



Peninsula



Methodist

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS
Associate Editor.

VOLUME XV,
NUMBER 42.

WILMINGTON, DELAWARE, SATURDAY, OCTOBER 19, 1889.

ONE DOLLAR A YEAR—
SINGLE NOS. 3 CENTS.

THE COMFORTER.

How dost thou come, O Comforter?
In heavenly glory dressed,
Down floating from the far-off skies,
With silver lilies on thy breast?
With silver lilies on thy breast,
And in thy falling hair,
Bringing the bloom and balm of heaven
To this dim earthly air?

How dost thou come, O Comforter?
With strange, unearthly light,
And mystic splendors aureoled,
In trances of the night?
In lone, mysterious silences,
In visions rapt and high,
And holy dreams, like pathways set,
Betwixt the earth and sky?
Not thus alone, O Comforter!
Not thus, thou guest divine,
Whose presence turns our stones to bread,
Our water into wine!
Not always thus—for thou dost stoop
To our poor, common clay,
Too faint for saintly ecstasy,
Too impotent to pray.

How does God send the Comforter?
Of times through byways dim,
Not always by the beaten path,
Of sacrament and hymn;
Not always through the gates of prayer,
Or penitential psalm,
Or sacred rite, or holy day,
Or incense-breathing balm?

How does God send the Comforter?
Perchance through faith intense;
Perchance through humblest avenues
Of sight, or sound, or sense.
Haply in childhood's laughing voice
Shall breathe the voice divine,
And tender hands of earthly love,
Pour for thee heavenly wine!

How will God send the Comforter?
Thou knowest not, nor I!
His ways are countless as the stars
His hand hath hung on high,
His roses bring their fragrant balm,
His twilight hush its pence,
Morning its splendor, night its calm,
To give thy pain successe!

—Scribner's Magazine for June.

The Philadelphia Branch.

Oct. 2d, at 9.30, in St. Paul's M. E. Church, Danville, Pa., 150 intelligent women assembled to hold the nineteenth annual meeting, of the Philadelphia Branch of the Woman's Foreign Missionary Society of the M. E. Church. The ladies were received by Mrs. R. Hinkle, Secretary of the Central Pennsylvania Conference, Society, and some of the ladies of the church, who assigned them to the homes offered by the hospitable people of Danville.

This is an old town on the north branch of the Susquehanna, of about 9000 inhabitants, and is encircled by beautiful mountains, whose foliage was assuming the gorgeous hues of autumn. The chief industry is the manufacture of iron; two furnaces and three rolling mills being in operation. Mr. Thomas Beaver an uncle of the Governor of the State, residing in a beautiful home on the side of a hill, just outside the town, entertained some of the Philadelphia delegates in princely style. He has done much for the prosperity of the town, providing it with a magnificent free library, at a cost of \$100,000, and an endowment for it of \$50,000. The Ineane Asylum on a hill on the opposite side of the town, is another fine structure, and accommodates about 1000 patients; the extensive grounds being beautifully laid out.

At 7.30 p. m., Tuesday a consecration meeting was led by Mrs. Hinkle. At 9.30 a. m., Wednesday, Bible reading was conducted by Mrs. E. B. Stevens, the Wilmington Conference Secretary, who selected Deut. 6th, and 1 Cor. 1:9, for comment; depicting the glory of the partnership between Christ and His followers. At 10.30 Rev. Mr. Riddle, led the devotions, and the President, Mrs. Wheeler of the Philadelphia Conference, made a beautiful address. Rec. Secretary, Miss E. A. Townsend, gave

a brief report of meetings at 1018 Arch St., Philadelphia, during the year; the Treasurer, Mrs. M. D. Chahoon reporting balance last year, \$8,115.60, dues paid, \$23,256.71, disbursed, \$24,991.50, leaving a balance of \$6380.94.

Mrs. Keen reported 1084 mite boxes sold and distributed. Committee on Missionary candidates have several ladies preparing for the work; some in the Training School in Chicago, and some in the Medical College. Educational committee report having rendered aid to several ladies preparing for the work. Mrs. T. Swope, secretary of committee on mission boxes, reports five boxes sent during the year; one to Miss Pardoe at Tokio, Japan, one to Miss McBirnie at Cawnpore, and three to Nainee Tal, India. She requests any one who wishes to send boxes, to communicate with her at 1829 Arch street Philadelphia. These boxes are a great source of delight to the children, and comfort to the missionaries, who find in them valuable aids to their work.

An interesting item on the programme was "News from afar," consisting of letters from the ladies now in the field.

Miss Spencer's letter from Japan was read by Miss Lincoln of the Wilmington Conference which has undertaken her support. Miss Augusta Dickerson and Miss Pardoe, also in Japan, who went out last year, gave interesting accounts of their work. Miss Kyle at Muttra, Dr. Kate McDowell, at Moradabad, and Miss McBirnie at Cawnpore also recounted many interesting points. Mrs. Stevens read a letter from a medical missionary in India full of intense interest, and portraying vividly the great need of the enlightenment and humanizing influences of Christianity.

The reports from superintendents of bands were listened to with great attention. Mrs. H. B. Brown, of Pittsburg Conference read a paper, contrasting the condition of children in past times, with the present. Christ had opened a new era in child life, and that in place of being ignored, they were now brought forward to develop their powers for work. The great difficulty was, to find consecrated women able to take charge of them, and direct their efforts. In the Johnstown band there had been sixty-four boys and girls, but the terrible disaster had broken it up, and many of them had gone to join the bands in Heaven. In the report of the secretary of the Johnstown district, it was stated, thirty members of one of the auxiliaries had been swept by the flood from time to eternity, that 1500 had been fed at the poor-house, but that the work was going on bravely. The bands have 432 members, and have raised \$1889.78

Mrs. Shaeffer, superintendent of bands of Philadelphia Conference, says they have raised sufficient money for the support of Dr. McDowell and Miss McBirnie, have 26 Young Ladies' societies, 10 children's bands, and have raised \$1932. Miss Purdy, of Central Pennsylvania Conference reports 47 living bands, who pay the salary of Miss Pardoe in Japan. A missionary love-feast was held by Mrs. Wheeler, Wednesday evening, and the hearts of many were thrilled by earnest spiritual testimonies from consecrated workers present. Thursday evening our corresponding secretary, Mrs. S. L. Keen gave a report of the work in all the fields, which was full of interest. Five additional missionaries have been

sent this year, making eleven representatives of the Philadelphia branch. In Teukiji there are 142 pupils in the school 78 self supporting scholarships, 1 day school, one teacher; and 16 scholars were baptized. They have established an auxiliary, which is training Bible women, and are raising the money at a great sacrifice.

From all parts comes the cry, for more money, more room, and more teachers. The gates are opened, and magnificent opportunities for Christ's church are presented. Thank offering day was observed in nearly all of the auxiliaries, and \$2768.08 were contributed. There are 467 Societies and 14,487 members; 1812 subscribers to Heathen Woman's Friend; 136,000 pages of leaflets, and 3000 annual reports distributed. This Branch has work in Italy, Bulgaria, South America, Korea, besides its regular work in India, Japan and China.

At the close of the reading, a handsome quilt, made by the girls in Bynoni India who had spun the cotton from the pods, was presented by Mrs. Wheeler, on behalf of the ladies of the branch, to Mrs. Keen, in a neat address, reading some lines composed for the occasion.

Miss Thornburn, the first missionary sent out by the Society, then made an address. When first impressed with the idea of going as missionary to India, she feared all would be converted before she could get there, and she would have no share in it. But she soon found out her mistake, and for two years there was not enough Zenana work to keep one woman busy; now there are 25 or 30 engaged in it, and double the number could be used; and four Medical Colleges are open to the girls of India. Dr. Conell of Japan, followed in a spirited and earnest address. The conference secretaries made reports. Mrs. Hinkle alluded tenderly to the disaster at Williamsport, and renewed the invitation of last year, for the branch to meet there next year. The matter was referred to a committee who will receive communications on the subject in Philadelphia.

All the officers were re-elected, and a few names were added to the list of vice presidents and managers. Mrs. Tarbell of Erie, and Mrs. J. H. Brown of Pittsburg were elected delegates to the Annual Executive Meeting to be held this month in Detroit, Michigan; with Mrs. Wheeler of Philadelphia Conference and Mrs. Hinkle of Central Pennsylvania Conference reserves. Mrs. Stevens made a stirring appeal for help for the women who sit in darkness; \$60 will support a Bible woman for one year, and \$30 an orphan. There are 1175 members, but only 102 subscribers to the Heathen Woman's Friend; some of the Societies are waxing, some waning; new auxiliaries have been organized in Farmington, Harrington, and Wyoming and Milton has been reorganized. But two delegates, Mrs. Tomkinson of Mt. Salem, and Miss Lincoln of Asbury, were present to represent Wilmington Conference district, the smallest delegation from any district. Touching tributes were paid to the memory of Mrs. Edwards of Williamsport, and Mrs. Hoag of the North Western Branch, who had died during the past year.

An incident of tender interest occurred in connection with Rev. Irvin H. Torrence, so long the well known Secretary of the Pennsylvania Bible Society,

who is now living in retirement in his home in Danville, totally blind, and partially paralyzed. When he heard of our Convention being in session, he sent greeting, as follows:

"To the ladies of the Philadelphia Branch; Accept my Christian greetings. The achievements of the Woman's Foreign Missionary Society prove the Divinity of its origin. See Proverbs 31:29 'Many daughters have done virtuously, but thou excellest them all.' May your future be as your past, but much more abundant. The uttermost parts of the earth and the isles of the sea, lift up their hands to you. Hymn 936. May Grace, Mercy, and Truth be with you, and the Divine guidance in your Convention.

Yours in the Gospel,

I. H. TORRENCE.

In response the Committee on resolutions were requested to prepare a suitable resolution of sympathy and thanks, to be carried by a committee of ladies, the wives and widows of some of his former associates in the Conference. The interview will not soon be forgotten. After cordial greetings, the hymn, "Nearer my God to Thee" was sung, the venerable itinerant joining the singers; after which two of the committee offered prayer, brother Torrence following in earnest supplication for the Convention. As these visitors drove away, they could hear him shouting "Glory." The passages selected by the committee were, "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Ps. 91-1.

"Their eyes shall see the king in his beauty; they shall behold the land that is very far off. Isa. 33-17.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." Isa. 40-31.

"And one of the Elders answered saying unto me, 'What are those who are arrayed in white robes? And whence came they?' And I said unto him, 'Sir thou knowest.' And he said to me, 'These are they who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the Throne of God, and serve him day and night in his Temple; and he that sitteth on the Throne shall dwell among them. They shall hunger no more, neither shall they thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the Throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.'" Rev. 7, 13-17.

Greetings were sent to the New York Branch in session at Rochester; also to the Presbytery in session at Danville in response to greetings received from them. The meeting closed, Friday afternoon.

B.

A District League.

Thursday, Oct. 3d a very interesting convention was held in Scott Church, this city, in the interest of the Epworth League of the Methodist Episcopal Church, in accordance with the call of Presiding Elder Murray, published in the PENINSULA METHODIST of the preceding week.

Dr. Murray presided, and Rev. V. S. Collins acted as secretary. R. R. Dough

erty, Esq., was present, at the invitation of the Scott Local League, and delivered a very interesting address on the basis, object, and methods of the League movement.

At the close of his address, it was resolved to form a District League, whose special purpose seems to be, to secure the formation and active working of local Leagues in each of our churches within the district.

It was ascertained there were present thirty-four lay and clerical delegates. The Constitution adopted by the other Leagues was presented by Mr. Dougherty; and, after a favorable report by the committee, to whom it was referred for examination, it was adopted.

The following officers were then elected, President, V. S. Collins; Vice-Pres. J. T. Magee; Rec. Sec., R. G. Wharton Cor. Sec. Miss Lillie McCrea; Treas. Jos. H. Bartlette; Ex. Comm., the above officers with C. S. Abrams, Mrs. A. Cranston, A. V. Hysore, A. Z. Clare, and Miss E. Bigger.

As delegates to the Convention, to be held in Knoxville, Tenn., next December, Rev. V. S. Collins and Miss Lillie McCrea were chosen.

Person and Ministry of the Holy Spirit.

SPECIAL CONVENTION, BALTIMORE, MD. OCT. 29TH TO NOV. 1ST.

The Convention will open Tuesday, October 29th, at 10 a. m., in Mount Vernon M. E. church. There will be three sessions each day, beginning at 10.30 a. m., 2.30, and 7.30 p. m.

A partial list of speakers and subjects is as follows:—Rev. Thomas A. Hoyt, D. D., "The Holy Spirit Personal;" Rev. George S. Bishop, D. D., "The Spirit the Revealer of Christ;" Rev. A. W. Pitzer, D. D., "Manifold Ministry of the Spirit;" Rev. D. M. Stearns, "The Spirit for Worship and Witnessing;" Prof. J. M. Stuffer, D. D., "The Spirit's relation to Scripture;" Bishop W. R. Nicholson, D. D., "The Spirit of Prophecy;" Dr. L. W. Munhall, "The Heavenly Union;" The Rev. Principal H. G. Weston, D. D., "The Spirit and the Preacher;" Rev. J. T. Beckley, D. D., "The Spirit's relation to Jesus;" Rev. J. A. Morrow, D. D., "Grieving, Tempting, Quenching the Spirit;" Rev. Julius E. Grammer, D. D., "Endowment for Service;" Rev. A. C. Dixon, "The Need of the Spirit;" Rev. F. M. Ellis, D. D., "The Spirit's relation to the Believer;" Rev. Geo. D. Boardman, D. D., "The Spirit's three-fold Conviction;" Rev. J. H. Brookes, D. D., Rev. A. H. Tuttle; Bishop A. M. Wilson, Rev. W. J. Erdman, etc.

For Railroad rates, apply at the local ticket offices, three full days before date of Convention; for hotels, etc., applications may be made to A. C. Dixon, 1819 St. Paul Street, Baltimore.

GEO. C. NEEDHAM,
A. C. DIXON,
For Committee.

George Bancroft, our national historian, celebrated his eighty-ninth birthday, in Newport, R. I. Tuesday, Oct. 2d. *The Life of Martin Van Buren*, written many years ago, has recently been thoroughly revised by him, as stated in his preface under date of Sept. 2nd.

The French statistics of suicide just published for the year 1887, show four suicides committed by men, to one by women.

Youth's Department.

A Railway Lesson.

It was a hot, dusty day, when two or three passengers entered the train on the Iowa Division of the Chicago & Northwestern Road, at Bridgewater. Among them was a stylishly dressed young man who wore a stiff white hat, patent-leather shoes, and the neatest of cuffs, and shiniest of stand-up collars. He carried a cane, and carefully brushed the dust from the seat in front of me before he sat down.

Just across the aisle, opposite him, sat a tired woman, holding a sick baby. I never saw on any face a more discouraged, worn-out, despairing look than that on the mother's face. The baby was too sick, even to cry. It lay moaning and gasping in its mother's lap, while the dust and cinders flew in at the open door and windows. The heat and the dust, made traveling, even for strong men, unbearable.

I had put down the stylish young man in front of me as a specimen of the dude family, and was making a mental calculation on the probable existence of brains under the new hat, when to my astonishment, he leaned over the aisle and said to the woman:

"Madam, can I be of any assistance to you? Just let me hold your baby awhile. You look very tired."

The woman seemed much surprised, though the request was made in the politest and most delicate manner.

"O, thank you, sir!" said she tremulously. "I am tired," and her lips quivered.

"I think the baby will come to me," said the young man with a smile. "Poor thing! it's too sick to make any objection. I will hold it carefully, madam, while you lie down and rest awhile. Have you come far?"

"From the Black Hills."

"What! by stage?"

"Yes; but the baby was well when I started. I am on my way home to friends in the East. My husband—my—"

"Ah, yes, I see, I see!" continued the young man in a sympathetic tone as he glanced at the bit of crape in the little traveling hat. By this time he had taken the baby, and was holding it in his arms.

"Now you can lie down and rest a little. Have you far to go?"

"To Connecticut," replied the woman, almost with a sob, as she wearily arranged a shawl over a valise, and prepared to lie down in the seat.

"Ah, yes, I see! and you haven't money enough to go in a sleeping-car, have you, madam?" The poor woman blushed faintly, and put one hand over her face, while the tears dropped between her worn fingers.

I looked out of the window and a mist came over my eyes, while I changed my calculations of the young man's mental ability. He looked thoughtfully and tenderly down at the baby, and in a short time the mother was fast asleep.

A woman sitting across the aisle from me, who heard as much of the conversation as I had, came and offered to relieve the young man of his charge. "I am ashamed of myself for not offering to take the baby from the mother before. Poor little thing! It's asleep."

"So it is. 'I'll surrender it to you now," he said, with a cheerful smile.

At this point the train stopped at a station, and the young man rose in his seat, took off his hat, and said in a clear, earnest voice:

"Ladies and gentleman, here is an opportunity for each one of us to show that we have been brought up in a Christian land, and have Christian fathers and mothers. This poor woman," pointing at the sleeping mother, "has come all the way from the Black Hills and is on her way to Connecticut. Her husband is dead and her baby is ill. She hasn't money enough to travel in a sleeping-

car, and is all tired and discouraged. What will you do about it?"

"Do!" cried a big man down near the water-cooler, rising excitedly. "Do! take up a collection—the American citizen's last resort in distress. I'll give \$5."

The effect was electrical. The hat went around, and the way silver dollars and quarters and ten-cent pieces rattled in, it would have done any true heart good.

I wish I could describe the look on the woman's face when she awoke, and the money was given her. She tried to thank us all but failed; she broke down completely. But we didn't need any thanks.

There was a sleeping-car on the train, and the young man saw the mother and child transferred to it at once. I did not hear what she said to him when he left her, but it must have been a hearty "God bless you!"

More than one of us in that car took that little lesson to himself, and I learned that even stylish, as well as poor clothes may cover a noble heart.—*Companion.*

An Old Deed.

EDITOR OF THE PENINSULA METHODIST.—A year or more ago, I was called upon, by the pastor of Marydel circuit to examine the title, to the lot upon which now stands Thomas Chapel, once called Forest Church. I found the deed on record in the office of Recorder of Deeds for Kent County, Delaware; a copy of which I herewith enclose. I presume, it is the oldest deed, conveying land to the People called Methodists in the United States, outside of the cities of New York, Philadelphia, and Baltimore. It bears date December twenty-fourth, 1779, and was acknowledged, Feb. 17, A. D. 1780. There was a preaching house, or chapel upon the lot at that time.

My father told me, that the first house was built of logs, and the second was a frame building. The present structure is of brick, built in 1825, as shown by the date, worked in the brick-work on one end, in hard burned green bricks. The congregation worshiped in the brick building, from 1825 to the latter part of the thirties, or early forties, with bare walls without plastering, naked rafters and shingle roof, the floor for whites and galleries for colored people, with about half the seats with backs, the other half of hewed saplings without backs. It was then plastered, and the seats finished with backs, which made it a very comfortable country church.

The deed shows loyalty to John Wesley, the founder of the Methodist societies; expressly limiting both the doctrines to be preached, and the persons to preach them as follows: "provided always, that the said persons preach no other Doctrine, than is contained in Mr. John Wesley's notes upon the New Testament, and four volumes of sermons." This is Methodism in its original purity. I fear, that since that time, the terms and conditions upon which that property is held, have been violated a little at times, possibly more for want of knowledge of what Mr. Wesley's notes and sermons contain, than from any intention to leave the first principles of Methodism, as taught by the early ministry. There are two expressions in the deed, which lead me to suppose that it was not drawn by a person who was a native within the territory, now Delaware. While we were a colony, our title was New Castle, Kent, and Sussex, upon the Delaware. By our Constitution, or system of government, adopted September 20th, 1776, the title was "The Delaware State," and so remained until the adoption of our Constitution in 1792, when the title was changed to "The State of Delaware." In this deed are used in one place, the words, "William Thomas of Kent County on Delaware," and in another place are used the words, "Five shillings, current money, of the State of Delaware;" not using the names already adopted, at the time the paper was written; this deed being written more than three years after

we had abandoned the colonial name, and adopted the title, "The Delaware State," and more than twelve years before the adoption of the title "The State of Delaware;" the last title being the form adopted by other States, when they abandoned the colonial title. The deed is copied from the record. It is a well drawn paper; there being only a letter or two omitted in the spelling, which indeed may have been correct in its day, but which I cannot determine, as I have neither dictionary or spelling book at hand, old enough to inform me. It may possibly have been drawn by Bishop Asbury, or some one of the ministers of that day. History I think, fixes Mr. Asbury in the territory where this church is located, in the year 1779. If there are any deeds to the Methodists outside of the cities named above, older than this, I would be glad to know their date, and where the properties are located.

C. H. B. DAY.

Dover, Del., Oct. 7th, 1889.

[We highly appreciate the thoughtfulness of our esteemed friend and brother, who furnishes our readers with the above interesting historic facts.

It is a specially interesting point brought out by Bro. Day, that the colonial title was used, in drawing the deed, although three years and three months had passed, since the colony had adopted a new title. Was this an inadvertence? Did the writer, in loyalty to the king, against whom the colonies were waging war for the overthrow of his authority, have scruples as to the right of this colony to repudiate its former name? Or in the dark hour of that severe struggle, was the prospect for independence so gloomy, as to justify these men who were building for ages to come, to go slow, and to recognize the only indisputable title, until the colonies had not only declared, but achieved their independence. We certainly must accord these men the credit of careful judgment and wise prudence.]

We hope brother Day's example will be followed by others, until in the PENINSULA METHODIST, we shall have an accurate history of each one of our historic churches, in this the garden spot of early Methodism in America. Ed. P. M.

The Rattlesnake.

From a profusely illustrated article by Dr. S. Weir Mitchell, on "The Poison of Serpents," in the August CENTURY, we quote the following: "Let us observe what happens when the rattlesnake means mischief. He throws himself into a spiral, and about one-third of his length, carrying his head, rises from the coil and stands upright. The attitude is fine and warlike, and artists who attempt to portray it always fail. He does not pursue, he waits. Little animals he scorns unless he is hungry, so that the mouse or the toad he leaves for days unnoticed in his cage. Larger or noisy creatures alarm him. Then his head and neck are thrown far back, his mouth is opened wide, the fang held firmly erect, and with an abrupt swiftness, for which his ordinary motions prepare one but little, he strikes once and is back on guard again vigilant and brave. The blow is a stab, and is given by throwing the head forward, while the half-coils below it are straightened out to lengthen the neck and give power to the motions which drive the fangs into the opponent's flesh; as they enter, the temporal muscle closes the lower jaw on the part struck, and thus forces the sharp fang deeper in. It is a thrust aided by a bite. At this moment the poison duct is opened by the relaxation of the muscle which surrounds it, and the same muscle which shuts the jaw squeezes the gland, and drives its venom through the duct and hollow fang into the bitten part.

"In so complicated a series of acts there is often failure. The tooth strikes on tough skin and doubles back or fails

to enter, or the serpent misjudges distance and falls short and may squirt the venom four or five feet in the air, doing no harm. I had a curious experience of this kind in which a snake eight feet six inches long threw a teaspoonful or more of poison athwart my forehead. It missed my eyes by an inch or two. I have had many narrow escapes, but this was the grimmest of all. An inch lower would have cost me my sight and probably my life.

"A snake will turn and strike from any posture, but the coil is the attitude always assumed when possible. The coil acts as an anchor and enables the animal to shake its fangs loose from the wound. A snake can rarely strike beyond half its length. If both fangs enter, the hurt is doubly dangerous, because the dose of venom is doubled. At times a fang is left in the flesh, but it does not trouble the serpent's powers as a poisoner, since numberless teeth lie ready to become firmly fixed in its place, and both fangs are never lost together. The nervous mechanism which controls the act of striking, seems to be in the spinal cord, for if we cut off a snake's head and then pinch its tail, the stump of the neck returns and with some accuracy hits the hand of the experimenter—if he has the nerve to hold on. Few men have. I have not. A little Irishman who took care of my laboratory astonished me by coolly sustaining this test. He did it by closing his eyes and so shutting out for a moment the too suggestive view of the returning stump. Snakes have always seemed to me averse to striking, and they have been on the whole much maligned.

"Any cool, quiet person moving slowly and steadily may pick up and handle gently most venomous serpents. I fancy, however, that the vipers and the copperheads are uncertain pets. Mr. Thompson, the snake keeper at the Philadelphia Zoological, handles his serpents with impunity; but one day having dropped some little moccasins a few days old down his sleeve, while he carried their mamma in his hand, one of the babies bit him and made an ugly wound. At present, the snake-staff is used to handle snakes.

"I saw one October, in Tangiers, what I had long desired to observe—a snake charmer. Most of his snakes were harmless; but he refused, with well-acted horror, to permit me to take hold of them. He had also two large brown vipers; these he handled with care, but I saw at once that they were kept exhausted of their venom by having been daily teased into biting on a bundle of rags, tied to a stick. They were too tired to be dangerous. I have often seen snakes in this state. After three or four fruitless acts of instinctive use of their venom they give up, and seem to become indifferent to approaches, and even to rough handling."

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PATIENT.

Oh, to be patient! yes patient!
Patient, and gentle, and kind;
Patient in all my actions,
Patient in all my mind.
Patient when others upbraid me,
And falsely accuse me of wrong,
Doth not the Word of God tell me
That blessings to all such belong?
Oh, to be patient! yes patient!
Patient in word, look, and tone;
Patient with all who're about me,
Patient abroad and at home;
Patient in every day trials,
Of which we must all have a share;
And though so little and trifling,
They're often the hardest to bear.
Oh, to be patient! yes patient!
Patient, when misunderstood
Even by friends and by loved ones;
Patient through evil and good;
Patient in learning life's lesson,
How hard so e'er it may be;
Patient, till Death comes to take me,
My Lord and Redeemer to see.
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The Sunday School.

LESSON FOR SUNDAY, OCT. 20th, 1889.
2 Samuel 7: 18-29.

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

DAVID'S THANKSGIVING PRAYER.

GOLDEN TEXT: "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5: 18).

18. David . . . sat before the Lord—in the tent, before the curtains which veiled the ark. His posture cannot be determined from the word "sat," which though it may represent the Oriental attitude of "a person half sitting, half kneeling, that is, kneeling so as to rest the most muscular part of the body on the heels," expresses rather the idea of continuance or waiting. We may imagine David betaking himself to the tabernacle, and there meditating upon the wonderful promises made to himself and family, sometimes sitting, sometimes prostrating himself in grateful praise. *Who am I?*—How infinitely unworthy am I of such honor and happiness! This is the language of genuine humility. *What is my house?*—"The word is used in Scripture, in just the same sense as in modern history, we speak of 'the House of Hapsburg,' the 'House of Tudor,' etc. (John son). "Who am I, and what is my house, that Thou hast brought us to this high honor of being the ancestors of the Great Messiah, holding a throne that is to be perpetuated through indefinite ages—to become the joy of the whole earth, and to reveal forevermore, the good-will of God to men?" (Cowles).

19. *And this*—which Thou hast already done for me; the high pitch of honor and peace and prosperity, to which Thou hast brought me. *Was yet a small thing in thy sight* (R. V., "in thine eyes").—"Though it was more than I deserved, or could expect, yet Thou didst not think it enough for me" (Pool). *Hast spoken also of thy servant's house for a great while to come*—the "forever" of verses 13 and 16. *Is this the manner of man?*—The Revised Version reads, "And this too after the manner of men;" implying that there was nothing vague or indefinite about the promise; it had been expressed in familiar terms, as one man makes a promise to another. Great, indeed, was the Divine condescension! It pleased Him to take upon Himself, the nature of man in David's Greater Son, and live and speak "after the manner of man."

20. 21. *What can David say more?*—in the parallel passage (1 Chron. 17: 18), "What can I ask or desire of thee, more than thou hast freely done?" There was no need of expressing himself further in prayer, for God's gifts had been so wonderful, that there was nothing left for him to pray for. *Thou . . . knowest thy servant*—"Thou knowest, either, first, my deep sense of Thy favors, and my obligations to Thee; or rather, secondly, my condition and necessities, what I do or may need hereafter; and as Thou knowest this, so I doubt not Thou wilt be ready to supply me accordingly. Compare Matt. 6: 8, 32" (Pool). *For thy word's sake*—in fulfillment of the promises made to David, by Samuel and Nathan. *According to thine own heart*—entirely out of Thy gracious liberality, without desert of mine. David has no merit of his own to speak of; all his wonderful elevation was due to the grace of God—so he felt. *Hast thou done all these great things*—R. V., "hast thou wrought all this greatness." *To make thy servant know them* (R. V., "it")—or, simply, in behalf of Thy servant.

22. *Wherefore thou art great*—He reasons from his own greatness, the greatness of the Being who had conferred it. His own providential uplift from the sheepcote to the throne, taught him that God must be great. *None like thee neither . . . beside thee*—David had heard of many gods, but he is convinced that Jehovah is incomparable and supreme, no pagan deity being worthy of being mentioned in the same breath with this Holy Name. The commandment of Sinai had become a reality to him.

23. *What one nation in the earth, etc.*—David is not selfishly grateful for his own elevation; he is not wrapped up in the anticipation, of what is coming to himself and to his posterity; he dwells with praise upon God's dealings with the nation at large, His redemption of the peculiar people from the bondage of Egypt, and His choice of Israel "to make Him a name." *God went into Egypt. To make him a name*—"to advance the glory of His power and goodness, and other perfections." Compare Exod. 9: 16" (Pool). *To do for you great things and terrible, etc.*—referring to the wonderful interventions and deliverances in the Exodus, and march through the wilderness.

24-26. *Thou hast constrained to thyself*—partly by renewed promises, as in Nathan's message to David (verses 12-16); partly by the

glorious works wrought in behalf of the people. *Thou art become their God*—peculiarly theirs, by special relation and covenant. In a general sense, he is the God and Father of all things (1 Cor. 8: 6), but His relation to Israel was singular and gracious. *And now*—in view of what God had said. David turns His promise into prayer. *Let thy name be magnified*.—A somewhat similar expression is contained in the Lord's Prayer: "Hallowed be thy name." The redundancy of the language in these verses, the frequent repetition of words or ideas, exhibit the earnestness of David's feelings on this occasion.

27. *Thou . . . hast revealed*—literally, "uncovered the ear;" moving the hair aside, in order to whisper. *I will build thee an house*—grant thee a family, a line of kings, culminating in Him who should reign forever. *Therefore*—I pray because Thou hast promised; otherwise I would not venture to make such a large request. He was humbly bold to ask all that God had promised to give. *Found in his heart*—hath taken courage; in the same way, a man is said to have lost his heart, when he wants courage.

28, 29. *Thy words be true*.—To this faith, David anchored his soul. *Let the house of thy servant be blessed*.—God's promises are not made to us by name as they were to David, but none the less, He knoweth His own sheep "by name," and every true follower of Christ has a right to feel, that God's precious promises are as personally made to him, as though he were the only Christian in the earth.

COMMENTS.

1. Whatever excites our affections towards God, or alarms our consciences, should send us to our knees.
2. Any signal blessing or success will make us humble if we are true Christians, as being above our deserts.
3. We have much to praise God for, in the way of individual favors here, but what shall we say of the future—the things which eye hath not seen, nor ear heard, nor the heart of man conceived?
4. Every good thing has been provided for and promised to us by God.
5. We should plead His precious promises, turning them into prayers, and not deeming them too large or too hard for the Faithful One to keep.
6. If God does not give to us "a great name," it will matter not, provided our names be written in the Lamb's book of life.
7. For our children, we can ask nothing better, than they be "blessed with the blessing of the Lord forever."

STRENGTH FOUND IN PRAYER.

A youthful painter was once directed by his master, to complete a picture, on which the master had been obliged to suspend his labors, on account of his growing infirmities. "I commission thee, my son," said the aged artist, "to do thy best upon this work. Do thy best." The young man had such a reverence for his master's skill, that he felt incompetent to touch the canvas, which bore the work of that renowned hand. "Do thy best," was the old man's calm reply; and again to repeated solicitations, he answered, "Do thy best." The youth tremblingly seized the brush, and kneeling before his appointed work, he prayed, "It is for the sake of my beloved master, that I implore skill and power to do this deed." Then, with suppressed emotion, he commenced his work, and he caught from it confidence and inspiration. His hand grew steady as he painted. Stumbling genius awoke in his eye. Enthusiasm took the place of fear. Forgetfulness of himself supplanted his self-distrust, and with a calm joy, he finished his labors. The "beloved master" was borne on his couch into the studio, to pass judgment on the result. As his eye fell upon the triumph of art before him, he burst into tears, and throwing his enfeebled arms around the young artist, he exclaimed, "My son, I paint no more! That youth subsequently became the painter of 'The Last Supper,' the ruins of which after the lapse of three hundred years, still attracts annually to the refectory of an obscure convent in Milan, hundreds of the worshippers of art. So shall it be with the youthful preacher or teacher, who stands in awe of the work to which his Master calls him. Let him give himself away to it as his life's work, without reserve; let him do his best. Let him kneel reverently before his commission, and pray, "For the beloved Master's sake," that power and skill may be given him to do this deed. And the spirit of that Master, shall breathe in the very greatness of the work (Biblical Museum).

Bishop William Taylor writes from Loanda, Africa, July 20th: "I made my walk of three hundred miles, back and forth between Dondo and Mslange, with less fatigue than a similar walk cost me four years ago. I am not dead yet, and don't propose to die until the Master tells me to die, and then die as quickly as I can." He was about to take passage for the Congo by the Portuguese mail steamer, at that date.

The Axe In the Forest.

There is a vast forest in which many kinds of trees grow, some of these trees are large and some small, some are very beautiful, and some are less lovely, some are strong and erect, and some are weak and crooked. Some of these trees bear good fruit, some bear bad fruit, and some bear no fruit at all. The forest belongs to a great King, and this King has issued an order to his servants to have an axe laid at the root of the trees, that it may be ready whenever a tree is found not bearing good fruit, to be used in cutting down the tree, so that it may be taken away and burned up, and a better tree planted in its place. The King intends to have a forest in which no bad trees, and no useless trees shall grow, but only trees which produce good fruit. This forest is the world, God is the great King. The trees are the men and women who live in the world. As in the forest there are not many trees which bear good fruit, so in the world there are not many men and women whose works and words and desires are good. Many do evil, and few do well. The bad fruit which men bear is as follows:—lying, quarreling, using abusive language, hating, coveting, stealing, disobeying parents, deceiving, adultery, licentiousness, promise-breaking, cruelty and other like sins.

But who does not do these things? Each person may not be guilty of all of them, just as each tree does not produce all kinds of bad fruit, but as one kind of bad fruit condemns the tree, so one sin condemns the person who commits it. Good fruit is the opposite of the above:—love, kindness, pity, purity, unselfishness, fear of God, obedience, truthfulness, faith in God,—these are good fruits, and the good man will produce all of these. The useless tree is the man who is idle and useless. He does not wish to be bad, but he does not try to be good. He is careless and thoughtless, and never bears good fruit. He is not so bad as many others are, but God does not wish him among his people. He wants only good trees, that is, men and women who serve Him and do good. In God's word we read that even now the axe is laid at the root of the trees. All is ready, and the order has already gone forth to cut down and burn up every bad and useless tree. Every person who lives in sin and cherishes bad desires and bad feelings in his heart, is living in great danger. The tree is to be cut down and carried away to be burned. The person rejected by God is in like manner sent away from among the good and cast into hell, a place of awful burning and fearful woe. The bad man and the useless man share the same fate. The forest is to be made a vast garden of beauty, and in it there will be no place for even one tree bearing bad fruit, or bearing no fruit at all.

Those who wish to find a place in God's great garden, should understand well, that they cannot do so, unless they become like good trees. They must cease to be bad, and become good. They must cease to do evil and begin to do good. But no man finds it easy to be a good man; his heart is bad, and evil desires and evil tempers are constantly springing up within him. He cannot make himself good. The bad tree cannot bear good fruit. Every tree produces its own kind of fruit, and no tree can change its fruit, unless the tree also is changed. Every man is born with the evil nature of sin in his heart, like poison in the serpent, and hence he cannot be good, and pure, and holy, until he is made new. This is a great work. It is a new creation, and none but the Creator can do it. It was for this purpose that Jesus Christ came into the world. He came to save men from their sins, and to show them how to worship and serve God. He taught men how bad and how dangerous sin is, taught them how to repent, and then gave God's Holy Spirit to them by whose power

they were changed, and their hearts made new. Do not try to be good and bear good fruit, while your heart remains bad and sinful. Many people try very hard to break off from their sins, and to please God, but they cannot, because they try in the wrong way. They do not try to make a lemon tree bear mangoes, because they know the tree cannot do it. For the same reason you should not try to make a bad man speak pure words, and think pure thoughts, and do good deeds, while his heart remains evil and full of sin. Such a man should first of all seek for a new heart. He should pray to God, and accept Jesus Christ as his saviour, and God will have mercy on him and make his heart new, and then he will be able to live a holy and pure life, and to be worthy of a place among the people of God.

There are very many men and women in the world, who were once like bad and worthless trees in the forest, but have now become good and useful persons. They first discovered how bad they were, and then they perceived that if they lived and died in such an evil state they would be cut down, and sent far away from God. This filled them with alarm, and they began to ask if there was any help or any hope for them when they learned from God's holy word of one who had come into this world to save just such sinners as themselves. They sought for Him and found Him, and were saved from their evil condition. Their hearts were made new. Hatred, and envy, and jealousy, and strife, and impure desires, and covetousness, and lying, and treachery, and deceitfulness, and dishonesty, and love of the world, all these were taken out of their hearts, and in their place Jesus put love, kindness, meekness, gentleness, humility, truthfulness, temperance, unselfishness, patience, purity, faith, and all other good qualities. They thus became like good trees in the garden of the Great King.

Reader, are you a good tree, or a bad tree? Do you obey all God's commandments? Does your heart seek the world and sin, or God and holiness? God spares the sinner for a few years, as the owner of the trees spares the tree for a few seasons, in hope that it may bear fruit. But if the owner sees that no good fruit is found on the tree, he cuts it down and burns it up. God has spared you and is sparing you still, to see if you will not repent and turn to Him, but if He sees that you will not repent, He will cut you down as it is written in His word:—"Behold the axe is laid at the roots of the trees. Every tree therefore, that beareth not good fruit shall be hewn down, and cast into the fire."

A WORD TO HOUSEKEEPERS.

Do not fall into the too common habit of neglecting to purchase in quantities the daily necessities of home life. There is no more expensive way of living than to run to your corner grocery for every article as it is needed, and in nothing is this more true than as regards that indispensable factor in the household economy—SOAP. Messrs. J. D. Larkin & Co., Buffalo N. Y., are selling direct from their factories (thus saving to the purchaser all intermediate expenses) an extra fine quality of Soap for toilet and ordinary uses, Perfumery, Tooth Powder, Shaving Soap and Boraxine; and the moderate price of the entire box, which contains all these, places it within the reach of every one. Thousands of letters have been received by them testifying the delight and astonishment of purchasers at the quantity and quality of their goods. Send them your address on a postal card and they will forward you a box on thirty days' trial, and, if not satisfactory, remove it. Price only \$6.00. With Boraxine and Sweet Home Soap to take away the drudgery of washday and housecleaning, and their Toilet Soaps to give to the skin that velvety softness so greatly admired, surely a household may be considered blessed. Any banker in the United States will tell you that the firm is reliable beyond suspicion. Do not neglect to take advantage of the inducements they offer.



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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 to buy their own instead of Hood's; he told me their's 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, knew 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." Miss ELLA A. GOFF, 61 Terrace Street, Boston.

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Conference News.

TAYLOR'S ISLAND, MD.—Rev. G. W. Bounda, pastor, writes.—St. John's Methodist Episcopal Church, built in 1805, at one time, one of the appointments of old Cambridge circuit, now a part of Taylor's Island charge, has been thoroughly renovated, and will be re-opened, (D. V.) Sunday, Oct. 27th.

The editor of the PENINSULA METHODIST, and several other prominent ministers have been invited, and are expected to participate in the services of the day. An invitation is hereby extended to all former pastors to be present. Will give programme next week.

SOMERSET, MD.—Our revival meetings closed after six weeks continuance, Oct. 3rd. We report seventy conversions, with nearly as many accessions to the church, thus far in the conference year.

Rev. Bro. Warren, of Deal's Island, gave us two very interesting sermons during our meetings. Our Presiding Elder, T. O. Ayres, was with us, and held quarterly conference, 3rd inst. We are now on the "home stretch," and very busy.

Chance, Md.

W. W. C.

EAST NEW MARKET, MD.—Bro. Layfield had serious sickness in his family; his little boy was sick for six weeks, and upon his recovery, his mother was taken down and was ill for as many more weeks. We are glad to learn, that at present both invade, as well as the rest of the family are now in excellent health.

Both church and parsonage are undergoing repairs, at an expenditure of some \$500 or \$600. It is hoped the church will be ready for re-opening tomorrow week.

Revival meetings are in progress at Cabin Creek, with prospects of good results; a brother of Rev. D. F. Waddell is among the penitents.

Dedication.

The new Methodist Episcopal Church in Bridgeville, Del., will be dedicated Sunday, Nov. 3d. Preaching at 10.30 a. m., by the Rev. Geo. E. Reed, D. D., LL. D.; at 2.30 p. m., by the Rev. W. S. Robinson, D. D., of Smyrna Del.; and at 7.30 p. m., by the Rev. Geo. K. Morris, D. D., of Philadelphia. All the former pastors are invited to be present.

"IT MAKES ME TIRED"—To look at that old weatherbeaten church at Greenwood, Del with a hole in the steeple. It reminds one of Gray's "Ancient tower and moping owl." Will some one stick a bundle of rags in the hole, and whitewash the church, or get a meat skin and grease it, or do something to it. Anything to change it. We are so tired looking at it.

LOCOMOTIVE.

Rev. W. E. England of Seaford Del., is prepared to deliver lectures and platform sermons during the fall and winter. Young Men's Christian Associations, and other organizations would do well to engage his services at an early date. For terms address him at Seaford Del.

CHURCH HILL, MD.—The third quarterly conference for this charge, was held Monday, Oct. 7th. There was a full turn out of the official members. The pastor, Rev. J. A. Arters reported the work in good condition. No debt on any of the churches, or on the parsonage. The parsonage is to receive a coat of paint; the work to begin this week.

Revival services are in progress at Salem. Three persons have professed conversion, and others are seeking.

The quarterly conference unanimously requested the presiding elder to use his influence, to have their pastor returned to them the fourth year.

PORT PENN, DEL.—Rev. F. E. McKinsey writes.—Our meetings continue, with four penitents at the altar, and with much feeling manifest in our audiences. Last Sunday night, there were six conversions; three of them, young men of great promise, and there are two more earnestly seeking the Savior at our altar; their ages ranging from 17 to 23 years. Up to Oct. 14th, there have been twenty conversions. Sunday morning I received thirteen on probation. Pray for us.

WYE & HALLS, J. D. Lecates, pastor.—Revival interest continues at Halls; church alive, and penitents at the altar. Thirty-four have been received on probation. "More to follow."

Parsonsburg, Md.

Saturday night, Oct. 5th, about seven o'clock, Rev. G. W. Bowman and family, were surprised with a visit of over fifty members of Zion M. E. church. Led by Rev. W. K. Galloway, who has been assisting broth-

er Bowman, they marched into the parsonage singing "Marching to Zion," and carrying on their shoulders, in their arms and hands, sacks of flour, hams, sugar, coffee, canned fruit, chickens, corn for the horse, and other things too numerous to mention. The evening, until ten o'clock, was spent in speech making, singing, etc. A morrier or happier crowd of people, was never seen in the Methodist parsonage. Mr. E. Q. Walston referred very feelingly, to the pleasant relations existing between pastor and people; their coming to-night being an exhibition of their love for him. A fitting response was made by the pastor. This, I think, is the first recorded pounding of a preacher and his family for this season,—a commendable practice certainly.

A gracious revival of religion has prevailed in our midst, and numbers have been added to the church.

The dedication of our new church, in Pittsville, Md., did not take place the 6th inst., owing to the inclement weather which prevailed during the entire day. Due notice will be given, when this service will take place.

Dr. Reed and Rev. T. O. Ayres, P. E., were present morning and afternoon; also Rev's. Z. Webster, W. W. Johnson, W. K. Galloway, and the pastor Rev. George W. Bowman. On account of the smallness of the congregation in the morning, Dr. Reed did not preach, but took charge of a general service, which included platform addresses by the different ministers present, and the relation of Christian experience, by the members of the church; a very enjoyable and profitable service it was.

A blackboard to the left of the platform, revealed the financial situation—cost of building \$1300, paid \$500, leaving a balance of \$800 to be raised; 80 squares representing \$10 each was the plan adopted for raising the money. Though few were present, the giving was large proportionally. Nearly \$300 was raised morning and afternoon, no effort being made at night.

Pres. Dr. Reed preached in the afternoon from Ephesians, III, 20, 21, an impressive and eloquent discourse, and many are the regrets expressed by those who failed to hear it.

In the evening; revival services were held, in charge of Rev. W. K. Galloway. The day closed, with an exhibition of divine power, such as is rarely seen; four young men were happily converted to God, and a score more asked for prayer.

Afternoon and night services have been held during the week, and great revival interest has prevailed. There have been some thirty conversions, and twenty-five have joined the church on probation. All who worked on the building, but one, have been converted. The gentleman, who has been backing the enterprise with both material and money, was the first to be saved. He was converted somewhere between the morning and evening service.

Rev. W. K. Galloway, a most helpful evangelist, has been assisting me, and his labors have been greatly owned of God; he is a successful Angler for souls.

G. W. BOWMAN,
Pastor

Wilmington District.

PORT DEPOSIT, MD.; prayer meetings well attended, and especially helpful and refreshing. Not being able to be in two places, Sunday morning, and having secured Rev. John Jones to preach the quarterly sermon in Port Deposit, the presiding elder resolved to make himself as useful as possible there, in the Thursday evening prayer meeting, and the children's meeting in the afternoon.

Bro. Otis has special gifts in teaching the young, and uses them with tact. I was surprised at the large attendance, and was greatly pleased with the service. These exercises are conducted so as to contribute to the success of the revival meetings he intends to hold in the near future; words most frequently used in these meetings being selected for explanation and illustration. For instance the word at this meeting was *altar*; and to give the Bible meaning, the use and custom of early times, passages of scripture had been selected, and those present recited or read these passages. To make plain the shape of the altar, and further impress the lesson, a large altar had been drawn on the blackboard, with a heart on it, and the initials L. S., for living sacrifice, written in the heart. When the pastor closed, I was called upon to lead in an altar service, in which we all presented ourselves as living sacrifices, many of us feeling the sacrifice was acceptable to God, and the service reasonable.

The opening Bible lesson was read in a novel, but effective way to secure attention. The pastor said, we will not have alternate reading, but interrupted reading. Whenever I stop, I want all present to read the next two words. In this interrupted way, the

lesson was read with special attention. Two prayer meetings during the quarter have been devoted to missions; and every interest of the church is carefully looked after. The love feast we learn, was delightful, and the sermon by Bro. Jones "exceedingly able and interesting."

HOPWELL is going forward; availing herself of every opportunity the church offers, to do good. Glad Tidings Day will be appropriately observed. A meeting has been called to consider the advisability of organizing an Epworth League. This church is a perfect hive of industry.

CHAMBLESTON church has been painted inside and out. The four churches on this charge have all received the attention of the painter's brush during the pastorate of Rev. T. B. Hunter, and are now very neat and attractive in appearance. The parsonage has been rebuilt, thus adding greatly to the preacher's comfort. Bro. Hunter began a protracted meeting at Perryville, last Sunday evening.

New Castle, Del.

Shortly after my return from my health seeking vacation, in response to a wide spread desire, the officials of the church, decided to make some improvements in its audience room. [The Sunday-school and class-room building was elegantly refitted 18 months ago.] The work consisted of repairs to the floor, new carpet, new lights, stained glass windows, and a pipe organ. So much improving was a great concern to the most interested. We were just clearing ourselves of a heavy indebtedness. Indeed, this congregation has scarcely been free from debt. The church erected in 1821, was replaced by the present one in 1863. The large rear building was erected in 1875. The parsonage was built in 1884, on which there remained an indebtedness of \$700. But faith in the possibility of the necessary prevailed, and the work was done. After the morning sermon by Dr. Wm. Swindells, a splendid collection was taken. After the afternoon sermon by Bro. N. M. Browne, another cheery season of giving evented. After a short song service in the evening, the final collection was taken.

In aid of this collection day, the choir had held a festival, the official board had held another, the ladies had given a moonlight excursion, the infant Sunday school a donation, and a splendid company of magnificent singers, from Havre de Grace, under the leadership of Mr. J. F. Woodrow gave a concert the Friday evening preceding our reopening. These gatherings and collections reduced the debt of \$3066 to \$1200. The official board had decided to consider the reduction of the entire debt to \$1500, a complete triumph, and one can imagine their buoyancy of feeling, over so great a success. It would wear out many pairs of shoes, before one could walk far enough to find a handsomer or better equipped church, a more considerate congregation, or a superior official board.

E. L. HUBBARD.

Oct. 14th, 1889.

W. F. M. S.

Sunday, Oct. 6th, the W. F. M. Society of Mt. Salem church held its ninth anniversary. The pulpit was neatly dressed with flowers, and the choir under the leadership of Mr. Charles Justison rendered excellent music. Mrs. Annie M. Brown, corresponding secretary, read the following report.

"Another year with its blessings, and its privileges, of service for the Master, has rolled around, and we are permitted to come before you, on this ninth anniversary of our society, to relate our successes and failures; our hindrances and helps; our hopes and desires for the work, and to ask you to unite with us, in our efforts to help build up Christ's Kingdom.

There has been an increase in membership in dues, and in attendance at our monthly meetings; the credit for much of which is due to our president, who, being filled with the missionary spirit, while attending the annual meeting of the Philadelphia branch, in Scranton last October, returned to inspire us with her own zeal.

Others have labored earnestly and faithfully; cheerfully discharging their respective duties, not only for the past year, but from the organization of our society.

But, can we not labor still more earnestly? The call for advance comes from every part of our world-wide field, and every interest might be enlarged if we would only do a little more. Let us redouble our efforts, and cheerfully submit to any privation duty may demand.

Our success is largely due to the untiring efforts of our collectors and the liberal manner in which you respond to their calls. May they also receive your prayers, that your money may accomplish the object for which it is gathered—the saving of souls.

We have at present 92 members, an increase

of six over last year; have held 12 meetings, with increasing attendance. We have but four subscribers to the *Heavenly Woman's Friend*, the reading of which is so essential to an intelligent interest in missionary work. This paper is ably edited, and deserves the support of each sister interested in the work of foreign missions.

Our treasurer, Mrs. Hiram Cloud, presents the following report:

Collected during the year, by Mrs. George Clark, \$31.75; by Mrs. Richard Brown, \$25.50 by Miss Sophia Rogers, \$15.25; by Mrs. Chas. Justison, \$12.50; by Mrs. J. F. McLaughlin, \$3.50; donation, \$5; total, \$93.25, all of which has been forwarded to the Branch treasurer. Amount collected at last anniversary for contingent fund, \$17.96. Received from the sale of Mrs. Stevens' address at annual conference 40 cents. Total \$18.36. Five dollars of this were given to the Lucknow Woman's College, and \$5 to the girl's school at Foo Chow.

The expenses of the society during the year, were \$8, leaving a balance in the treasury of 30 cents.

Two of our members have passed away during the year. They were in full sympathy with our work; a touching instance of their devotion to it being brought to notice, when the husband of one of them came to us and requested that her name be retained on our list of contributing members.

May this annual meeting be blessed, not only to us, but also to our sisters who sit in heathen darkness.

William J. Jones, Esq., of Elkton, made an interesting address.

The following were elected officers for the ensuing year: President, Mrs. W. E. Avery, Secretary, Mrs. Neal Conly; Cor. Secretary, Mrs. Annie M. Brown; Treasurer, Mrs. Hiram Cloud.

H.

A Veteran Typo.

Possibly the oldest living printer, is George Sands, who is in his ninetieth year, and in good physical and mental health. He began to set type at eleven, and was foreman at sixteen. Among several papers he published, are *The American Farmer*, one of the first of the kind ever published in the country, and *The Freeman's Banner*, a Whig organ in the first campaign of William Henry Harrison, the grand father of our present President.

He remembers perfectly, the bombardment of Fort McHenry by the British, under General Ross, in 1814. He first put into type, "The Star-Spangled Banner," from the author, Francis Key's manuscript, and then distributed copies through the streets of Baltimore.

Plans have been prepared for a new church for the congregation of Trinity Cathedral, Easton, Md., which will be a memorial to the late Right Rev. Henry Chamlin Lay, first Bishop of the diocese. Bishop Lay laid the foundation for such an enterprise by the purchase of several lots of land, when they were cheap, on Railroad avenue, which are now very valuable, being in one of the best built-up sections of the town.

The new cathedral will be built in about the centre of the lot. The length will be one hundred feet, the width of the nave forty feet, with two transepts, each ten feet in width. The pews will seat 300 people. Thirty-two choristers are provided with choir stalls. The plan calls for three nave aisles; one centre, six feet wide, and two next the side walls, two and one-half feet wide each. The material for the walls will be Port Deposit granite, with lighter colored stone for trimmings; the inside finish of Southern pine. The tower will be the highest in the town. —*Cor. Balto. Sun.*

"I cannot praise Hood's Sarsaparilla half enough," says a mother whose son, almost blind with scrofula, was cured by this medicine.

Luxury in Railroad Travel.

The Pennsylvania's New York and Chicago Limited Express.

[Editorial in *New York World*, Sept. 26th 1889]

In those improvements which make railroad travel a luxury the Pennsylvania Railroad Company has always been a pioneer. The handsome finish and comfort of its ordinary cars almost rendered the old drawing room car superfluous. Probably that is the reason the corporation has added new accommodations and attractions to its palace-car system such as have never before been dreamed of in the philosophy of the rail. Bath-rooms have been added to the sleeping cars, with female attendants for lady passengers. A drawing room car, handsomely fitted with rockers and other easy chairs, has been placed in the rear of the sleepers, in which persons taking berths can ride while their beds are being prepared. Barber-shops are provided for men, and arrangements have been made to receive stock quotations on the

day trains. So a traveler can now have as many conveniences and luxuries on a Pennsylvania train as he can obtain in his own home or hotel.

Dining Cars between New York and St. Louis, via Pennsylvania Railroad.

Mindful of the fact that in this progressive age dining cars are necessary for the convenience of passengers on all through trains, the Pennsylvania Railroad and the Pennsylvania Company have extended their dining car service for the West so as to cover the entire run between New York and St. Louis. In perfecting this system, the Fast Line leaving New York at 9.00 A. M., Philadelphia 11.50 A. M., for St. Louis, which is now equipped with a dining car from Philadelphia to Altoona, serving luncheon and dinner, will on and after October 17th also carry a similar car from Columbus to St. Louis, on which breakfast, dinner, and supper will be served.

This additional car will enable passengers en route to St. Louis to take every meal without leaving the train. The Atlantic Express eastbound, leaving St. Louis at 8.10 A. M., will also carry a dining car from St. Louis to Columbus, which, in connection with the car now running on the train between Altoona and New York, completes the east bound service.

Travelers will recognize in this arrangement the liberal policy of the Pennsylvania a management in providing for the comfort and convenience of its patrons.

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39-tf

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

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29-tf

Interesting Local Incidents.

BY REV. FRED E. MCKINSEY.

William Deakyne, Sr., and Peter Staats were prominent farmers, and Methodists in the early days of old Friendship Church, in Thoroughfare Neck.

By the "will" of Peter Staats, each of his children was left a farm, and permitted to make choice, according to seniority. Varonica, his eldest daughter, having first choice, selected the old homestead, which was her home the greater part of her life.

Wm. Deakyne was a devout man, and a class-leader. Upon his death-bed, he called for his son, Wm., and bade him keep the family altar fires brightly burning. He died in great peace of mind. After the father's death, though his son William was but a youth, he was appointed to succeed him, as leader of the class at Friendship, and sustained that relation until his death, in 1836. His death was tranquil.

The loss of his brother William, led George Deakyne to consecrate himself more thoroughly to God. He became one of the pillars of Friendship, rising to the rank of class-leader and local preacher. His preaching was acceptable, and he went about doing much good among the people, until God called him from labor to reward in 1860, loved by all who knew him.

Early in life, Varonica Staats became the wife of Wm. Deakyne. This worthy couple, were favored with a numerous posterity, not a few of whom have espoused the cause, to which this godly man and wife were loyal.

Having moved for a few years to a farm in "Rich Neck," in close proximity of Taylor's Bridge school-house, Wm. Deakyne saw how his neighbors "lacked the one thing needful," and, being grieved in heart, he counseled with his esteemed friend and fellow-member of Friendship, as to what could be done. This interview led to the starting of a prayer-meeting in the school-house, by Job Townsend and Wm. Deakyne. This was about 1828 or '29. A precious revival of religion broke out, and many were able to exercise saving faith in Christ. A wonderful change was wrought in Rich Neck. The meetings are described as powerful; the cries of the penitents and the shouts of the saved, mingled with the songs and prayers of Christian workers, being heard at a great distance.

A young girl, noted in the neighborhood as "a singer," made her home with Mr. Deakyne. One night, during the extra meetings, she noticed a man, who was so greatly convicted of sin, that he sat with his face buried in his hands, yet would not yield to the urgent request of friends, to give up and seek Jesus. The young girl looked at him, and concluded to take his case in hand. This she did by starting to sing a verse of her own composing, to which she suited a tune. The first two lines were as follows:

Sinner, your house is sliding down hill,
So you had better prepare to die.
The other two lines rhymed with the first two, but were not necessary, as the man got down on his knees and went to praying, before the girl had finished the second line.

Revs. Pennel Coombe and Jas. Fyer, began their public work at Taylor's Bridge school-house. They came up from Smyrna together, attended preaching at Friendship, and accompanied Mr. Deakyne to his home. Both were much exercised in mind, and walked the parlor floor with Bibles in hand, trying to get their skein of thoughts untangled, before starting for the scene of effort, in which they were about to be initiated. The meeting was a complete success. Mr. Coomb preached, and Mr. Fyer exhorted, thus beginning their life work.

The Taylor's Bridge school building was a log structure, and when a new house was erected, Mrs. Wm. Deakyne bought the old building, moved it to her

home place, and fitted it up for a tenant house.

Mr. Job Townsend lost his first wife, early in the fifties, and was afterward married to Mrs. Wm. Deakyne, who had been a widow eighteen years. Mr. Townsend, was the grandfather of Rev. Geo. W. Townsend, of the Wilmington Conference.

Mrs. Wm. Deakyne Townsend, died suddenly, May 4th 1868, without a moments warning, being seized with what was thought to be apoplexy. She was a faithful woman, and a great friend to the Friendship Society. When they built a new church, to take the place of the old one, she gave over two hundred dollars at the corner-stone laying, and afterward increased her subscription to \$500. The day before her death, she gave \$25 to a brother, to pay over to Friendship Church, and expressed a desire, should she die suddenly and soon, that \$25 more be given to it. A higher compliment could not be paid this noble woman, than to say, "she was abundant in good works until the end."

Perhaps Friendship Church never had more devout members, than Wm. Deakyne and his wife, afterwards Mrs. Townsend, Rev. Geo. Deakyne, Job Townsend and his first wife, who were the parents of W. Townsend, a prominent official in the M. E. Church at St. George's, Del.

The Philadelphia Press, which was as ardent in support of High License before the recent election in Pennsylvania as the Baltimore American is now, in its issue of August 19th, under the heading, "The Brooks Law Defied," says that while, under this law, the city of Pittsburgh has but ninety three licensed saloons, there are eight hundred unlicensed places where liquor is openly sold. Here is but one extract from a column and a quarter of matter on the subject:

As a direct result of the decrease in the number of legalized places where liquor may be obtained, unlicensed saloons have sprung up all over the city. These resorts, on account of the secrecy with which they are supposed to be conducted, and the necessity of quiet within, are known as "speak-easies." There are about 800 of them distributed in convenient sections of the town. They are of all sorts and conditions, from the low grogery, frequented by thieves and thugs, to the traditional "gilded place," patronized by more respectable people. Though the law may impose a minimum penalty of ninety days imprisonment and \$100 fine for the selling of liquor without license, no organized effort is being made to stamp out the evil. Constables, whose duty it is made by the law to seek out and report all violations of the Brooks act, occasionally return unlicensed sellers, but most of the cases fail for lack of evidence. The county authorities make no pretense of checking the abuse. The city police officials blaudly say it is none of their business, but the country's, and therefore the Department of Public safety raids only such "speak-easies" as become disorderly on the Sabbath day. The other six days, the 800 illegal sellers do business without let or hindrance.

Now in the face of such testimony, can any sane man favor High License? The question is not one between Prohibition and High License, but between Prohibition and "speak-easies." Take your choice. Ours is Prohibition.—Baltimore Methodist.



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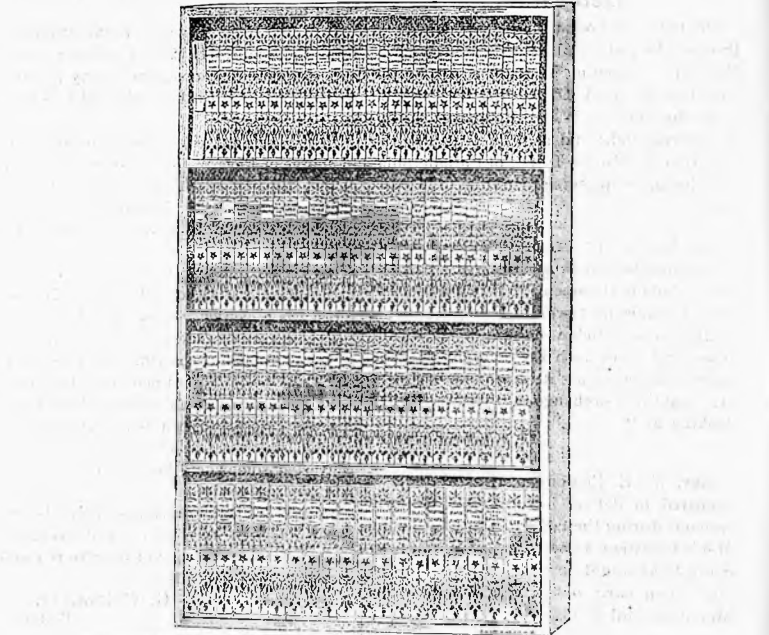
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The World's Fair committee has named the brewing 'industry' and the wine and spirit 'trade' as branches of commercial enterprise entitled to prominent representation at the great exposition of 1892.

Among the Moravians, one in fifty is sent as a foreign missionary. That proportion would give "our people" more than ten thousand missionaries in heathen lands.

The discovery of oil in Michigan, will extend the oil territory of this country in a new direction. An expert who has examined samples of this product pronounces it to be of fine quality, and further expresses the opinion, that natural gas will be found in the same vicinity.

Rev. Dr. M. J. Cramer, who has been supplying the pulpit of Walnut Hills Methodist Episcopal Church, Cincinnati, to the great satisfaction of the members, returns to the East this week.

Rev. Dr. Frederick Upham, of the New England Southern Conference, celebrated his ninetieth birthday, Oct. 4th, at his home in Fairhaven, Mass.

Rev. W. B. Gordon, formerly rector of St. Peter's P. E. Church of Smyrna, who went to Mexico two and a half years ago, to engage in the mission work in the interest of the Protestant Episcopal Church there, as the successor of Bishop Riley, arrived in Smyrna last Tuesday.

Athol (Mass.) Y. W. C. T. U. has rented an entire block on a business street, and begun to 'take boarders,' to aid her financially, and give her a larger field of influence.

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DOVER DISTRICT—THIRD QUARTER. Charge. Date. S. Service. Quar. Conf. OCT. Harrington, 18 20 10 F. 7. Farmington, 19 20 3 S. 9. Greenwood, 19 20 9 S. 2. Bridgeville, 19 20 11 S. 7. Cannon, 19 20 2. Seaford, 20 21 7 7. Potters L., 26 27 10 2. Burrsville, 27 28 2 2. Denton, 27 28 7 9. NOV. Houston, 2 3 9 S. 10. Milford, 1 3 11 F. 7. Lincoln, 2 3 7 S. 2. Ellendale, 3 4 2 M. 9. Millsboro, 9 10 10 S. 2. Georgetown, 8 10 7 F. 7. Lewis, 15 17 10 F. 7. Nassau, 16 17 2 S. 10. Milton, 17 18 7 M. 7. Harbeson, 17 18 3 M. 10. JOHN A. B. WILSON, P. E.

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*Express trains.
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PHILADELPHIA, week days, *2.18, *7.05, 6.05, 6.50, 7.55, *8.30, 9.00, *10.26, 10.26 a. m. *12.08, 1.00, *2.28, 3.00, 4.10 *5.08, 5.25, 6.10 *6.46, 7.05, 8.35 *9.52 p. m.
CHESTER, week days, *2.13, 6.05, *7.05, *10.26, 1.55, 2.50, *3.00, 10.26 a. m. *12.08, 1.00, 2.38, 3.00, 4.10, *5.08, 5.25, 6.10, 6.46, 7.05, 8.35 *9.52 p. m.
ATLANTIC CITY, N. J., week days, 6.10, *7.05 a. m., *2.38 (3.00 p. m.).
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PITTSBURG, *3.46 a. m. *5.40 p. m. both daily.
CHICAGO *3.46 a. m. *5.40 p. m. both daily.
CINCINNATI AND ST. LOUIS, *11.45 a. m., and *6.05 p. m. both daily.
SINGLERLY ACCOMMODATION 7.30 p. m. and 11.10 p. m. daily.
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Cincinnati and St. Louis, *11.35 a. m. daily except Sunday.
Chicago *8.30 a. m. daily except Sunday; *5.30 p. m. daily.
Pittsburg *8.30 a. m. a. d. *5.30 p. m. daily.
Trains for Wilmington leave Philadelphia *4.10, 8.15, 10.00, *11.10 a. m., 12.00 noon, *1.35, 1.40 3.00, *4.30, *5.05, 5.30, *7.30 8.10, 10.10 11.30 p. m.
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New York, 2.00, 2.52, 4.00, 6.30, 7.00, 10.07, 11.35, 11.51 a. m. *12.28, 1.39, 2.27, 4.00, 5.22, 6.28, 7.06, 7.40, 9.50 p. m.
For Newark Centre, Del. 7.42 a. m., 12.58, 6.21 p. m.
Baltimore and intermediate stations, 10.08 a. m. 5.57, 11.55 p. m.
Baltimore and Washington, 1.28, 4.46, 8.04, 10.08, 11.59 a. m., 12.05, *1.17, 2.52, 4.44, 5.10, 8.30, 7.45 p. m.
Trains for Delaware Division leave for:
New Castle, 6.00, 8.30 a. m., 12.55, 2.50, 8.50, 8.25, 9.12 p. m.
Harrington, Delmar and intermediate stations, 8.20 a. m., 12.55 p. m.
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Time Table in effect, June 23d, 1889.
GOING NORTH.
Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.
Wilmington, French St.	7.00	2.10	4.00	5.40
" B & O Junction	7.09	2.22	5.06	5.55
" Dupont	7.21	2.33	5.17	6.08
" Chadd's Ford Jc	7.46	2.53	5.38	6.37
" Lenape	8.01	3.04	5.51	6.48
Ar. West Chester Stage	8.29	4.03	6.51	6.41
" West Chester Stage	7.00	2.15	4.50	5.00
" Coatesville	8.37	3.40	5.25	6.28
" Waynesburg Jc	9.13	4.15	7.01	8.03
" St. Peter's	6.50		12.25	
" Warwick	7.15		12.50	
" Springfield	7.27	9.27	1.05	4.33
" Joana	7.33	9.33	1.15	4.33
" Birdsboro	7.56	9.56	1.55	5.02
Ar. Reading P & R Sta.	8.28	10.25	2.25	5.33

ADDITIONAL TRAINS.
Daily except Saturday and Sunday, leave Wilmington 6.17 p. m. B & O Junction 6.28 p. m. Newbridge 6.41 p. m. Arrive Dupont 6.59 p. m.
On Saturday only, will leave Wilmington at 5.17 p. m. arrive at Newbridge 6.41 p. m. Leave Dupont 10.05 p. m. Leave Birdsboro 1.10 p. m. Arrive Reading 1.40 p. m.

GOING SOUTH.
Daily except Sunday.

Stations	a. m.	a. m.	a. m.	p. m.
Ar. Reading P. & R. Sta.	6.00	8.35	9.25	8.15
" B. Station	6.17	9.06	10.10	8.45
" Joana	6.38	9.33	10.50	9.10
" Springfield	6.10	6.48	8.38	10.58
Ar. Warwick			11.12	6.35
" St. Peter's			11.30	6.50
Ar. West Chester Stage	6.28	6.55	9.55	4.32
" Coatesville	6.55	7.23	10.23	5.08
" Lenape	6.47	7.55	11.04	5.44
Ar. West Chester Stage	8.05			6.20
Ar. West Chester Stage	6.00	7.00	10.15	4.50
" Chadd's Ford Jc	7.04	8.06	11.15	6.02
" Dupont	7.31	8.28	11.35	6.21
" B & O Junction	7.46	8.40	11.46	6.36
Ar. Wilmington	7.56	8.51	11.55	6.45

ADDITIONAL TRAINS.
Daily, except Sunday.
Leave Dupont 6.05 a. m. Newbridge 6.20 a. m. B & O Junction 6.31 a. m. Arrive Wilmington 6.42 a. m., Saturday only.
Leave Reading 12.00 m. Arrive at Birdsboro 12.30 p. m. Leave Dupont 1.10 p. m. Newbridge 1.50 p. m. Avenue Wilmington 1.53 p. m. Leave Newbridge 2.00 p. m. Arrive Wilmington 7.23 p. m.

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DAILY EXCEPT SUNDAY.
8.00 A. M.—Accommodation for Hanover, Frederickburg, Hagerstown, Chambersburg, Shippensburg, stations. Also, points on S. V. R. R. and connections.
9.45 A. M.—Accommodation for Union Bridge, (through cars.)
11.35 P. M.—Accommodation for Emory Grove.
4.00 P. M.—Express for Arlington, Mt. Hope, Pikesville, Owings, St. George's, Glynndon, Glenn Falls, Flincksburg, Patapsco, Carrollton, Westminster, Adford, New Windsor, Linwood, Union Bridge and stations west, also Hanover, Gettysburg and stations on B & O Division, (through cars.)
5.15 P. M.—Accommodation for Shippensburg.
7.20 P. M.—Accommodation for Emory Grove.
11.35 P. M.—Accommodation for Glynndon (Relaxation).
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