

Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS
Associate Editor.

VOLUME XV.
NUMBER 37.

WILMINGTON, DELAWARE, SATURDAY, SEPTEMBER 14, 1889.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

TWO LIVES.

We worked together, side by side;
We planned our future glory so,
Till Love called her, and, deeply tried,
The woman bade the artist go.

I strive alone and, lonely find
That toil which once was pleasure sweet;
Yet choose the path with steadfast mind,
Marked out before my willing feet.

I clamber up the heights alone,—
How far they stretch what eye may see?
Men follow where my steps have gone:
Yes, men are glad to follow me.

And she gave all her hope for this,—
One little hearthfire bright to keep;
But for her goodness's nightly kiss,
Her babe to sing softly to sleep.

And I—am great; and she is—blest;
Life cannot give it all to one:
To her the quiet ways of rest:
To me, the praise for deeds well done.

My woman's heart at times would give,
For what she has, all else beside.
Her ardent soul, how can it live
Thus trammelled, and be satisfied?

With children grouped about her knee;
A life surrendered to my art;
All that for her, all this for me—
To which has come the better part?
—GOOD HOUSEKEEPING.

Letter from Bishop Taylor.

Editor *Christian Advocate*: I am just returning from a visitation of the five Mission stations I opened in Angola, four years ago. Four years in the life of a Mission, or of a child, is but a short period of time. We don't expect very great exploits from a four-year-old baby. I will, however, note a few facts coming under my own observation, as evidences of life and progress in these baby Missions.

1. Our Mission in St. Paul de Loanda, a town claiming a population of 17,000, probably 1,000 of them Portuguese, and the rest, native Africans. Our Mission property there, is beautifully located, and worth about \$8,000. While we had teachers to man it, we had a self-supporting day-school, and can have it again as soon as we can provide the teachers, which we expect to do very soon. Meantime, William P. Dodson, a holy young man from the Eastern Shore of Maryland, who came out in our first party, four years ago, is holding the fort. He is a fine linguist in the Portuguese and Kimbunda; a good musician, vocal and instrumental; a good doctor, having attended medical lectures in Philadelphia, but did not graduate. He is gathering a good congregation in Loanda—about 40 now, but growing—and has an interesting Sunday-school. He had a very reliable native man saved, recently. I baptized him, and admitted him on probation in our church, yesterday.

Dondo, 240 miles inland by steamer, at the head of the steam-boat navigation on the Coanza River. Dondo is a growing town of about 5,000, probably all natives, less about 500 Portuguese. We had here a good self-supporting school, now temporarily suspended by the retirement of our workers there, all to be picked again in the near future. Mary Myers, M. D., sleeps in Dondo Cemetery. Her last words were addressed to Jesus: I gave my life to Thee, to die for Thee here in Africa. I believe that a large harvest of souls, to be gathered from her seed-sowing, will hail her in the morning of her awaking, and call her blessed. The Rev. A. E. Withey, presiding elder of the Angola District, and his daughter, Stella, are holding the fort at Dondo.

3. Nhanguepepo, 51 miles over the mountains by caravan path from Dondo. There we have real Mission property worth about \$1,500; also nearly 100 head of cattle, and a few hundred dollars worth of trade goods. Both here and in Pungo Andongo, we are developing some trade, as one of our industries. It can't

be done in safety, except in the hands of thoroughly trained commercial men, and such are Brothers Withey and Gordon; and within less than two years, in the two places named they have, over and above self-sustentation, made a clean profit of about \$1,500, which is represented by two good Mission farms they have bought and stock goods on hand and paid for.

Those two men could thus support all our Angola Missions, but as each can easily support itself, they will apply their profits for opening new Missions. This business enables them to exhibit the light of holy living, and fair dealing in commercial circles. The natives who deal with them, many of whom come from 500 to 800 miles from the interior, report far and near, that they "have found another people, and never saw their like before." As, however, we need not train many merchants, to meet the demands of the country, merchandising is but a limited department of our Industrial School work. We want to train hundreds and thousands of farmers, with plows, cultivators, etc., to grow coffee, and other marketable products, and open up farms of their own, form Christian communities, build their own churches, and support their own ministers, and school teachers.

Well, to return to Nhanguepepo; Brother Karl Rudolph is in sole charge now—a grand worker is he. He has the care of the cattle herd, of the store, of building improvements, and of the farm, and is successfully training native boys in all these departments of industry. He is getting the natives soundly saved. We now have a Methodist Episcopal Church organization there, of 13 probationers.

3. Pungo Andongo, 38 miles farther in, is a town of probably 2,000, mostly natives. Brother C. W. Gordon, Sister Withey and her children, Bertie, Lottie, and Flossy, are at Pungo, and all daily working and witnessing for God.

4. Malange is 62 miles still farther inland. We have there the Mission property in the town, which I bought nearly four years ago, which is worth about \$300. Three-quarters of a mile distant, is the Mission farm, of about 300 acres of rich black clay and loam, that Brother Sam Mead bought and paid for with his wife's money. The farm now, with its field of sugar cane, so dense that nothing less than an elephant could wade through it, and with its herd of cattle, hogs, etc., is worth, in the market, \$1,000, which, in common with all the farms, and town property we have acquired in Angola, has been deeded to my "Transit and Building Fund Society," to be held in trust for the Self-supporting Missions and churches of the Methodist Episcopal Church, which by the laws and by-laws of their incorporation they are bound to do, with no power to mortgage it to pay current expenses. Well, of net profits above self-support at Malange, made within the last two years, they have expended \$300 in roofing and fitting up a chapel, \$800 in building a new two-story Mission house, \$100 for blacksmith shop and pit-saw, and lumber shed, and \$100 in a farmhouse—a total of \$1,300.

I offered to refund Ardella Mead's money that bought the farm, but she refused to receive it. Their lives, and all they have are invested in the work of God, and they have no separate personal interest. Malange station is well-manned: Sam Mead, superintendent; Ardella, his wife, head teacher in day school; her

niece, Bertha Mead, (now Mrs. Shields,) her assistant; Robert Shields, her husband, an efficient young missionary; Millie H. Mead, Minnie his wife, and five children. They have eight native children, adopted by Sam Mead, which are being thoroughly trained for God. They have a Methodist Episcopal church organization at Malange, of 31 members and probationers, 21 of whom are converted natives.

This whole Mission family, including the little children, rise every morning at four o'clock. They take an hour for bathing and for breakfast, and then, from 5 to 6 A. M. for family worship, Scripture reading and exposition, singing a number of hymns in English, Portuguese, and Kimbunda, followed by a free prayer meeting, some praying in English, some in Portuguese, and a good proportion in Kimbunda. I kept count, one morning, and found that 16 led in prayer. At 6, we have daylight, when they are all distributed to the various departments of work. Think of such a light-house, 400 miles toward the heart of the Dark Continent!

Well, through the good providence of God, and manual labor, these twelve males, and eight females, in Angola Mission are enjoying good health. Their daily contact with the people in these industries has enabled them to make the best success in mastering the vernacular languages of the people of any missionaries I know of, and in Kimbunda, which our young people know as well, or better than they do English, without the aid of books. Brother Chatelain has recently given us a primer, grammar, and the gospel by John, in the three languages named, which will be valuable aids in the future.

I may add that all the workers named, went out in our first party, over four years ago, except Robert Shields, who was sent out three years ago. I feel quite unable to give a more adequate view of this work and its opening possibilities, "The morning cometh." Will the bats spread their wings to veil its rising glory? Nay, they will pass into their dark holes, and "the glory of the Lord shall be revealed" in a marvelous march of Methodism through its vast continent. Pray for us!

WILLIAM TAYLOR.

Steam-ship "Portugal," nearing the Congo mouth, July 22.
—*The Christian Advocate.*

Seeing The Moon's Shadow On The Earth.

From Professor Todd's article in the August CENTURY, entitled "How Man's Messenger Outran the Moon," we quote the following: "The moon's actual motion in her circum-terrestrial path, is in the neighborhood of two thousand miles in each hour of time. This velocity is somewhat greater than that of projectiles from the best rifled guns; but these can often be seen throughout their whole flight. Evidently the moon's motion, also, is not too great to be seen. And it can be seen if all conditions favor the observer.

"Averaging a period of some decades, there are in three years two opportunities when this spectacle may be seen: they occur only at such times as the moon passes between the earth and the sun and causes a total solar eclipse. But even then it is not strictly correct to say that the moon can be seen traveling through space.

"At the time of such an eclipse, however, the moon's dark shadow sweeps over the earth with nearly the same velocity as the moon herself travels; and it is this swiftly flying shadow which the alert observer may see.

"This imposing spectacle has frequently been beheld, but rarely unless from an elevation commanding a vast extent. Often, however, expert observers fail to see the almost tangible shadow, even when specially on the lookout for it.

"Not strange is it, therefore, that different eyes report so impressive a phenomenon differently. To some the shadow seen in the distance resembled a dark storm upon the horizon. Some saw the shadow 'visible in the air'; one speaks of its 'gliding swiftly up over the heavens'; while another likens its passage to the 'lifting of a dark curtain.'

"Those who have taken pains to note its color do not generally call it black, but deep violet, or dark brown. One describes it as a 'wall of fog,' another as a 'vaporous shadow,' a third says it was 'like neither shadow nor vapor,' while no less careful observers than Winnecke and Lady Airy speak of the shadow, as 'appearing like smoke.'

"From their stations high above the valley of the Ebro, over which it swept, members of the Himalaya Expedition of 1860 had exceptional opportunities for watching the approach and recession of the shadow. Many observers saw it. 'When the critical moment was at hand,' says one, 'the darkness, sweeping over a landscape twenty or thirty miles in extent and advancing right at me, was in the highest degree sublime and imposing.' Then, and on other occasions it was very distinctly seen.

"So much for the appearance of the shadow; but more interesting here is its speed.

"While observers generally remark the 'frightful velocity' with which it travels, President Hill of Harvard, in Illinois in 1869, found the transit of the shadow much slower, and more majestic and beautiful than he had been led to expect. 'A sweeping upward and eastward of a dense violet shadow,' are his words.

"General Abbot, ascending Mount Arna in 1870, wrote: At an elevation of 7500 feet I was overtaken by the shadow, which swept with great rapidity over us, darkening the gloom to an awe-inspiring degree."

Laura Bridgman's Occupations.

Many ladies learned the finger alphabet simply to be able to talk with her, and she wrote and received many letters. Her room had a window facing south, and she often headed her letters "Sunny Home." She took pleasure in arranging her room and read a great deal. You know that quite a number of books have been printed in raised letters for the blind. The letters must be large and are printed on one side of the page only. It takes sixteen large volumes to print the Bible in this way. Most blind persons cultivate one finger for reading until it is very sensitive and can feel the letters very rapidly, but, of course, not so rapidly as we can read with our eyes.

Miss Bridgman became quite an author, too. Almost from the time she learned to write, she began to keep daily journals. Those she wrote during her first five years in Boston form quite a

large pack, and are full of many interesting things. She recorded all her little daily doings, and in going through them from the earliest to the latest entries you can see how she gradually used more and more words, and began to use capitals, and wrote more clearly. She had also written a few poems. These have no rhyme, of course, because that depends on the sound. What she says in her poems is in great part taken from the Bible.

Her spare time was devoted to knitting, sewing, crocheting lace and mats, and talking. I have a very pretty crocheted mat, which she made in one evening.

Though her life was generally a peaceful and happy one, it had also its severe trials. Several of her teachers, to whom she was much attached, died; her closest tie with the world was always her constant teacher and companion, who was eyes, ears, and tongue for her. Her teachers naturally learned to sympathize with her condition more than others could, and the loss of one of these dear friends was a great affliction. She even had to endure the loss of her benefactor, Dr. Howe. He had lived to see her grow up into what he had hoped she might become when he took her from her home in Hanover. His death occurred in 1876, and affected Miss Bridgman so seriously, that she was very ill and weak for a long time afterward.

So she lived her quiet life, so the days grew into months, and the months into years—and so, also, quietly and peacefully she passed away on the 24th of May, 1889.

Laura Bridgman's days of darkness are over. Many, many persons will for a long time to come think of her, and will often speak of the patience she showed in her affliction, and the earnestness with which she labored to make the most of her life.—*From "The Story of Laura Bridgman," by Joseph Jastrow, Ph. D., in St. NICHOLAS for August.*

Well does the writer remember the case of a parent, who whipped his little daughter, attempting to overcome in this way, her whimsical terror of the dark when left alone at night. The poor little maid sobbed herself to sleep that night.

But the next evening, five minutes after she had been left alone, with the (to her,) fearful dark, her terror overcame her dread of punishment, and a pitiable little voice was heard at the head of the stairs.

"O papa, please come up here and whip me! I'm so 'fraid of the dark!'"

This convinced the father, that the child's terror was more than a whim; and he deeply regretted his hasty punishment, which was never repeated. The following incident, related by a father, is of the same nature:

"I shall never forget, though I have wished a thousand times that I could, how I punished little Mamie for continually pronouncing a word wrong—as I thought wilfully—after I had tried hard to make her say it correctly. She was quiet for a few moments after I punished her, and then she looked up with a quivering lip, and said:

"Papa you will have to whip me again. I can't say it."
"You can imagine how I felt, and how I kept on remembering the look on her face, and the tone of the sad little voice.—*Youth's Companion.*

Youth's Department.

Read up and not Down.

BY ELLA GUERNSEY.

I thought my father tyrannical, once upon a time, when he insisted that I should bring him the book that a young brother had told him "Sis read after everybody else was asleep."

"Suppose I was only fourteen years of age, hadn't I the right to read books?" was my defiant question when a mild rebuke was given me for wasting precious time reading hurtful books, trying my eyes by reading in bed, and exposing the household to the danger of fire if I should fall asleep forgetting to extinguish the lamp too near my pillow.

I was not stinted in good, helpful literature that my father took special pains to put into my hands; but other girls read such splendid books, "The Emerald Necklace," "Duchess of So-So," and could talk glibly of Ouida, Zola, and authors whom I never heard mentioned in our house.

A few years rolled on, and I was mistress of my father's house, having charge of the domestic part of it. Our "help" was a sweet-souled young woman, who had improved much after a course of good, helpful reading, but suddenly I noticed a change for the worse in Louise. A sullen look spoiled her usually bright face, and upon many occasions she flouted me, taking special pains to slur and to speak scornfully of women.

For two months Louise grew more cynical, placing women lower and lower, and attributing questionable or mercenary motives to pure, self-sacrificing women, who lived only for the good of others. One day, tried sorely by her scoffs, I asked, "Louise, do you include your mother and sister when you assail our sex in such a wholesale manner?"

An angry light glowed in her eyes—her mother was almost an object of adoration. I waited for the wrath which spoke in her eyes to find expression in words, when a dear old friend, drew from the basket of mending, a book, "Puck," one of Ouida's works.

"I guessed the trouble, dearie. Let me read aloud something from one of its pages," and selection followed selection.

"It's not a bad book," said Louise, suddenly.

"Did I say it was, Louise? I only said that it does not show women in a good light," returned our friend, calmly. "I couldn't read this book, at my age, without getting a little bitterness into my soul."

"All women are not good," retorted Louise. "Don't the papers tell of women being at the bottom of crimes?" she inquired, defiantly.

"Unfortunately they do tell of failings oftener than of the brave battle the patient saints are waging with sin. Louise, I have ever thought, since I have known my Lord, that I had no time to waste in learning of the deeds of wicked or careless people. Time flies, and there is not enough of it in which to prepare for heaven, or to help others along the way. I have never loved evil; why should I fret my soul by brooding over that which is vile? Long years I said in my heart, suppose the Lord should call for me hastily, in a moment; I do not want to have in my hand a book or paper, with pages teeming with thoughts that fill me with doubts of all that is good. While there is an abundant supply of refreshing, simple, uplifting literature, the Lord's own workers, young and old, need look no further for help and pleasure. Genius or talent does not make of sin a virtue, no matter if the luster be brilliant. If a book be a fascinating one, veiling, even making certain vices alluring, shun it, burn it, if possible. When a soul is filled

with distrust and doubts, and we begin to view suspiciously our fellow-creatures, while reading a book, it is time to look closely into the matter. Suppose thee begins to read up, and not down, from this time; as all Christian workers, young and old, should read," continued good Mrs. Lane.

In a few moments, Louise took up the prettily bound book, and laid it upon the coals, saying firmly, "I haven't felt right since I first read this. I want to read up; indeed I must do it, as it seems that I'm so constituted that I read worldly, careless, hurtful books to my soul's harm. Since I've found out that I've been harmed by reading it, I will not place a stumbling-block in the way of another."

As for me, I thank God daily for the careful father who taught me to read up and not down, and I leave this for the young Endeavor to think over: is it wise to give any printed page a second thought except that which reads up?—The Golden Rule.

Divine Guidance.

Unquestionably we need it—need it in temporal, as well as spiritual affairs. Reason is not an unerring guide in the former, and is often in perplexities and uncertainties which may be dispelled by calling upon God for light, honestly inquiring, "What wilt thou have me to do?" In spiritual things, we are entirely dependent upon supernatural instruction, for the most important of all knowledge. Here is a vast field of truth which human reason could not discover. If we had no authoritative Guide, what could reason teach concerning the origin and destiny of man, the existence and nature of God? and what answer could it make to the question, which men, conscious of sin are ever asking: "How can man be just before God?" or to that other, which men, in all ages have been asking: "If a man die, shall he live again?" And even after we have learned the divine answer to these questions, our spiritual path-way is beset with many dangers, difficulties and temptations from the world, the flesh, and the devil. We cannot by our own wisdom order our steps aright, or escape the perils which surround us. "It is not in man that walketh to direct his steps." Therefore, we need "the wisdom that cometh from above," and "is profitable to direct;" and we must have it, or make shipwreck of spiritual interests, of eternal well-being.

It is promised to us. There is nothing more plainly taught in the Word of God than that we may have divine guidance: "In all thy ways acknowledge him, and he shall direct thy paths." "The meek will he guide in judgment; the meek will he teach his way." "The steps of a good man are ordered by the Lord." "Thou shalt guide me with thy counsel, and afterward receive me to glory." "I will guide thee with mine eye."

How, or by what agencies does God guide men? Certainly not by any audible voice; nor by visions and dreams; but, first, by the Word of God, of which the Psalmist says: "The entrance of thy Word giveth light; it giveth understanding to the simple. Through thy precepts I get understanding; therefore, I hate every false way. Thy Word is a lamp unto my feet and a light unto my path." The Bible is the only authoritative rule for our faith and practice. It brings to men all the knowledge of doctrine and duty, that is essential to their spiritual welfare in time and eternity. And that its teachings may be fully understood, God has graciously given to men the Holy Spirit to illuminate their understanding, and shed light upon the sacred page that will enable them to rightly interpret its meaning.

God, therefore, guides men by his Spirit conjointly with his Word. The New Testament teaches that there is a direct contract of the divine soul with human souls, through which they receive light, strength, guidance, in harmony

with the teachings of the Word: "Ye have an unction from the Holy One... But the anointing, which you have received of him abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him." But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." We know not the method of the Spirit's operations in guiding men; but it is unquestionably a doctrine of Scripture and a fact in the experience of Christians that they may be filled with the Spirit, be conscious of his presence and of his speech in their souls, and by the aid of the written Word, rightly interpret the meaning of that speech. It is the privilege of every believer to say with the apostle: "I have received the Spirit that is of God, that I may know the things which are freely given me of God."

God also guides men by his Providence. The history of the Jewish nation is a record of providential dealings which plainly reveal the guiding hand of God. In like manner the history of the world reveals to an intelligent eye the overruling, controlling providence of God as clearly as the heavens declare his majesty and power. That what is true of nations is true of individuals, is abundantly attested by human experience. Many a man can see that his life has been ordered by an intelligence and will not his own; that he has been shut up to a given course by circumstances and events over which he had no control, and which have clearly pointed out his path of duty, shaped his career, and determined his whole history. "A man's heart deviseth his way, but the Lord directeth his steps."

The truth that we may have the divine guidance in all the duties and perplexities of life is very precious and full of comfort. We know not what may befall us, what trials and sorrows we shall have to pass through, but with the assurance that God will be our guide even unto death, we need have no fear of the future. No man can be more safe and happy than the child of God who goes through life clinging to the hand of his divine Leader and Guide with the firm faith that he will be conducted safely through this world of change, and pain, and toil, to a life of eternal blessedness.—Pittsburg Christian Advocate.

Mrs. Dr. Boone, a highly esteemed lady of Baltimore, who for twenty five years was the faithful wife of an itinerant Methodist minister, is the guest of Justice I. W. Jump of Trappe, Md., and receives a hearty welcome from our people, among whom she once lived.—Tribune Times.

Dyspepsia

Makes the lives of most people miserable, and often leads to self-destruction. We know of no remedy for dyspepsia more successful than Hood's Sarsaparilla. It acts gently, yet surely and efficiently, tones the stomach and other organs, removes the faint feeling, creates a good appetite, cures headache, and refreshes the burdened mind. Give Hood's Sarsaparilla a fair trial. It will do you good.

Grand Mid-September Excursion to Switchback via Pennsylvania R. R.

One of the most attractive excursion resorts in America is Manch Chunk and the Switchback Railroad. The scenery around Manch Chunk is so famous that it won the title of the "Switzerland of America," and the ride over the inclined plane of the Switchback Railroad is one of the most sensational trips one can experience. The beauty of Glen Onoko is far-famed, and would be worth a visit in itself were the other attractions withdrawn. On Saturday next the Pennsylvania Railroad Company will run a special excursion to Switchback, leaving Broad Street Station, Philadelphia, at 7.30 a. m., Residents of Wilmington and Chester, and especially school teachers and scholars, can join the party very nicely by leaving Wilmington at 6.30 a. m., Chester 6.55 a. m., and taking the special at Broad Street Station. Round-trip tickets will be sold from Wilmington at \$4.00 and Chester \$2.75. Children between five and twelve years of age half fare. The returning excursion train will arrive at Broad Street in time to connect with evening trains for Chester and Wilmington.

The Pennsylvania's Pleasure Tours to the South.

The tourist who desires to see all that there is to be seen in a given territory under the most favorable auspices and amid the most comfortable surroundings cannot do better than select the Pennsylvania's pleasure tours to Gettysburg, Luray Caverns, the Natural Bridge the Grottoes of the Shenandoah, the cities of Richmond and Washington. The tourists will travel in the best style in their own special train of Parlor Cars, be entertained at the best hotels, and be guided in their sight seeing by a Tourist Agent and Chaperon of experience. Every point in the itinerary is full of interest, and the intervening country is a region of rare natural beauty and interesting historical association.

The tours leave Boston September 25th and October the 9th and New York and Philadelphia the next day. The rate for the entire round trip, all traveling expenses included, is \$61 from Boston \$51 from New York, and \$49 from Philadelphia. For itineraries tickets, and full information call on or address S. W. F. Draper Tourist Agent, 849 Broadway New York, or 205 Washington Street, Boston.

Half-Rates To Washington.

For Knight Templar Conclave, via Pennsylvania Railroad.

The Triennial Conclave of Knights Templar will be held in Washington October 8th to 11th, 1889. The event will undoubtedly prove one of the most brilliant affairs in the history of the National Capital. The grand parade of brilliantly uniformed Knights, mounted on gayly caparisoned steeds, will be, in itself, a picture worth going miles to witness. Besides this there will be receptions, drills, and other features of interest to others than Knights.

For the benefit of visitors the Pennsylvania Railroad Company will sell excursion tickets to Washington from all stations on its system October 5th, 6th, 7th, and 8th, valid for return until October 31st, 1889 at a single fare for the round trip. The specific rate from Wilmington will be \$3.25.

Quarterly Conference Appointments.

Table with columns: WILMINGTON DISTRICT—THIRD QUARTER, QUAR. CON., PREACHING, and various church names with dates and times.

DOVER DISTRICT—THIRD QUARTER.

Table with columns: Charge, Date, S. Service, Quar. Conf., and various church names with dates and times.

HAY FEVER-CATARRH

I have been afflicted with hay fever from early in August until frost. My eyes would run a stream of water and I sneezed continually. I used Ely's Cream Balm. It has worked like a charm and I can say I am entirely cured.—Mrs. Emeline Johnson, Chester, Conn.



A particle is applied into each nostril and inagreed to. Price 50 cents at Druggists; by mail, registered 50 cents. ELY BROTHERS, 56 Warren St., New York.

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The Sunday School.

LESSON FOR SUNDAY, SEPT. 15th, 1889.
1 Samuel 24: 1-17.

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

DAVID SPARING SAUL.

GOLDEN TEXT: "Be not overcome of evil, but overcome evil with good" (Rom. 12: 21).

4. *The men of David said*—his followers, prompting him to use his favorable opportunity. Saul had come into the cave alone, unprotected, unsuspecting. He was completely in David's power, as he probably would never be again, and he was David's enemy, intent on taking his life. *The day of which the Lord said*—a perfectly natural construction, on the part of these counselors, of such predictions as 1 Sam. 15, 28; 16: 1-12. They doubtless thought, that the long-waited-for moment had come, and providentially come. By a single spear-thrust, David could end his fugitive career and mount the throne. *That thou mayest do to him*—R. V., "and thou shalt do to him." *Cut off the skirt of Saul's robe privily*—only the border, or "golden fringe," of Saul's cloak, which he had probably laid aside on entering the cave, and this so quietly, that Saul himself did not know it. It was an instance of rare forbearance.

"How apt we are to misunderstand (1), the promises of God. God had assured David, that He would deliver him, and his men interpret it as a warrant to destroy Saul; (2) the providences of God. Because it was now in his power to kill him, they concluded he might lawfully do it" (Henry).

5. *David's heart smote him*.—David's conscience was so tender, his loyalty to Saul, despite the latter's outrageous treatment of him, so genuine, that he repented even of the affront implied by the severing of a part of the robe. *The Lord's anointed*—and therefore, though personally wicked, to be treated with reverence. David was justified in defending himself, but not in avenging himself. He had been promised the kingdom, but he had not been commanded to slay the reigning king. To do this, would have been in his eyes a species of sacrilege. "The man who, a few years later, thought to please David, by bringing him the news of Saul's death, and expected to gain a reward by declaring that his hand had slain him, found out to his cost, that he had mistaken David's character (2 Sam. 1: 2-15)" (Peloubet).

"This rightness of feeling, so frequent in the history of David, this spontaneous, un-deliberating truthfulness of expression and action, only possible to the man whose heart is essentially right, falls refreshingly upon the sense, like the gush of waters to one who plods thirstily along the dry and dusty ways of life" (Kitto).

7. *David stayed his servants* (R. V., "checked his men")—literally, "split them." David's forbearance must have seemed to them, folly amounting to madness. Evidently David had no small task, in restraining the violence of his followers.

"David's troops consisted of malcontents; all that were in distress, in bitterness of soul, were gathered to him. Many, if never so well ordered, are hard to command; a few, if disorderly, more hard; many and disorderly must needs be so much the hardest of all, that David never achieved any victory, like unto this, wherein he first overcame himself, then his soldiers (Bishop Hall).

8. *David . . . cried after Saul*—following him as he left the cave, and standing at the entrance. Such an exposure to his enemies was a daring act. "One hardly knew which to admire the more—the magnanimity that spared Saul in the cave, or the valor that braved him and his troops outside of it" (Peloubet). *My Lord, the king—loyal words these from a hunted, hated outlaw! Bowed himself* (R. V., "did obeisance")—an act of genuine homage, showing that Saul's long-continued and deadly malice had not embittered David, nor weakened the respect which he felt was due to his sovereign.

"David doubtless trusted in his own skill, in climbing the crags of the wild goats, to elude any pursuit, should Saul's men pursue him, but hoped that such a signal proof of his integrity, as he was able to give, would disarm Saul's resentment!" (Speaker's Commentary.)

9-11. *Wherefore hearest thou men's words?*—David generously attributes Saul's hostility, to the false charges against himself brought by his enemies at court; they were inflaming the king against him. Doubtless Saul's courtiers knew how to use their flattery to David's detriment, to say nothing of down-right slanders like Doeg (22: 8-10) and Cush (Psa. 7), but the real motive of this bitter persecution of David, was the king's jealousy. *Thine eyes have seen*.—David's enemies had said to Saul: "David seeketh thy hurt." Saul himself could now realize the falsity of this charge. He reminded the king,

that his life had just now been providentially placed in peril, and that he had been urged to use his opportunity, but had spared him, because he was "the Lord's anointed." He held up the piece of robe which he had severed, to convince Saul how imminent had been his danger, and how forbearing had been the man whose life he was hunting. *My father*—not simply words of respect, such as were befitting a junior addressing a senior, but implying also that nearer relation which the speaker sustained; Saul was David's father-in-law.

"Seldom has a more tender, earnest, manly, and candid appeal been made by one man to another, than that which David here addressed to Saul."

12-15. *The Lord judge*.—There could be no higher appeal. So sincere is David in the integrity of his course toward Saul, that he invokes the Righteous Judge to decide between them. *The Lord avenge me of thee*.—The emphasis is on "Lord," rather than on "avenge." *The Lord avenge me, if I must be avenged*. *Wickedness proceedeth from the wicked* (R. V., "out of the wicked, cometh forth wickedness").—The proverb as applied, appears to mean: Were I wicked, as I am represented to be, I should do wickedly,—attempt to avenge myself—but my hand shall not be lifted up against thee. *After whom is the king of Israel come out?*—a further argument to check Saul in his folly. How ridiculous and undignified, that so mighty a king should head an army against such an insignificant foe! *A dead dog, a flea*.—David selects the most harmless and contemptible objects, as similes with which to compare his own power with that of Saul. The idea of a campaign against a flea!—a single one, at that, as the word implies, not easily caught, and not worth catching.

16. *Saul said . . . my son David*.—David's forbearance and appeal were irresistible. They pierced to the quick in Saul's proud heart. His bitter feelings melted under his son's generous warmth. *Saul wept*.—For the time he seemed to repent of his pursuit of David, but the feeling was a transient one. Subsequently David had to flee again, and spent sixteen months with the Philistines. *Thou art more righteous than I*—a confession extorted from him, by the uprising of his better nature, and its protest against his vindictive and unreasonable treatment of an innocent man. Saul further acknowledged to David, that he knew he was destined for the throne, and made him swear, that he would be lenient toward his family.

"True repentance is a deeper thing than feeling, and is distinguished by permanence as well as sincerity. Saul says, 'I have sinned,' but we must not imagine, because he uses these words, that he has truly repented of his transgressions. Genuine and spurious repentance differ in the root out of which they spring. The spurious springs from fear, or from a desire to escape punishment; the genuine springs from the contemplation of God—and now of God more especially as He has revealed Himself to us, in the person and work of Jesus Christ" (Taylor).

Somerset Circuit.

MY DEAR BROTHER THOMAS.—Intelligence from this field in which the Lord is doing marvelous things, I am confident will interest your readers, and cheer their hearts. The members and friends of this charge have made us feel at home among them from the first. Indeed the two churches have seemed to vie with each other in their efforts to cooperate with their pastor. With such encouragement we early suggested a forward movement in church work. Our first scheme was for an enlargement of the parsonage; and this had not fully matured, before we found the people were ready to rise up and build. The plan was hurriedly completed and laid before the official brethren, who accepted it without the least modification, and authorized us to have the house built at once. After corresponding with several house carpenters we gave the contract to Bro. Levin Anderson of Deal's Island who completed his work by July 10th, since then we have had enjoyed a good house, with eight rooms, beside halls and garret. Bro. James L. Bennett, a well-souled Christian brother, leading a band of willing workers thereupon set to work to enclose the parsonage property with a new fence and in about thirty days a new picket and board fence was completed. With due consideration of the preachers' favorite dish, a well arranged poultry yard was added. With new furniture, all paid for, and these outside improvements, we think our parson-

age will compare favorably with the average on the district if not indeed in the entire Conference. For this our people deserve great credit, and have our hearty thanks.

Not yet supremely happy we called our official brethren together a few days since and requested them to make certain repairs on our Rock Creek church. So fully in sympathy were they with their pastor's suggestions, that they unanimously agreed, not only to improve as he had suggested, but to do much more. This church is therefore, soon to be papered, stained, and fitted up with new furniture. The church yard fence has already been improved by a new one in front, and substantial repairs to the rest of it.

At Dame's Quarter, we worship in a cozy little church, which was made almost as good as new, during the pastorate of Rev. John Tyler, who was my predecessor, and is much beloved by the people of this charge.

Five deaths have occurred among us since Conference. The first was that of sister Mary Parks, a mother in Israel, who had been a member of our church for more than seventy years. We do not recollect ever before, meeting one who had been so long in the Master's service. Her life was a benediction to the community. She was in her ninetieth year, when the weary wheels of life stood still and she entered into rest. Soon after, a little babe, of less than a month, the child of Mr. and Mrs. Bussels, of Daine's Quarter was gathered into the Good Shepherd's bosom. The third, was Mr. Louis Fisk, a young man of prominence, who had been married but two months, and had a bright career before him. But alas! he was seized with typhoid fever, and in two weeks, life's hope was broken, and this strong man's earthly life closed, soon after he reached his majority. He spoke cheering words to his sorrowing friends, before he left the world.

The fourth to leave us was Mary Malissa Kelley, in her fifteenth year. She had sought and found the Saviour, eighteen months before her death, but her religious experience was not at first satisfactory; and for several months previous to her death, she earnestly sought the grace of perfect resignation to her Heavenly Father's will. Slowly but surely, consumption wore away her strength, and the shadows deepened, until Aug. 26th, when the end came, and her spirit returned to God who gave it. She did not leave us however, without cheering our hearts by assuring us, she was ready to go.

The next day, Aug. 27th, sister Mary Armiger, who had sought and found the Lord, two years ago, closed her eyes to earth, to open them in heaven. She was among the most patient sufferers, I have ever visited. Her religious life was quiet, and her faith in Christ, unshaken to the last. She too suffered from consumption, realizing fully, that the great Physician alone, was able to make her whole. As the end drew nearer day by day, she trustfully waited for her Lord; telling her pastor, "I'm just waiting for my blessed Master, 'to bid me come.'" "Precious in the sight of the Lord is the death of his saints."

As many of our people are oystermen, and will soon have to leave home to engage in their business, we determined to hold revival meetings before they go, hoping thus to reach many who might not be able to attend later. Accordingly our meetings began two weeks ago. The first week our efforts were mostly for the good of the church members. We sought for the baptism of power, and mere made to rejoice in the presence of the Lord. At the beginning of the second week, unsaved persons were urged to seek the Savior. Power came down upon us, and many sought peace. The meetings grow more interesting nightly. Some of the oldest members say, they never saw a better prospect for a general revival.

Last Sunday, nine were received on probation, as a result of the meeting; ranging in age from those in their teens, to those of fifty years. Our congregations are always good; but last Sunday night, the neighborhood turned out so generally, that many could not get standing room in the church. After preaching, we gave an invitation, and no less than eighteen penitents, pressing their way through the crowd, came forward and bowed before God. I think many others would have come, if we could have made room for them. We do not know how many were converted, as there was so general rejoicing around the altar; but we saw three happily converted, and presume there were others. Truly the Lord of hosts is with us. Nothing short of a sweeping revival, and all our apportionments met, will satisfy our desires; and all this we expect to realize.

Yours in the work,
W. W. CHAIRS.
Chance, Md., Sept. 2nd, '89.

The conversion of children ought to be made to seem as simple and as easy as it really is. Too often we "forbid" and hinder, instead of just letting them come, as Jesus said. A child of only three years, the son of a clergyman living near Boston, was returning home with his father, from an interesting religious meeting. "You told the people they must give their hearts to Jesus, papa!" said the little fellow thoughtfully, as they rode along. "Yes, my boy," said the father, and then added after a minute, "You have given him yours, haven't you, Philip?" "No," said the child wistfully, "but I would like to!" "Well, then, let us stop right here," said the father, "and you can do it." They stopped under the shade of a tree by the roadside, and the little fellow looked up reverently, saying, "Jesus, I give you my heart." Then, with a sweet smile on his face, they rode on. "Since that time," says the father, "there has never been any doubt, that little Philip's heart was given to Jesus."—*Pilgrim Teacher*.

The 24th of September, 1839, Rev. Dr. Vallandigham, now of Newark, Delaware, (then a lawyer in New Lisbon, Ohio), was married to Miss Mary E. Spence, of Snow Hill, Md. Should they live till the 24th of next month, they will celebrate their golden wedding.

Of some fifty persons who were present at the marriage, it is believed only three are now living—the wife of W. H. Purnell, L. D., of Frederick, Md., the wife of Rev. E. D. Neill, D. D., of St. Paul, Minn., and Dr. David L. Mustard, of Lewes, Del.

ECONOMY IS WEALTH.

Cardinal Richelieu is said to have made the remark, that "Economy is the foundation of all fortunes." Any lady who will send her name and address on a postal card to J. D. Larkin & Co., ordering one of their Great Bargain Boxes, is on the high road to fortune, because in no other way can

be obtained so many articles for general use in the household, at so cheap a price, such as very fine Toilet Soaps, Boraxine, Tooth Powder, Shaving Soap, Perfumery, and "Sweet Home" Soap (of which there are one hundred cakes), enough to last the ordinary household a year. You will run no risk in ordering, as the goods will be delivered to you freight prepaid, can be kept on thirty days' trial and used every day during that time; then, if you are not satisfied, they will remove all without expense to you. All that is necessary is to send a postal to J. D. Larkin & Co., Buffalo, N. Y., with your name and address on it, and they will ship you this box, the price of which is only \$6.00. It is so full of valuable and useful presents, that you either get the soap for nothing or the presents for nothing; and instead of taking many trips to the grocery, many trips may be made to the bank with the money you have saved through buying from the above-mentioned firm.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me theirs would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, know what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

ABRAHAM LINCOLN

Said: "You can fool all the people some of the time and some of the people all the time, but you can't fool all the people all the time." There is a good deal of "solid sense" in the above, peculiarly applicable to the clothing business in these days. When the fact is there are too many "one idea" men in the business now-a-days who believe in Barnum's theory that "people like to be humbugged," who believe that low prices mean "cheap." We don't take stock in this moss-grown theory and hope you do not. The facts are, people want good clothing substantial fabrics, thorough workmanship, durable trimmings, styles, fit. These are the cards that win and we have them.

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SEASON 1889.
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Conference News.

PRINCIPIO, Charlestown Circuit. Rev. T. B. Hunter, pastor of this charge, returned last Saturday, from his visit to Ocean Grove. Provision was made for preaching at all the four appointments during his absence. Last Sunday, Principio and Charlestown churches were favored by the services of the editor of the PENINSULA METHODIST. His sermon in the morning at Principio, from the text, "Blessed are the pure in heart, for they shall see God," was highly appreciated and enjoyed, not only by members of the church but by the unconverted also. The world knows well, what constitutes a true Christian, and they look for and expect of them, the pure life which must come from a pure heart.

FROM CECILTON, MD.—Our Sunday school has presented our new church, with a sweet toned McShane bell, which has been placed in position in the tower.

The large tripple window in the lecture room, costing \$60, was also presented by the school, in memory of Robert Raikes, the founder of Sunday-schools in England. One window in the audience room, costing \$30, was presented in memory of Sylvester H., and Mary A. Stephens. Mrs. Stephens was an earnest worker in the Sunday-school. Although they have gone up to join the company of the saved, and have heard the Master's "Well done," they still hold a sacred place in the memory of those yet toiling in the Master's vineyard.

The pulpit windows too, are the gift of the school, in memory of Rev. Joshua Humphris and our present faithful pastor, Rev. E. C. Atkins, than whom none are more worthy the honor. The arrangement of these two windows is quite unique; opening exactly east and west. The one opening toward the sunrise, is in honor of our present pastor, with whom life's morning is bright with hopes of a long day filled with earnest toil for the Master; the other opening toward the setting sun, in memory of him, whose day of earthly labor has ended, not in gloom and darkness, but in a beautiful sunset, whose radiance will ever be an inspiration, to those who are the fruits of his faithful service. All the windows are memorial, and beautiful in design. When completed, our church will be an honor to our Methodism here.

BRANDYWINE.—Our pastor has returned from his vacation and is much improved in health. Last Sunday morning, he preached a very excellent sermon on "The kingdom of God is within you". Because of the presence of the Holy Spirit, and the consciousness that this kingdom is established in their hearts and that as true Christians, they are heirs to the kingdom of heaven. Sunday evening a very enjoyable service of song was held, Mr. Magee, of Madley and Mr. Leech of Asbury were present, and assisted in the exercises.

A MEMBER.

FROM GALENA MD.—Extra meeting began at Locust Grove, last Sunday, and continued this week with the following programme: Rev. J. D. Eigg, Tuesday night, Rev. E. C. Atkins, Wednesday; E. E. White Thursday and Rev. W. F. Pitman, of the Presbyterian church Friday night. On Sunday Sept. 5. (D. V.) Rev. R. C. Jones will preach at 10 1/2 a. m. and 7 1/2 p. m. He expects to hold revival service, Sunday morning and night. May there be a large gathering of precious souls into the kingdom of God!

We returned from our extended and exceptionally delightful trip, to Onancock, Pocomoke City, and Snow Hill, last Friday, via Baltimore and are now ready for earnest work.

A village camp will be held here about the middle of October. Particulars will be furnished you, in ample time. Our 3rd quarterly meeting will be held, next Sunday week, quarterly conference in Galena Monday, the 23rd inst, at 10 a. m. We expect the Lord to do "great things for us."

Yours Truly, I. G. FOSNOCHT.

UPPER FAIRMOUNT, MD.—Quite a gloom has been thrown over our community, by the burning out of Cox & Miles, two of our enterprising merchants, and the residence of Rev. Wm. Merrill. The fire broke out at 2 a. m. Monday, and the parsonage was in great danger, being on fire several times. Both parties burnt out will re-build at once. We are in the midst of a revival of much interest, having begun our meeting in a grove and held it there for one week three times a day, we are now in the church. Eighteen joined last Sunday on probation. We number twenty-five conversions to date. Bros. MacSorley and Anderson have rendered us good service. Brother Avery of Mt. Salem spent part of his vacation here, and preached a very fine sermon for us, the last Sunday in August.

C. W. PRETTYMAN.

Wilmington District.

Cookman, Rev. A. T. Scott, pastor, was set off by Asbury quarterly conference, Aug. 31, and held their first quarterly conference Sep. 6th 1889. Before the organization the presiding elder read the first Psalm, and gave a talk on the relation of the church to the pastor and its duty of sustaining him in his work. There was a goodly number present of members and friends of the church. The board of stewards and the committees were appointed. There is a very commendable enthusiasm in this new church. They believe they can stand alone and they are going to show observers how. There are many things in this new organization worthy of imitation by older societies. God has promised success; may they so comply with the conditions as to realize it in its fullest and highest sense.

Bethel and Glasgow, Rev. S. T. Gardner, pastor. Revival meetings are in progress at Bethel. Love feast last Sunday morning was one of the largest for years. The Trustees are making thorough repairs, on the parsonage fence and grounds. They expect also to put the parsonage in first class condition, and to paint the whole. Much credit is due Mr. Sewell Biggs for leading in this work. Brother Gardner's sons, Edwin and Frank, have won many laurels for themselves, during their vacation, by aiding in the Sunday school and choir. A very fine blackboard has been purchased for the school, and the lesson has been put on the board, each Sunday with colored crayons, in fine style. These young men will return to Dickinson in a few days, leaving many friends who greatly appreciate their vacation work.

Crouch Chapel, Rev. Chas. Hill, pastor, is now holding a revival service. Presiding Elder W. L. S. Murray preached there last Sunday afternoon, to a large audience, and held a spirited altar service, after the sermon. Bro. Keys of Elkton, and his colaborers deserve great credit, for their efforts to provide the people of this community with gospel privileges.

Chesapeake City, Rev. E. H. Nelson, pastor, is greatly delighted with their new church, so far as the builders have gone, and nothing but commendation of their plans and work is heard from the good people of the place. Bro. Nelson and all toilers for this much needed improvement, deserve great praise and generous assistance.

Dover District.

Friday, Sept. 6th, I began my third round by holding conference on Woodside charge at Canterbury, at 10 a. m. The report of the stewards indicated diligence; their finances being nearly up for the current quarter, which has been a very short one. The pastor, Rev. S. A. Bender, has been away on a vacation, part of the time. Many of his collections have been taken, and all in advance of last year's. 15 visits were reported; making 160 for the year, thus far.

Conference in Felton at 3 p. m.; stewards had an unusually good report also; collections well in hand, and 102 visits reported by the pastor.

Frederica, at 7.30 p. m.; Dr. Caldwell, who had been given a vacation, running through the quarter, since July 1st; will be home this week. During his absence, the brethren have taken good care of the work.

Sunday, 7th, held conf. in Magnolia at 3 p. m. Here also the stewards made an unusually good report, for the place and time of year. The benevolent work is being well cared for; 30 visits were reported; and all are praying and looking for a blessed revival. Encouragement was given, to the removal of Saxton to the village of Bowers. It can have no future otherwise. We hope and expect, to find it there three months hence.

Our Sunday work was as follows: Sept 8th, preaching in Magnolia at 9 a. m.; after this, a 43 minutes drive brought me to Dover, where we found Bro. Talbot was in the midst of the preliminary service; we preached at 11 a. m.; in Canterbury at 3 p. m., and in Felton at 8 p. m.

Returned home Monday morning, only normally tired; having worked no harder than many of the people who support me.

JOHN A. B. WILSON.

Easton District.

This is Rev. F. J. Cochran's first year on Trappe circuit, and the promise of a successful one, grows brighter every week. In the early part of the year, there was just a little ripple of trouble, growing out of the color question; but this came from the intermeddling of some who are unfriendly to the Methodist Episcopal Church. At the quarterly meeting, I found the brethren quite hopeful, and the pastor determined to fill the year with earnest labor. The parsonage has recently been repainted; and this adds greatly to its appearance.

At Oxford, Rev. E. P. Roberts, pastor, is prospecting for a revival of religion, that shall exceed any in the past. Repairs, cost-

ing \$300, have been put upon the church since conference.

Royal Oak and Talbot circuit is under the pastoral care of Rev. J. D. Reese, who is now holding a tent meeting at the Upper Broad Creek church, which has been attended with great interest, and a promising outlook for a revival. The work of the circuit is moving along very satisfactorily.

At St. Michael's, we found that Bro. Wm. B. Walton, the pastor, was absent, enjoying a well-earned vacation. We were glad to learn, that the church has taken a new departure in the matter of raising "quarterage"—a change, which we have good reason to think, will be greatly to the advantage of the charge. St. Michael's is strong in its membership and congregation, and ought to be strong in its finances. The Sunday-school, under the charge of H. Clay Dodson, Esq., has 445 scholars on its roll, and is doing a grand work for the present and future of Methodism in St. Michael's. The presiding elder, when visiting St. Michael's, is always entertained at the home of James Benson, Esq., who is one of the leading citizens of the town, as well as a leading member of our church.

My next visit was to Bay Side and Tilgman circuit, of which Rev. J. M. Lindale is pastor. I was glad to find a very gracious revival in progress on Tilgman Island; over twenty having professed religion, and a number of others still seeking. During the past quarter, Bro. Lindale has had the misfortune to lose his horse, but he has replaced it with one, that I consider a very good horse, for a Methodist preacher to own.

On my return homeward, I stopped over, and held the quarterly conference of King's Creek circuit. The pastor, Rev. J. A. Brindle, reported that he had preached 25 sermons during the quarter; made 50 pastoral visits; held 10 general class meetings; delivered 10 exhortations; reviewed the Sunday-school lesson 9 times; given 6 private admissions; attended 3 funerals; and baptized 6 children. The circuit is so well pleased with Bro. Brindle, that the quarterly conference expressed its desire for him to be returned for another year.

Yours fraternally, J. FRANCE.

From Sharptown, Md.

Bro. Derrickson is on the sick list, and has not been able to be at church for more than a week.

Many of our citizens will spend the week in Baltimore. The daily line of steamers from this river (Nanticoke), have made special rates during the Exposition; only one dollar round trip.

Our church work is going on in an encouraging manner, both financially and spiritually; and judging from the general feeling, we are moving onward and upward.

After an interval of seventeen years, our people set themselves together, to hold a camp meeting. The old reputation of this place for camp-meetings was good; many important conversions took place at them, and many were drawn into church fellowship, by the old-time hallowed influences, who still survive the surging billows of time, and still linger with us to grace the cause of Methodism; but some of them have hidden farewell to earth's affections, and have entered the spiritual meeting that has no end. Many of those whose faces were familiar to the writer during former camp-meetings, who were then in the very prime of life, were seen at this one, with white locks; their appearance and movements indicating their declining strength; yet with an earnestness, that would inspire the most sedate, they made the grove resound with the praises of God, telling their experiences of a life spent in his service, the very tone of which would make sinners tremble. The camp was a success, and seemed to revive vital godliness in our midst.

Port Penn Del.

Port Penn became a town, some time away back in the shrouded past. Perhaps we can strike the date pretty well, by saying, "Port Penn was created between the time of the flood, and the period when the oldest citizen's grandparents first began to take notice of things, and remember events. The town is not young, neither is its Methodism. As early as 1801, Port Penn was a preaching place on the famous Cecil circuit. Joseph Everett was then presiding elder, Revs. James Lattomos and Luther Taylor, the circuit preachers. Sunday, July 15th, 1810, Rev. Thomas Smith preached in a woods, about three miles from Port Penn, on the road leading from Red Lion to Smyrna, to five hundred people. That day, four weeks, Aug. 12th, Bro. Smith met Rev. Lawrence McCombs at the same place, and they both preached to about 1500 people. In Sept. of the same year, they were both on the same ground again, and preached to 3000 people. As it was getting cold, a collection was tak-

en on the spot for building a church; and \$800 were given; and Asbury church was soon completed. Bishop Asbury refers to Smith's, in his journal; and the late Rev. G. W. Lybrand was of the opinion, that the Bishop meant Asbury by this reference. Asbury took Port Penn's place on Cecil circuit. About fifty years ago, the Delaware City circuit preachers began preaching in an old school house at Port Penn; a revival of religion followed, several persons were converted, and a society was organized. The present M. E. church in the village, was built in 1843. Rev. Stephen Townsend was then senior preacher, and Rev. James M. McCarter, the junior. Rev. Geo. Wilshire, then a supernumate, resided within the boundaries of the circuit, and frequently preached in Port Penn. Daniel Lambden was presiding elder, when the church was built, and he and Bro. Townsend preached the sermons on the day of dedication.

This evening, Saturday, Sept. 14th, to-morrow, and Monday, services will be held in our church at Port Penn, in commemoration of this interesting event. This evening the services will consist mainly of "Reminiscences of early Methodists and Methodism." All day services to-morrow as follows: Preaching at 9.30 a. m.; love-feast at close of morning; sermon. Sunday-school Workers' Assembly at 2 p. m.; reading of paper on Port Penn Methodism at 3 p. m.; address before Christian Endeavor Society at 7 p. m.; sermon at 8 p. m. All are invited. A number of former pastors and other ministers will be with us. Hon. Gov. Biggs has been invited to participate in this Methodist jubilee.

FRED E. MCKINSEY.

From Dover, Del.

MR. EDITOR,—During the absence of our pastor, on a four weeks' vacation, which was granted him by the official Board of the church, the pulpit has been supplied with such brethren as could be secured. The first Sunday, Rev. Herman C. Roe, of Smyrna, preached two very instructive sermons; the second, Rev. W. E. England, of Seaford, preached in his usual earnest style; the third, Rev. W. F. Talbot, near Dover, preached in the morning, and Clarence T. Wilson, son of Presiding Elder Wilson preached in the evening. Last Sunday, Presiding Elder Wilson preached a very practical and interesting sermon, in the morning, which caused no little comment, as one of the best that the people of Dover have heard for some time. In the evening, Rev. W. P. Taylor, a Dickinson College student, preached to a large congregation, from Psa. 141-1, a sermon on the tongue; the speaker setting forth the manner in which it may be used,—for good or evil, and also the manner in which it ought to be used.

Our pastor will be home this week, and will fill his pulpit as usual, to-morrow, Sept. 15th.

H. C. T.

Re-opening.

Silverbrook M. E. church, which has been undergoing repairs during the last month, will be re-opened for divine service, Sunday, Sept. 22nd. The order of the day will be as follows: love-feast at 9.30 a. m.; preaching by Rev. W. L. S. Murray, P. E., at 10.30; Sunday-school in charge of Sister W. E. Tomkinson, at 1.30 p. m.; sermon by Rev. L. E. Barrett, at 3 p. m.; young people's prayer and testimony meeting at 6.30 p. m.; conducted by Bro. Smedley; sermon by Rev. J. D. C. Haana, at 7.30 p. m. All are cordially invited.

C. K. MORRIS, Pastor.

Cherry Hill and Union.—In the absence of our pastor, T. A. H. O'Brien, Rev. T. Snowden Thomas, Editor of the Peninsula Methodist will preach (D. V.) Sunday 15th inst., at Cherry Hill in the morning; at Big-Elk in the afternoon; and at Union at night. Bro. Thomas was junior preacher on Cecil circuit, of which this charge was a part, in 1850—'51 with the late Christopher J. Crouch, as his senior colleague.

ELIZON, J. R. Waters, pastor.—Last Sunday at the quarterly meeting services, the people of this charge raised \$140 on stewards' account; \$52.50 of which was their quarterly apportionment for their presiding elder. This, we understand, is larger than any similar apportionment in the Wilmington Conference, except that of Grace Memorial in this city. The pastor's salary is \$1000 and his parsonage. We are glad to learn, the work is prospering in this charge.

The many remarkable cures Hood's Sarsaparilla accomplishes are sufficient proof that it does possess peculiar curative powers.

To the Switchback via Pennsylvania Railroad.

The next special excursion via Pennsylvania Railroad to the famed Switchback, including the delightful surroundings of Mauch Chunk, which have aptly given them the title of "the Switzerland of America," is booked for Saturday, September 14th. A look at the charming Glen Onoko will be one of the salient features of the trip. Residents of Wilmington and Chester, by leaving respectively at 6.30 A. M. and 6.55 A. M., can join the excursion, which will leave Broad Street Station, Philadelphia, at 7.30 A. M. From Wilmington the round-trip rate will be \$3.00, and from Chester \$2.75. For children between the ages of five and twelve years a half-fare rate will prevail. On the return trip the excursion train will arrive at Broad Street in ample time to connect with the evening trains for Chester and Wilmington.

Excursion to Columbus, O.

On account of the meeting of the Sovereign Grand Lodge I. O. O. F., to be held at Columbus, Ohio, the B. & O. R. R. Co. will sell excursion tickets to Columbus at rate of one first-class limited fare for the round trip. Tickets will be sold September 13th to 16th, inclusive, and will be valid for return passage until September 26th, inclusive.

Half Rates to Columbus for the Grand Lodge of Odd Fellows, via Pennsylvania Railroad.

The Sovereign Grand Lodge, Independent Order of Odd Fellows, will convene at Columbus, Ohio, September 16th to 22d. This meeting will undoubtedly bring together the largest assemblage of the order ever before gathered on a similar occasion. It is expected that 15,000 members, including a large number of Patriarchs Militant, will be in attendance. The parades and public ceremonies which will extend through the week will be highly interesting to the public as well as to members of the order. For this occasion the Pennsylvania Railroad Company will sell excursion tickets from all principal stations on its lines east of Pittsburgh and Erie (except New York), September 13th to 16th, valid for return until September 26th, 1889, at the rate of a single fare for the round trip. The universally admitted superiority of the Pennsylvania Railroad's great system of through trains, equipped with coaches, sleeping and dining cars, affording every convenience to the traveler, commends this route to the favorable consideration of visitors.

Marriages.

MARTIN-TRUMP.—At Mt. Pleasant Parsonage, the 10th inst., by Rev. J. T. Van-Burklow, Charles J. Martin and Mrs. Susan J. Trump, all of Brandywine Hundred.

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Temperance.

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

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

Conversation on Temperance.

REV. I. L. HUNT.

"Why do good people conscientiously differ, on matters relating to the great temperance question now occupying the public mind?"

It is because a man's belief on moral subjects governs his conscience. Saul of Tarsus sincerely believed it to be his duty to persecute Christians.

"I think your remark explains the reason, why some good, conscientious brethren charge some of the friends with at least conniving at intemperance, because they differ with them in relation to the means or best measures for removing intemperance."

Yes, all are for prohibition. "Here all agree." But since total prohibition cannot be secured immediately by law, on account of difference of views as to means for the abolishment of the traffic, the more intelligent propose to curtail it by high taxation, and by imposing upon it other obstacles and disabilities.

"But a high tax on the license makes it high license. Now there are some who do conscientiously oppose such taxation because they believe it to be sinful. They think the Bishops of our Church sustain them, who say "License high or low is vicious in principle and powerless as a remedy." Will you please give me your opinion, on this declaration of the Bishops?"

I will, with much pleasure. Let it then be carefully noted that the Bishops declare that license to traffic in intoxicating drinks, as a beverage, is vicious in principle that a high tax cannot increase or diminish its viciousness. A tax on a license cannot "remedy" or cure its nature, but it can curtail its blighting extent of operation. Such license cannot be cured but must be annihilated.

"I thank you for the explanation. Since to highly tax license would not add to its sinfulness, but would limit the number and extent of the traffic, the Bishops would doubtless rejoice to have the traffic curtailed by high taxation as preparatory to its total extinction. Some conscientiously decline giving their suffrage for making license to become high license by highly taxing it, supposing that by so doing they would thereby favor license. Will you please be so kind as to expose this mistake?"

By imposing a high tax on the nefarious traffic we do not thereby favor necessarily the vicious license, but restrict it in its operation.

Suppose the good friends of temperance had succeeded in securing a legislature and Governor who so favored temperance as to enact a law imposing a tax of one thousand dollars on a license. This law would not supersede the local opinion law of the State. This law would remain in full force, only, in case a town should go for license, this new law of the legislature would require the board of excise to demand one thousand dollars for every license given, and how, we ask in the name of reason, could such a tax tend to increase the traffic? Would not such a tax prove a perfect quietus, on all that brood of vipers who with some ten or fifteen dollars, can open their groggeries in full blast throughout the land; while those who pursue a vocation that promotes the welfare and happiness of society require five hundred dollars or more for acquiring a useful trade or practicing of the profession of law or medicine?

"Your explanation is quite satisfactory but some sincere and conscientious people affirm that high taxation increases intemperance wherever it has been tried. But may not these conscientious friends

attribute this prevalence of intemperance to the wrong cause?"

Most certainly; the two sources of this great evil are appetite for intoxicating liquors and avarice or the love of money. When people are not led by reason, but by mere feeling, to this conclusion, it is seldom that they are reasoned out of them. A pious, conscientious man said in my hearing that "since our town prohibited license, intemperance has so increased that I shall vote for license the next opportunity." Such reasoning is similar to that of a neighbor who said: "I carelessly looked at the moon over my left shoulder last evening, and in the morning I found my cow dead!" It is plain that license is authorized by enemies of temperance under the local option law, while the tax on said license would be authorized by the law enacted by the temperance legislature. It is the belief in the mistaken views entertained by some good people that causes their consciences to be particularly tender in spots only.—*Northern Christian Advocate*

We take pleasure in transferring to our columns, from the *Nashville Christian Advocate*, the following appreciative tributes, to the lamented Dr. Bayliss, written by the editor, Rev. O. P. Fitzgerald, D. D.

Rev. J. H. Bayliss, D. D., editor of the *Western Christian Advocate*, Cincinnati, died at Bay View, Mich., August 14. The immediate cause of his death was a carbuncle, which had formed on the back of his head, and from which he suffered excruciatingly. Back of this special affliction, however, there was antecedent physical ailments that prepared the way for the last fatal assault of disease. We suspect, our esteemed brother editor had overtaxed his strength, robust and iron-framed as he seemed to be. He was a restless toiler. The excellent paper he sent forth weekly exhibited the results of skillful and unremitting labors, such as can be fully appreciated only by the initiated. The tension required by such work is great, and only the toughest and most elastic constitutions can stand it for any considerable length of time. The strongest men have to succumb sooner or later.

The death of Dr. Bayliss is a heavy loss to Methodism and our common Christianity. He was able, diligent, endowed with common sense, and possessed the editorial instinct and aptitude in a remarkable degree. He was a genuine Methodist, and a catholic-spirited Christian. He was a lover of the truth and of good men. Under his editorship the *Western Christian Advocate* was one of the best religious news-papers in the country—irreconcilable, vigorous, and devout in its tone.

A personal acquaintance with Dr. Bayliss, begun some years ago, led us to love the man as truly as we admired the editor. In his death we deplore the loss of a fellow-laborer in the Master's vineyard, and are saddened by the loss of a personal friend.

Obedience Confirms Vision.

You are troubled in your theology, because you are disobedient in your heart. If you would only live your theology, you would put an end to all controversy. Prove prayer, by praying; prove the inspiration of the Scriptures, by being inspired by their speech. Obedience is the true confirmation of vision and of knowledge; and where the obedience brings joy, rest, hope, strength—where it lifts us up to a new stature, broadens us with a nobler expansion, attunes us to a diviner music—we may be sure, that the vision, which originated it, was a vision that shone from heaven.—*Dr. Parker*

Prof. Thos. N. Williams, for the past two years principle of Washington College at Chestertown, has removed to Baltimore. The M. E. Sunday-school of Chestertown, of which he has been superintendent, passed complimentary resolutions regarding him.

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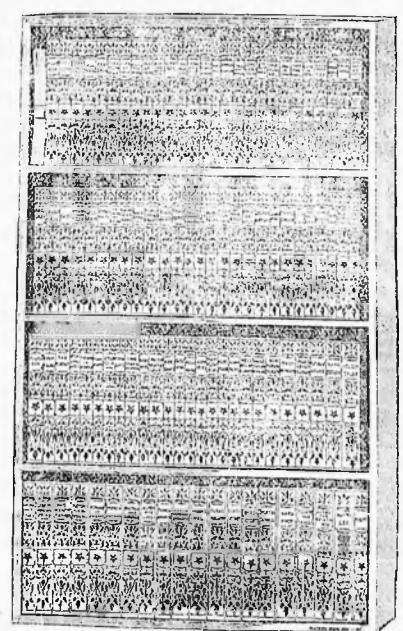
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Can a Stingy Man Get to Heaven?

This is a question of great pertinence and importance. It may, too, be presumptuous to undertake to answer it. Yet the Word of God has so many things to say on the subject: Christ taught that it is very difficult for a rich man to be saved. "Rich" and "stingy," to be sure, are by no means synonymous terms. But somehow they do seem to be related. Penuriousness is no doubt one of the chief sins of Christians. There is no propension which is more destructive of the Christian life than this, if it but be given opportunity. An apostle distinguished it as idolatry,—"Covetousness which is idolatry." And this is the sin against which God aimed the very first commandment, and, which is denominated spiritual adultery all through the Old Testament. When measured by the New Testament standard the stingy man seems to come short utterly. Take this one passage only: "Now if any man have not the spirit of Christ he is none of His." The spirit of Christ was a spirit of self-sacrifice for the good of others. "Though He was rich, yet for our sakes He became poor."

"He emptied Himself of all but love, and died for Adam's fallen race." The test of the saved state is the having such a spirit as Christ had. The plummet goes deeper than superficial acts or temporary phases of feeling, and discovers what is the main and steady condition and temper of the soul. A man may get angry. That is bad usually. But if he repent of his anger, he will be received again. He may utter a falsehood in a moment of great temptation. But this is alien to his nature. So he repents and is forgiven, and goes on his way humbly, remembering that "he that thinketh he standeth should take heed lest he fall." He may yield to temptations, to even greater sins than these, as did David and Peter, and many beside. But because the steady current of the nature is Godward, they are counted heirs still, not being disinherited because of some unfilial acts, though very serious they be. But penuriousness is the sign of a condition of soul wholly unlike the heavenly nature. It cannot belong to him who is really born from above. The spirit of helpfulness to others is the Christly spirit, and he who has it not cannot be Christ's. —Buffalo Christian Advocate.

Distort a doctrine, and you can easily refute it. Take this sample: "I had learned from the accepted standards of doctrine, that there were three separate and distinct persons in the Godhead." This word "separate" is repeated five times, in the compass of one page, as referring to the Trinity. There is no such statement in the Nicene or Athanasian creed, nor in the Catechism of the Council of Trent, nor in the articles of the Episcopal Church, nor in the Westminster Confession or Catechisms, nor in the Heidelberg Catechism, nor in any other standard of Trinitarian doctrine known to us. Were the persons supposed to be "separate," the doctrine would be heretical. The Athanasian creed explicitly says, that there must be no separating of the substance—*neque substantiam separantes*. Learn what your opponent believes before you try to refute him.—Golden Rule.

The Rev. Phoebe Hanaford, who is now pastor of the Church of the Holy Spirit, (Unitarian), in New Haven, Conn.; although nearly sixty-six years of age, has the elastic step of a girl of twenty, and all of her enthusiasm. She has dark wavy hair, dark eyes, and well-cut features. Mrs. Hanaford began preaching in 1866, and has been hard at work ever since. Thousands of people are said to owe their conversion to her persuasive eloquence. Rev. J. H. Correll, of our Japan Mission, has returned to this country, and expects to remain for a year. He will be glad to serve the brethren, bye and bye. Rev. John A. Roche, D. D., of Brooklyn, author of the Life of Dr. Durbin, has been visiting Ocean Grove, and his many friends would be glad to hear one of his earthquake camp-meeting sermons.—Record.

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