

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

THE INFIDEL AND HIS DAUGHTER.

[Suggested by reading a newspaper paragraph describing the scene between the brave old Ethan Allen and his daughter, on the eve of her death, when she asked the stern infidel in whose faith he would have her to die—his, or her mother's:]

"The damps of death are coming fast,
My father o'er my brow;
The past with all its scenes has fled,
And I must turn me now
To that dim future which in vain
My feeble eyes decry;
Tell me, my father, in this hour,
In whose stern faith to die.

"In thine? I've watched the scornful smile,
And heard thy withering tone,
Whene'er the Christian's humble hope
Was placed above thine own;
I've heard thee speak of coming death
Without a shade of gloom,
And laugh at all the childish fears
That cluster round the tomb.

"Or is it in my mother's faith?
How fondly do I trace
Through many a weary year long past,
That calm and saintly face!
How often do I call to mind,
Now she is 'neath the sod,
The place, the hour, in which she drew
My early thoughts to God.

"'Twas then she took this sacred Book,
And from its burning page
Read how its truths support the soul
In youth and failing age;
And bade me in its precept live,
And by its precepts die,
That I might share a home of love
In worlds beyond the sky.

"My father, shall I look above,
Amid this gathering gloom,
To Him whose promises of love
Extend beyond the tomb?
Or curse the Being who hath blessed
This checkered path of mine,
And promises eternal rest,
And die, my sire, in thine?"

The frown upon that warrior's brow
Passed like a cloud away,
And tears coursed down the rugged cheek
That flowed not till that day.
"No, not in mine," with choking voice
The skeptic made reply;
"But in thy mother's holy faith,
My daughter, may'st thou die!"

—Sel.

From Cape Palmas.

Instead of failure and a forlorn hope, as the enemies of Jesus and his work would have the world to think, I see a prospect as clear and sure to me as are the words of the everlasting commission "Go ye into all the world and preach the gospel to every creature; teaching them to observe all things whatsoever I have commanded you, and, lo I am with you always, even unto the end of the world." The promise is long and wide "always" and "unto the end" as to time and space; and oh what a bright and glorious spot the gospel pioneer has in a little rough board house, where Jesus lives and a meagerly furnished table, it may be of his own rough manufacture, but how luxuriously he dines with Jesus at the board.

What are the facts in regard to this work? I can answer as far as my surroundings are concerned. I have been in ill-health much of the time since I landed at Cape Palmas: in an attempt to ascend the Cavalley river we lost quite a number of valuable personal goods; when a few miles up, the women (I should say some of them, as some of them were brave beyond anything I should have expected) and children were frightened almost into convulsions in some instances; captured by a howling tribe of barbarians, and tried before a heathen tribunal, finally turned back down the river minus a valuable box of tools, a hard three days' tramp on foot through the bush to our stations. There in one instance, three days later one darling baby was buried, and then came the thousand and one little trials incident to pioneer life. But why make so

much ado about these things? Why indeed? Is not the end sufficient to warrant a little physical suffering? Is not the heavenly harvest enough to encourage this little temporal outlay? "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning is now and ever shall be, world without end, AMEN."

We are engaged in a work which nets such an immense increase, that this light affliction which is but for a moment does not move us, for we believe God, that it worketh for us a far more exceeding and eternal weight of glory.

Now, on the other hand, after having been opposed and repulsed by the enemy and sadly laying dear little Myron in this lone African grave, what should we do with the "Go ye" of our precious Lord ringing in our ears? Why we look up into our Father's face and breathe a prayer, that he will spare us to do some work for the dear souls who already have gotten a hold on our hearts.

In place of losing our goods on our second trial at going up the river, we had a prosperous journey and while we were warned to take soldiers to protect us and our goods, we simply trusted in God and did not lose a single thing.

Now, instead of a tribe of horrid, yelling heathen enemies, the scene is changed. At the hour we had told the king of our people that baby was to be buried, there filed up our path from the water-side an orderly company of kindly faced native men and women; many of them clothed so cleanly and neatly, that one would almost think them civilized. How quietly they sat down filling the room and veranda, while Brothers Cadle and Garwood prayed and read the burial service, then so kindly and gently they raised and bore away to the grave the remains of our darling, and even in the midst of our grief, we could but notice the sympathy and respect depicted on every face.

From that day to this these people have shown a disposition to learn, not only to read, but a constantly increasing desire on the part of some to know of God and heaven.

And what is the general character of these bushmen?

I have had occasion to answer that question many times, and the facts are so startling, that I always hesitate in stating them. In the first place, one is astonished at the size of these Cavalley river bushmen, physically. Instead of being undersized, they average above the ordinary, many of them being fine specimens of stalwart manhood, with well developed muscle, compactly and symmetrically put together. But our wonder increases when we, in teaching, become acquainted with their natural mental endowments. One feels very strange sitting beside one of these naturally gifted men, and teaching him the alphabet. With ten years of the average advantages of American boys, I know already, with less than six months' residence among them, of men, who would grace any place in the gift of the old civilizations.

Then they are not only naturally endowed, but they have an astonishing desire to learn that which the white man can teach them.

It is in no wise a rare occurrence for one of these stalwart, finely built, intelligent men, to sit for hours studying

with persistence almost incredible, the alphabet.

Already some at our station read in words of two and three letters in English, notwithstanding we have as yet established no school; they having been taught by some one of us at odd hours.

And this is not all, blessed be the name of the Lord, some are actually, intelligently asking after the way of eternal life, talking in their broken way, and we in our broken way, about God, whom they call Niswah, and we call Jehovah, if haply they may find him.

Just think of it, all the religion they have, is a constant search after expedients wherewith to appease the anger of devils; a religion of hate and not love.

Of course as yet I have but an imperfect knowledge of what they believe in, but so far, I am shocked that the general sum of the native's faith is, that Niswah has in some way either lost and forgotten them, or has deliberately given them over to the devil, for him to torment; hence the one thing for the poor creatures to do, is to pay respect to their hard master, and make presents to him; while at the same time they surround their houses with charms or medicines as they call them, to render, as far as may be, his attacks harmless.

Oh, Christian at home, just think what the result will be to these chained souls, when by our teaching, and the enlightenment of the Holy Ghost, their minds grasp the facts of Bethlehem, and Gethsemane, and Calvary, and Olivet! Oh glory be to God, what a rattling of the useless "charms," as the poor ransomed souls hurl them to the moles and bats, what a shout of the redeemed will go up from millions, when once they can be made to comprehend the wondrous story; the story of "God so loved;" the story of Love; no more appeasing malice, no more diabolical rites, no more a cruel God who forsakes his children, but love and trust, and real sonship with God, and brotherhood with the eternal Son.

Brothers of our Lord, let no man deceive you. *God is in this work.* Some have spoken evil of it, others will speak evil of it; but be not deceived; in God's great day, when he shall render a perfect judgment upon all that men shall do this movement, which by the grace of God shall never stop, will be among the few "well-dones," which God shall have written against our names, if we but remain true.

E. W. HARNED.

—Buffalo Christian Advocate.

Methodism in Central Europe.

BISHOP W. F. MALLALIEU.

It is not yet forty years since we began work in Europe, and already we have entered Denmark, Norway, Sweden, Bulgaria, Italy, Switzerland and Germany. We commenced first in Germany, and doubtless were led thither by the divine hand. God had wonderfully converted William Nast, and he had told the story of Jesus' love to other Germans, and these must repeat the story to others; and going back to Germany they carried the good news, and converts were made; and they must be cared for, and so the work grew up in the most natural, providential manner. The present very able and efficient head of the Book Concern at Bremen, Brother Nulsen, was brought up in the Roman Catholic Church, as were all

his family connections. But an older brother went to America and found the Methodist people, and was converted and joined them. After some years he returned to his old home in Germany for a visit and related his experience to his young brother, whose heart was touched and he was soon brought to the knowledge of God in the pardon of his sins; and now for many years in America and Europe he has been a faithful and successful preacher of the gospel.

Similar labors on the part of individual Methodists have produced similar results. John Wesley was a born organizer. He has transmitted this quality to his spiritual children. This faculty of organization is especially marked in our own church. We propose to take care of our own converts. We do not keep them all; for Methodist converts are never refused by other denominations; but it is the plan and purpose of our church to organize for effective work all the converts it makes and holds. The organized forces of Christendom will ultimately constitute the conquering army, that subjugates this world to the Lord Jesus Christ.

In Germany and Switzerland we have organized our members according to all the forms of the home Church. We have the class-meeting; the Sunday-school; the quarterly conference; the Annual Conference; the theological school for training our own young men for our own ministry; the Book Concern and publishing house; the preacher's aid society, and all kinds of appliances of order and combinations of individuals for steadfast, earnest, un-wasteful work.

The outcome of all this ought to make glad the heart of every home Methodist. First of all we have created an evangelical German literature, and are spreading broadcast gospel truth in our tracts and newspapers. The Bremen Book Concern has more capital and makes larger profits, than did that of New York when of the same age. Our theological school is a fountain of blessing from which has already proceeded gracious influences, and which promises still more abundant and blessed results in the immediate future. This year in the Switzerland and Germany Conferences there are almost a hundred regular charges to which preachers have been appointed; and these charges which almost without exception are circuits, have connected with them not far from five hundred preaching-places. Then in the two conferences we have nearly 16,000 members, and during the last year 1,332 have been admitted on probation. Our church property is worth not far from \$600,000 besides about \$100,000 worth of parsonage property. We have nearly 25,000 Sunday-school scholars. Almost \$2,000 is contributed to the missionary cause, and every year the people are doing more and more along the line of self-support. And best of all, the type of Methodism here growing up is of the right kind. It is the steadfast, resolute, world-conquering style. They may say to each other and find in every heart a full and brave response,

"Let not the flood
Sweep thy firm feet from off the eternal rock;
Face calmly, solemnly the billows' shock
Nor fear the storm."

These preachers have the old-time dauntless courage and sublime faith, and they will win great victories in the future, as they have done in the past. American

Methodism has reason to rejoice with these two Conferences of Central Europe. The money spent in this mission work has brought abundant harvests; and still broad, white fields invite our reapers. With three wise and eloquent secretaries to enlighten and rouse the Church in all missionary matters, we shall soon advance in our contributions to a million and a half per annum; and it is hoped that by the General Conference of 1892, the yearly appropriation will reach the round sum of two millions. If the Methodist Episcopal Church answers to the call of God, we will report so much for missions, and a membership of three millions. The Methodists of Central Europe will keep step with the forward movement.

"Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain;
Gates of hell can never
Gainst that Church prevail,
We have Christ's own promise,
And that cannot fail."
—Northern Christian Advocate.

Letter from Africa.

RICHARD GRANT ESQ.

Dear Bro. in Christ.—Yours is received and read with great thankfulness. It has been a long time on the way, but lost none of its comforting influence. You may well write, "I feel that you are one of us." etc. What greater proof could I give, than that I am here to bear and to do the will of my God without flinching. Thank God I am one with you in the truest sense. For "ye are all one in Christ Jesus", and again, "One is your master even Christ and ye are all brethren." Praise the Lord, I am in Africa to carry out his will with all my strength. Oh the joy of being a fellow worker with Jesus, and of doing all for him while loving and seeking to rescue these poor, perishing heathen for whom he died, and as you have well said, "It is the Lord who is running this business," and succeed it must and will in spite of all who may wickedly oppose it and scatter abroad their wicked lies." Would God that all who are of the Waller stamp were back in their own country. While Achan was in the camp of Israel there was nothing but defeat. I remember the thrill of joy with which I read a leaflet written by Bishop Taylor on self-supporting missions, seeing in it the certainty of the speedy evangelization of perishing Africa, only men and women wholly consecrated are necessary. I have said to the Bishop again and again if I was alone I could be self-supporting inside a year. Dear brother, I hope you don't think I am going about with a long face or complaining. Bless God I am singing praises to his name all the time loving everybody, the place, the people, the plan, the work and greatly rejoicing that I am remembered by you and my many dear friends at home in prayer daily. I want the dear brothers and sisters on the Congo to share with me the pleasure of reading your precious letter, so shall enclose it to them. The Lord bless you, and preserve your life and health.

Yours in Jesus,

MARY KILDARE.

Banana, S. W. Coast, Africa, April 17 '88

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.

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

COMMUNICATED. Temperance.

Dr. Earl for many years physician of the Washingtonian Home in Chicago, gave this testimony in one of his annual reports. "I am thoroughly convinced that the great majority of boys, and young men commence the use of alcoholics, without the faintest conception of its effects, either near or remote, and without the least idea that it is a dangerous practice. At first it is social—the preparations are agreeable to the taste, and the effect at the time, from the fact that only a small amount is taken, is not perceptible. What the youth of our country need is education, as regards the properties, and particularly the effects of all kinds of alcoholics on the human system. It should be understood by every youth, that the moderate use of the mild alcoholics is not only exceedingly dangerous, but in a large number of cases absolutely ruinous. They should be taught to handle it as they handle aconite, or any other poison." This testimony is of peculiar value, because it is born of the experience gained by one of the most intelligent physicians, in caring for the bodily wants of the adult victims of drink.

LUCIA E. F. KIMBALL.

Here is a temperance lecture that needs no comment. Macey Warner, who was executed at Louisville, Ky., on March 9 for murder, said while on the scaffold: "I have a few remarks to make before I die. If any of you ever take a glass of whiskey, before you put it to your lips think of Macey Warner with this rope in his hand, and then look into the bottom of the glass and see if you can see a rope there. This is all I have to say."

Christian Endeavor Movement.

June 27th, the books of the United Society of Christian Endeavor, in which the new Societies throughout the country are recorded, were closed in order to make up the report for the National Convention at Chicago. It was found that there are in the United States and Canada 4887 Societies with 310,000 members, an increase of 2,573 Societies and 160,000 members during the year. There are doubtless other Societies which are not reported. From the Associate members over 22,000 have joined the Evangelical Churches. The growth of the Society during the past year has been by many thousands, larger than during the previous six and one half years of its history.

Rev. C. H. Spurgeon was much troubled by a dog, that frequently visited his garden, and destroyed his flowerbeds. Mr. Spurgeon resolved to watch, and give the intruder a warm reception. One morning he saw the dog in his garden at its old trick. Picking up a stout walking stick, when the dog came near enough, he took careful aim and threw his stick at it. But his aim was not of the best, and instead of hitting the dog, the stick spent its force on the air. The dog looked up, and seeing the stick and the man, it drew its own conclusions, and running to the stick, picked it up and brought it to Mr. Spurgeon. His wrath was disarmed; he could not strike the dog who thus humbly brought the stick that was thrown at it. So taking the stick with one hand, with the other he patted the dog's back, and said "Good fellow, good fellow!" When people throw sticks at us, let us have the same lack of appreciation of their belligerent spirit as this dog. We will be saved many a quarrel. We may get many a pat on the head, and kind word instead of blows.—E.

Youth's Department.

Twelve Golden Rules.

- 1. When called, to rise without delay;
2. To think, before and while I pray;
3. My tongue and temper well to sway;
4. No low or ribald word to say;
5. To tell the truth, let come what may;
6. To catch "odd moments" ere they stray;
7. Without an answer, to obey;
8. To sulk no more when friends say nay;
9. About no task to lounge or stay;
10. To know my lessons ere I play;
11. To take my share of giving way;
12. And read my Bible every day.

Rules for Young Christians.

- 1. Never neglect daily private prayer and when you pray remember that God is present, and that he hears your prayer (Heb. 11:6).
2. Never neglect daily private Bible-reading; and when you read remember that God is speaking to you, and that you are to believe and act upon what he says.
3. Never profess to ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you, and then ask him for Christ's sake to forgive you what you are, and make you what you ought to be (John 4:24).
4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done for him?" (Matt. 5:13-16).—Kind Words.

"I Need Life First."

"If I could resist the devil and his temptations, and take a decided stand as a Christian among my companions and fellow-workmen, I think it would be better with me. I could be a true Christian then as well as others, and I believe I would soon be saved and have the assurance."

So the young man said, and no doubt he sincerely meant it. He had been urged again and again to "take his stand" as a believer, and he had attempted it many a time, and as often had he been defeated. His only idea of conversion to God seemed to be "taking a stand for Christ," "showing his colors," and the like.

Sitting down beside him I whispered in his ear, "But have you been converted, dear friend? Have you got spiritual life in your soul? It is deeply important that you should first be clear on that." To this there was no response. The query seemed beyond the circle of his thoughts; so I went on to say, "You know that the first thing you need is life, and there can be no 'taking a stand,' and no 'resisting' of temptation till then. You must go down the stream carried, like a dead fish with the current, unless you have life. You know a living fish can go against the stream, but a dead one cannot; neither can you resist temptation until you have got spiritual life."

"That's just where I'm wrong," said the youth; "I never thought of that before. I need life first. I can do nothing till I get life. And that's where I've missed the mark."

And others have missed the mark there too. The sinner needs life before he can stand, or walk, or work. He cannot live the Christian life if he has not got it; the life must be in him before it can manifest itself.

Reader, have you got life? "He that hath the Son hath life." "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 8:23). "Whosoever will," may have it.—Words and Weapons.

Bishop Fowler will visit the conferences in Asia, the coming Autumn.

Punctuality.

This we fear will become an extinct virtue, unless more attention is given to its cultivation. Not long since, during a funeral service, many of the friends arrived late. They entered the room with great composure, moved about seeking seats, almost jostled the officiating minister, and seemed to be entirely unconscious of any thing indecorous in their conduct. Other occasions, less solemn indeed, and yet demanding the most marked reverence, are characterized by this same lack of respect. Many persons in all congregations, arrive sometime after worship has commenced. It is a common complaint of pastors that the people are tardy, and then disturb the congregation, by their movements down the aisles to their seats. The impression they make, is that they only desire to hear the sermon, and have no very ardent longings to share in the devotional exercises. Is not this a very grave fault? They who fall into it, rob themselves of spiritual blessings received only through prayer and praise. Moreover, the rush, the clash, and the incidental noise connected with their arrival in part unfit them to appreciate a sermon. Ought not this bad habit to be reformed? Let us "seek the Lord early"—promptly. A full house at the beginning inspires every one. The singing is then spirited, and prayer more fervent, as there is a palpable proof that the people are anxious to prostrate themselves before God. The minister catches the inspiration. He feels that the congregation delights in the service, and he is better able to preach. Moreover, punctuality cultivated in religious engagements, will be observed more faithfully in those of a secular character, and by punctuality, hours and months of time will be saved in the course of a life. If, when God grants an interview, we are prompt in our attendance, we will be when interviews relate merely to business.—Young Christian.

Roll of The Dead.

MR. EDITOR.—In the minutes of our Conference, in the list of our sainted dead, we find the names of Alfred Cookman and Thomas F. Plummer. By what right have these names been placed in this list of deceased members of the Wilmington Conference, when neither of them were members at the time of their death. Alfred Cookman served but one church within our bounds. He served Grace Church Wilmington for two years, and was then transferred to another Conference. While we cherish his memory, and admire the purity of his life, the placing of his name in this list is a misrepresentation. His name appears in the mortuary list of the Newark Conference, of which he was a member when he died.

Thomas F. Plummer located in the early history of our Conference, and went into secular business. If all who have served some special charge in our Conference for a term or part of a term, and have been transferred to some other Conference, are to be on this list, all right; and if any brother who locates to enter some secular calling, why not include the names of all our deceased local preachers? Let some one explain how these names came to be in this list, if they are to be there, because we cherish the memory of these brethren, let us have a foot note explaining their relation to our Conference, at the time of their death. As it now stands in the minutes, the list misrepresents the facts.

WARTHMAN.

Only for Preachers' Wives.

One of our pastors got up a mammoth excursion, more than a thousand people joined it. Upon arriving at its destination, a crowd of worldlings started in on a dance. The moment the music, and shuffling of feet were heard, there was a rush for the hall. Among those in the rush were several church members, when, a godly woman seeing them, most earnestly expostulated with them, not to go. She told them it was wrong, and that their influence as christians would be very seriously impaired if they went. They came to a halt, and most of them turned back; but at that moment the wife of the pastor, who was at the head of the excursion, rushed by,

and entered the hall. "Why, there is Mrs. ———, the wife of our pastor, she has gone in," said several; and in they rushed after her. The godly woman, who was trying to do right herself, and to influence others in the right, turned about with a heavy heart and sad face, and went her way in another direction. But, like many other godly mothers, she expressed the hope, that this brother might never be sent to their charge. His influence over their young people would be more than offset by hers, and they would sweep out to ruin with swifter pace. Little did that woman dream how she is hedging in her companion's way, in doing good, and how disastrously she will influence his future appointments, should her life be generally known. The pastor's wife is a wonderful help or a wonderful hindrance.

PASTOR.

Reduced Rates to the Cincinnati Centennial via Pennsylvania Railroad.

The Centennial Celebration of the Ohio Valley is being held at Cincinnati, in the shape of a grand industrial, mechanical, and art exposition. It is one of the most extensive local events of the kind ever held in this country, and is well worth a visit from every one who feels an interest in the development of his country. For the benefit of visitors, the Pennsylvania Railroad Company will, on Thursday, July 19th, and each successive Thursday thereafter until and including August 30th, sell excursion tickets from all principal stations to Cincinnati, at the rate of one and a third limited fare for the round trip. The tickets will be good going only on date of issue by any regular train except New York and Chicago Limited, and to return within fifteen days from date of issue. In order to validate them for the return passage, the signature of the agent at Cincinnati will be required.

Our Book Table.

Of the Quiver for August "The Childhood of the Chinese Boy," is the opening article. "In Her Own Right," follows. "Minding One's P's and Q's," comes next, and then we have the first installment of "Scripture Lessons for School and Home," "The Delays of Christ," are followed by a pretty "Evening Song." "Our Church Doors and Doorways" are illustrated by the pen and the pencil. "A Home Mission," is a very pretty story. "A Visit to a Dead City," by which is meant Amber, once one of India's capitals, is followed by an unpublished sermon by the late Bishop Heber. "In Perils Of" describes the adventures of a party of missionaries. Rev. John Telford gives four pen pictures from the revolt of Absalom, while G. Weatherly sings of "Peace and War." Anna Beale describes "Outcasts' Havens." An illustrated chapter is given to "Gloucester Cathedral," after which we find "The Beautifols of Beatrice Gardens." A goodly supply of "Short Arrows," close the number.—New York, Cassell & Company, 15 cents a number, \$1.50 a year in advance.

Harper's Magazine for July.

The frontispiece, representing a situation in "Maiva's Revenge," is one of the sixty illustrations in the issue. Life at the Academy Annapolis, is described by Lieutenant Kelley. "A Midsummer Trip to the West Indies," by Lafcadio Hearn, describes the writer's trip through the Caribbean Islands. "The Great American Desert," by Frank H. Spearman, is a description of the States of Kansas and Nebraska. Charles Dudley Warner discusses Columbus, Indianapolis, and Springfield. "The Street Trees of Washington," by Peter Henderson, contains many interesting statistics. W. M. Flinders Petrie takes the reader of "The Grand Tour—Three Thousand Years Ago" on a visit to the ancient world, and supplies much information concerning the origin of the Egyptians. In "Maiva's Revenge" H. Rider Haggard introduces old Allan Quatermain in a glorious elephant hunt in Africa. The end of this story will appear in the August Number. E. A. Abbey illustrates the old English song, "Jockey to the Fair." The other poems are "Monosyllables," by W. C. Richards, and James Herbert Morse's "Commerce with the Skies." Mr. Howells disposes of some of the late Matthew Arnold's criticisms on America; and Charles Dudley Warner is humorous, and at the same time sensible.

Obituaries.

"Blessed are the dead who die in the Lord." Sallie E. Shannon, wife of Richard Shannon of Wil., Del., departed this life, July 14th, after a very short illness. The deceased was a sister of the Rev. R. C. Jones of Wilmington Conference. The funeral services were in charge of Rev. Adam Stenge of Union M. E. Church, assisted by Rev. W. L. S. Murray, Presiding Elder of the District. She leaves behind, beside her husband, a daughter 5 years of age to mourn her loss. She was a devoted wife and mother, and the shadows have fallen upon the home so recently bright with her sunny presence. "But we sorrow not as others who have no hope." For while her body quietly sleeps in the beautiful cemetery at Intervew, her soul rests in the home of eternal peace.

Miss Laura Holloway, only child of Thos. J. Holloway, Selbyville, Del., departed this life, July 6th, 1888, aged 38 years. She has been a consistent member of the M. E. Church since she was thirteen, and none knew her but to love and admire her many Christian graces. While others sought pleasure in the world, she sought and found pleasure in the church of God. It true happiness in the church of God. It was her rule, never to absent herself from her church meetings, save when sickness or other unavoidable cause made it necessary. In the class room, she was a witnessing member; in the pew, an attentive listener to the word; in the home, a devoted daughter; and in the community, a consistent Christian, commending to all, the religion of Jesus, the light of the world. In her death, the church has sustained a great loss. Her funeral was held July 8th, in the Selbyville M. E. Church, which was not large enough to hold the friends who came to pay her last tributes of respect. After a discourse by the pastor, her remains were interred in the McNeal burial ground. A saint has passed from earth to glory; and a crown has been placed on one, who for twenty-five years bore the cross.

The Sunday-school adopted the following resolutions:

- Whereas, God in his wise providence has removed from us, Miss Laura Holloway, a faithful and devoted worker in this school, therefore be it
Resolved, That we the officers, teachers and members of Salem M. E. Sunday-school, Selbyville, Del., deplore the sad loss this school has sustained in the death of Sister Holloway.
Resolved, That we commend her example of punctuality and earnestness as a teacher, as worthy of imitation.
Resolved, That we extend our sympathies to the bereaved family, and pray that divine grace may be given, so that they may be sustained and comforted under this dispensation of Providence.
Resolved, That these resolutions be published in the "Sussex Journal" and a copy be sent to the "PENINSULA METHODIST," and also to the family of the deceased.

Quarterly Conference Appointments.

Table with columns: Charge, Q. Conf. Date, Preaching Date. Includes entries for Wilmington District—Second Quarter, July, and Dover District—Second Quarter, July.

Salisbury District—Second Quarter.

Table with columns: Charge, Q. Conf. Date, Preaching Date. Includes entries for Holland's Island, Nanticoke, Mt. Vernon, Princess Anne, Fairmount, Westover, Berlin, Roxanna, Frankford, Girdle Tree, Stockton, Snow Hill, Newark, Selbyville, Bishopville, Gunboro, Powelville, Parsonsburg, Laurel, Shortley, Sharptown, Delmar, Bethel, Fruitland, Quantico, Salisbury.

Virginia District—Second Quarter.

Table with columns: Charge, Date, Q. Conf. Date, Preaching Date. Includes entries for Parksley, Cape Charles City, Tangier, Onancock, District Stewards will please meet at Parksley, Aug. 6, at 10 A. M.

A. D. DAVIS, P. E.

The Sunday School.

LESSON FOR SUNDAY, JULY 29th 1888;
EXODUS 40:1-16.

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

THE TABERNACLE.

GOLDEN TEXT: "Behold the tabernacle of God is with men, and He will dwell with them" (Rev. 21: 3.)

1, 2. *The Lord said.*—No step was taken without divine direction. On the first day of the first month.—In Egypt God had selected the month Abib, or Nisan, for "the beginning of months," the first in the sacred year; on the fourteenth of that month the Passover was celebrated; and it is on the first day of this same month—that is, one year lacking fourteen days, since they left Egypt—that he would have the sacred tent set up. If we allow three months for the Israelites to reach Sinai, and three months more for the giving of the law, the apostasy, and the reconciliation (Moses spent eighty days of this period on the mount,) less than six months would be left for the people to complete the various parts of the tabernacle and its furniture. Set up (ll. v., "rear up") the tabernacle—a movable temple adapted to the needs of a nomadic people. Its dimensions, reckoning the cubit at eighteen inches, were about forty-five feet in length, fifteen feet broad, and the same number high. It faced, and was open to, the east, with the exception of five pillars, across which curtains were stretched. The western end and the two sides were of acacia boards, plated with gold, and fixed in wooden sockets covered with silver. The roof, which was probably pitch or angular, consisted of a succession of coverings, the first or lowest of white linen, embroidered in colors, to represent cherubim. This formed what corresponds to the ceiling. Above this were coverings of goats' hair cloth, rams' skins dyed red, and the skin of the dugong, called by the Hebrews *tahash*, a kind of seal, still used in the Sinai peninsula. Internally the space was divided by a curtain into two chambers—the innermost a perfect cube unlighted. The tabernacle was enclosed by curtains, in an area 75 feet broad and 150 feet long.

3. *Put therein the ark of the testimony*—so called because the tables of stone—the Ten Commandments—frequently called "the tables of the testimony," were deposited therein. "The ark was an oblong chest of acacia wood, plated inside and out with gold, with a golden mire, or crown around the top edges. On the top was a plate of beaten gold—the mercy seat. At the two ends of the mercy seat were golden cherubim, whose outstretched wings, meeting, overshadowed it. In the side of the ark two golden rings were fixed, through which passed two staves of acacia wood for carrying it, overlaid with gold. These staves were not to be removed. Over the mercy seat, the Shekinah, or cloud of the Presence, dwelt. Nor was it without the profoundest allusion to the coming dispensation of the Gospel, that God's throne of mercy covered and hid the tables of the law" (Smith).

4. *Bring in the table*—"the table of shew-bread," or better, "bread of the Presence." Its location was on the north side of the Holy Place. It was made of acacia wood, plated with pure gold, with a cornice, a hand-breadth deep, around the top. It was also furnished with golden staples and staves for transportation. Its dimensions (reckoning the cubit at eighteen inches) were three feet long, eighteen inches broad, and two feet three inches high. It was furnished with bread-plates, bowls for holding frankincense, "lagons" for wine used in drink offerings, small shovels on which to carry the incense, etc. The shew-bread consisted of twelve cakes, which were set in two rows of six each, and renewed every Sabbath, the old being taken away and eaten by the priests. Its use suggested many lessons—the "living bread," the "daily bread," the hospitality with which God entertains His worshippers as members of His family at the paternal board, the twelve tribes, etc. *Bring in the candlestick*—or seven-branched candelabra, a central shaft, and three curved, parallel branches on either side. It was made of pure gold, weighed a talent (125 pounds), and was provided with snuffers and sauff dishes. Its shape is supposed to have been similar to that of the one in Herod's Temple, a picture of which, with other sacred furniture, appears on the Arch of Titus. Its location was in the south of the Holy Place, and its perpetual lamps were fed with pure olive oil. Its typical meaning, evidently, is the sevenfold or plenary perfections of the great spiritual Light-giver—the Holy Spirit, who perpetually illuminates the Church.

5. *The altar of gold for the incense*—made of acacia wood, furnished with staves and

staples for carrying, and all overlaid with gold. It was eighteen inches square and three feet high. Around the top was a golden moulding, and four "horns," or projections, rose at the corners. Its place was in the west, near the veil which hung before the Holy of Holies. On it, incense was burned every morning and evening, and its horns were once a year touched with the blood of the sin-offering on Atonement day. Its fire was never allowed to go out. The symbolism, of course, is prayer—morning, evening, and unceasing—and also the prayers of our Great Advocate who "ever liveth to make intercession" for us. *The hanging* (ll. v., "the screen") of the door—the curtain of the Holy Place, suspended on five golden-covered pillars at the east end of the sanctuary.

6. *Altar of the burnt-offering*—the great brazen, or copper, altar, outside the tabernacle proper, in the court before the "door," or curtain. It was four and a half feet high, and seven and a half feet square (taking the cubit at eighteen inches); had "horns" at the corners, and was furnished with rings and staves, covered with brass, for transportation. Its interior was hollow, the bottom furnished with a grate, to allow the ashes to sift through. It was provided with flesh-hooks, fire pans, etc. Its daily and special sacrifices, while teaching the great lesson that "without the shedding of blood, there can be no remission of sin," foreshadowed the one divinely appointed oblation—"the Lamb of God which taketh away the sin of the world."

7. *Set the laver*—made of brass (copper) out of the brazen mirrors contributed by the women; probably circular in form, and located near the altar of burnt-offering, either at one side, or between it and the tabernacle. It was used by the priests for ceremonial washings, and typified spiritual cleansing and purity.

8. *Set up the court round about*—the sacred enclosure, walled in by curtains supported by pillars, which were held in position by connecting bars. The curtains were hung on silver bars on three of the sides, but on the east or entrance, the bars and hooks were plated with gold.

9, 10, 11. *The anointing oil*—composed of five ingredients, according to Exod. 30: 22—myrrh, cinnamon, sweet calamus, cassia and olive oil, compounded according to the apothecary's art. Nobody was allowed to make any like it for ordinary uses. With this all the sacred furniture and utensils, the tabernacle and "all therein," were to be "anointed," and thereby hallowed, or set apart as holy. "The great agent of sanctification is the Holy Spirit. His purifying work is here typified by the anointing with oil" (Murphy). An altar most holy—that is, "very" or "exceedingly holy." No superior sanctity over the other furniture appears to be intended, since, in chapter 30; 29, the tabernacle itself, with all that belonged to it, is called "most holy."

12. *Bring Aaron and his sons*—to be consecrated to the priestly office. *Unto the door of the tabernacle*—where the laver is supposed to have stood. *Wash them with water*—a washing of the whole body (Lev. 16: 4), typical of the inner purity required of those who are separated to God's service.

13, 14, 15. *The holy garments*—in the high priest's case these specifically were the ephod with its curious girdle, the breast-plate, the long robe with its fringe of bells and pomegranates, and the mitre with its inscription; besides these he wore the usual priestly garments—the linen breeches, tunic and girdle. *Anoint him*—The process of anointing in Aaron's case appears to have been more elaborate and significant, than in the case of his sons. In after times the anointing was not continued in the case of the common priests. *May minister unto me*—offer the morning and evening sacrifices, with the accompanying meat-offering and drink-offering, keep the sacred fires and lamps burning, and instruct the people. *Cloth them with coats*—Says Bush: "Their garments were the drawers, or breeches, the coat, the girdle, and the bonnet. The first were like those of the high priest. The girdles of the inferior priests were of the same form as that of the high priest, but less costly and of less elegant texture. These four garments were of linen, such as were worn by the Egyptian priests as emblems of innocence." *An ever-lasting priesthood*—an institution which was to go down the ages, and either in itself or its type continue until the end. The Mosaic priesthood has been merged into the Great High Priest, and the kingdom of priests made up of His true followers (1 Pet. 2: 5).

Historical Notes of Early Conferences.

BY GEORGE JOHN STEVENSON M. A.

(In the PENINSULA METHODIST of May 12th, Dr. Stevenson's "Notes on the Conferences of 1788," closed with

this sentence, "Seventy-five circuits were supplied by 166 preachers; the membership reaching 37,354, an increase of 16,512." We resume the publication of the "Notes" with the additional paragraph on the conferences of '88. Ed.)

This increase of 11,512 members in four years (1784-'89) was a gratifying mark of the progress of the church in influence and principles. The amount collected for the yearly fund was only £186 (about \$930) which was more than absorbed by deficits in the income of many preachers; some of whom did not receive more than £18 or £20 (less than \$100) and several not more than \$75 per annum, only one fourth of their very small authorized salary. In spite of these privations, the work went on, and plenty of young converts were ready to enter the field.

Eleven Conferences were appointed to be held in the following spring, in the succession here recorded:—Georgia, March 9th; Charleston, North Carolina Petersburg, Leesburg, Baltimore, Cokesbury, Chester Town, Philadelphia, Trenton, and New York. Only £35 were collected for the superannuated preachers' fund: and Cokesbury College fund was not reported. Regardless of these financial failures, the work spread and increased.

THE CONFERENCE OF 1789.

From the time of the Christmas Conference of 1784, Whatcoat had a wide circuit in which to travel; Maryland and Delaware being considered his headquarters. He was preaching almost daily, sometimes twice a day, administering the sacraments to the settlers, and baptizing their children; he had more than seventy baptisms in one day, so urgent was the need for such services. In 1788-'89 he was again in his home district, in which were sixteen large circuits extending from Philadelphia to Pittsburg, and across the country westward to Ohio. His manners were grave, devout, cordial; he was loved by the people. His services were attended with much spiritual power, and his sacramental services were times of great solemnity and spiritual good. In 1789 he travelled much with Mr. Asbury. In March of that year, Dr. Coke was again in the states, and met Asbury in South Carolina. Important Conferences were held, of which little more than the statistics were gathered and printed. Dr. Coke flew rapidly over the continent like a seraph preaching wherever he came; but Asbury had all the burdens and care of the churches. A note of Whatcoat's of this period says of himself and Asbury: "For the last fifteen months, we have travelled six thousand miles." How much of hard toil, privations of meals, storms, and disappointments, does that note include? In the minutes of 1789, the first question is "Who are the persons that exercise the Episcopal office in the Methodist church in Europe and America. The answer is John Wesley, Thomas Coke, Francis Asbury. Why include Europe in the inquiry and John Wesley in the answer? This was the last time the Bishops were included in the Conference inquiries. The second question of 1789 was, "Who have been elected by the unanimous suffrages of the general Conference to superintend the Methodist Connection in America? The answer is, "Thomas Coke, Francis Asbury. The elders were reported at 30; the deacons at 50; received into full connection 29; admitted on trial 43, among them was one Joseph Benson, one of the same name being in the English Conference. One preacher retired from the ministry, and one had rest for a while to recruit. Five deaths were related, Henry Bingham, of Virginia, serious, faithful, zealous, teachable; William Gill of Delaware, an elder of 15 years standing, blameless, solid meek; John Cooper, fifteen years in the work, inoffensive, blameless, a sufferer; James White of Maryland, eighty years in the work, simple, lively laborious, kind but afflicted; Francis Spry, a pious and

skillful man. The circuit had now increased to 81, the preachers to 196, the members to 43,262, an increase during the year of 17,410. So large an increase meant an immense amount of work and a terrible responsibility to rest on Mr. Asbury, but he toiled as though his constitution was to last forever; when prostrated from excessive fatigue, he would seldom give himself more than one day to rest and restore his physical energies, and that time he usually spent in writing up his journals. Fourteen Conferences were appointed to be held in the following spring, which included Burlington, and Kentucky. The yearly fund reached £171, and the superannuated preachers fund, £65. The numerical increases were great, in each department; but the finances continued very low.

THE CONFERENCES OF 1790.

This year introduces the reader to the last whole year of John Wesley's life. He was able to continue his own personal efforts, until only about three weeks before his death, and even then he had planned for another apostolic journey, and had written to apprise his friends of his coming, but his work was now ended; although he labored on quite to the end of 1790, and more than a month beyond. On reviewing his work as he knew it in England, he was constrained to say in amazement, "What hath God wrought!" Had he known how widely and rapidly his work was at that time extending in America, his wonder and thankfulness would have increased greatly. Richard Whatcoat, Freeborn Garrettson, Jesse Lee, John Mann, John Tunnell, and others, were doing pioneering work in various directions gathering soul-trophies by scores, and hundreds. They were intent on one object, namely, getting the people saved, and gathered into the church. At that time Jesse Lee made an inroad into New England, and along the Atlantic coast, with marvelous results. Garrettson ventured out as far as Canada, whilst John Mann went to join William Black in Nova Scotia. The United States seemed to be too circumscribed for the ambition of these men, and God was with them in all their wanderings, crowning the preached word with his blessing in all directions. In this year of 1790, under the once venerable elm on Boston Common, the voice of the first Methodist preacher was heard on what was classic ground. Multitudes of blessings have fallen to the lot of the Boston citizens, as the result of that day's services, and the name of the preacher, Jesse Lee, will be held in hallowed remembrance. He began the work at Norwalk Conn., from which he proceeded to gather in the whole of New England. Men of great expectations and mighty faith were moving amongst the people, a century ago. Of that Jesse Lee it is recorded, that "he prayed mightily and preached overwhelmingly." In one village, the honest intelligent blacksmith forbade any of his family to hear Lee preach, but at length one of his sons, a lad of twelve, was a listener, and he never forgot either the sermon or the preacher; the gospel reached his heart, and that lad soon afterwards entered the ministry, was preaching companion to Jesse Lee himself, and was known afterward as Dr. Nathan Bangs. The triumphs and trials of Lee in New England and beyond form a memorable chapter in American Methodism. The work spread so rapidly, that the first Conference in New England was held in the state of Massachusetts in 1792. Asbury presided, and though he was under fifty, the wrinkles on his brow indicated the heavy cares and fatigues which rested upon him. Gathering up the results of the fourteen Conferences held between February 14 and Oct 4th, they exhibit the following figures. Admitted on trial, 47; admitted into full connection 54; Deacons 57; Elders 67. Ezekiel Cooper and Jesse Lee are in the list of Elders. Again the name of John Wesley is ad-

ded to the list of Bishops. Eight ministers retired for temporary rest, and three deaths are reported; Cornelius Cook, born in England, a faithful laborer, and patient sufferer; James Conner, of Virginia, a pious, solid man; John Tunnell, nineteen years in the ministry, a man of solid piety, great simplicity, and godly sincerity who died of consumption in the midst of great usefulness. Only £59 were collected for the yearly fund, of which the death of Brother Tunnell absorbed nearly £20. The deficiencies in the salaries of the preachers amounted to £1071, towards which £120 were collected. The money voted away was sent in books, which had to be sold to get the cash. These ten conferences were ordered to be held again in the spring following.

To hide our talent is to neglect opportunities of glorifying God, when we have them. The Bible-despiser, the prayer-neglector, and the Sabbath-breaker, the unbelieving, the sensual and the earthly-minded, the thoughtless, and the pleasure seeker, the money-lover, the covetous, and the self-indulgent—are all alike burying their Lord's money in the ground. They have all light that they do not use. They might all be better than they are. But they are all daily robbing God (Hyle).

Summer Trips on the Pennsylvania Railroad.

People who are so fortunate as to live on or near the line of the Pennsylvania Railroad, enjoy rare privileges in their facilities for making short and pleasant trips to some of the most attractive summer resorts in the land. Its extended system penetrates the highlands and mountains, and runs down to the sea, affording in its course, a wide diversity of scenery and a choice range of climate.

First among the mountain refuges is Cresson Springs, with its grand hotel, the Mountain House, its celebrated waters, fine climate and romantic surroundings. The highlands are represented by Luray, with its wonderful caverns and hardly less famous Luray Inn, and the Natural Bridge, second only to the Giants Causeway in point of prominence as a natural wonder.

In seashore territory the Pennsylvania lines are unusually rich. That territory is bounded only by the confines of the Jersey coast, which from Sandy Hook to Cape May is one unbroken series of smiling summer cities.

The "upper coast" offers Long Branch, the gay capital of fashion, with its immense hotels, princely villas, grand boulevards, and its attractive drives Hollywood, a fairy realm by the sea; Elberon, where Garfield gazed on the blue deep in his last moments; Deal Beach, quiet and pretty; Asbury Park and Ocean Grove, the home of pleasure seekers as well as of religious workers; Key East where metaphysicians solve knotty problems amid the sea breezes; Ocean Beach, calm and home-like; Como, with its sparkling lake and new cottages; Spring Lake, rarely beautiful; Sea Girt, appropriately named; Manasquan, a modern summer town built up among the quaint fishing huts of Squan village; Brielle, bright with gabled cottages; Point Pleasant, an upland village transplanted on the sea; Bay Head, young but vigorous; Mantoloking, Chadwick, Lavalette, Ortley, Berkeley, Seaside Park, all washed on one side by the sea, on the other by Barnegat Bay, where fishermen thrive and are merry with big catches. On the border between the upper and the middle is Island Heights, the serene and beautiful home of happy cottagers, and Tom's River, a quaint old town of ancient houses, wide streets, and spreading trees.

The middle coast has as its chief representatives, Barnegat City and Beach Haven, one celebrated for the abundance, variety, and excellence of its fish, the other as a pleasant and unpretentious seaside testing place.

The lower coast begins at Atlantic City, the people's great pleasure ground; thence down the shore is South Atlantic City, a pretty suburb of the older town; Longport in the very midst of the waters; Somers Point, the fisherman's home; Ocean City, the growing seat of seaside Methodism; Sea Isle City, with its great beach, pretty cottages, and handsome hotels; Avalon, a new and promising candidate for popular favor; Angelsea, Wildwood, and Holly Beaches, all additionally attractive by the grand groves, which grow from the water's edge; Cape May the "Queen of the Coast," with its magnificent beach, great hotels, athletic grounds, and driving park, and attractiveness in everything. The bright chain comes to an end at Cape May Point, which divides the waters of the Delaware from those of the Atlantic.

On the Delaware coast is Rehoboth, possessing one of the finest beaches on the Atlantic; Ocean City, Maryland, a quiet and popular resort; and further south Old Point Comfort, equally attractive in summer and in winter. This is a galaxy of pleasant places that cannot be surpassed in the world, and with the individual attractions each possess it would be a fastidious and exclusive taste indeed that could not find satisfaction in some of them.

Excursion tickets to each point mentioned are on sale at the principal stations of the Pennsylvania Railroad, and the lowness of the rates and liberality of return limit bring a delightful vacation trip within the power of every one.

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No advertisements of an improper character published at any price.

Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.
All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.
All subscribers changing their post-office address should give both the old as well as the new.

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

Extraordinary Offer.

ALL, FOR ONLY \$2.—One year's subscription to the PENINSULA METHODIST and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," for \$2, to new subscribers, and to all old subscribers, who renew their subscriptions for 1888; in each case the cash must accompany the order.

The Time Limit.

Appointments to pastoral charges among us, have never been for a longer period than a single year. Hence at each Annual Conference, under a different Bishop, and often with changes in the composition of his cabinet, the list of appointments are revised, and changes, or re-appointments are made according to the "godly judgment" of the Bishop presiding. Of recent years, some of our church officials have acted apparently without any reference to this provision of Law. Engagements are made for a full term of service, as positive and explicit as if there were no such thing as an annual revisal; and practically, the Bishops have nothing to do, but to accept the situation, and re-appoint accordingly.

Would it not be well to have all appointments made to stand for the full term, and no changes to be made in the meantime, but for cause. This would put every pastor and every charge on their metal, to make the most of the opportunity, and in the successes achieved, our work would have an inspiration and a stability, hardly possible under the system of annual appointments.

It might test the heroism and patience of the brethren who go to Hardscrabble Valley and Huckleberry Hill, but under this plan, "the wilderness and solitary place might be glad, and the desert rejoice and blossom as the rose," and these forbidding fields be speedily reduced to a minimum. There is far more real honor in rising in and with a man's own charge, than by transference to another to rise by entering into another man's labors.

Cannot be With Us.

The editor of the PENINSULA METHODIST sent a postal to Bishop Taylor, inquiring if he could arrange his work, so as to visit one or more of our Peninsula camp-meetings. Monday last he received in reply the note given below. We regret that our people are not to be gratified with the inspiring presence of the Bishop, at any of our local feasts of tabernacles, but take pleasure in announcing that he will (D. V.) attend the Chester Heights Camp next Wednesday and Thursday, Aug. 1st and 2nd, Simpson Grove near Phila., July 31st, and Pitman Grove, N. J., Aug. 14th, 15th.

Des Plaines, Ill., July 20th, 1888.

REV. T. SNOWDEN THOMAS,

DEAR BRO.—Your card of the 12th has just struck me. You may by this time have seen my list of camp-meeting

engagements, printed in the *Witness* of Boston. I am sorry I can't attend more, but every day to Sept. is engaged; then I will, (D. V.) attend as many of the fall conferences as I can. I am preaching and lecturing daily, and our friends of self-supporting missions are having ocular demonstration that I am not dead yet; and that self-supporting missions are in the ascendant, and moving on their own lines, under the sanction of the General Conference, and with all their old Methodist spirit. Methods of self-support will make a grander record than ever before.

WM. TAYLOR.

Mrs. Mattie P. George of Chester, Pa., widow of Rev. Daniel George, has been visiting her friend, Mrs. Edward Challenger, New Castle, Del. Her husband, a native of Kent Co. Del., was pastor of our church in New Castle, from March 1866 to March 1868. He had previously served Wye, Sudlersville, and Easton circuit, in Maryland, and Mt. Salem, Wilmington. His brief but useful ministry ended with his death, in Olney near Philadelphia, March 14, 1869.

During July and August, the Sunday evening service, and the Sunday school will be suspended in this church.

This is the announcement of a prominent Methodist Episcopal church in the east. Sounds just a little strange, doesn't it?—*Michigan Christian Advocate.*

It docs. But strange sounds sometimes are susceptible of satisfactory interpretation. The congregation, adult and infantile, of this "church in the east," are to a large extent absent from the city during these months, and in the judgment of officary and pastor such suspension, in accordance with the practice of many other prominent churches is wise and proper. Ample provision for the needs of the people who remain at home during its suspension is, found in other churches and their pastors.

The Dickinson Presidency.

The name of Dr. C. J. Little, at one time a professor in Dickinson College, has been mentioned, in connection with the presidency of that Institution. The following manifesto appeared in last week's issue of our Baltimore cotemporary. It is certainly emphatically unequivocal.

Editor of the *Baltimore Methodist*:

DEAR SIR—My attention has been called to your statement that I am mentioned for the presidency of Dickinson College.

Under no circumstances conceivable to me, would I accept the position.

CHARLES J. LITTLE.

Syracuse, N. Y., July 16, 1888.

The name we have heard mentioned with most favor, for that most honorable and responsible position, is that of the accomplished pastor of Grace M. E. Church in this city, Rev. Jacob Todd, D. D.. His eminent success as pastor in our most prominent churches in three of the Conferences from which the patronage of the College is expected, with his great personal popularity with preachers and laymen, would indicate a special fitness in this gentleman for such a charge. Dr. Todd is an alumnus of Dickinson of the class of 1866, and received from it his honorary degree of Doctor of Divinity in 1876. He is an admirable executive, a most pleasing and impressive speaker, and in the prime of physical and mental vigor.

If there are any "conceivable circumstances" within the control of the trustees, under which Dr. Todd could be induced "to accept the position," we are very confident, they can do no better for "old Dickinson," than to conceive those circumstances and bring them to the birth.

Of course we are aware, we run no little risk of incurring the displeasure of Dr Todd's admiring friends, in his present pastorate, for presuming to advocate any interference with their nicely

formed plans, for two and a half years more of his valued service.

But these very friends will appreciate the claims of their pastor's *alma matre*, and, reluctant as they may feel to part with him, will not withhold their consent, if the call shall come as the voice of duty.

Other "Calls."

In our news items last week the action of the Quarterly Conference of Cambridge, Md., was noted, unanimously inviting their pastor, Rev. Alfred Smith to serve them a fourth year.

Last week, the officials of Union, Wilmington, took similar action, with reference to their pastor, Rev. Adam Stengle.

The brethren of New Castle, Del., we learn, followed the example of Grace, and invited their pastor, Rev. E. L. Hubbard to stay with them the full term allowed by law. Brother Hubbard, however, while highly appreciating this expression of their confidence and affection, expressed a preference to have the invitation limited to one year at a time.

Last Sunday.

In Grace Memorial, Rev. E. L. Hubbard, preached in Dr. Todd's absence, to a large congregation from the words, "Is not this the Christ?"

In Mt. Salem, Bro Avery had the assistance of Rev. Wesley C. Johnson, of the Philadelphia Conference, who preached in the morning to an interested audience from the scripture, "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Union church had an excellent congregation, largely of young people, Sunday evening. The pastor, Brother Stengle, gave a brief but interesting and edifying discourse, on prayer, as illustrated in our Lord's supplications in Gethsemane.

Brandywine.—Brother Grice reports a pleasing incident at the close of his Sunday evening service. Without much expectation if any, that his invitation would be accepted, he invited any one present who desired to join the church to come forward, when, to the surprise of all, a man of mature years arose in the rear of the audience and coming to the altar, gave his name as a probationer.

Another Centennial.

In 1788 Cecil Circuit appears in the Conference Minutes for the first time. For many years Newark, Del., was one of the appointments on that circuit, at first reaching from the Susquehanna on the south far into Pennsylvania on the north. Rev. N. M. Browne, the present pastor of Newark, we learn, proposes to celebrate Newark's Centennial during the early autumn. Newark's latest connection with "old Cecil," was in the Conference year 1850-51, when Rev. C. J. Crouch was preacher in charge, with the writer as junior preacher, under the appointment of Presiding Elder, Rev. James Smith. We have no doubt brother Browne will be able, with the co-operation of his people, to make this Anniversary an occasion of great interest.

To-morrow, the 29th inst., Presiding Elder Murray, will preach in the morning at Grace, and in the evening at Union, in this city.

Kingswood.—This mission of St. Paul's, Wilmington, is located on the Clayton road, a short distance from the 11th Street bridge. It is under the pastoral care of Rev. W. L. White, a local deacon. Church interests are well-looked after, and a good degree of prosperity attends our brother's labors. Last Sunday by his invitation we were present, to administer the Holy Sacrament to his people.

The Rev. Mr. Githings, of Florida, has accepted a call as rector of the P. E. Church, Laurel, Del.

Easton, Md., celebrates the one hundredth anniversary of its incorporation, Thursday of this week, with interesting and imposing demonstrations. We go to press too early to report in this issue. Easton is the capitol of Talbot county and ranks as one of the five largest and most important towns on the eastern shore. It is situated at the head of tide navigation on Treast Avon creek, 12 miles above its entrance into Choptank river and 80 miles south east from Annapolis. Its present population is estimated at 4,000.

Rev. Dr. Cramer, whose article on "Acts of St. John" appeared in the PENINSULA METHODIST of July 21st, sailed, Thursday, the 19th inst. in the *Miland* for Europe, to be gone for some six months, visiting friends abroad, including his only daughter, who is married and resides in Paris.

Bishop Taylor in the Home Field.

Dear Bro. McDonald.—The following is my list of camp-meeting engagements, having already been at Eaton Rapids, Mich., and Red Rock, Minn.:

Thousand Islands Park,	14, 15, 16 inst.
Silver Lake, N. Y.,	18th.
Des Plaines, Ill.,	20th.
Mt. Tabor, N. J.,	23, 24, 25th.
Douglas, Mass.,	27, 28th.
Old Orchard, Me.	29th.
Simpson Grove, Pa.	31st.
Chester Heights, Pa.	Aug. 1, 2nd.
Summit Grove,	3, 4, 5th.
Chautauqua, N. Y.	6, 7th.
Lake Side, Ohio,	9, 10, 11th.
Pitman Grove, N. J.	14, 15th.
Emory Grove, Md.	16, 17th.
Ocean Grove,	18, 21st.
Martha's Vineyard,	23, 24th.
Round Lake,	25, 26th.
Niagara Falls,	28, 29th.

WM. TAYLOR.

—*Christian Witness (Boston.)*

The following notice we transfer from *The Christian Advocate*, (N. J.)

"In the May number of the *Methodist Recorder* of 1887, there appeared an article designed to be a sketch of the life and a characterization of the ministry of Dr. J. P. Durbin. So frequent and urgent have been the requests from persons of intelligence, that some more extensive notice of that great man should be prepared—a wish in which the Wilmington, the Philadelphia, and the New York East Conferences have united in strong resolutions passed at their late sessions—that the writer has been induced to commence and encouraged to prosecute this work. He hopes in a short time to present to the Church such a life as facts will furnish, and to exhibit Dr. Durbin as an illustration of homiletic skill and the elements of sacred oratory. He will be thankful to all persons, who have letters from Dr. Durbin that will aid him in showing the man, or incidents that will help to reveal the preacher, if they will send them to the address of J. A. Roche, 125 Willoughby Avenue, Brooklyn, N. Y."

From India.

DEAR BRO. THOMAS.—I send you a few clippings from the (*India Witness*) "Our Christian Advocate."

You will see the joyous news in reference to the C. D. acts, concerning which I sent you a pamphlet by Mr. A. S. Dyer. No time to write more just now; am enjoying excellent health, and the Lord is blessing me in His work.

Yours in Christ,

G. F. HOPKINS.

Our readers will read these items with interest;

From the *India Witness*, June 2, 1888.

The General Conference of the Methodist Episcopal Church has refused the admission of the ladies as lay delegates, although they were duly elected. The debate on the admission of the ladies lasted a week. On the vote the laymen were about equally divided, while the clerical vote stood 122 for, 159 against. The only question was one of law. In this case the conservatives won, but the "letter killeth." We shall be disappointed, if that "letter" is not speedily killed in the constitutional way.

Two cases of shocking superstition are reported from the Deccan. In one case, a woman supposed to be possessed of an evil spirit was pinned to the ground while her husband put out her eyes; death followed in an hour. The other case is the slaughter of buffaloes and goats, to propitiate the goddess of small-pox. The manner in which the buffaloes were hacked and the goats torn asunder by naked men, who bit off their living flesh and spit it out over the crowd of frantic men and women, defies description.

We are glad to learn from Rev. C. L. Bare that the Shahjehanpore division of the Lal Fita Fauj numbers a hundred or more. Deep interest has been awakened in the subject. The anti-tobacco soldiers are getting up a uniform of tops, badges, sashes; and also a jhanda. Let the good work go forward.

GENERAL CONFERENCE NEWS.—Dr. (Bishop) Thoburn was made chairman of the Committee on Missions, a deserved compliment. We learn with regret, that the Conference decided that laymen at home cannot be elected to represent foreign Conferences: India was not blamed in the matter: the point was raised, simply to settle the question—Rev. Dr. Butler and Rev. D. Osborne were invited to seats on the platform.

A special telegram from Mr. A. S. Dyer of Bombay received just too late for our last edition brought the good news, that the House of Commons has repealed the C. D. Acts. Fuller details need not be given. Christians here and at home will rejoice with Mr. Dyer. A great victory has been won, and the end is not yet.

The C. D. Acts, referred to, whose repeal by the British Government, is matter of so much rejoicing among all Christians who know of the abominable iniquity, are acts of the British Parliament by which prostitution was made a matter of government license. Here is the announcement as first made in Bombay, in a supplement to the *Indian Purity Trumpet*. "The following telegram has just been received at our office. It was sent at 1.40 this morning from London.

"Psalm forty-seven. Repeal resolution carried unanimous after seven hours debate."

This of course refers to India, as the C. D. Acts were repealed in England over two years ago.

This is a leading victory in a long campaign of Gospel Purity.

"The Lord God omnipotent reigneth."

W. J. GLADWIN.

June 6th, 1888.

Bishop Taylor in Buffalo, New York.

The visit of Bishop Taylor was an event of great interest to many of the Christian people of our city. He spoke in Asbury Church. Unfortunately Dr. Dalby was unable to be present on account of illness, the result of the assault upon him, referred to in these columns last week. Mr. H. H. Otis, however, met the Bishop at the depot, on his arrival from the West, and took him in his carriage to his home, where he was entertained in the most hospitable manner. Mr. and Mrs. Otis had kindly invited in a few friends, to take tea with the Bishop, and the hour was spent most profitably.

The large audience assembled was deeply interested, and the Bishop held their attention for nearly an hour and a half. It was a wonderful address; the best we ever heard him deliver. His introduction was a running exposition of the 19th Psalm and the 1st chapter of Romans. It was a glorious discourse on Free Grace, in which he dealt some severe blows at Calvinism, and the pro-bation-after-death figment. The address gave evidence of a vigorous, original, powerful mind.—*Buffalo Advocate.*

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BY REV. J. TAYLOR.

To enable our readers to realize the vast extent of the outlying districts of the Chinese Empire, we suggest a comparison with those countries which are nearer home.

France is nearly four times as large as England; Spain and Portugal together are considerably larger than France. For the purpose of comparison Great Britain and Ireland, France Spain and Portugal, taken together, do not suffice. The Peninsula of Norway and Sweden is about six times as large as England; and Denmark, Iceland, and Holland exceed in extent Scotland and Ireland. Add these to the preceding, however, and the whole is still too small. Belgium, Switzerland, and Italy may be added; Germany and Austria and Turkey and Greece may also be added; and the sum total of all these countries does not half equal the extent of the outlying regions of the Chinese Empire with which we are comparing them. Russia in Europe is about ten times as large as Spain and Portugal, and exceeds in extent the sum of all the other countries in Europe. Add this immense country to all the others we have enumerated, and we gain a more adequate standard of comparison.

The whole continent of Europe has an area of 3,797,256 square miles; Manchuria, Mongolia, and Tibet together have an area of 3,951,130 square miles.

Think of over eighty millions beyond the reach of the Gospel in the seven provinces where missionaries have labored longest; think of the over 100 millions in the other eleven provinces of China proper, beyond the reach of the few missionaries laboring there; think of the over twenty millions who inhabit the vast regions of Manchuria, Mongolia, Tibet, and the North-western Dependencies, which exceed in extent the whole of Europe—an aggregate of over 200 millions beyond the reach of all existing agencies—and say, how shall God's name be hallowed by them. His kingdom come among them, and His will be done by them?

His name, His attributes they have never heard. His kingdom is not proclaimed among them. His will is not known to them.

Do you believe that each unit of these millions has a precious soul, and that "there is none other name under heaven given among men whereby they must be saved" than that of Jesus? Do you believe that He alone is "the door of the sheepfold;" is the "way, the truth, and the life"—that "no man cometh unto the Father but by Him?" If so, think of the state of these unsaved ones and solemnly examine yourself in the sight of God, to see whether you are doing your utmost to make Him known to them.—"China's Spiritual Needs and Claims." 6th Edition.

A general survey of the Foreign Mission work, under the American Board, shows that during the past year the Gospel has been preached by missionaries and native preachers in 900 different cities, towns, and villages in various parts of the globe; the number of churches has been increased from 303 to 310; to which 3,481 members were reported as added on confession of faith—a larger number than in any previous year since the ingathering of the Sandwich Islands.—Exchange.

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P. W. & B. Railroad.
 Trains will leave Wilmington as follows:
 For Philadelphia and intermediate stations,
 6:40, 7:05, 7:30, 8:15, 9:10, 10:20, 11:35 a. m.; 12:30, 2:30,
 4:20, 7:40, 9:50, 10:35 p. m.
 Philadelphia (express), 2:22, 4:40, 6:30, 7:50, 8:50,
 10:07, 11:35, 11:51 a. m. 12:25, 1:29, 2:27, 3:25, 6:25,
 7:05.
 New York, 2:05, 2:51, 4:00, 6:30, 7:00, 10:07, 11:35
 11:51 a. m. 12:25, 1:29, 2:27, 4:00, 6:25, 6:29, 7:05, 7:40,
 8:50 p. m.
 For Newark Centre, Del. 7:42 a. m. 12:55, 8:21 p. m.
 Baltimore and intermediate stations, 10:03 & 11:57
 1:58 p. m.
 Baltimore and Washington, 1:23, 4:45, 5:04, 10:03,
 11:00 a. m. 12:05, 1:17, 2:32, 4:44, 5:10, 6:30, 7:45 p. m.
 Trains for Delaware Division leave for:
 New Castle, 5:00, 5:55 a. m. 12:55, 2:50, 5:55, 6:25,
 7:12 12:05 a. m.
 Harrington and intermediate stations, 8:50
 12:25 p. m.
 Harrington and way stations, 8:50 a. m. 12:55, 6:25
 p. m.
 For Seaford, 8:50 p. m.
 For Norfolk, 12:05 a. m.

Wilmington & Northern R. R.
 Time Table, in effect July 8, 1888.
GOING NORTH.
 Daily except Sunday. Daily.
 Stations a. m. a. m. p. m. p. m.
 Lv. Phila. B & O R R 7:50 1:15
 " Chester B & O R R 8:18 1:45
 " Wilmington, French St 7:00 2:30 7:00
 " B & O Junction 7:03 2:16 5:15
 " Dupont 7:21 2:58 5:27
 " Chadd's Ford Jc 7:44 3:18 5:50
 " Lenape 7:54 3:28 6:02
 " Ar. West Chester Stage 7:50 2:40 5:60
 " Lv. West Chester Stage 8:32 4:05 6:43
 " Coatesville 9:15 4:12 7:19
 " Waynesburg Jc 6:50 12:25
 " St. Peter's 7:15 12:50
 " Warwick 7:27 9:26 1:05 4:57 7:36
 " Springfield 7:33 9:33 1:15 5:01
 " Joana 7:56 9:56 1:55 5:23
 " Birdsboro 7:56 9:56 1:55 5:23
 Ar. Reading P & B Sta. 8:30 10:25 25

ADDITIONAL TRAINS.
 Daily except Saturday and Sunday, leave Philadelphia (B. & O. R. R.) 4:30, 6:30 p. m., Chester (B. & O. R. R.) 5:01, 8:20 p. m., Wilmington 6:15 p. m., B. & O. Junction 6:26 p. m., Newbridge 6:39 p. m., Arrive Dupont 6:57 p. m.
 On Saturday only, will leave Wilmington at 5:20 p. m., Newbridge 5:45 p. m., Arrive at Dupont 6:02 p. m., leave Wilmington 11:15 p. m., Newbridge 11:25 p. m., Arrive Dupont 11:55 p. m., Leave Birdsboro 1:10 p. m., Arrive Reading 1:49 p. m.
GOING SOUTH.
 Daily except Sunday. Daily.
 Stations a. m. a. m. p. m. p. m.
 Lv. Reading P. & B. Sta. Daily 8:00 9:25 3:15 6:18
 " B. Station 8:32 10:10 3:45 6:50
 " Birdsboro 8:55 10:50 4:10 7:16
 " Joana 9:00 11:02 4:14 7:25
 " Springfield 9:12 11:12 4:26 7:36
 Ar. Warwick 11:30 6:30
 " St. Peter's 6:08 9:15 4:28
 " W'mesburg Jc. 6:44 9:50 5:02
 " Coatesville 7:26 10:24 5:46
 Ar. West Chester Stage 8:05 10:59 6:21
 " Lv. West Chester Stage 6:16 9:40 5:09
 " Chadd's Ford Jc. 7:41 10:25 6:02
 " Dupont 8:03 10:58 6:21
 " B. & O. Junction 8:19 11:03 6:33
 Ar. Wilmington 8:30 11:15 6:43
 " French St. 8:38 11:27 7:04
 " Chester B & O R R 8:48 11:37 7:04
 " Phila. B & O R R 9:10 12:00 7:25

ADDITIONAL TRAINS.
 Daily, Except Sunday.
 Leave Dupont 6:05 a. m., Newbridge 6:20 a. m., B. & O. Junction 6:31 a. m., Arrive Wilmington 6:42 a. m., Saturday only.
 Leave Reading 12:00 p. m., Arrive at Birdsboro 1:30 p. m., Leave Dupont 1:50 p. m., Newbridge 1:40 p. m., Avenue Wilmington 2:03 p. m., Leave Newbridge 7:00 p. m., Arrive Wilmington 7:23 p. m.
 For connections at Wilmington, B. & O. Junction, Chadd's Ford Junction, Lenape, Coatesville, Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations.
 BOWNESS BRIGGS, Gen'l Passenger Ag't.
 A. G. McCausland, Superintendent.

Baltimore & Ohio Railroad.
 SCHEDULE IN EFFECT APRIL 29, 1888.
 Trains leave Delaware Avenue Depot:
EAST BOUND.
 Philadelphia Accommodation, daily, 6:15 a. m. except Sunday.
 Philadelphia Accommodation, daily, 7:30 a. m.
 Philadelphia Accommodation, daily, 7:55 a. m.
 Philadelphia and Chester Express, daily, 8:30 a. m.
 Philadelphia Accommodation, daily except Sunday, 9:00 a. m.
 Philadelphia Accommodation, daily, 10:30 a. m.
 Philadelphia and Chester Express, daily, 11:14 a. m.
 Philadelphia Accommodation, daily, 1:00 p. m.
 Phil. accommo. daily, 3:00 p. m.
 Philadelphia Accommodation, daily, 3:55 p. m.
 Philadelphia & Chester express, daily, 5:20 p. m.
 Philadelphia Accommodation, daily, 5:25 p. m.
 Philadelphia Accommodation, daily, 6:40 p. m.
 Phila. accom. daily except Sunday, 7:30 p. m.
 Philadelphia and Chester Express, daily, 8:45 p. m.
 Philadelphia Accommodation, daily, 8:55 p. m.
WEST BOUND.
 Singly Accommodation, daily, 12:30 a. m.
 Baltimore Accommodation daily except Sunday, 6:45 a. m.
 Chicago and Pittsburg Limited, daily, 7:30 a. m.
 Cincinnati and St. Louis Express daily, 11:25 a. m.
 Baltimore Accommodation, daily, 2:45 p. m.
 Chicago and St. Louis Express daily, 5:40 p. m.
 Singly Accommodation, daily, 7:30 p. m.
 For Landenberg, 9:10 a. m., 2:45, 5:20 and 8:40 p. m. daily except Sunday, 2:45, 5:20 and 8:40 p. m. daily.
 Trains leave Market Street Station:
 For Philadelphia 2:30, p. m. daily except Sunday.
 For Baltimore 2:33 p. m. daily. For Landenberg 6:50 and 11:00 a. m. daily except Sunday, 2:33, 5:30, p. m. daily.
 Chicago and St. Louis Express daily, 5:30 p. m.
 Trains for Wilmington leave Philadelphia 7:00, 10:00, 11:00 a. m., 12:00 noon, 1:45, 3:00, 4:30, 5:00, 5:30, 5:45, 6:12, 11:30 p. m.
 Daily except Sunday, 6:50 and 7:30 a. m., 4:25, and 8:30 p. m.
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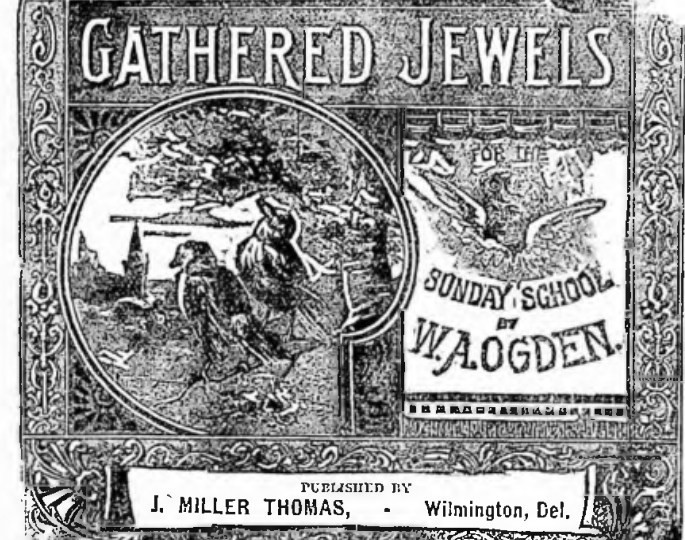
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