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Editor.

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A PRAYER FOR TO-DAY.

In the lull between the battles
We look up to Thee, O God;
Flash Thine orders to the armies,
Lift above the hosts Thy rod.
Misty eyes look forth before them,
Doubting hearts cry out for light,
God, be Thou our people's Leader,
Show us what is right.

Wise men may be mistaken,
Keenest eyes can see not far,
Great Light-Giver lift above us,
Guiding ray of sun or star.
Look with pity where we stumble,
Working always through the night—
Send the dawn of clearer morning,
Till we see the right.

With the swift sword of Thy Spirit,
Oh, go forth, and slay the wrong,
Evil, hatred, all unfairness—
Weaken these where they are strong!
Let the brother-love within them,
Rule our public men in might,
God, be Thou our people's Leader,
And defend the right.

Not for self, but for the nation,
Not for party but for Thee,
And the true weal of the peoples,
Let the men who lead us be!
Oh, cleanse Thou the springs of action,
Strengthen thought and clear the sight,
Let us only live and prosper
As we do the right.

What is right? We ask the question,
But the answer is with Thee.
Give the undecided wisdom,
Show the dim eyes what to see.
Flash Thine orders to the armies,
Lift on high Thy guiding rod;
In the lull between the battles,
We look up to Thee, O God.

—Marianne Farrington.

New Orleans University.

BY BISHOP W. F. MALLALIEU.

New Orleans is the metropolis of the Southwest. It is cosmopolitan in its population. Not far from sixty thousand of its population are colored. The Methodist Episcopal Church has already in New Orleans seventeen churches composed of these people, and there is good reason to suppose that this number may be increased from year to year. We have in New Orleans an educational institution known as the New Orleans University. Children receive the name they are to bear when they are men. George Washington was called by that name from the first. It is worth something that a new and undeveloped institution should have a good name. Gilbert Haven, a man of great deeds, and of vastly greater ideas, named two of our youngest institutions. To one he gave the name of Boston University, to the other the name of New Orleans University. They are well named. That of the Northeast has already achieved for itself a most enviable reputation. It has been able to do so, because of the liberal endowments it has received. This of the Southwest commenced its career in humble quarters, continued in them for a decade or more, and some three years since secured a better site and enlarged accommodations; but it is still hampered and hindered in all its work for want of room. If this lack had been provided for, vastly greater results would have been realized, and especially our church membership would have been increased, and all of our denominational interests promoted in the Southwest. All that we have not done, all that the institution has failed to accomplish is in consequence of the want of proper financial support. The funds would have been forthcoming, if the Freedmen's Aid Society had been supplied with the means necessary to carry forward the work committed to it by the church. It has done what it could, and made the most of what it had; but at the same

time, the Southwest has been obliged to wait until the hearts of our people have been well nigh discouraged. Even now, the absolutely necessary development of New Orleans University must be secured, if at all, without trenching upon the regular income of the Freedmen's Aid Society. One hundred thousand dollars at least, are required to supply the present needs of the New Orleans University. Dr. Hartzell and the writer have undertaken, in addition to all other work, to raise this sum. It must be done. Nothing short of this will meet the necessities of the case. Most of it must be raised in the North. Our people of Louisiana are doing what they can to help themselves, in helping us to raise the hundred thousand. They deserve great praise for what they have done, and for what they are trying to do; but most of them, if they give at all, must give from their exceeding poverty. They merit the sympathy and help of all our people in the North; and those who are trying to raise this amount are also deserving of all sympathy and help. As the first step in developing our University, we are now putting up a building, which will cost more than fifty thousand dollars; thus using up more than half of the hundred thousand. But the building is one of great size. It has a front of one hundred and fifty-six feet, and will be four stories high, not including the attic, which may be finished in rooms. In the rear of the center there will be an L, sixty five by thirty five. When completed, there will be a kitchen, a dining room, a chapel, seating not less than five hundred, several commodious recitation rooms, a convenient room for a library, and dormitories for about two hundred teachers and students. Thus it will be seen that the most possible is secured for the outlay; and the utmost carefulness and economy will be used at every step. Already the building is in process of erection. It has reached the second story. But it is the determination of those who have the work in hand, that it shall only be pushed forward, as money can be raised to pay the bills. But the point has nearly been reached, when we must stop, unless our friends shall come to the rescue. Will they do so? Surely they would, if they could see and feel the need of our people in the Southwest. Will they not take the testimony of those who are familiar with all the facts in the case. The building must go up. We must have the funds to pay the bills. We turn to our friends whom God has blessed with financial ability, and we implore their help. It is a work alike of patriotism, philanthropy and religion. It cannot be that we must plead in vain for the poor and helpless. "Remember those in bonds, as bound with them." Help us to carry these burdens which are too heavy. Do this, and all for Christ's sake. Communicate at the earliest possible date, with Bishop W. F. Mallalieu, 1428 St., Charles Ave., New Orleans, La.

Are Women Represented?

Women have voices but not votes. They may hold property and pay taxes on the same, but are not consulted as to the amount or manner of assessment. In the government of their communities, to say nothing of state and national governments, they have no control. Our ancestors tossed the tea into Boston

Harbor, on the plea that "taxation without representation" was tyranny. Does this principal apply only to men? Have women no rights to be represented and respected?

"Yes, but," says the self-complacent masculine, "women are represented by their husbands, fathers, and brothers, at the polls, and in the legislatures and municipal councils."

Not to speak of "woman suffrage" in this article, let us consider this question of representation. Are women represented—especially are their views in regard to the liquor traffic carefully and respectfully represented? Women of intelligence and virtue are almost a unit in wishing the rum-power suppressed. They would vote for its suppression in overwhelming numbers. If we do not allow them to vote, on the plea that we represent them, why are we not bound to respect their wishes—yes their important petitions and demands—in this respect? Either give them the ballot, or represent them fairly at the ballot box.

And our legislators—what are they for but to represent the wishes and the needs of the people? Who are their constituents? Men only, or women and "minors" also? Does not the very helplessness of any class or condition of people appeal to them for representation and redress? The fact is the average politician despises the wishes and wants of the wives and mothers of the land, simply because they have no votes.

We rejoice in our constitutional liberties, and glory in being born "free and equal;" but are women free? We denounce tyranny, but are we not tyrannical toward our women, if we do not regard their sacred right to be represented? Selfish and thoughtless men may sneer at this view of the case; in them we may find no sense of honor or manliness to which we can appeal; but to honest and magnanimous men, this earnest plea cannot appear to be without force. It is a matter of simple justice; and like Banquo's ghost, it "will not down." The time is coming when the women will be heard; and if justice had full sway, that time would be now.

T. M. GRIFFITH.

Media, Pa

The Occasion of Backsliding.

THE cause of backsliding is not far to see. Compassed about as we are with many infirmities of the flesh, even with the flesh itself, "which lusteth against the Spirit, and is contrary to it," not to speak of the ever-present and persistent activity of the great enemy, who with many wiles, is evermore seeking to ensnare unwary Christian souls, we may readily point out the cause of backsliding. However, it is not so much the cause as the occasion which concerns us. If we give no occasion to the flesh and the Devil, they are powerless against us even in our weakness. For, if we walk in the Spirit, we need not fulfill the lusts of the flesh; and if we resist the Devil, steadfast in the faith, even he will flee from us.

Backsliding begins in the life of any Christian as soon as he ceases to grow in grace or in the knowledge of our Lord Jesus Christ. Our life is in the course of this world; and the instant we give over to the upward and forward movement, that moment the current begins to carry us downward. At first it may

not be perceptible; the dead point must be overcome: but thence afterward the backward movement is sure to be rapid and strong. Let that Christian fear for his spiritual welfare the moment he gives over regular communication with God by means of the Word of God and prayer. The temptation to relax in both these exercises is very great, except in the case of those who have gotten into the love of the Word and into the delight of prayer. Few Christians are aware of the peril they expose themselves to spiritually, when they find that prayer has ceased to be an habitual exercise with them, and that the Word of God had ceased to have a daily place in their thoughts and meditations. It is very easy to give over Bible reading; more easy than to cease to pray; but one will not long continue in prayer after he has ceased to read his Bible. God speaks to us through his Word and we speak to God by prayer. It follows that communion between the soul and God is mutual. It is difficult to keep up conversation with an earthly friend who never speaks a word in return to us. It is equally difficult to continue spiritual conversation with God if we refuse to allow him to speak back to us. Indeed, we must give God the lead in communion, else will we fail in matter of communion, and our desires and delights will cease in the Godward direction.

This danger is all the more subtle for the reason that a form of prayer may be maintained without there being any communion in connection with it. It is possible to continue drawing near with our lips while our hearts are far from him; and when this habit becomes established the life becomes paralyzed; and unless the paralysis is speedily removed from the soul, it is only a question of time when the worshiper becomes a "whited sepulcher." The chief occasion then, of backsliding, in our judgement, is to be found in the relaxing or giving over of Bible study and prayer. So long as these defenses are maintained the soul is sure to dwell in security; for neither the flesh nor the Devil can make head against a soul that is in constant and living communion with God. Though the enemy should assault us as he did our Lord on the mount or in the wilderness, or on the temple top, we will be ready with the unfailling "It is written."

Time and space would fail us if we should even attempt to enumerate the many ways besides, by which a soul is drawn from its rest with God. Nevertheless we mention two of the most common occasions of backsliding.

Chief among them we would say that old habits are a source of continuous danger to the soul. Every man at the time of his conversion has some peculiar development of sin; or, if we may accommodate our thought to the point under consideration, sin holds every man strongly at some special point. One man may have been a drunkard, another may have been a victim of covetousness, another of some grosser lust of the flesh, another may have been bound by mere love of pleasure—all are bound to the old life by "the love of some unlawful thing, or by the unlawful love of some lawful thing." We all know how at the time of our own conversion we made some stand or another against the Spirit because of some habit or worldly love or

lust. When this was yielded we were set free and rejoiced in the deliverance, and many of us thought with a glad sigh of relief that on that point we would never more have trouble. But, alas! It was at that very point, most likely, the Devil got his first advantage over us. Bunyan, in his "Holy War," tell us how old Mr. Covetousness, who was a principal person in the town of Man Soul, after it was taken by Immanuel began his business career under the new name of Mr. Prudent-Thrifty. But this was only the old man masquading under a new name.

We are no stronger than at our weakest point. The drunkard has most need to guard that point in his life at which the enemy of souls had him fast bound, and to build over against that point where he had suffered the widest and worst breach. It were wise if every man who was ever more or less given to drink should become a total abstainer after his conversion, and settle it forever that he will never more give the enemy an occasion by even a moderate indulgence of the wine cup. The covetous man would do well to begin the cultivation of regular and large beneficence.

Again, old companionships are a snare to many a soul. It is one of the hardest things for a young convert to break away from those companionships in which his sinful life had the most pleasure. Many a man or woman has been lured back onto the Devil's ground by those of his old companions who have never ceased to be the servants of sin. We are aware that it is difficult sometimes to adjust our companionships; and it seems cruel and even wrong to make a clean break with all whom we love on natural lines because we have become Christians; and, indeed, in some cases it must not be done. A wife may not leave her husband, a brother may not forsake his sister, nor is it easy to abandon a friend of former days. But there is danger even in these close and naturally lawful relations. The danger must be met by a settled determination to win our companions over to the Lord's side. We may mingle ever so freely with all men, if we do it with the single purpose of gaining them back to God. The danger is in preserving our friendships at the expense of our Christian testimony. But, if we are purposed to be true to God and our own souls, God will show us how we may do this thing and walk with him and them, until they are either won, or else themselves break the fellowship.—*Independent.*

Burying Sin.

There are some persons who think it much easier to bury a sin than to repent of it. But it is a very hard thing to hide a sin. It is like hiding a seed or a root in the ground. It draws strength in its concealment, and finally, pushing up through the soil, brings forth fruit thirty sixty, and a hundred fold. Sin is not dead enough to be safely buried. It is like a poisonous seed, it will work ruin in its concealment, and finally break out into open ungodliness, and destroy on every hand. A sin needs to be dragged out of its hidingplace and extirpated. Hiding it only gives it a fresh hold. "Whoso covereth his sins shall not prosper, but he that confesseth and forsaketh them shall have mercy."—*Christian Witness.*

The Sunday School.

Jesus Before Pilate.

LESSON FOR SUNDAY, OCTOBER 10th, 1886. John 18: 23-40.

[Adapted from Zion's Herald.]

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

GOLDEN TEXT—"I find in him no fault at all" (John 18: 30).

28. Then led they Jesus—R. V., "They led Jesus therefore;" "bound" (Mark), Annas and Caiaphas were not in the procession apparently. From Caiaphas—from his palace on the Temple mount. Unto the hall of judgment—R. V., "into the palace" (Greek, praetorium, "general's tent," or "head-quarters"). This palace was either the Castle of Antonia, on the north side of the Temple, or, more probably (Edersheim), Herod's magnificent palace on the western hill of Jerusalem, near the Jaffa gate. It was early—about 6 o'clock in the morning. They themselves went not into the judgment hall—R. V., "they themselves entered not into the palace." Jesus went in, and, quite likely, John. Let they should be defiled, etc.—R. V., "that they might not be defiled, but might eat the pass-over." Their religious scruples would not permit them to contract defilement, but did not hinder their committing the most awful of crimes. It is difficult to determine precisely what made them so sensitive on this occasion. Undoubtedly, to enter a heathen house during this feasted a devout Jew leuitically unclean until evening, but "eating the passover," as commonly understood, had already taken place—the evening before. The Revision commentators suggest that this meal had been interrupted by the proceedings against Jesus, and that the priests were anxious to hasten proceedings and go back and complete the feast; but it is better (with Edersheim and a host of commentators) to refer this "eating the pass-over," not to the paschal lamb, but to all the paschal sacrifices, especially to what was called the chagigah, or festive offering, which was offered immediately after the morning service of this first day and eaten on that day. Had the priests contracted defilement, they could not have offered the chagigah, and could have had no share in the festivities of the day.

29. Pilate then (R. V., "therefore") went out unto them—in deference to their scruples. Pilate was the Roman procurator, the sixth (some say fifth) holding that office. His duties were to collect the revenues and administer justice. The right to execute sentence of death, which had been taken away from the Jewish tribunals after the deposition of Archelaus (A. D. 6), was vested in the procurator. The headquarters of this officer was at Casarea, but he usually came to Jerusalem, during the great feasts, to preserve order. Pilate's term of office lasted ten years (probably A. D. 27-36). What accusation bring ye against this man?—a truly Roman question. He had had private information that the accusers' motive in this case was one of "envy;" but he must have specific charges if he is to judge "this man."

30. If he were not a malefactor—R. V., "if this man were not an evil-doer." We would (R. V., "should") not have delivered him up unto thee. Their reply was evasive, angry, and yet peremptory: We have settled the question of His guilt; we should not have troubled ourselves to bring Him to you, were He not a malefactor.

31. Then said Pilate—R. V., "Pilate therefore said." Take ye him (R. V., "take him yourselves") and judge him, etc.—He meets their "fanatical presumption" with "frigid sarcasm." You will not have Him tried according to Roman law? Then try Him according to Jewish law, and see what you will make of it. Don't come here brow-beating me! Is it not lawful for us to put . . . to death.—He forces them to confess the humiliation which their victors had put upon them. There were cases later on, however, in which the Jews forgot the restriction—the stoning of Stephen, for example, and the execution of James.

32. That the saying (R. V., "word") of Jesus might be fulfilled.—See chap. 12: 32, 33; Matt. 20: 19. Signifying what death (R. V., "by what manner of death") he should die.—The Jewish method was stoning; the Roman, the Jewish method was stoning; the Roman, distinctly points to the inability of the Jews to put Jesus to death, and the Gentiles doing the murderous work. And John remarks that this was just what Jesus had predicted—that He would die by the hands of the Gentiles.

33. Then Pilate entered, etc.—R. V., "Pilate therefore entered again into the palace." He went in, apparently, to conduct a private investigation, Jesus being within charge of the guards. According to Luke's account the priests had trumped up some charges: They

perfidiously declared that Jesus had forbidden Jews to pay tribute to Caesar, and had proclaimed Himself a king (Luke 23: 2). Art thou the king of the Jews?—The emphatic word is "thou"—Thou, without a single royal accompaniment, branded by your nation as a malefactor, dost Thou claim to be king?

34. Sayest thou this thing (R. V. omits "thing") of thyself? etc.—As though He would say, My answer must depend upon the meaning of the question. If you ask the question in the Roman sense, you ask whether I am the political king of the Jews; if in the Hebrew sense, whether I am the anointed, spiritual king—the Messiah. Did others tell you that I am King, or do you ask of yourself? Do you accuse Me, or do the Jews accuse Me?

35. Am I a Jew?—With true Roman scorn the governor disowned being a Jew, and therefore, to having put the question in a Jewish sense. Says Schaff: "He promptly and indignantly repudiates all connection with Jewish expectations, which He despised as sheer fanaticism." Thine own nation . . . delivered thee unto me.—You are handed over to me by your own people and its religious chiefs as a criminal. What hast thou done?—Why is your nation so bitter against you? The priests bring no charge that I can act upon. Tell me yourself what the offense is.

36. My kingdom—R. V. is emphatic—"the kingdom that is mine." Jesus makes no answer to Pilate's specific question. He goes back to the question of kingship. Pilate must be taught plainly that he is dealing with a king, and must also learn the nature of His kingdom. Is not of this world—in either its nature or origin; it is not political, and therefore requires no carnal weapons, and can have no collision with the Roman or any other nation. Then would my servants fight.—Had Mine been a worldly kingdom, I should have been at the head of a band of warriors who would have protected me from the Jews. The "servants" may refer to the disciples, or to those who would have followed Him as a temporal prince. But now—"as the case now stands;" as you see for yourself that I am unattended. Is my kingdom not from hence—not material or visible.

37. Art thou a king then?—colloquially, "so then you are a king, are you?" And we can imagine the curious, quizzing look with which the Roman regarded this strange, evidently harmless Being, whom he could not help respecting, although His ideas were incomprehensible, and, to him, fanatical. Thou sayest that I am a king.—The American Revisers prefer: "Thou sayest it, for I am a king." Lange translates it, "Yea, a king am I." Jesus had not said that He was a king; He had not spoken of His kingdom; but Pilate had deduced from that that His prisoner claimed to be a king, and Jesus assures him that his deduction is correct—that He is a king. To this end was I born, etc.—R. V., "To this end have I been born, and to this end am I come into the world." That I might bear witness unto the truth.—2 Cor. 1: 20; Rev. 3: 14. In the domain of truth I am a king. My incarnation and mission were for this object, that I should be enthroned Truth—revealing it, confirming it. Every one that is of the truth heareth my voice.—If you ask who are My subjects, who hear (obey) My voice, they are neither Jews nor Gentiles as such, but they include all who earnestly love the truth. Commentators also find in this passage that even Pilate had his chance of salvation. Says Lange: "This is the form in which He is able to preach the Gospel to this man in this position! If thou art of the truth, if the impulse of truth is the vital impulse that influenceth thee, thou wilt know me, and art saved."

38. What is truth?—possibly, the impatient exclamation of a man who was either skeptical of the existence of any truth, regarding it as the will-o-the-wisp of wrangling philosophers; or, possibly, the "jesting," half-ironical exclamation of one, who while perceiving dimly what Jesus meant, had so little "kinship to the truth" in his own nature that he could not comprehend the subject, and was therefore indifferent to it. He went out—not waiting for an answer. But he understood the case now. Jesus evidently was no vulgar inciter to sedition; He was only a religious enthusiast, from whom Caesar's kingdom could have nothing to fear. If he can, he will save Him. I find in him no fault at all (R. V., "I find no crime in him")—a judicial acquittal, by which he as a Roman governor should have firmly stood. [John is silent as to the torrent of accusations which followed Pilate's declaration (Luke 22: 6), and the remarkable silence of Jesus, who, just within the threshold, heard it all; also the sending of Jesus to Herod].

39. But ye have a custom.—When Jesus was returned from Herod, Pilate summoned the chief priests and people and informed them that Herod concurred with him as to the innocence of the Prisoner. He suggested,

therefore, that they nominate Him for the customary act of grace at this festival. Evidently Pilate thought that this would cause popular demonstration in favor of Jesus; that the priests were in the minority, and that the people would vote for His release. He reasoned that Jesus was certainly more popular than Barabbas, But he was caught here in his own net. The chief priests had been busy with the people plying them with arguments and making them believe that Jesus was an imposter. Release unto you the king of the Jews—"unwise mocking bitterness" (Meyer).

40. Not this man, but Barabbas—either Bar-Abbas, "son of a father," or Bar-Rabbas, "son of a rabbi." His name is given as "Jesus Barabbas" in the MSS. of Matthew. He was confessedly guilty of the very crime falsely charged upon Jesus—seditions. He was a brigand who had taken up arms against the Roman authority, and his insurrection had involved bloodshed.

Dickinson College and the Conference Academy.

EDITOR PENINSULA METHODIST:—I am pleased to learn by your last paper that the two educational institutions, under the patronage of the Conference, the Conference Academy and Dickinson College, have opened so auspiciously. I must also express my gratification at the interest your paper has always taken in the cause of Christian education, and hope its zeal in this regard will never become less.

The Academy has passed through its crucial period, financially, and is now an established fact. It has a large and fruitful field to cultivate, and ought to have the earnest support of our whole church on the Peninsula—lay and clerical. Let it be made the Mecca—no, the Jerusalem of our Peninsula Methodism, to which offerings shall be sent yearly, for which prayers shall continually ascend, and to which our sons and daughters shall go up to be trained for good citizenship on earth and in Heaven.

Dickinson College has a history of over a century under Presbyterian and Methodist control, and the prestige of association with the names of many of the most eminent men in both churches. It possesses great educational forces in its large libraries, apparatus and cabinets, accumulation of all these years. The splendid buildings erected the last three years, and so admirably adapted to the uses for which they were designated, make all these resources much more available, and place Dickinson on an equality with the best colleges in the country. These conditions being known, a very large increase of students would reasonably have been expected this fall, and, no doubt, would have been realized, but for the persistent efforts of its enemies to prevent it. The false and slanderous charges made against the President and his administration, and circulated anonymously throughout the patronizing territory during the spring, caused the friends of the College to fear the fall session would open with reduced numbers. When it is known that the same enemies were, during the summer vacation, persuading students not to return, and sending their anonymous slanders to the seminaries and academies to be placed in the hands of those prepared to enter College, this announcement of any increase, is a gratifying surprise.

Personal enmity against the President sought gratification by securing his removal, and utterly failed. It then tried to gain the same end by keeping away students, and again failed.

If the reported authorship of these anonymous publications be correct, there is no reason to suppose they will now cease.

Ten or twelve years ago, the Board of Trustees, under the lead of Bishop Scott, Bishop Simpson and other wise and tried friends, felt compelled for the good of the College, to remove certain professors. The ousted professors blamed the President for advising the course pursued, and were very bitter against him; and one at least, has ever since sought to be revenged, and has been encouraged

by some sympathy in the Faculty. Hence all the trouble. Let the Board now do its duty, and eliminate the element that has been a disturber of the peace, for two administrations.

The church has done too much for the College, and cherishes her too dearly to suffer her to be sacrificed to personal spite, or petty ambition.

A METHODIST.

Indian Schools.

There are no stories of the imagination more interesting than the true stories of missionary work that come to us from all over the world. And for the young people of America it must be a matter of peculiar interest and of evident duty to watch and work for the civilization and making Christians of the tribes of Indians who now occupy distant territory on our far western borders. Children have done much to help in the mission work of the world. They have built mission ships that now sail among the islands of the sea, they have built hospitals in foreign lands and have sent many missionaries to form Sunday-schools in the far west. And now they are helping to establish schools for the Indians, so that the boys and girls of Indian parents may be taught to give up their wild life and become gentle and orderly and useful, and above all, learn of Christ and how to be saved through Him.

When these little Indian children first come to the schools they are unwashed, almost unclothed, and very ignorant. They do not know how to use knives and forks, but prefer to eat with their fingers. The first lessons are with soap and water, and indeed a scrubbing brush is needed to bring the poor little bodies into a state of cleanliness.

One teacher says you would hardly know her little girls, after they are first washed and combed, as they lie in their clean little beds, looking so bright and happy. They never slept in a comfortable bed before.

But there are so many who want to go to school and cannot, because there is no room for them. Numbers of the present school-houses are too small, and new ones are needed where there are none.

Just now it is urged that the children should found a school in Tahlequah, Indian Territory. I will tell you how the need for this school arose, and you will see that God is guiding the effort. A poor little Indian boy had a Christian father and mother, but they had never taught him about Jesus nor prayed in his presence. He became very ill and every one thought he must die. His mother fasted and prayed two days and nights, beseeching God to make her boy a Christian before he died. At the end of the two days Tommy—this was the boy's name—asked to be baptized before he died. He asked his father and mother to take hold of his hands and promise to teach his little brother and sister to become Christians. All the children were then baptized in the presence of a cabinful of Indians. To the surprise of every one, the boy recovered, and going to the missionary, he said he wanted to begin to study, so that when he became a man he could preach the gospel. The missionary took him into his own family to teach him. Soon another Indian boy who had become a Christian wanted to come and study, then a third and a fourth. The little manse is now so full no more can be taken in, although others wish to attend the school.

There is also a young lady at this same place who is teaching the girls and has about twenty dark-skinned maidens, who are learning all the proprieties of civilized and Christian life.

The missionary who has the four boys is anxious to have his house enlarged so that he can take in more boys and teach them, and he also wants to have a boarding-school house built for the girls. So you see how one after another these

schools become established. It is a beautiful work for children of a church or a neighborhood to form themselves into a Mission Band, and in various ways earn and collect money for the Indian children. One dear little girl only seven years old and an invalid took up a collection among her friends and sent two dollars and a half for the schools. Four young lads in a country school sent one dollar that the had saved in a month from their own earnings. These lads have adopted the plan of giving one-tenth of all they earn on the work of the Lord, and their first earnings were sent to be used for the Indian schools.

To do something for others is the greatest happiness of all whose hearts are loving and good; and children love to do for one another, if they can find out how to help. Now you know something about Indian schools, and you will be glad to join in teaching these little boys and girls to behave properly and to know what you learn at school and to hear of Jesus and sing his praise.

Jesus bids us shine
With a clear pure light,
As the little candle
Shineth in the night.
In this world's great darkness
So we must shine,
You in your small corner,
And I in mine.

Jesus bids us shine
First of all for him,
For well he sees and knows it
If our light is dim.
He looks down from heaven
To see us shine,
You in your small corner,
And I in mine.

Jesus bids us shine,
Then, for all around,
For many kinds of darkness
In this world are found.
There's sin, there's want, there's sorrow,
So we must shine,
You in your small corner,
And I in mine.

—New York Observer.

True Beauty.

A woman, famous as one of the most kindly and lovable among leaders of the best American society, once said: "If I have been able to accomplish anything in life it is due to a word spoken to me in the right season when I was a child, by my old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull at my books became the butt of the school. I fell in a morose, despairing state, gave up study, withdrew into myself and grew daily more bitter and vindictive.

One day the French teacher, a gray haired old woman with keen eyes and a kind smile, found me crying.

"Qu' as-tu, ma fille?" she asked.

"O madame, I am so ugly!" I sobbed out. She soothed me but did not contradict me.

Presently she took me to her room, and after amusing me for some time said: "I have a present for you," handing me a scaly, coarse lump covered with earth. "It is coarse and brown as you. 'Ugly,' did you say? Very well. We will call it by your name, then. It is you! Now you shall plant it and water it and give it sun for a week or two."

I planted it and watched it carefully; the green leaves came first and at last the golden Japanese lily, the first I had ever seen. Madame came to share my delight.

"Ah," she said, significantly, "who would believe so much beauty and fragrance were shut up in that little, rough ugly thing? But it took heart and came up into the sun."

It was the first time that it ever occurred to me that in spite of my ugly face, I too might be able to win friends and to make myself beloved in the world. —Youth's Companion.

One need not be afraid of extravagance in honoring Jesus. Mary had no way to honor him except by spending money lavishly for him. What she spent in breaking that alabaster box, was as if a man now should put two or three thousand dollars at once in a contribution box.—Independent.

Peninsula Methodist,

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J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR.

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

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

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

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

SPECIAL OFFER

The Peninsula Methodist to new subscribers from now until Jan. 1, 1887, only twenty-five (25) cents. One and two cent stamps taken.

Temperance in Cecil Co., Md.

For some five years, this part of the Peninsula has been free from legal complicity with the iniquitous drink-traffic. By a majority-vote of nearly seventeen hundred in 1880, the people declared for no license. Although the prohibitory law subsequently enacted was found to be defective in some of its provisions, the results have been, as they invariably are, in proportion to the honest carrying out of this policy, most beneficial to the material and moral interests of the people. At the election next November, the people are to decide by ballot, whether they will continue the present prohibitory policy, under an amended and greatly improved law, or adopt a stringent High License law. As the difficulties of an honest enforcement of any license law, high or low, are but little, if any less than those that attend the enforcement of a prohibitory law, and as license never restrains, only authorizes the business that can't prosper except as it works ruin, we earnestly implore all lovers of sobriety, industry, home comfort, and purity, to do all they can by vote and influence to keep this pestiferous business under the ban of legal prohibition.

Great activity is manifested by the friends of temperance throughout the county; meetings for discussion being held weekly in the several election districts, and clubs being formed and pledges obtained to vote for prohibition. It is currently reported that some prominent parties who honestly advocated high license as a temperance measure, at first, have had their eyes opened to the fact, that in this battle, the liquor men and their allies are to a man on the side of license. One would think this would convince the most unbelieving, as to which is the right side for a temperance man to take in this contest. We hope for the adoption of the prohibitory law by a largely increased majority over that of six years ago; but every man, woman and child that value the home more than the saloon must do their best to counteract the devices of the enemy, and rally voters to the temperance standard.

"Help a Little."

Bishop Mallalieu, whose presidency at our Conference, last spring, and subsequent preaching within our bounds have given him so warm a place in the hearts of our preachers and people, issues a ringing appeal for immediate financial help for New Orleans University. It is eminently worthy a careful perusal; and should meet with liberal responses. The fixed fact is that our "brother in black"

must be looked after, in the matter of his intellectual and moral training, as well as our brother in white, if our rich heritage of peace and prosperity is to be preserved. Patriotism, and philanthropy, not less than the high claims of Christianity demand that all possible efforts be put forth to reduce the ranks of the illiterate and the degraded in our midst. The Bishop and Dr. Hartzell, it will be seen, have undertaken to raise \$100,000, as the least amount required for present needs. "Our people of Louisiana," says the Bishop, "are doing what they can, but the most of them must give of their exceeding poverty." "The building has reached the second story, but must soon stop, unless our friends come to the rescue." "We turn to our friends whom God has blessed with financial ability, and implore their help." We trust not one of our readers will refuse to respond to our beloved Bishop's earnest appeal. Let the rich give of their abundance, and the poor, of their poverty," remembering the words of the Lord Jesus how he said, "it is more blessed to give than to receive." Hand your offerings to your pastors, who will be glad to forward them, as the Bishop directs.

"A committee appointed by the Methodist Episcopal Conference now in session at Connellsville, Penna., to investigate charges of lying and dishonesty preferred against Rev. Dr. I. C. Pershing, late President of the Pittsburg Female College, reported last night that the charges had not been sustained.—Philadelphia Public Ledger.

We read this with real pleasure. Dr. Pershing has so long stood before the public as a successful educator, and at the head of a large and popular institution of learning, that when recently he was charged with grave immoralities, we felt unwilling to admit, that there could not be found some satisfactory explanation of his alleged misdoing, that would not compromise his personal integrity. In the complications of business affairs, and under the pressure of financial responsibilities, words are sometimes uttered, promises made, and devices resorted to, which are entirely consistent with personal integrity, and yet, without a due consideration of all the circumstances involved, and a righteous charity, they may appear wholly unjustifiable. We have no knowledge whatever of the particulars of this case, and only record Dr. Pershing's exoneration, as a matter of gratification to all who take pleasure in the vindication of the good name of a public servant, whether in the Church or the state.

Revival Tidings.

Recently our brother A. D. Davis, in company with Bro. Galloway of Wilmington, had occasion to take a sail from the mainland to Tangier. On the way at Bro. G's suggestion, Bro. Davis sounded the gospel trumpet, preaching a short and pointed sermon, on the rest of the soul. Observing tears in the eyes of the Captain, Bro. Galloway followed the sermon with earnest exhortation to him, to renounce sin and come to Christ then and there. To this the Captain, agreed; and the next time Bro. Davis met him, he was rejoicing in the blessed experience of conscious salvation. We are glad to hear such good tidings, and trust the flames of revival will spread over mainland and islands, from charge to charge, until the whole Conference shall feel the sacred fervor, and many be added to all the churches of our Peninsula.

Presiding Elder Wilson makes the highly gratifying report, in this issue, of four hundred and fifty-eight conversions on his District. May the great work move forward with steadily increasing momentum. Training is all important; but we must have something to train. The child must be born, before parental care and skill can be exercised. Multiply, then, the converts; let multitudes be born into the kingdom.

Tobacco.

Bro. T. O. Ayers, Presiding Elder of Dover District, shows very plainly, in his communication this week, how largely we reduce our means of doing good, by "needless self-indulgence." Of course, tobacco is only one among many such indulgences. But it is one; and in view of many weighty considerations, it is one to be very greatly deprecated. We do not propose however to discuss the subject at this time; but only to give an incident, illustrating our correspondent's position. While in the pastorate, we had one of our most excellent and devout brethren of our Official Board question us, as to our views upon the morality of such a practice. "Do you think it a sin to use tobacco?" Our reply was, "I will not say it is a sin, but I will say that a practice, that is necessarily so uncleanly, that, in the opinion of some of the best physicians, is injurious to health, and that is so expensive, is not a practice very becoming to Christians." A few weeks later, this same brother, in our official meeting, held up before my eyes two bright silver dollars, and said, "this is my tobacco money; I've not used any since we had that talk about it."

We welcome to our list of valued exchanges *The Christian Voice*, a new eight page weekly, the official organ of the Young Men's Christian Association of Norfolk and Portsmouth, Va. The first number, and sample copy, comes to us, in attractive form and laden with interesting original matter, and well-selected clippings. With "the truth as it is in Jesus" for its motto, and devoted to the religious, moral and intellectual interests of the people, we bid it God-speed as a co-worker in the great field of the world's evangelization.

Letter from Chaplain McCabe.

CLIFTON SPRINGS, N. Y.

September 27, 1886.

Dear Bro. Cornelius.

Even sickness is a luxury that makes it possible to spend a few days with wife and friends without the imperious order of duty to "march on" forever sounding in my ears. We are here at Clifton Springs. The country is beautiful. This is a haven of rest for many invalids. They come here from far and near. Members of all denominations. Bishop Beckwith, of Georgia, preached the other day. Senor Romero of Mexico sits near us in the dining room. The Consul General from the Republic of Ecuador was here lately. This institution was built up by Dr. Foster, a great hearted Methodist who has given it to a Board of Trustees composed of prominent men of all denominations. It is valued at \$400,000. I was here years ago when the transfer was made. * * * * * Preachers and teachers of all denominations can have treatment free here forever, with one third discount on the price of their board. What a gift was that! Laid at Jesus' feet as the wise men laid down their gifts of gold frankincense and myrrh.

This halt in life reminds me that I am growing old. For thirty-two years I have not thought much of the dimming eyes and the whitening hairs and the unstrung nerves. The words of George MacDonald about old age came often to my mind, for I shall begin to grow old after the eleventh of next October, my 50th birthday.

"Would that the days of our human Autumn were as grandly calm, as gorgeously hopeful as the days that lead the aging year down to the grave of winter? Would that our white hairs were sunlit from behind like these radiance bordered clouds! Would that the falling at last of life's most cherished hopes did but, like these forest leaves, let in more of sky, more of the infinite possibility of the region of truth, which is the matrix of fact; then we should go marching down the hill of life like a battered, but

still bannered army on its way home!" It might be so! Aye it is so. Blessed be God!

Among the great ones here at Clifton is a little fellow who bears the honored name of Daniel D. Whedon. He is the grandson of the editor of the Quarterly, who was a thorough Armenian in his theology and evermore a valiant defender of the faith. This little boy gives evidence of being a chip off that old block. His mother said to him the other day "Dannie you have been naughty and I shall have to punish you." "Mamma," said the boy, "I sometimes wish I had wings that I might fly away from you when you say you are going to punish me." "Well!" said his mother, "suppose I had wings too, then I could fly after you." That puzzled him for a moment but he quickly said, "You might be a chicken, and I might be a bird." He thought it all through, you see. Who could punish such a boy at that? He escaped for that time. Let us put him in training for a future successor of Dr. Curry. We may need him some day. * * * * *

Echos of the cheers that resound through the church, when a charge, or a district, or a conference, reaches the Million line, fall upon my ears at Clifton and make me forget that the doctor stands before me with finger on the lip. So mote it be! If the church will reach the million line I could welcome with joy the poorest circuit on the farthest frontier of this Republic. Let old Baltimore take her stand with Philadelphia and lead on the host. Begin now! Plan for complete success.—Baltimore Methodist.

Live Christians.

In every case of genuine conversion, their true standing is revealed to them and they are convinced of sin, of righteousness and of judgment;" and by turning to the Lord "they pass from darkness to light and from the power of Satan unto God." "And by walking in the light as God is in the light, they have fellowship with Him and with the spiritually minded, and the blood of Christ cleanseth from all sin." True believers have the witness in themselves, and are "epistles known and read of all men." They become manifested to the Church and the world as the sons of God. These are the Master's witnesses and workers. In our extra and camp-meetings these are they who "pray in the Spirit," who "sing with the spirit and with the understanding also." They are "instant in season and out of season," and "what their hand findeth to do, they do it with their might." On them rests the divine afflatus, and from them proceed the influences that move the world. There are non-professors of religion who attend our services with equal regularity with many members of the Church; and for the most part all classes are found at revival services; but only those who are seeking, or who enjoy the higher life of grace, are reliable and efficient workers. The writer has been an observer of this fact for many years, has witnessed it in his own charges, and this very season has it become patent to his observation in camp-meeting work.—Rev. B. F. Price, in Christian Standard.

Cheerful Lessons from the Fading Leaf.

BY WAYLAND HOYT, D. D.

Here, I think, is a lesson on the brighter side from the fading leaf. Leaves fade and fall, but only when their work is done: and their work remains. Here is a stalk or branch with the young leaves of spring just budded out upon it. Wait till the autumn comes, and look at that branch again. The leaves are now fading on it, and falling from it, but, there is piled upon its end a whole season's longer growth, and everywhere it is thicker through. Why?

Because each leaf upon that branch, all the season long, has been paying a small tax to the branch for its sustaining. Each leaf, from the moment of its majority, collects for that branch a certain quantity of wood or what will become wood, and sends it down the stalk, to add to its length and thickness; down the stalk; down further still, to the branch; the tree-stem; to the most distant root mining in the darkness. So is the whole tree stronger and larger from a single leaf. It is very little that the leaf does; it is only a slender filament of woody fibre which the leaf sends down; but it has not failed, it has done its little well and wisely. Its work remains. Let it fade and fall, now that its work is done. Its death—that is only the signal of accomplishment of victorp. And so are the mighty forests builded by the patient, plodding working of the fading and the falling leaves. Nothing but leaves have built the forests up.

You may be fading, oh, my brother. You see with dimmer sight; you step with a less elastic tread; you remember with a feeblor grasp; you think with a slower brain. Well, these are only prophecies of victory, if your work has been bravely going on. Now the long struggle of the battle is drawing toward its end. Now the glory of the triumph begins to shine. It is into the lap of the faded autumn that is emptied the gathered richness of the year. The tasks of life are almost done. The leaf may fade and fall, but the work remains. The great tree of humanity is being lifted by the working of all these fading and falling leaves of men and women, clinging for a little to its branches. Leaves fade and fall; but that is not the end of it. The winter comes with its wind to whirl them afar, and with its snows to bury them; but that is not the end of it. The faded fallen leaf is buried; but is not lost. The leaf is scattered into soil at the trees' base; but is not lost. Death is the slave of life. Life strikes its roots downward into death. That very fallen leaf transmitted into nutriment for the tree, shall be lifted up to its trunk again, and be flung out a fresh banner from its topmost bough. Leaves fade and fall into death, but also, through death, into another life.

Oh, friends, a human fading may be but the beginning of the birth-process into the infinitely rich and restful life of Heaven.—Gospel Echoes.

An English writer says that our chief interest is not to care for self, not even for personal salvation. "We trust Christ to save us," he observes, "and this leaves us free to live for the welfare and salvation of other men." There is a sound of wisdom in these plausible words, but it is not sound doctrine. No man ever lived for the welfare of other men more fully than St. Paul, yet no man could care more deeply than he did for his personal salvation. For this he ran, he fought, he kept his body under, lest, after preaching to others, he himself should be a castaway. Paul knew that his power to benefit others was measured by the strength of the trust which made his personal salvation secure. And this chief care for one's personal salvation is not selfishness, but self-surrender, first to Christ, and then to an abiding concern for the salvation of others.—Zion's Herald.

The Independent says: "We sometimes hear that the missionaries do not have the respect of foreign residents in India and China. Lord Dufferin is Viceroy of all India, ruler of almost a quarter of the population of the globe. His wife, Lady Dufferin, seeing the misery of the people, sent for Miss Thoburn, an American Methodist missionary, and inquired how she might alleviate it. She is now studying Hindustani with Miss Thoburn, and paying the expenses of persons studying in America for future missionary work in India.

Conference News.

Revival services began in the M. E. Church on Kent Island three weeks ago...

Next Sabbath, the 10th inst., Revs. T. S. Williams and Asbury Burke will (D. V.) exchange pulpits...

A large and enthusiastic temperance meeting was held in Bethel M. P. church, some three miles from North East...

A precious revival work is in progress at Landing Neck Church, Trappe charge...

Re-opening at St. Michaels, Md.

The audience room of the M. E. church in this place, having been closed for the last three months, while undergoing repairs...

In the afternoon we had a children's meeting, at which happy addresses were made by Revs. Bros. Adams, Cleveland, and Willis...

ing service, no one could have rendered more efficient help in financial work than he did. It is universally conceded that a better selection of ministerial assistance could not have been made...

We have now one of the largest and most beautiful audience rooms on the Eastern Shore of Maryland. Our next advance will be, re-seating and beautifying our Sabbath-school room...

Letter from Leipsic, Del.

DEAR BRO. THOMAS:—A good man has been taken away from us. The congregation worshipping at Little Creek, on Leipsic circuit, was deeply affected last Sabbath...

Our new Presiding Elder, Bro. Ayres, was with us a few weeks ago. His presence was an inspiration to our churches. I devoutly wish all the officials of the circuit had been present at the quarterly conference...

Letter From Hallwood, Va.

BROTHER THOMAS:—I send you the following incident which may be of interest to some of your readers. Bro. Albert Sergeant, of your city was with me for a week, helping in my meetings...

would serve God from that moment. We reached shore in time for the meeting, and without supper made our way to the church, and commenced services at once...

Complimentary.

As the season is upon us, when we must return to our avocations as dredgers, and this will prevent our being present at the 4th quarterly conference, when Rev. J. A. B. Wilson, our beloved Presiding Elder, will make his last official visit to these Islands...

- 1. That during his term of four years, ending next March, we have had in Bro. Wilson, as Presiding Elder, every element of success, and under his administration our progress has been more marked than in any eight years of our previous history.
- 2. That we regret, exceedingly, that the limitation rule, makes it necessary, just at this time, to have a change of Presiding Elders on Salisbury district.
- 3. That we love Bro. Wilson for his deep piety and preaching ability, and admire him for his administrative ability, honesty of expression, and uncompromising fidelity to the right.
- 4. That we would hail with delight, any resolution of the Conference that would at any time, return Rev. J. A. B. Wilson, as Presiding Elder to Salisbury district.
- 5. That this quarterly conference desire that the Bishop and his council at the next Conference, shall give to Salisbury district as Presiding Elder, a man of qualities, as nearly like Bro. Wilson as they can find, and success will be assured.
- 6. That should we have a camp next summer, we extend a cordial invitation to Bro. Wilson to be with us, expenses paid, however remote he may be at the time.
- 7. That we fervently pray the Great Head of the church to be with Bro. Wilson and family, wherever they may be sent, and make him a success, as he has been in the past, only much more abundantly; and that these resolutions be placed on the minutes of this quarterly conference, and forwarded to the PENINSULA METHODIST for publication.

Passed unanimously by the 3rd quarterly conference of Smith's Island charge, Sept. 18 and 19th, 1886.

WM. L. P. BOWEN.

A Calculation.

BY REV. T. O. AYRES.

I was riding from one appointment to another with a young man, who was a member of our church, and finding that he took an interest in the work and its prosperity, we talked freely about the work on his circuit. He said, "we are about to buy a parsonage, and it seems hard to raise the money."

- 1. How many people attend your church? He said, "about two hundred." We asked, what proportion of them use tobacco in any form? He thought a while and said, "about sixty-five." We said make it sixty, and say how much will it cost per day to each individual? After some consideration, he put the amount at five cents, and said it was low.
- 2. We requested him to multiply sixty by five. He did so, and said, the result is three hundred, or three dollars per day.
- 3. We said, now that you have found that your people are using, at least, three dollars per day in tobacco, be kind enough to multiply three dollars by three hundred and sixty-five days, and you will find how much tobacco is costing your people per year. He did it, and said "it cost them nine hundred and ninety-five dollars per year."
- 4. We asked him to take the eight hundred and fifty dollars, the cost of the parsonage, from the nine hundred and ninety-five dollars, that tobacco cost that one church. He did it, and said, "well, I would not have believed it, that our tobacco is costing more for one year than the parsonage cost the circuit."
- 5. We asked him how much it cost to run his church a year. He calculated and said, "a hundred and forty-five dollars, just the amount left to the credit of the tobacco account, after paying for the parsonage."

6. We asked, can it be that your people are paying nine hundred and ninety-five dollars for tobacco, and only one hundred and forty-five dollars for religion? He said, "that seems to be the state of the case."

7. We asked how many churches there were on his circuit. He said four. Then, said we, you could build at least, four parsonages per year, at a cost of eight hundred and fifty dollars each, and have five hundred and eighty-five dollars left in your treasury—more than you pay your preacher for a year's work.

And this is about the size of it all around. Can any man take a correct view of such a fact, and say otherwise than it is a sin and a shame that such a fact should exist in a Christian church and among Christian people. We know that when a great abuse has become so thoroughly entrenched in the habits of a people, as to have become a second nature to and in them, he who seeks to uproot and cast out the evil, will receive small thanks for his effort.

Nevertheless, we believe that to be Christian, means to be clean, and that the use of tobacco is not clean.

We believe that we are the temples of God, and that we have no right to defile the temples. We believe that the use of tobacco is killing some people, and is of no real help to any. But if it is a medicine, then use it as such. And don't defend its general use on the ground, that it is thought to do some people good by keeping down their fat.

Tobacco and rum are twin evils, and have no right to our time and money.

Woman's Home Missionary Society.

Thursday evening, September 23rd, a private musicale, for the benefit of the Woman's Home Missionary Society of the Wilmington Conference, was given at the residence of the Corresponding Secretary, Mrs. C. Wesley Weldin.

PART I.—Piano Solo—Valse de Juliette—Raff—Miss Bird, Linwood, Pa.

Male Quartette—The Night—F. Abt—Messrs. Garey, Clymer, Benson and Benson.

Harp Solo—The Troubadour—Oberthin—Miss Lore.

Vocal Solo—The Arrow and the Song—Pinsuti—Miss Montgomery, Philadelphia, Pa.

Violin Solo—Selected—Mr. Albert.

Vocal Trio—Oratorio of Elijah—Mendelssohn—Mrs. T. Allen Hilles, and Misses Pickels and Conner.

PART II.—Harp Solo—Melody of Schubert—Godtroid—Miss Lore.

Male Quartette—The Two Roses—Werner—Messrs. Garey, Clymer, Benson and Benson.

Piano Duo—Homage to Handel—Moscheles—Mrs. H. D. Cranor and Miss Jackson.

Piano Solo—La Fontaine—Lysbergs—Miss Bird, Linwood, Pa.

Vocal Quartette—Evening and Morning—Oakley—Mrs. T. Allen Hilles, Miss Conner and Messrs. Benson and Clymer.

The proceeds amounted to \$114.

Good Tidings Day.

Dr. J. H. Vincent, corresponding secretary of the S. S. Union and Tract Society, has sent circulars to all pastors, calling their attention to the observance of Good Tidings Day, which it is recommended to be held on the third Sunday of October.

ITEMS.

Converted heathen in several instances are forming themselves into missionary societies, for the purpose of uplifting and enlightening those of their own race, who still grope in darkness and heathenism.

The launching of the little steamer Good News, on Lake Tanganyika, was one of the greatest events, says a missionary of the

London Society, in the history of the natives of that part of Central Africa. It was celebrated by the astonished people by the firing of guns, and shouting and dancing. They would not believe that the vessel would float in her iron sheathing, nor could they see how she was to be moved into the water over a distance of 145 feet.

Mt. Holly Fair.

The management of the Burlington County Agricultural Society has for some time past, been actively engaged in perfecting arrangements, which shall place the exhibition of this year far in advance of its thirty-nine predecessors in point of variety and general excellence.

The Fair will open on Monday, October 11th, and close on Saturday night, October 17th, and each day will be replete with its own special attractions.

The special train service of the Pennsylvania Railroad Company will be increased over last year and will cover four days at least, thus affording better facilities than ever for visiting the great New Jersey show.

Our Book Table.

To the October number of LIPPINCOTT'S MAGAZINE, Edgar Fawcett contributes a remarkable study of a certain phase of middle-class life in New York, entitled "A Lear of Tompkins Square." P. N. Zabriske gives some excellent advice, in a wise and witty way, as to "How to Choose a Library."

An interesting announcement is made by the publishers. Beginning with November every number will contain, in addition to the regular magazine matter, a complete novel by some popular author.

Marriages.

WYATT—COLE.—At the Galena M. E. Parsonage on Sept. 30th, 1886, by the Rev. T. L. Tomkinson, William A. Wyatt of Cecil Co., Md., and Mrs. Martha Cole of Millington, Kent Co., Md.

MARSHALL—JONES.—Sept. 19, 1886, on Kent Island, by Rev. J. E. Kidney, Wm. E. Marshall of Anne Arundell Co., Md., to Manie E. Jones of Kent Island, Md.

ELLY'S CATARRH Cream Balm Gives Relief at once and Cures Cold in Head CATARRH HAY FEVER Not a liquid stuff or powder. Free from Injurious Drugs and Offensive Odors.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists; by mail, registered 60 cents. Circulars free. ELY BROS., Druggists, Oswego, N. Y.

FOR SALE. Two large Chandler's Sewing Machines, one with 6, the other with 12 lamps, also double Brackets for pulpit, and two dozen Wall Brackets, all in complete order. Will be sold very cheap for want of use.

Apply to the undersigned. J. OWEN SYMPHER, Pastor M. E. Church, St. Michaels, Talbot Co, Md, 36-49

THE LIGHT RUNNING NEW HOME SEWING MACHINE HAS NO EQUAL. PERFECT SATISFACTION New Home Sewing Machine Co. —ORANGE, MASS.— 30 Union Square, N. Y. Chicago, Ill. St. Louis, Mo. Atlanta, Ga. Dallas, Tex. San Francisco, Cal. FOR SALE BY

"Methodism of the Peninsula" and the Critics.

R. W. TODD.
As intimated in my last, the Cecil Democrat is not alone in its objection to my title. The Star of the same county regrets "that some good old nurse was not present at the christening to remind 'de preachah' that he was giving the infant a most unfortunate name. Dr. Wallace pauses in the midst of his hearty commendation to say: "It strikes me that the title of this book is not quite so literal as it might have been; and he suggests that it should have been, "The Quaint and Curious, or the Odd and Humorous Aspects of Methodism on the Peninsula."

The editor of the PENINSULA METHODIST gives this a quasi endorsement, but suggests that "A Dish of Hash," at one time selected by the author, would have been the best title. And my esteemed friend Rev. B. F. Price, who says so many kind things in praise of the book, devotes a whole column in the METHODIST to a labored effort to show that my title is outrageously inappropriate: First, Because the book has no right to claim to be a history of Peninsula Methodism; (who says it does so claim?) Second, Because many of the early Methodists and a majority of the Methodist preachers, during the first half century, were persons of high respectability and intelligence. (who says they were not?) And Third, Because Methodism and its regime are to be distinguished from the personal and provincial characteristics of the people, or any part of them. (A metaphysical abstraction no one will probably question).

Now had all these critics read my opening chapter carefully, they would have seen that I did not promise a history of Methodism in the Peninsula, but simply a series of sketches in one department of that history—the heroic, the pathetic, and the quaint and humorous; and that it is explicitly stated that "these historic treasures are so fragmentary as to time, location, and characters, that, in the best arrangement it will be possible to give them, they must necessarily appear as a medley, rather than a continuous melody—as scattered chapters of gleanings instead of consecutive history."

Those critics who charge that the book caricatures Methodism, will see also, by consulting that chapter, that I guard this point by the declaration that "the personae of Methodism upon the Peninsula suffers nothing by comparison with that of any other denomination."

Referring to the ignorance and superstition prevalent in the Peninsula in those days, I say further in that chapter: "Methodism has done more than all other influences to purge out this leaven of ignorance; and these peculiarities of ignorance; but very much yet remains to be accomplished. She now, in her various branches, in the Peninsula, preaches the Gospel of light and truth to more than forty thousand members and to twice as many adherents; teaches nearly fifty thousand children and youth in her Sunday-schools; and, by her literature and her reflex influence, is largely directing the general thought and moulding public sentiment."

One of my purposes in writing the book is, in the same chapter, thus expressed: "The author hopes, by this humble effort, to stimulate others to undertake a similar task; so that the remaining fragments of the rich and heroic history of Peninsula Methodism may be gathered and preserved, to be sometime remoulded by the pen of a more accomplished historian, for the instruction and entertainment of future generations."

While the above-named few, out of thirty reviewers and critics, are dissatisfied with the title, because the book is not a history of Peninsula Methodism, singularly enough, the Christian Advocate, in a quite commendatory notice,

approves the volume as "a History of Peninsula Methodism," (which it by no means professes to be) and informs its readers that its author "spent his whole life" in the Methodist ministry within the Peninsula. Although this incidental obituary notice was a little premature, it will probably keep and be appropriate when needed.

In Old Testament times, infants sometimes received names that the critics might have found fault with, as out of proportion with their dimensions and promise; but they afterwards grew to fit them. How do these critics know my little one was born full grown?

Being somewhat unsettled by all this adverse talk about my baby's name, I sent the child, and what the critics had said about its cognomen to one of the greatest of living authors, asking his advice as to what I had better do with the youngster. His reply was: "I think the title is no misnomer, but the people who want to express their opinions must have something to say. Your present title is unquestionably the best that you can make. It is not an attempt to be a description of Methodism or a history of Methodism; it is about Methodism on the Peninsula, and that is enough. Don't be scared by anything the critics may say. Usually, they are the failures in literature."

From the last sentence, I would strike out "usually," and insert *sometimes* in its place; for no less than three of my title critics are authors, no one of whom is a failure. One is a decided success. I can't accept as a title, Tom Moore's long word, Bro. Price quotes from my ninth chapter and so kindly suggests; but if he would be so good as to lend me "Visions of the vale," it would be equally as well adapted to my book as to his; for does not mine reveal visions, and were not these visions seen in the vale of the Peninsula?

(TO BE CONTINUED.)

Mr. Spurgeon in one of his recent sermons gave utterance to the following plain truths: "I cannot understand that Christian who can do a dirty thing in business. Craft, cunning, over-reaching, misrepresentation, and deceit are no instruments for the hand of godly men. I am told that my principles are too angelic for business life—that a man cannot be a match for his fellowmen in trade, he is too Puritanic. Others are up to tricks, and he will be ruined if he cannot trick them in return."

"Do not talk in this way. If you mean to go the way of the devil, say so, and take the consequences; but if you profess to be servants of God, deny all partnership with unrighteousness. Dishonesty and falsehood are the opposites of godliness. A Christian man may be poor, but he must live righteously; he may lack sharpness, but he must not lack integrity. A Christian profession without uprightness is a lie. Grace must discipline us to righteous living."

Too Serious for Jestings.

There is one point in the conduct of Blue Ribbon meetings which cannot be too much emphasized, and that is, that it is Gospel Temperance—a religious service; that the old lines are completely played out: that black faces, comic songs, coarse jests, and buffoonery, are as much out of place as they would be in a Church, whilst the imitation of drunken men degrades the speaker and disgusts the audiences. No other proof of this is needed than the recent meeting at the Alfred Hall, where the audience, tired out with this, stopped the speaker, and he left in annoyance. We should not be doing our duty did we not protest in these columns against the above as a breach of the noble lines of Gospel Temperance.—*Melbourne Spectator*.

One never knows a man until he refuses him something, and studies the effect of the refusal. One never knows himself until he denied himself something.—*Home Journal*.

Once upon a time there lived an old gentleman in a large house. He had servants and everything he wanted, yet he was not happy; and when things did not go as he wished he was cross. At last his servants left him. Quite out of temper, he went to a neighbor with the story of his distresses.


"It seems to me," said the neighbor, "it would be well for you to oil yourself a little."

"To oil myself?"
"Yes, and I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out by it. One day I oiled its hinges, and it has constantly been used by everybody since."

"Then you think I am like your creaking door?" cried the old gentleman.
"How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right, praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and words with the oil of love."

The old gentleman went home, and no harsh or ugly word was found in his house afterward. Every family should have a bottle of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.—*Selected*.



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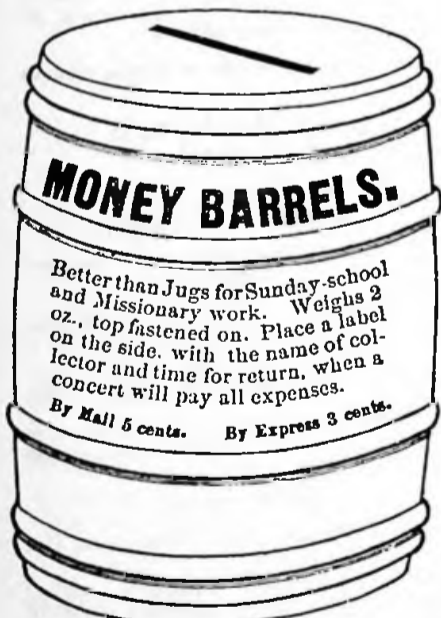
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