

THE PENINSULA METHODIST

FOR CHRIST AND HIS CHURCH.

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

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PREMIUM FOR EVERY NEW SUBSCRIBER.—We call attention to the offer which is made in this paper of a *Fountain Pen*, to each new subscriber to THE PENINSULA METHODIST for one year; and also the same to each old subscriber who will renew for another year, before October 1st, 1890. In all cases, the cash must accompany the order.

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A New Judge.

Friday, Aug. 29th, his Excellency, Governor Benjamin T. Biggs appointed Charles M. Cullen, Esq., a lawyer of Georgetown, Delaware, Judge of the Superior Court of the State, to fill the vacancy caused by the death of Judge Paynter, the twenty-first of last June.

Judge Cullen was born in Georgetown, June 14th, 1828; prepared for college in the academy of that place; entered Yale in 1845, and graduated with distinction in 1848. After studying law in his father's office, (Hon. Elisha D. Cullen,) he was admitted to the bar in 1852, and subsequently became a partner with his father in the practice of law. May 6th, 1853, he was married to Miss C. Virginia Waugh, daughter of the late Beverly Waugh, one of the Bishops of the M. E. Church. The Judge, it is said, is a member of the Presbyterian Church, and he is represented as "one of the ablest and most successful members of the legal profession in the State."

Rev. F. J. Wagner, D. D., President of Morgan College, Baltimore, has been supplying the pulpit of Arch St. M. E. Church, Phila., in the absence of Rev. Dr. Chapman, the pastor. Dr. Wagner's preaching is highly appreciated, and his congregations have largely increased.

Temperance in Cecil.

We are glad to see the friends of sobriety, and law and order, in Cecil County, Md., are taking time by the forelock, to awaken interest in the pending question, of maintaining the present excellent prohibitory law, against the attempt to supplant it by a return to the license system, whose sig-

nal failure as a restrictive measure, for many years, was the occasion of the adoption of the present policy of prohibition.

Pointed, practical articles are published in the several county papers, and in *The Whig*, a column is placed under the auspices of the W. C. T. U.

In the last week's issue we find an earnest appeal to voters, by R. C. Mackall, Esq., a prominent citizen, and formerly a representative in the Maryland House of Delegates, in behalf of the present prohibitory law that "has done a vast amount of good" in the four years (nearly) during which it has been in operation. "A hundred years of trial," says Dr. Matkall, "has demonstrated the fact, that a license law, drawn as stringent as human language could make it, was not a remedy for the evil growing out of the open legalized sale of intoxicating drinks."

On the other hand, says the Doctor, "the prohibitory law has removed the legalized temptation of open bar-rooms from the county, and driven the liquor dealers into cellars and other secret places, to deal out, in defiance of law, the poor drunkard's cup of liquid fire."

Adjuring all friends of law, and good morals, of temperance, of good order, and of Christian civilization to join hands "in defence of the only law that has proved of the least value in saving men from the liquor habit," Dr. Mackall concludes as follows:

"If it is violated, punish the violators, and uphold by every means in your power, what you know to be essential to the well being of society. To re-establish the license system is to cast upon our children the burden we were compelled to cast off. Sheol itself would rejoice in such a consummation of human folly."

In the W. C. T. U. column, Mrs. (Rev.) J. R. Milligan, president of the Union, urges the importance of thorough organization; especially, that it be extended among the colored women of the county. Mrs. S. H. Martin of Baltimore, State organizer, has been instituting Unions among them, and may be secured for similar service, by addressing A. C. Simpser, Colora, Md.

We hope the voters, white and colored, will not allow themselves to be outdone by the women, in wise, and zealous efforts to sustain the law that banishes the open saloon with its alluring temptations, and rallies all friends

of law and order against the unlawful business.

With a divided temperance vote in 1886, the prohibitory policy was endorsed by a majority of over 200; Kent, our next door neighbor on the South, has just reaffirmed her prohibitory principles, by a Waterloo defeat of the friends of license; now let Cecil win fresh laurels next November, by so large a majority for the prohibitory law, as shall convince the most skeptical that prohibition has come here to stay.

Rev. T. W. McClary, of the Philadelphia Conference, with his wife, made a pleasant call at the office of THE PENINSULA METHODIST, last week. They were shown through the Book Store, Fletcher Hall, the Printing department, and Bindery, and expressed much satisfaction at the evidences of healthy prosperity in the establishment.

Bro. McClary is a native of Leipsic, Del., and has served five charges on our Peninsula. He was received on trial at the conference session, which began in Trinity M. E. Church, Phila., March 25, 1856, Bishop E. R. Ames presiding; and was appointed to Sudlersville circuit, as junior preacher, with W. B. Walton in charge; the next year, to Wye circuit, as junior preacher, with George T. Hurlock, now pastor of our church in Pascallville, Pa. In 1858 he was returned to Wye and placed in charge, with the late Daniel George as his assistant. The next two years, '59-'61, he was in charge of Federalsburg circuit. In '61-'3 he served Georgetown circuit; the first year, as preacher in charge, with Wm. Trickett, now Dean of the Dickinson College Law School, as his assistant; and the second year, as an assistant with W. W. Wythe, now a supernumerary of the Erie Conference, and Wm. Trickett. In 1863, Brother McClary was appointed to Brandywine, Wilmington, and the next year left the Peninsula, for Sanctuary M. E. Church, Phila. In the division of territory, four years later, his lot fell with the Philadelphia brethren.

These thirty-four years, Bro. McClary has done faithful and effective service, in the several charges to which he has

been appointed, with the intermission of but a single year, 1871-'72, when he was granted a supernumerary relation.

Last Conference, he felt obliged to ask for the same relation again, as his health had been seriously impaired by a severe attack of *la grippe*. We are glad to learn his case has yielded to treatment, and he is now very hopefully convalescent. This brother has enjoyed high repute wherever he has been known for his gifts as a singer, which he has exercised so successfully in forwarding his great work.

Notice.

"Shall women be eligible as lay delegates to the Electoral and General Conferences of the Methodist Episcopal Church?"

Pastors will do well, to see that two laymen in each of their respective charges are appointed, either by the quarterly conference or by the official board, who with the pastor shall form a committee to 'superintend' the details of the election, and report the result, within ten days after it occurs, to the presiding elder. The vote must be taken in October or November, and all members, male and female, not under twenty-one years of age, are entitled to vote. The ballots are to be, "For the admission of women as lay delegates" or "Against the admission of women as lay delegates."

The editor desires to secure a copy of Philadelphia Conference Minutes for 1840 and one for 1843, to complete his file.

Any person having either, or both of them, will confer a favor by communicating with this office.

The editor acknowledges cards of invitation to the celebration of the Tenth Anniversary of the marriage of Rev. C. A. Grise, Ph. D., and Mrs. Grise, to take place, next Monday evening, Sept. 15th, in the parsonage of Brandywine M. E. Church, Wilmington, Del., 129 Elliott Avenue.

In our enforced absence, we beg to tender our heartiest congratulations and best wishes.

Communications.

The Highest Knowledge.

BY BISHOP J. M. THOBURN.

In these days of schools and colleges, newspapers and books, all men of reputation wish to acquire as much knowledge as possible. Respectable men, especially young men, are ashamed to be thought ignorant, and thousands upon thousands flock to the schools and colleges of the great cities for the purpose of securing an education. Some study medicine and some law, while others busy themselves with philosophy, science, and literature. Everywhere we can see men in eager search of knowledge, nor do they give up their efforts until old age compels them to cease. The man who acquires the most knowledge is held in high esteem, and hence all are anxious to take as high rank as possible among the wise and the learned.

This is all well enough if only men would seek the right kind of knowledge. A man may read many books, and learn many strange and wonderful things, and yet not be a wise man, or have much knowledge which can be made useful to him. Millions of children are made to study strange and useless languages, and to commit to memory long pages of worthless books, for years and years, until at last they are said to be educated and prepared for life, but all their knowledge belongs to past ages, and is worth nothing to the people of the present day. Such education is vain.

While so many seek for knowledge, not many strive to gain the highest kind of knowledge. Indeed, it does not often happen that men ask any questions about the value of the different kinds of knowledge, provided they see any prospect of gaining an immediate profit from what they learn. They wish to gain reputation, or success, or above all, money. They seek knowledge, not for its own sake, but for its value to them. But surely this is a great mistake. Some kinds of knowledge are good, some worthless, and some bad, and every earnest student should make haste to ask, what kind is most worthy of his search, and will repay him most richly for finding it. Every student should see to it that he does not spend years in careful and painful study, and at last discover that he knows nothing of the things he most needs to know, and is surpassed by little children who cannot read a printed page.

The highest knowledge is that which pertains to the highest objects, and to the widest realm of action and being. If this is true, then beyond all doubt, the highest possible knowledge which any one can gain, is the knowledge of

God. It is a great thing to believe in God, but it is a greater thing in every way to know God. Some men affirm that there is no God, others say that if such a Being exists no man can find him, but in the meantime others actually do find him. God is revealed by his Holy Spirit in the hearts of all who seek him aright, and becomes to them a Heavenly Father, known and loved even as an earthly parent is known and loved by his children. Every human being can gain this knowledge, and every one should seek it before seeking anything else.

But do men seek to know God? Of all the young men who will receive degrees from the universities this year, how many will have this knowledge? They will know medicine, and law, and science, and philosophy, and literature, but they will not know their Heavenly Father, and in the absence of this high knowledge they will be ignorant indeed. Worse still, they are ignorant of their own ignorance. They do not see that to be without the knowledge of God, is to be ignorant of all that is best worth knowing. Nor is it among the young men of the universities alone that we find this ignorance. All over the world it is the same. The knowledge of things which perish is prized, while the higher knowledge of the eternal God is overlooked or despised.

The man who knows all about his own house, but nothing of the world outside his dwelling, has a certain knowledge, but it is narrow and of little value. In like manner the man who knows much about this world in which we live, and nothing about any better or higher world, has but a small measure of knowledge. He is an ignorant man, and like a child beginning to learn his letters, he needs to apply himself to higher things, and to begin at the alphabet of the higher knowledge which he must acquire. This little world in which we live is but a very little spot in the great universe of God, and the few years which we spend here are but a brief space in the long, unending years which lie before us. Every man should learn all he can about the life to come, and the things which belong to other worlds than the one in which we live. This will be true knowledge, because it does not pertain to the things which perish, but to the things which are unchanging and immortal.

After death there is another life which all may seek and find. Those who find God in this present world find also life, and to them the knowledge of the life to come is the knowledge of a new, bright world, a realm boundless and endless as eternity. Their vision is enlarged, and they seem to step out into the wide universe of

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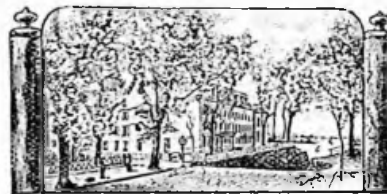
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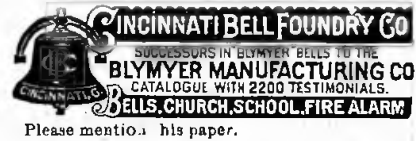
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God, and see before them a life which is never to end, a beauty which is never to fade, a joy which is never to cease, and a bright glory which is never to grow dim. This is heaven, the glorious land in which God is revealed in his glory to all his people.

But let no one think that reading about God, and heaven, and eternal life, will give this highest knowledge which we all so much need. This knowledge is not found by reading and study, but by prayer and seeking after God. Human teachers cannot lead us along the pathway of such a knowledge as this, but God himself must direct us. Hence every one who would find the knowledge of God, and of heaven, and eternal life, must first of all submit himself to the God whom he seeks. No one can ever find God while refusing to submit to him. Rebellion against God's law is like a covering of darkness upon the heart, and those who continue in sin, and refuse to obey God in all things, will continue in darkness and seek God's face in vain. But every one who truly repents of sin, and seeks God with all his heart, will surely find him, and to every such one the Holy Spirit comes like a light from heaven, and enables him to see spiritual things, and to feel the power of a new life within the soul.

It was to do this great work for mankind that Jesus Christ came from heaven to earth. He came to bring light to a world sitting in darkness, to give life to a world sitting in the region of death, and to give hope to a world sitting in a state of helpless despair. He had power to lead men to God, and he is still on earth, and still lives among men to do this great work. He summons all men everywhere to repent of their sins, because in no other way can they ever find their Heavenly Father. He offers the forgiveness of sin and reconciliation with God to every one who repents, and then by the power of the Holy Spirit he reveals God as a loving Father to the heart of the forgiven sinner, and thus gives to him the wonderful knowledge of God.

Let every one covet earnestly this highest knowledge. All other knowledge is vain. All other wisdom and learning must perish. But this will endure forever, and forever become more and more precious. Earthly knowledge shall vanish away, but this shall endure, because it is the knowledge of Him who is eternal.

Reflections.Editor *Peninsula Methodist*:

DEAR SIR—It may not always be duly considered, that there is a reciprocal, if not an equal responsibility, in the preacher and the hearer. I wish to give to the word *equal*, a more

positive force than to its correlative. The words of the apostle endorse the validity of such a statement, when he says, "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?" Nor is it difficult to a thoughtful listener to our public discourses, to discover that there is not always an agreement among them, in what is called the exegesis of Scripture and its doctrinal interpretation. This will sometimes appear when a premise is stated, that is not relevant to the matter in hand; or, if the premise be correct, the deduction from it is not logical; or the case may be where two points have a place in the subject, and are used as applicable to the same thing, when they should be employed for a different purpose. For instance, a ceremony may be confounded with the moral law, or a functional property may be emphasized as if it were an organic principle.

The hearer should be a reader of the Scriptures, and should gauge all preaching, ethical, doctrinal or explanatory, by their authority.

Surely the preacher ought to know his business, and remember, as the prophet says, "If he speaks not as the oracles of God, it is because there is no light in him." In nothing is this matter so important, as when the doctrine of the *Atonement* is the theme. Now it would seem, that at this point chiefly, all the great errors of church creed begin; here it is that the heterodoxy of the Christian world takes its departure, not only in minor points of difference, such as relate to ordinances and the verbal import of words and phrases, but in fundamental dogmas, such as the fall of man, the divinity of Christ, the nature and extent of Redemption, and man's future destiny. There is a starting point in all error, and it may not be wide of the mark to say, for the most part it begins with the preacher. He mistakes the truth, either by mistaking its meaning, or he indulges in speculation on some point; and the thought, or its enunciation seems so new and so nice, that it acts like a charm, capturing the fancy, beguiling the judgment, swaying the will, and challenging belief. Hatched in the closet of sophistry, it goes into the pulpit, to be poured upon itching ears, as smart divinity. The result is, that some old landmark, that guarantees the inheritance, is removed, and an attempt is made to readjust the economy of salvation; a following is secured, and the great dogmas that teach the justice and mercy of God, and declare the penalty and pardon of sin, are ignored. Ye heralds of the gospel, be careful! "Preach the word!" "Faith comes by hearing," and men are saved by the belief of the Truth.

As pilots of the gospel ship, keep your eyes upon the lights that mark the channel! Be not allured or mystified by the sirens on either side; or from points far or near; and truth will guide you beyond the rocks and shoals, to the haven where she erects her banner of peace, and spreads her banquet of joy.

SIRE.

Women in the General Conference.

BY GENTLE.

We write under an assumed name, not to avoid responsibility; but it is too often the case that in controversy, the true issue is evaded by personalities; let us keep to the question. The subject embraces "Female suffrage," and ought to have had its day; associated as it was with "Women's rights," so rife some years ago. The lull in the controversy encouraged the hope, that it had passed from the public mind, and that the sensation was over. But a new issue came to the notice of our last General Conference, on the legality of readmitting women as delegates into that body. The action of the Conference showed it was not ready to endorse the measure; but a resolution referring the matter to the membership of the whole church was passed. It may have been wise, to have done so, rather than abruptly to have dismissed and ignored it; and yet we are prompted to say that it was unfortunate, that the question should ever have come to maturity, so as to claim public notice. We are ready to admit, that it is a question involving gallantry; and we stand to represent and vindicate the courtesy and chivalry it challenges. For when woman's honor is at stake, how can we do otherwise than be her champion and friend? But the gentle reader must not misunderstand us; our object is to come to her rescue. She has, we think been placed in a false position, by the excited patronage of some of the opposite sex, or by mistaken ideas of usefulness on the part of some of her own fair compeers. It is surely, in our estimation, no compliment to woman, for men to seek for her such undue notoriety; nor is it becoming on the part of her own sex, to project the movement. Most emphatically do we say, in the true sense intended by the phrase, "fair women and brave men" do not belong to the company that are leading this unnatural enterprise. It does not become women, to enter the arena of conventional strife and to be competitors for office against men, as candidates for place or as incumbents of the same, either with those of their own household or strangers. If woman be man's equal, and surely she is, it is as his "help-meet" at the shrine of the domes-

tic temple, to steady the strong arm that holds the sceptre. Who among Christ's apostles were women? What woman did the Holy Ghost inspire, to write the Evangelists or Epistles? Did either of the Marys claim to be an apostle? Did the illustrious mother of our Lord, claim precedence, because of her high distinction, or ask to be elected to the place of Judas who had betrayed her Divine Son? Did the mother of Timothy put in her claim to be a bishop, because she had instructed her son in Scripture truth? If it is not high distinction and responsibility enough, for "fair women" to occupy the position of wives and mothers, and disciples of their Saviour, then it would seem that nature and providence and revelation have failed to explain the first alphabetical mystery.

There are two favorable signs on the horizon of this question—*First*, the caution of the General Conference in this matter; and *Second*, it is antagonized by women. It is a joy, and more than a joy, to say, women have done and are doing a great work for our Church and for Christianity. Who can estimate the number and value, of their works of faith and labors of love? But have not they received ample compensation, in the benefactions of the gospel? Woman has been the highest beneficiary in the progress of Christianity; and our Church, and the general Church, have prospered without this new element in their economies. The movement we antagonize will add no laurels to woman's crown, and the annals of our church are bright with woman's fame, without it. Be wise, therefore, ye queens of the domestic realms; be the light of your husbands' eyes; and train up Timothys for the Master's cause. None can fill your posts, as wives and mothers, honor these; and seek not to occupy those that can be filled at least as well by others who better befit them. In the closet, and in the nursery, and in the drawing-room, of "Home, sweet Home," let the odor of your presence, your prayers and your smiles, like the ointment on Aaron and the spikenard on the Saviour, give fragrance to all around and bless the world.

Letter from Japan.

MY DEAR SISTERS:—Miss Pardoe and I came to this delightful mountain resort yesterday, and are enjoying to the full, the pure air and soul-resting views of the everlasting hills. It is nine years since I visited this place, and climbed the famous Mt. Fuji, which is 12,365 ft. high. This morning the rest of the household, Misses Allen, Simons, Griffiths, Atkinson, and Brokaw, started early to make the ascent, and will be absent three days. We are in full view of a charming lake, beyond which Fuji towers up his head, gener-

ally in the clouds. Our ladies crossed this lake by row boat to take horses on the other side, and looked very picturesque in their short skirts and broad hats, with their pilgrim staff in hand. If favored with clear weather, they will have glorious views from the mountain both at sunset and sunrise. Many white-robed pilgrims ascend the mountain at this season as an act of devotion, chanting as they go in weird strains; and clapping their hands in worship of the sun the instant he appears upon the horizon. O, that they may soon come to know the true King of the universe, to whom all true homage should be given!

I am hoping great things from this sweet pure cool air, for Miss Pardoe who has been very ill for more than a month, but is now convalescent although not strong. The illness seemed to be the result of La Grippe and overwork, which brought on severe gastric disturbance. I hope, however, that perfect rest and change may restore her to health and vigor. She was unable to attend our Woman's Conference, which met this year at Aoyama, from July 10th to 13th. Bishop Newman brought us a letter of greeting and a gift to each, from Mrs. Newman. We elected him our president, and were profited by his counsel, sympathy, and encouragement. The same difficulties met us as last year,—lack of workers; but we are earnestly hoping, that the neediest places may be supplied ere long. Miss Taylor, only two months old in the work, was left alone in Fukuoka until the end of June. We have no one to send to help her, and must look longingly over the sea, for one to come to this place. Miss Smith was obliged to return home, on account of her own and her sister's health. Nagoya is begging for a new building in a more healthful locality, but our workers at home do not hold out a bright prospect for giving us more money this year than last. The silver and gold are the Lord's and we must trust Him for the supply; but oh! what mighty faith is needed sometimes. We were glad to welcome Miss Baucus who arrived in Tokyo, July 14th, and remained with us several days. She was appointed to Hakodate and goes filled with the spirit of zeal and enthusiasm for her work. There were twenty of the W. F. M. S. missionaries in attendance at Conference, and about twelve of the wives of the Parent Board missionaries, who were more or less regular in attendance.

We altered our Constitution so as to admit Japanese Deaconesses to our Conference, and secured the appointment of a Board for Deaconesses in the Japan Conference. We have several Japanese women, eligible to this office, and even now giving all their time to such work.

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We think it very unnecessary to have Deaconesses come to Japan from home, but will train these on the field at much less expense, and with no conflict in methods of work or support. Perhaps I should have said, some of us think so; for a number of our ladies having come from the Training School in Chicago, are desirous to have Deaconesses come and take up English speaking work. An offer of over \$2500 and other help, if our society would furnish a lady to undertake an Eurasian school in Yokohama, was rejected by these ladies, and a resolution passed to ask Mr. Blackstone to send Deaconesses for this work; but since Conference, the conditions not being complied with, the offer has been withdrawn.

Since I last wrote to you, Miss Holbrook has become Mrs. Benjamin Chappell. A quiet wedding at the British Legation, a wedding trip to Nikko, and then a reunion of friends at our school in Tsukiji, was the programme, making one of the happiest of brides, and the most fitting of marriages.

Mrs. Chappell will resign her position at the Peereses' School but continue her evangelistic work. Their summer outing is at Arinia, near Kobe.

Miss Phelps, with Misses Danforth, Wilson, Alling, and Vance, accompanied the Hakodate ladies northward, for the summer vacation. Misses Bender, Blackstock, Forbes and Taylor are in Karui-gawa; so, you see, we are widely scattered. Miss Anna Atkinson is now in Korea with Miss Carr, and reports improved health. Miss Bing did not leave Nagasaki, this year. The cholera is raging in the South, and Nagasaki, with other places, is in quarantine. A few cases have occurred in Tokyo and Yokohama, but we are hoping it will not become epidemic, having begun so late in the season.

Our times are in God's hands, and our lives immortal until our work is done. O, I pray that with God's help our work may be well and faithfully done, and result, in good to his glorious cause. With love to all,

Faithfully yours,

M. A. SPENCER.

Hakone, Japan, Aug. 5, 1890.

W. F. M. S.

The quarterly meeting of the Woman's Foreign Missionary Society was held in Union church, Wilmington, Thursday afternoon, Sept. 4th. Mrs. Adam Sengle, the president, spoke earnestly of "seed sowing and reaping;" reading appropriate passages of scripture. Miss Carrie Brown, recording secretary, read an interesting report of the anniversary at Ocean Grove. A letter was read from Miss Spencer of Tokyo, Japan, telling us how our mis-

sionaries were "looking over the sea," for much needed help; and we were impressed anew with the fact, that the success of the work there, depends largely on our efforts here.

A photograph was exhibited of Eliza Stevens, of Kiukiang, China, namesake of our Conference secretary; our special interest in her being increased, by a letter from her teacher, which gives her "honorable mention" as "the best educated young Chinese lady in the Empire." She and her friend, Mary Stone, hope to study medicine in the United States, and afterwards to return to China to minister to their heathen sisters.

The resignation of Mrs. Cronhamn, our faithful treasurer for many years, made it necessary to elect a new treasurer; and Mrs. Eli Mendenhall, of Grace church, was chosen. Mrs. W. E. Tomkinson was elected delegate to the Branch meeting to be held in Philadelphia, Oct. 1-3, and Mrs. J. S. Talley, alternate.

Each auxiliary was strongly urged to send a delegate, that the help and inspiration of these meetings may be felt all along the line.

Mrs. Lincoln led in an earnest prayer; and we parted, feeling anew the solemn conviction, that into our hands is committed a sacred trust, a part of the great work, of sending the glorious tidings of salvation to the ends of the earth.

JULIA R. TOMKINSON,
Cor. Sec.

DEAR BRO. THOMAS:—Perhaps a word or two from me and my trip, might be of some interest to you, and some of the readers of your valuable paper. Wife and I arrived home safe and well, last Wednesday evening. We were met at the depot by one of our fast friends and brothers, Samuel P. Wood, Esq. He would not suffer us to put ourselves to the additional expense of hiring a conveyance between here and Elkton, either in going or returning home.

Most of our time away was spent at the Joanna Heights camp meeting ground, a most delightfully romantic and healthy country. There were about two hundred tents or cottages occupied. A large boarding pavilion is near the centre of the grounds, while a modernly constructed mansion-house stands near the entrance. The camp grounds are enclosed with a high board fence, along the top of which is stretched a barbed wire. The camp ground is about 1,600 feet above the level of the sea, and directly on the W. & N. R. R., hence, is of easy access from all parts of the surrounding country.

We found delightful quarters at the mansion house, and excellent fare,

in abundance, as the groaning tables in the capacious dining-rooms gave evidence. Bro. H. N. Sebring has charge of the entire grounds, acting for the corporation; and faithfully does he discharge the Herculean task.

I was glad to spend two weeks with my brother, who belongs to the splendid Conference class of '68, but who, when the separation of the Conference took place, found himself in the Philadelphia Conference territory. Bro. Jno. W. Thompson had charge of the religious services, and was aided by D. Gilmore, the famous camp-meeting singer, and Rev. Mr. Ogle of Philadelphia, also Mrs. Lydia Kenney, Mrs. Allen, the Misses VanName, and Boyd. These sisters did faithful service for the Master; and it seemed their special delight to thus work for the Lord. Quite a number professed to obtain the higher life, and a number professed to find Christ in the pardon of sin. The preaching, with one exception, was excellent. The writer preached the opening sermon, followed by Revs. Powick, Uppdegraf, Lame, Cummins, Pepper, Greenig, Amphor, Jones, Fox, Hargis, Ogle, Dolbow, Swizig, Gray, Rhoads, and Thorpe; Bros. Dolbow and Thorpe being of the local rank. Bro. Thompson conducted the services in a very sweet manner; and by the exhibition of holy and Christian tempers attracted everybody to him, even the children. The camp began Friday, Aug. 15, and closed the following Tuesday night week. Bro. Rhoads had charge of the children's meetings, and showed himself a skilled leader and instructor of youth.

A storm Tuesday night interfered with the usual order of closing this camp-meeting, with the exception of shaking hands with the ministers by the people; this done very informally, all sought the shortest route to their respective tents, and thus closed one of the best camp-meetings it has ever been my privilege to attend. On my way home, I spent Sunday in Pottstown, where I preached to a large and intelligent congregation.

I must stop, as I might weary your patience, by undue elongation of this letter.

Sincerely,

I. G. F.

Chesapeake City, Md.

The following inscription is taken from a tombstone in Trinity churchyard, New York city, and bears the date of March 12, 1791.

Ponder then, attend a while;
I died first, and then my child.
And as you read the state of me,
Think on the fleeting hour for thee.

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The Sunday School.

LESSON FOR SUNDAY, SEPTEMBER 14, 1890.
Luke 19: 11-27.

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

PARABLE OF THE POUNDS.

GOLDEN TEXT: "Unto every one which hath shall be given" (Luke 19: 26).

11. *Heard these things.*—It is difficult to tell what "these things" were, unless, as Schaff, Whedon, Geikie and others say, they were utterances spoken to Zaccheus, either in his house or in his courtyard, in the presence of the multitude. *Nigh to Jerusalem.*—The distance is variously reckoned at from fifteen to eighteen miles. *Kingdom of God should immediately appear* (R. V., "was immediately to appear").—This false notion explains the parable. Despite all the assurances of Jesus that a very different and a very tragical fate awaited Him at the coming feast, they still believed that these recent miracles and discourses were introductory to a Messianic kingdom of temporal splendor.

12. *A certain nobleman*—one of noble birth, seeing that he was the heir of a kingdom; and evidently referring to Himself, the son of David, and the son of God. The form of the parable was probably suggested by the history of Archelaus. *Far country*—implying both remoteness and a long absence. In the case of Archelaus, the "far country" was Rome; in the case of Jesus, it is heaven, which is, morally, remote from earth, and the place where He awaits "the consummation of that kingdom which He receives from the Father." Even now all power has been given to Him both in heaven and on earth. *And to return.*—He will certainly return, and reign without a rival—the King of kings and Lord of lords.

"Archelaus had set out for Rome, most likely from Jericho itself, not many years before, to obtain investiture in the kingdom left to him by the will of his father Herod, and the Jews had sent a fruitless embassy after him, to prevent his obtaining it. All the princes of the house of Herod had, indeed, been only vassals of Rome, and had been compelled to go to the imperial city, in each case to seek their kingdom as a gift from the Roman senate" (Geikie).—The magnificent palace which Archelaus had built at Jericho would naturally recall these circumstances to the mind of Jesus, and the parable is another striking example of the manner in which He utilized the most ordinary circumstances around Him, and made them the bases of His highest teachings" (Farrar).

13. *Called his ten servants*—better, "called ten of his servants;" in like manner there were "ten virgins." No special significance attaches to the use of the number ten. *Ten pounds*—ten *minae*; worth, if the Attic *mina* is the standard, from \$15 to \$17; if the Hebrew, something less. *Occupy till I come*—better, "trade till I return." The meaning is, that they were so to employ the talent, or official ministerial gift entrusted to each, that, like capital in business, it might improve and increase.

14. *His citizens*—referring, primarily, to the Jewish people, who were of the same lineage as Himself, and who rejected His royal claims; also, to all those in every age

who oppose His righteous kingdom. *Hated him.*—Says Schaff: "No reason is assigned for their hatred, which is the sole motive for their action. The world hates our Lord unreasonably, and therefore opposes Him." *Sent a message* (R. V., "an embassy") *after him.*—Every act of violence towards His servants, every mental or expressed repudiation of the work He came to accomplish, were messages of defiance rising from earth to heaven. *We will not have, etc.*—more exactly, "we will not that this man reign," etc.; expressing the rebellion of the human will against God. The chief priests vainly endeavored to have Pilate remove the "accusation" which he caused to be put above the head of Jesus upon the cross—"Jesus of Nazareth, king of the Jews."

15. *When he was returned.*—Notice the sweep of this parable—from the Ascension to the Second Coming of Christ. *Having received the kingdom*—of which all the hatred and hostility of his subjects could not deprive him. Unto Him every knee shall bow and every tongue confess His lordship. *Commanded these servants.*—At the great account He reckons with and rewards His servants, before He proceeds to punish the wicked. *Gained by trading*—better, "what business they had done;" how faithfully they had employed their capital.

16, 17. *Thy pound.*—He emphasizes the money entrusted, and modestly forgets to mention his own industry "The fruitfulness of our work is the gift of divine grace." *Hath gained.*—The varying abilities of the servants, as well as their faithfulness, come out in the reckoning. *Well*—equivalent to "well done" *Faithful in a very little.*—Fidelity is the thing commended, not the amount gained; the spirit, or principle, not the acquisition. *Have authority*—promotion, in accordance with fidelity. "Ten cities" are the reward of him who tenfolded his single *mina*. Says Jacobus: "Such as these are the great men in Christ's service—not the men of ten talents, but the man whose pound has gained ten pounds or five, who has best improved his solitary gift." The metaphor of the cities is taken from the custom of eastern conquerors who were wont to bestow cities as rewards to their generals or favorites. Thus, "Cyrus the Great bestowed upon Pytharchotus the Cyzican, his favorite, seven cities. Artaxerxes gave to Themistocles as some say, two, or as others say, five" (Whedon).

"1. Observe here that in God's government, promotion depends on fidelity. This is in a measure true, here and now; fulfillment of duty in a lower and lesser station is rewarded by the providence which bids to go up higher; 2. Present duties are but trials of character, God gives the pound, that He may test and see who is worthy of a city."

18, 19 *Five pounds . . . five cities.*—This proportionate reward is thought to hint at degrees of bliss, suiting the varying capacities and attainments of God's faithful servants. From the advancement of these two, we may infer that the seven not mentioned (probably for the sake of brevity) received similar recognition and promotion.

20. *Here is thy pound.*—He had not squandered it, had not misused it; he simply had not used it, had not traded with it. His case is a type of many who defraud God and their fellows, by keeping latent the talent committed to them for active and beneficent uses. They are lights

that do not shine, salt that does not purify. They lift no voice, do no act, exercise no positive influence, take no part in Christian activities. They are reservoirs with no outlet, while the fields around are parched and dry. *Laid up in a napkin*—or handkerchief, used for the purpose. The *sudarium*, as its name implies, was used to wipe the *sudor*, or sweat, from the face; and from the use of the word here, Trench imagines that "this lazy servant, having no need of linen to wipe off his sweat, used it to wrap up his pound."

"This represents the carelessness of those who have gifts, but never lay out themselves to do good with them; they will take no care, be at no expense, run no bazaar. Those are the servants that lay up their pound in a napkin, who think it is enough, to say they have done no hurt in the world, but did no good" (M. Henry).

21. *I feared thee*—a false, cowardly, inconsistent, wicked defence, but aptly portraying the feelings which a sinner cherishes concerning God. His fear has been explained as that morbid dread, which is so common, "of making mistakes, of losing the one pound in trading instead of increasing it, of doing harm rather than good by work. All this is founded on a false conception of God as a hard master, who calls to rigorous account for the results of our work, whereas He calls us to account only for the purposes that animate us" (Ab bott). *Austere*—tartish, sour, hard, exacting, severe. "This is man's lie, to encourage himself in idleness" (Alford). *Takest up . . . reapest that*—implying that the lord in this case was selfish and unjust, living on the toils of others, and requiring what he had no right to require. Says Matthew Henry: "He thought his master put a hardship on his servants, when he required and expected the improvement of their pounds, and that it was 'reaping where he did not sow,' whereas it was really reaping where he had sown, and as the husbandman expects, in proportion to what he had sown."

"In his speech, half cowering and half defying, and in this respect a wonderful picture of the sinner's bearing toward God, he shrinks not from attributing to Him the character of a harsh, unreasonable despot, who requires the bricks, but refuses the straw. Ex. 5: 7. In these words he gives evidence that he has mistaken the nature of the work to which he was called, as entirely as the character of the master for whom it should have been done" (Trench).

22. *Out of thine own mouth, etc.*—His own statement convicted him. The nobleman assumed, in dealing with this wicked servant, that his estimate was a correct one—that he himself was austere, exacting, etc.—and proceeds to show that for that very reason he ought to have been especially diligent; that the fear of his lord's severity should have made him anxious to make the most of the entrusted "pound." *Wicked servant*—"wicked" because slothful, if for no other reason.

23. *Into the bank*—not a bank like ours, but a broker's table, or bench. Money received thus on deposit was loaned at varying rates of interest, the brokers, or "money-changers," paying "usury" to the depositors. In its application, the "bank" may represent stronger spiritual natures who would have strengthened his own spirituality; or it may refer, as Alford suggests, to religious and charitable organizations which receive and distribute gifts

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which the giver does not care to bestow himself. *Usury*—"interest," simply. The slothful servant might at least have made his pound productive by association, if not by independent trading, and thus have rendered back more than he received.

24, 25. *Them that stood by*—supposed by Trench, in the application of the parable, to refer to the angels, who figure in almost every portrayal of the final judgment—"the ministers of His that do His pleasure."

Take from him the pound.—To neglect to stir up the gift within us is to lose it. Bushnell has a noble sermon on this subject—"the capacity of religion extirpated by disuse." Farther, it happens that those who fail, by indolence, to fill the positions assigned them in the order of Providence, fall out after a while, and their places are filled by others who press diligently forward. In this way the "pound" is taken from the slothful and given to the faithful and zealous. Says Trench; "We see this continually; one by the providence of God steps into the place and the opportunities which another left unused, and so has forfeited." *They said unto him*.—Their remonstrance is natural under the circumstances, but unavailing.

26 *Unto every one which hath*, etc.—This utterance is almost proverbial. No law is more permanent than this in the moral world. The faculties perish in inaction, and become incapable, not only of adding to, but even of retaining, the best gifts. Says Godet: "From this law it follows, that gradually all graces must be concentrated in faithful workers, and be withdrawn from negligent servants."

27. *Thou mine enemies*.—Judgment must begin at the house of God, but it will not end there. *Slay them before me*.—To refuse allegiance to Christ is to call down upon one's self certain destruction at the last. The Jews found it so, and every persistent sinner may read in their punishment a prediction of a surely coming and more terrible woe.

ON THE SHORE.

BY MRS. MERRILL E. GATES.

As life I draw, O God, from winds that pour
Free, strong, exultant from this billowy sea,

So draw I life from Thine eternity,
The while I walk along its mighty shore.
Fresh winds, Thy deep of being evermore
Wafts buoyant, boundless with Thy life,
to me.

Finite, I live on Thine infinity,
And mortal, immortality adore.

From off eternity the breezes blow
Which bear we life from Thee. Nor feel
I fears;

Since Thine unfathomed, endless life can
know

No change, may I but live by what appears

So vast—restless in its ebb and flow—
And breathe blest airs, blown from the
eternal years.

—*Christian Intelligencer*.

What It Does.

- Hood's Sarsaparilla
1. Purifies the blood.
 2. Creates an appetite.
 3. Strengthens the nerves.
 4. Makes the weak strong.
 5. Overcomes that tired feeling.
 6. Cures scrofula, salt rheum, etc.
 7. Invigorates the kidneys and liver.
 8. Relieves headache, indigestion, dyspepsia.

SPECIMEN copies of the
PENINSULA METHODIST,
Will be sent free to any one desiring them.

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*.

The Crusade Day.

Miss Frances E. Willard issues the following notice from Evanston, Ill.

The membership crusade day, so long promised and planned for, will be September 27. It is intended to devote one entire day to securing new names for the society, not only of working members, but of honorary members. It is believed that there will come to the women a sense of inspiration in the setting apart of one whole day, which can be planned for beforehand, the village, town or city to be divided off among the existing members and well-wishers of the W. C. T. U.; and a persistent effort made to increase the numbers of those who pledge themselves as total abstainers and members of the society, even if they cannot be active workers. To little attention has latterly been given to increasing the number of pledged abstainers; and no work could be entered upon for a day that would promise more of blessing to the individual life, to the home and to the nation. Will not each white ribboner, as she reads this paragraph, lift up her heart to God, asking for a blessing on that day, and pledge herself to be, if possible, among those who shall bring in the sheaves throughout its hallowed and helpful hours?

FRANCES E. WILLARD.

Congress has at last granted prohibition States the right to put an end to the original package business which was forced upon them by the decision of the Supreme Court. This relief should have come long ago; but the delay, while it caused the temporary revival of the liquor traffic in communities from which it has long been excluded, was not altogether unfavorable to prohibition; for it afforded liquor men the opportunity to make an exhibition of themselves which outraged public sentiment and won many persons over to the principle of prohibition who were heretofore unfriendly to it. And when we consider the pressure that was brought to bear upon Congress by the rum power and the disposition of the average politician to ignore the temperance question whenever it is possible to do so, the vote of the House on the anti-original-package measure was significant, and must be taken as a very trustworthy index to the temperance sentiment of the country. It will be remembered that the Wilson bill after passing

the Senate was amended in the House by a substitute offered by Mr. Reed. It then went to a conference committee. On Wednesday of last week the House receded from its amendment and by a vote of 120 to 93 passed the bill in the exact form in which it was received from the Senate. Four Democrats voted with the Republicans for the bill, and nine Republicans against it. The bill reads:

That all fermented, distilled or other intoxicating liquors or liquids transported into any State or Territory, or remaining therein for use, consumption, sale or storage, shall, upon arrival in such State or Territory, be subject to the operation and effect of the laws of such State or Territory, enacted in the exercise of its police powers, to the same extent and in the same manner as though such liquors or liquids had been produced in such State or Territory, and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise.—*Central Christian Advocate*.

Mrs. Mary A. Livermore draws a picture of the saloon as it is, which is well worth hanging on memory's wall.

The saloon is a place with screened windows and closed doors, the place where the tread of a woman's foot is her everlasting shame. It is a place where for childhood to enter is everlasting wreck and ruin. It is a place where men gather only, where they shut their eyes to the world outside. It is a place where the cool, keen, sober, voracious, designing villain on one side of the bar sells for greed of gain his liquor to reeling brains on the other side of the bar. It is a place that no man can enter for an hour, and come out as good as he went in. It is a place that unfits a man to be the husband of a decent and virtuous wife, that destroys a man for being a clear-brained, steady-nerved father for his children. He goes there to his degradation, prostitutes the name of woman, and blasphemes the name of God. He disgraces his mother, his wife, his sister, and comes out demoralized, obscene, less than a man, and less than a brute, because he has not fulfilled the designs of Providence. The saloon does not do that sometimes; it does it always. It cannot live without it. The saloon does not do that probably or may be. It must do it. The saloon never lives except by feeding on moral carrion—on dead souls and bodies. This is the thing you have to deal with. You know what it is. There is not a man of you that is ignorant about it, but what knows to the depth of its eternal shame what the saloon is to-day. And if you stand by it, you stand where the judgment of God will rest upon you as a Christian man and an honest citizen if you do not strike your blows against it.

CHURCH and Sunday School
Printing.
Latest Styles,
Lowest Prices.
PENINSULA METHODIST OFFICE.



A sea-serpent, 100 feet long, was seen to coil itself up in slippery folds on the coast of Florida last month. Three reliable persons saw this creature distinctly.

Reader, the above is a "yarn." If people would believe the following truthful statement as readily as they swallow sea-serpent stories, it would be the means of saving thousands of lives. Dr. Pierce's Golden Medical Discovery, if taken in time and given a fair trial, will actually cure consumption of the lungs, which is really scrofulous disease. If this wonderful medicine does not do all we recommend, when taken as directed, we will cheerfully and promptly return all money paid for it. Can any offer be more generous or fair? No other medicine possesses sufficient power over that fatal malady—Consumption, to warrant its manufacturers in selling it under such trying conditions. The "Golden Medical Discovery" is not only the most wonderful alternative, or blood-cleanser, known to medical science, but also possesses superior nutritive and tonic, or strength-giving properties, which assist the food to digest and become assimilated, thus building up both strength and flesh. For all cases of Bronchial, Throat and Lung Diseases, accompanied with lingering coughs, it is absolutely unequalled.

\$500 REWARD

is offered by the manufacturers of Dr. Sage's Catarrh Remedy, for a case of Catarrh in the Head which they cannot cure. By its mild, soothing, and healing properties, Dr. Sage's Remedy cures the worst cases, no matter how bad, or of how long standing. Fifty cents, by druggists.

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.

PILES OR HEMORRHOIDS

Permanently cured without pain. No knife or any dangerous instrument used. Where parties are responsible, no money required until they are well. Send for circular with references.

R. REED, M. D.,
129 S. Thirteenth St., Phila.

DR. LINDSEY'S BLOOD SEARCHER
Makes a Lovely Complexion. Is a Splendid Tonic, and cures Boils, Pimples, Scrofula, Mercurial and all Blood Diseases. Sold by your Druggist.
Sellers Medicine Co., Pittsburgh, Pa.

BARLOW'S

INDIGO

BLUE

Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your Grocer ought to have it on sale. Ask him for it.

D. S. WILTBERGER, Proprietor.
233 N. Second St., Phila.

L. T. GRUBB & SON, Carpenters and Builders,

JOBGING PROMPTLY ATTENDED TO.

Shop, 704 Kirkwood St.,

Residence, 832 Pine Street,

WILMINGTON, DEL.

Peninsula Methodist.

PUBLISHED WEEKLY BY

J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR

WILMINGTON, DEL.

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Six Months, " " " " " " 60 "
One Year, " " " " " " \$1.00
If not paid in Advance, \$1.50 per Year.

WILMINGTON, SEPTEMBER 13, 1890.

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

Rev. T. Snowden Thomas, editor of THE PENINSULA METHODIST, has been elected a trustee of MORGAN COLLEGE, Baltimore, Md.; Rev. J. Wagner, D. D., President. His election has been confirmed by Bishop W. F. Mallalieu; the charter of the institution requiring the approval of one of the bishops of the Church.

The Woman Question.

We give below the report of the Committee on the State of the Church, as adopted by our last General Conference, and published in the Journal of its proceedings, page 428:

"Resolved, That in the month of October, or November, 1890, there shall be held in every place of public worship of the Methodist Episcopal Church an election, at which every member in full connection, who is not less than twenty-one years of age, shall be permitted to vote upon the following proposition: 'Shall women be eligible, as lay delegates to the electoral and General Conferences of the Methodist Episcopal Church?' That those favoring the admission of women as such delegates shall cast a ballot in the following form: 'For the admission of women as lay delegates.' That those opposed to the admission of women as such delegates shall cast a ballot in the following form: 'Against the admission of women as lay delegates.' That said election shall be held, under the direction of the preacher in charge and two laymen, who shall be chosen by the quarterly conference or official board; or, in case they fail to elect, then by the voters present at the hour of opening such election; who shall superintend the details of the election, and, within ten days thereafter, shall report the result of the election to the presiding elder of the district, who shall report the same to the presiding Bishop of the next Annual Conference, to be canvassed by the Conference, and entered upon the Conference journal; provided, that in the case of failure of the preacher in charge to be present at such election, the same may be held in his absence. That public notice of said election shall be given by the preacher in charge, to each congregation, at least twice in the thirty days

before the election, on the occasion of public preaching, whether on the Sabbath or on week days, in the church or in the place where he preaches. That the same proposition shall be submitted to all the Annual Conferences to be held in the year 1891 by the presiding Bishop, and the vote thereon shall be taken as the Conference may direct under the law of the Church, and, when so taken, the same shall be certified by the presiding Bishop and secretary of such Conference to the next General Conference, together with the vote of the lay members of the Church."

Among the pleasant things at Ocean Grove, the brightening of friendship's golden chain, in social intercourse with cherished friends and the formation of new friendships, ranks very high. The editor shared largely in this two-fold delight. Rev. J. Ogden Winner, now of Staten Island, to whom is given the honor of having a son and namesake in the same Conference with himself, was a fellow student with the writer, in "Old Dickinson," in the class of '48. It was a pleasure to grasp his hand, as we met on the board walk and exchanged a few words of greeting.

Rev. Dr. John Wilson, our gentlemanly and genial host at the *Carrollton*, was another member of the same class, whom we were glad to meet, and to find him and his excellent lady looking so well, and having favor with so many of the choice visitors to Ocean Grove.

Another member of this notable class was Dr. Henry M. Wilson, an eminent physician of Baltimore city, and a leading member of Mt. Vernon Place M. E. Church. Though he was not present, he was worthily represented by his son, Rev. Dr. Luther B. Wilson of the Baltimore Conference, who, with his family, has spent the season here, and preached a most chaste, earnest, and edifying sermon, Monday afternoon, the 25th ult.

Among other Dickinsonian alumni, we had the pleasure of meeting at the Grove, was Rev. J. Hepburn Hargis, D. D., of the class of '70, presiding elder of West Philadelphia District, Phila. Conf., who improved his first "rest" Sunday, the Sabbath after the camp meeting, by preaching a striking sermon in the afternoon, on "Perfect love."

We also had a brief interview with Rev. Henry Bascom Ridgeway, D. D., LL. D., of the class of '49, president of Garret Biblical Institute, Evanston, Ill., who has been summering down in Maine. Both of these gentlemen are natives of the Peninsula; the former of Somerset, and the latter of Talbot county, Md.

Dr. Ridgeway was accompanied by his accomplished wife, only daughter of the late Merritt Caldwell, Professor in Dickinson College from 1836 till his death, June 6, 1848.

After a distinguished and successful pastorate of thirty-one years in the Baltimore, Maine, New York, and Cincinnati Conferences, Dr. Ridgeway was elected Professor in Garret Institute in 1882, and its President in 1886.

In his brief life he has found time to prepare and publish three valuable works:—"Life of Alfred Cookman," "The Lord's Land," and "Life of Bishop Janes."

Our list of brethren from the Peninsula visiting Ocean Grove was necessarily incomplete. We add a few more, as we recall them. Rev. John W. Poole from Farmington, Del., greatly enjoyed his first visit to this famous place. Rev. T. O. Ayres, presiding elder of Salisbury district had a delightful outing during the camp-meeting, especially appreciating the excellent preaching and the refreshing breezes of old ocean with its ever-varying panorama of beauty and majesty, Rev. Bros. D. H. Corkran, R. C. Jones, T. E. Martindale, S. J. Morris, John R. and George W. Todd, put in an appearance at the grove, either during the camp, or before it began. Rev. T. B. Hunter spent two Sundays at the pleasant cottage, "The Marine Villa," on the ocean front, in which his wife entertained guests during the season. Rev. Charles Hill enjoyed respite from pastoral cares in the company of his daughters, who were hosts to many guests in "The Summerfield," corner of Ocean Pathway and Ocean Avenue. We are glad that both these houses did well, not only in pleasing their guests, but also in the remuneration received for the care and trouble involved.

Among the laymen from our territory, we name Walter H. Thompson, Esq., and lady, from Easton, Md., and Mr. H. F. Salkeld, from the office of THE PENINSULA METHODIST, who with his mother found pleasant accommodation in "The Manchester," on Ocean Pathway.

Of course, we are unable to complete the list; so will close by saying that we think our Peninsula contributed more largely to the summer population of this most delightful seaside resort this year than ever before.

The new principal of the Smyrna High School, is Prof. Albert Duncan Yocum, a graduate of Dickinson College in the class of '89, with degree of Bachelor of Science. During the past year, he has been professor of Science and Higher English in the Chester, Pa. High School, and comes highly recommended by ex-President Cleveland, Gov. Beaver, of Pennsylvania, and the President of the Faculty of Dickinson College. In his position last year he was greatly esteemed by the School Board and associate teachers, and was decidedly popular with his pupils, partly because of his cordial sympathy with them, but mainly because of his ability as a teacher and disciplinarian.—*Smyrna Times*.

Conference News.

The Preachers' Meeting convened in FLETCHER HALL, last Monday morning, the 8th inst., and was called to order by the president, W. E. Avery. Rev. A. T. Scott led the devotions. Rev. J. Dodd was elected secretary *pro tem*.

Members present, Bros. L. E. Barrett, W. G. Koons, D. H. Corkran, W. E. Tomkinson, J. D. C. Hanna, W. L. S. Murray, V. Smith, E. C. Atkins, C. A. Grise, A. Stengle, J. Dodd, V. S. Collins, B. F. Price, J. T. VanBurkalow, T. S. Thomas, and J. R. Dill.

The order of the day was taken up, and Bro. Koons read a paper, giving an "Historical Review of the Doctrine of Entire Sanctification and Perfect Love in the Methodist Church." A discussion of the subject was participated in by Bros. Scott, Murray, Corkran, and Grise. On motion, the time was extended; and the discussion was continued by Bros. VanBurkalow and Tomkinson.

Curators reported for next Monday, the 15th inst., the question, "Shall Women be Eligible as lay delegates to the Electoral and General Conferences?" discussion to be opened by Dr. Murray.

Adjournment with benediction by Bro. Dodd.

Seven ministers attended a single service recently in the M. E. Church at Federalburg, J. W. Easley, pastor.

CRISFIELD, MD., H. W. Ewing, pastor. "Our meeting is growing in interest; fifteen at the altar, Sunday night."

The M. E. Church at Gumboro, Del., W. W. Johnson, pastor, is being thoroughly repaired. New recess pulpit, and other improvements will be made.

The post office address of Rev. Wm. P. Taylor, of Dover, Del., will be hereafter, till further notice, "Drew Theological Seminary, Madison, N. J."

A meeting of Trustees of the Wilmington Conference Academy will be held in the Academy building at Dover, Del., Thursday, 18th inst., at 11 a. m.

A loan has been secured in Wilmington. JOHN B. QUIGG.

Rev. A. D. Davis, of Delmar, in sending an order for Hymnals, last Monday, writes us this cheering news: "Our village camp-meeting, which is held under a large awning in the rear of the church, has been in successful progress for eight days. Up to date, seventy-one persons, including several railroad men, have professed conversion, and the community here is stirred, as never before."

GRACE, Wilmington.—In the absence of the pastor, Dr. Jacob Todd, his pulpit has been supplied during August, with Sunday morning preaching by Rev. Bros. J. P. Otis, H. G. Budd, S. N. Pilchard, and C. A. Grise. Rev. W. C. Johnson of the Philadelphia Conference administered the Holy Communion, the first Sunday of the month.

During September, Rev. J. B. Vanmeter, D. D., professor of Ethics Psychology and Logic, in the Woman's College, Baltimore, will supply the pulpit, morning and evening.

The Rev. I. G. Fosnocht, pastor of the M. E. Church at Chesapeake City, after a pleasant visit to the mountains of Pennsylvania, returned with his wife, Wednesday, Sept. 3d. He preached the opening sermon at Joanna Heights camp-meeting, and also preached in the First M. E. Church at Pottstown. We extend to Mr. Fosnocht our good wishes for continued and increasing success in the pastorate he is now so acceptably filling.—*Cecil Whig.*

Rev. R. K. Stephenson, a former pastor, preached to large congregations at Landing Neck, Sunday afternoon, Aug. 31, and at the M. E. Church in town at night. Mr. Stephenson has many friends in this, his former field of labor, who, regardless of denominational distinction, accord him a hearty welcome to their homes. He is genial and pleasant in the social circle, yet uncompromising in his devotion to duty.—*Talbot Times, TRAPPE, MD.*

CHESTERTOWN, MD.—J. H. Willey, pastor. We are pleased to learn from a correspondent, that our church interests in this place are prospering. A pipe organ is to be built in the church, at a cost of \$1600; the cash being already in hand. The church is to be re-carpeted, and new furniture placed in the pulpit.

The parsonage has been in the hands of carpenters for two months, undergoing thorough repair, and complete re-modeling. Large congregations show their appreciation of Dr. Willey's preaching; last Sunday night, chairs were brought in to accommodate the people.

WYOMING, DEL., A. Green, pastor.—A correspondent writes to the *Delawarean*, of his visit to Willow Grove, Sunday morning Aug. 31st. We clip the following.

There were sixteen admitted into full membership; with the usual solemn charge by the pastor, as to the duties and responsibilities of each and all, upon taking their places within the pale of the church militant. There are more who are yet to be admitted.

Rev. Harry Frasher of the South East Indiana Conference, preached the morning sermon. His text was "Remember the Sabbath day to keep it holy," Ex. 20: 8.

Mr. Frasher is a son of Robert Frasher of near Willow Grove, and is about to resume his studies at Wyoming Seminary, Kingston, Pa.

Laurel Letter.

The encampment in Moore's woods near Laurel, Del., came to an end the first day of September, after a continuance of two weeks. There were about 30 tents; some of them representing several families. The people seemed to be well pleased with what might be styled the new departure. If it is right, for men of affluence to take their families at great cost to the sea or mountain resorts, for recreation and pleasure, it certainly is not wrongs for those of moderate means to go into the tented grove near home, for the same purpose, at an expense that is easily within their reach.

The meeting was in charge of Rev. J. Owen Sypherd, who controlled all the movements according to the rules of strict propriety. The following ministers were present at sometime during the meeting; nearly all of them preaching, and some doing so several times: Revs. W. B. Gregg, J. S. Willis, F. C. MacSorley, C. F. Shep-

pard, Geo. W. Burke, A. T. Melvin, A. D. Davis, W. E. England, R. T. Coursey, L. P. Corkran, C. H. Williams, G. L. Hardesty, Stephen M. Morgan, J. T. Kenney, R. H. Conway, W. K. Galloway, W. W. Morgan, C. P. Austine, and G. J. Smith.

The order throughout was excellent, and the religious tone of the meeting, quite inspiring.

A company has leased the grove for ten years, and intends to beautify the grounds, and build permanent cottages. The enterprise meets such general approval, that it almost guarantees the erection of over 60 tents, for another year.

We venture to suggest, that this encampment be unsectarian in the future, and that the company become a corporate body, electing their own chaplain annually, who shall have control of the religious department.

The improvements in the Laurel M. E. Church, will be completed in a few weeks; and the re-opening exercises will be protracted, for the express purpose of urging all who may have been awakened under the powerful preaching in the grove, or elsewhere, to seek religion, and devote themselves to the service of God in entire consecration, as the only way in which they may be qualified for Heaven, when this life ends.

J. HUBBARD.

Sept. 8, 1890.

From Dover, Del.

MR. EDITOR:—The last three Sundays in August, our pastor, Rev. Thomas E. Terry, was absent on his vacation. The first of these Sundays, Dr. Wilson, the P. E. preached, morning and evening, to appreciative audiences.

In the morning of the same day, I had the pleasure of hearing Rev. S. R. Maxwell preach at Leipsic. Having attended the Camden camp, and been greatly blessed in its services, he preached with special unction, a most excellent sermon on Holiness.

Aug. 24th, Rev. Mr. Jacobs, of Kansas City, preached morning and evening; his sermons receiving close attention.

Aug. 31st, Rev. John Todd, of the Conference Academy, preached in the morning. In the evening, in the absence of any one to preach, a prayer-meeting was held, which proved very interesting.

Last Friday, our pastor returned from his vacation, and on his appearance in the evening prayer-meeting, he was greeted by quite a large number of his people. This was one of the most interesting and impressive services I have attended for some time. Touching experiences were given by some who had been at Ocean Grove, and enjoyed the special privilege of the meetings there. The following ministers were present: Charles W. Green, from Hakodate, Japan, A. S. Mowbray of Pocomoke City, Wm. P. Taylor, a recent graduate of Dickinson College, and John R. and George W. Todd of the Conference Academy.

After the close of the meeting, a number of the congregation went into the parsonage, to welcome the pastor back to his home.

Last Sunday morning, the Lord's Supper was administered, and a large number partook of the sacred symbols; the entire service proving one long to be remembered.

Rev. C. W. Green, who with his wife and children left here eight years ago, for

mission work in Japan, and returned to Dover, Tuesday evening, were given a reception at the residence of Mrs. Green's sister, Mrs. Prickett.

They have three children, who were born during their residence in Hakodate. They will remain in Dover about a year, returning to Japan in time for the annual Conference, next year.

The Conference Academy opened last week with an enrollment of thirty-five boarders and twenty-five day scholars.

Last Sunday evening, Rev. Mr. Admanson, a native of Siam and a missionary, who has been in this country for 14 years, preached in the M. E. Church to a crowded house; the Baptist and Methodist congregations uniting in the service. His discourse was highly edifying, as well as very entertaining.

Thursday evening he lectured in the M. E. Church on topics relating to his native country; and a collection was taken for his benefit.

Rev. Wm. P. Taylor, A. B., who is visiting his father, Mr. S. Taylor, preached in the M. E. Church at Camden, Del., Sunday evening last. He leaves for Drew Theological Seminary, next Wednesday.

Mr. M. D. Learned, Professor in Johns Hopkins University, Baltimore, Md., is visiting his father near town.

HERMAN C. TAYLOR.

Salisbury District.

I spent Sunday, Aug. 10th, at PRINCESS ANNE, and preached, and administered the sacrament. Bro. James Wilson preached at night to a large and appreciative audience. Bro. Compton, the pastor, was away on his vacation.

Tuesday, I went to Bro. Davis' village camp, which he was holding in the rear of the church at Delmar. He was being helped by Bro. Jones of the Baptist church, Bros. Zack. H. Webster and F. F. Carpenter of our Conference, and Bro. Galloway, the well-known evangelist and local preacher, who is in charge of Concord circuit. This meeting has been one of unusual power; the conversions numbered about forty, at the time of this writing. The whole community is stirred, as it has not been for a long time; so say the people.

EVANGELIST BUREAU.

I have set up an evangelist bureau for our district. The venture is a new one, and promises success. The plan is simple at present, and is as follows: I have the names of the evangelists, and arrange their engagements so as to keep their work in hand. Pastors wishing the services of a revivalist are requested to communicate with me, and I will send them one, if I can. I now have Bros. James Wilson, W. K. Galloway, and A. J. Dolbow, on my list. These are all men of merit, and any church will do well in obtaining their services. Communications are invited. Already, I am asked for a revivalist for another district; but at present, I can't supply beyond Salisbury district.

Yours truly,

T. O. AYRES.

From Dr. Todd.

Henry C. Robinson of this city, received a letter from Rev. Jacob Todd, D. D., who is now at Spa, Belgium, from which we take the following excerpts.

"I drop you these lines, to let you know I am alive and where I am. We landed at Antwerp, Aug. 11th, after a voyage re-

markable only for the intense heat. We nearly roasted the first three days.

During the voyage we lost one steerage passenger, a poor fellow suffering from mania potu, who jumped overboard; and notwithstanding we stopped the vessel and lowered the boats, he went to the bottom.

We spent two days in Antwerp, and then proceeded to Brussels, one of the gayest cities in the world. Here we spent six days, in company with a Protestant Episcopal clergyman and his wife, who had been fellow passengers with us on the vessel.

Monday, 18th, they went to Cologne, and the next day we came here. Of all the places on the globe, I think we could not have found a more charming spot. It is in a valley as beautiful as a paradise, surrounded with mountain ranges that rise almost perpendicularly. Flowery lawns, lakes, grottoes, and densely shaded avenues everywhere. The air is pure and invigorating, and the waters of the "pouhous" (springs) are not unlike Saratoga or Congress water.

I have just returned from a four-mile walk, and feel scarcely any fatigue; so I think the place will agree with me, and do me good. We shall remain here three or four weeks, and give it a trial.

The eye which was operated upon is perfectly well, and seems as strong as the other. I write and read and travel about, with no difficulty with it, except that I cannot yet measure distances accurately.

I often wander in thought back to Wilmington, and wonder how you all are at Grace. How I would like to look at you all, with my new vision.

I have just written to Liverpool, to secure passage home, October 8. This will bring me home, October 18.

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,
Clothiers, Wilmington.

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OUR NEW SERIAL.

Fetters Broken;

OR,

ELWOOD EARL'S CHOICE.

BY THE AUTHOR OF BLANCH MONTAGUE.

CHAPTER VIII.—A SECRET MISSION.

We must now return for a time to Lillian Arnold. The young girl was not long in learning of Mrs. Earl's illness, and in company with a neighbor, paid a visit to the sick lady.

Here she learned much that was of interest to her; for she had never ceased to think of the young man who had rendered her such timely aid a few days before, in the imminent danger that had threatened her. She learned, in conversation with his mother, that Elwood was a lawyer, and had been compelled to give up his business in New York, that he might seek to rescue his father from ruin. She also learned, that they were without an income, as Elwood could no longer follow his profession. All these facts Lillian treasured in her heart, and when alone with her father, she lost no time in making known them to him. She knew her father had large business interests, and that scarcely a week passed, in which he was not compelled to be absent on business, in which he often required legal advice. She knew too, that he had a large correspondence, and greatly needed a confidential clerk.

When she had finished telling him all she had learned, she said:

"I have no doubt, father, you could procure the services of Mr. Earl; for it is evident he has come into this locality to remain sometime, as his mother says he has bought the little cottage where they live."

Augustus Arnold was a shrewd business man; and, when his own interests were involved, he was ever alert, and prompt to act.

"I will think about this suggestion, daughter," he said, "and in the meantime will take measures to learn what I can, of the character of the man, whom, if employed by me, must be admitted to my confidence, and know all about my business. Yes, I will go to-night to the Earl cottage and see what I can learn. I believe you told me, that the young man is away now, seeking for his father, but he is expected home every hour; I have not a moment to lose, for I must see his mother in his absence."

An hour later Mr. Arnold was at Mrs. Earl's bedside. He had told Mrs. Wentworth his business; and that kind hearted lady, being admitted into his confidence, went to Mrs. Earl, and told her that an old gentleman, a

neighbor of hers, had called, and wished to see her.

The news brought by Fernly Smith that night, that Elwood had learned of his father's whereabouts, and would soon bring him home, had given new hope, and renewed strength to the invalid. Mrs. Earl seemed pleased at the interest her neighbors showed, and at once consented to see the stranger.

Mr. Arnold played the part of a genial, and sympathetic friend, who had no other interest in calling, but to see if he could be of any service to the distressed family.

"I have heard of your troubles, and have come to see if there is anything I can do to help you," he said: "Mrs. Wentworth tells me you have no one but your son to depend on, in these trials."

At the mention of her son, Mrs. Earl's face brightened, and a warm flush suffused her pale cheeks, as she tried to speak, but her lips trembled, tears came into her eyes, and her bosom heaved with the emotions of her holy mother-love. After a few moments she controlled her feelings, and said:

"It is true, sir, I have no one but my son, my true, my noble Elwood; but O, sir; I have reason, to know how good he is."

Her emotions overcame her, and for a time she wept mingled tears of joy, and pride, that overflowed from her full heart. After awhile, she continued:

"You see this cottage, with its delightful surroundings: it is his gift to his mother. When my husband fell, and could help us no longer; when he had lost his position in the Brooklyn firm, and business men would trust him no more, we would have been penniless, but for Elwood, who had a growing business in New York, and was rapidly rising to a position of eminence. He was nominated for an important office of public trust, when, on account of my health, and his father's distressing condition, he sacrificed all; and buying this beautiful cottage, a few weeks ago, he brought his father and me here, and told us it was our home."

Here her feelings again overcame her, and she wept bitterly.

Major Arnold was satisfied; he wanted to hear no more. He felt sure that the man, who would sacrifice every interest in life for those whom he loved, could be trusted; and besides, he saw the effort Mrs. Earl had made in speaking was too much for her strength; so after some kind and sympathetic words, he left the house.

When he reached his home, he found Lillian anxiously awaiting his return.

From the first, Lillian Arnold had felt an interest in Elwood Earl, which she

could not understand; and it would be difficult to portray her feelings, when her father said, without any circumlocution, "Daughter, I am satisfied Mr. Earl is a safe man; and if he can be induced to serve me, I will give him the key of my office to-morrow."

To be continued.

Personal.

Bishop John P. Newman arrived on the steamship *City of Peking* from Japan Aug. 14.

Dr. G. D. Watson and family, of Windsor, Florida, will spend the month of September at Ocean Grove; the Doctor giving daily Bible Readings, which began, the 5th.

Two venerables, Revs. Dr. John S. Porter, of Burlington, N. J., and A. K. Street, of Camden N. J., were daily in attendance at the camp-meeting exercises. These "fathers" belong to a past age, and yet are genial and happy among their sons in the gospel, and their grandchildren in the Church they have served so long and so well.—*Ocean Grove Record*.

Bishop Taylor and his son Ross were at the Douglas camp-meeting, where \$400 were subscribed for the African mission work. "The Bishop," says the *Christian Witness*, "looks feeble, though he claims to be in good physical condition: but it is very clear to all, that his exhaustive labors are telling upon his iron constitution."

Later news represents the Bishop as looking much better than he did when he first returned; indeed, about as vigorous as usual.

A graceful and well deserved tribute has been paid Mrs. Margaret E. Sangster by the Freshman class at Wells College, in electing her an honorary member. Mrs. Sangster's popularity among the youth of both sexes is proverbial. Besides those who know her only by reputation, she has many warm personal friends, not the least among these being the young ladies of the large and flourishing Bible class which meets her every Sunday afternoon, in Brooklyn.

Henry M. Stanley describes the dwarf tribes of the forest. He says they are the oldest aristocracy in the world, with institutions dating back fifty centuries. They are ruled by a queen, a beautiful, charming, little woman, who was exceptionally kind to Stanley and his comrades. The dwarfs are of olive complexion, remarkably intelligent, ingenious artificers in iron and ivory, and probably the only monogamous race in Africa.

SPECIAL!

DOES ANY PATRON OF THIS JOURNAL WANT TO BUY A STRICTLY FIRST-CLASS ORGAN OR PIANO? If so these people will make a special inducement for the next 90 days. The Instruments among the foremost and the house for honorable dealing beyond question.

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ZION, MARYLAND.

Summer is coming and you will want just such goods as we have.

Our prices are 20 per cent lower than they were two weeks ago on these goods

Oh! the beautiful Gingham, look, reduced from 10 cents per yard to 8 cents. About 5,000 yards of them.

The beautiful Scotch and Zephyr Gingham, former prices 16 and 20 cents, now going at 12½ cents.

The nice things in Sateens and Outing Cloths going at 12½.

Carpets and Mattings.

Rag Ingrain 25 cents up.

Matting 12½ to 32 cents.

Prints, Prints.

Best Calicos now going at 6½ cts.

Men's and Boys' Clothing.

The men and boys want bargains as well as the ladies, so we have made the same low prices for them.

How about shoes. You will want them, look at our men's fine dress shoes at \$1.50, \$1.95, \$2.45. Can't be beat, and the ladies fine Dongola Kidd at \$1.65. Never sold before for less than \$2.00.

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.

TERMS CASH.

J. M. C. C.

A. C. C.

Summer Resorts.

Capon Springs and Baths, Hampshire Co., W. Va.

150 miles from Baltimore, 115 from Washington. With its Superior Mineral Waters, superb summer climate, in a beautiful Mountain Region, just the spot to lay life's weary burdens down and have a lovely Summer Home. For medicinal and other testimony, send for pamphlet.
W. H. SALE, Proprietor.

"AYON HOUSE,"

On spur of Blue Ridge near Delaware Water Gap. Elevation 1,400 feet. Grand mountain scenery. This house and surroundings are especially suitable for those requiring a quiet summer home. Highest location in northern Pennsylvania.

MRS. T. J. TURNER,
Stroudsburg, Monroe Co., Pa.

THE METROPOLITAN,
WITH BROADWAY ANNEX,
BROADWAY, BEACH AND ABBOTT AVES.
Ocean Grove, N. J.
Box 2157. CHAS. ROSS, Proprietor.

These popular Houses are 300 feet from Ocean and fronting Fletcher Lake. Hair Mattresses. Table first-class. Artesian Water. Terms, \$7 to \$12 per week. \$1.50 per day. Enclose stamp for circular.

Germantown House,

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Mrs. E. W. Clark, (Philada.) Prop.
This well-known and popular house under new and liberal management will be open for season of 1890 on and after June 1. Location central and very desirable for seaside enjoyment. Near beach and all places of interest. Accommodations home-like and terms reasonable. P. O. Box 2103.

Fifth Season.

Tower House,

27 WEBB AVENUE, OCEAN GROVE, N. J.
MRS. A. GOODNOW, Prop'r.

Only two or three minutes' walk from ocean bathing grounds. Delightful situation for health and comfort. Special rates for season; choice rooms and new beds. All sanitary arrangements first-class. Terms moderate and satisfaction guaranteed. Terms for June \$5 and \$7 per week. Will open June 1. Box 115.

The Manchester,

27 Ocean Pathway. Ocean Grove, N. J.

Location the most desirable, near the beach and all places of interest.

P. O. Box 2083. MRS. B. S. KELLOGG.

HOWLAND HOUSE, Ocean Grove, N. J.

Improved Accommodations.
—Terms Reasonable.—
Special Rates for Families.

Box 387. REV. S. H. ASAY, Prop.

HOTEL DENNETT,

MOUNTAIN LAKE PARK, MD.

Rates \$5 to \$10 per week. Top of Alleghenies. Cool and Beautiful. Perfect place for Hay Fever sufferers. A. W. DENNETT, Proprietor.
Refer to the 10,000 patrons of his Temperance, Anti-Tobacco Lunch Rooms:
BALTIMORE—306 E. Baltimore street, and 212 W. Baltimore street.
PHILADELPHIA—13 S. Ninth street, 629 Chestnut street.
NEW YORK CITY—83 Park Row, 6 Beekman street, 145 Nassau street.
BROOKLYN—17 Myrtle avenue, 190 Fulton St.
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Miscellaneous.

TOMORROW.

A SONNET.

Of all the tender guards which Jesus drew
About our frail humanity, to stay
The pressure and the jostle that always
Are ready to disturb, whate'er we do,
And mar the work our hands would carry
through—
None more than this environs us each day
With kindly wardenship: "Therefore I
say,
Take no thought for the morrow." Yet we pay
The wisdom, scanty heed; and impotent
To bear the burden of the imperious now
Assume the future's exigence unsent.
God grants no overplus of power: 'Tis shed
Like morning manna. Yet we dare to bow
And ask, 'Give us to-day our morrow's bread'
—Margaret J. Preston.

Conversation.

Benjamin Franklin, in his autobiography, lays down a canon of good-breeding in conversation which is worth keeping in mind. He says that he formed the habit of expressing himself "in terms of modest diffidence," never using the words "certainly, undoubtedly, or any others that give an air of positiveness to an opinion," on subjects that may possibly be disputed; saying, rather, "It appears to me, or, I should think it so, or so, if I am not mistaken." This habit, he said, was of great advantage to him in persuading people to adopt his views, and also helped him to gather much valuable knowledge which otherwise would have been withheld. For, as a rule, people do not care to impart information to one who is firmly entrenched in his own opinions. Young people are very apt to have a positive, dogmatic way of expressing themselves, and should be trained to a moderate, as well as graceful, use of language. The use of slang has a tendency toward the error which Franklin tried to avoid.

Frederick W. Robertson in one of his deeply thoughtful and suggestive letters, says to a friend: "I will tell you of a want I am beginning to experience very distinctly. I perceive more than ever the necessity of devotional reading. I mean the works of eminently holy persons, whose tone was not merely uprightness of character and high-mindedness, but communion—a strong sense of personal and ever living communion—with God beside. * * * Our affections must be nurtured in the Highest, or else our whole life flags and droops."

Christians should acquire and maintain the habit of devotional reading. Pastors should be familiar with the best books of that character, so that they can recommend them, intelligently, to their people. There is great variety in this line of religious literature. Some of these so-called devotional books are vapid, thin, common-place,

destitute of strength and thought, possessing no reproductive power. The helpful book quickens thought, incites to prayer and praise, excites the affections toward the One altogether lovely and proves a timely aid in "stepping heavenward."—*Buffalo Christian Advocate.*

Morbus Sabbaticus, or Sunday sickness is a disease peculiar to church-goers. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well, and wakes feeling well; eats a hearty breakfast, but about church time the attack comes on, and continues until the morning services are over. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, talk politics and read the Sunday newspapers; he eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well, and wakes Monday morning feeling refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features of this disease are as follows: 1. It always attacks members of the church. 2. It never makes its appearance except on Sunday. 3. The symptoms vary, but it never interferes with the sleep or appetite. 4. It never lasts more than twenty-four hours. 5. It generally attacks the head of the family. 6. No physician is ever called. 7. It always proves fatal in the end—to the soul. 8. No remedy is known for it except prayer. 9. Religion is the only antidote. 10. It is becoming fearfully prevalent, and is sweeping thousands every year prematurely to destruction.—*Church Messenger.*

Death in the Pipe.

Poor little Tom learned a trick which every one thought "so cute and cunning." You could never guess what it was. He learned to smoke his papa's pipe. The baby, sitting on his little stool, with the nasty old pipe in his sweet little mouth, was the wonder of the neighborhood; and the foolish parents, and the foolish neighbors, all laughed at the little owl.

But Tommy was very sick. The doctor came, and said nicotine poison from the pipe was the cause, and the poor baby must die.

When he lay cold and white in his little coffin no one laughed; yet he found death in the pipe.—*Youth's Temperance Banner.*

The big fire at Louisville which on Thursday, August 14, burned up 28,711 barrels of whisky, worth \$800,000, was probably as effective a bit of Prohibition as the country ever saw.

DON'T BE FOOLED

By sham watch clubs or chicanery jewelry installment houses into paying twice as much as a watch is worth, nor into signing their imprisoning contract, which is a legal document for burglary to rob the homes of the poor.

Judge Breyer said, in sentencing one of their poor dupes to prison for thirty days, "that the system of installments and their contracts make poor people dishonest."

Twenty-year gold-filled cases, with Elgin, Waltham, Springfield, Columbia, Hampden (or the great Railroad Watch), the Rockford works, \$16 and \$18. Nothing less will buy a thousand. Same as sold by installment watch clubs at \$35, \$38, \$40 and \$45.

Solid 14-karat Gold Cases, with nickel Elgin, Waltham, Springfield or Rockford works, \$38, \$40, \$43, according to weight of case. Same as sold by sham watch clubs at \$70.50, \$85 up to \$100. Just as much as they can beguile their dupes into paying.

So that we can destroy the nefarious business of watch clubs we offer the following as the safest and most advantageous to working people and ourselves:

That is, not being able to pay the cash down, we are willing to accept 36c, \$1.00, \$2.00 or as much as can easily be spared a week or a month, and when \$5.00 is paid we loan a good stem-winding watch (worth more) until the balance of \$11.00 is paid, making \$16.00 in all, return the loaned watch, then we deliver the best and cheapest watch in the world for the money, with a written guarantee—20 years for the case and 3 years for the works.

Again, customers wishing a solid 14-karat gold case, with nickel Elgin, Waltham, Springfield or Rockford works, at \$38.00, \$40.00, \$43.00, according to weight of case, can go on paying the dollar or as much a week as they can spare, until the balance of \$22.00 is paid making \$38.00 in all, then we deliver a solid 14-karat gold case and choice of works, guaranteed to keep correct time for 3 years or the money refunded, and to be cleaned free of charge.

N. B.—Money paid is never forfeited. Not being able to take a watch as agreed you can have any other article to the amount paid. In case of sickness or death, every penny refunded.

We have no collectors. You can pay as you please as long as you complete the payment within one year.

Agents wanted in every town and village, in every mill, factory or workshop to fight the clubs.

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Call and examine. Will be pleased to show goods. Open evenings until 10 o'clock.

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NEURALGIA AND RHEUMATISM.
Price 50 cents per bottle.

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JAMES C. DILLON,
Manufacturer of
Doors, Sash, Shutters, Blinds,
Brackets, Mouldings, Scroll Work
and Turning, &c.
FOURTH ST., Near Broome,
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Dr. J. H. McLean's STRENGTHENING CORDIAL AND BLOOD PURIFIER.

For many years this well-known remedy has been the mainstay of thousands now advanced in life and enjoying a "green old age," who owe their robust health to the strengthening and sustaining properties of this great medicine. \$1.00 per bottle at druggists.
Send 2 cent stamp for Almanac containing uterine chart and weather forecasts by Irl E. Hicks, the "Storm Prophet," to the
DR. J. H. McLEAN MEDICINE CO.,
St. Louis, Mo.



Youth's Department.

Tommy's Experience.

"Tommy! Tommy!"

Tommy shut one eye, and with the other looked through a convenient knothole in the side of the woodshed.

Again his mother called his name, this time a little louder than before; still Tommy did not answer. To say he felt aggrieved would be giving a very mild description of his feelings at that minute. Had he not worked all morning carrying coal and water, picking up sticks and stones from the front grass-plot, and doing various other things too numerous to think of just then? And had he not been sustained and upheld through it all by the thought of having the whole afternoon to himself? Why, he had even forgotten to count how many buckets of water he had carried to wash off the porches, so interested was he in trying to calculate how many willow whistles he would have time to make before supper time. And now just as he was comfortably fixed at work, to think that he must be called from it!

"I know just what she wants me for," he said to himself. "I don't see any sense in two of us going to the store; just as if Tillie couldn't go by herself! I'll not let on I heard her call me."

Tommy knew that this was not a very safe course to pursue, but he was so vexed that he did not think of consequences. By this time his mother had gone into the house and closed the door, but it was again opened, and again his name echoed through the premises.

"That's Tillie," said Tommy, "and she won't stop calling; she'll hunt me up."

He looked around for a hiding-place. He could hear Tillie running down the stone walk. She would be there in a minute; so hastily jumping down from the work-bench, he ran across the floor and climbed into an old cupboard, which shook in a threatening manner, as if resenting the intrusion. He pulled the doors to just as Tillie appeared at the doorway.

"Tommy! Tommy Dawson!" she called, so that there might be no mistake as to what Tommy was wanted. Tommy held his breath lest she might discover him, and wished that his heart would not thump so heavily against his ribs; surely Tillie would hear it. But she turned toward the house, as if satisfied that he was not to be found. Tommy chuckled in high glee, and after hearing the door shut, clambered down out of the crazy old cupboard, his face very red, his clothes covered with dust and cobwebs.

After taking observations through the knothole for a few seconds, he got

up on the bench and began on the whistles, but somehow the bark seemed very hard to loosen, and his knife was not so sharp as usual. He was sure he had never heard the field crickets chip so loudly, and was it not strange they were saying, "Sneak! sneak! sneak!" just as fast as they could? Tommy had often listened to them before, but he always thought they said, "Summer's here, here, here!" He must have been mistaken then, for nothing could be plainer than what they were now saying.

"If only that road to the store was not so hot and dusty!" he said half aloud; and then he whittled at a willow switch.

"I do wonder if Hatton's dog would bite? Tillie's awful 'fraid of dogs;" and then another minute of whittling.

"I guess I could finish these whistles after I come back;" and he shut his knife and with one bound was in the middle of the floor, and with another was out on the stones.

"Whew! how hot that old woodshed is, anyway!" and, running up the stones, he burst into the kitchen where he found Tillie flying around in wild delight.

"Why; Tommy Dawson," she exclaimed, "where have you been? we've been calling you everywhere."

"What are you polishing your best shoes for?—to wear to the store?" demanded Tommy, skillfully evading the question.

"Store?" echoed Tillie, scornfully. "Why Tommy Dawson, Uncle Tom is here, he's going to take us home with him, and he's in an awful hurry; and mother's up stairs laying out your clothes, and I've polished your best shoes. You see, we thought you might come in time to get ready if everything was fixed for you to dress in a hurry. And O, Tommy, I was that afraid I would have to go without you!" and here Tillie paused to take her breath.

Tommy may live to be very old but he will never forget how mean he felt just then.

"You'd better not stand there," continued Tillie; "Uncle Tom said we must be ready in half an hour, and he's been here 'most fifteen minutes now."

Tillie could not think what made Tommy so very kind and thoughtful during the next fifteen minutes, and when, after running up stairs after her parasol and handing it to her, he stopped to pick a thread from her dress, her wonder found expression in words: "How nice you are to-day, Tommy! I just wish you'd be that way all the time."

And Tommy, as he climbed into the buggy which was to take them to the station, resolved that he would "be that way" just as often as he could think of it. I think he must have

kept his resolution, for it was only the other day that I heard a lady remark: "How much Tommy Dawson seems to think of his sister! He treats her just as if she were some other boy's sister." *United Presbyterian.*

Rev. Dr. Ashley L. S. Bateman, pastor of the Inskip Memorial Methodist Church, at Eggleston Heights, the new camp meeting resort in Florida, was married at Ocean Grove, N. J., early Tuesday morning, Sept. 2d, to Mrs. Martha J. Inskip, widow of the late Rev. John Inskip. The ceremony was performed by Rev. John Thompson of Philadelphia. Mr. and Mrs. Bateman took the first train for New York, and sailed the next afternoon, for Florida, where they expect to reside and to establish a permanent camp-meeting.

Robert H. Noble, U. S. A., son of the late Dr. W. D. Noble, and a native of Federalsburg, has been elected Professor of Military Science and Tactics at St. John's College, Annapolis.

Improvement.

A new department has been added to the Wilmington Commercial College. It is entitled the "Actual Business Department;" the enlarged rooms affording accommodation for 50 additional students. The addition is equivalent to six more rooms.

Additions to the faculty include J. M. Wade, teacher of business and ornamental penmanship and theoretical book-keeping, and Miss Anna M. Scott of the preparatory department. The total number of teachers is 11.

The new rooms, which are on the second floor, are beautifully furnished, and light and airy. A new feature is the students' library, which contains such books as "Self Help" by Smiles; "Famous Men," "Modern Women," "Heroes," "Kings of Fortune," &c.

The office and reception room form a new feature of the college. This is the fourth year of the college, and each term has shown progress up to its present flattering status.

Annual Meeting.

The W. C. T. U. of Cecil county, will meet in the Town Hall, Port Deposit, Md., Friday, 19th inst. At 10.30 a. m., there will be an address of welcome, response, president's annual address, reports of Secretary and Treasurer, etc.

At 1.30 p. m., words of greeting by Rev. J. P. Otis, reports of committees on credentials, resolutions, from county-superintendents, election of officers, and a special address to Ladies by Mrs. J. T. Ellis, of Newark, N. J. At 7.30 p. m., address by Mrs. Ellis.

The public is cordially invited to attend each service. Lunch at noon, and supper at 5.30 p. m., will be provided for the convention, by the Ladies of Port Deposit and Woodlawn Unions.

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great merit. The particular features are High Lustre and Washing Colors. Look for the words 'Corticelli—Fast Color' on one end of each spool. Florence Home Needlework for 1890 teaches you how to make from this Silk those Washable Crocheted Four-in-Hand Scarfs—which are the new thing for gentlemen, and are also worn by ladies. This book will be mailed on receipt of six cents. NONOTUCK SILK CO., Florence, Mass.

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Send to us for an estimate.
PENINSULA METHODIST OFFICE.

Marriages.

BUNTING—BAKER.—July 31st, 1890, at Lamb's camp-meeting woods, by Rev. C. F. Sheppard, John R. Bunting and Eva R. Baker, both of Sussex Co., Del.

VICKERS—HUDSON.—August 18th, 1890, at Gumboro camp-meeting, by Rev. C. F. Sheppard, M. G. Vickers and Addie H. Hudson, both of Sussex Co., Del.

Obituaries.

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

WHEREAS, It has pleased our Heavenly Father, to take from our midst our dear co-laborer and friend, Maggie K. Lowber; we, the members of the Young Woman's Christian Union of Camden, now in session assembled, do resolve,

1st, That we will ever hold in sacred and affectionate remembrance, our sister and helper who has departed from us.

2d, That by her death the Union has lost a faithful officer, and each member a true friend.

3d, That we express to the family our sincerest sympathy.

4th, That a copy of these resolutions be sent to the bereaved family, and also to the PENINSULA METHODIST and *Farm and Home*, for publication.

COMMITTEE

Camden, Del., Aug. 29, '90

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.

2t.

What steam is to the engine, Hood's Sarsaparilla is to the body, producing bodily power and furnishing mental force.

A Nerve Tonic.

HORSEFORD'S ACID PHOSPHATE.

DR. EPHRAIM BATEMAN, Cedarville, N. J. says: "I have used it for several years not only in my practice, but in my own individual case, and consider it under all circumstances one of the best nerve tonics that we possess. For mental exhaustion or overwork it gives renewed strength and vigor to the entire system."

Stop-off at Cresson.

The Pennsylvania Railroad Company announces that during the season at Cresson Springs all through tickets will admit of a stop-over at that point. This arrangement is of particular interest to through travelers, who cannot fail to enjoy a break of their journey at this delightful mountain resort.

**Quarterly Conference Ap-
pointments.**

WILMINGTON DISTRICT—THIRD QUARTER.

	Quarterly Conference.	Preaching.
Mt. Lebanon,	16 8	14 3
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, (VanBurkalow)	22 9	21 10
Chesapeake,	27 7	28 7.30
Bethel,	27 3	28 10
Summit,	oct. 25	sept. 28 3

OCT.		
Epworth,	1 9	1 7.30
Zion, (St. John's)	6 10	5 7.30
Cherry Hill,	4 3	5 10.30
Wesley, (Newark)	6 7.30	5 3
Madeley,	8 7.30	12 10.30
Silverbrook,	10 7.30	12 3
Scott,	11 7.30	12 7.30
Hockessin,	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	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
Stanton,	11 7.30	9 3
Newport,	10 7.30	9 10.30

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

SALISBURY DISTRICT—THIRD QUARTER.

OCT.		
Cape Charles,	2 7	2 7
Reed's Wharf,	3 3	3 7
Parkley,	4 10	5 7
Onancock,	4 3	5 10
Pocomoke circuit	6 3	12 3
Pocomoke City,	6 7	12 10
Westover,	7 10	12 10
Fairmount,	7 4	12 10
Asbury,	9 7	12 10
Annamessex,	9 3	12 10
Crisfield,	10 7	12 10
Tangier Island,	11 7	12 10
Smith's Island,	13 10	12 3
Holland's Island,	16 7	16 7
Deal's Island,	17 7	19 10
Somerset,	18 3	19 3
St. Peters,	20 10	19 7
Princess Anne,	20 3	26 10
Nanticoke,	25 3	26 10
Mt. Vernon,	25 10	26 3
Chincoteague,	31 7	26 10
Stockton,	nov. 1 10	oct 26 10

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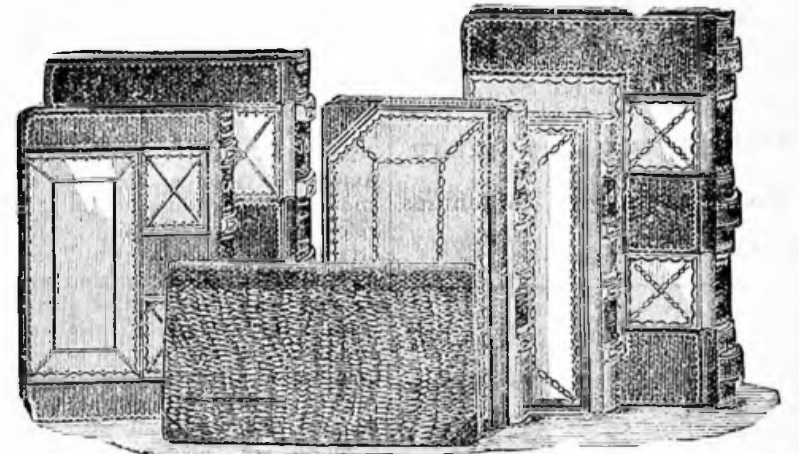
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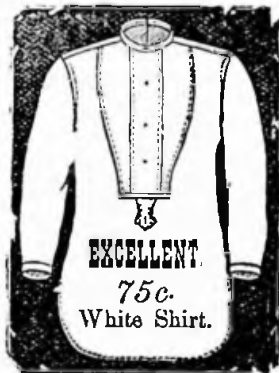
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OF MUSIC IN HEAVEN.

THE TOPIC OF DR. T. DE WITT
TALMAGE'S SUNDAY SERMON.

A Wonderful Discourse, Imbued with Living Faith in the Glories That Will Be Celebrated in the Home of the Blest in the Lamb's New Song.

BROOKLYN, Sept. 7.—Dr. Talmage's sermon for today was a glowing description of the melodies of the Celestial land. His text was, "And they sang a new song." Rev. v. 9. Following is the sermon.

Nearly all the cities of Europe and America have conservatories of music and associations whose object it is, by voice and instrument, to advance the art of sweet sounds. On Thursday nights Exeter hall of London used to resound with the music of first class performers, who gave their services gratuitously to the masses, who came in with free tickets and huzzaed at the entertainment. At Berlin, at 11 o'clock daily, the military band, with sixty or a hundred instruments, discourses at the royal opera house for the people. On Easter Sunday in Dresden the boom of cannon and the ringing of bells bring multitudes to the churches to listen to the organ peals and the exciting sounds of trumpet and drum. When the great fair day of Leipsic comes the bands of music from far and near gather in the street and bewilder the ear with incessant playing of flute and horn, violin and bassoon. At Dusseldorf, once a year, the lovers of music assemble and for three or four days wait upon the great singing festivals and shout at the close of the choruses, and greet the successful competitors as the prizes are distributed—cups and vases of silver and gold. All our American cities at times resound with orchestra and oratorio. Those who can sing well or play skillfully upon instruments are greeted with vociferation and garlanded by excited admirers.

THE ECSTATIC DELIGHTS OF MUSIC.

There are many whose most ecstatic delight is to be found in melodies, and all the splendor of celestial gates, and all the lusciousness of twelve manner of fruits, and all the rush of floods from under the throne of God would not make a heaven for them if there were no great and transporting harmonies. Passing along our streets in the hour of worship you hear the voice of sacred melody, although you do not enter the building. And passing along the streets of heaven we hear from the temple of God and the Lamb the breaking forth of magnificent jubilate. We may not yet enter in among the favored throng, but God will not deny us the pleasure of standing a while on the outside to hear. John listened to it a great while ago, and "they sang a new song."

Let none aspire to that blessed place who have no love for this exercise, for although it is many ages since the thrones were set and the harps were strung there has been no cessation in the song, excepting once for about thirty minutes, and judging from the glorious things now transpiring in God's world, and the ever accumulating triumphs of the Messiah, that was the last half hour that heaven will ever be silent.

Mark the fact that this was a new song. Sometimes I have in church been floated away upon some great choral, in which all our people seemed to mingle their voices, and I have in the glow of my emotions said: "Surely this is music good enough for heaven." Indeed I do not believe that "Luther's Hymn," or "Coronation," or "Old Hundred," or "Mount Pisgah" would sound ill if spoken by sainted lips or thrummed from seraphic harps. There are many of our fathers and mothers in glory who would be slow to shut heaven's gate against these old time harmonies. But this, we are told, is a new song. Some of our greatest anthems and chorals are compositions from other tunes—the sweetest parts of them gathered up into the harmony; and I have sometimes thought that this "new song" may be partly made up of sweet strains of earthly music mingled in eternal choral. But it will, after all, be a new song. This I do know, that in sweetness and power it will be something that ear never heard. All the skill of the oldest harpers of heaven will be flung into it. All the love of God's heart will ring from it. In its cadences the floods will clap their hands, and it will drop with the sunlight of everlasting day and breathe with odors from the blossoms of the tree of life. "A new song"—just made for heaven.

HOW THE GREAT COMPOSERS WROTE.

Many earthly songs are written by composers just for the purpose of making a tune, and the land is flooded with note books in which really valuable tunes are the exception. But once in a while a man is wrought up by some great spectacle, or moved by some terrible agony, or transported by some exquisite gladness, and he sits down to write a tune or a hymn, in which every note or every word is a spark dropped from the forge of his own burning emotions. So Mendelssohn wrote, and so Beethoven and so Charles Wesley. Cowper, depressed with misfortunes until almost insane, resolved on suicide, and asked the cab driver to take him to a certain place where he expected to destroy his own life. The cab driver lost his way, and Cowper began to think of his sin and went back to his home and sat down and wrote:

God moves in a mysterious way
His wonders to perform:

He plants his footsteps in the sea,
And rides upon the storm.

Ye fearful saints, fresh courage take;
The clouds you so much dread
Are big with mercy, and shall break
In blessings on your head.

Mozart composed his own requiem, and said to his daughter Emily, "Play that," and while Emily was playing the requiem Mozart's soul went up on the wave of his own music into glory. Emily looked around, and her father was dead.

HEAVEN'S NEW SONG.

This new song of heaven was not composed because heaven had nothing else to do, but Christ, in memory of cross and crown, of manger and throne, of earth and heaven, and wrought upon by the raptures of the great eternity, poured this from his heart, made it for the armies of heaven to shout in celebration of victory, for worshipers to chant in their temple services, for the innumerable home circles of heaven to sing in the house of many mansions. If a new tune be

started in church there is only here and there a person that can sing it. It is some time before the congregation learn a new tune. But not so with the new song of heaven. The children who went up today from the waters of the Ganges are now singing it. That Christian man or woman who a few minutes ago departed from this very street has joined it. All know it—those by the gates, those on the river bank, those in the temple. Not feeling their way through it, or halting, or going back, as if they never before had sung it, but with a full round voice they throw their soul into this new song. If some Sabbath day a few notes of that anthem should travel down the air we could not sing it. No organ could roll its thunder. No harp could catch its trill. No lip could announce its sweetness. Transfixed, lost, enchanted, dumb, we could not hear it—the faintest note of the new song. Yet while I speak heaven's cathedral quakes under it, and seas of glory bear it from beach to beach, and ten thousand times ten thousand and thousands of thousands sing it—"the new song."

Further, it is a commemorative song. We are distinctly told that it makes reference to past deliverances. Oh, how much have they to sing about! They sing of the darkness through which on earth they passed, and it is a night song. That one was killed at Yorktown, and with him it is a battle song. That one was imprisoned for Christ's sake, and with him it is a prison song. That was a Christian sailor boy that had his back broken on the ship's halyards, and with him it is a sailor's song. That one burned at Smithfield, and with him it is a fire song. Oh, how they will sing of floods waded, of fires endured, of persecution suffered, of grace extended! Song of hail! song of sword! song of hot lead! song of ax! As when the organ pipes peal out some great harmony there comes occasionally the sound of the tremulante, weeping through the cadences, adding exquisiteness to the performances, so amidst the stupendous acclaim of the heavenly worshipers shall come tremulous remembrances of past endurance, adding a sweetness and glory to the triumphal strain. So the glorified mother will sing of the cradle that death robbed, and the enthroned spirit from the almshouse will sing of a lifetime of want. God may wipe away all tears, but not the memory of the grief that started them!

IT WILL BE ACCOMPANIED BY HARPS.

Further, it will be an accompanied song. Some have a great prejudice against musical instruments, and even among those who like them there is an idea that they are unauthorized. I love the cymbals, for Israel clapped them in triumph at the Red Sea. I love the harp, for David struck it in praising the Lord. I love the trumpet, for we are told that it shall wake the dead. I love all stringed instruments and organs, for God demands that we shall praise him on stringed instruments and organs. There is in such music much to suggest the higher worship, for I read that when he had taken the book the four-and-twenty elders fell down before the Lamb, having every one of them "harps," and "I heard the voice of the harpers harping with their harps," and "I saw them that had gotten the victory from the beast standing on the sea of glass, having the harps of God."

Yes, the song is to be accompanied. You say that all this is figurative. Then I say prove it. I do not know how much of it is literal, and how much of it is figurative. Who can say but that from some of the precious woods of earth and heaven there may not be made instruments of celestial accord? In that worship David may take the harp and Habakkuk the shigionoth, and when the great multitudes shall, following their own inclinations, take up instruments sweeter than Mozart ever fingered, or Schumann ever dreamed of, or Beethoven ever wrote for, let all heaven make ready for the burst of stupendous minstrelsy and the roll of the eternal orchestra.

Further, it will be an anticipative song. Why, my friends, heaven has hardly begun yet. If you had taken the opening piece of music today for the whole service you would not have made so great a mistake as to suppose that heaven is fully inaugurated. Festal choruses on earth last only a short while. The famous musical convocation at Dusseldorf ended with the fourth day. Our holidays last only eight or ten days, but heaven, although singing for so many years, has only just begun "the new song." If the glorified inhabitants recount past deliverances they will also enkindle at glories to come. If at 9 o'clock, when the church opened, you had taken the few people who were scattered through it as the main audience you would not have made so great a mistake as if you supposed that the present population of heaven are to be its chief citizenship. Although millions are already there, the inhabitants are only a handful compared with the future populations. All China is yet to be saved. All India is yet to be saved. All Borneo is yet to be saved. All Switzerland is yet to be saved. All Italy is yet to be saved. All Spain is yet to be saved. All Russia is yet to be saved. All France is yet to be saved. All England is yet to be saved. All America is yet to be saved. All the world is yet to be saved. After that there may be other worlds to conquer. I do not know but that every star that glitters in our nights is an inhabited world, and that from all those spheres a mighty host are to march into our heaven. There will be no gate to keep them out. We do not want to keep them out. We will not want to keep them out. God will not want to keep them out.

A HEAVEN LARGE ENOUGH FOR THE UNIVERSE.

I have sometimes thought that all the millions of earth that go into glory are but a very small colony compared with the influx from the whole universe. God could build a heaven large enough not only for the universe, but for ten thousand universes. I do not know just how it will be, but this I know, that heaven is to be constantly augmented, and that the song of glory is rising higher and higher, and the procession is being multiplied. If heaven sung when Abel went up—the first soul that ever left earth for glory—how must it sing now when souls go up in flocks from all Christendom, hour by hour and moment by moment! Our happy gatherings on earth are chilled by the thought that soon we must separate. Thanksgiving and Christmas days come, and the rail trains flying thither are crowded. Glad re-unions take place. We have a time of

great enjoyment. But soon it is "good-by" in the hall, "good-by" at the door, "good-by" on the street, "good-by" at the rail train, "good-by" at the steamboat wharf. We meet in church. It is good to be here. But soon the doxology will be sung, the benediction pronounced, and the audience will be gone. But there are no separations, no good-bys in heaven. At the door of the house of many mansions no good-bys. At the pearly gate no good-by. The song will be more pleasant because we are always to sing it. Mightier song as our other friends come in. Mightier song as other garlands are set on the brow of Jesus. Mightier song as Christ's glories unfold.

WE WILL SING WELL IN HEAVEN.

If the first day we enter heaven we sing well, the next day we sing better. Song anticipative of more light, of more love, of more triumphs. Always something new to hear, something new to see. Many good people suppose that we shall see heaven the first day we get there. No! You cannot see London in two weeks. You cannot see Rome in six weeks. You cannot see Venice in a month. You cannot see the great city of the New Jerusalem in a day. No, it will take all eternity to see heaven, to count the towers, to examine the trophies, to gaze upon the throne, to see the hierarchs. Ages on ages roll, and yet heaven is new! The streets new! The temple new! The joy new! The song new!

I staid a week at Niagara Falls, hoping thoroughly to understand it and appreciate it. But on the last day they seemed newer and more incomprehensible than on the first day. Gazing on the infinite rush of celestial splendors, where the oceans of delight meet and pour themselves into the great heart of God—how soon will we exhaust the song? Never! Never!

The old preachers in describing the sorrows of the lost used to lift up their hands and shout: "The wrath to come! The wrath to come!" Today I lift up my hands, and looking toward the great future cry: "The joy to come! The bliss to come!" Oh, to wander on the banks of the bright river, and yet to feel that a little further down we shall find still brighter floods entering into it! Oh, to stand a thousand years listening to the enchanting music of heaven, and then to find out that the harpers are only tuning their harps.

Finally, I remark, that it will be a unanimous song. There will no doubt be some to lead, but all will be expected to join. It will be grand congregational singing. All the sweet voices of the redeemed! Grand music it will be when that new song arises. Luther sings it. Charles Wesley sings it. Lowell Mason sings it. Our voices now may be harsh and our ears uncultivated, but, our throats cleared at last and our capacities enlarged, you and I will not be ashamed to utter our voices as loudly as any of them.

GOD GRANT WE MAY ALL SING

Those nations that have always been distinguished for their capacity in song will lift up their voices in that melody. Those who have had much opportunity to hear the Germans sing will know what idea I mean to give when I say that the great German nation will pour their deep, full voices into the new song. Everybody knows the natural gift of the African for singing. No singing on this continent like that of

the colored churches in the south. Everybody going to Richmond or to Charleston wants to hear the Africans sing. But when not only Ethiopia, but all that continent of darkness, lifts up its hands, and all Africa pours her great volume of voice into the new song—that will be music for you. Added to this are all the sixteen thousand millions of children that are estimated to have gone into glory, and the host of young and old that hereafter shall people the earth and inhabit the stars.

Oh! the new song! Gather it all up! Multiply it with every sweetness! Pour into it every harmony! Crown it with every gladness! Belt it with every splendor! Fire it with every glory! Toss it to the greatest height of majesty! Roll it to the grandest cycle of eternity!—and then you have but the faintest conception of what John experienced when, amidst the magnificence of apocalyptic vision, he heard it—the new song.

God grant that at last we may all sing it. But if we do not sing the praise of Christ upon earth we will never sing it in heaven. Be sure that your hearts are now attuned for the heavenly worship. There is a cathedral in Europe with an organ at each end. Organ answers organ, and the music waves backward and forward with indescribable effect. Well, my friends, the time will come when earth and heaven will be but different parts of one great accord. It will be joy here and joy there! Jesus here and Jesus there! Trumpet to trumpet! Organ to organ! Hallelujah to hallelujah! "Until the day break and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether!"

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