

THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

REV. T. SNOWDEN THOMAS, A. M., Editor.
J. MILLER THOMAS, Associate Editor.

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The Peninsula Methodist will be sent (to new subscribers only), from now to January 1, 1891, for thirty (30) cents.

Rev. J. W. Mendenhall, D. D., editor of *The Methodist Review*, returned home Friday morning, Aug. 22d, in improved health.

Rev. Dr. Jacob Todd writes to friends in this city, that he and Mrs. Todd expect to sail Oct. 8th, on their return trip.

From Ocean Grove.

The great camp-meeting of 1890 has closed. For eleven days, Aug 19-29, continuous religious services were held from 5.45 a. m. till after 9 p. m. In addition to the meetings reported last week, there was held a Sunday-school for resident Chinese.

The spiritual tone of all the services, and the general results, so far as can be estimated, distinguish this meeting as the most successful in the twenty one years that have elapsed since the first tent was pitched here in 1869. In the numbers attending, the wide range of territory represented, and the favorable meteorological conditions, this season has exceeded any of the past, and gives good promise of still larger development in the future.

The concluding exercises of this sea-side camp-meeting like a great many other things in that phenomenal locale, are unique. The daily consecration service at 5.45 a. m., followed by the representative family prayers at 6.45, were held as usual Friday morning, the 29th ult. At nine o'clock the spacious auditory and pulpit platform were packed, and the final exercises began. After a baptismal service, in which Dr. Stokes administered the sacred rite to a number of infants, the Lord's Supper was served, and nearly a hundred ministers and some two thousand of the laity availed themselves of the opportunity, to commemorate the death of their adorable Lord and Master. Among the communicants was a large company of children, who had been led to profess faith in Christ during the meetings held by Mrs. Martha J. Inskip. These came together in a procession, following

their leader, and as they knelt to receive the sacred emblems of his love, who said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven," there were many hearts deeply touched, and tears flowed freely from many eyes. The large chorus choir followed their leader, Prof. J. R. Sweney, to the table, and communed together.

In this service, "our brother in black" participated, without unfavorable discrimination; a ministerial brother assisting in the distribution of the elements.

After an allusion to the manifest impossibility of an accurate estimate of the results accomplished in such a series of meetings, Dr. Stokes gave a few figures and facts, illustrating the successes achieved, in the line of conversions and development of Christian experience. In the young people's meeting, Rev. C. H. Yatman, leader, reported over 400 conversions, and at least 7000 greatly helped in their religious aspirations. Thanks were expressed by the Doctor to all and to each, who had aided in any way in this good work. As he could not gratify himself in taking every one by the hand, he proposed a hand shaking *en masse*; when every one extended his hand, and a universal waving of handkerchiefs from platform and pew attested the unanimity of felicitation, on the part of the vast crowd that represented the hundreds of thousands who have availed themselves of the peculiar privileges of this place, during the season of 1890.

On motion of Presiding Elder James Moore, D. D., seconded by Presiding Elder Samuel W. Thomas, D. D., A. E. Ballard, Vice-President of the Camp Meeting Association, and Rev. Dr. T. Hanlon of Pennington Seminary, the following minute was unanimously adopted, by another waving of white cambric:

WHEREAS, in the good providence of Almighty God, our beloved brother, Rev. E. H. Stokes, D. D., has been permitted to preside over the Ocean Grove Camp-meeting services, for the past twenty-one years, therefore,

Resolved; 1st, That we record our devout thanksgiving to the Giver of all good, that his life has been spared, that

physical health, mental vigor, and spiritual power has been continually bestowed upon him; whereby, under God, aided by his faithful co-workers in the Association, these meetings have been so signally successful in the conversion of sinners, the sanctification of believers, and the moral uplifting of the people.

2d. That we hereby express to Dr. Stokes, our highest appreciation of his valuable services as President of the Ocean Grove Camp-meeting Association, and assure him of our sympathy and co-operation in this great work, and will ever pray that his life may be spared and health continued, for many years to come.

An appreciative reference was made by Dr. Stokes, to the valuable service rendered by the newspaper representatives who reported so faithfully and so fully all matters of interest in connection with this great meeting, thus multiplying its congregations many times over, whereupon, the circumambient atmosphere was vigorously agitated again with a Chautauqua salute, rendered after the heartiest fashion.

A procession, headed by Dr. Stokes and other members of the Association, the choir, and a number of preachers, was formed, and marched from the platform around the auditorium two times, while all joined in singing the stirring song, "We're marching to Zion." In a few earnest words Mr. Yatman urged the unsaved to accept Christ now, as a personal Saviour, before these solemnly impressive exercises close. One stanza of "Shall we gather at the river," was sung, and a brief prayer offered by Mr. Yatman. The choir led, and the congregation heartily joined in singing "God be with you till we meet again." The *Gloria Patri* was chanted, and the Ocean Grove Camp-meeting of 1890, formally declared by Dr. Stokes to be closed, in the name of the Trinity, the bell being struck once as the name of each Person in the Godhead was solemnly pronounced. Rev. James Neill, the veteran itinerant of more than a half century's service in the Church, in preaching the everlasting Gospel, then came forward and pronounced the apostolic benediction.

Never before, were so many people at Ocean Grove; never, more favorable

weather; never, were there more gracious manifestations of the presence of the Holy Spirit; and so far as human estimate can go, never better preaching, or more hopeful development of religious energies and aspirations. We are confident, that thousands of disciples, who received here from the hands of the Master, satisfying supplies of the "bread from heaven," will, on returning to their home churches, not fail to distribute to the hungry multitude. The fruitage of spiritual culture is perennial.

A Reverie.

Alone, at eventime, a missionary called who played most beautifully; and while his fingers swept the organ keys, I sought to read Longfellow—a splendid volume, too. My name was writ within, but not the name of her who gave it me. I wrote it there, and suddenly my heart grew sad and lonely; meditating thus:—

Those precious lips are silent now,
But who shall say she does not speak?
Strains of music greet my ear,
Sweetest music, soft and clear.
They lift my soul to things above,
On wings of thought I speed away,
And live again the days of yore.
She is not there—she is not here—
How sad the thought! It cannot be!
This night within my heart she speaks
The same sweet words, and heavenly—
Ay, from above; 'tis not of earth,
Such love, such purity of soul.
And did I say she speaks within?
Yet this alone were not enough;
In Him, who loved and gave Himself
For me, my life shall ever tell
The story, her's was wont to tell.
A little while on earth, for aye
In Heaven—yes, that's best of all.
That word is joy in sorrow. It makes
The burden light, and sheds a gleam
Of sunshine on my lonesome path,
There, we shall surely meet again.
O blessed hope! Through love Divine
Two hearts were fast united. "Naught
Shall separate, nor death, nor life,
Nor things to come, nor height nor depth;"
'Twas Jesus' prayer: "That they be one,
I in them and Thou in Me,
As Thou in Me and I in Thee,
And where I am, that mine may be,
O Father, and my glory see."
G. F. H.

LUCKNOW, July 22d, 1890.

Watch-ed.

Last Saturday evening quite a large company of friends and neighbors of the Rev. B. C. Warren, pastor of the M. E. Church in Sheffield, Mass., met him in the chapel of the church, and presented him with a handsome and valuable gold watch, as a token of their love and esteem for him as a minister and a citizen. Refreshments were served, after which Rev. G. D. Townsend made a few pleasant remarks and presented the gift. Mr. Warren replied in a very happy manner. Then Rev. J. S. Ellis of the Protestant Episcopal church spoke. He was followed by Rev. J. H. Mueller of the Congregational church. Both showed their regard for this brother minister. Altogether it was a pleasant meeting, and enjoyed by all.—*Connecticut Western News*.

A MOTTO IN A CHURCH.

"WHO LOVED ME, AND GAVE HIMSELF FOR ME."

The words were written
Where all eyes could see,
And when the weak and weary
Come for prayer,
And burdened ones
Pressed down by weight of care,
Sad hearts were comforted,
And weak made strong,
And sighing lips
Essayed some tender song,
For nothing in the world
Could sweeter be
Than this—He loved,
And gave himself for me.
Young eyes grow bright,
And old ones fill with tears,
When the great fact
Comes to them with the year s;
For some are lonely
Weeping for their dead,
And some go forth
A thorny path to tread;
And there are none
But ask, all things above,
That God would give to them
Their need of love,
And this from grief and woe
Sets thousands free—
Christ Jesus loved
And gave Himself for me.

O living Son of God
Who lovest still
With love that saves,
Teach us to do Thy will.
Thy love has bought
And claims us for Thine own
None could our Savior be,
But Thou alone,
Therefore in faith,
With lowly love and strong,
We yield Thee loyal service,
Praiseful song;
And each one gives himself
Alone to Thee,
Who sings—He loved
And gave Himself for me.
—Marianne Farningham.

Over the Mer de Glace.

Rev. Dr. Ridgway in a talk to the teachers of Kearney, Neb., about his trip across the Alpine glacier "Mer de Glace," said: "The dry winds from the Sahara suck up vast quantities of moisture from the Mediterranean, and move northward till striking the inclined plain of the Alps, the moisture is condensed in snow, which falls on two-thirds of the days in the year. This mass of snow moves slowly down the mountains alternately melting and freezing, until it forms an enormous mass of green, white and blue ice called a glacier.

"Near Mount Blanc is a valley, fifteen miles long, and from one-half to five miles wide, filled with such a mass of ice, and called "Mer de Glace," or "sea of ice." In the centre the ice is six thousand feet thick.

"With three congenial companions, one of them a lady, I set out to cross this glacier one July day. Wearing broad, hob-nailed shoes and carrying our trusty ashen alpenstocks, crowned with a chamois horn, we started. Past the timber line, and then the flower line, beautiful with mountain harebells clear to the edge of the snow, we passed, along precipices 200 or 300 feet high.

"Turning to gaze on the scene be-

low, we see the silver Arvaron in the distance and the level plain beyond; and here and there on the slopes of the mountain are dark specks that our glass shows are chalets with roofs laden with rocks, the homes of peasants who must work every minute of the short five months of summer to make provision for the time when the avalanches hem them in.

"After climbing up 7,000 feet and then descending about 700, we reach a little valley where the heat had melted a little trough between the glacier and the mountain. In this lies the windrow of rocks of all sizes called the "lateral moraine." We climb up with difficulty, and "glisse" down the other—tobogganing you might call it.

"Then we confronted a perpendicular wall of ice, up which we climbed, all roped together, by means of little steps chipped in the ice by our guide.

"The "Mer de Glace" upon whose surface we now stood looks like a "choppy" sea frozen in all its commotion. The deeper crevasses are hidden in the general view.

"Across this seemingly untrodden field the guide led us by a path known only to himself. The booming of the ice and the sounds of water in all its forms were all about us. We passed columns of ice and wells of purest water, and crevasses so deep that stones seemed never to reach the bottom.

"Gazing on the curious rock called "Le Jardin"—seven acres of flowers in the midst of snow—we saw the puff and heard the boom of an avalanche of snow. It seemed a bunch of forget-me-nots in the midst of a shroud.

"We grew accustomed to the danger, till warned by a narrow escape in a neighboring party, we paid closer heed to our steps.

"Thus we crossed the field of ice, and by means of the "Mauvais Pas," the worst path in the Alps, reached shelter on the other side."

Before closing, Rev. Ridgway gave a thrilling incident of his return voyage, when the good ship "Wyoming" ran unexpectedly aground on Sable Island, and was saved almost by a miracle. The audience held their breath, with tensest interest as the story of peril and rescue was told.—*The Kearney Daily Hub.*

Hard Work a Blessing.

The many who have to take the world rough and tumble, are prone to envy the few who roll through it unjolted, in cushioned vehicles on patent springs. The toiler, as he stumbles through its thorny thickets, and limps over its foot-blistering gravel, is apt to curse the ill-luck that placed him on such a hard road, and to sigh for a seat in one of the splendid equipages that glides smoothly over Fortune's macad-

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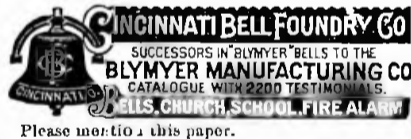
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amized turnpike. Born with a pewter spoon in his mouth, he covets the silver one which was the birth-gift of his do-nothing neighbor. The more fool he. Occupation is the "immediate jewel" of life.

It is true that riches are no bar to exertion. Quite the reverse, when their uses are properly understood. But the discontented worker, who pines for wealth without being willing to labor for it, regards the idleness in which it would enable him to live as the acme of temporal happiness. He has no idea of money as a great motive power, to be applied in enterprises that give healthful employment to mind and body. All that he desires is to live a feather-bed life—to loaf luxuriously.

We have no sympathy with such sensuous longings. People who indulge in them don't know how much more glorious it is to tear affluence from opposing fate by main strength of will and inflexibility of purpose than to receive it as a windfall. There is infinitely more satisfaction in conquering a fortune with brain and muscle than was ever experienced in obtaining or dissipating the golden store that some thriftier hand had accumulated.—*New York Ledger.*

Glory In Infirmity.

Too many are content to be merely submissive to afflictive dispensations. Their faith and feeling go no farther than to say, "Thy will be done." Resignation is, indeed, a blessed state of mind and a bounden duty, but we must not be simply satisfied with its possession. There is a higher degree of bliss and holiness. We are to catch the Pauline spirit, and "gladly glory in infirmities," not for their own sake, but for Christ's. No one courts distress and mishap upon their own account; but when they come, be of a Christ like disposition. Consecration ascends to the loftier plane, and views them as the means of glorifying his Lord and Redeemer, and as tributary to the advancement of His kingdom. A new field of usefulness opens before him. He enters upon a different theater for the displays of the grace of God in and through him. He comes into living, personal sympathy with Christ. He enjoys more of His developing power, as well as more of His love and comfort. He becomes a stronger character, and more experienced Christian, a riper saint, a more devoted and active worker, a better guide to inquiring and tried souls, and a more heroic child of God.—*Presbyterian Observer.*

We believe in recreations and all proper amusements, but have never felt much interest in, or sympathy for, the base ball craze. It is astonishing to

what an extent the sport is carried. *Harper's Weekly* devotes a four-page supplement entirely to base ball matters, and says: "It has become an established business all over the United States." There are 100 professional clubs banded together under a "national agreement," employing some 1,500 players, with salaries running all the way up to \$10,000. Adding all items together, the *Weekly* finds as follows:

Nearly two and a half million dollars paid out by professional base ball clubs each year. It is not unlikely that these figures are too small to be correct, nor is it a hazardous guess to say that the profits of a whole season, among all the clubs, over and above expenses, will reach a quarter of a million dollars. Then we find the American people paying each season \$2,750,000 for their amusement in base ball. Three spectators, on an average, will represent a dollar, so that we have a total attendance during the season of about eight millions of people. Divide this up into 130 playing days, and you will arrive at the conclusion that the average daily attendance in America on base ball games where admission fees are charged is over fifty thousand.—*Michigan Christian Advocate.*

While news about cholera gives no cause for special alarm, it would seem that the arrival of the scourge in this country is not inconceivable. It threatens us both from the east and west. Japan has the pest in severe form, and latest report shows that it has penetrated the interior. Spain is afflicted, Valencia, Barcelona, Malaga, and other points being infected. There have been many deaths in the city first named. Nations should not depend upon vessel owners or captains for protection. When a large number of passengers arrive in an infected vessel, those who are well try desperately to land, and it seems inhuman to prevent them. The ship and her passengers, however, should be detained in quarantine, and, with all possible tenderness for the innocent passengers, disinfection should be thorough, in order that the port may be shielded from cholera. When captains can be convicted of undue care, and of willingness to secure their passage money at whatever cost, they should be punished rigidly. In extreme cases the vessel, even if worth a million or two dollars, should be burned for the public good. A few such drastic examples would enlist owners and captains in the merciful work of prevention. In most of past instances it has been possible to identify the very ship that imported cholera and yellow fever.—*North Western Christian Advocate.*

Correspondence.

Supplemental.

MR. EDITOR.—In my hastily written letter to you from Camden National Camp Meeting several things were omitted. Revs. Jno. Thompson of Philadelphia and L. R. Dunn, D. D., of N. J., were overlooked as having done good service at said meeting. If the committee at Camden could arrange to hold their meetings a little earlier, or a little later, so as not to conflict with the time the Philadelphia and Baltimore camp meetings are held, many persons from those cities might arrange to attend at Camden, where there are so many inducements, and might arrange with the railroad authorities for excursion rates. A few improvements for lodging strangers comfortably would increase the desire of many more to attend.

Our visit to Rehoboth brought to mind days gone by, when we enjoyed the camp meeting there. The woods still remain, seeming to bear more foliage and beauty, and to say to the passer by, "Come and tent again under our branches and worship God here." At the beach, we were cheered by hearing it whispered round, that a determined effort is being made to restore the camp-meeting. And why not? That beach is a delightful and safe bathing place, and as the grove is about a mile from the surf, the meeting need not interfere with the hotels and cottage residents. Midday religious services could be suspended for bathers; and three daily services could be held on the ground, early morning, afternoon and evening.

Its near proximity to Baltimore, Washington, and other places, ought to render it an attractive sea-side resort. A short line railroad, from Harrington to the Chesapeake Bay, would put Rehoboth within four hours' ride to and from Baltimore.

If the project had not fallen through years ago, what a populous summer resort would it be today! A little enterprise and a moderate amount of capital might yet accomplish this.

The projectors of the enterprise attempted too much. They wanted to duplicate Ocean Grove, and overdoing their purpose and project, they failed. A spirit of compromise, (not with sin or wrong doing) but between sensible and well-meaning men, may yet harmonize discordant elements and secure success. It is a temperance place, no saloons open, no liquors sold; peace and quiet are maintained; so we pray that God may order the restoration of the camp meeting.

W. R. MONROE, M. D.

Baltimore, Md.

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The Sound.

The camp-meeting at this historic locality, began Aug. 9th, and closed Aug. 19th. There were 81 tents and 53 covered carts, which brought back to the minds of the people, the days of primitive Methodism.

One thousand and forty persons were tented on the ground. The order was most excellent, and the meetings a grand success, socially, financially, and spiritually. There were about fifty conversions, most of them grown persons; and the church was greatly quickened.

The following brethren rendered valuable assistance: Revs. C. F. Sheppard, F. C. MacSorley, Julius Dodd, R. I. Watkins, W. R. McFarlane, T. L. Price, C. A. Grise, and Geo. T. Alderson.

The opening sermon was preached by the pastor, from John 12: 26. "If any man will serve me, him will my Father honor."

Bro. Sheppard preached to a very large congregation, Sabbath morning, a thrilling sermon, from Ezekiel 37: 1-10; theme, "The resurrection of the dry bones." For more than an hour the people listened to him with delight.

In the afternoon the duty of preaching devolved again upon the pastor, who preached from the text, "He that winneth souls is wise." At night rain came down in torrents, and prevented any service.

Monday morning, Bro. Sheppard preached from Matt. 25: 24. "I know thee that thou art an hard man;" Bro. MacSorley in the afternoon; and Bro. Watkins at night, from Hebrews 12: 2. "Looking unto Jesus."

Tuesday morning a large congregation greeted Bro. MacSorley, who chose for his text, 1 Cor. 2: 9; "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The sermon was spiritual and logical, in an eminent degree, and the audience was captured; at times they would weep, and then rejoice. Certainly this was one of the master efforts of his life. Bro. T. L. Price preached a forceful sermon in the afternoon, from Psa. 16: 4; "I beseech thee O Lord, deliver my soul." Bro. Watkins was at his best Tuesday night; his text was Psa. 119: 30, "I have chosen the way of truth." His diction and logic were faultless. The pastor felt specially proud of this splendid effort of his Conference classmate.

Wednesday morning, Bro. Price preached from Phil. 26: 10. The sermon was thoughtful and earnest. Wilmington was represented in the afternoon, by Rev. Julius Dodd, whose text was Isaiah 55: 6, "Seek ye the Lord while he may be found." Verily, "he is "a workman that needeth not to be

ashamed." Bro. Price gave us an impressive sermon at night, from Romans 6: 26.

Thursday morning found the pastor sick in bed, threatened with malarial fever. Brother McFarlane, an ex-pastor, whom the people cherish in affectionate memory, preached a clear, analytical sermon, in the morning, from Luke 15: 6-10. Dr. Grise gave a practical sermon in the afternoon, on a theme suggested by Noah's Ark; and at night, Bro. Dodd preached what was regarded as one of the star sermons, taking for his theme, "Jacob wrestling with the angel."

Friday morning, Bro. McFarlane's text was James 5: 20; "Let him know, that he that converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins." This was a very able sermon, and made a deep impression. In the afternoon, Bro. Watkins preached from John 1: 36; "Behold the Lamb of God;" and Bro. Sheppard, in the evening, upon Matt. 16: 21.

The sermons, Saturday, were preached by Bros. McFarlane, Alderson, and Grise.

Sabbath morning, Aug. 17th a large audience was present. Bro. Watkins preached on "Christ as an increasing power;" in the afternoon Dr. Grise preached an eloquent sermon, from Hebrews 13: 6; in the evening Bro. McFarlane preached an excellent sermon on the text, "Thou art weighed in the balances and found wanting."

The health of the pastor was sufficiently restored, to permit him to enjoy the Sabbath services.

Bro. Alderson preached grandly, Monday morning, from John 12: 32; "And I, if I be lifted up from the earth, will draw all men unto me." Many in the congregation were bathed in tears, during the delivery of this impressive sermon. In the afternoon, Bro. Sheppard preached; and at night, Bro. McFarlane, the last sermon of the camp.

No church need feel aggrieved, if either of these ministers, who so effectively assisted the pastor at this camp, is sent to it, to minister in holy things.

The closing services were held Tuesday morning at 8 o'clock. The ministers, followed by the people, marched around the ground twice, singing, "We're marching to Zion;" and thus closed one of the most enjoyable camps ever held in this section.

Yours fraternally,

C. T. WYATT.

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God Bless the Boys!

If He does, they ought to develop into good men; and if ever the world needed good men with a capital "G," it is now.

I am not an old man, (being on the sunny side of 35), so my memory does not have a very long extent to cover, since I was a boy.

Desiring to say a few words to the boys who read the PENINSULA METHODIST, I earnestly pray that God may bless what I say to their eternal good.

I will tell you some things to do, and some not to do. The first thing I advise you to do, is to give your heart to God. If you think you are not old enough, or ask me how old you should be, to do this, I would ask you this question, "How old was the baby when mother began to love him?" "How old was the baby when he began to love mother?" I am sure you catch my meaning. If you give God your heart, earnestly and sincerely, that is, if you love Him, you will obediently do what He commands you, and shun those things which His kind and gracious law forbids.

I firmly believe, there is a time in a boy's life, when he may be led to do right, or as easily led to do wrong, according to his surroundings and associations. How important then, that our boys have the watchful and reassuring care of parents and teachers, until they start in the right direction. Boys think they know, when they don't.

Can we toy with sin, and not be corrupted? Can we handle pitch and not get it on our hands? But boys say, "Oh, I want to have a good time; to sow my wild oats, and to see the world; after a while I will sober down, and do better!"

I believe every good man and woman living, desires the boys to have a good time. It is for this very reason, we protest against your sowing wild oats. Suppose you sow wild oats, what may you expect to harvest. The Bible tells us, and our own common sense confirms it, "Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, (wild oats), shall of the flesh reap corruption. He that soweth to the spirit, shall of the spirit reap everlasting life." Be careful, then, boys, what you sow. If you sow sin, remember the wages will be death; death to your manhood, death to your higher and nobler nature and impulses, death to all that is good and true, death eternal!

Boys, let me tell you what not to do. Don't swear. Even if you are not a Christian, please don't swear. God's law forbids it, and the sentiment of all good people is against it. It is ugly, and grating to the nerves; besides God "will not hold him guiltless, that taketh His name in vain."

Why should you curse the Great and

Good God, upon whose beneficent love and mercy you are dependent, for every breath you draw, and every good you possess? Rather break forth with thanksgiving, and say; Bless the Lord O my soul and all that is within me bless His holy name."

Boys, don't drink anything that intoxicates. God save our dear boys and young men, from the terribly ruinous influences of rum! The grace of God is the only remedy for one who starts into the way of drinking rum. If the devil has one agency greater than another, it is rum. Boys are led to drink because older persons drink, and entice them to do so. It seems, misery loves company. When in my teens, I had men to persuade me to drink. At a hotel where I was boarding, I had a number of men to pick me up bodily, set me on the counter, or bar, and swear they would make me drink. They called themselves my friends. They were kind-hearted men, men of business, influence, looked up to as being the best men in the community.

My friends, indeed! They may have thought so, I did not. The Bible tells us, "Woe to him that giveth his neighbor drink."

By the grace of God, I am, always have been, and always expect to be a temperance man.

What but the grace of God can enable boys to withstand the temptations that surround them?

Gilded saloons, with burnished silver canterers, cut glass bottles, and lewd pictures, around which men flutter and fume, like moths around a burning candle, until they are finally consumed in its blaze.

Young men and boys sometimes think it smart to swear, and drink and smoke. Alas! that some older men think so too! Let us reason—Do you think it pays to drink, and thereby lose your position, lose the respect of those who love you, lose your own self respect, feel under condemnation of God, and under the weight of an outraged conscience, to go on from bad to worse, until you go down, into the gutter, into the tomb, into—God save us or we perish!

But you say, "Oh, well, I only drink a little; that won't hurt me." Won't it? Don't fool with the serpent, it's sting is deadly! The virus inserted into the arm by the doctor is a little thing, but it's influence is great.

Let me tell you as a kind friend, as a father, (for I have children growing into manhood), Don't touch it! Don't touch it! DON'T TOUCH IT!

I have been a telegrapher, and Railroad Agent nearly 20 years; in the accidents that have come under my observation, I believe nine out of every ten were occasioned directly or indirectly by rum. Don't touch it boys. Look

around you and see what a harmful work it is doing.

I have told you: First—To give your heart to God. Second—Not to swear. Third—Not to Drink.

I will conclude by asking you to refrain from using tobacco in any shape or form; learn some useful trade or profession; be always honest and truthful; be diligent in whatever you undertake; cultivate a taste for reading good books especially read the Bible; have a firm and steadfast faith in God; ask the Saviour to help you in all your difficulties and I am sure He will lead you safely through this life into the sunlight of His glorious presence.

Sincerely your friend,

EBEN N. BALDWIN.

Claymont, Del., August 22, 1890.

The General Committee of the Missionary Society, will meet in Boston, on Wednesday, Nov. 12, 1890.

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Mt. Salem,	17 8	14 10.30
Brandywine,	18 8	14 7.30
Marshallton,	19 8	
Mt. Pleasant,	20 3	21 10
Claymont,	20 7	21 7.30
Chester, (VanBarkalow)	22 9	21 10
Chesapeake, (Gardner)	27 7	28 7.30
Bethel, (Fosnocht)	27 3	28 10
Summit,	oct. 25	sept. 28 3
	OCT.	
Epworth,	1 9	1 7.30
Madelye,	2 7.30	5 10.30
Silverbrook,	3 7.30	5 7.30
Scott, (Collins)	4 7.30	5 7.30
Zion, (St. John's)	13 10	12 7.30
Cherry Hill,	11 3	12 10.30
Wesley,	13 7.30	12 3
Hookessin,	14 9	14 7.30
Port Deposit,	17 7.30	
Grace,		19 10.30
St. Paul's,		19 3
Union,	18	19 7.30
Perryville,	21 9	20 7.30
Hopewell,	22 9	22 7.30
Rising Sun,	23 9	22 7.30
Mt. Pleasant,	24 9	23 7.30
Elkton,	27 2	26 10.30
Elk Neck, (Wesley)		26 3
North East,	27 9	26 7.30
Delaware City,	30 9	30 7.30
Port Penn,	31 9	30 7.30
	NOV.	
Red Lion,	1 7.30	2 10.30
St. George's (Summit)	1 2	
Christiana, (Salem)	3 2	2 3
New Castle,	3 7.30	2 7.30
Kingswood,	4 9	4 7.30
Wesley,	5 9	5 7.30
Cookman,	6 9	6 7.30
Swedish Mission,	7 9	7 7.30
Asbury,	8 7.30	9 7.30
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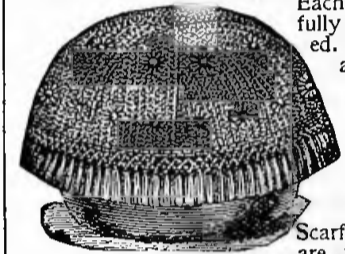
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The Sunday School.

LESSON FOR SUNDAY, SEPTEMBER 7, 1890.
Luke 19. 1-10.

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

JESUS AND ZACCHEUS.

1. GOLDEN TEXT: "The Son of man is come to seek and to save that which was lost." (Luke 19 : 10).

1, 2. *Entered and passed*—R. V., "was passing." Jericho—about 18 miles north-east of Jerusalem, in the valley of the Jordan. It was captured and cursed by Joshua (Josh. 6. 26) and the curse was terribly fulfilled in the days of Ahab (1 Kings 16 : 34). Once "the city of palms," its site is now occupied by "the miserable and degraded village of Riba." Zaccheus—a Hebrew name, with a Greek ending, signifying "pure." According to tradition he became one of Peter's disciples, and subsequently bishop of Caesarea. *Chief among the publicans*—(R. V., "a chief publican")—a position of high rank, and generally conferred by the Romans upon members of the order of knighthood. Prominent Jews, however, sometimes received the appointment itself, or acted with full powers for the absent Roman official. Jericho was a rich and flourishing city and carried on an extensive traffic in a species of balsam which yielded a heavy revenue. In accepting a supervisory position over the officials who collected this and other revenues, Zaccheus incurred the hatred of his countrymen because, being a Jew, he had consented to become an agent of Roman exaction, and because, by reason of his energetic and probably oppressive administration, he had risen to rank and fortune. *Rich*—Zaccheus hints farther on that not all of his wealth was honestly gained.

3. *Sought to see Jesus*—was anxious to see; partly from curiosity, and partly from a deeper motive, like that which led the Greeks (John 12 : 21) to wish to see Jesus. *Who he was*—"what kind of person. Is He one of the old prophets? Or is He the Messiah?" (Whedon) Zaccheus probably knew that Jesus did not share in the national antipathy toward the publican; that He had even enrolled one of his hated class among His disciples. *Press*—R. V. "the crowd." *Little of stature*.—"Every one is 'little' at some point, 'little' intellectually, 'little' morally, 'little' physically, 'little' in conception, or 'little' in execution. Somewhere, every man is 'little'—the signature of the fall is upon him. Zaccheus was 'chief,' 'rich,' 'little' (Parker).

4. *Ran before*.—Earnestness overcomes difficulties. A seeking soul can put itself in the way of Jesus—in the house of God, or place of prayer. *Climbed up*—thoughtless of the derision which the act would naturally excite. "If the act was not decorous, the object was commendable. The church is dying of a diseased propriety. We have as much need, in some cases, to fear decorum as to fear the devil." *Sycamore tree*—the Egyptian fig, with leaves like the mulberry. Its stem is short and thick, and the boughs extend horizontally to a great distance.

5. *Jesus . . . looked up*.—Whether the crowd noticed the expedient of Zaccheus in climbing the tree and commented derisively or otherwise upon it, so that Jesus heard

it and was led to look up; or whether our Lord recognized Zaccheus in the branches of the sycamore by that supernatural discernment by which he detected Nathaniel under the fig tree; or whether, desiring refreshment and rest in His journey. He was looking about for some one to whom He might appeal for hospitality and was attracted by the eager face of the chief publican, cannot be determined; but certain it is, that the eyes of Jesus rested for one moment upon Zaccheus, and read the whole story of his life and the whole history of the man. "He knew what was in man." Zaccheus.—"He knoweth His own sheep by name." "No one sets out to seek Christ, but he finds Christ already out seeking him." (Jacobus). *Make haste*.—Time was precious. Jesus could not make a long tarry. *For to day*—"possibly over night; but it is more likely that it was to be a mid-day rest, and that in the afternoon (Friday, as we think) our Lord passed to the neighborhood of Bethany, where he supped in the house of Simon the leper after sunset on Saturday" (Schaff). *I must abide at thy house*—"Jesus waits not for the uttered invitation, for He knows that a wish in the publican's heart, deeper than words can express, invites him. He does not say, "I will; it is a settled case. Thy faith and My love render it fixed and necessary." (Whedon)

6. *Made haste*.—His prompt obedience showed a willing, receptive heart. "For the first time for many years Zaccheus felt that he was not despised, and the flood-gates of that avaricious, shut heart were opened in a tide of love and generosity" (Robertson). *Received him joyfully*.—An honor like this had never come to him before, and as he slid down the tree, and conducted his self-invited Guest to his home, he felt strangely happy.

7. *When they saw it*—the Passover pilgrims probably who were in His train, and whose enthusiasm had been fanned to a flame by the recent healing of the blind Bartimeus. They had the impression that He was on His way to assume His Messianic dignity at Jerusalem. *All murmured*.—His behaviour in this respect both to them and to the people of Jericho was highly scandalous. *Guest with * * * sinner*.—The terms "publican" and "sinner" are interchangeable to a certain degree. The public opinion of Jericho was probably shaped by the priests, who resided there to the number of many thousands. To them the office of publican would be considered detestable in the extreme.

8. *Zaccheus stood*—probably before his own door, when they reached it. *Said unto the Lord*—"in the presence of the crowd, but not to the crowd, who had nothing but contempt and hatred for him. He spoke to Him who loved the nobler self which He saw in him, and of whose notice he desired to be more worthy" (Farrar). *The half of my goods*.—The law required only a fifth part of one's goods to be given in charity. The heart of love goes beyond the law. *I give to the poor*—i. e., "I hereby give" (Whedon); expressing not a habit but a purpose. Some take this language as indicating what Zaccheus had been accustomed to do, and as spoken to vindicate himself from the aspersions of the multitude. This interpretation is possible, but not so natural as that given above, which is supported by the best writers. Says Plumptre: "The whole force of the history seems lost if we suppose Zaccheus, as some have done, to have been a model of a virtuous publican

before he sought to see Jesus. On that supposition his words are like those of the Pharisee in the parable, a self-righteous boast." *If I have taken anything from any man* (R. V., "if I have wrongfully exacted aught of any man")—"a sorrowful and delicate way of confessing that, though not his uniform custom, yet it had been done" (Whedon). *False accusation*—omitted in R. V. The whole phrase of seven English words are but the translation of a single Greek word. *I restore fourfold*—This was the Roman law of restitution. The Hebrew law required the principal and one fifth in addition if restitution was voluntary, or fourfold when publicly convicted of fraud (Ex 22: 1-12). Publicans, however, were required by law to restore only the sum extorted. Of course, if Zaccheus could restore fourfold, most of his property must have been honestly gained. He certainly would not give to the poor what he had acquired wrongfully; therefore half at least was rightfully his. Suppose him to be worth, for example, \$20,000; to give half to the poor would leave him \$10,000. Now had he gained \$2,500, or only one-eighth of his \$20,000 by fraud, this noble resolve of his would have taken the remaining \$10,000 and left him without a cent.

9, 10. *Jesus said*.—Some of the crowd had probably followed, and heard the declaration. *Salvation come to this house*—"so expressed, probably, to meet the taunt, 'He is gone to be guest,' etc. The house is no longer polluted; it is now fit to receive Me. But *salvation to a house* is an exceedingly precious idea, expressing the new air that would henceforth breathe in it, and the new impulses from its head which would reach its members (Psa. 118: 15; Acts 16: 15, 16, 31). What encouragement is there in this narrative to hope for unexpected conversions?" (J. F. and B.) *Forasmuch as*—seeing that. *A son of Abraham*.—Alford comments thus: "Though despised by the multitude, he has his rights as a Jew; and has availed himself of them by receiving his Lord with faith and humility." *The son of man*—a self-chosen title of our Lord, assumed probably from the title given in Daniel, which was understood by the Jews as being peculiarly a Messianic one. *To seek*—like a shepherd. *Lost*—the true condition of Zaccheus, and every other man before being reached by Christ. *Salvation*, by the very meaning of the word, implies a lost condition.

The first annual report of the New York deaconess home and training-school, shows that seventeen women were engaged in the work under the auspices of the home, and that in the industrial schools established by them, there was an average attendance of 250. The income from all sources was \$4,576.34, of which \$1,265.77 came from the Methodist churches of New York.—*North Western Christian Advocate*.

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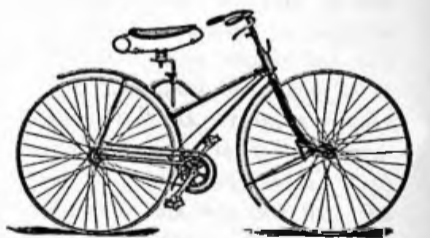
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Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—*Scripture.*

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

To all Friends of Constitutional Prohibition.

The adoption of the pending Prohibitory Amendment will destroy the liquor traffic in Nebraska. It will complete the extension of prohibition territory from Texas to Canada, and from the Mississippi River almost to the Rocky Mountains. It will protect the borders of the present prohibition States of the West, and greatly assist in the enforcement of the liquor laws in all these States. It will be the repudiation of high license by the people who have given it the longest and fairest trial, and the endorsement of prohibition by the closest neighbors of the people of Kansas and Iowa. It will encourage and strengthen prohibition sentiment throughout the nation.

The unusual importance of the contest is fully understood and appreciated by the National Liquor Associations. Their financial resources are practically exhaustless. Great newspapers are being bribed to suppress the truth, and disseminate falsehood. Avarice, appetite, ignorance, prejudice, and passion, are being carefully fostered and appealed to, in the interests of the liquor traffic. That, wherever possible, fraud will be attempted at the coming election, is reasonably certain.

But the people of Nebraska are of more than average intelligence. From the presence of the lawless and licentious elements of population which congregate in large cities, and in mining and manufacturing communities, the State is comparatively free. If the relative effects of prohibition and license are fairly and fully presented to the voters of Nebraska, a large majority for the Prohibitory Amendment may be confidently expected. If the friends of Constitutional Prohibition in other States will contribute one-tenth as much to secure its adoption, as liquor-dealers in other States will expend to defeat it, we will be reasonably certain of victory.

The Non Partisan Prohibitory Amendment League has been organized solely for the purpose of securing the adoption of the proposed Prohibitory Amendment to the Constitution of Nebraska. It is composed of members of all political parties. It is the only State organization in Nebraska broad enough in its character to receive into its membership, and furnish work for every man, woman, and child, of what-

ever religious and political belief, who favors Constitutional Prohibition. In its fight against the combined liquor interests of the nation it needs the active sympathy and financial aid of the temperance sentiment of the whole nation. It needs such aid now. Splendid opportunities for vote-making are being neglected for want of funds to utilize them. You are invited to aid the League in its fight for prohibition by contributing to the campaign fund, and by asking your friends to do likewise. Will you not induce your local temperance and church organizations to take a collection to aid in the Nebraska campaign for the American home? Every dollar received will be so expended as to secure the best results in vote-making. Send all contributions to the League treasurer, the Hon. John M. Stewart, at Lincoln, Nebraska.

C. A. ATKINSON, President.
C. A. ROBBINS, Secretary.

Prohibition.

The following points are made by our esteemed confrere, *The Michigan Christian Advocate*:

"On to Washington" is the cry.

The supreme court has opened the way.

Prohibition is now a national issue, and the greatest national issue before the country.

Yes! Our church makes it an amenable offense for members to be sureties in the bonds of liquor dealers.

Possibly it would surprise you to see what names are down as bondsmen for saloon-keepers in your town.

Prohibition cannot be squelched by one adverse decision. It is like a rubber ball, press it down in one place and it will come up in another.

The country needed some startling decision to rally the forces of temperance under one banner, and the highest judicial tribunal has rendered it.

We do not blame the supreme court for opening the flood-gates to the liquor traffic. It is no doubt an honest decision as relates to precedents connected with other questions. This nation must now have a national law that will cover the case, that is all.

When the bill was pending in the Iowa legislature for the repeal of the prohibitory liquor law and the substitution of local option, a senator arose and moved that each county that voted for saloons, should have inebriate asylums also provided at public expense. That official's head was level.

JOB PRINTING.

Send to us for an estimate.
PENINSULA METHODIST OFFICE.

They tell us that the hero Stanley will receive \$50,000 for fifty lectures in this country. Probably no other lecturer has received as much for the like service. Stanley is a wonderful man, and the entire world is indebted to him. John Charles Fremont, who died the other day, did service equal to that of Stanley. He traveled as far, met equal privations, faced like dangers overcame as many difficulties, and acquired greater results for the nation's treasury. Were we to choose, we should give the palm to Fremont. A little while ago Fremont was placed on the retired list in our army as a general, and after his long battle with poverty, he in his old age, had some of the comforts of competence. The hero and his dear Jessie, who is the daughter of Senator "Tom Benton" of Missouri, rented a modest home in Los Angeles, Cal., where the wife was when she received the news of the recent death of her beloved husband. Of course the salary of the retired officer and now deceased husband ceased, and the noble wife is left in her old age to renew her combat with almost poverty. It is a sad story. Army jealousy aimed at a man who won gloriously through his own efforts, has been in his way ever since Fremont was court-martialed on a trivial issue at the time when California was saved from the English, and given by him to the United States. The jealousy affected only some ungenerous officers who are now dead, but old prejudices operating on small minds have made the life of the magnanimous Fremont very unhappy at times. Mrs. Fremont has been a faithful, brave, and admirable wife. The story of her companionship with her husband in his public duties, should make her name a tender household word in every worthy home in America. We have suggested the parallelism between Stanley and Fremont. The story of the latter's work in Oregon and California in the heart of winter, when some of his followers lost their reason because of privation, and when some of his starving and demented men actually ate their dead companions' flesh, is equal to the most thrilling passage in the Stanley story. We do not mention the one to lessen the fame of the other; but since all the world consents to the fame of Stanley, it may aid those who do not clearly realize our pathfinder's conquests to appreciate the facts when they hear it soberly said that Fremont's services to the world are fully equal to anything they may have heard about genuine heroism in Africa.—*North-western Christian Advocate.*

Rev. Dr. J. M. Mendenhall, editor of the *Methodist Review*, was in London on July 30, and intending to sail from Liverpool for New York, August 13th.



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JEWELS AND LACES.

"Oh, girl with the jewelled fingers,
Oh, girl with the laces rare!"

What are your jewels and what are your laces worth to you if, from undergoing the trying ordeals which fashionable society imposes on its devotees, enough to test the physical strength and endurance of the most robust, you break down, lose your health and become a physical wreck, as thousands do from such causes?

Under such circumstances you would willingly give all your jewels and all your laces worth to you if, from undergoing the trying ordeals which fashionable society imposes on its devotees, enough to test the physical strength and endurance of the most robust, you break down, lose your health and become a physical wreck, as thousands do from such causes?

For all derangements, irregularities and weaknesses peculiar to women, it is the only remedy, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

An invigorating tonic, it imparts strength to the whole system. For feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon.

DR. PIERCE'S PELLETS

regulate and cleanse the liver, stomach and bowels. One a dose. Sold by druggists. 25 cents a vial.

J. T. PATRICK, Raleigh, N. C. has been chosen through Southern Governors to send out information to those wishing to invest in the South. Write him enclosing stamps.

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Over 100 gross sold by one druggist. They have no equal for curing Dizziness, Headache, Costiveness, Malaria, Liver Complaint, Fever and Ague, Indigestion, Backache, and all Liver and Stomach troubles. They NEVER FAIL. Sold by all druggists and country store keepers. Sellers & Co., Prop's, Pittsburg, Pa.

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Peninsula Methodist,

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J. MILLER THOMAS,
 PUBLISHER AND PROPRIETOR
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WILMINGTON, SEPTEMBER 6, 1890.

The Peninsula Methodist will be sent (to new subscribers only,) from now until January 1, 1891, for thirty (30) cents.

'Manning the Districts.'

Our editorial on this topic, in THE PENINSULA METHODIST of the 9th ult., has drawn fire, as we supposed it would. Some criticisms are favorable, and some unfavorable. Among the latter is one by Rev. W. J. DuHadway, pastor of our church in Georgetown, Del., who charges us, with being actuated by personal preferences; with using our columns "for the purpose of putting up one and putting down another;" with being so eager for a "pretext," that "a very slight one will serve;" with "indelicacy in interfering in the appointments of a Conference," of which we are "not a member;" with "assuming to be an oracle;" and with "seriously violating the rules of propriety."

Here are no less than six counts, in the indictment which our brother brings against us; but as all of them are strictly personal, they have little, if any relevancy to the question in hand. We enunciated several important principles, in determining appointments to the eldership, whether the districts be in this Conference, or in any other. If brother DuHadway joins issue with us on these principles, let him say so; if he thinks, that for his own personal aggrandizement and that of his friends, one man should be continued in the office of presiding elder more than eight years, (two years longer than the limit fixed by the General Conference for his continuance on one district,) and thus extend his term indefinitely, let him say so, and produce his arguments; but for him to turn aside from the real points at issue, and indulge in personalities, is to subject him to a suspicion with all candid and intelligent readers, that he is either very short of arguments or very deficient in brotherliness for the subject of his criticisms.

It seems to us there is very little occasion, to make any reply to these charges. Our preferences

between men are based on their real or supposed excellencies of character, as is usual; and as we presume, Bro. DuHadway's are.

As to "putting up one and putting down another," we plead not guilty, as we merely published the scrap as sent us by our correspondent, and then elaborated principles which are of universal application. The scrap was indeed an *occasion*, not a "pretext;" and it would seem, a very fitting occasion.

Were we disposed to admit the charge of "indelicacy, in interfering in the appointments of a Conference" of which we are not a member, we might at least claim to be in distinguished company. Brother DuHadway can hardly be ignorant of the fact, that in naughty ways, we would only be following the example of some prominent officials. To refresh his memory, we need not go back even to the memorable session of 1887, in Crisfield, Md. More recent developments on the same line justify the conviction, that there are others, not members of this Conference, whose oral and written communications evince very lively interest in its "appointments," especially those to the eldership; nor is there absolute demonstration, that such interest is always purely theoretical and sentimental.

But we repudiate the charge, in its offensive implication. THE PENINSULA METHODIST has not been, and cannot be made, the organ of any clique, or the patron of any ring. Its columns are not to be used for the personal advancement of particular men, or for antagonizing others. Possibly it might be more in favor with certain parties, were the fact otherwise. We consider it our duty, however, to use its columns, to the extent of our ability, for the advancement of the grand work the Conference is doing, "For Christ and His Church," a work in which every true Methodist is interested, as well as every other Christian. We pity the man whose narrow-minded jealousy finds any "indelicacy," in an honest effort to aid in the efficiency of conference administration, solely because such an effort may be made by a fellow-laborer who is "not a member" of the body.

Six years and a half, THE PENINSULA METHODIST has been doing the work of a *Conference paper* within this territory, with an editor, who is a member of another conference; and in the steadily increasing patronage received, the many expressions of approval from the pastors and their people, and in formal conference resolutions commending us and our work, we have the most satisfactory demonstration, that the Conference, the preachers and the churches, have no charges of "indelicacy" to bring against us for interfering in the appointments; and that

they care little, if at all, in what conference the editor may hold his membership, so long as he does his work well, and gives them a first class religious journal.

We purpose to turn on all the light we can, in reference to matters in which our readers are interested, and shall be glad to voice their opinions touching the various questions of Church and Conference work and administration.

As to "assuming to be an oracle," we hardly know whether to plead guilty or not guilty. Webster defines an "oracle" to be "one whose opinions are of great authority." While we disclaim the "assuming" part, we certainly would enjoy having our "opinions" of as much "authority" as possible. We are sure, Bro. DuHadway would not object to having his "opinions" similarly regarded. But our "innate modesty" shrinks from "assuming" to be oracular, however the partiality of friends may dispose them to flatter us with their confidence.

The funniest thing about our young brother's attack on us, is the concession with which he closes. After belaboring us for our editorial, he turns right about and says, "we concede for others and claim for ourself the right to speak to all subjects concerning our polity and work; as, for example, *the continuance of a presiding elder*, (italics ours) or other officer through successive terms." Having thus admitted our right to discuss this question, he brings forward his last charge, accusing us of "seriously violating the rules of propriety," in "making our arguments depend on particular cases." To this we reply, "particular cases" may serve to illustrate an argument; but in this case our arguments have a much firmer basis than any "particular cases." They "depend," upon the validity of principles of truth, equity, and genuine brotherliness, and *not* on "particular cases."

Brother DuHadway will find better business for his genius, in discussing these principles, than in writing disparaging personalities and impugning the motives of his brethren.

As an illustration of the other side, we quote the following from a brother, who is "a member of the Conference," and a brother of no mean standing in it. He writes:

"I want to congratulate you on your timely and well-put article, on "*Manning the Districts*," in your issue of the 9th ult. You give us the "*Indications*" and we will give you our prayers and support. The big gun, Bro. DuHadway leveled at you, had the unfortunate result of shooting harder backwards, than forward. He is evidently guilty himself of what he charges upon the editor of the PENINSULA METHODIST, that is, personal bias.

Don't spike your guns, Bro. Thomas. All fair-minded men, both lay and clerical, will give you credit, for your Christian candor, and manly independence.

Conference News.

Laurel Campmeeting.

The Laurel campmeeting, which began August 20th, closed Monday morning, September 1st. Owing to the general bustle to get "packed up," ready for moving, there were no special closing services. This campmeeting has been watched with much interest by the world, as well as the church. It was announced to be one for spiritual, physical, and intellectual benefit, under the auspices of the M. E. Church, at Laurel, Del., Rev. J. Owen Sypherd pastor. The announcement embodied more than is usually mentioned in organizing a campmeeting; and to the discriminating it seemed to be a device adapted to the fashionable demands of the nineteenth century; but the three-fold object as set forth in the notice, had no importance that directly affected the interests of the encampment.

Through spiritual glasses there were no visible indications of benefit, but as events are to be estimated largely by consequences it would be premature, and perhaps unwarranted to say that this object was devoid of effect. There were some evidences of religious enjoyment, though there were no conversions; in fact, no seekers for conversion. But the reaping and the sowing are not simultaneous. Bible truths were clearly and forcibly set forth by able ministers. The bread has been cast upon the waters and the Word says: "Thou shall find it after many days." The physical benefit cannot be accurately estimated, but judging from the appearance and expressed gratification of the cottagers all realized the full measure of their expectations, and the health of many is improved. Intellectual opportunities were of a high order, and the benefit along this line is inestimable. Strange to say, finances were not a consideration, though in this particular, there is a balance in favor of the cause. All traffic was restricted on Sundays; but there was a laxity in observing the restrictions, by the unscrupulous purchasers of some of the privileges, thus showing a disrespect for the Sabbath, and for the work of the church, upon what ought to be considered "holy ground." There were about 34 tents, and the whole arrangement was all that could be desired. Every necessary convenience was made for the social comfort of all, and in this particular also, it was a success; the cottagers became so infatuated with the place and its attractions, that they leased ten acres of the grove for ten years, and will have it beautified and made more desirable for succeeding encampments; and will have more comfortable and more substantial cottages built by another year.

OBSERVER.

From Taylor's Island, Md.

DEAR BRO. THOMAS.—Our revival meetings at Chaplain Memorial M. E. Church bid fair to be very successful. Sunday night, August, 31st, there were four penitents and one conversion. The interest deepens; congregations, very good.

Bro. J. H. Geoghegan, whose father lives on this Island, is now supplying Union and Fairlee churches, in Kent county. He preached a grand sermon Sunday morning, and made a good impression on the people.

Our new church at Madison is nearing completion; our Methodist Protestant brethren there, having very kindly granted us the use of their church, while ours is building.

This practical fraternity will not soon be forgotten, and our prayers shall ever ascend in their behalf.

Asbury M. E. Church in Meekin's Neck, is being plastered for the first time in thirty-three years; our ladies raising the money for this work. God bless the consecrated women of Methodism!

The corner stone of Gootee's Neck church will be laid (D. V.) September 14.

When the churches we have begun are finished, our work will show five new churches built and two old ones thoroughly renovated, in a little over three years. (Pretty good for old Dorset.—Ed.)

God continues to bless the preaching of a pure and unadorned gospel. This we propose to always preach, as we have opportunity, without fear or favor.

Hastily yours,
G. W. BOUNDS.

Concord, Md.

DEAR BRO. THOMAS.—I have just returned from the vacation which my people granted me, and which I concluded to spend within Concord circuit, Salisbury district, Wilmington Conference, Rev. W. K. Galloway pastor.

In this neighborhood, I grew up to manhood, and in one of these churches I found the Saviour, whose supporting and edifying grace, has wrought in my heart ever since.

Two camp meetings have been held here this year; the first beginning Aug. 2d, and holding ten days; the second beginning Aug. 16th, and closing Aug. 26th. Brother Galloway's zeal had been taxed to the utmost to provide for the comfort and convenience of all who attended these meetings, and to obtain the help of a goodly number of our conference preachers. Revs. A. D. Davis, Delmar; W. J. Duhadway, Seaford; J. D. Kemp, Georgetown; S. J. Baker, Westover; F. J. Corkran, Greenwood; W. F. Corkran, Asbury, near Crisfield; R. T. Coursey, Cannon's; W. W. Morgan, near Concord, Del.; F. C. MacSorley, Lewes; Zack H. Webster, Whitesville; Jeremiah Jones, near Gumboro; S. M. Morgan, Hillsboro; Wm. J. Tindal of Fishing Creek; W. T. Valiant, Magnolia; and the writer, came to his assistance, and all of them proclaimed Jesus as the only Saviour.

Rev. W. J. Duhadway preached the opening, and Rev. W. J. Lindale the closing sermon for each of the two camps. All the glory, for what has been or may be done for the salvation of souls, in all lands, belongs to God; and the more that is done for men by Him through man's agency, the more reason have we to magnify His name, and to feel humbly grateful to Him, for His condescension in using us for such high and holy purposes. Well may the people of this charge devoutly thank Almighty God, for sending among them our dear brother Galloway, who is so zealous and efficient a worker in the Lord's vineyard. His work is in a thriving neighborhood, and is making good progress in development. The churches have increased in members, who are of the best element in the country around.

Asbury has been rejuvenated, and her ranks are filling up with young men and young women, who are the children of the noble fathers and mothers who made this church a praise to Methodism in the days before the war. The Fooks, the Barrs, the Tindals, the Merrills, and many others that might be named, have crowded "her gates with thankful praise." Her class book, I learn, shows more than 100 names, with our beloved brother, William James, for class-leader. These brethren promise to

pay their pastor \$250 this year, and I feel sure they will do as they promise. Perhaps I may be a little partial to this church, as it was at her altar I found the Lord; but the outlook for her is certainly very good.

Another part of this work is Elliott's, where our brother, Rev. Wm. J. Tindal, of the local ranks, labored so successfully some years ago. With the Lord's blessing he secured the conversion of a number of sinners, built up a society of about forty members, and then handed it over to Rev. W. W. Chaires, the preacher in charge at the time. The lumber for a new church is now on the ground, and the work is progressing finely.

The green bay tree of sin was spreading itself in the community some years ago; but a great change has taken place; men, who loved anything else but God and His cause, now sit at the feet of Jesus in their right minds, and are able to sing "a new song, even praises to God." The membership is about 60 at this point, with brother Noah James, as class leader. The country around shows signs of thrift and honest industry in its broad acres and beautiful orchards; while kindness seems to be what they study.

The other points of this circuit are St. Thomas' and Cokesbury, of which as I know but little, I can write but little; yet I feel sure, that under brother Galloway's leadership, this people will send up a report to the next Annual Conference, that will redeem them from the reproach of delinquency as made against them last year.

With proper care, judicious handling, and a careful selection of the right kind of a man for pastor, this charge may be made a credit to Sussex Methodism.

C. P. SWAIN.

Fishing Creek, Md., Aug. 27, 1890.

From Parksley, Va.

DEAR EDITOR:—Left pen and ink at camp ground. Hope you can decipher my penmanship.

Our third camp-meeting has been held at Parksley, from Aug. 16th, to Aug. 25th, inclusive.

This year, we had the largest tenting; attendance, first Sunday, estimated at 5,000, and this, by an ex-confederate soldier; order, generally good; ministers present as follows: Revs. A. J. Fristor, and H. A. Street, Baptist; Rev. G. F. Farring, M. P. Church; Revs. J. H. McGrath, and W. J. Twilley, M. E. Church South; Rev. Thos. Lowe, Independent Methodist Church, Baltimore; Revs. D. F. McFaul, J. M. Lindale, Jas. Conner, J. E. Graham, F. F. Carpenter, W. F. Corkran, C. S. Baker, Geo. W. Burke, E. J. Winder, J. F. Ayres, P. A. Leatherbury, and Prof. J. G. Robinson, of the M. E. Church.

Baptists, three orders of Methodists, Protestant Episcopalians, and Presbyterians, all worshipped together in loving harmony; meetings, spiritual; converts, fourteen.

Our tabernacle was very much admired; the weather was delightful, and last but not least, our collections were very good. We had with us an ex-member of the British Parliament, a Mr. Reed, of the Church of England, who seemed to enjoy our camp "right much."

Expenses entire, about \$475; raised about \$450.

For the camp of 1891, we start with a strongly-braced tabernacle, 50x80; having a main roof, with a wing on either side;

with 11 or 12 tents, one and two stories, and paid for, within perhaps 25 or 50 dollars; most likely not over \$25.

We feel confident 4 or 5 years will enable us to pay (easily) the debt on our church and parsonage, about \$800, as the privileges sold this year, for \$252, and we have a very popular and convenient site.

Now we most earnestly solicit some good Methodist brother or sister, to loan us this \$800, and take a mortgage on Parksley church and parsonage for security. We want to pay one-fifth of the principal annually, and interest on what is unpaid, until the whole is liquidated.

Now, dear brother and sister, write me at once, as the case is urgent. Interest will be six per cent.

Judge Gunter, of our circuit court, a prominent member of the Baptist Church, has reversed the judgment of our noble friend, Judge Gillett, and license was granted, in one case, to a man who had served a term in jail for illegal sale of liquor, and three or four times proved, before Judge Gillett and Judge Gunter, (neither he nor his counsel denying the testimony) that in a number of instances he had sold to minors, in illegal quantities, and on the Sabbath during our camp last year; and yet license was granted to the aforesaid character. These pest holes have been open again not quite a week, and indecent conduct, fighting, and great disorder, have resulted already. God hasten the day, when men will not allow a precedent, to encourage disorder and establish a reign of terror. The best people are aroused; the matter is the town talk. One man was sent to jail yesterday by action of Notary Public.

Your brother,

H. S. DULANEY.

Second Tour to Cresson via Pennsylvania Railroad.

The great success of the first September tour to the Allegheny Mountains and the expressed desire of many people to make the trip a week later has induced the Pennsylvania Railroad Company to offer another personally-conducted tour to the celebrated Cresson Springs on Thursday, September 11th. The charming days of mid-September are considered the most attractive of the year, while the nights are simply glorious. A special train of Pullman parlor cars and day coaches will leave Philadelphia at 10.40 A. M., connecting with the 8.00 A. M. train from New York, and all the early morning trains from adjacent towns. The round-trip rate, including one day's board at the Mountain House, is \$9.50 from New York, \$8.00 from Philadelphia, and proportionate rates from other stations. Return coupons are valid for ten days, during which time a special rate of board will be given by the management of the Mountain House.

The Royal Blue Line.

The B. & O. R. R. Co., has put into service on all New York and Washington trains the magnificent new cars, recently built specially by the Pullman Car Company for this service. They are large and commodious, having a seating capacity of 70 people and are arranged with a smoking compartment, separate toilet rooms and wash basins, and are equally as comfortable as the Pullman Parlor Cars. They are painted a dark blue with the representation of the coat of arms of Maryland, Pennsylvania and New Jersey on each car. These fine coaches, together with the fast time and splendid track, give an unexcelled service between New York and Washington. There is no extra fare charged.

2t.

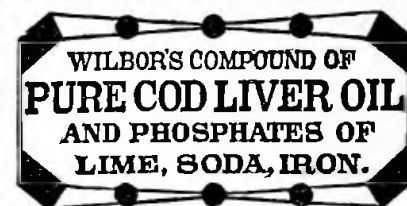
The "Teutonic."

Steamship, the swiftest on record, has just landed in New York, making the trip from Queenstown in 5 days, 19 hours and 5 minutes. She brings with her a lot of English goods for our Fall and Winter trade from London. Our junior member of the firm has been over to London and Paris looking up "novelties" for our custom department.

We are closing out our Summer Suits, and you can get a suit, a bargain for either man, youth or boy. We want to be rid of them. We want the room and we want the money. We are still giving a discount of 20 per cent on Boys, and 10 per cent on Men's Clothing on cash sales.

J. T. MULLIN & SON,

Tailors 6th & Market,
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FOR THE CURE OF CONSUMPTION, COUGHS, COLDS, ASTHMA, BRONCHITIS, DEBILITY, WASTING DISEASES AND SCROFULOUS HUMORS.

Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who after using it, are very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood, in fact rejuvenates the whole system.

FLESH, NERVE, BLOOD, BRAIN

This preparation is far superior to all other preparations of Cod Liver Oil. It has many imitators, but no equals. The results following its use are its best recommendations. Be sure as you value your health, get the genuine, Manufactured only by DR. AXEL B. WILBOR, Chemist, Boston, Mass. Sold by all Druggists.



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OUR NEW SERIAL.

Fetters Broken;

OR,

ELWOOD EARL'S CHOICE.

BY THE AUTHOR OF BLANCH MONTAGUE.

CHAPTER VII.—IN THE DEPTHS.

After the officers had left, Elwood procured a room in a retired part of the building, and took his father there, hoping he might induce him to sleep an hour before leaving Albany, but his heart was too full to permit him to sleep.

Once within the room, he fell on the neck of his son, and wept, as only a proud and sensitive soul could weep, as he looked upon the enormity of his vice in contrast with the unmerited kindness of those whom he had so deeply wronged. After the first tempest of his anguish had subsided, his son tried to comfort him; but it was in vain. Hubert Earl felt almost the pangs of a lost soul, as he cried out:

"O, Elwood, Elwood; my son Elwood; would to God I had died, e're I brought this disgrace, this sorrow, and this misery upon you; Elwood, my son Elwood!"

Then he spake of his wife, his poor, neglected, patient, suffering wife, and of the misery he had brought upon her.

After awhile the storm of his grief lulled, and he talked with his son, as he had not done for years. He spake of the anguish of his own heart, and of what he had suffered. He told of his night in the woods, and how he had slept, till the sun was high in the heavens.

He told how he had found a serpent coiled in his bosom, when he at last awoke, and how he had seized and slain it, only to realize that around his heart were the coils of a deadly anaconda of sinful appetite that was daily tightening its coils, from which he could not flee, and which he had not the power to shake off.

"All that hot afternoon," he said, "I wandered about with fevered brain, aching brow, and parched lips, seeking for a path to lead me out from that wild, reptile-infested place; and when I paused to think, the awful thought that I was lost in the tangled mazes of sin and dissipation, and could not find my way out, rushed in upon my soul, and for hours I seemed to be in hell.

I longed for death to end my sufferings, and yet dreaded it, as the beginning of worse torments; for I not only endured the torments of a tortured body and mind, but the curses of that God, from whom I had turned away, and whose laws I had transgressed, were upon my soul; and I knew, that if

I should die then, death would only make that torture eternal.

O, the bitter anguish of those hours, no tongue can tell. I felt that God, whose mercy I had spurned, was indeed 'a consuming fire.'"

As Elwood listened to this sad, bitter experience, he thought, how true is it, "the way of the transgressors is hard."

He loved his father, and he knew what a generous, noble spirit was his before he sank into the deep, dark depths of dissipation.

Elwood loved, and trusted God; and in the darkest hour of his life, he had never ceased to pray, to Him, who

"Breaks the power of cancelled sin,
And sets the prisoner free,"

that He would strike off the fetters sin had put upon his father; that He who sent the wild man of the toombs, the demoniac of Gadara, to his home, and his loved ones, restored to his right mind, would rescue his father from the tempter's power.

It was a joyous moment for Elwood, when his father took him by the hand that day, and said, "let us kneel here, and ask God to forgive, and help me."

The prayer that Hubert Earl uttered as he knelt there, with his arm about his son's neck, was a cry out of the depths. It was the earnest pleading of a broken and contrite heart; and, God heard it, and came into the poor bruised and bleeding soul, pouring in the oil of his grace.

He spoke "Peace be still," and into the troubled heart of that stricken father came the "peace of God, that passeth understanding,"

When they reached the boat, Elwood took a state-room; and a little while after they had left Albany, his father was sleeping, and dreaming of the joys of the new life upon which he had entered.

Mrs. Earl could hardly believe her own senses, when late the next afternoon, her husband, combed, shaved, and neatly dressed, entered her room, and bending over the couch, kissed her tenderly, and said, "I hope you are better to day, my darling.

To be continued.

John Wilson, the new member of the English Parliament for Mid-Durham, is a Methodist local preacher.

Wendell Phillips once said: "You can never reform anything from the inside. Go upon the outside and bombard it."

Bishop Vincent recently delivered a lecture in the prison chapel of the penitentiary at Stillwater, Minn., to the convicts, thirty of whom are organized into a Chautauqua Circle. The Bishop was presented with an embroidered cushion, the work of the prisoners.

Items.

Governor Goodell, in his able address at East Epping, said: "You Methodists are the best temperance people in the State."

There is a proposition being made to buy the house in which President Lincoln died, take it to Chicago, and put it up for the World's Fair.

According to the last census in New Zealand no less than ninety five per cent. of the whole population make a profession of religion.

A little girl was asked what it was to be a christian, and she answered: "It is to do just what Jesus would do if he was a little girl and lived at our house."

Dr. Sheldon Jackson sailed lately in the steamer Bear, for the arctic regions, for the purpose of establishing three schools for the Esquimaux.

Mr. Spurgeon thinks that Stanley, in bearing his testimony to God and prayer, has done more good to the world than could have been wrought by a thousand down-grade discourses.

Mrs. Willing makes this wise observation: "Miriam was in the general conference of God's church, for it is said: "He led the people forth by Moses, Aaron and Miriam."—*Baltimore Methodist*.

Rev. Samuel W. Small, Chancellor Utah University was received on trial in the Colorado Conference, and elected to Deacon's orders under the missionary rule. He made a rousing speech before the Conference. — *Baltimore Methodist*.

The vote on the Prohibitory amendment will be cast in Nebraska on the fourth day of November. Strong confidence is expressed by judicious observers that the reform will be carried by a good majority. It is declared that the outlook becomes more encouraging each day.

Jesus makes frequent reference to His commandments to His disciples in distinction from those of other religious teachers. But the most clear and specific command which fell from the Master's lips was this: "A new commandment give I unto you, that ye love one another, as I have loved you."

Mr. Stanley foresees trouble between the Protestants and Roman Catholics if native converts be not kept well in hand, but he has no fear of Mohammedanism in the future. That faith, he thinks, is fast decreasing, and he ventures to prophesy that within five years there will not be one Mohammedan south of the equator in Central Africa.

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Queens Ware.

Just received direct from Liverpool, England, lot of English iron stone china and Porcelaine tea and dinner sets, and chamber sets, plain, white and gilt banded etc. Prices very low. These are just a few hints we have to offer. All that is wanted to verify the fact is a visit and an examination of goods and prices.

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Miscellaneous.

TO-MORROW.

BY GERALD MASSEY.

High hopes that burned like stars sublime
Go down the heavens of freedom,
And true hearts perish in the time
We bitterlest need them;
But never sit we down and say,
There's nothing left but sorrow,
We walk the wilderness to-day,
The promised land to-morrow.

Our birds of song are silent now,
There are no flowers blooming;
But life heats in the frozen bough,
And freedom's spring is coming;
And Freedom's tide comes up always,
Though we may strand in sorrow,
And our good bark aground to-day,
Shall float again to-morrow.

Our hearts o'er the past, our eyes
With smiling futures glisten:
Lo! now its dawn bursts up the sky—
Lean out your souls and listen.
The earth rolls freedom's radiant way,
And ripens with our sorrow,
And 'tis the martyrdom to-day
Brings victory to-morrow.

'Tis weary watching wave by wave,
And yet the tide heaves onward;
We climb, like carols, grave by grave,
Yet beat a pathway sunward.
We're beaten back in many a fray,
Yet newer strength we borrow,
And where our vanguard rests to-day
Our rear shall rest to-morrow.

Through all the long, dark night of years
The people's cry ascended;
The earth was wet with blood and tears
Ere their meek sufferings ended.
The few shall not forever sway
The many toil in sorrow,
The bars of hell are strong to-day,
But Christ shall reign to-morrow.

Then youth flame earnest, still aspire
With energies immortal;
To many a haven of desire
Your yearning opens a portal.
And though age wearies by the way,
And hearts break in the furrow,
We sowed the golden grain to-day—
The harvest comes to-morrow.
—The Voice.

The Best Flowers For Children.

Among the best sorts for children are balsams, nasturtiums, portulaca, phlox, pinks and sweet peas. These good old-fashioned flowers grow easily, last long in bloom, and are among our brightest and best flowers.

As a rule, these bright, easily grown flowers please the children well; sometimes children whose parents pay much attention to flowers, and have many sorts, with the keen sense of justice all children possess, grow dissatisfied with annuals alone, and long for a share of the rarer flowers that their elders have. "I don't like my bed at all," confidentially said a little girl to me once. "It is just full of petunias and larkspurs that no one else will have. Mamma has beds and beds full of geraniums and gladiolus, lilies and roses, and I haven't one. I just hate my bed!" Don't be afraid to give the children a few gladiolus or geraniums. They often take more pains than grown-ups with some plant they think is extra choice, as I have reason to know. One child, now nine years old, has for two years raised the best dahlias and gladiolus grown on

the place. Her little hoe is forever stirring the soil around them, and she is always ready to supply needed water or mulch. Divide with the children.—they ought to have a share of the good things, I am sure.—*Vicks Magazine* for August.

A Thing to be Avoided.

One of the most dangerous legacies of the Middle Ages to later generations is the habit of looking into one's self continually, and carefully taking account of one's failures and sins. There was a vast amount of introspective life in the Middle Ages, especially among religious people, which was perfectly normal and natural at their stage of development, but which is in the highest degree morbid and unnatural now. A thoughtful, meditative life is very different from an introspective life. The fact that one is always mourning over his sins, is the very best evidence that one is failing to do his duty in the world about him. The man who is bent on the work of the hour, will not be unconscious of his sins, but he will have very little time to devote to their analysis. The happiest life is one which is largely concerned with the life of others, one in which a man's thoughts are taken away from himself and fastened upon the needs and interests of those about him. No man ever got out of his weaknesses or his sins by continually thinking about them; the only way to get out of them is to work out. No man ever saved himself by thinking; thought without action is futile and barren. A healthy nature finds itself so continually called upon to put forth its normal activities that it has very little time and very small inclination to sit down and give itself up to the intellectual luxury of going over its offences as an ignorant Catholic tells his beads. In this great universe an intelligent man ought to find some more interesting objects of thought than his own imperfections. They will never be cured by being looked at; they will only become distorted. Look at them long enough to see what they are, and then look away to the work that can help you to overcome them. At the bottom excessive introspection is always a disease; instead of indicating a more sensitive conscience, it betrays a morbid temperament or a selfish indulgence in the magnifying of one's own importance. The cure for this sort of mental and spiritual infirmity is the bracing air of a healthy, active, natural life. Put your heart into human relations, and your hands to good works, and you will dispel the shadows which surround you. We were put here to work out our own salvation; no man ever yet thought it out.—*Christian Union*.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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Youth's Department.

May's Vacation Labor

SALLY CAMPBELL.

The meeting was over, the last for the season, and the children were hunting out their hats from the promiscuous pile on the hall table.

"Oh, dear!" sighed May Hathaway, "I wish there wouldn't be any vacation to people's ergreeable duties. I'd like Miss Sophie to tell us about the heathens all summer, too. I think summer is just when you need reminders, anyway; it's such a very forgetful time."

"But even if she did keep on in vacation," said Grace Barton, "you couldn't come, you know; you're going to the seashore."

"But when any body is wishing," explained May with dignity, "they don't only have to make possible wishes; they might as well make them big, for they're just as likely as little ones."

"I'd rather wish little, though," persisted Grace, "it feels nearer by."

"It's a very pity," said May, continuing her lament, "for Miss Sophie to tell us such lots about the heathen's trials and 'scouragements, till our intrests are all in them, and then have to go away for three months where so many other things happen that they put all these feelings clean out of our minds."

"Maybe," suggested Kittie Stiers, "we could think of some other way besides meetings to remember them by."

"We might resolve a great many times as hard as we could," said Hettie Phelps, "that we just won't, won't forget."

"You can't make much of a reliance of just thoughts," said May; "you forget to think them after a little while."

"Let's ask Miss Sophie about it," said Grace.

"Yes," cried May, brightening at once, "I guess she'll know some suggestions."

Back they all went into the cozy sitting-room, where Miss Sophie was hurrying through a letter which she wanted them to post for her.

"Miss Sophie," said Grace, "what would be a good way to keep the poor heathen in our memory this summer, when we are away from the missionary meetings?"

"We want to keep on feeling sorry for them," added "May," and we're afraid we'll grow weary in well doing it."

"Of course we know about praying to bless them in our prayers," said Hettie, "but that doesn't last very long; and if we could think of something else, it would look as if we were in a hurry to be answered."

"Well," said Miss Sophie, after considering a little, "suppose that all of you, wherever you are this summer, try to make something pretty—a pin-cushion, or a needle-book, or dress a doll—do it yourself, I mean, and when we meet again in the fall, send them in a box to the little heathen children somewhere."

The proposition was carried by acclamation, as Miss Sophie's propositions usually were, and a few weeks later the little group of friends were scattered for the summer.

Mrs. Hathaway entered very heartily into May's new plan, and when the family started for grandma's great roomy cottage by the sea, packed up in one of the trunks was the prettiest blue-eyed doll in the world, with a complete outfit of dainty garments all cut out and ready for May's small fingers to work upon. And very busy day after day those same fingers were. It was a big job for them, as May was resolved to do it all herself, and being a somewhat inexperienced dressmaker it took time and care to put in the stitches to her satisfaction.

"Please notice that hem," Fred Merryweather said. "It's a rolling country, ten miles wide at its narrowest point, and very sparsely settled."

But Fred was a good-natured fellow, and took care to make these criticisms at a safe distance, so that May's serenity was undisturbed, when, a few days before the summer ended, she put on the finishing touches and dressed the doll out in a complete toilet. Nobody was about on the long, shady piazza as she did it, and so, when Mrs. Hathaway asked her to hurry and carry some wraps down to the beach for the babies, she left the doll on one of the wicker chairs and ran off on her errand. It took her longer than she expected, for she could not find the children anywhere, though she hunted up and down for them. She was obliged at last to take the little jackets back to the house again, and meantime nurse had brought her small charges home out of the stiffening breeze.

About half an hour after May left, a group of boys crossed the porch and found Benny Hathaway sitting in a bunch in the middle of it.

"Hello, young person," said Fred, "what are you up to? Wbew!" he added a minute after. "Just look at this, will you?"

They looked, and stood aghast. The doll's wax features bore unmistakable marks of Benny's sharp nails, and in his busy hands May's round-bladed scissors had done fatal execution.

"Give me those scissors, you little vandal," said Fred, "and I'd advise you, as a friend, to run. Volcanoes, blizzards and earthquakes are the least you can expect, you know."

But Benny stuck his thumb in his mouth, and stood his ground.

"Poor May!" said her brother Tom; "she sewed up quarts of missionary zeal in those stitches."

"I suppose it is beyond patching," said Fred. "We have nothing to fall back on but sympathy, which does not quite amount to the same thing."

"Here comes May," said Bob Dillon. "I guess there'll be a picnic; we might as well stay and see it through."

May gave one glance at the group, which took in the situation at once.

"Aren't you ashamed of yourself?" she cried, snatching the doll which Benny was still holding, with no gentle hand. "You're a bad, naughty, hateful!"

"Here she stopped.

"What became of the period?" whispered Fred to the others; "she must have swallowed it."

They watched her curiously as she fought against her sudden disappointment with tight shut mouth and crimson face.

"I s'pose," she said at last, "that he's so little that he has to be excusable; he didn't know he was making a destruction of my labor for love, did you, Benny? I'd have been more careful with it, only I thought the children were down to the beach, and nobody else would meddle with it. But, anyway, I don't think it's nice or 'propriate to get into such a cross temper over a heathen missionary 'scouragement, and I hope you boys won't let it be for a following example to you."

And not trusting herself to say any more, she ran into the house.

"Ladies and gentleman," said Fred, clearing his throat, "that is, I mean gentleman, you have heard of the patience of Job, and seen the long-suffering of the saints, quite lately; and I propose that in view of this afternoon's unhappy accident, a collection be taken on the spot for foreign missions. Here, I'll lead off myself, with next Wednesday's excursion-ticket in a dollar bill. I hope you will look upon it as 'a following example,' in the words of another."

Fred's cap was quite heavy after it had passed around the group, but he was still not satisfied.

"Let's take it over to the hotel," he said, "and try the same racket there. And we will carry Miss Waxy Rag-bag along to work on their feelings."

Fred's eloquence was so successful that when the boys brought their treasure back to the Hathaway Cottage, and, having at last discovered May in a corner under the backstairs, poured it in a pile on her lap, she was quite awed at its amount. But in spite of her delight and gratitude, Fred's eyes—very quick eyes they were for a boy's—detected that there was still just a little

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of the cloud left; so when the others were gone, he determined to try to get at the trouble.

"What's the matter with our collection, if you please, Miss Hathaway," he asked, "that you do not like it?"

"Oh, but I do like it!" cried May earnestly; "I like it just heaps and heaps."

"Only"—hinted Fred.

"Well, only," May confessed apologetically, "I'm afraid I have very selfish feelings in me. You see, I wanted to do something for the heathen this summer, and I did try, and I keep 'splain-ing and 'splain-ing to myself that God often takes wills for deeds, and He understands all about how so much happened that couldn't be prophesied for; but still it keeps on mattering to me. You know, I didn't do any of the work for this lovely lot of money. You boys did it."

"I beg pardon," said Fred with emphasis. "The job belongs to you. Do you suppose we would have collected any of this money for missions but for a curly-headed woman I know, who has been preaching up the subject every time she threaded her needle, for the past three months? No, ma'am, don't you fool yourself! And, besides, there was a double back action put to the business this morning by the sermon you preached us on home missions for a change, and long-suffering, and sisterly kindness, and a variety of other virtues."—*Zion's Herald.*

"The Official Board" of our Church, in Dover, Del, has invited the pastor, Rev. Thomas E. Terry, to extend his pastorate to the full term of five years.

RISING SUN, MD., I. Jewell, pastor.—Two joined on probation, last Sunday, and two last Sunday week. Thus God's great work goes on. We worship not at broken shrines, but before altars on which burns eternal fire; the fetters of sin are dissolved and souls are saved, as the result.

The Rev. John France, presiding elder of the Easton district of the Wilmington Conference, the Rev. T. O. Ayers of the Salisbury district, and the Rev. W. L. S. Murray of Wilmington district, met at the house of the latter in this city, Thursday last, for consultation upon church business.—*Morning News.*

Union, Wilmington, has extended a call to Rev. E. L. Hubbard, Ph. D., to succeed Rev. Adam Stengle. The quarterly conference also elected two brethren, to assist the pastor, sometime during October or November, in holding an election for a vote on the proposition, "Shall women be illigible as lay delegates to the Electoral and General Conferences of the Methodist Episcopal Church."

Wesley, Wilmington, is enclosed. The parsonage will be completed within about two weeks, when the pastor, Rev. W. G. Koons, will move in.

Rev. T. N. Given, who has been ill, is convalescing. At present he is in Camden, N. J., with relatives and friends. Rev. Mr. Hendrickson is supplying the pulpit.

Excursions to Historic Battlefields.

A series of special excursions to the Battlefields of Cedar Creek, (Middletown,) Winchester and Harper's Ferry, under the auspices of the Grand Army of the Republic are announced for September 16 and October 16, 1890, affording a rare opportunity to visit the Historic Ground where the contending hosts struggled for victory.

Tickets for these excursions will be sold from all ticket stations on the Baltimore and Ohio R. R., east of the Ohio River at one fare for the round trip on September 15 and 16, and October 15 and 16, 1890, valid for return journey ten days including day of sale.

For the accommodation of those desiring to visit the Battlefields of Antietam and Gettysburg, the Baltimore and Ohio R. R. Co. will place on sale excursion tickets at one fare for the round trip to these points at Harper's Ferry and Weverton, to be sold Sept. 16 to 24 inclusive, good to return until Sept. 25th inclusive. Oct. 16 to 24 inclusive good to return until Oct. 25th inclusive. For rates and time of trains call on or address Agents B & O R. R.

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The Special train of Pullman Parlor Cars and Day Coaches will leave Philadelphia at 10.40 A. M. Regular train from New York at 8.00 A. M., will connect with the special. Tickets will also be sold from all principal stations on the New York, Albany, Philadelphia and Schuylkill Divisions, and from stations on the Philadelphia, Wilmington and Baltimore, and West Jersey, and Camden and Atlantic Railroads, good on regular trains connecting with special at Philadelphia.

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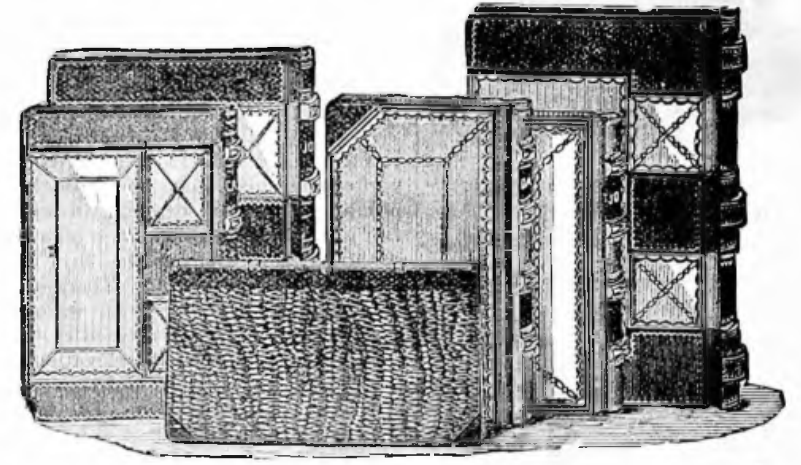
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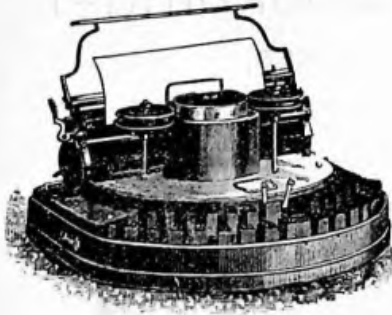
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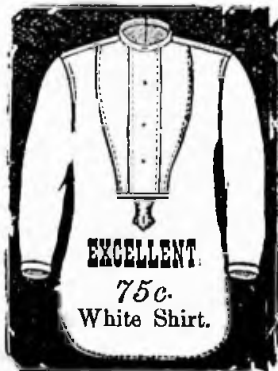
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RELIGION IN POLITICS.

DR. TALMAGE'S PRACTICAL SERMON
FOR PRACTICAL MEN.

When the Ballot Box Is Surrounded by Corruption Is the Time for the Christian to Work Hardest—Daniel's Experience.

WACO, Tex., Aug. 31.—Dr. Talmage today delivered the following discourse on the text, "Then the king commanded, and they brought Daniel and cast him into the den of lions."—Daniel vi, 16

Darius was king of Babylon, and the young man Daniel was so much a favorite with him that he made him prime minister, or secretary of state. But no man could gain such a high position without exciting the envy and jealousy of the people. There were demagogues in Babylon who were so appreciative of their own abilities that they were affronted at the elevation of this young man. Old Babylon was afraid of young Babylon. The taller the cedar the more apt it is to be riven of the lightning.

These demagogues asked the king to make a decree that anybody that made a petition to any one except the king within thirty days should be put to death. King Darius, not suspecting any foul play, makes that decree. The demagogues have accomplished all they want, because they know that no one can keep Daniel from sending petitions before God for thirty days.

So far from being afraid, Daniel goes on with his supplications three times a day, and is found on his housetop making prayer. He is caught in the act. He is condemned to be devoured by the lions. Rough executioners of the law seize him and hasten him to the cavern. I hear the growl of the wild beasts, and I see them pawing the dust, and as they put their mouths to the ground the solid earth quakes with their bellowing. I see their eyes roll, and I almost hear the fiery eyeballs snap in the darkness. These monsters approach Daniel. They have an appetite keen with hunger. With one stroke of their paw or one snatch of their teeth they may leave him dead at the bottom of the cavern. But what a strange welcome Daniel receives from these hungry monsters. They fawn around him, they lick his hand, they bury his feet in their long manes. That night he has calm sleep, with his head pillowed on the warm necks of the tamed lions.

SAVED BY GOD.

But not so well does Darius the king sleep. He loves Daniel, and hates this stratagem by which he has been condemned. All night long the king walks the floor. He cannot sleep. At the least sound he starts and his flesh creeps with horror. He is impatient for the dawning of the morning. At the first streak of the daylight Darius hastens forth to see the fate of Daniel. The heavy palace doors open and clang shut long before the people of the city waken. Darius goes to the den of lions; he looks in. All is silent. His heart stops. He feels that the very worst has happened; but gathering all his strength he shouts through the rifts of the rock, "O Daniel! is the God whom thou servest continually able to deliver thee?" There comes rolling up

from the deep darkness a voice which says: "O king! live forever. My God has sent his angel to shut the lions' mouths that they have not hurt me."

Then Daniel is brought out from the den. The demagogues are hurled into it, and no sooner have they struck the bottom of the den than their flesh was rent, and their bones cracked, and their blood spurted through the rifts of the rock, and as the lions make the rocks tremble with their roar they announce to all ages that while God will defend his people the way of the ungodly shall perish.

THE CRIME OF SUCCESS.

Learn first from this subject that the greatest crime that you can commit in the eyes of many is the crime of success. What had Daniel done that he should be flung to the lions? He got to be prime minister. They could not forgive him for that; and behold in that a touch of unsanctified human nature as seen in all ages of the world. So long as you are pinched in poverty, so long as you are running the gantlet between landlord and tax gatherer, so long as you find it hard work to educate your children, there are people who will say: "Poor man, I am sorry for him. He ought to succeed, poor man!"

But after awhile the tide turns in your favor. That was a profitable investment you made. You bought at just the right time. Fortune becomes good humored and smiles upon you. Now you are being in some department successful, your success chills some one. Those men who used to sympathize with you stand along the street, and they scowl at you from under the rim of their hats. You have more money or more influence than they have, and you ought to be scowled at from under the rim of their hats. You catch a word or two as you passed by them. "Stuck up," says one. "Got it dishonestly," says another. "Will burst soon," says a third. Every stone in your new house is laid on their hearts. Your horses' hoofs went over their nerves.

Every item of your success has been to them an item of discomfort and despair. Just as soon as in any respect you rise above your fellows, if you are more virtuous, if you are more wise, if you are more influential, you cast a shadow on the prospect of others. The road to honor and success is within reach of the enemy's guns. Jealousy says, "Stay down, or I'll knock you down." "I do not like you," said the snowflake to the snowbird. "Why don't you like me?" said the snowbird. "Oh!" said the snowflake, "you are going up and I am coming down." Young merchants, young lawyers, young doctors, young mechanics, young artists, young farmers, at certain times there were those to sympathize with you, but now that you are becoming master of your particular occupation or profession, how is it now, young lawyers, young doctors, young artists, young farmers, how is it now? The greatest crime that you can commit is the crime of success.

DECISION OF CHARACTER.

Again, my subject impresses me with the value of decision of character in any department. Daniel knew that if he continued his adherence to the religion of the Lord he would be hurled to the lions, but having set his compass well he sailed right on.

For the lack of that element of de-

cision of character so eminent in Daniel many men are ruined for this world, and ruined for the world to come. A great many at forty years of age are not settled in any respect, because they have not been able to make up their mind. Perhaps they will go west. Perhaps they will go east. Perhaps they will not. Perhaps they will go north. Perhaps they may go south. Perhaps they will not. Perhaps they may make that investment in real estate or in railroads. Perhaps they will not. They are like a steamer that should go out of New York harbor, starting for Glasgow, and the next day should change for Havre de Grace, and the next for Charleston, and the next for Boston, and the next for Liverpool—these men on the sea of life, everlastingly tacking ship and making no headway. Or they are like a man who starts to build a house in the Corinthian style and changes it to Doric, and then completes it in the Ionic, and is cursed by all styles of architecture.

START RIGHT AND KEEP ON.

Young man, start right and keep on. Have decision of character. Character is like the goldfinch of Tonquin; it is magnificent while standing firm, but loses all its beauty in flight. How much decision of character in order that these young men may be Christians! Their old associates make sarcastic flings at them. They go on excursions and they do not invite them. They prophesy that he will give out. They wonder if he is not getting wings. As he passes they grimace and wink and chuckle, and say, "There goes a saint."

Oh, young man, have decision of character. You can afford in this matter of religion to be laughed at. What do you care for the scoffs of these men who are affronted because you will not go to ruin with them? When the grave cracks open under their feet, and grim messengers push them into it, and eternity comes down hard upon their spirit, and conscience stings, and hopeless ruin lifts them up to hurl them down, will they laugh then?

I learn also from my subject that men may take religion into their worldly business. Daniel had enough work to do to occupy six men. All the affairs of state were in his hands—questions of finance, questions of war, of peace, all international questions were for his settlement or adjustment. He must have had a correspondence vast beyond all computation. There was not a man in all the earth who had more to do than Daniel, the secretary of state, and yet we find him three times a day bowing before God in prayer. There are men in our day who have not a hundredth part of Daniel's engagements who say they are too busy to be religious. They have an idea somehow that religion will spoil their worldly occupation, that it will trip the accountant's pen, or dull the carpenter's saw, or confuse the lawyer's brief, or disarrange the merchant's store shelf.

IMPERTINENT RELIGION.

They think religion is impertinent. They would like to have it very well seated beside them in church on the Sabbath, to find the place in the psalm book, or to nudge them awake when they get sleepy under the didactic discourse; or they would like to leave it in the pew on Sabbath evening, as they go out closing the door, saying, "Good night, religion; I'll be back next Sun-

day!" But to have religion go right along by them all through life, to have religion looking over their shoulder when they are making a bargain, to have religion take up a bag of dishonest gold and shake it and say, "Hal hal where did you get that?"—they think that is an impertinent religion. They would like to have a religion to help them when they are sick, and when the shadow of death comes over them they would like to have religion as a sort of night key with which to open the door of heaven; but religion under other circumstances they take to be an impertinence. Now, my friends, religion never robbed a man of a dollar. Other things being equal, a mason will build a better wall, a cabinet maker will make a better chair, a plumber will make a better pipe, a lawyer will make a better plea, a merchant will sell a better bill of goods.

I say other things being equal. Of course when religion gives a man a new heart it does not propose to give him a new head, or to intellectualize him, or to change a man's condition when his ordinary state is an overthrow of the philosophical theory that a total vacuum is impossible; but the more letters you have to write, the more burdens you have to carry, the more miles you have to travel, the more burdens you have to lift, the more engagements you have to meet, the more disputes you have to settle, the more opportunity you have of being a Christian.

THE BUSIEST MEN THE BEST MEN.

If you have a thousand irons in the fire, you have a thousand more opportunities of serving God than if you had only one iron in the fire. Who so busy as Christ? And yet who a millionth part as holy? The busiest men the best men. All the persons converted in Scripture busy at the time of their being converted. Matthew attending to his custom house duties; the Prodigal Son feeding swine; Lydia selling purple; Simon Peter hauling in the net from the sea; Saul spurring his horse toward Damascus, going down on his law business. Busy! busy! Daniel with all the affairs of state weighing down upon his soul, and yet three times a day worshipping the God of heaven.

Again, I learn from this subject that a man may take religion into his politics. Daniel had all the affairs of state on hand, yet a Christian. He could not have kept his elevated position unless he had been a thorough politician, and yet all the thrusts of officials and all the danger of disgrace did not make him yield one iota of his high toned religious principle. He stood before that age, he stands before all ages, a specimen of a Christian politician.

So there have been in our day and in the days of our fathers men as eminent in the service of God as they have been eminent in the service of the state. Such was Benjamin F. Butler, attorney general of New York in the time of your fathers. Such was John McLean, of Ohio. Such was George Briggs, of Massachusetts. Such was Theodore Frelinghuysen, of New Jersey. Men faithful to the state, at the same time faithful to God.

OUR HOPE IS IN THE YOUNG MEN.

It is absurd to expect that men who have been immersed in political wickedness for thirty or forty years shall come to reformation; and our hope is in the young men who are coming up,

that they have patriotic principle and Christian principle side by side when they come to the ballot box and cast their first vote, and that they swear allegiance to the government of heaven as well as to the government of the United States. We would have Bunker Hill mean less to them than Calvary, and Lexington mean less to them than Bethlehem.

But because there are bad men around the ballot box is no reason why Christian men should retreat from the arena. The last time you ought to give up your child or forsake your child is when it is surrounded by a company of Choctaws; and the last time to surrender the ballot box is when it is surrounded by impurity and dishonesty and all sorts of wickedness.

Daniel stood on a most unpopular platform. He stood firmly, though the demagogues of the day hissed at him and tried to overthrow him. We must carry our religion into our politics. But there are a great many men who are in favor of taking religion into national politics who do not see the importance of taking it into city politics, as though a man were intelligent about the welfare of his neighborhood and had no concern about his own home.

Religion would drive out all base personalities from politics. You have a right to discuss men's politics and denounce their political sentiments, or receive them, as you will; but you have no right to assail their private character, as is done every autumn. That is not carrying religion into politics. Now you can always tell without asking, in any contest, what candidate I will vote for. It is always for the man who is most badgered, and most abused, and most spit upon, and most howled at. You have a right to contest a man's political sentiments; you have no right for base political purposes to assail his private moral character.

LIONS SURROUND YOU.

My subject also impresses me with the fact that lions cannot hurt a good man. No man ever got into worse company than Daniel got into when he was thrown into the den. What a rare morsel that fair young man would have been for the hungry monsters! If they had plunged at him he could not have climbed into a niche beyond the reach of their paw or the snatch of their tooth. They came pleased all about him, as a hunter's hounds at the well known whistle come bounding to his feet.

You need not go to Numidia to get among lions. You all have had them after you—the lion of financial distress, the lion of sickness, the lion of persecution. You saw that lion of financial panic putting his mouth down to the earth, and he roared until all the banks and all the insurance companies quaked. With his nostril he scattered the ashes on the domestic hearth. You have had trial after trial, misfortune after misfortune, lion after lion; and yet they have never hurt you if you put your trust in God, and they never will hurt you. They did not hurt Daniel, and they cannot hurt you.

The Persians used to think that spring rain falling into sea shells would turn into pearls; and I have to tell you that the tears of sorrow turn into precious gems when they drop into God's bottle. You need be afraid of nothing putting your trust in God. Even death, that monster lion whose den is the sick's sepulcher, and who

puts his paw down amid thousands of millions of the dead, cannot affright you.

When in olden times a man was to get the honors of knighthood he was compelled to go fully armed the night before among the tombs of the dead carrying a sort of spear, and then when the day broke he would come forth, and amid the sound of cornet and great parade he would get the honors of knighthood. And so it will be with the Christian in the night before heaven, as fully armed with spear and helmet of salvation he will wait and watch through the darkness until the morning dawns, and then he will take the honors of heaven amid that great throng with snowy robes streaming over seas of sapphire.

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The greatest and most largely attended of all the camp meetings are those at Ocean Grove, N. J.; Mountain Lake Park, Md.; Pitman Grove, Pa.; Old Orchard Beach, Me., and Martha's Vineyard. Thousands congregate at these gatherings, and during the week or ten days of spiritual wrestling scenes are enacted which it would be impossible to duplicate anywhere else in the world. The general management and programme of the meetings is pretty much the same all over.

Days are set for "Holiness Meetings," at which both men and women take part, and where remarkable things occur when the worshipers are "under conviction," and where, be it said, many receive good impulses which last as long as their lives. Then there are the "Children's Days," "Young People's Meetings," "Business Men's Meetings," temperance and Sunday school meetings or "conventions," and "Old Folks' Days." At all of these services there is a fervor and directness that comes from the contact with nature in the woods, and grace has full swing while the meeting lasts.

It is in the west and south, however, that the typical camp meeting is found; for the east, with its many improvements, has obliterated some of the old time features.—New York Commercial Advertiser.

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