturally the milk provided for its nourishment, so does a soul born again desire the sincere milk of the world. This is a common mark of all the children of God—they "delight in the law of the Lord." How is it with you?

Show me a person who despises Bible reading, or thinks little of Bible preaching, and I hold it to be a certain fact he is not yet born again. He may be zealous about forms and ceremonies. He may be diligent in attending sacrament and daily services. But if these things are more precious to him than the Bible, I cannot think he is a converted man.

Tell me what a Bible is to a man, and I will generally tell you what he is. This is the pulse to try, this is the barometer to look at, if we would know the state of the heart. I have no notion of the Spirit dwelling in a man, and not giving clear evidence of his presence. And I believe it to be a signal evidence of the Spirit's presence when the word is really precious to a man's soul. When there is no appetite for the truths of Scripture, the soul cannot be in a state of health. There is some serious disease.

Reader, what is the Bible to you? Is it your guide, your counselor, your friend! Is it your rule of faith and practice? Is it your measure of truth and error, of right and wrong? It ought to be so. It was given for this purpose. If it is not, do you really love your Bible?—J. C. Ryle, *Church Tidings*.

A Remarkable Trophy of the Gospel.

Jeremiah McAuley, a well-known New York missionary, died of consumption recently, aged 45 years. He opened Cremorne Mission on January 10th, 1873, and performed heroic work in reclaiming depraved women. His whole aim in life for the last few years had been to improve their condition. He started a newspaper called "Jerry McAuley's paper," which has a large circulation all over the world, and the proceeds of its sale he intended to use in establishing a "Home for Fallen Women." He was a persuasive speaker, and few could resist his touching appeals to lead a better life. "Jerry" McAuley came to New York from Ireland when he was 13 years old. His father had been a counterfeiter, and the son promised for many years to follow in his footsteps. He became a river thief, prize fighter, and everything but a murderer. He was finally arrested for highway robbery and sent to Sing Sing for 15 years. In prison he became converted through the efforts of "Awful" Gardner, a reformed convict. Jerry was pardoned after serving one-half of his term, and on his return to New York he opened, in November, 1872, at No. 316 Water street, a place which he called "The Helping Hand for Men." The neighborhood was one of the lowest, squalidest and roughest in New York. But for many years Jerry preached the gospel every night in his humble institution. The good he did was incalculable. Gradually, as the morals of the neighborhood improved, Jerry looked around him for other places of sin and degradation where he could do good.

"And They Were Speechless."

The shortest of creeds is that of the man who believes only what he understands. It may be stated in four words, "I believe in nothing."

He cannot believe in his own existence, for the greatest of physiologists know not what life is. He does not believe in magnetism, for even Prof. Tyndall says he has no theory whereby to explain it. This pithy anecdote shows how such a person must be a universal skeptic:

"I will not believe anything but what I understand!" said a self-confident young man in a hotel one day.

"Nor will I," said another. "Neither will I," chimed in a third.

"Gentlemen," said one who sat close by, "do I understand you correctly that you will not believe any thing you don't understand?"

"I will not," said one, and so said each one of the trio.

"Well," said the stranger, "in my ride this morning, I saw some geese in a field eating grass; do you believe that?"

"Certainly," said the three unbelievers.

"I also saw the pigs eating grass; do you believe that?"

"Of course," said the three.

"And I also saw sheep and cows eating grass; do you believe that?"

"Of course," was again replied.

"Well, but the grass which they had formerly eaten had, by digestion, turned to feathers on the back of the geese, bristles on the backs of the swine, to wool on the sheep, and on the cows had turned to hair; do you believe that, gentleman?"

"Certainly," they replied.

"Yes, you believe it," he rejoined, "but do you understand it?"

They were silent.—S. S. Visitor.

The Soldier's Prayer.

It was in the evening after a great battle. Among the many who bowed to the conqueror death that night was a youth in the first freshness of mature life. The strong limbs lay listless and the dark hair was matted with gore on the pale broad forehead. His eyes were closed. As one who ministered to the sufferer bent over him he at first thought him dead, but the white lips moved and slowly, in weak tones, he repeated:

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take;
And this I ask for Jesus sake."

Opening his eyes and meeting the pitying gaze of a brother soldier he exclaimed:

"My mother taught me that when I was a little boy, and I have said it every night since I could remember. Before the morning dawns I believe Gad will take my soul for Jesus' sake, but before I die I want to send a message to my mother."

He was carried to a temporary hospital, and to his mother he dictated a letter full of Christian faith and filial love. Just as the sun rose his spirit went home, his last articulate words being:

"I pray thee, Lord, my soul to take,
And this I ask for Jesus' sake."

The prayer of childhood was the prayer of manhood. He learned it at his mother's knee in infancy and he whispered it in dying when his manly life ebbed away on a distant battle-field.

God bless the saintly words, loved and repeated alike by high and low, rich and poor, wise and ignorant old and young. Happy the soul that can repeat them with the holy fervor of a dying soldier!—Dr. H. Bonnar.

Opium in Cigarettes.

A prominent chemist of Elmira, N. Y., states in the *Advertiser* of that city, that he had been lately led to think that even the higher grades of cigarettes contained opium. He therefore collected, by purchase of reputable dealers, a dozen packages of the most prominent and high-priced cigarettes to be had, which he forwarded to a Pittsburg chemist for analysis. The considerable quantity of opium in all the standard brands was astounding. The universally recognized bondage resulting from the use of opium in any form or degree, especially by smoking or absorption, renders the murderous design of the admixture and the sharp lesson to be learned terribly plain.

The Sunday School.

Solomon's Choice.

LESSON FOR OCT. 19, 1884—1 Kings 3: 5-15.

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

I. GOLDEN TEXT: "Wisdom is the principal thing, therefore get wisdom." (Pro 4: 7).

I. THE CHOICE OFFERED (v. 5).

5. In Gibeon—six miles north of Jerusalem, on the road from Jerusalem to Joppa, now known as El-Jib. As the name implies, it was an eminence, and commanded an extensive view. On this "high place" the ancient tent or tabernacle stood, with the holy utensils, the ark excepted. Hither came Solomon in great state to celebrate his inaugural festival. *The Lord appeared to Solomon.*—Twice afterward the Lord appeared to him, the last time in rebuke (1 Kings 11: 11). *In a dream by night*—at the close, probably, of his sacrificial offerings, when his mind was uplifted and filled with holy aspirations. *Ask what I shall give thee*—a challenge to prayer; a test of character. The same challenge and test are applied to all under the New Testament economy; "Ask, and it shall be given you," says the Saviour.

II. THE CHOICE MADE (vs. 6-9).

6. *Unto thy servant David great mercy*—a preface to his own request, and a reason for it. His father had been elevated from the sheepfold to the throne, and during his whole life had enjoyed God's grace and mercy in a marked degree. *According as he walked before thee.*—That mercy had spared him even in his guilt, but had been especially "great" when he repented. *Truth, righteousness, uprightness of heart.*—It is difficult to define the terms exactly. Says Vincent: "Truth" contains all his duties to God, 'righteousness' his duties to men, and 'uprightness of heart' the right manner of performing both sorts of duties." *Thou hast kept—reserved, as a crowning mercy* (1 Kings 1: 48). *A son to sit on his throne*—This had been denied to Saul, the first king.

7. *Made thy servant king*—a righteous acknowledgment, when it is remembered how formidable was the conspiracy of Adonijah, and how evidently God interposed to thwart it and secure the throne to Solomon. *I am but a little child*—a youth of but nineteen or twenty, keenly conscious of his immaturity, and the gravity of the duties laid upon him. *Know not . . . so go out or come in*—a proverbial or idiomatic expression for official duties. Solomon humbly confesses that he is ignorant in matters of administration.

8. 9. *Thy servant is in the midst*—that is, "appointed over," "placed in charge of." *People thou hast chosen.*—And therefore his trust would be all the more important. God's peculiar people, chosen to preserve the oracles of His truth, to enjoy covenant privileges, and to give to the world in the fullness of time its Redeemer, needed in its ruler the rarest and ripest wisdom. *That cannot be numbered*—So God had promised to Abraham (Gen. 13: 16), and that promise had never been so fully realized before. *Give therefore*—because of all the foregoing reasons.—God's mercy to David, his own elevation to the throne, his youth and inexperience, and his divinely-appointed relations to this chosen and countless people. *An understanding heart to judge*—the ability to look into and decide, promptly and unerringly, perplexing cases of judgment; to detect sophistry; to unmask deceit; to rule justly and govern wisely.

III. THE CHOICE MORE THAN GRANTED. (vs. 10-15.)

10. *Speech pleased the Lord*—It was so unselfish in its essence, so noble in its purpose, so significant of what the youthful king regarded as the highest and best, that we quite expect to read that the Lord was pleased with it.

11, 12. *Because . . . not asked . . . long life*—which would have been a perfectly natural choice for a young king, so richly endowed, and with such a future before him as Solomon had.—*Neither hast asked riches*—which even in our day is regarded by so many as the highest earthly good and sought for without scruples. *The life of thine enemies*—and how fierce these might

be and dangerous to the security of his throne, he could judge from his father's biography and the circumstances of his own elevation to the kingship. Cook especially mentions Hadad the Edomite (1 Kings 11: 14-22), and Rezon, the son of Eliadah (1 Kings 11: 23-25), who were adversaries to Solomon "all his days." *I have given thee.*—Solomon's prayer was more than answered even in the domain for which he asked. Not only was judicial sagacity conferred upon him, but a breadth of wisdom which lifted him far above all his royal competitors in the East (1 Kings 4: 29-34). It is not to be supposed, however, that this extraordinary endowment was bestowed *in toto* as a gift; rather Solomon's mental faculties were so divinely stimulated and enlarged that he quickly mastered all the knowledge of his age, and then became an original explorer in hitherto unknown fields. *Neither shall any arise like unto thee.*—Says Cook: "In the knowledge of what was in man, and in the wisdom to direct men's goings, he was to be the wisest of all mere men. In such wisdom the world would know only One 'greater than Solomon.'"

13. *Given what thou hast not asked*—a characteristic of the Divine goodness, not limited to Solomon's case. To those who "seek first the kingdom of God" is given the promise that earthly good "shall be added." *Riches and honor*—This is the clearest evidence that there was no stint in these added gifts. Solomon's fame spread to the most remote nations, and was such as to attract even Sheba's queen to Jerusalem; while so abundant were the "riches" that silver was "nothing accounted of in the days of Solomon," and "cedars" were "as the sycamore trees that are in the vale." See 1 Kings 10: 14-29.

14, 15. *If thou wilt walk in my ways . . . lengthen thy days*—Long life was conditioned upon Solomon's docility and obedience. Had he been as faithful to God as David was, despite the latter's sad lapse into sin, his reign would have been extended to "length of days;" but "his wives turned away his heart unto other gods, and his heart was not perfect with the Lord his God as was the heart of David his father" (1 Kings 11: 4). Hence his comparatively early death at the age of 59 or 60. *Behold it was a dream*—The revelation, as vivid and real as though it had occurred in wakeful hours, came to him while wrapped in slumber. While he slept, his heart was awake (Songs of Solomon 5: 2). Solomon knew that God frequently spoke to men "in the visions of the night." *Came to Jerusalem . . . ark of the covenant*—returned from Gibeon to the tabernacle on Mt. Zion, where the ark was. Offered burnt offerings peace offerings—a repetition, at this second shrine, of the offerings at Gibeon, though not probably on so grand a scale. Possibly these offerings were an acknowledgment, on Solomon's part, of the answer to his prayer. *Made a feast*—following David's example (1 Chron. 16: 3; 1 Kings 8: 65).

The Eminent Men of the Christmas Conference in Dec. 1784.

BY REV. J. ST. CLAIR NEAL.

Thomas Coke, missionary coadjutor by the grace of God, of that great unordained primate of all Methodism John Wesley was born 1747 in Brecon, Wales. The only son of the Chief Magistrate of the borough, he had the advantages of wealth and social position, and at an early period he began his education for one of the learned professions. Entering Jesus College, Oxford, in his 17th year he chose the church as his life sphere. He was a prey to the speculative infidelity of the period, but appears to have conquered it through the assistance of the great Sherlock and others. It does not appear, however, that at that time he had experienced personal religion. He thus became incumbent of South Petherton Parish, Somersetshire, England. He here came in contact with Thomas Max-well, Mr. Wesley's first helper, and with other godly men who had the power as well as the form of godliness. He received instruction in divine things from these humble and untutored, but intelligent, Methodists with the humility of a sincere inquirer, and soon found the peace of mind and tranquillity of soul for which he had long hungered. The

natural sequence was preaching which astounded the neighborhood. His church was crowded. He invaded the cottages and the fields of his parish, sounding aloud the joy of the great salvation.

A clamor was raised against him as a *Methodist*, though he had no relation whatever with Mr. Wesley or any of his societies. His bishop admonished him—his rector dismissed him. Mobs of his own parishioners menaced him. Finally he was chided out of his church, but standing in the street, near his church door he preached with power, regardless of the mob, and the heaps of stones they had gathered to hurl against him.

"In the year 1776," says Mr. Wesley, "while administering duties in Somersetshire, I was saluted by a clergyman who had come twenty miles to meet me. I had much conversation with him, and a union was begun then, which I trust will never end." This clergyman was Dr. Coke. On the day he left his parish it is said the bells of Petherton rang merrily and a hoghead of cider was broached for the gladdening of the mob.

They were celebrating their deliverance from a Methodist curate; but they were giving to the world a man who was to rank as second only to Wesley in the history of Methodism in two worlds, and a man who was to be the *very first Protestant Bishop in America.*

He came to this country as Mr. Wesley's ordained superintendent with power to consecrate and set apart holy men for the office and work of the ministry, and this Christmas Conference was the scene of his first public, official act in that capacity.

In travels, in labors he became as indefatigable as Wesley or Whitefield. He visited the United States and West Indies; was the virtual superintendent of the Irish Conference for several years. He crossed the Atlantic 18 times—organized missions in the West Indies, in Africa, in Asia, in England, Wales and Ireland, and he ceased not to lavish upon these Christian enterprises his affluent means.

At the last he was stricken by apoplexy whilst upon the Indian Ocean, May 3rd, 1814, being upon a voyage to those fields he loved so much, and his body committed to the deep. He had his faults, and one of his mistakes of judgement was his attempt with Bishop White to unite the Methodist Episcopal and Protestant Episcopal Churches. But we can never forget that he had a leading agency in the greatest facts of Methodism, and the estimate of the cautious and just Bishop Asbury, voiced in the numerous funeral discourses preached after Dr. Coke's death is borne out by the accomplishments of his laborious and useful life.—"A man of blessed mind and soul; a gentleman, a scholar, a bishop, and as a minister of Christ, in zeal, in labors and in services the greatest man of the last century."

One of Christ's Sayings.

Of all his precious utterances, I know none for a gift and grace surpassing this, "Of such is the kingdom of heaven." Let us wear it on our hearts for a while, until its beauty shall unfold before us like a flower and its fragrance linger in our lives. Can we ever cease to marvel over the little being who has brought such joy and freshness into our homes? It is as if the morning star had "stooped earthward" to transfigure life with its luminous presence. Wherein lies the vast difference between the travel-worn pilgrim of earth and this little one whose feet have trodden so tiny a part of the journey?

The little form, itself a synonym for grace, vigor and elasticity, is clothed with a tissue finer than satin and delicately tinted as "a rose-lipped shell." Surely fairy fingers were at work in the spinning of those shining ringlets. Then, when we look into the uplifted face and ponder its meaning, we have entered into a hallowed court whither the uninitiated cannot follow. There may be a beauty beyond the beauty of babyhood, but that is enough for us. The purity of the brow is enhanced by the violet tracery of the temples; the soft cheek was curved to nestle in a mother's palm and the dewy mouth was fashioned for smiles and kisses. The first sky that shone upon the happy

pair in Eden was not of a more joyous and unclouded blue than the eyes at this moment gazing up into yours or mine. The bird whose carol first greeted the sunrise knew no more silvery note than that which makes the music of our homes. Who can blame a dotting mother, for thinking that her darling's softness and fineness and brightness bespeak a superiority to the wayworn inhabitants of earth? Then she remembered Christ's words, "Of such is the kingdom of heaven." She would have hesitated to claim to high a place for her cherished little one, but the thought has the sanction of One, divine as he was human and wise as he was tender.

Passing a step higher, to the spiritual tenant of this dainty dwelling-place, the difference is still more emphatic. How intense is a little child's enjoyment, uninfluenced by anticipation, undisturbed by the dread of change; how eager are its impulses; how artless its enthusiasm! The world is a plaything constructed for its peculiar gratification. Free and fresh as a mountain brook, its spirit flows through our midst, soothes life's discord with its ripple, revives the drooping flowers of fancy, and bids us lave our weary souls in its sparkling depths. With a sigh for "that green valley of childhood" where we too used to dwell and hear the angels whisper, we again ponder the mystery of the difference and again find the solution in Christ's words, "For of such is the kingdom of heaven."

We now come to a deeper meaning of the divine declaration, and this is the clearer for another of our Saviour's sayings, "Except . . . ye be come as little children, ye cannot enter the kingdom of heaven." And what are the traits of these little ones that are essential to the character of Christ's disciples? Most conspicuous among them we find purity and simplicity of heart, a love that takes in all the world, regardless of false distinctions, and a trusting dependence upon the parental care and tenderness. How often are our pride, selfishness and insincerity rebuked by the guileless instincts of even a little child! How does its open-hearted hospitality put us to blush.

"Out of the mouth of babes" has many a despairing heart been comforted, many a clouded soul enlightened.

"Mamma, I think God hears when we scrape the bottom of the barrel," says one little cherub just as her mother's faith is about to fail, and at once she wonders how she could for a moment have doubted the provident care of her Father. "Are there any lords in your family?" asked a boasting English school-boy of a little companion. "Yes," was the reply; I have often heard my mother say that the Lord Jesus Christ is our Elder Brother."

Even in their play how naturally do the minds of children turn to heavenly things. "We can weigh everything but God," is the thought that occurs to one tiny philosopher, playing with a miniature pair of scales. Another, after repeated attempts to draw a zebra, gives it up in despair, saying, "When God wants to make a zebra he just says, 'Be made,' and it is made. Even when he made Masie" (the queen of his baby heart), "he just said, 'Be made and she was made.'" Still another hearing the clear ring that followed the striking of a silver fork against a goblet, exclaimed, "That's my little sister playing on her harp in heaven."

But there is no need to multiply instances where every one can offer some precious contribution from the treasures of memory. "No wonder," says Mr. Moody, that Christ loved little children; they were all he found here to remind him of home." Then, if they were a solace to him in his earthly pilgrimage, we have indeed a priceless incentive to train them so that they will never grieve his loving heart.—*Illustrated Christian Weekly.*

Six young men of Prince Edward's Island, active temperance workers, have succeeded in banishing every saloon from one county of 40,000 inhabitants. In a town in this county not a single arrest has been made for drunkenness in six months, and the docket of the last court did not contain a single criminal case.

TIME is more valuable to young people than to any others. They should not lose an hour in forming their tastes, their manners, and their minds; for whatever they are, to a certain degree, at eighteen, they will be, in a greater or less degree, all the rest of their lives.

OBITUARY.

Sarah Calhoun was born in Dublin, Ireland, June 8, 1792, and died at the home of her grand daughter, August 12, 1884. When a child less than two years old, she was brought to this country by her parents, who settled in Wilmington. When about fourteen years of age she gave her heart to the Saviour, and joined one of the first Methodist classes formed in New Castle County, and through the remainder of her long life she continued in communion with the church of her early choice. She was unassuming, kind-hearted, and deeply spiritual—always ready to receive the counsels of the ministers of Christ, and when prevented by the infirmities of age from attending the sanctuary, nothing gave her greater pleasure than the voice of song and prayer at her home. Her sweet Christian spirit made her a benediction in the homes of her children, where she was always gladly welcomed. Her old age was brightened by the conscious presence of the Master and the assurance of an abundant entrance to her Father's Kingdom.

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SUBSCRIPTION PRICE:
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The excellent article on "sleep" on the first page of our last issue was incorrectly credited to "Hall's Journal of Health." To our esteemed friend and brother, Rev. Dr. Deems of New York the credit should have been given.

PEOPLE who read the PENINSULA METHODIST will not be apt to read much of the Dime novel trash.

EVERY good paper in which you can interest people, young and old, just so far counteracts the vile and vicious publications, that pollute the purity of our homes, destroy all reverence for the Sabbath and the sanctuary, and undermine our faith in the Bible.

"As a man thinketh so is he," and as a man readeth, so thinketh he.

MONDAY, the 13 inst., we had the good fortune to make three good points in Philadelphia, not to include a fourth, an addition to subscription list of the "PENINSULA METHODIST." We heard the greater part of an admirable essay on the parity in orders of Elder and Bishop, by our friend Rev. T. B. Neely, D. D., who so ably with his associates represented the Philadelphia Conference in our last General Conference. His argument, historical and inductive were well put and certainly from that our venerable founder in setting apart Thomas Coke for the office of superintendent, or bishop, had no thought of advancing him to a higher order than he himself held, that of a scriptural Episcopos.

In the afternoon, we attended the monthly meeting of the managers of the Philadelphia Conference Historical Society, and were glad to note indications of success and prosperity in its appropriate field. A new catalogue of books and memorial treasures has been recently published. What is doing in response to Rev. R. W. Todd's appeal in behalf of the Wilmington Conference Historical Society?

Our third point was hearing a sermon from that distinguished and successful minister of Christ, Newman Hall, of Surrey Chapel, London, once illustrious as the place when Rowland Hill exercised his great ministry.

Though it was Monday evening, the large church was crowded, many persons standing. His text was, "We desire that every one of you do show the same diligence to the full assurance of hope unto the end." Intensely in earnest, he seems absorbed in his theme and careful only to impress the truth upon his hearers. Not the slightest attempt at oratory, he moves about the platform, constantly gesticulating and speaking with every variety of inflexion and emphasis, intent on the one object of making the people see the truth he proclaims. His style is expository and his illustrations very striking, speaking of the misapplication of the phrase, "All our righteousnesses are as filthy rags," he said, "filthy rags! such indeed was the righteousness of the hypocritical Scribes and Pharisees, but not righteousness of the Saints! God notices your good works, he remembers your work and labor of love and will reward you for it." On the topic of full assurance, he was very striking.

Organization of the Methodist Episcopal, and the Protestant Episcopal Churches—Facts of History.

Prior to the achievement of America Independence, the Church of England had parishes in most of the colonies, and in some like herself, established by law. All these, however, were dependent upon the Mother Church for their ministers, and some of them for their support. "The people called 'Methodists' were simply Rev. John Wesley's 'societies' in America,—preachers and people here as in England, cheerfully acknowledging him as their ecclesiastical head. When the treaty of Peace between Great Britain and the United States was signed, Nov. 30th, 1782, there was no Episcopal Church organized in America, except the Roman Catholic in Canada with head-quarters in Rome, and the Moravians with their head quarters at Herrnhut in Germany. Preliminary measures were taken by both Episcopalians and Methodists to effect an organization; the latter succeeded first. Rev. Thomas Coke, L. L. D., was ordained by Rev. John Wesley, by the grace of God Primate of all Methodism, in Bristol, England, Sept. 2d, 1784; Rev. Samuel Seabury, D. D., was ordained at Aberdeen, Scotland, by the non-juring Bishops; Nov. 14th, 1784, six weeks later, Dr. Coke landed in New York, Nov. 3, 1784. Seabury did not return to this country until the last of June of the next year. At the memorable Christmas Conference which convened in Baltimore, Md., Dec. 24th, 1784, the Methodist Episcopal Church was fully organized with its two apostolic Bishops, Thomas Coke and Francis Asbury, at its head, six months before Dr. Seabury, the Bishop ordained for the clergy of Connecticut had returned to America.

Local conventions of various composition and character were held by Episcopalians in various places and at different times from 1783 to 1789, but no general organization was effected until the latter date, when the Book of Common Prayer, adapted to the new order of things in the young Republic, and a constitution for the Church were adopted. Dr. Wm. White, of Penna. and Dr. Samuel Provost of New York, were not ordained to the Episcopal office 'till Feb. 4th, 1787, at which date an Episcopate in the English line was first secured; and not 'till Sept. 19th, 1790, when Rev. James Madison, of Va. was ordained, did the church have what was held as so important, three Bishops of the English line of succession.

It is evident, then that, while our younger sister, the Protestant Episcopal Church may very properly celebrate the Centennial of any of these preliminary meetings held with reference to a future, formal organization; as was done in Baltimore in May 1883, when the centennial was celebrated not of the Protestant Episcopal Church, for no such church was then in existence, but the centennial of a meeting of clergy who were present at the first commencement of Washington College in Chestertown, Md., and agreed upon a plan of action with reference to a future organization of the church in that state. So in Philadelphia, the Centennial celebrated by our Episcopalian brethren, in May of this year, was the one hundredth anniversary of the first preliminary convention of the church in Penna. and not of the Protestant Episcopal Church, for, as was said by one of the Bishops in his address, "our Centennial is not yet complete." So also the proposed Centennial to be held in Connecticut next month, is to commemorate the consecration of Dr. Seabury one hundred years ago. As

a Bishop of the Protestant Episcopal Church, he was not recognized until the convention of 1789.

In the same manner there have been held already, two Centennials of Methodism, that of 1838 celebrating the one hundredth anniversary of the first Methodist Society formed by Mr. Wesley in England and that of 1864 commemorating the introduction of Methodism into this country in 1764.

With the close of this year, the Methodist Episcopal Church completes its first hundred years. The Protestant Episcopal Church, our younger sister, will complete hers four or five years later.

Letter from the Presiding Elder of Dover District.

MR. EDITOR:—Your paper is to me a welcome visitor it fills a place which it is desirable to have occupied.

Our conference news is to me deeply interesting. I should get along badly without it. In those families where the "PENINSULA METHODIST" is taken I am never at a loss for interesting subjects for conversation. And the readers of the paper are much better acquainted with the ministers of the conference, and vastly more in sympathy with their work. My opinion is that preachers and people would be alike benefitted by the wide spread circulation of your paper through our territory, it seems to be characteristic of the piety of the present age to *Make Known* what you are doing and I know of no better way than to support a good and interesting paper.

Yours

A. W. MILBY,
Frederica, Del. Oct. 10th. 84.

PERSONAL.

Rumor has it that Rev. W. Underwood, D. D., of Seaford, will shortly retire from the ministry, and commence the practice of medicine.—[*Smyrna Times*.]

Moody and Sankey are expected to hold meetings in Wilmington during this winter, in the Delaware Avenue Baptist church.

Rev. J. S. Whedon writes, Oct. 1, from Sag Harbor: "My father has been improving rapidly during the past week, and to-day is able to sit up for a little while. He is still very weak."—[*Zion's Herald*, Oct. 8.

Zion's Herald of October 8, has this pleasant note in reference to the Centenary Service in Barratt's Chapel.—

"Rev. Dr. J. H. Caldwell delivered an interesting address at Barratt's Chapel, in Kent County, Delaware, at services held in commemoration of the meeting in that place between Coke and Asbury, on the 14th of November, 1784. What a marvelous growth in the denomination has occurred since these two godly men fell into each other's arms in that memorable sanctuary, and asked God's blessing upon the new era in the small Methodist body, which they were about to introduce!"

Prof. S. T. Ford has been engaged to give lessons in elocution at the Van Norman Institute, one of the oldest and most select schools of New York. He can be addressed at 140 W. 23d St., New York.

Miss Effie Wilson, of Wilmington, has been spending a few days with Mrs. T. A. H. O'Brien, of Chesapeake City, Md.,

ITEMS.

It is reported that the Methodist minister who married Hon. Jacob Tome, of Port Deposit, last week received \$500, while his assistant was also magnificently remembered. At any rate it was undoubtedly a paying affair all round.

The centenary celebration of the consecration of Dr. Samuel Seabury as Bishop of Connecticut opened at Aberdeen, Scotland, on Tuesday. Communion services were held in all the Episcopalian churches, many American clergymen assisting. The Bishop of Connecticut was present, and preached at one of the churches. Dr. Seabury was consecrated in that city in 1784, and was the first bishop of the Protestant Episcopal Church in America.

Where memorial sermons upon Bishop Simpson are published in pamphlet, we hope copies will be sent for preservation to the Methodist Historical Society rooms, Boston. We also trust that the same course will be pursued in reference to Centennial discourses published during the present year, and especially those involving the histories of churches, or of our itinerant work and success in different localities.—*Zion's Herald*.

"Perishable."

On a barrel of freight I recently observed the word at the head of this article. It indicated the need of its being forwarded with haste. That single word was to me a sermon. It suggested much more than was intended. I thought that with propriety it might be inscribed on all earthly things. It might be written on the riches of the world. None of these are durable. They perish with the using. They are uncertain possessions. The fire and the flood may destroy them. The moth and the rust may corrupt them. Thieves may break through and steal them. They may suddenly make themselves wings and fly away.

It might be written on the honors of the world. None of these are enduring. None of them are secure to their possessors. Those who occupy the highest seats of power and fame are not sure of them for a day. Now we see Nebuchadnezzar proudly walking in his palace and saying, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" And while he yet speaks, there falls upon his ear a voice from heaven saying, "Oh, king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee." And the same hour was the thing fulfilled upon him. His glory was turned to shame. Great was his humiliation.

And so as regards the pleasures of the world. How transient are all these! They are but for a brief season. And so of the fashions of the world. How changing; and how soon do they pass away! And so of our bodies, how frail and crumbling! How soon do they return to the dust, of which they are! And so of the world itself. Peter warns us of a time, rapidly approaching, when the earth and the works that are therein shall be burned up. And well does he go on to say, "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." How should we diligently improve our time to lay up treasure in heaven! How earnest should we be to make sure of those pleasures that are forevermore! How ardently should we seek for glory, honor, and immortality in the kingdom of God!—[*S. L.*]

A Woman's Sphere.

There is a sphere in which woman has moved with ever-increasing usefulness and with none to dispute her right there. In the Church of God she has found a field for all her powers. There her best culture and her fairest laurels have been secured. On woman Christ conferred the great-

est possible boon, for he restored to her her long forfeited rights. He gave her the consciousness of self-hood, implying that moral responsibility for her own character which has transformed her inward nature and changed her position in the family and the State. In lifting woman from that enforced servitude to which heathenism had reduced her, our Lord lifted the race. He inaugurated a revolution which will not cease to roll until the Gospel, through woman's love, patience, and fidelity, shall have triumphed in every land. The chief working forces in our churches and Sunday-schools are women, as the main body of teachers everywhere, in schools and seminaries, are women, who have been called of God to this high vocation of teaching. The nature and value of their service in the Divine kingdom can neither be defined nor estimated. Paul was not forgetful of those women who labored with him in the Gospel, and by his grateful courtesy in recognizing their connection with his apostolic efforts to plant and nourish churches, has set an example which every pastor may well imitate. Without discussing the question whether there should be deaconesses in the modern Church—although we think there ought to be—it is enough for our present purpose to say that those women who wish to adorn the doctrine of godliness, and to exercise gifts where the most enduring good can be effected, should be enlisted in the ranks of that sisterhood which in every particular Church is engaged in doing the Lord's will.—*Christian at Work*.

A missionary from the east coast of Africa writes: "No more is thought of killing woman in some sections than killing a bullock. A woman is sometimes valued at five needles, or a small box of percussion caps, and a man, as soon as he can scrape together a small sum, will buy a wife. I have just heard to my grief that the father of one of our school-girls has put her into the market, to be given to any man in marriage who will make his village headquarters for the sale of rum, thus bringing other vices, utterly refusing to let her marry the man of her choice."

THE WATERBURY WATCH.

The price of the Waterbury Watch alone is \$3.50, and cannot be bought for less. It is by far the best watch ever manufactured for so small a sum. We will give this watch and one year's subscription to the PENINSULA METHODIST for \$2.50, thus making a saving to you of \$1.00 by taking out together. Subscriptions can commence at any time.

"The Waterbury."



TEACH THE CHILDREN TO BE ON TIME—Do you wish to teach your children habits of promptness? If you can do this, it will be doing them a great service. As soon as your boy can read the time of day give him a watch, and teach him to take care of it, and always to be on time. The Waterbury Watch is just the watch for your boy. The public has discovered that the Waterbury Watch (costing only \$3.50) is an accurate, reliable, and durable time-piece.

LESS FOR REPAIRS—The Waterbury costs less for repairs and cleaning than any other watch made. To clean or repair an ordinary watch costs from \$1.50 to \$3. It costs 25 to 50 cents to repair and clean a Waterbury Watch. The Waterbury Watch is a stem winder. The case is nickel-silver, and will always remain as bright as a new silver dollar. The Watch has a heavy beveled edge, crystal face. The works of the Watch are made with the finest automatic machinery. Every Watch is perfect before leaving the factory. So well known have these Watches become, thousands are buying them in preference to higher priced watches.

Postage and packing 2¢ extra. A Waterbury Watch will be given to any one sending us the names of twenty (20) new subscribers to the PENINSULA METHODIST, and twenty dollars.

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Fourth and Shipley streets, Wilmington, Del.

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Wilmington Conference NEWS.

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

Brandywine M. E. Church, Wilmington, E. L. Hubbard, pastor. We had the pleasure of attending the re-opening services in the enlarged, thoroughly and beautifully renovated church building last Sunday. The new seats and pulpit, the subdued tints of the oiled walls, the new carpet and cushions, and the pleasing colors of the windows presented an attractive scene that was made complete by the presence of large and attentive congregations throughout the day. Tasteful floral decorations in and about the pulpit were suggestive of the gratitude and joy stirring the hearts of pastor and flock at the happy consummation of their toils and anxieties. Dr. Todd's sermons were clear, striking and impressive putting of practical gospel truth. In the morning, his subject was Lot's choice—"Lot pitched his tent toward Sodom;" in the afternoon,—the world's expectation of the Church, its disappointment, and the reason why,—"I brought him to thy disciples, and they could not cure him," at night Bro. Boyle of Grace set forth so ably and so effectively the immutability and Divine origin of the Gospel as not only to interest his hearers, but to draw forth frequent and hearty responses. When, the pastor announced at the close of the morning sermon, that, of the \$4500, the cost of the improvements, \$2000 yet remained to be collected. It seemed to require large faith to expect so large a sum to be raised during the day; but by dint of good preaching, excellent singing, persistent pleading, and earnest prayer the streams of generous interest were made to flow, a generous spirit of benevolence was inspired, and by the close of the evening service, every dollar had been pledged. The Doxology was then sung amid hearty congratulations over the grand success attained.

Delaware City, T. B. Hunter, pastor. The Semi-Centennial of this church was celebrated last Sunday. Rev. John Thompson, of Phila. a former pastor, was present, and writes us: "It was a very enjoyable occasion,"—"an interesting history of the church was read by the pastor." Bro. Thompson adds: "the church has had a steady, healthy growth under Bro. Hunter's administration, and the people seem much pleased with him."

Charlestown charge, E. E. White, pastor. Quarterly meeting was held in Perryville church, last Sunday morning.

Revival services are in progress at Asbury Church. The attendance is good and an increasing interest manifested. The pastor is assisted by Rev. Sam'l Logan, of Charlestown.

Port Deposit charge, R. C. Jones, pastor. The Port Deposit Methodist Episcopal Church sent their pastor to New York last week, to purchase 300 new volumes for their Sunday-school Library. The selections have been made with care; and we anticipate renewed interest in this department of our school.

Newark charge, T. H. Haynes, pastor, reports an increase in the Conference Academy collection from \$13.18 to \$14.60

Christiana charge, Wm. M. Green, pastor. Ralph Bingham, the "Boy Orator," gave an entertainment in Peter's Hall, on Monday night, Oct. 13th. He is more than a prodigy, being only 13 years of age. We took

in \$38.50. The house was full, and the people were delighted. Mrs. Green and Miss Rena Lofland rendered some very fine music.

The repairs on Salem Church are approaching completion. Old Salem when repairs are done will be a very neat and comfortable little church. The 16th of November has been fixed as re-opening day. Distinguished men are expected to take part in the all-day meeting. You would not know the old church in the new. An Aid Society has lately been organized for Salem, and is doing a good work.

The Ladies' Mite Society of Christiana Church, has not been in existence very long, but has been of very material help to the church. They not only do their proper and particular part of financial work, but they now and then, go beyond and help the Steward's fund.

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

The Centerville M. E. Church claims that she has the best choir on the Peninsula. The fact is those folks know nothing of other choirs. Having the best in their town they think therefore they have the best anywhere. Let them come to Harrington and listen to some of our music; then go elsewhere. But what a help good music is to a preacher.—Harrington Enterprise

The officers and members of the Easton M. E. Church, after the regular services on Sunday evening, proceeded to elect a successor to the Rev. A. W. Lightbourne. The meeting elected the Rev. J. P. Otis, who is now stationed at Odessa in New Castle county. The church at Easton pays its pastor \$1,000 a year. Mr. Otis went to Odessa two years ago, and the outside limit, three years, of his stay there would be reached next spring, Mr. Otis is a man of fine attainments.

Still Pond charge L. E. Barrett pastor. Conference Academy collection for this charge is \$33.00

The Rev. D. F. Waddell, pastor of Appoquinimink charge, preached a grand sermon at Friendship church last Sunday from Luke 22-61. The people regret that they must part with him in the spring, the charge having steadily gained under his care. We hear that he has received a call from a fine charge to become its pastor when his term here ends.

Sudlersville charge J. O. Sypherd pastor. The ladies of the church will give a musical and literary entertainment in the church on Wednesday evening Oct. 29 also a supper in the town hall on Wednesday and Thursday evenings 29 & 30 inst. at 5 o'clock proceeds to be applied to the furnishing of the new church.

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

Hurlock charge, G. F. Hopkins, pastor. Revival services are now in progress at our newly reopened church, Cabin Creek, and "the Lord has done wondrous things for us, whereof we are glad." Many souls rejoice in a sense of God's love, and many more are penitent.

Dover charge, T. E. Martindale, pastor. The contract for repairing the Church of this place has been given to Rev. W. J. D'Orsay the architect, and is expected that work will be commenced next week. It is proposed to enlarge the lecture-room by throwing into it the infant-school room and one of the class rooms, and increase the seating capacity of the audience room by placing the organ in an extension of the pulpit recess. Rooms for the library and infant school will be built adjoining the lecture room in the rear. It is thought the work will be completed by December 1st.

Harrington charge, G. W. Burke, pastor, has raised sufficient subscriptions toward the church improvements, and the committee will proceed at once. The large heater will be put in in a few days. The old subscription list which contemplated

an enlargement of the building was dropped. The condition of the building does not justify enlargement, but will be made very attractive and comfortable, with about a hundred sittings added by gallery and camp chairs.

Rev. W. H. Edwards has rendered the pastor of the M. E. Church considerable service during the continuance of his meeting. He has preached several times and rendered altar work in true Methodist fashion. It is an auspicious augury when denominational lines run thus in a community.—Harrington Enterprise.

Wyoming, W. M. Warner, pastor. This charge is reported in a very prosperous condition. The camp meeting held in August last, resulted in more than one hundred conversions, and greatly quickened the membership. At Union, there is now in progress a gracious revival; some thirty-five have professed saving faith, and the interest is unabated. A new parsonage is in course of erection to be completed by the last of December.

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

Laurel charge F. C. McSorley pastor, received nine persons into full membership last Sunday morning, and there are others who wish to join but who did not find it convenient to be present.

Gumboro charge, W. F. Corkran pastor, is holding revival meetings at the Live M. E. Church.

Crisfield charge, W. W. W. Wilson pastor. The tent meeting on the wharf, which was conducted under the auspices of Immanuel Church, was a grand success. Eighty-five persons have been converted, and the revival still continues at the church. The house is full at every service, and on Sunday night it is supposed that 200 persons at least turned away for want of room. The revival services at Asbury, near Crisfield, are attended with considerable success. Some twenty or twenty-five persons have been converted and penitents are nightly at the altar.

Princess Anne, W. E. Tompkinson, pastor, the good work at Rock Creek and Dames' Quarter goes on with fair success, at the former Revs. J. D. C. Hanna, and J. D. Leates have assisted the pastor by preaching there several times.

Last Sunday morning Bro. Hanna of Deals Island while in church was summoned to the parsonage to find his infant daughter Virginia was no longer living. Recovering from a severe illness she was thought to be out of danger, when a fatal change suddenly took place. The whole community sympathizes deeply with their pastor and his wife in this sorrow. May the gracious words of the Master, suggesting the resurrection morning, bring solace to their sad hearts, "She is not dead but sleepeth."

A very interesting revival is in progress at Selbyville under the charge of the pastor the Rev. W. J. Duhadaway. Several have professed conversion and others are nightly at the altar of the new church.—The Rev. E. P. Roberts has just closed a very interesting series of revival services at Bishopville.

Mr. William Noble has held Gospel temperance meetings in Hoxton Hall, London, on nearly 2,400 consecutive nights, Sundays included, without a single break, and over 1,000,000 pledge-cards have been issued.

Bishop Foster has returned from his fall Conferences, looking considerably worn, and thankful enough for a short rest. We have reason to know that his time will be occupied until after the meeting of the Board in November. If brethren, in seeking his services, will remember this, it will relieve him somewhat from an onerous burden of correspondence.

Wilmington M. E. Preacher's Meeting.

There was an interesting meeting held on Monday. The reports from the churches were all encouraging. Bro. Adams who was to open the question "Creation" was not present. Bro. Gardner by request opened the question which was discussed long enough to develop the fact that each thought for himself upon the subject. The time expired before the subject had been exhausted and still we are left to our own conclusions as to "literal days" or "periods" &c., &c.

The report of the committee on "Sunday Funerals" provoked some discussion. The fact was developed that three of our members had been called to attend funerals last Sabbath, after full discussion and ventilation, the following paper as presented by the committee was unanimously adopted:

WHEREAS, Sunday funerals of late have been of frequent occurrence seeming to be the rule rather than the exception and

WHEREAS, Each Pastor has his work for the Sabbath from which he cannot be absent without hindrance to that work, and

WHEREAS, We regard the displays often made at these funerals such as the parading of men in uniform, with arms and banners and accompanied with instruments of music, creating a crowd upon our streets, as out of harmony with the sanctity of the holy Sabbath, if indeed, not positively sinful, and the employment of hacks and drivers on the Sabbath, thereby compelling them to work and keeping them from church, as wrong.

THEREFORE RESOLVED, I, That we protest against this custom and will use all proper means to discourage it, and earnestly request our people and the public not to impose this duty upon us when it can be avoided.

RESOLVED, II, That a copy of this paper be published in the Daily Papers of our city and in the Peninsula Methodist.

W. L. S. MURRAY }
T. R. CREAMER } Com.

The curators reported an addition to their programme by giving the Subject of the Resurrection to Bro. A. T. Scott.

Bro. Price will tell us about "Providence" next Monday, taking the date given to Bro. Murray, on account of Bro. Murray being busy in his extra meetings. Bro. Hubbard was happy over his success yesterday, having secured all that he needed to pay for the recent improvements at Brandywine.

The Editor of the Peninsula Methodist has a standing invitation to visit our meetings.

T. R. CREAMER, Secy.
Monday, Oct. 13.

Missionaries Bound for China.

St. Louis, Oct. 11.—A party of Missionaries sent out by the general board of missions and the woman's board of the Southern Methodist church, arrived at the Southern hotel on their way to China. In the party are Prof. Bonnell, late of the Georgia Female college, Miss Paygood, of Atlanta, Miss Atkinson, of Alabama, and Rev. O. A. Dukes, M. D., of South Carolina; constituting the Atlanta division. They were joined here by Miss Phillips, of Missouri, who is a practicing physician, and Miss Doran Hamilton, of Texas. The missionaries were met at the hotel by Dr. Lewis, and were invited to visit the exposition which they did, and lunch was tendered them at the Mercantile club. The party will leave via the Union Pacific for San Francisco, where the steamer City of Peking will be taken for Shanghai.—Chester Times.

Conference Academy Collection as Far as Heard From.

WILMINGTON DISTRICT.	
Ambury, Wilmington,	\$125.00
Bethel & Glasgow	2.65
Newark, Del.	14.60
North East, Md.	63.00
Newport & Stanton,	60.00
New Castle,	60.00
St. Georges & Summit,	25.00
Union, Wilmington,	90.00
EASTON DISTRICT	
Greensboro,	\$43.00
Kent Island,	20.00
Still Pond,	33.00
DOVER DISTRICT	
Cambridge,	23.00
Dover,	1020.00
Vienna,	20.00
SALISBURY DISTRICT.	
Newark, Md,	\$10.00
Oxford,	11.40

Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.		
Zion,	Oct.	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 15
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
Chas. Hill, P. E.		

EASTON DISTRICT—THIRD QUARTER.		
Sudlersville	Oct 18 19	Bersick's
Mt. Zion	18 19	Thomas Chapel
Ingleide	19 20	Pippin
Centerville	24 25	Ebenezer
Church Hill	25 26	Salem
Queenstown	Nov 1 2	Simpers
Kent Island	2 3	Kent Island
Greensborough	7 8	Greenboro
Hillsborough	8 9	Halls X Roads
Pomona	15 16	Salem
Rock Hall	16 17	Rock Hall
Oxford	21 22	Oxford
Royal Oak	22 23	Ferry Neck
Kent Island	23 24	Bohig Creek
St. Michaels	28 29	St. Michaels
Talbot	29 30	Tilghman's Island
Easton	Dec 5 7	Easton
Kings' Creek	6 7	Miles River
Odessa	13 14	Odessa
Middletown	13 14	Middletown
J. E. CALLWELL, P. E.		

DOVER DISTRICT—THIRD QUARTER.		
Dover	Oct	16 19
Camden	"	20 19
Leipsic	"	20 19
Harrington	"	23 25
Magnolia	"	25 26
Frederica	"	27 28
Seaford	"	27 28
Galestown	Nov	1 2
Bridgeville	"	8 9
Ellendale	"	10 9
Lincoln	"	17 16
Houston	"	15 6
Millsboro	"	17 16
Georgetown	"	24 23
Milton	"	27 25
Lewes	"	28 29
Nassau	"	29 30
A. W. MILEY, P. E.		

SALISBURY DISTRICT—THIRD QUARTER.		
Stockton,	Oct	18 19
Pocomoke Circuit	"	19 20
Pocomoke City,	"	19 20
Gumboro,	"	25 26
Parsonsburg,	"	25 26
Powellville,	"	26 27
Sharptown,	"	31 2
Delmar,	Nov	1 2
Barren Creek	"	1 2
Fruitland,	"	9 11
Salisbury,	"	8 9
Quantico,	"	9 10
Crisfield,	"	14 16
Asbury,	"	14 16
Anamesssex	"	15 16
Westover,	"	15 16
Fairmount,	"	16 17
Holland's Island,	"	20
Deal's Island,	"	22 21
Princess Anne,	"	23 24
JOHN A. B. WILSON, P. E.		

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WANTED. If any person, reading this notice, has or can secure a copy of the minutes of the first session of the Wilmington Conference, which has been willing to part with, the undersigned will be glad to buy it. He also desires to secure the loan of the first number of the Conference Daily, 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.

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Editorial Correspondence.

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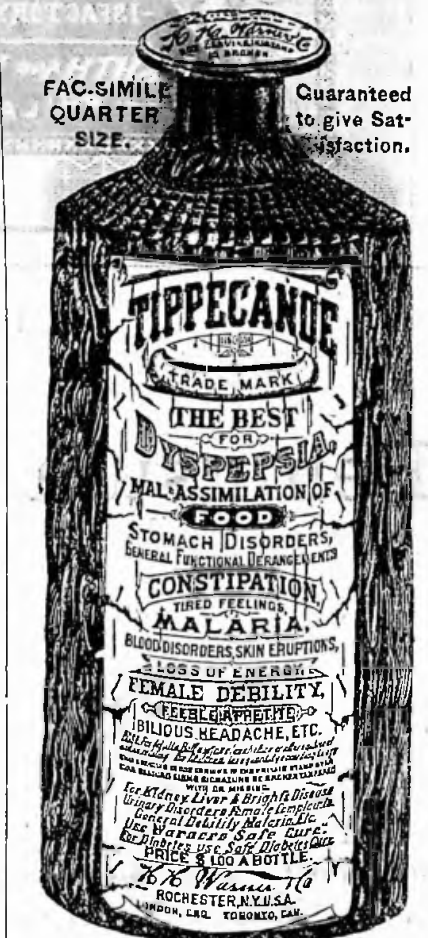
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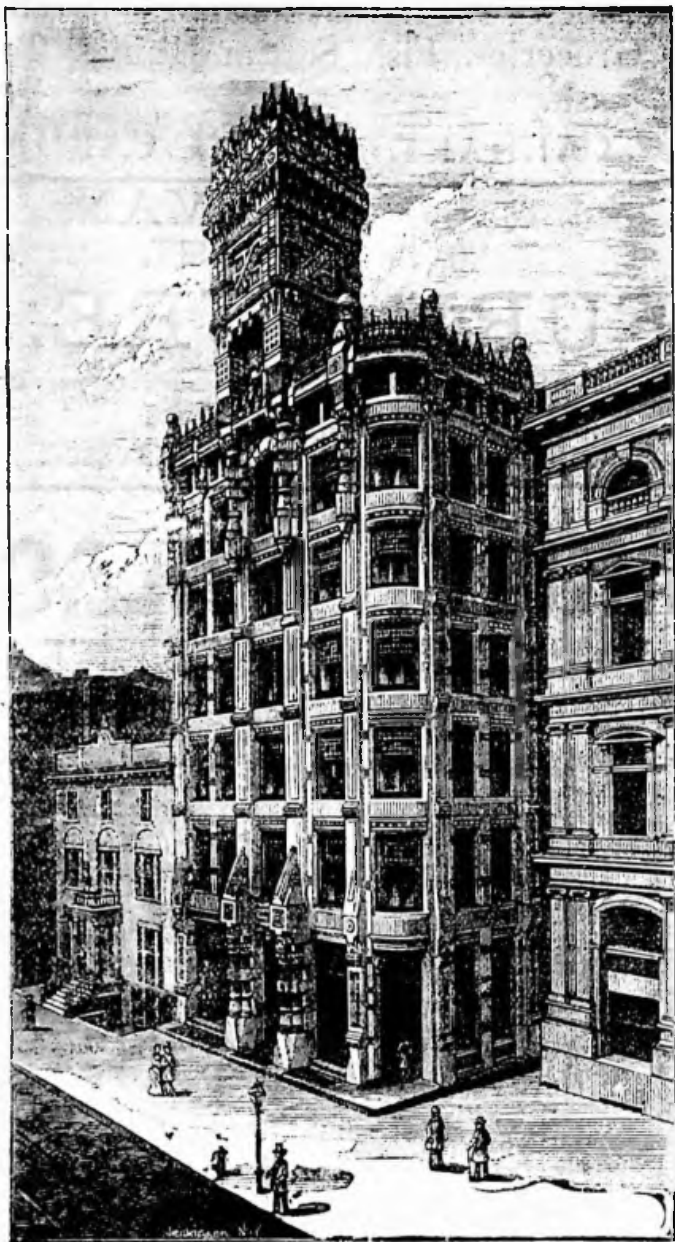
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