BEV. T. SNOWDEN THOMAS, A. M. Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS
Associate Editor.

VOLUME XV. NUMBER 35.

## WILMINGTON, DELAWARE, SATURDAY, AUGUST 31, 1889.

ONE DOLLAR A YEAR SINGLE NOS. 3 Cente.

#### God, In His Holy Temple.

[On the opening of the main auditorium in the Trinity Methodist Episcopal Church, Denver, Col., Dec. 23, 1888, the following original hymn was sung at the evening service. It was written by Mrs. Dinnie McDole Hayes wife of Dr. J. S. Hayes, of Denver. It is characterized by a true poetic spirit, and is dignified, reverential, and fervent.]

LORD, when of old thy people reared A temple to thy name revered, In clouds of glory thou did'st come, To make the Holy place thy home.

So may thy presence, glory bright, Possess this hallowed place to night; Fill every soul with holy flame To bless and praise thy wondrous name

Dwell here with us, O gracious Lord: Inspire the teaching of thy word; Give grace to speak, and grace to hear, In faith and love, and godly fear.

Be here thy saving truth revealed, And here the broken hearted healed; Bid sorrow's chastened pulses stir With joy in thee, the Comforter. May weary souls, by sin oppressed,

Here find in thee eternal rest; And here repenting sinners know The joy forgiveness can bestow; And may this people's glory be Their constant walk, O God with thee

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Until that blessed hour shall come, When thou shalt call thy ransomed

- Western Christian Advocate.

#### Spiritual Heredity.

JENNIE FOWLER WILLING.

We may not bequeath our piety to our children; but we can leave them a heritage of prayers and principles, that is worth more than all wealth of purse

Parents, more surely than any others, may help conquer the world for Christ. They drill the leaders of the Lord's hosts, the commanders of his armies. A German professor said: "I always take off my cap to the children, for they are the teachers and legislators of the coming

or Lincoln; in any country parsonage, a Charlotte Bronte or a Harriet Beecher Stowe.

The rank and file are also in training; and upon their integrity, is based all future achievement and possibility. The ipse dixit of the parent goes with authority, and is carried as a governing principle to the end of life. When everything else is forgotten, "My father told me," and "My mother said so," will rule

How dare parents work carelessly upon material so delicate, that it will carry a finger-mark forever, and so precious that its redemption cost the life of the in Tsukiji. All the mission, numbering Son of God?

I remember reading in "Jack Halyard," one of the few story books that were afforded me in my childhood, that some one said of the hero's mother, "She mixed moral precepts with her children's bread and milk." A thousand pities that all mothers are not so wise as that one!

A judge, who was holding court in our town a few days ago, was speaking of the biblical code as underlying all civil law. He said: "I had a chance to know the Bible when I was a youngster. For five years, I sold tickets in a railway station. My work was done, and I went home at two o'clock every morning. There was always a lunch for me on the dining-table, and beside it, mother had laid a good, plain type, Bible, so that I could read while I ate." Do you see, the mother was providing for his soul as well as his body?

for faith. The promises are "to you and to your children." "Train up a child in the way he should go, and when he is old he will not depart from it."

The Hebrews, who were obliged to teach God's law diligently to their children, have held their race exclusiveness for centuries, under pressure sufficient to have annihilated any less carefully instructed people.

A member of that large Peck family, to which the Methodist Church has been indebted for one bishop, and many writers and teachers, used always to pray, that not one of his descendants might be lost. The third generation of his children, now in active life, count up 27 ministers in his family, held loyal to the Lord by his faith.

May God awaken parents to see their opportunity and duty! - Christian Standard and Home Journal.

# To the Delaware Auxiliaries of the Woman's Foreign Mission, ary Society.

Miss Spencer received her appointment as missionary for the W. F. M. S. to Japan, in 1878; and the auxiliaries in Delaware gladly assumed her support. But once during these years has she failed, while on the field, to send to her constitutents' a quarterly letter thus acquainting them with her work, and helping to keep up interest in the same.

This letter should be read in the next monthly meeting of the auxiliaries, and each member should consider herself personally addressed; and it is hoped, the request with which she closes her letter will be responded to, by all who may read or hear it.

E. B. Stevens. Baltimore, Md.

#### Nikko, Japan.

My DEAR SISTERS.—Accept my quarerly greeting from the midst of the green hills of of Nikko, one of the loveliest of Parents are now drilling the great summer resorts, and this year very full people of the next generation. In any of missionaries needing rest and recreabackwoods cabin, there may be a Grant tion. There are eight of us in one small cottage, in which the largest room is twelve feet by twelve, and must hold four of us. My companions are, Miss Carr of Warren, R. I., Miss Danforth of Nagoya, Miss Griffiths of Yonezawa, the Misses Atkinson, and Miss Vance of Aoyama, Tokyo, and Miss Pardoe of Tsukiji. (Aoyama and Tsukiji are departments of the one school in Tokyo. E. B. S.)

We are a happy company; all seeking, in this restful retreat, recreation, to take nust return August, 8th, to prepare for Conference, which is to open August, 14th nearly fifty, will take their meals together at our school, and all the W. F. M. S. ladies will make it their home during the week of Conference. There are several new missionary ladies on the field, and it is especially important that all should be in attendance. I think we can depend upon at least nineteen members of our Society being present.

I may have written you before, from Nikko, as I spent my vacation here in 1880, and two years ago, was here for ten days. I will not try to tell you of its beautiful scenery, for my pen is not apt in description. I will only say the place has not lost any of its charms, and I shall return to Tokyo grateful for the three weeks spent in its quiet delights. A mode of conveyance has been introduced since I was here. Bamboo poles are attached to the sides of a wicker chair, and on their shoulders, carry the person where- pleasant session.

Parents have the best possible basis ever he wishes to go. The motion is said to be very unpleasant, at first, though one soon gets accustomed to it.

One morning we rose early to visit the temple of Ieyasu, where a ceremony was performed at his shrine. Ieyasu died more than 250 years ago. He is buried here, in a lovely spot, and the temples built in his honor are the most beautiful in all Japan. Fifteen priests conducted the service; six of them were musicians, and twice during the hour, doled out most uncanny music with fifes, bagpipes, and drums. About twenty trays of food and wine were placed in the shrine, and after prayers had been offered, were removed to an antercom, to be eaten by the priests, when the service was over.

My heart ached to see the superstition and foolishness of their worship; and I could but pray that God would hasten the time, when these temples should give place to his sanctuaries, and men no more worship the works of their own hands

To go back a little, you will be glad to know that Miss Phelps, who reached Yokohama so very ill, in April, was well enough to come to Tokyo about the middle of May. As it was so near the end of the school year, she undertook no special responsibility in the school, but studied as long as she felt able, every day. She seems well again, and spent her vacation at Hakone.

Our girls returned to their homes July 1st, and we had very pleasant closing exercises. Eleven girls have completed their courses of study, and are ready for the higher department at Aoyama. Miss Pardoe was complimented by a number present, for her success with the girls' pronounciation of English; and their essays, recitations, and singing were very creditably performed. Only three of the girls are left at the school. Miss Watson is with them; she having prefered to stay in Tsukiji this year.

The outgoing steamer will carry to America, Mr. and Mrs. Elmer, (she was Miss Benton, of the W. F. M. S.) with their four children. I suppose they will go to New England, her former home.

Miss Russell and Miss Everding are already among you, and will, I trust, be benefitted by the change they both needed so much. It was a real sorrow to us all, to have Miss Everding return to her mother, so nervously prostrated. up our loved work when we shall return I do hope she will be allowed perfect to it. We came here, July 18th, and | rest from care, and everything exciting. I more and more realize the importance of being careful of one's health, that many years of service may be given and enjoyed in the foreign field; and yet it always seems as if a halo of glory rests upon the head of one who has broken down in the service. This ought not to be. Our great Church ought to furnish workwomen sufficient, so that no one need attempt to carry the work of two, or more, or feel obliged to stay on the field, when she is working at the sacrifice of nerve and brain. With a larger force in the field, ever, I must provide for my children." woman whom the Lord has called, might come to our help! I have, myself, trespassed during the past year, and am paying the penalty now. Another year I will be more careful.

Many important questions await consideration at Conference, and we are praying for wisdom and guidance. Bishop and Mrs. Andrews are expected about four men, resting the ends of the poles Aug. 11th, and we are anticipating a

you strength and love for His service, and richest blessings therein. Pray for me, and for needy Japan.

Ever affectionately your missionary. M. A. SPENCER

July, 30, 1889.

In a private note to me, Miss Spencer expresses fear that she may be misunderstood, and that some may be apprehensive for her health, when she is only more tired than usual, but not at all sick E. B. Stevens.

#### The Gospel of Wealth.

In reviewing Mr. Carnegie's "Gospel of Wealth," the London Methodist Times eays: Mr. Carnegie holds that "the highest

life is probably to be reached, not by such imitation of the life of Christ as Count Tolstoi gives us; but, while animated by Christ's spirit, by recognizing the changed conditions of this age, and adopting models of expressing this spirit suitable to the changed conditions in which we live: still laboring for the good of our tellows. which was the essence of His life and teaching, but laboring in a different manner." In brief Mr. Carnegie holds that it is the duty of the man of wealth (1) to set an example of modest, unostentatious living, shunning display or extravagance; (2) to provide moderately for the legitimate wants of those dependent upon him; and (3), after doing that, to consider all surplus revenues which honestly come to him, as simply trust funds which he is called upon to administer as the mere agent and trustee of his poorer brethren -bound to bring to their service his superior wisdom, experience and administrative ability, so doing for them better than they would or could do for themselves. Such, in his opinion, is "the true Gospel concerning Wealth, obedience to which is destined some day to solve the problem of the rich and the poor, and to bring peace on earth, among men good will." We will only add two comments on this admirable article. In the first place, it is exactly what John Wesley taught in the last century, and, in the second place, it is the only possible alternative to revolutionary Socialism.

That this is exactly the "Gospel of Wealth," which John Wesley preached, will be abundantly clear from the following extract from one of his sermons:

I am pained for you that are "rich in this Do you give all you can? You who receive five hundred pounds a year, and spendonly two hundred, do you give three hundred back to God? If not, you certainly rob God of that three hundred. You who receive two hundred, and spend but one, do you give God the other? If not you rob him of just so much. "Nay, may I not do what I will with my own?" Here lies the ground of your mistake. It is not your own. It cannot be, unless you are Lord of heaven and earth. "Howthe term of service might be extended. | Certainly; but how? By making them O, that from your number, some devoted | rich? Then you will probably make them heathens, as some of you have done already. "Whatshall I do, then? Lord, speak to their hearts! else the preacher speaks in vain. Leave them enough to live on, not in idleness and luxury, but by honest industry. And if you have not children, upon what Scriptural or rational principle can you leave a groat behind you more than will bury you? I pray, consider what are you the better for what you leave behind you? What

God be with you all, my sisters, giving | does it signify, whether you leave behind you ten thousand pounds, or ten thousand shoes and boots?—Balt. Methodist.

#### An Old Letter.

Our Historical Society has come into possession of the following letter, written by Rev, Morris Howe, father of Rev Wesley Howe. Morris Howe was born in 1765 and died in 1843. Accompanying the original is a letter from Rev. J. B. Finley.

SHELBY Co., OHIO, JAN., 4, 1840. To the Bishop and Members of the Baltimore Conference at Georgetown, D. C.

DEAR BRETHREN: These lines leave me in possession of as much health and activity as I could expect, so near to the close of my 74th year. Perhaps it will be as acceptable to you as it is gratifying to myself, to give you a short sketch of my itinerating as a fellow laborer with In 1790 at Bishop Asbury's request

I went to the North Carolina Conference to preach. I set ont with Benton Riggin. We travelled as far as Petersburg, Va., where we both took sick. At the Virginia Conference which met here I received my appointment with Joshua Cannon to East New River Circuit in the lowlands of North Carolina. The circuit was 500 miles in circumference. We generally rode 30 miles in a day, preached, met the class, and preached to the colored people at night. The Methodists were few and far apart. They were persecuted by men of the world, and hated the devil. But they seemed to say but little, and pray always. I thought them the holiest people I have ever been among. Joshua Cannon was taken for a vagabond, and taken before two squires. He requested to see the precept by which he was arrested. When he saw he was arrested for a vagabond, he said he had stated congregations who waited on his ministry, as much so as any minister in the state. They did not put him in jail. The members were poor, and when our clothes were worn out they clothed us in cotton of their own manufacturing, all except hat and shoes, and when the year came round we each received \$40 quarterage. We left the circuit without a murmur, for we had seen good times. The second circuit I rode was Tar River -the third in extent-all in the lowlands, a deathly clime—a land of skulls. I availed myself of getting out of that section by going to General Conference at Baltimore, for every preacher who had stood out his probation had a seat there. I was appointed then to Sommerset, Eastern Shore, then to Montgomery, Baltimore circuit, Carlisle, Fairfax, Stafford, London, Lancaster, Rockingham, Pendleton. Met Bishop Asbury in Carlisle, and he requested me to fill Fort Littleton circuit, which John Phillips had left without leave or notice. I did so. Then T ough Creek, afterward Wyoming, then Allegheny, where I took in 370 probationers. This was the last of my itinerating. Dear brethren, we often call over your names and rehearse your sermons. This is the nearest we can come to living life over again. Your names are enbalmed in our memory, and shall be till death. I expect to die in sight of the promised land. We shall then strike glad hands and sing our sorrows and our travels over. Farewell.

MORRIS HOWE.

— Conference News.

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## Youth's Department.

The Smile-Boxes.

Such a racket! It hardly seemed possible for two people no bigger that George and Mabel to so fill the sitting-room with

Grandma had gone to her room to take a nap and a rest, and had said before she went that for once she was glad she was pretty deaf; because if she, who could only hear with one ear, and not very well with that one, could be disturbed with such a racket, she was thankful she had no more ears with which to hear the noise.

The racket wasn't a jolly noise at all. It was cross, and more ugly and disagreeable, even than the dreary out of doors. The children seemed posessed with the spirit of ugliness, and quarrelled over everything. Now they had a pitched battle, as to whom should have the red checker-men to play with, and who the black ones, and then it was a furious little tempest because George had possession of Mabel's "spot" on the carpet. Here mamma was appealed to by Mabel.

"Mamma, make George get off my spot!" Mamma looked puzzled, and then Mabel went on, "George is sitting on my spot, and I was there first, andmake him get off my spot on the carpet, mamma! He's so hateful!"

At first mamma didn't say anything, but she wondered to herself if it wouldn't be a good plan to do with her two naughty children, as did the old woman who lived in a shoe, and whip them both soundly, and send them to bed. But mamma remembered that sometimes she felt cross and ugly herself, so decided to to try a better way.

She went to a closet and got out two deep boxes, and, calling the little people to her, told them that they were smileboxes, and, writing "George" on one and Mabel on the other, gave them to the children to fill up with smiles. As soon as a smile went into the box, the lid was to be put on quickly to hold the smile

Three or four smiles slid into the boxes in fine style, and then there arose a cry from George of-

"Mamma, mamma! Mabel smiled in my box! Take it out! Take it out!"

But instead mamma quickly clapped

on the lid, saying:

"How nice! Let's keep it good and tight, and sometime, when Mabel needs a smile, and her box is empty, and her smile-strings are out of order, you can give it to her again. Let mamma put a smile in each of your boxes, and you little people keep them safe for her till she needs them some day."

So a big, big smile, a regular laugh, from manima went into each box; and then you ought to have seen the smiles that went into those boxes! The children pretended they even had trouble to get the lids on-they were so full and running over with smiles.

By the time the smile-boxes were full, the tempers of the children were as smiling and sunshiny as a bright June day; and they no longer mourned over the rain; but had great fun naming the drops of rain, and watching them run races down the window-panes.

A few weeks after the rainy day, when the smile boxes were supposed to be full, Mabel went up to a sad-faced woman, who was a visitor in her home, and said:-

"Let me see your dark speckles, Cousin Mary."

"My what?" asked puzzled Cousin Mary.

"Your dark speckles," replied Mabel. "Papa says you see every thing through dark speckles, and I want to see them." "Nonsense, child. I have none.

"Then, what did papa mean?" insisted the child.

"He meant little one, that the world looked dark to me, because I was sad," she replied with a sigh.

mile' asked Mabel. Then with a kiss, "Cousin Mary, I'll give you something that will help you smile." And sliding down from her cousin's lap, she brought the box with "Mabel" written on it, and, giving it to her, said: "That's my smile box; and its full to the very tip-top with smiles. Most of them are mine; two of them are George's, and one of grandma's. and one beautiful one of my own mamma's. I'll give them to you, and you can have them to help you smile; for its nicer to smile, Cousin Mary, than to cry. It's pleasanter, and then you feel better."

Cousin Mary kissed the little girl, and gave her the biggest smile she had given for a week, and said softly to herself; "A little child shall lead them."-MARGA-RET MONTGOMERY, in S. S. Times.

#### Not Ashamed to Work'

Mr George W. Childs, of Philadelphia, the wealthy and successful publisher and proprietor of the Ledger, is a public spirited man, known all over the country for his patriotism and benevolence. In Lippincott's Magazine, he

"I was self supporting at a very early age. In my twelfth year, when school was dismissed for the summer, I took the place of errand boy in a bookstore in Baltimore, at a salary of two dollars a week, and spent the vacation in hard work. And I enjoyed it. I have never been out of employment; always found something to do, and was always eager to do it, and think I earned every cent of my first money. When first at work in Philadelphia, I would get up very early in the morning, go down to the store, and wash the pavement, and put things in order before breakfast, and in the winter time would make the fire and sweep out the store. In the same spirit, when books were bought at night at auction, I would early the next morning go for them with a wheelbarrow. And I have never outgrown this wholesome habit of doing things directly and in order. I would to day as lief carry a bundle up Chestnut Street from the Ledger office as I would then. As a matter of fact, I carry bundles very often. But I understand that certain young men of the period would scorn to do as much."

#### Beads and Calico.

"With plenty of beads and calico you can buy anything that they have, even to their personal virtue." This severe declaration was made concerning, or against, a certain tribe of semi-civilized Indians, by one who had lost faith in their moral and social capacity. How nearly true it may have been in the applied case we will not inquire. The statement typifies, if it does not literally express, a truth of very general application. Beads and calico-what will they not buy, if you offer enough of them and under favoring circumstances?

It seems as if no precept of our Savior is so persistently set at naught as that one which he illustrated and enforced by an appeal to the lilies. The chief anxiety of man appears to be, that we get something to put on, something to be seen in, something to be judged by, something to be admired for. It may be fine or showy apparel. It may be jewels. It may be architectural display. It may be grand or dashing manners. It may be multiplicity of knowledge-"accomplishments," it is sometimes called with ludicrous perversity of terms-anything that can be put on to be seen in a little

time while we are in view. What is there in our American society, that we put before our beads and calico? The children cannot go to Sunday school-800.000 of them in New York State; they have nothing to wear. The "masses of the people" will not go to church, we are told they cannot dress as their wealthier neighbors do. Beads and calico! Young people cannot afford to be thoroughly instructed in the scien-

"Is that the reason you don't ever They must hurry along, like railway passengers at a way station. They 'want a few of the branches" in the course of instruction, "branches" do not educate. "Branches" are something simply to be worn.

Young people say they cannot afford to marry now-a-days; it costs so much to keep up appearances! Bless your hearts, you needn't have any appearances. That isn't in the marriage vow. But you musts People will under-value you? Well, well! As if people were not already under-valuing us all; dis. counting our worth, by the amount of display we are struggling to make. Beads and calico don't fool the world; for the world knows all about them, from its own constant practice.

What is it that wrecks the character of men and women whose behavior fills the news columns of the press? A trusted custodian of funds turns rascal. What explanation? Was it a sudden transformation in his nature? Has he been devoting his attention and his means to some noble purpose. like the discovery of useful truth, the propagation of learning, the endowment of schools, the organization of benevolence? No such case on record, so far as we know. The men who steal funds and become defaulters have been trying to 'show off" according to their own fancy; they have been investing heavily in beads and calico regardless of the price. You can buy anything they have, with beads and calico, if you have enough.

The saddest depravity of all in our modern city civilization, is that which Joseph Cook described in his chapters on starvation wages. The statement was a bold one, that we could not have a virtuous woman-hood, so long as the pay for honest labor falls short of the needs of day by day. That is all true. But if Mr. Cook were to examine individual cases he would find few of traded virtue, in which the consideration was anything else than means for display. Point out a single instance wherein a virtuous person has parted with virtue to secure actual necessities for herself or for suffering friends. A few such representations may be found in fiction, but we doubt that they ever found their prototype in life. Look the world over and you will find, that dishoner, dishonesty, degradation comes from no over straining to do good in the world, to strengthen our own character, to work out the divine purpose in our creation. Rather the inspiration of our evil doing, the origin of our failures, is the desire to be seen "to advantage," as we say-to count for more than we are worth .-Northern Christian Advocate.

Wood LAWN MD .- Our camp commenced August 13th, under the charge of Rev. E. H. Hynson of Zion circuit.; the new white tents presenting a neat and tasty appearance.

The services began at 7 30 pm, with a short and interesting sermon by Brother Hynson, who took for his text 1st Sammuel, 14-36. Rev. T. E. Martindale followed in an appropriate address, on the duties of the members of the church, to the cause of God and the requirements for a successful camp.

Wednesday, Rev. John Jones of Hopewell, led the family prayer service, in the large meeting tent, amd Rev. J. D. Kemp the 8 30 a. m. prayer meeting. At 10 Rov. Isaac Jewell preached from 1st Corinthians, 12-6. Bro. Jewell had charge of the children's meeting at 1.30 p. m. Rev. T. E. Martindale preached at 3 p. m., from Psalms, 63-8. Rev. A. T. Scott was in charge of the 6 p. m., prayer meeting. Rev. T. E. Terry preached at 7.30 from John 17-3.

Thursday Rev. E. H. Hynson led family prayer service at 6.30 a. m.; Rev. T. E. Martindale, the 8.30 a. m., meeting. Rev. J. D. Kemp preached the missionary sermon at 10 a. m., and was followed by Mrs. N.M. Brown, from Newark, Del., the Conference President of the Woman's Home Missionary Society, who gave a succinct and clear statement of the origin and aim of the society, and invited any that might wish to contribute to the society or join it to meet her at the close of the service. Mrs. Brown was followed by Rev. T. E. Terry, who made a happy address, in his usual forcible style. At 3 p. m., Mrs. E. B. Stevens, President of the Woman's Forces, in history, in literature, in any art. | eign Missionary Society, made an address, and was followed by Rev. T. E. Martindale.

Speake and W. G. Herbert of Baltimore delivered addresses in the morning, and the Cecil county W. C. T. U. had charge of the afternoon meeting. Saturday, 10 a. r. Rev. Isaac Jewell discoursed eloquently on the power of Christianityin the world. At3 p.m. Rev. E. C Atkins held forth with force and fluency. The preacher at 7.30, Rev. L. P. Kartsholtzen, who joined the Wilmington Conference last spring, but was left without appointment to attend school, took an appointment as a supply under the Elder in the Philadelphia Conference. Sunday, the great day of the feast of tabernacles opened with all that could be desired from a weather stand point and all who could be accommodated from the four points of the compass; but it has never been the writer's privilege to witness better order, and never has he seen the preached word, given by great congregations, a more quiet and respectful hearing. The social services were full of interest, and greatly enjoyed by visitors and strangers. The preaching was by the followiug brethren; 10 a. m., Rev. Wm. Swindells D. D. of the Philadelphia Conference, at present Sup't of the Hospital of the Methodist Episcopal Church in Philadelphia, from Ezekiel 9-4. The Lord said unto him go through the midst of the city, through the midst of Jerusalem and set a mark upon the foreheads of all the men, that sigh and that cry for all the abominations that be done in the midst thereof; and to the others he aid in mine hearing, go ye after him through the city and smite, let not your eye spare, neither have ye pity. Slay utterly, old and young, both maids and little children and women, but come not near any man upon whom is the mark; and begin at my sanct

At 3 p. m., Rev. T. E. Terry, pastor in Dover, Del. preached from Phil. 2-8-9. "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name.

7. 30 p. m , Rev. W. L. S. Murray P. E. Wilmington District, preached from I Cor. 15-55. Therefore my beloved brethren, be ye steadfast unmovable, always abounding in the work of the Lord; for as much as ye know that your labour is not in vain in the Lord." Monday, 10 a. m., Rev. John Jones, pas-

tor of Hopewell, preached from 2. Tim. 3-5. 3 p. m. Rev. E H. Nelson of Chesapeake, preached from Rev. 3.20., and at 7.30 p. m., Rev. J. O. Sypherd, of Laurel Del. rom 1. Cor. 3-11.

Tuesday, 10 a. m., R. C Jones of Odessa, preached from Job 19-25.

At 3 p. m., Rev. L. E. Barrett, of St. Paul's, Wil., and at 7, 30 p. m., Rev. H. W. Ewing of Wil. Del.

#### Vigor and Vitality.

Are quickly given to every part of the body by Hood's Sarsaparilla That tired feeling is entirely overcome. The blood is purified enriched and vitalized and carries health instead of disease to every orgen. The stom ache is toned and strengthened the appetite restored. The kidnes and liver are roused and invigorated. The braid is refreshed, the mind made clerp and ready for work. Try

#### Quarterly Conference Appoint-WILMINGTON DISTRICT-THIRD QUARTER.

QUAR. CON. PREACHING. Brandywine, 7.30 Mt. Salem, Mt. Lebanon, 7.30 7.30 3 7.30 1 3 Bethel & Glasgow. 10 Chesapeake City, 8 7.30 8 3 15 7.30

Crouch's.

ı	Crouch's,			8	3
١	Claymont,	16	7.30	15	7.30
I	Mt. Pleasant,	14	4	15	3
ı	Chester —Bethel,	14	7.30	15	10.30
ļ	Scott,	23	7.30	22	10.30
1	Madeley,	25	9	22	7.30
	Epworth,	24	7.30	22	10.30
	Silverbrook,	26	7.30	$\tilde{2}\tilde{2}$	10.30
	Elkton,	30	2	29	7.30
	Wesley-Elk Neck,	30	6	29	3
	North East,	28	9	29	10.30
	00	TOB	ER.		10.00
	Cherry Hill.	7	9	6	7.30
	Newark & Wesley,	7	2	6	3
	Zion—St. John's,	5	10	6	10.30
	Hopewell,	12	3	13	10.30
	Port Deposit,	11	7.30	13	8.30
	Perryville,	19	10.30	13	7.30
	Charlestown-Asb'ry	13	3	10	7.30
	Rising Sun.	15	9	15	7,30
	Mt. Pleasant-R	14	9	14	7.30
	Union (Wil)	24	7.30	20	
	Grace	18	9	20	2
	Wesley.	21	7.30	20	10.30
	Newport.	26	7.30	27	10.30
	Stanton,	$\tilde{26}$	3	27	10.30
	Hockessin,	28	9	27	2
		NOV		41	7.30
	Red Lion	2	7.30	9	10.00
	Salem,	2	2	3	10.30
	New Castle	4	7.30	3	3
	Del. City.	9	7.30	3	7.30
	Port Penn.	ä	10.30	10	7.30
	St. George's.	9	3	10	3
	Kingswood,	18		10	10.30
i	Cookman	10	7.30	17	10.30
	Swedish Mission	19	77 20	17	7.30
	Asbury (Wil)	23	7.30 7.30	17	3
	St. Pauls',	25	7.30	24	7 30
	,		7.30	21	10.30

W. L. S. MURRAY, P. E.

Friday was Temperance Day; Revs. W. F. HAY FEVER CATARRA tion of the lining men brune of the nostrills teur-ducts and throa The acrist discharge accompanied with sensation There are severe spusi of sneezing, frequent attacks of headache watery and inflame Try the Cure

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LESSON FOR SUNDAY, SEPT. 1st, 1889. 1 Samuel 17: 32-51

> BY REV. W. O. ROLWAY, U. S. N. [Adapter from Zien's Herald.]

DAVID AND GOLIATH. GOLDEN TEXT: "If God be for us, who can be against us!" (Rom S:31.)

32. David said to Saul.-He had been brought before the king because of his intrepid language with reference to Goliath, whose defiance he had heard for the first time that day The youth's spirit had been stirred within him by the insolence of "this uncircumsized Philistine," and the cowardice of "the armies of the living God." He had heard the story of the king's offer-to give the successful champion his daughter in marriage, to "enrich him with great riches. and make his father's house free in Israel." Little as he thought it when he came to camp that morning with provisions for his brothers, his opportunity had met him, and he was ready for it. Not even the disdainful slurs of Eliab, his giant brother, could deter him. The people heard his confident words, and reported them to Saul. Let no man's heart fail.-It required a Samson to match this son of Anak, and no Samson was at hand. The people were terror-stricken. Thy servant will. . . . . fight -For the first time in forty days the king's call for a champion was answered-not by a warrior, but by a shep-

33. Thou art not able. - The contrast be tween this mere untrained youth, and this towering armored hero was so great, that Saul, much as he desired a champion, remonstrated with the young man.

34-36. There eame (R. V., "when there came") a lion and a bear. —He cannot face the giant without the king's consent; and he cannot gain that consent without furnishing proof of his prowess. So he tells of his rescue of a lamb which had been attacked by a "lion and a bear." Single-handed he had attacked both these beasts and slain them bota, by God's help. He had risked his life for the sheep, and was ready to risk it again in Jehovah's honor.

37. The Lord that delivered mc. . . will deliver, etc.-Here was the courage of faith. David's language was no mere boasting. His success in previous emergencies had been due to God's aid, and he could trust in the same Almighty arm now in offering himself as Isrnel's champion. Go, and the Lord be with thee. - David's offer is now formally accepted.

38, 39. Saul armed David with his armor .-The shepherd lad had none of his own. Saul's first and natural thought, after accepting David, was to clothe him with defensive armor. He must wear a brazen, or brouze, helmet, and a corselet of brass, made of overlapping plates, like scales. Girded his sword -a short, straight, broad bladed weapon, used for thrusting rather than cutting. Assayed to go. for he had not proved it .- David made the attempt to go lotth, but he had never before tried armor wearing, and therefore could have no idea how it hampered his speed and freedom of movement. I cannot go with these. - He telt encumbered and crippled. Put them off.-From the warrior's point of view, it must have seemed to Saul the height of folly, for David to go forth to meet the Philistine giant, who was armed cap a pic and defended with a shield, with absolutely nothing to protect his person; but if David could not wear armor, he must fight in his own way.

"He sees, they would only hinder him in the fight. It required years of drill, to be able to fight effectively in heavy armor. If David had gone in them, he might, humanly speaking, have been defeated and slain. The tremendous advantage of size, weight, weapons, and practice, which the giant had, would have had full play, in a close combat. Clothed in heavy armor, David could not use his swiftness of foot," (Hanna).

40. Took his staff-either a mere cane, or his shepherd's staff, for the original word is used for either This was his only visible weapon-at least all that Goliath could see. Smooth stones-that would slip easily from the sling. The brook bed between the armies furnished these. Shepherd's bag. . . scripa wallet of skin, a sort of knapsack for carrying food, frequently alluded to in the New Testament, but only here in the Old. Sling -"a thong of leather or string plaited, broad at the middle, and having a loop at one end, by which it was fixed upon and firmly held by the hand; the other extremity terminated in a lash, which escaped from the fingers when the stone was thrown" (Kitto) It was used both by shepherds and warriors. The Egyptians and Assyrians used it in warfare, while the Benjamites were so expert with it, even with the left hand, that they could aim their stones at a hair and not miss it (Judg. 20:16)

forty days had come forth daily to offer the gage of battle and to insult Israel.

"His height was six cubits and a span (variously estimated from 7 feet, 10 I-2 inches to 11 feet, 41-2 inches.) Ho was armed in full suit of brass, and a coat of mail weighing 5,000 shekels (about 157 lb.). His spear-head of iron weighed 600 shekels (19 lbs.) and its shaft was like a weaver's beam. Before him marchedan armor-bearer carrying his shield. With a voice answering to his form, he demanded of "the servants of Saul" to find a warrior to meet him, and proposed that the nation whose champion was defeated should serve the other. He was one of the last of the old race of the Anakim, which Israel had overcome at the time of the conquest, and around whom hung a superstitions terror. His appearance struck dismay into Saul and all his people He who slew st ch a foe, was to be loaded with riches, freed from taxes and military service, and many the king's daughter. But no one stirred' (Smith and Geikie condensed).

41, 42. The Philistine . . disdained him looked with contempt upon his stripling enemy, in his unwarlike guise. Here was no "foeman worthy of his steel." The giant felt insulted by David's very youth, and looks and absence of weapons.

43. Am I a Dog?—a common expression of disdain. Did this youth really propose to march up to him, and beat him with a stick, as he would a cur? Philistine cursed David by his gods-by bis own gods, Dagon, Baal, and Ashtoreth, according to Ellicott; but Keil, Geikie and others prefer to interpret the words "by David's 'God'" that being a common way of insulting an antagonist, in a duel of this kind. Says Keil: "He made use of the name of Jehovah in his cursing, and thus defied, not David only, but the God of Israel."

44, 45. I will give thy flesh. - There is a decidedly Homeric flavor in this abuse. David said.—David's retort had no personal bluster in it. He came forth as Jehovah's champion trusting in the all-powerful Name, and assur ed of victory. The God of the armies of Israel-the same as "the Lord of hosts," a new name "by which the Divine Nature was especially known under the monarchy" (Stanley). It appears frequently in the Psalms.

"If we study David to purpose, we shall see that the secret of his courage, his cool ness, his heroism, and his power, lay in the fact that God was with him. He had a sense of a present God of a sort unknown to Saul: little known, it would seem, to the men of his army. In Christian phrase, he had faith, and this faith took on in war scenes the form of placid trust, cool courage, the inspiration of heroism. He knew that God had a care for His own glory, and be saw that the hour had come, for its manifestation before Israel and before all nations."

46, 47. This day will the Lord deliver thee not mere youthful boasting; David's lips were touched with the Spirit of prophecy. How circumstantially and precisely he states what he afterwards did! Carcasses of the hosts of the Philistines -an ominous prediction Not only was Goliath to be slain and beheaded, but the Philistine army which supported him were to be routed and slaughtered. It was not usual in ancient times, to bury the dead killed in battle, unless the friends of the dead choose to do so. Their bodies became ing for them to finish their probation. the prey of beast and bird. All the earth may the nations as Israel's God. This assembly shall know. - Both armies were to learn the lesson that when Jehovah vindicated Himself resent the interference. His champion needed neither spear nor shield

age of mechanical inventious and triumphs, brass do not constitute strength; that the sling and the stone, in the hand of one who eyes open. believes in invisible power are ever the symbols and pledges of victory. If to dishelieve so to put on the most vulgar, worn-out garthat to be the Lord" (F D. Maurice).

48-50. When the Philistine arose.-He was youth. What need had he of armor in chastising such a contestant? Why not remove his helmet? David hastened-towards, not away from, Goliath. Stone sunk into his fore head .- David aimed his stone at the only vulnerable spot exposed, and he hit the mark Fell upon his face-utterly disabled, and probably unconscious, but possibly not dead.

"All pride comes forth, with boldness of the forehead, the seat of impious effrontery. he stone passed through Goliath's helmet (Steele) .- What needed David to load himself with an unnecessary weapon! One sword

liath to bear his sword, wherewith that proud, blusphemous head is severed from his shoulders. Nothing more honors God, than the turning of wicked men's forces against themselves" (Bishop Hall.)

51. Cut off his head .-- as a token of victory. The head was afterwards carried to Jerusalim; the armor of Goliath was kept in Davvid's tent; the sword was hung up behind the ephod in the tabernacle at Nob. The Septungint preserves at the end of the Psalter, a Psalm professing to have been written by David concerning this victory over Goliath

"In David's victory over the champion of the Philistines, we may see a faint shadow of the Redeemer's victory over Satan, who for ages, has defied the armies of the living God and from the fall of Adam to the coming of Christ, found no one able in his own strength to stand against him" (Scott).

Something New under the Sun

In a quarterly love-feast, which I held in New Castle Del., the Twenty-third Psalm was chanted, with such expression and beauty, that amens, shouts of praise and hallelujahs were heard all over the church; but in such subdued tones, as to make the word of God more blessed than it ever appeared before. The Shepherd was there. He called his own sheep by name. They heard his voice. He led them out. The pastures were green. The waters were still. Souls were restored. The valley of the shadow of death was illuminated with his promises. The table was spread in the pres ence of the enemy. Many cups ran over. Never before had I heard and seen it on this wise.

W. L. S. MURRAY.

"Come Over Into Macedonia, And Help Us."

The Macedonia of this article, is the down country circuits, which have been divided and subdivided, until there is very little of them left, either in spiritual or numerical strength. At each division, the strong ones re put by themselves, and the weak once left to struggle along as best they may.

The young and inexperienced in the conference are sent to these places; and the con sequence is, while the preacher has to suffer in temporal things, the people are lacking in spiritual supplies.

When the presiding elder comes to quarerly conference, and tells the stewards if they will increase the salary, he will give them better preaching, they groan within themselves; knowing how hard it has been to raise the present salary; but thinking if the better preacher comes, the extra salary will come also, they undertake the task, and all struggle along to carry the burden. Things look brighter for a little while, but after : time all gets dark again.

A young man is sent without authority to dminister the ordinances of the church, and his hands are tied. He has to stand and see preachers of other denominations who are in full orders, gather into their folds, members who rightfully belong to us. They are taken into church membership, while we are wait

The circuits need re-constructing, and this know, etc.—The result of this conflict would is a thing that is difficult it not impossible to he, that Jehovah would be respected among be done by a young man. He feels back. ward in reprimanding persons who were in the church before he was born, and they would

We need experienced men; these circuits "We want to be remiuded as much in the need them. There are members of our churches, who dance, who attend the circus, and as in the age of greatest barbarism, that the horse racing, and who drink wine and heer shield and the helmet, and the greaves of The young preacher is not likely to know such things, but an older man would havehis

These poor circuits are neglected by temperance workers altogether. The writer has this, is to cast off Hebrew old clothes, it is all inquired, but has failed to hear of a temperance society formed among any of them. It ments of tyranny and superstition; it is to is possible, of course there may be a few exfall down and worship brute force, to declare ceptions. If we had an experienced preacher, full enough of the Holy Ghost, to make the sacrifice, (for it would be one.) to come going to make short work with this audacious and help us for two or three years, we might grow to be something. We need help. Who

Yours. DOWN COUNTRY.

#### That Other Man.

A noted preacher was being waited for on the hills of Wales. The time had forehead; and therefore the wound was on elapsed, the preacher was in town, but was not on the hillside. The people were (Wordsworth). According to the Septnagint impatient, and the host of the preacher sent a messenger to tell him that the occasion was completed, and that the peocan serve both Goliath and him. If Goliath ple were ready and expecting him to stones at a nair and not made to the property of the property

senger came back and said: "I do not know what is the matter, but the chamber door is locked. I heard voices within. I listened, and heard the preacher say, I will not go unless you go with me. He is talking to some other man. He wants the other man to come, and unless that other man will come, he says he will not appearamongst usto-day. What is to be done?"

The host understood the case. He said: "All will be well presently," And so it was. The closeted preacher unlocked the door, came out with an invisible companion, one like unto the Son of man, and old Wales, accustomed to the noblest religious eloquence that ever fell from human lips, was never more deeply stirred and vitally thrilled than when that man spoke in the power of the other man, and revealed the kingdom of God to an expectant and thankful people.

Do not go without the other man-the man Christ Jesus. Do not go alone. Say, whenever you go to the pulpit, or class, or sick chamber, or district for any kind of Christian work whatsoever, "I will not go alone;" and if that desire be uttered heartily, lovingly, honestly, you shall not go aloni. God the Father, God the Son, God the Holy Ghost, will go with you, and the prey shall be delivered into your hand, and you shall return more than conqueror through him that loved you.—Selected.

Mr. Moody thus wisely discourses about praver:

"The reason why prayers are sometimes not answered; he found in the fact that the essential elements of prayer as described in the Bible, were often wanting. These elements were adoration. the confession of sin, restitution, thanks giving, unity of the Christian brotherhood, forgiveness of others, faith perseverence, petition and submission. Each of these points was illustrated with argument, and a little story which some times made the audience laugh heartily. Without these elements, it was hardly to be expected that prayer would be answered. 'Besides,' he said, 'God answers prayer, just as much when he answers 'No' as when he answers 'Yes;' though most people think, that 'Yes' is the only answer and when he says 'No' their prayers have not been heard. A little boy wants his father's razor to play with and his father says 'No, you can't have it,' because the boy might kill himself with it. Then the boy cries. . Well, there are lots of folks who are just like that. They are praying for razors, and when they don't get them, they go around saying their prayers are not heard God knows best about these things."

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"Sweet Home" Soap; and to induce people to give them a trial, they throw in, gratis, six packages of Boraxine, some halt dozen varieties of exquisite toilet soap (three of each), Modjeska Tooth Powder, perfume and shaving stick; and the price of the whole is so moderate (only six dollars) that the purchaser is surprised at their lib erality. Send J. D. Larkin. & Co., Buffalo, N. Y., a postal card with your name and address plainly written thereon, and order a box. Remember, the soaps manufactured by the firm are not to be compared with the common, worthless stuff which is too frequently sold as first-class; and they ask no money from you until you have given their goods a thirty days' trial. Could anything be fairer than this?

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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 should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as

#### Practical Antinomianism.

It is to be feared, that the careless putting of the doctrines of grace, and the emphasis laid upon God's mercy toward the sinner, without a corresponding emphasis upon the necessity of repentance, reformation, and practical holiness, in order to secure his favor, have encouraged not a few, to indulge in a course of life, wholly inconsistent with the requirements of the Divine law. Full salvation includes not only pardon for all the sins that are past, cleansing of the soul from the pollutions of native and acquir ed depravity, with all the privileges and immunities of adoption into the Divine family, but also the strength we need, to "do his commandments," to lead holy lives, to depart from all iniquity, to show our faith by our works, and let our light so shine before men, that they seeing our good works, may glorify our Father which is in Heaven.

A brother tells us of a person, who claimed to be fully saved, and for this reason refused to pay an honest debt she bad previously incurred. "Why," said she, with real or assumed surprise, "I am a fully saved woman; I am not what I once was; I am a new creature; old things are passed away; you can't expect me to pay that bill." This certainly must be an extreme case; yet we fear, there is great danger of relaxing the sense of moral obligation to maintain the strictest integrity and practical righteousness, in the loose and unguarded teaching of many, who claim to be the special advocates of a higher life. The mandate, "Be ye holy," is made to apply almost exclusively to mental and spiritual states, to the condition of the heart; whereas, it includes the life of well-doing, as the consequent and necessary result. "Whosoever heareth these sayings of mine," savs Jesus, "and doeth them, I will liken him uuto a wise man who built his house upon the rock."-"and every one that heareth these sayings of mine, and doeth them not, shall be likened uuto a foolish man who built his house upon the sand."

A little more of St. James' sturdy doctrine, that we, "show our faith by our works," interspersed with the current exhortations to holiness, would tone up the spiritual stamina of modern evangelism. There might be less exuberance of loud hallelujahs and lofty professions. but there would, we think, be more real holy living, and more of that "well-doing," with which we "may put to silence the ignorance of foolish men."

# "The God of Peace Himself Sanctify you Wholly." 1 Thess. 5-23.

Rev. W. L. S. Murray, in preaching on this text, at the Brandywine Summit camp-meeting, Sunday morning, Aug. 11th, closed with these words:

"God sanctifies wholly, that he may filement; with the profane, without pro- a sermon by Rev. W. G. Koons.

fanity; with the covetousness, without coveting; with hypocrites, without hypocrisy; with idolaters, without sacrilege; with infidels, without doubting; with thieves, without stealing; with drunkards, without drinking; with adult erers, without adultery; with murderers, without killing; with liars, without falsehood; with sinners, without sinning; with devils, without devilishness; yea more, they are in the world, but not of the world; preserved blameless, that they may be presented "faultless before the presence of his glory."

"Tis a point I long to know,
Off it causes anxious thought,
Do I love the Lord or no,
Am I bis, or am I not?"

To show the absurdity of such language in the mouth of a child of God, some one has suggested a parody upon the last two lines, by substituting the words, "my wife" for the words "the Lord," and changing the pronoun "his" to "hers."

If an intelligent human being can be satisfied on this important "point" in earthly relationship, it can't be strange, or beyond the possibilities of grace, for a child of God to enjoy similarly satisfactory knowledge, as to his Divine relationship. The clear, positive, and logical utterances, which "the fathers of Methodism" gave out in such clarion tones over this Peninsula, and all along the Atlantic seaboard, and beyond the Alleghanies, had no "uncertain sound," as to a believer's privilege in this mat-

They startled the people, who had been long left to "anxious thought," with the declarations of St. John and St. Paul,—"he that believeth on the Son of God hath the witness in himself," and, "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." Taking these words in their obvious, common sense meaning, as inspired authority for their teaching, they went forth as heralds of a new evangel, and multitudes, accepting the truth, poured forth their new found joys, in the sacred lyrics of the Wesleys. With Charles, they exultantly sang,

> "We who in Christ believe, That he for us hath died We all his unknown peace receive, And feel his blood applied, Exults one rising soul,
> Disburdened of her load, ("Anxious thought" all gone !) And swells, unearthly full Of Glory and of God.''

If any honest seeker after the experience of saving grace, fails to find this blessed assurance of his acceptance with God, it is because he stops short of his high privilege. As we "draw nigh to God," in genuine repentance, and in true faith, he draws nigh to us, bestowing upon us pardon for all our sins that are past, renewing our hearts in rightousness, and adopting us as his children. This wordrous work of God, for us and in us, is revealed to each one's consciousness, by the Holy Spirit; as St. Paul says, "The spirit himself beareth witness with our spirit, that we are children of God" (Rom. 8-16).

The clean-cut truth resulted in clear personal experience; and when a struggling penitent "got through," there was no doubt in his mind as to the fact. The knowledge of the gracious spiritual change that he had undergone, was as certain and positive with the believer, as that of the man who was born blind, when Jesus opened his eyes; "one thing I know, that whereas I was blind, now I see" (John 9-25).

Rev. William Swindells, D. D., of Philadelphia, in preaching at Woodlawn camp-meeting, Sunday morning, Aug. 18th, uttered an expression in point,-"If a man could have religion without feeling it, he could loose it without knowing it.'

PREACHERS' MEETING .- The brethren will resume their weekly meetings preserve blameless; gives to his children | in Fletcher Hall, at 10 oclock, next Monpower to live with the filthy, without de- day, Sept. 2nd. The order of the day is An Announcement.

Our friends will be glad to learn, that the printing business of this establishment has grown to such proportions, as to make it necessary to divide it into two departments. Mr. David Dodd, who is well-known in our territory, and who has been our efficient foreman for the last five years, will hereafter be foreman of the composiing room of the Peninsula Methodist, giving it the full benefit of his long experience, and Mr. Cyrus M. Barclay, late foreman of the Job room of the Democrat Printing Company, of Johnstown, Pa., who is a first-class workman, and a master of his business, will have charge of the Job printing.

Mr. R. T. Stewart, who is well known in this city, and throughout the Peninsula, as a first-class workman, continues in charge of the Bindery.

Our establishment is fully prepared now to do all kinds of printing, and binding, promptly, and on reasonable terms; and we respectfully solicit the patronage of the public, and will be glad to furnish estimates on any kind of work.

The Book and Stationery department will be conducted as heretofore; our goods will be sold on as favorable terms as those of any other first-class house, and no effort will be spared to give satisfaction.

Dr. Talmage recently delivered a lecture on the conversion of the world, in which he declared that the millennium will be here in the next ten years. The eye of good old Dr. Cuyler caught the statement of his optimistic brother, and it set him to thinking. He published the result of his thoughts; "I had the curiosity," said he, to look into last year's minutes of our assembly, and I discovered that Dr. Talmage's immense Tabernacle church, (the largest in the United States), contributed at the rate of four cents a member to the cause of foreign missions in a whole year! For home missions they did no better. An enormous church of over four thousand membeas contributed to our two chief boards the sum of \$280, while a young mission church, a few rods from here, contributed \$408. How soon the world will be converted, if all Christians give the munificent sum of four cents a year for its conversion, I leave my dear brother to calculate. I am sure he will accept this fraternal love-tap in the spirit in which it is given, for if his church claims the honor of being the largest of Presbyterian churches, it should also bear its large share of the burdens." Upon this the Herald and Presbyter comments thus: "The Tabernacle church has 4,126 memb rs, and gave just \$138 to foreign missions! It gave only \$557 to all other boards combined. The church of which Dr. Cuyler is pastor, with a membership just one-half of that of which Dr. Talmage is pastor, gave last year \$5,410 to foreign missions, and \$6,804, to home missions, and liberally to the other boards. A man should be careful how he talks. We must also be doers of the word." We have not yet seen Dr. Talmage's reply. -Michigan Christian Advocate.

## Episcopal Address,

To the Class-leaders of the Methodist Episcopal Church:

CONCLUDED.

DEAR BRETHREN:-To you we submit the following

PRACTICAL SUGGESTIONS.

- I. To our pastors, who appoint the leaders, and who should themselves be model leaders:
- 1. Have at least one class-meeting in every church, however small. If necessary, lead it yourself. If you can find no other convenient time, hold it after the Sunday morning service, and, if need be, shorten your sermon to make room
- 2. Preach occasionally on class-meetings, and give notice of them every Sunday.

3. Assign all the members to classes, being careful to consult their convenience as to time.

4. Change the leaders when necessary appointing some women when that seems best, especially for young people's and children's classes.

II. To class-leaders:

1. Your office demands a life of high consecration to God. The Church has a right to expect of you, a life marked by conspicuous moral purity and religious zeal. Be holy. Be zealous. Be an example of earnest devotion to all good works.

2. Be absolutely regular and prompt in attending your class-meeting. Al ways begin it and close it on time.

3. Make it interesting and instructive These are the two indispensable requisites, for a good class-meeting. In order to this, you must be a constant student of the word of God, and of religious books and periodicals. By all means, take at least one of our church papers. Your mind and heart must thus be constantly made fresh and full. Keep out of the ruts. Avoid platitudes. Make the meeting largely conversational. Do not fequire every one to speak, nor always reply to every one.

Introduce topics of experimental and practical godliness in a free, conversational way, asking questions and drawing out replies. Vary the meeting, by sometimes asking each member to quote a verse of Scripture, or of a hymn, indicating his personal experience.

If your class-members are interested and helped, they will come again, and regularly.

4. Be a constant student and teacher of the word of God. Saturate your mind and heart with it. Read, study, search it daily. Commit to memory texts, suited to all varieties and stages of religious experience and temptation. Quote them discriminatingly and believingly. In his duel with Satan, our Lord conquered every time, simply by quoting Scripture.

5. As to the course of reading pre scribed, you will find that the books recommended to you, are adapted to the quickening of your personal religious life; to the increasing of your religious knowledge, and of your preparation for your work as leaders; and to impressing upon your minds, the nature and history of the class-meeting, and the best methods to make it greatly successful in training souls for God's work on earth, and for his glory in heaven.

We earnestly advise you to get all these books, and to read and study them with conscientious fidelity, as your time may permit. It will be well for you to read some of them repeatedly, to call the attention of your children to them, and to lend them to your neighbors. Others you will need to keep at hand for frequent reference.

COURSE OF READING FOR CLASS-LEAD-ERS.

The Discipline of the Methodist Episeopal Church. The Catechism No. 3.

Episcopal Address to Class-Leaders. The Class-Leader. Atkinson.

The Class-Meeting. Fitzgerald. The Why of Methodism. Dorchester Helps to Official Members. Porter. Plain Account of Christian Perfection

Aspects of Christian Experience. Merrill.

Father Reeves. Memoir of Carvosso. Hand-Book of Christian Theology. Field.

Seed Thoughts. Robinson. Scripture History. Smith. Abridged

Outlines of Church Hitory. Hurst. History of Methodism. Stevens. Abridged edition. BOOKS OF REFERENCE.

Hand-Book of Bible Geography. Whitney. Hand-Book of Bible Manners and

Customs. Freeman. Hand-Book of Bible Biography. ceiving a support than ever before. Barnes.

"Shoot the Worn-Out Preachers."

In-the pastor appointed collectors to raise the amount apportioned to his charge for worn out preachers. These began their work, and many encouraged them by giving liberally, and expressing thanks, that they were able to contribute to so good a cause. Others said, I am glad you called, for that is a collection we believe in; if you do not secure the amount necessary, we will help again. Friends who were not members of the church were also spoken of, who would be glad to contribute, if called on. Thus one after another gave encouragement. But finally a sister was asked to contribute, whose charity always began at home, and scarcely ever went beyond. She would listen no longer to the earnest appeals for aid, but said, "shoot the worn-out preachers. Who's going to support my husband, when he is worn out?" Lest there should be others who would give the same advice, we ask a stay of execution, that we may plead their cause. As the preachers say, In the first place, because they have taken upon themselves solemn vows, to refrain from all secular employments, by affirmatively answering the following questions:-Are you resolved to devote yourselves wholly to God and his work? Are you determined to employ all your time in the work of God? These two questions every itinerant minister answers, and the conference enrolls him among those, who have solemnly vowed to devote themselves to the work of the ministry. When any one so far forgets himself, as to destroy his usefulness by secularity, the conference may request him to ask for a location, and if he shall refuse to comply, the conference shall bear with him till the session next ensuing, at which time, if he persist in his refusal, the conference may without formal trial, locate him without his consent. Thus it will be seen, that the avenues of fortune are closed against the minister. from the day he enters as a young man, until gray hairs and old age close the door of the church, and the door of the parsonage against him. The laborer has been worthy of his hire, but he is now no longer employed, and his hire ceases. 2. Do not "shoot the worn-out preach-

ers;" because the requirement of the church to refrain from secularity, disqualifies them to compete successfully with business men. Those who have sought to make a livelihood, after long years' devotion to the ministry, have generally failed. This is no wonder. Put old men, who have worn themselves out in business into the pulpit, and they will as surely fail as the worn out preachers who attempt to enter business. This should produce no greater astonishment in the one case than in the other. The church should make her ministers feel, when youth and manhood are given to preparation and work, that in old age, they shall not be neglected, starved, or "shot."

In conclusion; Do not "shoot the worn out preachers;" because the publisher of the Peninsula Methodist has, from a layman's stand point, made the Wilmington Conference, the best proposition to aid the worn-out preachers, it has ever had. If the preachers have their business eyes open, they will all take hold of it. True it will be a good thing for the publisher, to have his circulation increased, but in what other way has the Conference an opportunity to add annually \$1000, to the worn-out preachers' fund, and what other publisher has ever been willing to pay so liberally for it? The paper is cheap at one dollar a year. The publisher, in a circular says, if the preachers will secure the renewal of his present list of 3000 subscribers, he will pay \$90 to the Conference fund; if they will secure 4000 subscribers, he will give \$160; for 5000, he will give \$250; for 6000, \$360; for 7000, \$490; and so on, until 10,000 are reached, for which

he will pay \$1000.

Don't "shoot the worn-out preachers," for there is more hope now of their re-

## Conference Aews.

[Correspondence solicited from every charge. If any of our brethren, who are pastors, are too busy to write, they will please send us news from their churches by deputies We doubt not, there are members, male and female, in every charge, who will be glad to join the company of those that publish the | mourners bench. We had the organ brought good works of the Lord, as they are done among his people. We wish the Peninsula METHODIST to be a faithful mirror of the work of God within our territory, as well as to reflect some light from the "regions beyond."]

BRANDYWINE, WIL., C. A. Grise, Ph. D., pastor.-Sunday, Aug. 18th, was one of our good days; both preacher and people coming home from camp-meeting, filled with the Holy Spirit. Bro, Grise's morning sermon was one of power; and from it much good will no doubt result.

Throughout the day, the Holy Spirit's presence was felt so sensibly, that our hearts prompted us to shout aloud,-"Praise God for the camp-meeting!" We rejoice in the fact, that we are the Lord's by redemption, by adoption, and by regenerating grace; and more than ever do we desire to serve Him, with pure hearts and consecrated lives. Praise the Lord for the peace of mind and quiet of soul, that may be ours when "Christ is all,—all in all."

Bro. Grise is spent last week at Ocean Grove, recuperating. Our prayers attend him, that the good Lord will sustain him in health and strength, so he may be able to continue the good work he has so successfully begun.

A MEMBER.

GEEENSBORO, MD. -- Dr. Morris, pastor, writes: The Greensboro church is closed for a few weeks, for repairs and painting inside. The ladies are taking this in hand. We ought to have a larger church, and shall have to build one soon. While the church is closed we shall worship in Mozart Hall. The church is in good condition, congregations overflowing. We expect to reach our apportionment for all the benevolences this year, Our presiding elder, Bro. France, was here Sunday night, and gave us a stirring sermon.

GRACE, WIL., Rev. Dr. Jacob Todd will resume his work, to-morrow, the 1st prox.

UNION, WIL.-At the third quarterly conference of this charge, the official members by a unanimous vote, extended an invitation to their pastor, Rev. Adam Stengle, to serve them another year. This will be the fifth consecutive year he has served them, and with a previous term of three years, will make eight years in all. These brethren evidently know when they are suited, and have the good sense to appreciate the same. We congratulate both pastor and people.

EZION, WIL. The pastor, Rev. J. R. Waters, has been gaanted a vacation of two weeks; the congregation furnishing him with a purse of \$30.

Just before leaving, he received ninetythree probationers into the church, part of the fruits of last winter's revival, and held a communion service, at which over three hundred partook of the sacred embler s.

Fro. Waters' third year has been very successful thus far; congregations overflowing, meetings full of interest, and financial matters in fine condition.

Rev. R. W. Todd of Chestertown, has been in Federalsburg, Md. for several days, visiting his daughter, Mrs. W. J. Davis. His many friends will be glad to learn, that his sight is improving.-Denton Union.

Rev. B. C. Warren, of Deal's Island, is spending his vacation in New York State.—Princess Anne Marylander.

The woods meeting at Ayers Chapel an annex of the Onancock M. E. charge, which was held last week, resulted in eleven conversions, and the quickening of the society. The attendance was fine and order splendid.-Peninsula Enter-

The Concord, Del., camp meeting, in charge of Rev. W. E. Grimes, has been a very nteresting and successful one. There has been a revival of religious interest, and a number of persons have professed conversion. There is a movement among the residents of Concord and vicinity to build a new church.

Rev. David McKee of Middletown, Pa., preached in the M. E. church, Middletown, Del., in the evening, in place of the pastor, Rev. R. H. Adams.

Sallsbury District.

I put out Saturday morning for Delmar, and put into the quarterly conference at Mt. Pleasant at 3 p.m. After bolding conference I struck out for Sharptown camp, where I found a large circle of tents, a well constructed pulpit, a first class boarding tent, and a good marquee. The preachers were furnished bed and board, and not pressed to go, to the from the tent to the pulpit, and invited a dozen pretty girls to come to the stand and bring their best fellows with them to give us a concert of sacred song They promptly responded, and cheered our hearts with soul stiring music. Thank the Lord for church music. We preached, and then departed for Delmar, where we preached Sunday morning and night, and addressed the Sundayschool in the afternoon. Monday morning I took my grip-sack and my dyspepsia, and started for Sycamore Camp; halting a while at the Laurel parsonage. The birds had flown, so we pushed on campward, held quarterly conference, preached, held children's meeting, and baptised Benjamin Harrison who was born on last election day.

We have, we think, struck upon a plan to stop Sunday stores at camp-meetings. It is to let the committees, managers, and store keepers do as they please, and say not a word to them; just let the whole thing go by, till the grand jury meets; then quietly indite the man or men who sold the goods, and let the law take its course as in other cases of viola tions of law. The Church has no right to sell a man a privilege, to violate law. The Methodists have denounced the church of Rome with much severity, for the sale of indulgences, permits to sin; while at the same time we have been selling permits, indulgences, to saint and sinner, even to rum sellers, to attend religious meetings on the Lord's day and sell goods, a thing the State will not license to be done in a barroom. The church would do well to stop selling privileges altogether, and rely on some other means of paying campmeeting expenses. Then the State would soon shut up the Sunday stores

T. O. AYERS, P. E.

#### Easton District.

My last visitation included Easton, Hillsboro, and Greensboro charges. In Easton I was kindly received and entertained by Walter H. Thompson, Esq. who has long been connected with our church there, as one of its leading and most efficient members. The quarterly conference was held Friday night preceeded by the usual weekly prayer meeting. I observed with great pleasure, that the prayer meeting was well attended, especially by the young men of the church. The various reports to the conference showed the charge to be in fine condition, spiritually and financially. The pastor, Rev. W. W. W. Wilson, reported having received fiftysix probationers into church membership, made two hundred pastoral visits, and taken a collection of \$110 for the cause of education

At Hillsboro, I found Rev. G. W. Townsend, the pastor, hard at work, building up and pushing forward the work of the church. Hillsboro circuit formerly consisted of three appointments; but at our last conference Hall's church was taken away and given to Wye, leaving Hillsboro and Ridgeley to make a very compact and nicely arranged field of labor. Bro. Townsend is on his fourth year in this charge, and is steadily growing in avor with the neople, nor do we wonder at this, for he is one of our strongest preachers, as well as one of our most efficient pastors. The presiding elder preached at Hillsboro in the morning; Bro. Stanton, of the M. E. church, South, closing his church, and with his peop e, worshiping with us.

In the afternoon, the elder preached at Ridgeley, where we have a society and congregation, who in the heartiness with which they receive the truth, make it a joy to preach to them the blessed Gospel of Christ.

At night, my appointment was in Greensboro, where the presiding elder is always sure to meet with a cordial reception. My stopping place on this round, was with brother J. F. Dawson, who is one of our well known layman, and who for a number of years represented Easton District on the board of conference stewards. Camp meeting at Concord had drawn away quite a number of the people; but still the church was well filled with a devout and attentive congregation. Rev. S. J. Morris, Ph. D., is pastor of this charge; and to adopt the language of a gentleman, not a member of the church, but a regular attendant upon its services, "Greensboro never had better preaching, than they are receiving from Dr. Morris." The church is so filled from Sunday to Sunday, that there is scarcely room for all the people; and I cannot but think, our people at Greensboro ought to rise up, and build a larger and better church. It is true that the times are hard and money

make a mistake, if they do not proceed at once to repair, enlarge, or build. The pastor reported one hundred pastoral visits; twenty received from probation into the church; and a collection of \$40 for Ladies Hall.

Yours fraternally, J. FRANCE.

#### Cherry Hill And Union.

Rev. T. A. H.O'Brien, of Cherry Hill, Md. with his wife and daughter, took the 8.13 train at Elkton, Tuesday morning last for Greenville, East Tennessee, where they will spend the month of September with his father and mother. Mr. O'Brien has not visited his friends in Tennessee for some ten years. The arrangement for supplying his pulpit during his absence is as follows: Sept. 1st, Rev, Wm. T. Miller, will preach at Cherry Hill, at 101 a m., and at Big Elk Chapel at 3 p. m., and Rev. Francis B. Harvey will hold a prayer and praise service at Union at 75 p. m.

Sept. 8th, Rev. Wm. Kershaw will preach at Cherry Hill at 101 a m., and Rev. Charles Hill, of Elkton, will preach at Union at 3 p, m., and Rev Wm. T. Miller, at 71. p. m. Sept. 15th, Rav. T. Snowden Thomas, Editor of the PENINSULA METHODIST, will preach at Cherry Hill, at 103 a. m., Big Elk Chapel, at 3 p. m., and Union, at  $7\frac{1}{2}$  p. m.

Sept. 22nd, Rev. T. B. Hunter, will preach at Cherry Hill, at 10% a. m., Big Elk Chapel at 3 p. m., and Union, at 7½ p. m.

The last Sunday in the month, Sept. 29th the Rev. T. A. H. O'Brien, will preach at Cherry Hill, at 101 a. m., Big Elk Chapel, at 3 p. m., and Union, at 7½ p. m. Sunday night and Thursday night services at Cherry Hill, for the month of Sept. will be in charge of Rev. Thos. Fryer.

The repairs on Cherry Hill church are progressing nicely. The brick-layers, roofers and carpenters, are expected to finish their work, during the present week. The plasterers will be followed by the painters and frescoers.

#### Sharptown, Md.

Our camp began, Aug. 10th, 7.30 p. m. with preaching by Rev. E. H. Miller. Sunday, Rev. G. L. Hardesty gave us an excellent sermon, after an old time love feast. Bro. Hardesty appeared at his best, and of course made a good impression. In the afternoon, Bro. J. O. Sypherd preached to more than 3000 people; and Bro. Miller at night. The preaching throughout the meeting was of the best quality; men of good judgment saying they never heard such excellent preaching at a camp before. Bro. Hardesty preached six times; Bro. Miller, four times; Bros. W. B. Gregg, W. W. W. Wilson, and W. R. McFarlane, each twice; and Bro. W. L. P. Bowen, Presiding Elders T. O. Ayres, J. A. B. Wilson, and Bro. C. S. Baker, each

Our meetings were good old fashioned revival ones, with greater results among the church members, than among the "outsiders." There were not more than a dozen conversions, yet we believe deep convictions were made on many of the unsaved.

The meeting closed Sunday, 11.30 p. m., after a good prayer and praise service, in which there were many seekers and one con-

E. H. D.

#### Mt. Salem, Wil.

Since the advent of Bro. Avery, things have moved along very pleasantly in this charge. He is an undefatigable worker, and is well liked by the people.

The trustees granted Bro. Avery a short vacation, which he is spending with his parents in Fairmount, Md. He has suffered somewhat during the past year with his throat, and it is hoped by this rest, he may so recuperate, as to be able to endure the labors of his charge, without further suffering on this account.

Last Sunday morning, Rev. William L. White of Epworth, preached an edifying sermon from the text, "Let us have grace whereby we may serve God acceptably with reverence and godly fear." Hebrews 12-28. Bro. White faithfully showed to his attentive audience, why there are so many professing Christians who do not "have grace," and consequently find God's service laborious, and do not enjoy the prayer meetings, class meetings, and other parts of his service. He exhorted his hearers to seek "grace," that they may find the service of God a delight and joy.

A song service was held at night, as is usual, the last Sunday night of each month. Besides excellent music by the choir, addreses were made by Revs. John F. McLanghlin. and William L. White, and Bro. Matthew McGarvey of Asbury, who was formerly a member at Mt. Salem.

To-morrow morning, Presiding Elder Murscarce, but we believe that Greensboro will ray will hold our love-feast, and preach at

10.30. Tuesday following, the third quarterly conference will be held.

Our Sunday-school is in good condition; in this work, our pastor has been ably seconded by his excellent wife, and our efficient superintendent, Bro. Juo S. Benson. Under Bro. Benson's care, the school has grown larger than it has been during the last twenty years; and the collections this year are in excess of last year, showing a monthly advance, from \$4 to \$6, above last year's. The school has 26 officers and teachers, and 250 pupils on its roll.

Riddle's chapel Sunday-school, which is under the jurisdiction of the quarterly conference of Mt Salem, is the outgrowth of the old Union school of Riddle's Bank and Mt. Salem Chapel. The late Rev. James Riddle erected the chapel in 1871, with the idea that it should become a separate charge, when it was able to support a pastor. The school is composed of 21 classes, with an average attendance of 175 officers, teachers and pupils; and has a library of 500 books. R. W. Brown is superintendent.

#### New Church Va.

Our camp closed Aug. 19th, and was a success in every respect. Bros. S. J. Baker, J. Conner, C. F. Shepherd, T. O. Ayers, I. L. Wood, H. S. Dulaney, C. H. Williams, S. T. McLain and A. S. Mowbray, did us good service, to the delight of immense crowds, as they gathered from day to day beneath the tabernacle, to hear these messengers of the Gospel. All the people joined in saying that shch preaching was never heard on this Peninsula before. It was estimated, that twelve thousand people were present during the camp, and with all that crowd, we can say there was not the least unpleasantness; we never saw a drop of liquor, or a single person the least intoxicated.

We regret, that, owing to illness in his family, Rev. G. A. Filter, pastor of the M. P. Church of this place, was not able to be with us, as was expected.

Camp meetings are a thing of the past in this section; but the people both appreciated and enjoyed the efforts put forth to revive the old time custom of tenting in the grove.

Onr boarding tent was managed by Mr. L. F. Marshall, proprietor of the Marshall, house of this place, who knows well how to supply the wants of the inner man. One of our prominent ministers, who has been attending camps for forty years, said our camp afforded better accomodations than he has ever met with before. New Church will not be left behind. She intends to stand to the front.

Messis. Kennedy & Co, of Philadelphia, very kindly put one of their celebrated votey organs in our tabernacle, for use during the camp, which for tone and beauty of finish, can bardly be excelled, W. H. Allen, of Bridgeville, Del. The agent was accompanied by Master Willie Twilly of Lewes, whose masterly playing won the admiration of all present. We can count fifteen accessions from this meeting.

"Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ!"

J. E. GRAHAM.

CHARLESTOWN, Mp.-In the absence of the pastor, Rev. T. B. Hunter, the editor of the Peninsula Methodist, will preach (D. V.), to-morrow, the 1st prox., at Principio, at 10.30 a. m., and at Charlestown at 3 p m.

Ebenezer Church, Crapo charge, A. Burke pastor, expects to have a new church building commenced in September-

#### ALABAMA!

J. W. CALDWELL,

[It is related of a roving band of Indians in an early day that, after being long persued by hostile tribes, and worn and weary from their flight they came at length to a great smoothly-flowing river which they crossed and, reposing on its farther bank feeling that all their dangers were now past, they cried for very joy, "Alabama! Alabama!" (Here we rest) So when the Christian shall reach the heavenly strand he may cry, "Alabama!'']

> Beyond the scenes of mortal strife, Beyond the confines of this life, There is a restful home that stands "Eternal," safe, "not made with hands.

It is the paradise of God, The region of divine abode, Where weary ones shall find repose Beyond the reach of all their foes.

That "rest remains" (God's word is sure) It stands, and shall for aye endure: And they who ceasless strive to gain That "rest" shall never strive in vain.

Then with our griefs and vexing fear, And mid our toil and conflict here, Let us in spirit oft repair To that blest "rest remaining there."

And when our weary wanderings cease, And strife shall end in settled peace, How blest beyond the stormy flood To "rest" at home, with saints and God!

-North Western Christan Advocate.

The corn that will be distilled into whisky this year will express ingratitude toward God and cruelty to the great company of drunkards' wives and children whose cries go up to him hay and night.

Distress after eating, heartburn, sick headache and indigestion are cured by Hood's Sarsaparilla. It also creates a good appetite.

## Quarterly Conference Appoint-

DOVER	DISTRI	CT-	THIED QU.	ABTER.
Charge.	Dat SEI		S.Service.	Quar. Cont
Magnolia,	7	8	9	S. 3
Frederica.	6	8	11	F. 7
Felton,	6	8	7	F. 2
Woodside,	6	8	2	F. 10

One more Excursion to Tolches ter Beach via Philadelphia, Wilmington and Baltimore Railroad.

The unprecedented popularity of the Philadelphia, Wilmington and Baltimore Railroad's excursions to Tolchester Beach has induced the company to run one more to that point on Thursday, September 5th, in order that those who failed to secure tickets on previous dates may have an opportunity of enjoying the delightful trip. The excursion will be conducted in the same manner as those preceeding it, and the same comforta-ble facilities and the same prompt movement in both going and returning will be maintained.

The special train will leave Broad Street Station at 7.00 A. M. September 5th, Chester 7.27, and Wilmington 7 52; A. M. for Perryville, where the staunch and commodious steamer "Louise" will convey the excursionists thirty miles down the bay to Tolchester. Round trip tickets will be sold from Philadelphia at \$1.50, Chester \$1.25, and Wilmington \$1.00.

In addition to these points tickets will also be soldfrom principal stations on the Maryland Division as far south as North East, and principal stations on the Central Division south of Media, at proportionately low rates. For rates and time of trains see advertising matter at stations.

#### Early Autumn At Niagara Falls. Grand Tour via Pennsylvania Railroad.

A perennial interest attaches to Niagara. Whatever season one chooses to visit grand wonder, it is always attractive and inspiring. Yet if a choice were to be made the early autumn would doubtless be voted the pleasantest and most desirable period of the whole year at which to spend a few days

In catering to the desires of its patrons the Pennsylvania Railroad Company recognizes the popular sentiment on the subject and has arranged a personally conducted pleasure tour for Tuesday; September 10th. The tour will be conducted in the same manner as the one previously run to this point. A special train of parlor cars and day coaches will leave Broad Street Station at 8.00 a. m., and run through to the Falls via Harrisburg and the Susquehanna Valley. The retorn trip will be made by the Lehigh Valley

and reading Route through the picturesque Wyoming and Lehigh Valleys. Round trip tickets valid for return until September 16th inclusive, admitting of stop-off at Watkins on the going trip, will be sold from Philadelphia at \$10.00.

The tourist Agent and Chaperon will accompany the party.

#### Dr. Simms' Blood Purifier,

The Great Blood Cure, for all diseases arising from an impure state of the blood. refer to the Rev. J. E. Kidney, late of the Wilmington Conference, now of the Pittsburg, who had suffered long from impure or mucified blood, causing pimples, boils, ulcers, ect. Three bottles cured him soundly; he has gained thirty pounds. It is splendid for weak and sore eyes, especially where there is scrofulous sympathy. With our Eye Cure applied to the eyes the eyes will speedily get better. For scrofula sores, tired feelings, general aches, weak feelings, itchy diseases, ect Sl. Prepared by Dr. J. Simms & Son, Wilmington, Del. Philadelphia depot, Smith Kleine & Co., Arch street. Sold by dealers

## BISHOP TAYLOR'S MAGAZINE,

THE AFRICAN NEWS.

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Every one knows of the noble and watched the consistent and well-ordered course of her life.

Hetty Earl was born in the beautiful mountain village of Somerset, Pennsylvania, and there she grew to be a cheerful, helpful, happy pleasant-faced young woman.

Her father was for many years recorder in the courts there. He died a poor man. There were few educational advantages in Somerset, and though Hetty had a strong well-balanced mind, it had little school training. After her father's death she married Charles Ogle, younger member of the family so distinguished in Pennsylvania politics. He was one of the first to enlist as a soldier in the civil war, and was killed in the Wilderness at the battle of Gaines Mill. His body was never recovered. Mrs. Ogle was left with three little children to support, and she went to work calmly and bravely to do it. The telegraph office in Somerset was in a room also occupied as a store, where the rough men of the town congregated to gossip and quarrel; but she undertook to learn the business, and did it thoroughly, never getting a disrespectful word from any one, the hardest part of her task being that she left her babies at home to take care of each other as best they could. She soon became wonderfully proficient, and was given an office of her own in Somerset. From that she gained the confidence of the telegraph company so entirely that at the time of her death she had charge of three telegraph lines in Johnstown. Her two boys grew to be fine fellows, shaped by her strong will and good example. Her daughter was always frail in health, and was only kept alive by the tender care of her mother. Their home was the most perfectly ordered that can be imagined. It was seldom invaded by a servant, but was kept exquisitely neat by the skillful and deft hands of the mistress. Everything that came upon her table was of the daintiest, and she shared what she had with rich and poor. Her friends always said Hetty's coffeepot was inexhaustible. She taught scores of boys and girls telegraphy for nothing, and helped them to find situations. At the time of her death, two young girls were gratuitously sharing her home and earning good wages in telegraph offices, from the benefit of her instruction. They died with their instructress. She even found time to do beautiful fancy-work, with her wonderfully quick fingers. She was one of the sort of whom people say, how does she find time to accomplish all that she does?"

Church. Her religion was certainly most practical. She embodied the Golden Rule.

She had at one time to endure a terrible surgical operation After it was over, and she was just regaining consciousness, she saw her son, to whom she had taught telegraphy, standing by her side. He saw her fingers move, although she could not speak, and he understood that she was telegraphing on the bedspread, "It is over; I am safe," to a distant and anxious friend. She was entirely unselfish during every conscious moment of her useful life. While this illness was progressing, the telegraph courpany to whom she was so faithful a servawt sent a man, at their own expense, to take her place in their offices. All the mill whistles in the region were hushed by a positive order from their owners while she was in a critical condition, and bulletins were regularly issued to the anxious town, where she commanded general love and respect.

The company which she served had just repaired and put in perfect order the house which she occupied, and the world never looked brighter nor fairer to Hetty Ogle, than upon the morning of urrection of the just. the day on which she gave up her life in | Charlestown Md., Aug. 5, 1880.

the effort to save her fellow-creatures.

Not a trace of her drowned, burned, maimed, scattered body has been discovered by agonized searchers, but we, who tragic death of Hetty Ogel, but few have believe in the reward of the faithful servant, are confident that Hetty Ogle has heard from the Master, "Well done; enter thou into the joy of thy Lord."-Mary Black Clayton in Harper's Bazar.

#### RETURNED.

I was a slave to sin, undone; But Jesus came to me And said, wilt thou be now my son? My grace shall make thee free.

He spake so gently; and more kind Than I had heard for years, And fixed my vacilating mind, And melted me to tears.

None know but they who hear and feel, The sweetness of that voice; Or how the wounds of sin doth heal, And good derived from choice.

Lord help me! I will be thy son; And thy commandments keep; A sweet voice speaks, my precious one, I kneel me down and weep.

H. C. ENGLISH,

∆ug. 13, 1889.

#### Our Book Table.

HARPER'S MAGAZINE. - for September. Theodore Child has a paper "American Artists at the Paris Exhibition which is accomtists at the Paris Exhibition which is accompanied by twenty engravings, M. Edmond de Pressense throws light upon "The Religious Movement in France." James Lane Allen gives "Kentucky Fairs," with iilustrations; John Lillie, pictures a phase of English life in "London Mock Parliaments" illustrated by Harry Furniss; and Bishop John F. Hurst, D. D., gives an account of "The F. Hurst, D. D., gives an account of "The Oldest and Smallest Sect in the world," visi Oldest and Smallest Sect in the world, visited by him in their home. Theodore Child and T. de Thulstrap continue their Russian series with "Holy Moscow" A new English poet Nina F. Layard, contributes "A Legend of the sky Watchers and Alfred Parsons two illustrations of Wordsworth's sonnet to the Cuckoo" A little Journey in the world." by Cuckoo." A little Journey in the world," by Charles Dudley Warner, is continued and "Jupiter Lights," by Constance Fenimore Woolson, is concluded. Lynde Palmer writes a short story called "The Pendragon Trial." Joe Gilfillan is the title of a story by John Elliott Curran. The interest of this parabox Elliott Curran. The interest of this number is sustained by the Editorial Departments.

## Obituaries.

Memoirs, if brief and correct, will be published as written. If not brief, they will be condensed, Poetry can in no case be admitted.

David Tucker was born in Harford Co., Md., July 9, 1818, and died in Perryville, Cecil Co., July 20, 1889, after a lingering ill-Cecil Co., July 20, 1889, after a lingering illness of eleven months. In 1840, he was married to Miss Grazilla Lynch, by Rev. Wm. Torbert. His widow, one son, and two daughters survive to moura their loss. Bro. Tucker was converted in 1836, in old Asbury church, Charlestown circuit, under the ministry of Rev. J. S. Inskip, who was junior preacher on the circuit; and from that time till his death, continued a faithful member of the church, taking an active part in all church the church, taking an active part in all church work. His house was a home for the itinerant preachers; many of whom shared his hospitality. In the by-gone days, when members of the quarterly conference gathered from all parts of the circuit, Bro. Tucker's home was always open, to entertain the brethren who rame from a discover who was recognited. who came from a distance, who were sure of She was a member of the Christian hurch. Her religion was certainly activestewards on the circuit; and through his efforts mainly, the parsonage property, now occupied by pastors, was purchased and paid for. In his sickness he still felt a deep interest in the work on the circuit; and wouldin-quire about the spiritual and financial condition of the churches. His interest extended beyond the local churches. He was an ardeut admirer of Bishop Taylor, and deeply interested in his work. He was delighted to listen to his companion read from the Bishop's paper, The African News, and also from the Peninsula Methodist, not only of the Bishop's work, but of the church's work in general. He was fond of, and greatly enjyyed the Peninsula Methodist; taking plea sure in hearing of the success of the pastors, especially those with whom he had been acquainted. He was a good man, and had a clear religious experience. He highly ap-preciated the visits of his friends and breth ren to his sick room, and enjoyed the religious services they held with him. During his long and painful illness, he never murmured or complained, but was patient and submis-sive to the divine will, ready and willing to sive to the divine will, ready and willing to go whenever the summons should come. Quietly and peacefully he fell asleep, satur-day, July 20, in full hope of a blessed immor-tality. His devoted wife was constantly and loving in ministering to all his wants, and all that could be done was done by his loved ones, to smooth his way to the tomb. Mon day, July 22, appropriate services were held in Principio church, in the presence of a large number of friends and relatives, by the pastor, assisted by Rev. Samuel Logan, a co-laborer with Bro. Tucker on the circuit. Bro. Logan spoke tenderly of his old friend who has preceded him a little to the heavenly home

Our brother's body was laid away in the cem-etery adjoining the church, to await the res-

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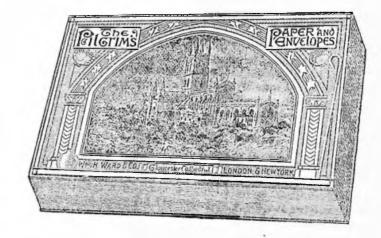
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#### Letter from India,

DEAR BRO. THOMAS:-I intended this letter to be a continuation of my last on the Bible manners and customs of India, but as we are in Naini Tal on a short vacation, also to escape the severest heat of Cawnpore, thought it better to describe in a measure, this lovely retreat. Naini Tal is one of the most prominent hill stations of India, 12 miles from the plains by the shortest pony rout, and 175 by rail from Cawnpore, and 9000 tt. above the sea level, on a beautiful range of the Himalayas. The position is a deep valley surrounded by the mountains in such a uniform manner as to form a sort of Amphitheatre. The celebrated lake, which some years ago swallowed up a portion of the mountainside, with a large hotel and some shops and residences, is of course in the centre, the arena, as it were. It is one mile in length and one third as wide. At each end in a continuation of the valley is a native village with its accompanying Bazaark. As usual, their stores and dwellings are crowded together in as compact a manner as possible, and very much after the fashion of our crowded cities, except their narrow streets and box-like buildings.

All this is in deep contrast with the English and American bungalows, perched upon the mountain-side, facing the lake all round, from foot to summit of the high mountains. The latter have taken the opposite extreme also in regard to space, each residence appropriating just as much as possible of the mountainside for its own, in all perhaps not more than 300 bungalows, besides four churches seven schools, and a convent; also a number of hotels and buildings for merchandise.

I am very much impressed with the fact that the Lord has given our mission a strong hold on Naini Tal. On one side of the lake is the Girls' High School, in charge of Miss Easton, formerly of the Wesleyan College, of your city. The school is in a flourishing condition in every respect; property valuable, and splendidly situated nearly half way up

Directly opposite, wel up the mountain side, is the Boys' High School in charge of Rev. F. W. Foote, beautiful for situation, also a valuable propery, re cently purchased, but not yet paid for. The school, however, is an absolute necessity, is doing excellent work, and I understand is now self-supporting, as all our schools should be.

Our Sanitarium stands much below the school, about 100 yds. from the lake. Near by it, on the same lot of ground, are two other bungalows (dwellings) one for the missionary in charge of native work Rev. T. Craven, and the other for pastor in charge of England Church, Rev-J. Messmore, who is also Presiding Elder of the mountain district. On the same spot also stands the native church, used also for school. This property is rather old, purchased by Dr. Butler some 30 years ago, for a trifle compared to its present value. Bishop Ninde is credited with the remark, that our missionaries seem to have gone with the forccast of Catholics and taken their choice of positions. Our English Church is also well situated at the other end of the lake, and is a very substantial structure, built some years ago when the old one was given up for the native work.

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Philadelphia,(express), 2, 52 4.40, 6,30, 7,50, 8 50, 17 10.07 11.85, 11 51 a. m. 12.23\* 1.39, 2.27, 5.22, 6.28,

New York, 2.00, 2.52, 4.00, 6.30, 7.00, 10.07, 11.85 l.51 a. m \*12.23, 1.33, 2.27, 4.00, 5.22, 6.28 7.06 7.40, ,59 p. m. For Newark Centre, Del. 7.42 s. m., 12.56, 6.21 p.m., Raltimore and intermediate ctations, 10.08 s. m. 5.57,

Habitanic and Washington, 1.28, 4.46, 8.04, 10.08, Habitanore and Washington, 1.28, 4.46, 8.04, 10.08, 11.00 a. m., 12.05, 11.7, 2.32 4.44, \$1.0, 6.30, 7.45 p. m.
Tains for Delaware Division leave for New Castle, 6,00, 8.30 a. m., 12.55, 2.50, 3.50, 6.25, m. 12.05 a. m.
Harrington, Delmar and intermediate stations, 8.80 mm, 12.55 p.m.

m.; 12.55 p m. Harrington and way stations, 8.30 a. m. 12.55, 8.25

Wilmington & Northern R. R. Time Table in effect, June 23d, 1889.

Daily er	ccept	Sund	lay.		Daily.
Stations.	a.m.	a.m.	p.m.	p.m.	p.m.
"Wilmington, French "B & O Junction 'Dupont,	St	7.00 7.09 7,21 7,46	2.10 2.22 2.33 2.53	4.70 5.06 5.17 5.38	5.40 5.55 6.08 6,37
"Chad's Ford Jc "Lenare, Ar. West Chester Stage		8.01 8.29 7.00	3,64 4.03 2.15	5.51	6,48 6.41 6,00
Lv. West Chester Stage Coatesville, Waynesburg Jc	6,50	8.37 9.13	8,49 4.15 [2.25	6.28 7.01	7.28 8.03
" Bt Peter's " Warwick " Springfield " Joans " Bristopro	7.15 7.27 7.33 7.56	9.27 9.33 9,56	12.50 1,05 4 1.15	1.83 7.1: 4.83 7 2 5,02 7.4	0

"Birdsboro, 7.56 9.56 1.55 5.02 7.45
Ar. Reading P & R Sta. 8.28 10.25 7.25 5.33 8 15
ADDITIONAL TRAINS.

Daily except Saturday and Sunday, leave Wilmington 6.17 p. m. B. 40 Junction 6.28 p. m. Newbridge 6.41 p. m. Arrive Dupont 6.59 p. m.
On Saturday only, will leave Wilmington at 5.17 p. a. arrive at Newbridge 5.41 p. m. Leave Wilmington 10.15 p. m. Newbridge 1..38 p. m. Arrive Dupont 10.55 p. m. Leave Birdsboro 1.10 p.m. Arrive Reading 1.40 p. m.

GOING SOUTH.

GOING SOUTH.
Dally except Sunday.

R. Station
Siridsboro,
Joana,
Springfield,
Kr. Warwick,
St. Peter's,
Lv. Winesburg Jc.
Catesville,
Catesville,
Lt. Catesville,

West Ches-Ar. West Ches-er Stage Ly. West Chester Stag 6,00 7.00 10,16 " Thad's F'd Jc, 7.01 8,06 11.15 " Dupont, 7.31 8,28 11.35 " B. & O. Junction 7,46 8,40 11.45 S.05 r. Wilmington, 7.56 8.51 11.55 French St.

Ar. Wilmington. 7.56 8.51 11.55 6.45

French St.

ADDITIONAL TRAINS.

Daily, Except Sunday.

Leave Dupont 6.05 a. m., Newbridge 6.20 a. m., B. &

O. Junction 6.31 a. m. Arrive Wilmington 6.42 a. m.,

Eave Reading 12.00 p.m. Arrive at Birdsboro 12.30
p.m. Leave Dupont 1.10 p.m., Newbridge 1.30 p.m.

Avenue Wilmington 1.33 p.m. Leave Newbridge
p.m. Arrive Wilmington 7.23 p.m.

For connections at Wilmington, B. & O.

Junction, Chadd's Ford Junction, Lenape,
Contsville, Waynesburg Junction, Birdsboro
and Reading see time-tables at all stations. and Reading, see time-tables at all stations. BOWNESS BRIGGS, Gen'l Passenger Ag't. A. G. McCAUSLAND, Superintendent.

Baltimor. & Ohio Railroad. SCHEDULE IN EFFECT MAY, 12, 1889. Frains leave Delaware Avenue Depot: EAST BOUND.

Frains leave Delaware Avenue Depot:

EAST BOUND.

\*Express trains.

NEW YORK, week days, \*2.13, 6.05 \*7.05\* \*10.26 a m.\*12.08, \*2.38 \*5.08, \*6.46 p. in.

PHILADELPHIA. week days \*2.13, \*7.05 6.05, 6.50, 7.55, \*8.50, 9.00, \*10.25, 10.26 a m. \*12.08, 1.00 \*2.38 3.00, 4.10 \*5.08, 5.25, 6.10 \*6.46, 7.05, 8.35 \*9.52 p. in.

CHESTER, week days, \*2.14, 6.05, \*7.05 \*, 5.50, \*2.00 10.26 10 26 a m.\*12.08, 1.00, 2.58, 8.00, 4.10, \*5.08, 5.25, 6.10, 6.46 7.05, 8.35 \*9.52 p. in.

ATLANTIC CITY, N. J., week days, 70\*, 9.00 a. m., 160 (12.08 on Saturday only.) 2.58, 8.00, 5.08 p. in. Sundays, 7.05 a. m., 2.35 p. m.

WEST BOUND.

BALTIMORE AND WASHINGTON, \*4.50, \*8.46, \*11.45, a. m.; 2.45, \*4.46, \*5.40 \*84.5, All daily; 6.40 a m. 2.08, p. m. daily except Sunday.

PITSBURG, \*8.46 a. m. \*5.40 p. m, both daily.

CHICAGO \*8.46 a. m. \*5.40 p. m, both daily.

CINCINNATI AND ST. LOUIS, \*11.45 a. in., and \*8.05 p. m.; both daily.

\*8.05 p. m.; both daily, SINGERLY ACCOMMODATION 7.30 p. m. and

SINGERLY ACCOMMODATION 7.30 p. m. and 11.10 p. m. daily.

LASDENBERG ACCOMMODATION, week days, 5.40 11.45 a. m.; 2.45, and 5.40 p. m.

Trains leave Market Street Station:
For Philadelphia 5.50, 6.35, 8.304 m., 12.48, 2.35, 3.55 p. m. For Baltimore 5.35 6.30 8.30, \*11.35 2. m. 2.35 5.30 p. m., For Laudenberg 6.30, 9.20 and 11.85 a. m. daily except Sunday, 2.35, 3.30 p. m. daily.

Clacionati and St. Louis, \*11.35 a. m. daily except

Sunday. Chicago \*8,30 a m daily except Sunday; \*5,30 p. m

Chicago \*8,30 a m. a.d. \*5,30 p. m. daily.

Pittsburg \*8 30 a. m. a.d. \*5,30 p. m. daily.

Trains for Wilmington leave Philadelphia \*4,10
\*8,15, \*10.0, \*11,10 a.r. 12,00 noon, \*1,35, 1,40 3,00
4,15, \*4,30,\*5,05 6,30, \*7,30 8,10, 10,10,11,30 p. m.

Daily except Sunday, 5,40 and 7,25 a. m., \*1,45, 8,30 Rates to Western Points lower than via any other

telephone call No. 198. Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station

Baltimore. Commencing Sunday, June 3, 1888, leave Hillen station at follows:

YER.

9.00 P M—Accommodation for Glyndon and Emory
Prove Wednesslayss and Saturdays only.

DAILY EXCAPT SUNDAY.

\$,00 A M—Accommodation for Hanover, Frederick
Emmitteburg, Waynesboro, Chambersburg Shippensburg, Hagerstown, Williamsport and intermediate
tations. Also, points on S. V. R. R. and connections.

etations. Also, points on S. V. R. R. and connections.

9.45 A M—Accommodation for Union Bridge, Hanover, Gettysburg, and all points on B. & H. Div., (through cars.)

2.25 P M—Accom. for Emory Grove.

4.00 P M—Express for Arlington, Mt, Hope, Pikes-nile, Owings' Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Patapseco, Carroliton, Westminster, Medford, New Windsor, Linwood, Union Bridge and stations west; also Hanover, Gettysburg and stations on B & H Division, (through cars.) Emmitteburg, Waynesboro, Chambersburg and Shippensburg.

5 15 P M—Accommonation for Emory Grove.

6.20 P M—Accommonation for Union Bridge.

11.85 P M—Accommodation for Glyndon (Reister-bown)

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11.20 A. M., 2.40, 5.10 and 8.27 P. M.
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