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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS, Associate Editor.

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ONE DOLLAR A YEAR WILMINGTON, DELAWARE, SATURDAY, SEPTEMBER 17, 1887.

SUPERANNUATED.

The Bishop stood within the bar, so dignified

- And read aloud each Preacher's name and where he was to go; A solemn stillness brooded o'er, the crowded
- Conference room,
- And all were wrapped in speechless awe, as if 'twere day of doom.
- One by one the names were called, each longed to hear his fate:--"Father Jones," the Bishop said, "is super-annuate."
- Though earnest, faithful, true and pure, his
- talents brightly burn, But, age comes on, and powers fail, the work is hard and stern
- Painful as the facts may be, we must accept
- the truth; The pressure comes from every side, for *clo*quence and youth:
- The people call for sprightly men, 'tis everywhere the rage, And veterans must be set aside, for men of
- younger age-
- These words sank down like molten lead, tears dimmed the old map's eye. 'Twas like a sudden lightening flash, from
- out a cloudless sky; The gray-haired veterans of the Cross, long
- shepherds of the flock, Seemed shaken by a mighty wind, and quail-ed beneath the shock.
- The Bishop took his cushioned seat, while
- strange emotions swept; Like billows of a raging sca, and old men shook and wept;
- For they were treading toward the verge, of
- life's eventful span, When soon it would be said of them, "we want a younger man.
- Silently the preachers sat, each loath to break the spell, Till Father Jones, whose heart was full, with
- words he longed to tell, Felt moved to take the Conference floor, sub
- missive to his fate-He scarce believed, the Lord had made, him
- superannuate
- My brethren, has it come to this, must I be set aside? Is there no work for me to do? and then the
- old man sighed, The tear drops chased each other down, his
- pale and sunken cheek, And strange emotions choked the words, the
- dear old man would speak.

- have trod my feet;
- flooded stream,

"When Jesus said, "Go preach the word," and feed my chosen flock," that I would have to stop-I ne Are we beset by evil times, can we dismiss

our fears? Alas! my brethren, do we serve, a church with "itching cars?"

"Ah brethren! fate may coldly frown, upon our whitening hairs, And younger men may crowd us out, regard-

less of our prayers. Still, we can ne'er give up the thought, our

calling's glorious boast There are no Superannuates in God's embat-tled host."

LOUIS EISENBEIS. West Chester Pa.

Historical Notes of Past Conferences. III.

BY GEORGE JOHN STEVENSON, M. A.

THE SEVENTH CONFERENCE-1779. During this year two conferences were

held, the first at the house of Judge White, Kent County, Delaware, on April 28, to accommodate Mr. Asbury (who was confined there) and the preachers east of the Potomac ; the second at Fluvanna, Virginia, on May 18th. In the Minutes each has a separate entry, but they form only one yearly Conference-One reason for thus dividing the proceedings, on the part of Mr. Asbury, was, doubtless, to save an unpleasant discussion on the question of the sacrament, which he expected would take place if the question should be opened first in Virginia, where the regular session was to be held. At the northern Conference Asbury and the sixteen preachers with him agreed to hold their appointments, then made for one year, fearing the southern Conference might ence suggest some unfriendly changes. The

term of ministerial probation was chang-"For fifty long eventful years, I've stood on Owing to more than usual anxiety on Zion's wall, And shouted out into the gloom, the joyful ed from one to two years; it was also the part of Mr. Asbury, he called a preresolved that they should not separate liminary meeting of the Conference for gospel call; I've held aloft the gospel lamp, to light the from the church and, also, that Mr. 1781, on April 16, at the residence of probably exclaim, sinner home, Asbury be recognized as the general And urged the home-found prodigal, no long-Judge White, at Choptauk, Delaware, All hail reproach and sorrow, superintendent in America. The statiser forth to roam. that he might inform his mind as to the If Jesus leads me there.' tics were given only at the Conference "I've toiled amid the wintry snow, and in disposition of the preachers regarding What is the petty persecution of our the summer's heat; held in May, when the members were the sacraments, and finding only one 1've borne the banner of the Cross, where e're reported at 8,577, preachers 44, circuits dissentient from the old plan, with asthe howling wilderness, beside the 20, many of them changed, some new sured confidence he opened the regular names to old ones, and the increase of The cot and hut, the vale and street, have felt the gospel beam'' session of the Conference at Baltimore, members, 2,482. Where war prevailed, there was a decrease; in other places "I've never shunned a startling truth, I've nade the message plain, I've sought no worldly honor, I have never the work spread and increased in a repreached for gain, I've labored only for the soul, and preached the sumle word. With but one recompense for all, the glory Foster, Cole, and Ellis-was appointed (all present save one) "to discounof the Lord "-"Ah! Bishop, what though age creeps on, toward life's allotted score, There's none more eager for the work, upon year, and to appoint such other preachthe Conference floor, Though powers fail, and work be hard, shall ers to administer as they might see Discipline as contained in Mr. Wesley's any he so bold, To say, that God withdraws his call, because a man is old?" proper. The proceedings were legitimate and harmonious. The Fluvanna Conference included a majority of both "Tis true, I've reached the summit peak, of Zion's toilsome hill, My faith is clear, my purpose strong, to do my Master's will; I have no wish to quit the field, nor lay my E're yet the victory is won, I look not for armour down, the crown." "I've yet a little strength to wield, the spirits glimmering sword, I wear the gospel panoply, a soldier of the decision was-wait for further directions. It was fully four years before those Lord: And must I at the call of man, fling down directions came, and Dr. Coke settled my battle shield, the controversy in December, 1784, by And beat a cowardly retreat, and flee the battle field?" ordaining Francis Asbury a bishop, and they two ordaining elders to administer "Must I while throbs this beating heart, repress my vital breath, And seek with an inglorious haste, an ambureceived on trial then, remained in the Among the preachers this year received are told. lance of death? body only two or three years. Preachers on trial were Philip Bruce, of North Nay rather let me march along, till death shall lay me low; I've pledged the Lord to keep the field, while I can see the foe."

considered as excluded from the connection. Such discipline was most necessary at that time.

THE EIGHTH CONFERENCE-1780. The second Baltimore Conference, and the eighth in order, was convened, April 21, 1780. Mr. Asbury, now relieved from his anxious fears owing to the war, came finally from his retirement, and presided. There were 42 preachers in the connection, of whom 24 agreed to sit on the original plan of Methodists. Five were admitted into full connection, and five admitted on trial; members 8,504. The circuits were divided into two nearly equal portions-the northern, and those in Virginia-and the appointments appear separately in the Minutes, owing to a difference on the question of the sacraments; the societies and preachers in Virginia not being looked upon as belonging to Mr. Wesley till they gave up the sacraments. The Fluvanna (Virginnia) section altimately agreed to wait till Mr. Wesley's mind was known. At that Conference slavery was condemned "as contrary to the laws of God, man, and nature, and hurtful to society; traveling preachers who held slaves were required to give a promise to set them free." Thus early did the Methodist Conference record its protest against slavery, and precede all other organizations in its condemnation. All the local preachers and exhorters were desired not to speak in public without a note of authority renewed quarterly; the chapels were ordered to be properly secured in the hands of trustees, and Mr. Asbury was appointed to visit all the societies, and to sign all official documents in the name of the Confer-

THE NINTH CONFERENCE-1781.

not family, had been a soldier in the ged into the church, or, at least, after all Revolution, and for thirty-six years was a faithful, carnest and devoted itinerant; Freeborn Garretson) the oldest travel-Bunyan's biggest Jerusalem singers." minutes he shouted, "Glory! Glory! Glory !" then ceased at once to shout and breathe. Even in those early days there were in the ministry "men of gigantic moral and intellectual stature." The war was then ending. The British troops surrendered in the autumn of 1781, at Yorktown, and the whole country was open for evangelistic work.

ethodist.

-----Petty Persecutions.

Young christians, you say you are persecuted. You have a rough father and rough brothers, and your fellowworkmen tease and torment you every day. What then? Will you give up the ghost of your spiritual life? Because some one points the finger of scorn at you, must you needs go running back as though all Pandemonium were after you? If some one laughs at the idea of your turning saint, or sneers at your kindly reproofs, don't let your face become red with anger, or pale with fear, but let it beam with love for the soul of the sinner! and don't stop with a mere apology for your religion, but take the aggressive-turn upon him with loving earnestness and give him a warm invitation to come with you to your church, and to start for heaven ! Then will you be so happy over it all that you will

day compared with that of the early christians? Imagine those three thoustheir minds whether or not to embrace April 24. The work had prospered the new faith! One says, "master that reaches a high average. The folgreatly during the year; the circuits Peter, if I follow the nazarene I shall lowing editorial brief will help the case: were increased to 25-an increase of 5; have to leave home. My father and markable manner. The Episcopal Es- number of preachers, 55-a gain of 12; mother will turn me out," another says of pastors or presiding elders, a careful tablishment being dissolved, a commit- members, 10,539-an increase of 2,035; "What will my old friends and neigh- comparison of all the circumstances tee of four preachers-Messrs. Gatch, a declaration was sighed by 39 preachers bors think of it? and the Phariseesas a "presbytery" to ordain each other, tenance any separation among either cast me out of the synagogue." An- manufactories. Oue pastor was there to administer the sacrament during the preachers or poople;" and to preach the other speaks up and says, "Mister old Methodist doctrines and enforce the Preacher, they throw the christians to they were "shut down." The former Notes, Sermons, and Minutes. There stand that." But Peter says to them all, and ten per cent. more salary than the were 9,666 members below the southern |" If ye be reproached for the name of boundary of Pennsylvania, and 873 Christ happy are ye; for the spirit of preachers and circuits. Some of the only north of that boundary. The glory and of God resteth upon you. old Methodists would not commune question of early rising on the part of Rejoice, inasmuch as ye are partakers with this new order of things, and fear- the preachers was entered on the Minutes of Christ's sufferings ; that when his ing a division, they finally resolved to of 1780 in these words : "Ought all our glory shall be revealed ye may be glad wait another year, and refer the decision preachers to make conscience of rising also with exceeding joy !" Then one of which he gave twenty per cent., most to Mr. Wesley, which was done, and the at four, and if not, yet at five? (Is it asks, what shall I do?" and Peter an- of it conditional on certain amounts benot a shame for a preacher to be in bed swers, "Go home and set up the family ing raised. His successor, without anytill six in the morning ?) Undoubtedly altar !" And to another he says, "Stop thing to give, kept the necessary falling they ought." At the Conference of going to the theater !" and to a third off from being very large. He was as 1781, the preachers were urged "often he issues the stern command, "you must, efficient as the other. There have been to read the Rules of the societies, the indeed you must, give up the company character of a Methodist, and the Plain of idolators if you want to save your the sacraments. Most of the preachers Account of Christian Perfection." soul!" And they all do just as they What a contrast to the poor, puny who received money by subscription, Carolina, and Joseph Everett, of Mary-specimens of christians we sometimes and not from the stewards, were to be land. Mr. Bruce came from a Hugue- see, who after having been fairly drag

manner of coaxing and carrying, begin to waver and shake with fear when Petty and when he died, he was (excepting Persecution looks them in the face! If one asks them to come and take a drink, ing preacher in the M. E. Church. Mr. they have not the courage to say, "No." Everett moved chiefly in the Middle If an invitation come to them to go and States, described as "the roughest spoken | see a new play performed-" so beautipreacher that ever stood in the itinerant ful-such lovely scenery-such superb ranks," and he called himself "one of acting," and all that-they dare not confess they are christians, and so make For about thirty years he thundered the an end of it, but must needs break their truth through five of the States, and vows, and disgrace their church. and spent his time, his talent, his all, in the lead souls astray by their example, to service of the Connection. He died in say nothing of their own souls. They 1809, aged 77 years, and for twenty-five dare not speak in meeting, or pray in public, or take a decided stand-what would people think !

> Oh! for a christianity that can do and dare, and, if need be, die for Christ and for humanity !

> > T. M. GRIFFITH.

Conshohocken, Penna.

Ministerial Efficiency.

I fear that some of our Methodist brethren, both in the ranks of the clergy and laity, failed to read the following editorial brief from a recent issue of the New York Christian Advocate. There are many elements that enter into ministerial efficiency. Some that are very important are often wanting and yet the man is efficient. He may fail to raise large sums for the church benevolences, for some degree of natural fitness seems requisite for this work, yet at the same time he may win a hundred souls to the Lord and the church ; or on the other hand he may possess the elements needed to raise large sums, and fail to win souls. In neither case is the pastor inefficient. He only succeeds best along certain lines of pastoral duty. In determining, therefore, the relative efficiency of a brother, let us be fair, and give due weight to all the circumstances of the case; the means available in his church, the resources of the community, the numerical strength of his flock, and every condition of the case? There are many objections to Rev. J. W. Young's tabulations on the ground that the weak and converts of Pentecost making up charge which averages low fails of credit, even when compared with a rich church "In determining, the relative efficiency should be made. A certain town dehow will they treat me? Why, they'll pended for its prosperity on certain while they were very busy ; another while the lions, in the city where I live, I can't | returned fifty per cent. more collections other; yet the latter was much the more efficient. If he had not been the church would have closed. A presiding elder having large personal resources, by a liberal use of them, raised the collection on his district several thousand dollars, ministers who in fifteen appointments never had but one success, and that where failure was impossible; and others who have never had more than two failures in twenty appointments, and those where none could have done any better." ITINERANT.

Temperance.

2

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.

Moral Suasion, Indeed!

"GET OUT, OR, I'LL PUT YOU OUT."

A young man once advised me to advocate pure moral suasion. At a meeting where this young man was present I said to the audience, pointing to him, "Some say we ought to advocate moral sussion exclusively. Now I will give you a fact. Thirteen miles from this place there lived a woman who was a good wife, a good mother, a good woman." I then related her story as she told it:

"My husband is a drunkard ; I have worked, and hoped, and prayed, but I almost give up in despair. He went away, and was gone ten days. He came back ill with small-pox. Two of the children took it, and both of them died. I nursed my husband through his long sickness-watched over him night and day, feeling that he could not drink again nor ever again abuse me. I thought he would remember all this terrible experience. Mr. Leonard kept a liquor-shop about three doors from my house, and soon after my husband was well enough to get out, Mr. Leonard invited him in it? What will our Sunday school and gave him some drink. He was then worse than ever. He now beats me and bruises me. * * * * I went into Mr. Leonard's shop one day, nerved almost to madness, and said, 'Mr Leonard, I wish you would not sell my hus band any more drink.'

you ! This is no place for a woman ; ing or restraining the traffic, or prohibitclear out."

"'But I don't want you to sell him any more drink.'

"'Get out, will you ? If you was'nt a woman, I would knock you into the middle of the street.

"' But, Mr. Leonard, please, don't sell my husband any more drink."

"'Mind your own business, I say.'

" 'But my husband's business is mine." "'Get out ! If you don't, I will put you

out.'

"I ran out, and the man was very angry. Three days after a neighbor came in, and said, 'Mrs. Tuttle, your Ned's just been sent out of Leonard's shop so drunk that he can hardly stand.'

" 'What ! my child, only ten years old ?' "'Yes.'

"The child was picked up in the street and brought home, and it was four days before he got about again. I then went into Leonard's shop, and said, 'You gave my boy Ned drink.'

"'Get out of this, I tell you,' said the years."

schools become temperance men and women? How many young men, once

in Sunday school, refuse wine on all occasions? Let any teacher not interested in teaching temperance review the class record of ten or twenty years ago, and see if all the boys are now sober men. Our children know who burnt the houses of the great men in Jerusalem ; do they know the facts concerning alcohol? They can tell the results of idolatry among the Jews; can they the effects of intemperance in their own town? "Cannot eivilization put a stop to this crime against humanity (shipping rum to heathen countries)?" is now the cry of Africa. "Whisky is king here," is the report of our home missionaries at the far West. Why, then, not have temperance as well as missionary concerts? A teacher says she does not know how to teach temperance. Tell them what the Bible says,

and take your boys and girls to the drunkard's home. Let the children see for themselves.

Do not let us wait for women to " put down intemperance by law," or content ourselves that scientific instruction is given in our public schools. If the work is ever done, it must be by the Church and Sunday school. There are at least 8,000,000 scholars and teachers in our Sunday schools. What may not this great host do to crush the greatest curse on earth? The bitter, unceasing cry from suffering wives and children is heard round the world. Do we believe teachers do about it ?- Golden Rule.

And if any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice, and debauchery, I see nothing in the Constitution of the "'Get out of this,' said he ; 'away with United States to prevent it from regulating it altogether, if it thinks proper.-Chief-justice Taney, United States Supreme Court.

Pouth's Department.

Lycurgus had been reading in his ancient history about his illustrious namesake and the Grecian warriors till his eye dauced with warlike fire ; then leaping to his feet and stretchin himself to his full height, he exclaimed : I wish I had been born in Sparta; then I should have been a noted lawgiver or a famous warrior, perhaps a great general, renowned for bravery and praised in history for many gallant deeds and great victories won !"

"Yes," said his elder sister, "and so ou would be dead nearly three thousand

A proclamation of war was about to shake the house from cellar to garret when their mother, who had listened in and probably fearing that they would silent amusement to the war of words which had raged so hotly for a few moments between brother and sister, broke in: I do not see why you may not become as great, and even greater than any Spartan why has ever drawn a sword or made a law or wielded a sceptre."

The martial spirit of Lycurgus now yielded to that of curiosity to know how it was possible to make a practical success of his ambitious aspirations.

"We don't have any wars in America," ruefully answered the boy.

"Yes, my son," assured his mother, there are many battles to be fought, and if you have the spirit of a true soldier you will fight them, too."

"I thought you always wanted me to become a foreign missionary when I grow up to be a man: now you say I ought to be a soldier and fight battles-with the Indians in the West, I suppose."

"That is the lowest kind of bravery which delights in killing men, whether they are red or white," said his mother. "The spartans you think so great were a race of stern and cruel, rude and savage warriors, incapable of appreciating that which makes a man truly great-greatness of character. He is not great who takes pleasure in shedding blood, and making war is a great crime to those who who are the instigators of it. It is only right to those who are forced to defend themselves and their country from the unjust attacks of an invader, or of him who would deprive them of their lawful rights, civil and religious.

"There are other enemics, however, which it is right for you to fight, and conquer, too. In that way you may be come a very great warrior. You recollect the words of the wise man; 'A wrathful man stirreth up contention ; but he that is slow to anger appeaseth strife. He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city."

Lycurgus' face glowed a little, for he remembered the momentary heat of passion stirred up by his sister's witty controversy with him.

"'Keep thy heart with all diligence,' added his mother, 'for out of it are the issues of life.' But in order to do this you must gain the victory over yourself."

"But people dont fight with themselves ?" inquiringly suggested Lycurgus, thinking to turn the application away from himself.

"Yes, indeed," said his mother. "You remember the Apostle Paul speaks of a law 'warring against the law of his mind and bringing him into captivity'-'when I would do good evil is present with me.'

'But I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway." And he charges the Ephesian Christians 'Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.' Yes, there are thousands of enemies to be overcome. For example, if you overcome the tendency to idleness you will

Sparta full of wisdom, he drew up a code of laws, gave them to his countrymen, make him their king he left Sparta and was never heard of more.

"No one becomes great by wishing; but by learning to obey and then to do. Even Christ pleased not himself; for 'though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. He was so meek and so lowly, so self-sacrificing and so submissive, and yet so great, that those who desire to be truly great must follow his example."-New York Observer.

TO LIVE.

I have seen what it may be to live: Oh God, can it be That Thou, in Thy fullness, wilt give Thyself unto me?

Even here, in my every-day round,

Thy face may I meet? May the sod I am treading be found

A path for Thy feet? If this be not so, then in vain Am I living at all;

But thy beekoning summons is plain; Thy awakening call.

Soul, rouse three, and lift up thine eyes, For the sun is arisen! Yet the seed in the frozen earth lies

Like a spirit in prison.

God sends thee to visit, through shade, Hidden germs of His love: To shine with His warmth wast thou made

As He shineth above. Yea, thou, if escaped from earth's night,

Art alive from thy root With His freshness, a plant of His light, A stem for his fruit.

Oh great, humbling vision, to see

In our weakness His power! A gleam of His radience to be! His planting, His flower!

To grow with these fair growths of His-The cultured, the wild-To breathe out the breath of His bliss

With His children, His child!

Oh vision of God, stir within Unto heavenly birth!

Shine, Christ, through the midnight of sin, On our souls, and the earth! -Lucy Larcom, in Congregationalist.

"The Doctorate Again."

DEAR BROTHER THOMAS :- In the PENINSULA METHODIST of Aug. 27th you favor your readers with the views of our worthy Brother, Rev. W. McDonald, on the conferment of titles of D. D. and L.L. D., in their turn, by our institutions of learning, upon ministers of the Gospel.

We fully accord with Bro. McDonald in his views, and wish his sentiments could be voiced in the ears, of all our church officials and colleges. These distinguishing titles have fallen into disrepute and meaningless verbiage by the indiscriminate manner in which they are so commonly bestowed. There are two evils arising from this indiscriminate bestowment of such titles. The College, or University, in conferring the degree upon a minister of small ability and learning, reflects upon itself by lowering its standard of scholarship in the estimation of the church at large, and weakenibg the confidence of those who would patronize it. There is also

an injury done to the minister who un-

worthily receives the title. There is

more expected from the man who has

donned the honorary degree of D. D.,

than of his brethren, who as literary

men, may stand head and shoulder

above him. Therefore both the institu-

tion conferring, and the man receiving,

the degree, are injured. The only sig-

nificence attaching to these degrees in

many instances, is that those who re-

ceive them are made more like an

Egyptian lamp, more handle than

their conforment.

1. Let true scholarship in our ministers be acknowledged and indorsed by our schools of learning, thereby establishing and maintaining a uniform stand, and of conferring titles upon men of merit and learning.

2. If complimentary and congratulatory degrees must be conferred on men for some work, in the way of securing large collections, or building churches, let the General Conference empower the annual conferences with the authority to confer such titles or degrees, by vote of the conferences. By this mode we shall be able to draw the line of distinction between degrees for true merit and scholarship, and those of a complimentary and congratulatory character.

SIGMA.

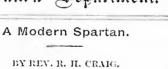
Mrs. Kendall, a young widow who studied at Vassar, is about to follow the noble ex-ample of Dr. and Mrs. Scudder in going as a missionary to Japan at her own charges. She will be accompanied by Miss Mary Poole, a daughter of the well-known libarian in Chicago, and a Wellesley student, whose personal friends relieve the American Board of all her expenses for board and travel.

Our Book Table.

LIPUNCOTT'S MONTHLY MAGAZINE for September opens with "The Red Mountain Mines," by Lew Vanderpoole, in which the pioneer life of California is painted with an artistic hand. An article of timely interest, in view of the Constitutional Centennial to he held in Philadelphia, is Moncure D. Con-way's "A Suppressed Statesman." It deals with the life of Edmund Randolph, of Virginia, a name now almost unknown, to whom Mr. Conway, says the initiation and ratification of the Constitution were especially due. The reader will be surprised to learn how important a personage Randolph was in his own day. "Ilis criticisms of the Constitution partly anticipated those of Mill, Louis Blanc, and other authors of Europe. Genie Holtz-meyer (Mrs. Sidney Rosenfeldt) contributes amusing bit of autobiography entitled "How an English Girl Sought to Make a Living." Frank Carpenter reports a conversation with the man who captured John Wilkes Booth. Janes Cummings writes of "Social Life at Johns Hopkins University." The poems are by Alice Wellington Rollins, A. Lampman, and Robertson Trowbridge. In the Monthly Gossip the Editor makes a goodnatured reply to criticisms on his July talk talk to contributors, and in Book-Talk he reviews Howells, Haggard, Sidney Luska, Miss Baylor, and others.

The September WIDE AWAKE has a valuble article, "The centennial of the Constitu-tion of the United States," by Mrs. Annie Sawyer Downs, describing the making of the Constitution one hundred years ago (Sept. 17, 1887), and illustrated from photographs of original portraits and statnes and relics in Independence Hall, views of the Hall, and fac-similes of the signatures from photo-compton of the signatures from photographs of the original parchments, from the State Department at Washington. Mrs. Bolgraphs of the structure Miss Guincy's "Fairy Folk All" will delight all lovers of fairy stories. "The Young Prince of Commerce" visits the New York Stock Exchange. In 'The Secrets at Rose-ladies" little Noanie goes out riding in her inglitgown. The La Rose Blanche come" hightgown. The La Rose Blanche story "A Soldier's Tryst" is a delicious story. "Lucy's High Tea," by Sophia May, is very amusing. "The Molasses Gingerbread Business," by Mrs. Margaret Storer Warner, narrates how a little girl made a cosey home for herself and her brother. Only \$2.40 a year. D. Lothrop Company,

Boston, Mass.



"I said, 'I don't want you to give my boy drink any more. You have ruined my husband ; for God's sake spare my child ;' and I went down upon my knees and tears run down my checks. He then took me by the shoulders and kicked me out of doors."

"'Then,' said I, pointing directly to my friend, 'young man, you talk of moral suasion; suppose that woman was your mother, what would you do to the man that kicked her?" He jumped right off his seat, and said, "I'd kill him! That's moral suasion, is it? Yes, I'd kill him, just as I'd kill a woodchuck that had eaten my beans."

Now, we do not go so far as that; we do not believe in killing or persecution, but we believe in prevention and prohibition.

JOHN B. GOUGH.

Temperance in the Sunday School.

If we are going to teach temperance gus instead of Smith, Lycurgus you effectively we must begin with the young. would have been somebody of note in-Do all the boys and girls in our Sunday stead of-a silly boy."

"O, but I mean if I were a Spartan now," promptly answered Lycurgus, thinking that the difficulty was triumphantly surmounted.

"But 'Spartans now' are not much greater than Americans in warlike achievements," persistently answered his

This crushing reply had the effect of kindling into a flame the sparks of warlike fire which smouldered in the breast of the gallant youth, and having no brazen shield to repel the piercing dart, nor Grecian short-sword to strike through the neck of his assailant, he answered with a tone and in a manner not at all in full accord with brotherly deference: "But I say, if this were the age of Spartan chivalry and I were a Spartan by birth and training, then I might become a lawmaker or a soldier renownedin arms as much as any other Spartan." "In other words, " quietly urged hissister, "if you had been the famous Grecian Lycur-

be able to master your Latin Grammar easily and to commit to memory the questions in the Catechism. If you conquer selfishness you will be able to look with pleasure upon the greatness or the property of others without envy or grudge. You are sometimes self-willed,

and therefore slow to follow the advice We mean no reflection upon our of those who are wiser than you. This worthy, and distinguished Doctor of enemy must be overcome. The great Divinity, and Doctor of Laws, we honor Lycurgus, for whom you were called, and reflect them; but to hear of selfmight have been a king in place of his seeking ministers offering sums of money brother, but he proclaimed the infant for honorary degrees is humilating to son of his brother king and he himself every true man of God. The church became his guardian. Lycurgus was not does herself an honor in acknowledging a lawgiver without first applying himself mature scholarship in her ministers, to close study for many years. To gain whose attainments in theological science this knowledge he left his home and are a credit to the church as well as to traveled in disiant parts of the world, himself. We would propose a division studying the laws and constitutions of of the mode of conferring these titles, other nations. When he returned to and thereby secure a discrimination in

light.

THE AMERICAN MAGAZINE. The frontispiece of the September number is a por-trait of Lieut. C. F. Winter, who has served in both Egypt and Canada, and wears honorable scars as well as medals and the Khedive star.

Curseco, a quaint old Dutch city is sketch-ed by Dr. W. F. Hutchinson, "Our New Navy," as described by Lieut. W. S. Hughes, bids fair to be serviceable to limited extent a limited extent.

The Canadians have created a strong and effective system of militia. The extent and thoroughness of this system, are detailed by J. Macdonald Oxley.

Dr. A. S. Isaacs presents a review of Jew-ish progress in this country. He recognizes the fact that Hebrews settled here acquire breadth of view and are adjusted applied breadth of view and are solicitous only for the essential features of their faith.

the essential features of their faith. No landsman needs hencerorth to be puz-zled by the queer names that sailors give to all parts of a vessel and its genr. Lient. F. S. Bassett (U. S. N.) has expounded these matters at length. The relations of the dog, the monkey and the cat thereto are wholly accounted for; we know now all about "dead eyes," and why there is "the devil to pay." "In Louisana," a poem, is contributed by Henry W. Austin. other verses are by Ruth Hall, F. W. Clark, Cornelia S. Parker and Lidia C. Tullock. "In and Out of a Canoe," by A. E. Dum-

"In and Out of a Canoe," by A. E. Dum-ble, is a lively record of aquatic experiences. Mrs. Rose Hawthorne Lathrop tells a short story, Bessie Chandler and Mrs. Chamney contribute complete stories.

An interesting sketch is given of the life of the great Methodist orator, Bishop Simp-son. "The Household" department contains the ripe suggestions of a physician of experi-once, for preserving health in Septembere.

The Sunday School.

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Solemn Warnings.

LESSON FOB SUNDAY, SEPT. 18, 1887. Matt. 7: 13-29.

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

GOLDEN TEXT: "Every tree that bringeth not forth good frait is hewn down and cast into the fire" (Matt. 7: 19.)

13. Enter ye in at the strait gate (R. V. "by the narrow gate") the difficult entrance, which leads to the way of life-wide enough for penitence, too narrow for guilt. The entrance of the temple of Mars is described by Chaucer as "long and streyt and gastly for to see." Wide is the gate .- The common highway along which the multitude hasten to destruction, has no painful entrauce, no restricting limits.

14. Few there be (R. V. "few be they") that find it-because few wish to find it. Though "strait" and narrow, there is room for all who are willing to come.

15. Beware of false prophets .- Be on your guard against false teachers, who will offer to direct you to the strait gate and narrow way. "Pilgrim's Progress" supplies apt illustrations of the need of this caution. Which come to you-"more anxious to prose lyte and pervert in the church, than to convert in the world; more meddlesome than missionary in their activity." In sheep's clothing-wearing the livery, or garb, of those who profess to follow the great Shepherd; assuming to be meek, gentle, pions; claiming authority to speak, and prophesying "smooth things." Inwardly .- They look like sheep, but are not sheep. Their garb is a disguise. Ravening wolves - The wolf is the natural enemy of the sheep, seeking only its destruction. This metaphor pictures vividly and strongly those "false teachers" who arose among the Jews during the time of the Apostles (see Acts 13: 6,) the "grievous wolves" against whom Paul warned the Ephesians (Acts 20: 29,) and who have had their followers in every age. Whoever pretends to have found an easier way to heaven than the strait and narrow way, or to have learned a newer revelation from the spirit world, or who try to explain away the plain requirements of the Gospel, should be distrusted. Whatever specious appearances they may assume, they are actuated at heart by ambition, avarice, or some corrupt principle, and are "wolves in sheep's clothing." "They would come "in sheep's clothing,"

that is, with great appearances of sanctity, and love to men's souls; but inwardly they would be greedy, fferce, incapable; they would teach things which they ought not, for lucre's sake, and be ready to devour all who opposed their pernicious principles.

16. Know them by their fruits .- Their true character will be determined by the style of fruit they produce by their teachings and life. Sooner or later they will betray themselves, by not exhibiting the "fruits of the Spirit." Do men gather grapes of thorns?-The thorn and the thistle may bring forth fruit which bears some slight resemblance to the grape and fig; but which, nevertheless, is neither grape nor fig; and no man is deceived by it. Only grapes will produce grapes; only figs will produce figs.

The infallible test of all religious teaching is its practical result in the lives of those that receive it. The answer to modern eulogists of Buddhism and Confucianism is India and China; the answer to the papal claim of infalibility is Spain and Italy; the answer to the enlogists of "pure reason" and a Bible overflow, is Paris during the Revolution, and Paris during the Commune. New England is the best refutation of those that sucer at Puritanism; and Christendom; contrasted with the heathen world, is a short but conclusive reply to all advocates of a universal and eclectic religion." 17. Good tree . . . good fruit; corrupt tree . . . crit fruit -- The connection between the tree's nature, or species, and its fruit, is fixed and sure in the natural world; and not less fixed and sure in the connection between the heart and the life in the spiritual world. Out of the heart are "the issues of life." 18. A good tree cannot bring forth .- The impossibility of severing this connection is here strongly emphasized. A right heart will not produce a depraved life or teaching; sunburnt brick, and sometimes washed away and a corrupt heart will not exemplify, in conduct and teaching, purity and truthfulness. The impossibility in the vegetable These water-courses, called wadies, are, in ders this a critical period in the history world typifies a corresponding impossibility in the moral world.

humanity, is destroyed. There is no restoration. The destruction is final."

20. Wherefore (R. V. "therefore" (by their fruits-not by their eloquence, but by the results of their instructions and life-a summing up of the teaching begun in verse 16. 21. Not every one that saith unto me,-in words merely; the language of empty profession; acknowledging Christ's lordship, but all in vain; founded on the rock it stands. living in indifference to the revealed will of God. Shall enter into the kingdom of heavenbe admitted into the kingdom of grace here, and of glory hereafter. He that doeth the wil of my Father - as revealed in His Word, and in the teachings of His Son. Ohedience, not profession merely, entitles to citizenship in the heavenly kingdom. "This is My beloved Son, hear ye Him"-hear, in the sense of obey.

"It is not being busy in the verbal ac knowledgment of Christ as Lord that will prove any one an heir of the kingdom of heaven. It is the practical, the heart and life confession, that God delights in."

22. In that day-that appointed day, "in the which He will judge the world in rightcousness by that Man whom He hath ordained" (Acts 17: 31.) Prophesied in ("by) Thy name-uttered the messages of God, not so much in the sense of predicting, as of preaching, which is the New Testament use of the word; for example, in 1 Cor. 13:2: 'Though I have the gift of prophey, and have not charity, I am nothing.". The ex ercise of the prophetic gift by Saul and Balsaam and Caiphas was no evidence of their fitness for the kingdom of heaven. Cast out Devils-indicative certainly of the possession of extraordinary faith; but not conclusive of their being vitally united with Christ. Even faith equal to the removing of mountains is of no value disjoined from "charity." We read in Acts 19: 13, that certain vagabond Jews attempted to cast out demons in the name of Jesus. Done many wonderful works (R. V. "do many mighty works")—wrought many miracles; but even these are not certain proof of fitness for the heavenly kingdom. Indeed, the very fact that these persons are represented as having asked our Lord if they had not performed these outward and splendid acts in His name, shows how deeply they were self-deceived how vainly they were trusting in their works and overlooking His grace by which alone they could be saved-just as, now-adays, people will give money to every good cause, and attend means of grace, and be active in all church machinery, indulging all the while the complacent but delusive hope that for these they will be saved. though conscious they have not the love of Christ within them.

"Great revivals of religion! Shurely these ought to save the man! Not if his own heart was false. He may have preached truth enough to save his own soul, and God blessed many who obeyed the truth from his false lips; but he obeyed not the truth he preached. He showed the way to heaven, but went not himself. Among the mighty works he wrought, his own salvation was not oue."

23. Then will I profess unto them-publicly tell them, at the day of judgment. I never knew you .- "He knoweth His own sheep by name;" recognizes them individually as His own. Depart from me -See Matt. 25: 31-46. where the separation of the wicked from the righteous is vividly set forth. Ye that work iniquity .-- "The continued success of a hypocrite is habitual and heightened iniquity." Whatsoever is not done out of love to Christ must be done for some selfish or base motive. 24. These sayings of mine-all the preceding teachings, which form a connected discourse, and is known as the "Sermon on the Mount. Docth them-adopts them as life principles and turns them into habits. The ability to do this must come from the Teacher himself. "To rise to the Mount of Beatitudes in our life, we must go to the Mount of Calvary for our life." Built his house upon a rock-the rock; the foundation which the frequent floods of Palestine could not wash away. In like manner he who would rear the structure of a holy character which will stand securely amid the deluges, and hurricanes, and treshets of this earthly life, must seek for his foundation the rockthe rork of ages. "In the East the peasants' buts are often and instructors at both places. The neunsubstantial structures, built of mud, or by a single furious rainstorm. The mountain streams, too, are of a peculiar character. the summer, perfectly dry; in the rainy season they are swollen streams The shepherd builds his hut by one of these watercourses, which often in the summer weather up by the sun. If the house is built high up on the rock, it is safe; if down on the

food. or leaves for shade, perishes; the soul time, the treacherous foundation gives way enterprise thus far, recognizes this pressthat ceases to bear any fruit for God and with the first freshet; and these often come with almost no note of warning."

> 25. The rain descended.-Now comes the text of the inniovable structure, firmly founded upon the rock. Rain, floods, wind .-It is tried from all quarters, from above, below, around; afflictions may be poured upon it, the enemy may come upon it like a floo!, tempests of persecution may assail it-26. Docth them not .- Everything turns not

upon hearing, but upon doing, the Word. Foolish man-imprudent, heedless, presumptuous, perverse. The sand-which experience shows to be unstable, unreliable; worldly prosperity for example, or human opinion, or the maxims of society, or an outward profession. "Everything besides Christ is sand."

27. The rain descended .- All went well for the time, and the foolish builder probably congratulated himself on how much trouble and self-sacrifice he had saved himself by not mining down to the rock; but in due time the trial came, and the house fell, and with it was swept away the toil of years. Great was the fall of it-illustrated by the terrible falls of public men from positions of high trust, because they were so "foolish" as to try to creet their structure upon the shifting sand of current business morality, and not upon the immovable maxims of the Sermon on the Mount.

28. The people were astonished at His doctrine (R. V. "at his teaching,")-No wonder; "never man spake like this man;" both as respects matter and manner.

29. As one having authority.-Omit "one." The cause of the peoples astonishment was not so much the simplicity, and purity, and gravity, and boldness of the truths taught. as the tone of authority which pervaded all. and which was in striking contrast with the tone and manner of the scribes. None of the latter class had ever presumed to preface a teaching with the words. "Verily I say unto you;" no prophet of old even had ever dared to speak in his own authority; "no mere man has a right to do so."

An Open Letter,

To the Preachers and People of the Wilmington Couference.

DEAR FELLOW-WORKERS IN THE CAUSE OF CHRIST :--- For five years past I have been putting the hardest work of every hand. my life into an effort to promote education among the colored people. The results have been such that I consider this hardest work of my life the best work of my life. We have now three successful schools in operation-the Centenary Biblical Institute, on the corner of Ful ton and Edmondson avenues, Baltimore City, the Baltimore City Academy, at 105 E. Saratoga street, and the Delaware Conference Academy, located at Princess Anne, Somerset County, Md .- the latter two being preparatory to the first. In these schools hundreds of young colored people are receiving thorough instruction in practical studies, and are being trained for lives of honor and usefulness. Eleven instructors are devoting themselves to this work, every one of whom is doing it at a sacrifice. Our property is worth, at the lowest estimate, dollar of debt that is not provided for. Our current expenses to date are all provided for, also, and we begin a new school year with a clean balance sheet. We have \$27,000 subscribed towards an endowment fund, \$16,000 of which is paid. Gratifying as ull of this is, it is but a foundation for the work before us. Providence is opening doors to us in every direction, and is loudly calling us to enter. We ought to organize at once an industrial department at Princess Anne and another at Baltimore, and at the same time strengthen our normal, classical, and theological departments. We will soon need additional buildings cessity for providing these additional facilities and the consequent increased annual outlay on current expenses renof this enterprise. In my judgment, nothing but an endowment sufficient to relieve all pressure will enable it to pass this critical period successfully. A fund of \$100,000 should be created within five years. Rev. Dr. Goucher, who has

ing demand, and has made me a proposition to contribute \$5,000 more to the endowment fund, provided I raise \$20-000 besides during the year ensuing. The Wilmington Conference has been doing nobly for us in contributing to to our current fund, but the sum total we have received from this vast body of Methodist people for our endowment fund is \$25, the gift of one preacher. The little Delaware Conference (colored) covering the same ground has contributed about \$2,500! I feel justified therefore, in making a special appealto our Methodist friends within the bounds of the Wilmington Conference to take this proposition of Dr. Goucher's into their thought. I ask every reader of this article to consider it a personal letter addressed to him or herself, and to consider what I say as earnestly as I say it. I believe each member of our church within the patronizing territory of our institutions shares with me the responsibility of caring for them. I am giving my very life to this work—wearing out my energies and shortening my years, as well as sacrificing my private means. To meet one emergency I sold my home. For fifteen months just past I went without a dollar of salary that the work might go forward and not backward. I feel as if I have a right to speak, and to challenge my brethren and sisters of moderate means as well as those of wealth, and in Christ's name urge them to give this cause their consideration. Much of its success depends upon them. I call them to witness that I am doing my part. I would that the Methodists of our patronizing territory would form themselves into a committee of the whole to investigate the affairs of the Centenary Biblical Institute. The record of toil and sacrifice, of anxiety and care, of weariness and painfulness, would enlist the sympathy of every heart, and the success achieved in spite of almost insurmountable difficulties would induce a gift from

Brother Pastors, scatter information on the subject. Stir up an interest among your people with regard to it. - Explain to them the Christ-like nature of the work we are doing. Do not leave them in the darkness of self-deception, if they imagine that it does not appeal to their Christian sympathies and obligations. Give them light-not lightning, but light. Light will hurt nobody.

And, brethren of the laity, let me hear from you. I want several \$1,000. subscriptions from the Wilmington Conference bounds. You can have your own time in which to pay them, provided you secure them to us, and pay the interest until they are settled. If you wish any information as to our work, I will be glad to give it. Our methods of instruction, rules of discipline, expenditures of money, results of work, are all open to \$35,000 upon which there is not one inspection. I am satisfied that any benevolently disposed person who will inform himself fully as to our work will make it one of the first objects on his list of charities. I took a brother through one of our schools some time ago, and his business eye took in nearly everything as we passed from room to room, with scarcely a word of explanation from myself. When we got through he asked for pen and ink, and filled up a check for \$50 which he handed to me with the remark that I might expect him to be a regular contributor. I conducted another through on another occasion, and he has given us three handsome donations within the past year. Another highearted brother and business man, who has presided over several Democratic Conventions in this city, but turns down the wine-glass and keeps up his Christian colors wherever he goes, after giving personal attention to our work, said to me, "Call on me whenever you get into a tight place." But I have not been mean enough to do that. I ask him for what I believe to be his share, and "The tree that no longer bears fruit for sandy soil, though there is no water at the been the most liberal supporter of the thing. And now I call on you, my good a printer at night and in vacations.

friends of the Wilmington Conference, who have done nothing for our endowment fund, and I ask you most earnestly to help us on the plan proposed. Who will be the first to respond.

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W. MASLIN FRYSINGER, Pres't C.B. Institute. 1026 Edmundson Ave., Balto., Md.

Rev. Mr. Newman On Logan.

Rev. J. P. Newman, delivered the oration at the funeral of General John A. Logan, who after referring to the five funerals which had already taken place in the same chamber, Dr. Newman spoke of General Logan's early life, of his few advantages and of the noble use he had made of them. Dr. Newman then continued, in part, as follows :

Some men have the flower of language Logan had the flower of thought. He had the eloquence of logic and could raise metaphor into argument. He resembled not so much the beautiful river whose stream winds through rich and varied scenery, but that which cuts a deep and rapid channel through rugged rocks and frowning wilds, leaving the impress of its power in the productiveness through which it passes. His was not the music of the organ, with its varied stops and mingling harmonies, but rather the sound of the trumpet, waxing louder and louder, piercing the caverns of the earth and resounding through the encircling heavens.

But wherein consists that strange charm of his personality that falls upon our spirits to-day like a holy enchantment? Is it sufficient to say that his parentage was honorable, that his intellect was rich in its acquired treasures. that he was the foremost stateman of the West? Is it sufficient to say that he was a great soldier who proved himself equal to every command? We must look deeper and search with keener insight for the secret of his immense power over his country. His was a changeless sincerity; he was never in masquerade; he was transparent to a fault; he had a window in his heart; he was never in disguise.

The smell of fire was not on his garments. Others made fortunes out of the blood of their country, but after five years in war and twenty-five years in Congressional life, Logan was poor in purse, but rich in a good name. He had a self-abnegation which asked no other reward than the consciousness of duty done. Loyalty to duty was his standard of manhood. When another was appointed to the command which his merits and victories entitled him to have he did not sulk in his tent of disappointment, but fought on for the cause which was dearer than promotion.

Oh, brave and unselfish soul! How thou hast been misunderstood, misjudged, misrepresented, defamed and wronged by those who to-day are the beneficaries of thy noble life!

Bluff, steady, honest, Logan was a christian in faith and practice. Here is his Bible, which he read with daily care. Sincere and humble, he accepted Christ as his personal Saviour. When I gave him the sacrament of the Lord's Supper, too humble in spirit to kneel on the cushion around the altar, he knelt on the carpet, and with his precious wife by his side, received the tokens of a Saviour's love. His manly brow shone like polished marble, for he felt that he was in the presence of the Searcher of all hearts. It was his' last sacrament on earth.

19. Every tree-both the corrupt, or bad, and the fruitless. Is hearn down-by the axe of divine judgment. Cast into the fire. -Being affords the only herbage which is not burnt utterly worthless save for fuel, he is doomed to be consumed.

Standing by the tomb of Grant on last Memorial Day, he delivered an oration on immortality. In that glorious hope he died. He has joined his comrades in the skies. He has answered to the morning call of eternal life.--Ex.

Yale's most valued honor, the De Forest gold medal, was taken by a man, John Benetto, who barely passed the entrance examinations, entered without money, and then call on others who have done no- paid his way through with what he made as

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

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No advertisements of an improper character pub-lished at any price. **Solution** 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, Wilrolington, Del. Those designed for any particular number must be in hand, the longer once 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 us the new. 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

Dr. Curry's Successor.

The Book Committee who are charged with the responsibility of filling vacancies in general conference offices ad Christian Advocate. interim met in Cincinnati last week, and elected Rev. G. R. Crooks, D. D., to the ren who are to legislate for the church editorship of the Review for the remain- in 1888. Let everything possible be der of the late Dr. Curry's term. Pro- done to remove from our supreme legisfessor Croaks declined to accept the lature, the disturbing element of elecposition, and the venerable Daniel Wise, tioncering for office. Col. John A. D. D., was selected in his place. It is understood that Dr. Wise supervised the September number at the request of Dr. Curry, as his health was not equal to the task.

The Presidency of Wesleyan University, Middletown Conn.

The Independent says, it is stated that the trustees will not make haste in choosing a successor to Dr. Beach. Prof. John M. Van Vleck, senior Professor, who has heretofore served occasionally as acting president, will do so for the present, and the class-room

secretaries we need, but who they shall be. They are as competent to elect de novo as to fill vacancies. And we suggest, in passing, that all secretaries should be elected by the respective boards, and editors and book agents also. We would have quite as efficient officers if not better, and escape some

very unseemly electioneering at the general conference.-Indiana Christian Advocate.

A good idea, brother. We have long believed that our church editors should all be elected by local boards of control. The election evil is one of the greatest which threatens the usefulness of the general conference. What is the use, for instance, of involving the whole church in the throes of a great agony over the election of an editor for the Southwestern, or Northern or California Advocate? Our several benevolent societies are more of a general character, and there is something of an excuse in their case for general elections, but we presume the local boards of management could elect just as good men as does the general conference.-Michigan

We commend the above to our breth-Wright's suggestion in his work on preachers and people, that general conference delegates be made ineligible to office by election at the session at which they are members, might be helpful in this direction. If our bishops, editors,

secretaries, and agents were only to be chosen from among those brethren who are not members of the electing body, it is just possible the candidates might be more resigned to being left off their respective delegations. "You take your choice."

Sabbath-Breaking Doctors.

We are sorry to find so many distin-Connection Methodists, but was a classduties of the President will be disguished members of the medical proleader and a local preacher for some tributed among the various members of fession showing so little respect to the time among the Wesleyans. When he the faculty. We think this course of sacreduces of the Lord's day, as to entered the public ministry, he did so doubtful expediency. If there is any among the Independents to whom his spend the whole of last Sunday on an advantage to such an institution in father belonged, and among whom he excursion traveling to Niagara Falls, having an efficient head, there must be except four or five hours that were dewas born and reared. He was never a loss in unnecessary delay. It may be voted to an inspection of Watkins Glenn. Methodist pastor. the trustees are not able to make a Six days shalt thou labor and do all choice with any satisfactory approach Ocean Grove. thy work; but the seventh day is the to unanimity, or it may be, the contin-Sadbath of the Lord thy God ; in it thou The season of 1887, at this Mecca to gencies of the approaching general shalt not do any work, thou, nor thy so many devout souls, has passed. The conference present formidable obstacles son, nor thy daughter, thy man-servant, great campmeeting closed Wednesday to any permanent determination of the nor thy maid-servant, nor thy cattle, morning the 31st ult., with the usual question. The trustees certainly dont covet a second experience of having nor thy stranger that is within thy gates; sacramental services, addresses, processional march and general handshaking for in six days the Lord made heaven their president transferred into a bishop. and earth, the sea and all that in them is, and rejoicing. Dr. Stokes reported over A rumor hardly credible, came to our and rested the seventh day; wherefore 600 conversions, and nearly 200 restoraears some time ago, that it was possible, the Lord blessed the Sabbath day, and tions, with nearly 9000 specially helped a reverse transformation might take hallowed it." This is the Divine Law; in their religious life. Of course all such place, and a bishop exchange his mitre in our own land, human law accords statistics are necessarily very imperfect; for presidential robes. Upon our theory of the Episcopate, it is now a matter of with the same; and the best results of but it is highly probable that the unpreference. Once a hishop, not always scientific study demonstrate the necessity erring record to be scanned only when a bishop, but only so long as the general for a weekly Sabbath, in order to man's we pass beyond the role will show that highest development in physical, mental many more felt the quickening and conference may determine or the incumand moral excellence. That intelligent saving influence of their gospel labors. bent desire. In 1852 the saintly Hammen of any class, and men in prominent It is claimed that this season has been line resigned his Episcopal office, on position should disregard such sanction, account of ill health, and retired to the in all respects the best one of the series. and to throw their influence into the Sunday morning after camp, Rev. rank of superannuated elder in the current of Sabbath desceration is de-W. B. Tudor, D. D., of the M. E. Ohio Conference. This was the first, and thus far the last case in which plorable, and should be unsparingly Church, south, preached very acceptdenounced by all who fear God, and practical and administrative sanction ably to a large congregation in the love their fellow men. was given to the doctrine of our church auditoriam. Last Sunday morning Rev. C. H. as to the nature of its Episcopacy. If We regret to learn of the death of Mead, an evangelist, with special gifts one of our present bishops should like Rev. Lewis H. Cole, president of the in exhortation and song entertained and Dr. Haygood of Georgia, decide in Local Preachers and Exhorters Assostimulated a large audience in the Young favor of the educational work of the ciation of Baltimore, Md. He died church, and retire from the Episcopate, People's temple; Rev. Mr. Abbott of Wednesday afternoon the 7th. inst., after New Jersey, preaching at night. he would share with Bishop Hamlin the only a few hours illness, in the 44th We had the pleasure of worshipping the singular distinction of setting his year of his age. He was born in in St. Paul's in the morning and hearseal to the unprelatical character of Abingdon, Harford county, Md.; was ing a helpful sermon on the text "Ex-Methodist Episcopacy. converted in early life, and licensed as cept the Lord built the house, they toil The MICHIGAN ADVOCATE asks for a local preacher in his early manhood. in vain that built it," Psalm 127-1. more missionary secretaries. We second steadily increasing in efficiency and from the pastor, Rev. Mr. Betting. At the motion on condition that the board popularity as such until his death. We night Rev. "Father O'Connor,' of The of managers elect all the secretaries have a very pleasant memory of a brief Converted Catholic, made a most interestinstead of the general conference only a visit in his beautiful home, during the ing address, in illustration of the differpart, as may happen in case of an ad last session of the Baltimore Conference, ence between seeking Christ through interim vacanney. Let the board of and tender his bereaved family our priestly intervention as is the case with Chesney; pastor of the St. Paul's con- and acknowledge same in the paper.

grace, that he will comfort these sorrowing hearts, as none other can.

No License in Delaware.

We are informed upon good authority that the license laws of Delaware, invest Judges with so much discretionary power, that they can refuse application for license when satisfactory representations are made to them that the people, are opposed to such license, and there is among them.

Will it not be well to look carefully into the statutes bearing on this matter, and make the most of the law as it now stands in the way of preventing the renewal of licenses or the granting of new ones. Earnest remonstrance from be entirely disregarded by those who wear the judicial ermine. Owners of real estate can do much to abate the saloon nuisance by incorporating prohibitory conditions in their leases and deeds.

Bishop Bowman while recreating at Ocean Grove, was the subject of a pleasant "reception," in the parlors of the Albatross. Presiding Elder S. W Thomas, one of our Peninsula boys, with his characteristic enterprise made all the arrangements, and was himself the host. Among the guests to pay their respects India, and Rev. Dr. McCautey, President of Dickinson College, at which Bishop Bowman graduated just fifty years ago. Of course there were refreshments and speeches; and a good time generally.

A Correction.

In an interview with Rev. Dr. Buckley, Rev. Dr. Parker, the great London preacher now in this country, said he had never been a member of the new

managers not only determine how many warmest sympathies in this great trial, almost all Roman Catholics, and seekwith earnest prayer to the end of all ing him in his personal manifestation to the consciousness of the penitent himself. It has been but eight years, since it was his glad experience for the first time thus "to see Jesus"; and during these years he has counted it his great joy to tell the news to his Roman Catholic brethren, as opportunity offers. He insists that they are accessible if kindly approached, but for controversy, or proselyting, but simply to testify to them what great things the no need for such a place of business Lord has done for us. The weariness and unrest that made him dissatisfied with the faith of his fathers, he thinks is felt very generally and causes a yearning and hunger for something better.

We have long thought that as Protestants having the light of conscious salvation, we ought at least to let it shine, intelligent and christian voters will not so that these brethren who are trained to look to the priest for pardon rather than to Christ, may see their great privilege to come direct to the one great Mediator without any human intervention, whatever. In this Mr. O'Connor finds the radical difference between these two forms of faith.

IMPROVEMENTS.

The steady growth of the Grove in material prosperity is indicated by the many improvements made from year to year. Besides the well-nigh universal fixing up, painting, refurnishing, enlarging, and addorning that form the annual preparation for the new season, there to our senior Bishop and to share in the are many new cottages erecting, and festivities, were, Rev. Dr. Thoburn of usually at a greatly improved style and quality. Many of the side-walks are laid in concrete and electric lights make the promenades almost as light as day. The Young Peoples' temple has been entirely re-constructed, and is now a mammoth building with a tower on either end of the front facade Seventeen hundred chairs are provided for seats; and more than two thousand persons can crowd into the room.

In Asbury Park the most noticeable improvement since last year, is the Electric Railway. This is not fully in operation yet; but experimental travel has resulted most satisfactorily. Monday morning last a car with some ninety persons crowded into it, was moved over part of the route in a most successful manner.

General Conference Delegates.

W. S. Hooper writing from Paxton Iil., to the Centrel Christian Advocate, of the 30th ult., has this to say, "as a personal compliment, the preachers vote for their own presiding elders, and districts trading with each other elect several." He quotes Bishop Bowman as saying, in reference to his own elevation to the Episcopacy, "I do not think any man should work to secure that offer. I think the church should call him. I shall make no effort ;" and then Mr. Hooper adds, " it is safe to vote for no man who electioneers for himself." The trouble in some cases is, that the brother has such profound convictions of his own ability to serve the church that he considers "electioneering for himself" as about the same thing as electioneering for the church. In his view it is no self-seeking after all; it is pure and simple devotion to the best interests of the cause; a kind of selfsacrifice for the church's sake. We gave last week from the Michigan Christian Advocate, a good summary of desirable qualities in a delegate, but the practical point is to materialize these qualities in the choice we make.

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ducted the service; Bishop Mallalieu, and Rev. Drs. A. S. Hunt, A. J. Palmer and O. H. Tiffany participating. and Rev. Dr. J. M. Buckley delivering an address on the careor, and character of the deceased Bishop. The Madison Avenue M. E. Church choir sang the hymns "Come, let us join our friends above," "Rock of Ages, cleft for me." and "Jesus Lover of my Soul," The interment was at Woodlawn cemetry.

Thankatory Resolutions,

When a favor is done or some service rendered, it is entirely proper for the recipient to express his gratitude in ap. propriate words or acts. But the fashion of recent years so general, for our conferences to pass resolutions of thanks to their presiding officers, otten in terms of adulation that must be distasteful to all sense of refined delicacy that any bishop may possess, would be far more honored "in the breach than in the observance." It is as much the duty of the bishop to preside over the conference and faithfully attend to the work assigned him, as for a pastor to attend to his work. Why then should a conference formally express its rapturous delight that his supreme highness has condescended to seat himself in the presidential chair, and wave the sceptre of authority over his humble servants ? We give the following specimen from the proceedings of the Nevada Mission, as published in the California Christian Advocate. Our sympathics are with the bishop. The following resolution was offered by G. W. James, and adopted :

Resolved, That we tender to Almighty God our thanks for having sent among us our beloved Bishop Walden, to guide and direct us by his heavenly wisdom and wise and able business counsel. His advice has been good, and will benefit all in the business conduct of our sessions in the future. We pray God's blessing upon him, and trust his further journeyings may be profitable to the brethren, and joy-giving and en-couraging to himself. We assure him of a hearty welcome as often as he may be sent to preside over us.

Bishop Harris' Funeral.

It is estimated that more than 200 ministers attended the obsequies in St. Paul's spacious auditorium and large numbers of people came, beyond the capacity of the building to hold them. Bishop Mallalieu, the only member of the Episcopal Board, at liberty to pay their tribute of affection and respect tothe memory of their deceased colleague, was present and participated in the services, as did also, Rev. Dr. McChesney, pastor of St. Paul's Dr. Masden, of Madison Avenue Church, Dr. Hunt of the American Bible Society, Dr. Palmer Presiding Elder of the district, Dr. Deems of the Church of the Stranger's, and J. S. J. McConnell of the Philadelphin Conference, the editor of the Christian Advocate, Rev. Dr. J. W. Buckley made a most admirable address upon the life and character of the lamented bish-

The funeral of Bishop Harris took place Tuesday afternoon, the 6 inst., in St. Paul's Methodist Episcopal Church, New York city. The congregation, including a great number of preachers, filled the spacious edifice. All of the Bishop's family were present, the families of the late Bishops Janes and Simpson being seated with them. Rev. Dr. Mc-

"With the exception of the funeral of Bishop Janes and that of Dr. McClintock there has, perhaps, never assembled in St. Paul's Church on any similar occasion so large a concourse, and never has there been manifested more sincere mourning or more devout triumph." The interment was in Woodlawn cemetery.

Corrections.

In our editorial last week on "Reducing the Ratio," the Conferences got badly mixed, in the seventh and eighth lines. If the reader will have the words "annual" and "general" exchange places, the paragraph will give the sense intended. The date of the adoption of the Federal Constitution should have been 1787 not 1777.

The PENINSULA METHODIST will receive and forward to the proper parties any contributions that the friends of Bishop Taylor may feel disposed to send,

Conference Rews.

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Rev. E. L. Hubbard will lecture in the Glasgow M. E. Church, Tuesday evening Sept. 27th, and if the evening is unfavorable, on Wednesday night. Admission 25 and 15 cents.

Rev. A. Burke writes, our meetings are going on with a great deal of interest in Glasgow Church. Have had some interesting is beckoning us to larger and freer instituconversions, fourteen in two weeks. At Bethel also there seems to be a feeling of choked by red tape, or held by the night deep interest, congregations are large and attentive, people seem to be hungry for the bread of life. May God send us the showers.

Revival services began at Union Church on Blackbird Charge, Rev. G. S. Conaway, pastor, on Sunday Aug. 28th, and up to date there has been nine conversions besides many more who are seeking.

Rev. J. H. Caldwell, D. D., president of the Delaware, College preached Sabbath morning Sept. 4th, at the Head of Christiana Church, Dr. Vallandigham the pastor being absent.

The Bishoprics.

Not having noticed in the columns of the Methodist, much, if anything on the subject of Bishop Taylor's Episcopacy, except what has emanated from the pen or scissors of the Editor, I have thought possibly a few words might be accepted from some other source. Several propositions appear to me scarcely capable of being controverted.

1. Whatever the original meaning and purpose of the men who framed the section on Missionary Episcopacy may have been, or of those who elected Wm. Taylor to an office that had almost become absolute, clearly the providentially guided current of events is bearing the whole question in a direction none of these parties could have foreseen.

2. It begins to seem probable that those above referred to "builded wiser than they knew," and that in this dimly understood and imperfectly defined institution, may yet be found the means for such an expansion of Methodism in the foreign lands of the present, as Wesley found when he turned Asbury loose in the Continent of North America.

3. It is clear that there was intended, and must exist a differance, between the Bishopric that has become familiar to us, and this kind that never has been till now, and probably but for the election of Wm. Taylor never would have become a living institution. That, however, does not argue its inferiority nor its superiority. In fact these questions of rank are pititully unworthy of men whose professed object is the salvation of the world. The truth seems to be that our minds are not wholly purged from the leaven of prelatical and hierarchical ideas, inherited from the dark ages. Herein appears the wisdom of Wesley's protest against the adoption of the word Bishop when our church was organized, and it is writer that we would have done well to heed that protest. Nevertheless, for better or for worse, our general Superintendents are

4. What we now need is a clear and authoriin Massachusetts, or Florida. God help Rev. B. W. Waters, pastor of Trinity M. E. tative definition of the duties and sphere for good have been. Let it suffice for the Church, South Easton, Md., has consented to THE CHAUTAUGUA LITERpresent to say, that some of the brightest of them. If this change does not help me of each sort of general Superintendency. go to Japan as missionary upon the request the crown jewels which will enrich and adorn I am afraid I will be obliged to return ARY AND SCIENTIFIC Theoretical y each Bishop of the old sor CIRCLE. of Bishop Alpheus W. Wilson, and will sail the diadem of King Jesus, are being gathersuperintends the whole church, practically to England, or America. I am not a in a few days. Mr. Waters is a Marylander, C, L. S. C. the work is divided among them even now, ed out of the slums of the city by the consebit home-sick, and do not mean to leave a native of Montgomery county, where his and paragraph 167, while probably intended crated efforts of our city missionaries. until I am absolutely obliged to do so. father now resides. His Easton congregation COURSE OF STUDY FOR 1887-88. to apply to cases of failing health, is so The death of Dr. Curry makes lamentable And when that time is fully come, all are much attached to him, and regret the general in its terms as to allow the general break in the ministerial ranks of New York. loss they will suffer. the money I need, I am expecting the Conference at least to excuse these Bishops He was a great, grand, godly man, and we Required Readings, hazzard nothing by saying his like will not from supervising personally those foreign Lord will send. I am glad Sister Os-Miss Caldwell, who has given \$500,000 for lands that are adequately provided for by the Roman Catholic University at Washingsoon be seen among us. borne is in so good a work in her Missionforeign general Superintendents. In point The other evening a vast meeting of Socialton, the plans for which the pope has ary Training School, and I pray God PRICES TO MEMBERS. ists was held in Cooper Union. On gazing recently been called upon to bless, will share of fact when the Bi-hopric was instituted may choose the right ones from there for and fenced by restrictive rules, it was only around, I beheld foreigners at the right of the order of the Golden Rose with ex-Queen BOUND IN CLOTH. Liberia, or anywhere else in Africa, and the United States over which it was exme, foreigners at the left of me, foreigners Isabella and Mrs. General Sherman. American History. By Edward lay it on their hearts so heavy, that pected to exercise supervision. By consent before me and foreigners back of me. God Mrs. Lucy Salmon, a graduate of the Uni-Everett Hale, D.D. \$1 00 among themselves our Bishops from time have pitty on us, when our cities and counthey will not be able to resist the Spirit versity of Michigan, and author of a notable American Literature. By Prof. to time divide the work and do not intrude try are ruled by atheistic, beer-guzzling, senof God that calls them. Unless they historical work relating to the civil service H. A. Beers, A.M. of Yale Colupon each other, yet in the payment of sual, socialistic foreigners and the renegade of the United States government, has been feel the eternal woe upon them to come 60 lege. salaries and in presiding over the general Americans, who for votes and offices panders elected to the chair of history in Vassar to Africa, they better not come. We Physiology and Hygiene. By Dr. Conference they are equal. Surely it cannot to their baseness. College. She is a native of Fulton, N. Y., M. P. Hatfield, 00 call for valiant hearted men, and women be difficult so to arrange that the ordinary C. M. PEGG. and a graduate of Falley Seminary. Philosophy of the Plan of Salvawho are not afraid to die but have 128 Allen St., New York, Sep. 1, 1887. Superintendents and those set apart for tion. By J. B. Walker, LL.D. 60 Rev. E. Walpole Warren, who is to succeed foreign lands need not intrude upon each strong faith for living and succeeding. Rev. W. F. Watkins, D D., as rector of the Readings from Washington Irving 40 other, and yet stand upon one footing as to The Lord is still my shepherd and I Not less than one hundred and forty Church of the Holy Trinity in New York Classical German Course in Ensalary and in the general Conference. Undon't want. Praise the name of the city, belongs to the Low Church, or moderpersons lost their lives and sixty more glish. By Dr. W. C. Wilkinson, 1 00 doubtedly John Wesley would not have Lord. God bless you forever and ever, ate branch of the English Church. He is a were seriously injured last Monday tolerated Asbury's coming to England and History of the Mediaval Church son of Dr. Samuel Warren, the author of night, by the burning of a theatre in amen, amen. exercising authority there, and of course By J. F. Hurst, D.D., LL.D. 40 "Ten Thousand a Year." Your sister in Jesus, the very organization of the Methodist Exeter, England. What an awful close Required Readings in "The Chau-AMANDA SMITH. The three candidates for governor of Ohio Episcopal Church involved a throwing off of to that scene of sin and folly! Casualitaugan." 1.50-Powell, democrat; Sharp, prohibitionist; the authority of Wesley. It is probably not ties by fire and flood, calamities of every Sent by mail on receipt of price. and Foraker, republican-are all members of Rev. W. I. Haven, son of the late Bishop necessary nor wise that for a long time to kind are fearful episodes in human exthe Methodist church. Powell, we believe, Gilbert Haven, goes to Italy as theological come there should be such a severance of J. MILLER THOMAS, perience, but there are conditions that instructor for our mission. He is a strong is also the son-in-law of a Methodist bishop. our foreign from our home work, as in that case perhaps something of the kind may intensify the horror in some instances man, and we congratulate the mission. Wilmington, Del. -Ex.

that are absurd in others. It was a tersooner be wise in Germany, Scandinavia, and Japan, but while one general Conference rible calamity to have our noble Presirules the church in all lands all those men who by the supreme legislative authority exercise a superintendency not less than that of Asbury, should sit as moderators of that body.

God grant the next legislative assembly may get above all puerile contentions about words "to no profit," all narrow and personal motives, and see how the hand of God tions. God save Methodism from being mare of ecclesiastical efficialism.

J, P. OTIS.

New York Notes.

Church interests in New York have been very quiet during the heated period. In fact a very slumberous condition seems to have prevailed along nearly all denominational lines. Not so however has it been with these forces of evil which have reigned and triumphed in all quarters of our city. With satanic glee the minions of sin have gloated over the victories they have won against the welfare of mankind.

The saloou element reigns on every side with brutal indifference to the good of individuals and society. The greedy, grasping, morally gaugreened monsters whom one called "artists in human slaughter," daily aud nightly dispense with a reckless hand a and fiendish spirit "liquid fire and distilled damnation" to the sensual thousands who, dominated by depraved appetites and hellish passions are being rushed downward in an awful destruction.

Sinks of iniquity which are required by the law to keep their doors closed on the Sabbath, do a "roaring" business within, by means of side passages and back entry ways. Though men in companies and persons with baskets may be seen going to and coming from these "breathing holes of hell," our blue coated, brass buttoned, club fisted Hibernian street walkers go and come, as if their business was to protect the transgressors of the law rather than to enforce its observ-

While the houses of God have been closed or but thinly attended, the houses of shame have kept open doors, and a great crowd of themselves before the cruel, blood stained, altars of lust, and placing thereupon the choisest soul-treasures of which a God-made mortal can be possessed. Night after night certain of our streets are invaded by flocks of the "soiled doves" of the modern social order of things, who flit from one locality to another under the glare of electric lights, when they find plenty of carrion, on which to feed their consuming passions and from which to devour subsistence. This thing like a cancer is cating into the very life of our metropolis, and no efficient or sufficent means are being used to suppress this Sodomic business, and wipe out this foul blot from the community.

The Mission enterprises of New York may yet prove to be the salvation thereof.

Amid blazing Summer heats, under the leadership of grand men and women of God fling wide open their doors, and seek mightthe extension of the Redeemers ily kingdom. The day of eternal retributions alone can show of what immense value to the salvation of thousands these humble and in some measure obscure instrumentalities

dent become the victim of the assassin's bullet, but what Christian patriot failed to feel a keener pang as he thought of the place in which that deed was done?

> So in this holocaust, the calamity assumes an additional frightfulness, as we cternal realities of the spirit world. "I will say to my soul, take thine case : eat drink and be merry, but God said, thou fool, this night shall thy soul be required of thee."

Letter From Amanda Smith.

DUKE TOWN, OLD CALIBAR, , June 1st, 1887.

The steamer Nubia was due on the 8th, but came a day earlier, the 7th of May, and took the Bishop. He got to to see the dear missionarise, shake their hands, and say "God bless you." May the God of all grace, keep and preserve them here in Africa. We need five or six hundred strong, fully baptized men and women for Africa. My friends, Mrs. Ludwig, of the Seatch Mission, took me up the river nearly two hundred miles. It is called the Calibar Coast river. It has beautiful high banks, and splendid scenery, and is lined with native towns and thousands of people. A town with one or two thousand inhabitants, is called a small town. I thought when I was with Bishop Taylor up the Cavala river, in Liberia, that it was beautiful for situation, and so many natives, but this beats ail. I never saw such masses of people, in any place I have been in Africa, and all without hope, without God.

They have not rejected the Gospel, for no one has ever taken it to them. Everywhere they are friendly, and kind, moral lepers have filled the same prostrating and say, "Yes we want missionary come, tell us about God palaver." O how my heart has ached, as I have wept over their poor souls, and thought, how the white people of the world, have sent in the gin and rum, and the church only a few, compared to the great need, who are willing to go and work. Last Sunday, I counted in the Presbyterian church thirteen white traders. Seven of them looked to be from eighteen to twenty. They looked so innocent and pure, but O! the contamination of evil influences they must meet. They are here for money only and no one will say

shame if they die. But how they scare when one of the

and of use to others. He has worked hard, Bishop's people dies. And no one is hardly doubtful to the mind of the present though on a vacation. He represents prowilling to risk Liberia. O do pray God FRESCOING CHURCHES. hibition in Kansas as a great triumph of to take the scare out and send help to righteousness. It is every way a success. Send for designs and estimates, without us in Liberia. They need not be afraid Having expelled the saloons, Kansas rejoices called Bishops, and are not likely soon, if If people will only act right when they in her freedom Shipley St., Wilmington, Del. ever, to be called anything else. first come there is no more danger than -California Christian Advocate.

Letter From Bishop Taylor.

MATADI CONGO, June 18, 1887. In a letter to Rev. Ross Taylor, Bishop Taylor says: "In regard to the Congo, I arranged last October with the Commissioner of Transports of the Congo State: (1) To carry up to Stanley or drank intoxicants." think of the awful transition from the Pool all our remaining stuff from last sin and folly of the play house to the year. (2) To meet us at Banana with their steamer, and transport all our freights of this year from Banana to Matadi. (3) To have all our steamer material carried at once to Stanley Pool. He did not take up any of our last year's freights, did not send the steamer to meet us, and cannot carry a single manload of our present shipment. He has not beeu able to develop a carrying force beyond the requirements of the Government, and has received instructions not to do any outside work.

"At the Baptist receiving station, in sight of where I am now writing, they have fifteen thousand manload cargoes and no carriers. They have the advan tage of nine years' experience and ac quaintance on the Congo, and I am a newcomer. If I should spend a year in trying to collect carriers, I would probably be just where I am now-with wasting and worry enough to kill me.

"We have nearly four thousand manloads of stuff here—steamer, saw-mill, etc. The State price to Stanley Pool is £1 per manload, so we are shut up to what is now opening to our view-a divine leading by a way that we knew not of—a traction steam-engine and wagons, a couple of ferry barges and a steam barge to run the 88 miles of the Congo, from Isangola to Manyanga. To get our stuff through is a stupendous work, especially with our limited means and time; but God will enable us to master the situation for our present emergency, and all our future requirements on this line. I believe we can do it cheaper than it would cost us to use carriers, if we could get them.

"We command the services of Brother Critchlow, our chief engineer, an assistant engineer, and a boiler-maker, but we have no carpenter, nor boat builder; so, under the guidance of God, I will have to boss the barge building. I can do it in plain, strong, cheap style, adapted to the present requirments."-California Christian Advocate.

PERSONALS.

Dr. Newman will return to Washington by way of Yellowstone Park. We trust his visit out here has been very pleasant to him,

Mrs. Martha Cooper, wife of Rev. Shelby T. Cooper, of Stilesville, received a premium af twenty-five yards of carpet on the Fourth, for having the largest family under twentyone. She showed thirteen between three and twenty-four, all at home but one, seven of the thirteen members of church. None of them over swore profanely, used tobacco,

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A telegram from California, dated July 21st, to Dr. John Davis, announces that Rev. A. C. Hirst, D. D., has accepted the Presidency of the University of the Pacific, at San Jose, Cal. Dr. Hirst left Cincinnati week before last to consult with the Trustees of the University, and, after careful consideration of the whole subject, has concluded to accept the Presidency of the institution. Cincinnati will very much regret to lose this eloquent and successful pastor, but what we lose California will gain. We prophesy that Dr. Hirst will make a popular and successful President, and his many friends in Cincinnati and elsewhere will offer earnest prayer that it may be so.

- Western Christian Advocal.

A letter received by M. C. Harris from Bishop Warren. written on the 9th of August, says: "Four thousand one hundred and forty-five miles are already behind us, and by faith we can see Fujiyama in ftont, and shall soon see it by sight. I want to thank you and the boys for coming down to the wharf. The lateness of the overland train made it impracticable for me to be present and reepond to your kindness at the pier."

-California Christian Advocate.

Among the recent graduates of the Woman's Medical College in New York city, s Kin Yamei, a Chinese girl, who had taken the highest position in the class. She is an accomplished scholar, able to converse and write accurately in five languages.

Luray Tours.

The weekly tours to Luray, which have cen run every Thursday this summer by the Pennyslvania Railroad Company, had to be abandoned this week on account of the rush of travel to the Centennial Celebration. . It is the intention of the Company to resume them, commencing with Thursday, September 22, and we know of no trip more enjoyable, One gets more real pleasure and secs more of the wonders of nature for the amount of money expended than can be obtained on

any other trip we know of. The ride through the Cumberland and Shenandoah valleys at this season of the year, when the foliage has received its first touch of autumn hue, is more than worth the cost of the trip. The rate from Philadelphia is only \$10,

which includes a day's board at Luray Inn and admission to the wonderful caverns. The tickets are good for six days, so you have ample time to take a side-trip to Natural Bridge, and secure a few autumn leaves from the top of that wonperful freak of nature for your collection this fall.

Take the advice of one who has been, and go. If the writer could spare the time you may rest assured he would go again. Special Long reso assured he would go again. Special train leaves Broad Street Station 10.30 A. M. Connecting train from Wilmington at 7.50 A. M. Fare for round trip from this city \$10.50

extra charge, to Nicholas F. Goldberg, 228

PENINSULA METHODIST, SEPTEMBER 17, 1887. THE GHEAPEST AND BEST NEW BOOK -to our shame be it spoken, and I hope SUNDAY SCHOOL LIBRARIES. A Million for Missions it will go home to the heart of every INFANT SCHOOL, Englishman here-we have taken with BY J. R. SWEENEY AND W. J. KIRK-FOR 1887. us all over the world a ruinous and clinging curse, the curse of drink. It is PATRICK. BY COLLECTIONS ONLY. ining the beam and the band the band An Item of Interest-A Sunday-School not the only wrong we have done by Single copy 25 cts. \$2 40 per dozen. Address all orders to Missionary Concert was held in the Tieng any means. The kidnapper has gone Aug Doug School, Foschow, China .- The forth from us to the sweet Pacific Is-J. MILLER THOMAS, "Mission World," the Missionary Easter lauds; we were for years guilty of the S. W. Cor. 4th & Shipley Sts., exectable slave-trade. The diseases we Concert exercise, was translated into the Wilmington, Del. Chinese language. The translation was have inflicted have been bad enough,

NEW BOOK, but our drink is worst of all; and as yet Easter Sabbath, so June 19th was set the conscience of this nation is as hard as the neither millstone to the fact of Songs of Redeeming Love, our guilt. Let the shameful truth be No. 2. spoken, that mainly because of drink, Editod by J. R. Sweency, C C. McCabe, T. our footsteps among savage races have C. O'Kane, and W. J. Kirpatrick. trict not having as yet reported. She again and again been footsteps dyed Single copy by mail 35 cents. \$30 per 100. writes: "The exercises went off nicely. in blood. The wild tribes of America, The singing was good, and our entire the once flourishing Hottentots, and Address all orders to congregation were interested; it was Kaffirs, the noble Maoris of New Zea-J. MILLER THOMAS, difficult for them to restrain their en land, the native tribes of Madagascar, S. W. Cor 4th & Shipley Sts. thusiasm when six little boys inished decimated, degraded, perishing, uplift to Wilmington, Del. us in wrath and in supplication their BUY CLOTHING appealing, their indignant hands. We collection was given, \$74.10. We then have cursed India with our drink and our drunkenness; and at this moment,

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SHORT HINTS

ON

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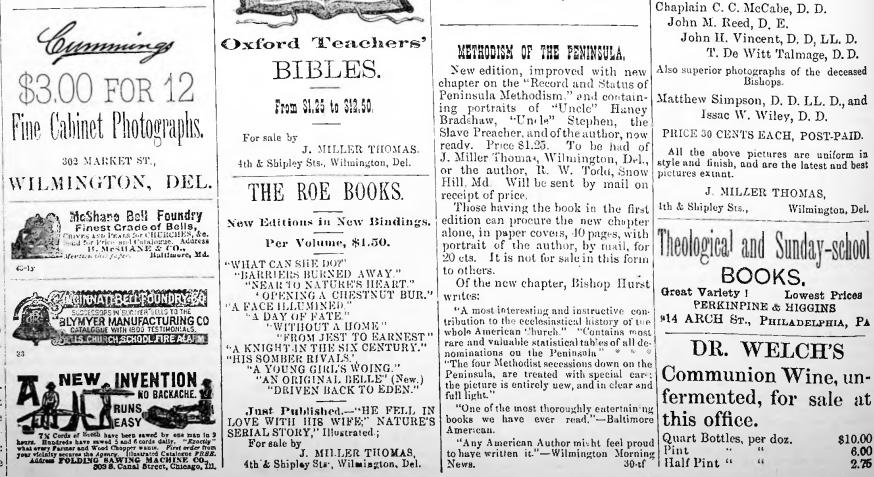
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over 25,000 communicants."

ligious Tract Society of London is carried on in 186 different languages."

have gone as foreign missionaries."



Wells College, during Commencement week, was an occasion of rare pleasure to herself and the girl students. She had asked that official formalities be dispensed with in receiving and entertaining her, and that she be permitted to enjoy herself as an ordinary graduate. Her wish was respected, and she was elected a member of the board of trus-

tees. A banker at Sendai, Japan, a non-Christian, has given 10,000 yen (over \$8,000) to the school established by the American Beard in that city, with the distinct understanding that it is to be a thoroughly Christian institution. Many students in this school are feeling the power of the Gospel.

after so short an occupation, we are

cursing Egypt with it too. We have

poured upon these nations the vials of

this plugue of ours, this vice of our peo-

ple, this bane and leprosy of our civilza-

tion. Are we not bound to give them

the antidote? There is only one course

which can hush the voices which louder

and louder are pleading trumpet-tongued

to give them the blessing and the anti-

dote to this crime, which we have taken

to them. That is the only course which

Miss Annie Thomas, of Billings, Mon.

conducts a 6,000-acre ranch, looks after

valuable timber property, and has an inter-

Mrs. Cleveland's visit to her alma mater,

est in two paying mines near Botte City.

can avert the doom of our crimes.

school in America of same size giving to God against this nation, and that is

Ground was broken, June 27, in Philadelphia, for the Trinity Methodist Eplscopal Church. Mr. Heiskill, the oldest male member of the congregation, dug the first shovelful of earth Then a lady who had reached her 100th year handled the shovel, and by turns all the old members, as well as the young ladies, took their turn in throwing out a spadeful of earth.







dists, are behind, but we must move soon .or our opportunities will be past, unused, while others will come in and take much At twe already have."

it, and has sent men into the district cities to live. We in this, unlike Metho-

FRAGMENTS .- " There are more than 500 Baptist churches in Burmah, with

made too late to hold the concert on

apart for that purpose. Miss Lizzie

Fisher, of Foochow, tells us of the ex-

ercises and the result of the concert in

this one school, the others on that dis-

speaking, 'Pennies a week and a prayer.'

After the recitation the result of the

let ring out gladly, joyfully, 'Bringing

in the Sheaves.' To get at the true

value of this collection we must take

out foreign contributions-that is, what

foreign teachers gave. After doing so,

about \$24 were left. To know what this

represents of liberality and sucrifice, we

must multiply it by ten-that is, we all

consider that our school (average at-

tendauce about 120) did as well as a

\$240. The Chinese teacher giving the

most was our book-seller, a poor man,

but he gave \$1.80, which to him was a

sacrifice for Christ, I am sure. It was

given gladly and quietly, however. Our

average per class was \$4.63, so we have

gone above the estimate for the home

REINFORCEMENTS .- In this same let-

ter Miss Fisher adds : "We need rein-

forcements sorely. The openings are

wonderful, but we are, on account of

limited numbers, unable to do anything

except ' hold the fort '-and not enough

to hold very securely. The time has

fully come for branching out in the

country. The English Mission has seen

schools when asked for \$1 per class."

"The Missionary work of the Re-

"Since 1852, 75 Sandwich Islanders



"Twenty years ago the Gospel was not allowed to enter Spain ; now there are between 10,000 and 12,000 adherents to the Evangelical Churches."--Iowa Methodist.

" The London Missionary Society has a fleet of five vessels plying between Mission stations. Three are in Polynesia and two in Africa. The money for their support is raised by young people."

"One hundred thousand Jews are now professed Christians. There are only 250 missionaries to the Jews."

" Prodigality begets wealth in our dealings with the Gospel."-II. K Car roll.

"If you want to keep money from hurting you, you must think as much about givin' as gettin'."

Archdeacon Farrar, in a recent sermon, presents a somewhat novel, but certainly very cogent, argument for the support of missions in barbarous or semicivilized countries. It is a home thrust: Missions are incumbent on us, because

What One Woman Did.

Several years ago, Miss Beilby a young English woman who had studied medicine to fit herself for usefulness as a missionary at Lucknow, in Iudia, was sent for, by the wife of the native Prince of Punna, who was ill. Punna was a long distance from Lucknow, and the journey was a daugerous one; if Miss Beilby went, she would be separated by more than a hundred miles from any white man.

Her friends urged her to refuse. The Englishwoman was young and timid, but she knew her duty; she went, remained two months, and cured the patient. When she was about to Teturn the Ranee sent for her, and begged her to go in person to Queen Victoria, with the message that Indian women, not being allowed the attendance of men physicians, died in great numbers, every year for want of care. The Rance brought paper, pen and ink, and with tears, besought Miss Beily to write her A Bearding and Day School for Both Sexes. petition to the Queen, to send to them women doctors.

"Write it small, Saheba," she begged, "for I shall put it in a locket, and hang it about your neek, and you must wear it until you put it in the hands of the great Ranee herself."

Miss Beilby returned to England the next year, obtained an interview with Queen Victoria, and placed the locket in her hands, with the message. The Queen was deeply touched, and empowered Lady Dufferin, the wife of the viceroy of India, to form an association for sending out female medical aid, to the women of India.

Many women doctors have been sent out by the association, and Indian women are now being educated as physicisns and nurses. An estate of fifty acres, with large buildings, has been given by a native prince, as a hospital for Hindoo female patients.

32

Had the timid missionary refused to undertake the perilous duty to one woman, these great blessings-which are but the beginning of help and hope for all the women of India-probably never would have come to them .- Youth's Companion.

Quarterly Conference Appointments. WILMINGTON DISTRICT-SECOND QUARTER. Date Hour for Hour for Sabbath Quarterly Scruce Conf. p 12 11 7 7 17 18 7 7 Charge Sep 12 11 St. Paul's 17 18 7 19 18 10 19 18 7 St. George's Christiana ¹¹ 19 18 10 Delaware City ¹¹ 19 18 7 *At Woodlawn Camp Meeting. W. L. S. MURRAY, P. E. EASTON DISTRICT-THIRD QUARTER. 10 11 Sept. Apoquinimink 10 11 Smyrna Circuit. 11 15Smyrna, 17 $\frac{18}{18}$ Sassafras 17 Cecilton. 25 25 21 Millington, 24 Galena, 26 25 Crumpton, 2 3 Oct. Marydel, Ingleside.



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