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REV. T. SNOWDEN THOMAS, A. M.
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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

THE ART OF LIVING NEAR TO GOD.

BY REV. ALFRED J. HOUGH.

We must not lose in these brave days
Of progress, in a thousand ways,
The sight of manhood's splendid goal,
The finer visions of the soul,
But cherish with our culture broad,
The art of living near to God.

Like Aaron's rod without the bloom,
The rose without the sweet perfume,
A summer without song or flower,
An uncrowned king, bereft of power,
Is he, who, knowing all beside,
Knows not our God as Friend and Guide.

Let Learning flourish more and more,
And Science all her realms explore,
Art emulate the rainbow's rim,
And poets sing like seraphim,
We must revere, while we applaud,
The art of living near to God.

That art has purified the State,
And made the nation truly great,
To sculpture finer lines revealed,
To music deeper tones unsealed,
Made luminous with heavenly rays,
Our noblest thought, and opened ways
To heights the nation's feet have trod—
This art of living near to God.

Montpelier, Vt.

—Zion's Herald.

Bishop Taylor's Missions in Brazil.

JUSTUS H. NELSON, SUPT.

Nine years ago; the writer, with his wife, accompanied the world's evangelist and local preacher, now Bishop Wm. Taylor, to Brazil; and was by him initiated into the self-supporting missionary work, at the city of Para, situated at the mouth of the Amazon river. After spending two weeks with us at that place, he went on, to visit the principal cities on the Brazilian coast; opening the way for missions at Maranham, Pernambuco and Bahia.

The work which he established at Pernambuco, was left in charge of Prof. Robinson; but it has since changed hands, and is now conducted by Prof. George B. Nind, of Minneapolis, Minn., who has done some very good foundation work, by means of a Sunday-school and gospel meetings. The work at Maranham and Bahia was discontinued. It failed more on account of the kind of men sent, than of the field—good men, all of them, but not adapted to the work.

A year and a half ago, I visited the city of Manaus, one thousand miles up the Amazon river, in company with Rev. Marcus E. Carver of Mallory, N. Y.; founding there a mission, organizing there a society of the Methodist Episcopal Church; he remaining there as pastor. The present membership at Manaus, consists of about a dozen persons, including probationers.

At Para, where I am pastor, we have a Methodist Episcopal Church with nineteen members in full connection, and thirteen probationers; all but four being natives. As all acquainted with missionary work well know, these figures give but a very slight idea of the real results of the work accomplished. Besides the gospel work, much has been done indirectly in educational work.

As to our support, Prof. Geo. B. Nind earns his support by teaching piano music, and giving lessons in English. I have earned my living, principally by teaching English, and occasionally other branches. Bro. Carver, at Manaus, has supported himself partly by teaching and partly by the contribution of personal friends interested in the mission. Self support has proven itself to be a success in Brazil, and men adapted to the work will surely succeed. The field is a very large, interesting and promising one; and

the way is already wide open for the rapid spread of the gospel. What is lacking, is the workers.

On the 7th ult. I landed in New York, for a vacation of six months; my first vacation since I reached Brazil in 1880. I am enjoying the best of health, and have not lost a week from illness in the nine years. By request of Bishop Wm. Taylor's Transit and Building Fund Committee, I shall spend a part of my vacation, visiting camp meetings, summer assemblies, seminaries, and universities, in search of helpers for our work in Brazil. Our most urgent, present need, is three well educated, young, married ministers. The first one is needed at Pernambuco, to become pastor of the gospel work now conducted by Prof. Nind. The second and third, are to go with me, to Para and remain until they have learned enough of the Portuguese language to work readily; and then one of them is to take part of the gospel work which has already become too great for myself; while the other is to take charge of a mission at Santarem, five hundred miles up the Amazon, where there is a promising opening for founding one.

Prof. Nind guarantees self support for the first year, to the couple who go to Pernambuco, and I guarantee the same for the four who go with me to Para. I expect to return to Brazil in November, and wish to take these six helpers with me, at that time. We shall want more helpers later; but these six we need immediately.

I shall be happy to reply to any inquiries concerning our work, from person, whom the Lord has inclined to make the missionary work in Brazil, their life work. Such will please address me at Madison, Wis., care of the "Northwestern Mail." Madison, Wis., July 1st 1889.

The Boston "Herald" and Missions.

BY CHAPLAIN C. C. McCABE.

It is a great object lesson to the Christian people of New England, now that the prize fight is over, to see the Boston Herald turn its attention to missions, and evince great solicitude that the Missionary Societies should revise their plans of converting the heathen world. There is no subject that an average editor of the secular press does not feel himself quite competent to give advice upon. It was so in the war. Horace Greeley frightened by the storm he helped as much as anybody to create, was the constant adviser—self appointed—of Abraham Lincoln; and whoever has read the Century for July must realize how abundantly he inflicted his advice upon that old pilot, and into what an unpleasant predicament he got himself, from which the President escaped, however, by that, marvelous sagacity that never failed him.

Now that the season of prize fights is over, here comes the Boston Herald to advise us how to conduct our missions. I lay down this axiom, which must have the assent of every thoughtful man: A paper that will consent to print the disgusting details of the most demoralizing law-denying, law-breaking prize fight that ever occurred, is not just the paper to discuss the best methods of converting this world to God. If modesty were possible to such a paper, it would be a proper time for its exercise in presence of such a theme as this.

In reply to the Herald, however, there is not a Missionary Society on earth but relies upon native evangelists to do the work after a mission is once fairly started. Methodism alone, has 1,380 native evangelists and teachers in India, with 30,000 Sabbath-school children, and orphanages and day schools in which she is training up native helpers; and the native church has given enough money, since William Butler planted the standard in the province of Oude, to buy out the Boston Herald and turn it into a "Herald of Missions and of the coming day."

The Church of England has her Bishop Crowther in Africa—a man who was once a slave, and was sold four times for whiskey and tobacco. And now at Bonny, where once the heathen temple of Juju was ornamented with 20,000 skulls of men and women who had been killed and eaten, there stands a Christian church, capable of seating 1,500 people, and 850 Sabbath-keeping communicants worship within its walls.

The Berlin Missionary Society has in South Africa forty-seven stations, with 20,000 communicants, and these 20,000 communicants give \$25,000 per annum to missions. Has the editor of the Boston Herald ever read the story of Fiji? A missionary is living yet, the venerable James Calvert, who saw in one of those islands eighty prisoners killed at one time, and roasted and eaten by the savages—the king himself seated at the festal board. James Calvert saw cannibalism vanish before the Gospel. He saw 1,250 churches rise in those islands. He saw the king converted to God. He saw the day when 103,000 out of 113,000 inhabitants were regular attendants upon divine worship. This mighty work was done, under God, chiefly through native evangelists, for there were never more than six white missionaries there at one time, with their families.

Verani was one of these natives. Before he was converted he was a cannibal. He had a canoe that would seat eighty warriors. It was a dark day when he went out upon a wild foray around the islands to steal a victim for his cannibal feast. He was six feet high and big in proportion, a man of such herculean strength that, if he had taken to the prize ring, might have been the master of either of the champions whose deeds have been so recently heralded by the patriotic, the intelligent, truth-loving, law-abiding and law-defending daily press of this country. Verani was converted to God. He was changed from a savage to a Christian gentleman by that supreme miracle of the Gospel, of which Jesus spoke to Nicodemus, "the regeneration of a soul." His conversion brought thousands to the foot of the Cross, and the story of his life will forever be an inspiration to missionaries in the "dark places of the earth, which are full of the habitations of cruelty."

We could fill every column of the Boston Herald with facts like these if they could find admission. But we can scarcely hope for that. Such courtesy would be as unparalleled in many public journals, as is the folly of this assault upon the gloriously successful work of Christian missions now being carried on in all lands by the church of the living God, which is striving to undo the harm of false religions, and is making a great effort to get a little light even into such countries as Mexico, and Spain, and

the South American republics, where Roman Catholicism, after centuries of trial, has demonstrated its utter incompetency to lift a people out of degradation and reform their lives. For a thousand years Rome has had her way in Spain; and Japan, just emerging from pagan darkness, has more schools, more newspapers, a better constitution, more civil and religious liberty, than poor old Spain possesses four hundred years after Columbus discovered America. And that is one of the facts that ought to be brought clearly out in 1892, when that great event shall be celebrated.

We suspect that the Roman Catholic editor of the Herald wrote the article in question, for he says; "The apostles had no wives." How does he know? If he had been familiar with the Bible, he would have known something of "Peter's wife's mother who lay sick of a fever." The Bible says that Peter was married, and the Catholics claim Peter as their first Pope. Peter had a wife. If all Catholic priests would follow his example and get married, they would be happier men, and infinitely more useful, and this would soon be a better world.—Zion's Herald.

Vacation Reminders.

In the Golden Rule, Rev. O. P. Gifford has a very suggestive article on our "summer service," from which we take the following paragraphs:—

Vacations men and women must have; but why should they unfit for winter work?

The summer rest gives a fine chance for self-searching. On the hilltop of leisure, study carefully the past pathway of the year's pilgrimage. It lies before you complete, in all its curious curves and winding ways. Yonder is the bog where you were mired; there the point of departure from the highway of holiness, and yet again, there are the straws over which you fell and were bruised.

The ocean steamer is carefully examined at the end of every voyage; the train is tested at every large station. Examinations prove the faithfulness of the year's work. Commence with your own soul. Study the result of the year past, on your own tastes, habits, ideals; be as faithful to yourself spiritually, as the physician is to you physically, when you wish to be insured.

Be careful of your reading during the summer. Life is too short to spend the rest-days in wasting your strength over literary nonsense. Do not waste your mental substance in riotous living. Do not lay your head in the lap of sensational novels. You will awaken shorn of your strength.

Be careful of your company. "Evil communications corrupt good manners." There is a mental and spiritual leprosy, as well as a physical. The mind and the spirit have contagious diseases, as well as the body. Do not deal in the small change of scandal and gossip. Many a Christian's mind, after vacation, looks like a contribution box after an evening offering, with its strange collection of odds and ends.

"To thine own self be true; And it must follow, as the night the day, Thou canst not then be false to any man."

The other day, I was called out of town to marry a couple. After the service, the new husband slipped into my hand a gold coin wrapped in a bit of paper. Opening the paper to get the coin, I

found written on the inside, this pledge:

"In the belief that the kingdom of God cannot be established on earth, without a following of Christ in every act of our daily life, I hereby pledge myself to read daily the Sermon on the Mount (Matt. 5-7); to study faithfully its intelligent interpretation, and to live out its precepts so far as in me lies. And I further pledge myself for this purpose, to search myself nightly on my knees before God, whether I have not in any way transgressed its precepts during the day. And I further pledge myself to do what in me lies, to induce others to the same living out of the precepts of Christ, with myself."

This pledge, like Peter's gift by the gate Beautiful, is worth more than silver and gold. He who makes and keeps it as a summer service, will come back to the winter work, as the Master came into Galilee, in the power of the spirit.

Physical Sins.

The preservation of health is a duty. Few men seem conscious that there is such a thing as physical morality. Men's habitual words and acts imply the idea that they are at liberty to treat their bodies as they please. Disorders entailed by disobedience to nature's dictates, they regard simply as grievances' not as the effect of a conduct more or less flagitious. Though the evil consequences inflicted on their dependents, and on future generations, are often as great as those caused by crime, yet they do not think themselves in any degree criminal. It is true, that in the case of drunkenness, the viciousness of a bodily transgression is recognized, but none appear to infer that if this bodily transgression is vicious, so too is every bodily transgression. The fact is, that all breaches of the laws of health, are physical sins.—Herbert Spencer.

From Bishop Taylor.

DONDO ANGOLA, S. C. AF., May 30, '89.

REV. T. SNOWDEN THOMAS,—My Dear Bro.,—I am this far, on my tour of visitation in Angola. Our people here are well, and hard at work for God, yet joyous in their toils, for they are a holy people, hence true to their high calling, as missionaries in Africa. They have made a remarkable success, in the mastery of the two languages spoken in this Province, and far beyond it, the Portuguese and the Kimbunda, which are the keys to unlock the understanding of these darkened masses, and let in the light of life eternal. Our twenty heroic souls in Angola are self-supporting; requiring only a little help from home, to pay taxes, and some repairs and improvements on their mission properties.

I am, (D. V.), to start at 6 a. m., tomorrow, on my tour for the interior. The walk from here to Malange and back to Dondo, will cover a distance of 300 miles. I travel in a select party of two naked fellows, one to carry my load, the other my food supply. I sleep in the open air every night, and snuff the pure breezes.

I hope your son and dear daughters are well, and happy in Jesus. I have an appreciative remembrance of them all, as I saw them at the old homestead. Love to all.

I remain,
Your loving Bro. in Jesus,
WM. TAYLOR.

Youth's Department.

Ben's Room.

"What a hideous green you are putting in that tidy!" said Belle to her "very best friend," as they sat talking over their fancy work.

"I know it," said Kate, good-humoredly. "You see I bought it one night, and began to work on it by lamplight, and thought it looked pretty well. But some colors are so changeable; it looks frightful by daylight. I only know one thing I can do with it—I'll give it to Ben."

"Why, will he like it?"
"Oh, I don't know; I guess so. It'll help make him out for Christmas, and do well enough for his room. We stuff every thing there." And Kate gave a short little laugh, then flushed suddenly as she saw Belle's blue eyes bent wonderingly upon her.

"Why," said the girl, and her fingers stopped in their busy motion, "I'd just as soon think of putting anything ugly into the parlor, as into brother Frank's room; he is so choice of it."

"Oh, well boys are different," stammered Kate in confusion.

And Belle, feeling that she was treading on forbidden ground, adroitly turned the conversation. Yes, she knew that Ben was different from her brother, and oh, how thankful she felt for that difference—thankful that Frank was strong and manly, kept above temptation—sorry for the great contrast in her friend.

"You must all do something to try to keep Ben at home these evenings," said his father one day. "I don't like the way he is spending his time."

And Kate, as she heard these words, wondered what she could do.

That afternoon there was a great overhauling of furniture up stairs, and by supper time quite a transformation had taken place in Ben's room. There were pretty, bright chromos, and one or two choice engravings on the wall, hitherto bare; dainty white mats on the bureau, fresh muslin curtains draped back from the window, and everything as inviting as thoughtful hands could make it.

"Now," she said, "I wonder if he'll notice it."

"Have you a headache, Ben?" she asked, as she passed his door that evening, and saw him sitting with his head bowed upon his hands.

"Oh, no," he answered; "only thinking of going down town, but it looks so pleasant and homelike up here, I guess I'll stay."

And he did stay; it wasn't the last time either. By and by he began to invite some of "the fellows" to come and see him at the house, and with great satisfaction would ask them to "step up" to his room. Was it strange, that from these little gatherings, more than one went away feeling that it was a grand good thing to have a home, and be worthy of it?

A Dreaded Task.

A task never grows smaller or lighter by sitting down and lamenting that it must be done, and there is an old maxim that teaches us that a thing "once begun is half done."

A farmer friend of mine has a boy of fourteen years, named Billy, who is like a good many other boys of my acquaintance. His heart is heavy, and a cloud immediately overspreads his mental horizon when he is asked to make himself useful.

"Billy," said Mr. H—, one day when I was out on his farm, "why don't you go to work on that little patch of potatoes?"

"Aw," whined Billy, "there's so many of them taters I'll never get them hoed." "You won't if you don't begin soon." "I hate to begin."

"How are you ever going to do the work if you don't begin?"

"Well, I'll begin pretty soon." His father walked away; and I heard Billy exclaim in a tone that indicated great mental distress:

"Plague on them old taters! It makes me sick to think of them."

"Why do you think about them then?" I said laughingly.

"I've got to," he replied dolefully, with a sorrowful shake of the head. "I've been thinking about them ever since I got up this morning."

"How long, now, Billy, will it really take you to hoe them?"

"Well, at least an hour."

"And you've been distressed about it ever since you got up?"

"Well, I hate to hoe taters."

"And you've been up a little more than five hours?"

"Well, I, I—" Billy began to grin, and took up his hoe and said, "I never thought of that!"

And the potatoes were hoed in just forty minutes.

He doubles a task who dreads it.—*Golden Days.*

Some students of Oxford, who met Mr. Dodd of Dedham, on the road to London, insisted on his preaching to them there in an old hollow tree, from the word M A L T. Having remonstrated a while, to no purpose, he got into the hollow tree, and said:

Beloved, let one crave your attention; for I am a little man, come at short warning, to preach a brief sermon, upon a small subject, to a thin congregation, in an unworthy pulpit.

And now, my beloved, my text is Malt, which I cannot divide into sentences, because there are none; it is a monosyllable, therefore I must, as necessity enforces me, divide it into letters, which I find in my text to be these four only, M, A, L, T.

M, my beloved, is Moral, A, is Allegorical; L, is Literal; and T, is Theological. The Moral is set forth to teach you drunkards good manners; therefore, M, my Masters, A, All of you; L, Listen; T, to my Text. The Allegorical is, when one thing is spoken, and another meant. Now the thing spoken of, is M A L T, but the thing meant, is strong beer, where-in you drunkards make M, Meat; A, Apparel; L, Liberty; T, Treasures. The Literal is according to the letter, M, Much; A, Ale; T, Thrift; Much Ale, Little Thrift. The Theological, is according to the effects which it works, which I find in my text, to be of two kinds; 1st in this world; 2d, in the world to come. In this world the effects are, in some M, Murder; in others, A, Adultery; in some, L, Looseness of life; in others, T, Treason, 2d; in the world to come; in some, M, Misery; in others, A, Anguish; in some, L, Languishing; in others, T, Torment. Wherefore my first use shall be exhortation. M, my Masters; A, All of you; L, Listen; T, Tipling; or else 2d By way of combination, I say, M, my Masters; A, all of you; L, Look for; T, Torment. So much for this time and text. Only by way of caution, take this; a drunkard is an annoyance of modesty, the trouble of Civility; the spoil of wealth; the Destruction of Reason; the Brewer's Agent; the Ale-wife's Benefactor; the Beggar's Companion; the Constable's Trouble; his Wife's Woe; his Children's Sorrow; his Neighbor's Scuff; his own Shame; a Walking Swill-tub; the Picture of a beast; and a Monster of a Man.

This sermon was published in the first column, of the first *Methodist Magazine*, published in the year 1797, ordered by the General Conference, at Baltimore, in November 1796. I have the book. It was gotten from one of the oldest families of the Methodist church in Shippensburg.—*Conference News.*

Protestant Leper Missions.

All the world has wondered at and admired the heroism of Father Damien, who has surely won, with Antipas, the

everlasting renown—"My faithful martyr." Yet it not should be supposed that such heroism is a product only of these last years, or in any sense, a development peculiar and possible only to the Roman Catholic Church. Such sacrifice is of the very spirit of Christ, and has found its witnesses in all ages and among all sections of the Church. So far back as 1822, Rev. Mr. Leitner, a Moravian missionary, and his wife—an English lady—forgot home friends, and society, and devoted themselves to the lepers of Cape Colony, who were settled in and around the lazaret house, in a valley termed *Hemel en Aarde*. The place was so named, because it was so secluded and surrounded that those within it could behold nothing but heaven and earth, rocks and sky.

For six years, Mr. and Mrs. Leitner toiled, building an aqueduct and a church, living alone among the lepers, and teaching them the truths of religion, and the amenities of civilized life. During this time, the devoted missionary received a hundred lepers into the church, and in the very act of baptizing the last of these converts, was suddenly called to his reward. The work was carried on, and in 1846 the government removed the establishment, comprising three hundred lepers, with two missionaries laboring among them, to Robber Island. Messrs. Ledman and Weideman started a school, and one of the missionaries wrote: "It is most touching, to see the scholars turn over the leaves of their Bibles with mutilated hands; some not only without fingers, but with hands corrupted to the wrists." Bro. John Taylor went to teach this school in 1860, and died at his post, May 27, 1866. In 1867, the colonial government made new arrangements, dispensing with the services of the Moravian missionaries.

In the same year, however, the Moravians began work at Jerusalem. The Baron and Baroness Von Keffenbrinck bought land and built an asylum outside the Joppa Gate, at a cost of \$5,000. Rev. F. Tappe and his wife, who for thirteen years had labored in Labrador, took charge of the hospital. Last year's report gives the Arabic names of thirteen men and six women now in the leper hospital at Jerusalem. Mr. and Mrs. Muller, assisted by a native catechist, Elias Daughan, and Dr. Einzler, the honorary physician, have charge of the work. It would be a beautiful and blessed thing if these "Transatlantic Echoes" should awaken multiplying echoes, in words and gifts of kindness reaching even to the "Holy City". Parcels and letters will reach the Protestant Leper Mission at Jerusalem, if addressed "Mr. Muller, Jesus Hilfe, care of Woods, Frutiger & Co., Jerusalem.—*Zion's Herald.*

A Rainy Sunday.

A rainy Sunday, and a perplexed superintendent. Children enough, but very few teachers. Enough teachers, however, to make the superintendent feel that it may not be the best thing to gather all the school into one great class, and teach it himself as he would enjoy doing.

Plain, gentle Mrs. Love is in her corner, and a deeply interested little group is gathered close about her. "Such an opportunity!" she thinks. "How could I afford to miss it?" Pretty Miss Easy-mind is not out to day. Only two of her large class of girls have dared to brave the weather.

"What's the use?" said one; "Miss Easy-mind will never think of risking her new plumes."

Yet Miss Easy-mind lives in the next block, and Mrs. Love has to cross several squares to reach the church!

"But surely the gentlemen teachers will be out."

Do you think so? Then glance around the room. "One always feels stupid on a rainy day." Another says, "My class will not be there," and settles back in

his easy chair. Still another says, "If I thought,"—yawns, looks out of the window, takes up the religious paper, and is lost!

Meantime a tempted boy has said to himself, "I'll see if it all means enough to bring my teacher out on such a day as this," and when he finds his teacher absent, his lip curls a little,—that is all!

Over here is a class of young misses. There is a lively chatter there, but a pair of wistful eyes look longingly over to the happy group in Mrs. Love's corner, and one young voice says, "I'm going to ask to go into Mrs. Love's class."

"What, to stay?" cries one.

"Yes, to stay. She always comes on rainy Sundays."

"But she never wears pretty clothes!"
Oh, for the love that counts a human soul above a new hat or a dainty suit! Delicate health may count as a legitimate excuse, but delicate dress never!

What Sunday-school teachers need is such a sense of the value of an immortal life as to lead to actual self-forgetfulness in the pursuit of one more soul which shall live forever in the presence of the King.—*Sunday-school Journal.*

A Good Appetite

Is essential to good health; but at this season it is often lost, owing to the poverty or impurity of the blood, derangement of the digestive organs, and the weakening effect of the changing season. Hood's Sarsaparilla is a wonderful medicine for creating an appetite, toning the digestion, and giving strength to the whole system. Now is the time to take it. Be sure to get Hood's Sarsaparilla.

Camp-Meeting Calendar.

Chester Heights, Pa., July 16-25.
Landisville, Pa., July 23 to August 2.
Parkersley, Va., July 27-Aug 4.
Wye, Md., July 30.
Pitman Grove, N. J., July 31 to Aug 14.
Camden, Del., July 31-Aug. 9.
Concord, Del., Aug. 9-11.
The Sound, Del., Aug. 3-12.
Barron Creek, Md., Aug. 3-9.
Deal's Island, Md., Aug. 2-9.
Elliott's Chapel, Del., Aug. 4-14.
Brandywine Summit, Del., Aug. 5-15.
Harlock's, Md., (National) Aug. 6-17.
Sharptown, Md., Aug. 10-17.
New Church, Va., Aug. 10-17.
Woodlawn, Md., Aug. 13-23.
Ocean Grove, N. J., Aug. 19-29.
Rawlinsville, Pa., Aug. 29 to Sept. 4.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—SECOND QUARTER.			
	QUAR. CON.	PRELIMING.	
Red Lion	Aug. 5, 9	" 4, 7	
Summit	" 2, 3	" 2, 3	
Del. City	" 3, 7	" 4, 10	
Port Penn	" 3, 3	" 4, 3	
At Woodlawn Camp.			
Zion	" 17, 10		
Rising Sun	" 17, 1		
Port Deposit	" 17, 2		
Hopewell	" 17, 5		
Union, [Wil.]	" 22, 7		
Asbury	" 24, 8	" 25, 10	
St. Paul's	" 26, 8	" 25, 7	
Kingswood	" 27, 8	" 25, 10	
Newport	" 28, 7		

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

DOVER DISTRICT—SECOND QUARTER.

Charge	Place	Date	Sub.	Ser.	Q. Con.
Denton		4 6	10	T. 8	
Potters Ldg camp		4 6	3	T. 4	
Barrsville		4 6	7	T. 1	
Preston Bethlehem		10 11	3	S. 9	
Fed'r'l'stg Chestnut		10 11	10	S. 2	
Palestine Cokesbury		11 12	8	M. 9	
Scaford		16 18	10	M. 7	
Cannon Concord		17 18	9	S. 3	
Greenwood Chaplains		17 18	2	S. 9	
Bridgetown		17 18	11	S. 11	
Houston Milford		24 25	9	S. 3	
Milford		25 26	11	M. 8	
Lincoln Cedar Neck		25 26	2	M. 2	
Milton		25 26	8	M. 9	
Lewes		31 Sep 1	9	S. 8	
Sept.					
Harbeson Zoar		1 2		M. 11	
Nassau Ebenezer		31 1	11	S. 3	
Millsboro Central		31 1	3	S. 9	
Georgetown St John		1 2	8	M. 9	
Ellendale Sand Hill		1 2	3	M. 3	

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The Sunday School.

LESSON FOR SUNDAY, AUG 4th, 1889.
1 Samuel 9: 15-27.

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

SAUL CHosen OF THE LORD.

GOLDEN TEXT: "By me kings and princes decree justice" (Proverbs 8: 15).

15, 16. *Lord had told* (R. V., "had revealed unto") *Samuel in his ear*—Hebrew, "had uncovered the ear of Samuel," a private revelation. This communication was probably made in answer to prayer. *A day before*—that he might be prepared. Hence he arranged a place for the expected guests at the feast. *I will send thee a man*—"I will by My secret providence so dispose of matters, and of the hearts of Saul and his father, that Saul shall come to thee, though with another design" (Pool). *Shall anoint him* . . . *captain* (R. V., "prince").—See chap. 10: 1. *That he may save* (R. V., "and he shall save") . . . *Philistines*.—The power of this foe had been partially broken, but they were still the nearest and most dreaded of Israel's enemies. They aimed at subjection. The Ammonites just now were oppressing Israel, but the people knew that their incursions were only temporary. *Have looked upon my people*—compassionately. *Their cry is come unto me*—their prayer for relief. Some threatening demonstration on the part of the Philistines may have evoked this "cry."

17, 18. *When Samuel saw Saul*.—We can picture to ourselves, the searching gaze which the venerable prophet would bend upon this remarkably tall and handsome stranger, and his wonder as to whether this was the destined king. *Behold the man*—a revelation which removed all doubts. *Shall reign*—"shall have authority." *Saul drew near to to Samuel in the gate*.—Samuel was coming out of the city gate to go to the "high place," where the feast was to be held. Saul was ignorant of whom he was addressing, as he was of the honor that lay before him.

19. *I am the seer*.—Saul had asked only for direction to the seer's house; to his surprise the person he sought stood before him. *Go up before me*.—The verb is singular; the precedence was significant, under the circumstances. *High place*—probably on the hill where Samuel had built an altar. *Shall cut with me*.—The verb is plural; the servant was also invited. Relying on God's promise, Samuel had already made special provision for his guests. *Tell thee all that is in thine heart*—"thine inmost thoughts and aspirations; not merely about the asses, which Samuel tells him at once. May we not suppose that Saul at his plough, like Joan of Arc with her flock, had been brooding over the oppression of his country, and cherishing a vague desire to liberate it?" (Cambridge Bible).

20. *Thine asses* . . . *set not thy mind on them*—as though he would say, "There is something more important for you to think about. Evidently he would prepare Saul for the wonderful disclosure he is about to make; and also by referring to the asses, make the stranger realize that he could trust his prophetic power. *They are found*—and therefore you need not worry about them. *On whom is all the desire of Israel?* (R. V., "For whom is all that is desirable in Israel?")—that is, for whom is reserved all that is desirable, in the way of honor and glory in Israel? *Is it not on thee?* etc. (R. V., "Is it not for thee?").—Possibly Saul's kingly stature had already suggested his name as a candidate for the royal honor.

21. *Am not I a Benjamite* . . . *smallest of the tribes?*—The tribe was small even in the wilderness (Num 1: 37); it was by far the smallest now, having been reduced, some four hundred years before, from 25,700 warriors to only 600 by tribal war (Judges 20), and never having recovered from the blow. It subsequently became absorbed in Judah. *My family the least*—"one of the least; obscure and inconsiderable in comparison with divers others" (Pool).

22. *Samuel took Saul*.—"Samuel gave no answer to the stranger's question. He had awakened high thoughts, he had put grand aspirations into his mind, and he desired to let these work, before he unfolded more of the Divine purpose." *Into the parlour* (R. V., "guest-chamber").—"In later times the word was applied to the 'chambers' in the precincts of the temple, used for the residence of priests and Levites, and for sacred purposes in general" (Cambridge Bible). *Made them sit*—The servant was honored as well as the master. *The chiefest place*—literally, "gave them a place at the head of those invited." *Thirty persons*—the elite of the town.

23, 24. *Bring the portion which I gave thee*—which I appointed thee; that is, which I bade thee reserve. *Cook took up the shoulder*—R. V., "the thigh." *Set it before Saul*.—"The portion reserved for him, which Josephus calls 'the royal portion,' was then placed

before him. It was the shoulder with all the fat which was not burned upon the altar. If this was the right shoulder, it was that portion which appertained to the priest, and could only have been given to a layman by the prophet's authority, overruling the usual ritual observance" (Deane). *And Samuel said*. The Revisers retain "Samuel," though it is not in the Hebrew text. Many commentators prefer to read, "And the cook said." *Behold that which is left*—R. V., "Behold that which hath been reserved." *For unto this time, etc.*—The R. V. reads: "Because unto the appointed time, hath it been kept for thee, for I said, I have invited the people."

25. *When they were come down*—the feast and sacrifice being over. *Communed with Saul upon the top of the house*—the favorite place for business, conversation or sleeping. It was also a conspicuous place, and all the neighbors would see the aged prophet, conversing with the youthful and honored stranger.

"The prophet did not unfold his purpose fully, leaving the more complete announcement for the morrow; but he could explain to the future king, his view of the state of the people and the country, and tell of his own long struggle to amend matters; he could speak sadly of the religious and political degradation, of the inability to offer any effectual resistance to enemies, of the need of a vigorous leader, obedient to the commands of the Lord and devoted to His service. He could endeavor to fill the soul of his auditor with a holy ambition, to be instrumental in aiding the great work that had to be done; he could define the remedies, which alone could meet the exigencies of the present crisis" (Deane).

26, 27. *About the spring of the day*—literally, "as the morning arose." *Samuel called Saul to the top of the house*.—The R. V., corrects a bad translation: "Samuel called to Saul on the house-top." Saul had passed the night on the house-top, and was awakened early by the prophet. *Went out . . . abroad*—went out of the house together. *As they were going down to* (R. V., "at") *the end of the city*—that is, as they were emerging from the town, and had reached the open country. *Bid the servant pass on before us*.—The act of appointing which Samuel now performed on Saul, was preliminary and private. Hence Samuel wanted no witnesses.

"Producing a vial of oil, Samuel poured it upon Saul's head, adding the kiss of homage, and telling him that Jehovah had anointed him to be captain over His inheritance. The prophet named three incidents which would happen to Saul on his return, as signs that Jehovah was with him; the first, an assurance of the safety of his father's cattle, as the prophet had said; the second, a present which was to be an earnest of the future offerings of the people; the third, the descent of the Spirit of Jehovah upon him, causing him to prophesy, and turning him into another man" (Wm. Smith).

Peking University.

Wiley Institute has developed into the "Peking University"—the name of our revered Bishop Wiley being retained in connection with our school of theology. This change of name was made at the last annual meeting of our North China mission, Bishop Fowler presiding, when it was thought that the opportune time had come for such an expansion of our educational facilities as would meet the demands of the hour.

Even heathen China is helping us provide Christian instruction for her young men by offering our medical graduates of official rank and service in the Chinese army and navy. Bishop Fowler, also, in his exhaustive article, "Our Opportunity in China," published in New York *Christian Advocate* of March 7th, shows how our graduates in other lines of learning may obtain influential official positions, not to mention the great advantages of our providing educated native preachers and teachers. In the light of these providential leadings, and especially when we contrast the friendly attitude of the heathen China with the marked hostility of Turkey towards Christian schools and colleges, how can we help exclaiming, "What hath God wrought!" Most certainly if God had not been on our side, such a supercilious, conservative, idolatrous nation as China, could never have been induced to assist us, in providing for her promising youth a Christian education in our Peking University.

"We are, in fact," so says the secular *Chin se Times*, of Tienstien, China, in an editorial on "Chinese Education,"

"the spectators of an interesting and important crisis in one of the most curious evolutions, which have ever marked the progress of mankind."

In view of the foregoing, among other facts, no one need think it at all strange that the Rev. W. A. P. Martain, D. D., LL. D., a renowned Sialogue, should write, concerning "the educational tide wave" in China; that Bishop Fowler should feel his heart yearn for the thousands of Chinese students gathered in Peking from all the princes of China, and should fervently pray, that these souls might be made Pauls; that Bishop Warren and party should subscribe on the spot for five annual scholarships; and that, only last April, Sir Robert Hart, inspector general of the Imperial maritime customs of China, and to-day the most influential European with the Chinese government, should send a letter highly eulogistic of our educational work, and containing his check for \$100, United States currency.

"Education is the lever to move China," says one of the most experienced educators in China.

This Archimedean lever is in the hands of the Methodist Episcopal Church. The fulcrum is the Peking University. Now, let us rise to our opportunity, and unitedly move this heathen world! Prayer and money will give the needed power. This "golden moment," as one bishop terms it, or "sublime moment," in the words of another, unparalleled in all history, will amount to nothing unless improved. Now, or never!" describes the situation. "He gives twice, who gives quickly."

Methodism to-day has the largest membership of all Protestant denominations in China. "With an endowment now," so writes Superintendent Lowry, "we could insure the predominance of Methodism in China.—*Pittsburgh Christian Advocate*."

Good News from Africa.

MALANGE, South Central Africa, Feb. 26, '89.

MR. RICHARD GRANT:—*Dear Brother*:—All is well, and I thank God for His love shed abroad in our hearts. The condition of things makes all about us sunshine.

The box which our dear friends sent us from New Hampshire, arrived all safe without one article being lost or damaged. Our hearts were cheered by this expression of love of the many friends who contributed. It is with an humble and thankful heart to our blessed Jesus that I can send back the good news that heavenly fruit is appearing; for your prayers and love have not been in vain.

Souls are being saved; all glory to Jesus! None can work as does the blessed Holy Spirit. Upon one brother here the Spirit seems to have come impressing him to look for, search out and find hungry souls. Pray for him. To-day a man came in and desired a number of Testaments. He was in one day last week and got several copies of the Gospels and said they were studying the life of Jesus over at his place; he lives a number of miles from here.

It rejoices us to send such news from this land which has so long been reported barren. Bless the Lord, streams of living water shall appear in the dry and barren places. They are casting their idols, which they have made "each one for himself to worship, to the moles and the bats," and they find that Jesus fills all the space they make for him in their hearts.

We need more workers and we believe they are on the way. We hear that good health prevails along the line among our brothers; altho' some feel the strain that has been upon them for the past four years, and need a change. God will give strength and grace in Africa, and among those dear souls whom I love in my home. I feel this is the will of our Father, and I thank and praise His name that He called me to

this field. I love to trust Him and feel safe in His will.

My dear wife still feels weak in body, but declares Africa is her home. She has great love for the little children especially. She asks the prayers of God's family, that she may have strength to go on in this work. Our dear friends have offered to help us to a vacation, if necessary, but she says, "not yet—not as long as I have any strength for this work. I cannot leave now." We ask your prayers and patience.

S. J. MEAD.

Waiting for Results.

Perhaps the severest strain is put upon our faith, by what we consider the provoking delays on the part of God. We work for results, expect results, and yet the results do not come. What pastor, what Sunday-school teacher, what praying parent, has not had his or her faith sorely tried in this way, over and over again? The trouble is, that we imagine that we can command the results, when we are no more responsible for them, than a diligent farmer is for next week's weather. He that observeth the clouds shall not sow, and he that regardeth the wind shall never reap. For what we entrust to God, you and I are not responsible. *He is our Trustee*. It is not my "lookout," but his, whether my honest endeavors succeed or be baffled. Peter was not responsible for the number of sick people he should restore at Lydda, or of the dead he should raise at Caesarea. All that we are responsible for, is unwearied, conscientious discharge of duty, to its very utmost; every thing beyond that belongs to God. If he can wait for results, we can. I often think of the somewhat blunt, but honest answer of the old nurse to the impatient mother who said to her, "Your medicine don't seem to make my dear child any better." The nurse replied, "Yes it will; don't you worry. You just trust God; *He is tedious, but he's sure*. The simple hearted old body blurted out in her homely way, what we ministers often feel, though we should hardly dare to phrase it as she did.

The pull at the ear of duty is often a long and tedious one. The flesh grows weary, and the spirit faints when the waves smite the bow and hinder our headway. Impatient and discouraged, we sometimes threaten to throw down the oars and "let her drift." But the voice of the Divine Helmsman utters the kind but strong rebuke, "O ye of little faith, wherefore do ye doubt?" And before we are aware, the bow strikes the strand, and we are at the very land whither the Blessed Pilot was guiding us.—*Dr. T. L. Cuyler*.

The United Brethren General Conference, after discussion, in which there was, however, but a moderate opposition to the proposal, passed the following in regard to licensing and ordination of women to preach the gospel.

"Not wishing to hinder any Christian who may be moved by the Holy Spirit to labor in the vineyard of God for the salvation of souls it is ordered, that when any goodly woman presents herself before any quarterly or annual conference as an applicant for authority to preach the gospel among us, she may be licensed to do so.

"Provided, such person complies with the usual conditions required of men who enter the ministry of our Church, and passes like examinations by the proper committees of the conferences and in the course of study; and may be ordained after the usual probation.

Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, vigor in the body, contentment in the house, clothes on the bairns, intelligence in the brain, and spirit in the constitution.—*Benjamin Franklin*.

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Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.
All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.
All subscribers changing their post-office address should give both the old as well as the new.

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We will send the PENINSULA METHODIST from now until January 1st, 1890, to new subscribers, for only fifty-five (55) cents. One and two cent stamps taken.

We club the PENINSULA METHODIST with the *African News*, from now to January 1st, 1890, at \$1.35 for both papers. (Back numbers of the *African News* furnished.)

Back with camp meeting, W. M. Green, pastor, began Tuesday, the 30th ult., and will hold ten days. We regret the notice was not inserted earlier, as we have desired to publish a full list of our *Peninsula* camp-meetings.

We shall be glad to report the meetings as they occur, if our brethren in charge, will send us the news, or secure some one to do so for them.

Send us on the items, and we shall be glad to circulate the intelligence of what the Lord is doing in his leafy temples.

Only don't write on both sides of the sheet; this is an abomination to the compositors.

Last Sunday was a high day in the history of the Epworth M. E. Church, in this city. Love-feast at 9 A. M., in charge of the pastor, D. H. Corkran; preaching at 10.30, by Rev. J. D. C. Hanna, from the words, "God forbid that I should glory save in the cross of our Lord Jesus Christ." The sermon was eloquent and impressive.

The pastor stated that \$3500 were needed to meet the expenses incurred in the remodeling, and asked for a liberal response. About \$1500 was secured in cash and subscriptions, by the close of the morning service. In the afternoon, Presiding Elder, W. L. S. Murray, preached a forceful sermon from the words, "Let your light so shine before men, that they may see your good works and glorify your father which is in heaven."

The collection was renewed; and \$700 more was secured. At 6.30 P. M., a young people's prayer-service was led by brother Wm. Smith, and at 8 o'clock the collection increased by \$500. The pastor assumed the last \$1000; so that the entire indebtedness, is well provided for. All the subscriptions, except about \$100, came from the congregation worshipping in this place.

After the collection, Rev. L. E. Barrett, preached an eloquent sermon on "Christian Hope."

Epworth is rising rapidly, and bids fair to take a front rank among the conference appointments, in a few years.

Taylor's Island.

Along the eastern side of the Chesapeake Bay, is a line of islands extending from Kent Island, opposite Annapolis, on the north, to Tangier, beyond the Virginia boundary, on the south. Nearly midway on this line, some seventy miles below Baltimore, and eighteen

miles southwest of Cambridge, is Taylor's Island, included in Dorchester county, and connected with the mainland, by a trestle bridge, with a draw across Slaughter Creek.

It is eight miles long, by less than three miles wide; and has a population of about 1000.

There are three churches, a Protestant Episcopal, a Methodist Episcopal, and a Methodist Episcopal South, besides one for the colored people.

The circuit includes "Old St. John's," Asbury, and Bethesda, on the main, and has a membership of about one hundred and fifty, with fifty-four recent converts.

This is part of the work laid out by Rev. G. F. Hopkins, now of the North India Conference, under the direction of Presiding Elder, John A. B. Wilson.

Old Dorchester circuit is historic in Peninsula Methodism, and for many years, our Church was strong, influential and prosperous here, as well as in other parts of our territory, but the unhappy alienations occasioned by the division of the Church, on the question of slavery, and the animosities of the subsequent civil war, played sad havoc through all this region. It is, therefore, especially pleasing, to see encouraging indications of the return of the era of good feeling, and the revival of affection and interest in the prosperity of the Church of our fathers an affection and interest, that we trust will develop in strength, until those once so widely alienated shall embrace each other, in a true and hearty brotherliness, that will rejoice in the advancement of our common Methodism.

Our young brother, George W. Bounds one of our Conference Academy boys, was appointed first pastor to this circuit, and for two years he has labored assiduously and with large success. A lot of ground was secured in an eligible location, and a canvas tent provided, in which regular church services have been held, up to the present time, in winter's cold, and summer's heat. It will be understood, with what great pleasure and satisfaction, these devoted brethren enter their new and beautiful house of worship.

THE DEDICATION.

Last Sunday was a notable day in the history of Taylor's Island. Brother Bounds had made elaborate preparations. The neighboring clergymen, Rev. W. W. Green, rector of the Protestant Episcopal, and Rev. V. W. Bargain, pastor of the Methodist Episcopal Church South, had received courteous letters of invitation, to attend the exercises. Rev. Dr. J. H. Hargis of Philadelphia, a native of the Peninsula, and son of the revered James Hargis, "whose remarkable ministry of twenty-six years," on the old Snow Hill district, is specially noted in the memorial tribute, paid him by his conference associates, had been secured, as one of the distinguished preachers for the interesting occasion. His father traveled Dorchester circuit as junior, with Daniel Landin in 1836, and again in 1853, as preacher in charge, with the late Rev. Dr. John F. Chaplain as his colleague. Rev. Dr. James Morrow, Secretary of the Pennsylvania Bible Society, the senior by eight years of the Parent American Bible Society, a friend of Dr. Hargis, and Rev. George M. Brodhead of Philadelphia, son-in-law of Dr. Chaplain, were also booked for service. Prof. John G. Robinson, the well known and popular musician of Baltimore, was invited to aid in the musical part of the program, while similar courtesies were extended to the editor of the PENINSULA METHODIST, that he might enjoy the sacred festivities, make acquaintance with some of his patrons, and be prepared to do some faithful reporting.

Of course a full day was arranged for; love-feast at 9.30 a. m., under the direction of the writer; preaching at 1 o'clock by Dr. Hargis; Children's service at 2 p. m., conducted by Prof. Robinson; preaching at 3 o'clock by Dr. Morrow;

and preaching again at 7.30 by Rev. Mr. Brodhead. The generous down flow of water from the cloudy skies, interfered not a little with these admirable plans; but the result was only another illustration of the truth, that the God of the rain is the same as the God of the gospel. The love-feast and both afternoon meetings were omitted, and Dr. Hargis' congregation was small; but those who came out despite the showers, were richly repaid by the excellent sermon they heard, from the text,—"The Father seeketh such to worship him," John 4-23, as well as by the privilege afforded of assisting in liquidating the indebtedness on the new structure. At the evening service, brother Brodhead, purposing to spend the week upon the Island, and promising to preach next Sunday morning, was allowed to do his duty by proxy, and Dr. Morrow consented to take his place in the pulpit. After singing the first hymn, Rev. Levi D. Travers, a local preacher, and leading member of the M. E. Church South, brother-in-law to the late Dr. Chaplain, offered a most tender, devout, and earnest prayer, invoking the Divine blessing upon the evening service, and upon the enterprise so successfully carried forward. An appropriate Scripture selection was then read, and Dr. Morrow followed with a most eloquent and impressive discourse on the words, "And will God in very deed dwell with men on the earth?"

Having secured \$100 in the morning, there were \$150 to be raised at night, so as to meet the entire balance due on the building. Dr. Hargis showed himself an adept in this important matter; and without any buffoonery, or inconsistent anecdotal extravagance, succeeded in drawing out responses from the good people, until the last dollar was secured. Notwithstanding, the weather continued dubious, the people ventured out, and the evening congregation more than occupied the seats provided. The friendliness and substantial aid, on the part of our brethren of the M. E. Church South, was highly appreciated, and was accepted as a gratifying indication, that on this Island, it was to be seen hereafter, "how good and how pleasant a thing it is, for brethren to dwell together in unity."

Our brethren of the M. E. church, South, suspended their service in respect to the Dedication, and, had the weather been less forbidding, many of them would have attended. As it was, Judge Travers and family, Mr. and Mrs. Levi D. Travers, Mr. Griffith and others, not only gave the encouragement of their presence, but also joined in the good work of supplying the funds, needed to clear the building of indebtedness. We can assure them, such tokens of a truly fraternal spirit, is highly appreciated by those toward whom it is exercised.

The new chapel bears the honored name of Chaplain, in honor of the gentle, the gifted, the cultured, the sweet-spirited Christian gentleman, John Francis Chaplain, whose parents were prominent and devoted Methodists, and whose ministry of twenty-nine years, was crowned with continual success, from his first year in the itinerant work, on Church Creek circuit, with Rev. Charles Hill as his senior colleague and the next two years, '52-'55, on Dorchester circuit, with Rev. James Hargis as his senior associate, to the hour of holy triumph, in the summer of 1880, in which he ascended from the field of conflict, with shouts of victory to enter the pearly gates of the New Jerusalem, to be forever with the Lord.

The devoted wife, the cherished son and daughters, upon whom the dying husband and father so tenderly invoked his Heavenly Father's blessing, are zealous members and earnest friends of the church of their fathers. The son is a practicing physician in the city of Brooklyn, and the older of the two daughters, is the wife of Rev. G. M. Brodhead of the Philadelphia Conference, and the happy mother of an interesting babe, to

whom is given the name of his sainted grandfather.

Dr. Chaplain's widow and three children were present at the dedication of this memorial chapel, and have proved themselves true and generous friends to this enterprise.

"Chaplain Memorial" is a neat frame structure, 26x40, with recess pulpit, and pannel ceiling of pine, finished in oil, and cost about \$1000.

Brother Bounds, the indefatigable pastor, deserves great credit for his industry, energy, and prudence, in conducting this enterprise. He has the confidence and favor of the people, and is greatly beloved by the members of his own flock. During these two years, he has renovated Old St. John's, and Asbury; and now, having completed this new church, he will soon undertake the rebuilding of Bethesda.

The two weeks preceding the dedication, Bro. Bounds held revival services in Bishop Mallalieu Tabernacle, which had been pitched on a lot adjacent to the new church. In this work, he had the valuable assistance of brother W. K. Galloway, who has a singularly efficient power of persuasion, in leading sinners to accept the offers of salvation. Dr. Wilson, presiding elder of the district, preached three excellent sermons at the beginning of the meeting. Not less than twenty-three persons professed to find peace in believing; among them, some of the most promising young people on the Island. The meetings are to continue in the new church; and this week, the pastor has had the assistance of Rev. Bro. Brodhead, who is announced to preach to-morrow morning, the 4th inst., and administer the sacrament of the Lord's Supper.

The beautiful new communion service is the gift of Mr. and Mrs. Brodhead, in memory of the latter's father. The pulpit was presented by the brother who did the carpenter work, and a handsome Bible-board cloth was given by Miss Augusta Travers.

The music was a most enjoyable feature of the exercises, Miss Augusta Travers, Mrs. Brodhead, and Miss Mary Chaplain, being assisted by Dr. J. Frank Chaplain, and Prof. Robinson.

About 11 P. M., all financial demands having been met, and the people lingering in excellent good humor, Brother Bounds surprised the writer, by introducing the editor of the PENINSULA METHODIST, and calling upon him to represent that paper. Not willing to decline such courtesy, he responded in a brief address, which called forth strong endorsement from Dr. Hargis, and other patrons of the paper.

The dedicatory ritual was then followed, and the house formally dedicated to the worship and service of Almighty God; Drs. Hargis and Morrow, the pastor, brother Brodhead, and the writer participating, and the trustees formally presenting the building.

About the turn of the night, the benediction was pronounced, and the choir sang, "God be with you till we meet again," and after a general handshaking and mutual congratulations, we bade each other adieu, and made our way homewards, as the latest minutes of July 28th gave place to the dawn of the 29th.

We are glad to know, the pastor is efficiently aided by the laymen (including the gentler sex), without which our best efforts must be embarrassed, if not fail entirely; and gladly would we print their names, had we the roll. Of the Landins, the Thompsons, and the Nobles, we can recall a few.

Brother Landin is one of the trustees brother Thompson, a cousin of the late Thomas Jefferson Thompson, is another. Dr. J. L. Noble, who with his wife, daughter of Judge Travers, entertained Drs. Hargis and Morrow, and his brother Rufus, an enterprising merchant, whose wife is a daughter of Mr. Sewell, of Solomon's Island. In the house of brother Rufus, Prof. Robinson and the writer were made welcome guests during

our stay; and through his kind thoughtfulness, we enjoyed a delightful sail in his trim "Kunner," Saturday afternoon.

We had a delightful visit on Taylor's Island; were not as much annoyed with mosquitoes, as we have sometimes in Wilmington; and shall welcome additional subscriptions from brother Bound's parish, as heartily as from anywhere else.

The original Dorchester circuit, was organized, so says Lednum, by Freeborn Garretson, in 1780, and Taylor's Island was one of the appointments.

The communication on page 7, by Mrs. Sarah P. Mason, in respect to "Blackiston's," should have been credited to the *Smryna Times*, from which we transferred it.

The personal letter we publish from Bishop Taylor on our first page, we are sure will be read with deep interest, and real pleasure, as indicating satisfactory progress in his grand enterprise of enlightening the Dark Continent, with rays from the "Sun of Righteousness." Let every one who loves the Savior, and desires to see his kingdom come, pray without ceasing, for our heroic Bishop and his heroic land of missionaries, and let none withhold the material help they need.

To My Surprise.

DEAR BRO. THOMAS.—In looking over your valuable paper, I was struck with the news it contained from the whole peninsula, the appointments noticed, subjects discussed, and the information contained. Reading the *Peninsula Methodist* sometime past, always with increasing interest, I am astonished at the very many interests touched, and the number contributors in each issue. I have just noticed that the following places are mentioned in the issue of the 27th ult., with more or less news from each; Lewes, Laurel, Frankford, Selbyville, Federalsburg, Millington, Old Union (Bishop Scott's former home), Sharptown, Vienna, Dover, Chesapeake City, Cecilton, Chincoteague, Roxanna, Trappe, Westover, Peocomoke, Salisbury, Elk Neck, Reed's Wharf, Berlin, Pittsville, Taylor's Island, Princess Ann, Sommerset, Wye, Red Lion, Church Hill, Concord, Chestertown, Crumpton, Suddlersville, Holdens Dudley, Union Cecil Co. Presiding Elders Murray, France, and Ayres' letters are well worth reading, and I am sure they are read with great interest by all who have the opportunity, and know the places and persons of which they speak. The Temperance subject meets with a strong advocate in the two columns by Dr. A. B. Leonard. The S. S. Lesson review is especially helpful, and is equal to, if it does not surpass any given us in any other paper. If your subscribers are as widely scattered over the peninsula, as the points from which you give us the news from time to time, and if your paper is read with as much interest and profit as it is worthy of being, the day is not far distant, if a vigorous canvass is made, when it will go into ten thousand homes of intelligent readers. Your paper must also have readers outside of our bounds, as I notice frequent letters from the Dark Continent by Bishop Taylor, from Yankeeland, by Rev. C. M. Pegg, and from India, by Rev. Geo. F. Hopkins, and once I noticed a communication from the North West Territory.

X. X. X.

DELAWARE CITY, Rev. S. N. Pilchard, sends pleasing news from his charge. He writes;—"The past four weeks, we have had a workman employed in re-beautifying our audience room. The walls and ceiling have been beautifully frescoed, and the woodwork repainted by Mr. I. Beauchamp, of Hillsboro Md. He has given us entire satisfaction. For first class work, at low rates, this gentleman cannot be easily excelled.

The re-opening took place, last Sunday, 28 ult. Rev. R. C. Jones, A. M., was with us, and preached two excellent sermons. The Lord was with us, helping the people to give until the pastor informed them, that enough money had been paid and subscribed, to meet all the expenses of work.

Conference News.

A Trip to Winchester, Md.

Leaving Gumboro, Del., Sunday, July 8th, we drove to Parsonsburg, where we found the people going churchward, to hear the gospel as preached by their worthy pastor, Geo. W. Bowman, and tarried over night with brother J. W. Parsons. Met many kind friends in the morning, before the 10 o'clock train started for Salisbury, which we found to be a beautiful little city, with the exception of a number of run holes, of which we understand there are from twelve to fifteen in the place. After a few hours here, we boarded the steamer Enoch Pratt, in which we sailed about 150 miles in fifteen hours; and after an almost sleepless night, arrived in Baltimore about 6 a. m. Here we had to wait nine hours, the most of which we spent in Paterson's Park. At 3 p. m., we went on board the Steamer Gratitude, and was soon off for Jackson's Creek, where we landed about 6 p. m., when brother Geo. Marvel of Winchester did the kindness to send us up to my mother's. We found our loved ones in usual health. We were surprised and gratified, to find my wife's grandmother, after being almost helpless for five years, able to walk about and go out of doors, by moving a chair before her. She entered her eighty-eighth year, July 10th, 1889.

I went home to rest, but soon learned that Bro. G. T. Alderson, in genuine Methodist preacher style, had left word for me to make ready to preach Sunday. It was decided, that the sickest preacher should rest Sunday evening, and just as I expected, he claimed to be the sickest; so the visitor had to preach. But he had a large and appreciative congregation, as Bro. Alderson has all the time. They have a neat comfortable church, and are highly pleased with their pastor.

We started out Monday to view the place, and soon found that Winchester has been wonderfully improved in the last thirteen years. In 1876, the people worshiped in old school houses; but since then, two good substantial churches, six store houses, one hall, and about fifty-four new dwellings have been built since 1876. The school room has been enlarged.

Sunday 21st, I went to Kent Island to see Bro. Robinson, and hear him preach, but had the pleasure of hearing his nephew in the A. M. Bro. Robinson announced that there would be a funeral service at the lower church at 2 p. m., and "brother Johnson" would preach. I had no text on my mind, nor any with me suitable for the occasion. I went to the church, however, and tried to do the best I could.

Brother Robinson's people love him, because he loves them, and gives them solid gospel. I met a number of friends on the Island, and bidding them good-bye with a God blessing, returned to Winchester; and found Bro. Alderson had left word for me to preach at Perry's Corner, or at Winchester, but I had to decline.

Thursday morning, we bade our loved ones good bye, and on the Steamer Gratitude, passed over to Baltimore, and thence on the Pratt to Salisbury. I noticed some men playing cards on the boat, whose names I'll not mention; for people might think if governors and captains play cards, they may too; but God forbid that we should pattern after any one, in doing wrong.

From Salisbury, we passed by train to Parsonsburg; and found the people discouraged, because of the great rains; came to Gumboro Saturday morning, and found bridges floating, and my people greatly disheartened; the crops are very much damaged, but we are trusting in the Lord. Brethren pray for us.

Yours,
W. W. JOHNSON.

The arrangements for a National Camp Meeting at Harlock, Md., are now complete. It will take place Aug. 6th to 17th. We are expecting a gracious visitation of the Holy Spirit. Brothers and sisters, give us your prayers, whether present or not; but be present if possible, at all the services. The expense of attending will not be much. Board without lodging, can be had for 60 cts. per day; with lodging at regular boarding tents, 75 cts. per day. There will also be a first class restaurant. We have the assurance of excursion rates from Harrington, Delmar, Cambridge, and intermediate points; and hope that they will yet be granted much more widely than this. We expect special train accommodations on Camden and Seaford R. R. The camp grounds are very beautiful, and extend to the station. The water is extra good. We hope a great many will make it convenient to be with us. So we extend a cordial invitation to all.

M. B. NUTTER,
Preacher in charge.

Easton District.

The quarterly meetings for Marydel, Ingleside, and Kenton circuits, were held July 14, 15, and 16th. At Marydel, the quarterly conference was held Saturday morning. Rev. G. S. Conway, is the pastor, and this is his first year on this charge. The circuit has four appointments, Marydel, Thomas', Templeville, and Hartley. The parsonage is located at Marydel, the central point of the circuit. When the conference assembled it was found, that all the appointments were represented but one. The pastor reported the Sunday-schools in good condition; classes well attended; congregations improving; two Ladies' Aid Societies organized; some needed improvements made to the parsonage; and not as many pastoral visits made, as was intended, because of the continuous rainy weather.

Ingleside circuit is under the pastoral care of Rev. A. Chandler; and has the largest number of appointments of any charge on the district. There are six in all,—Ingleside, Rossville, Bridgetown, Providence, Basics, and Henderson. Rev. E. Welsh, a local preacher residing on the circuit, assists the pastor in supplying the work with Sunday preaching.

At Henderson's they have recently built a new church, which takes the place of old Pippin's. The new church is located at one of the stations on the D & C railroad, and has a promising outlook. The increased attendance upon the Sunday-school and congregation already, show the wisdom of changing the location. The same favorable things may be said of the new church called Providence, which is located at Barclay, a station on the Kent & Queen Anne's railroad.

The pastor lives at Ingleside, and during the past quarter, has made some improvements to the parsonage. This circuit is not, at present, very strong; but, if it can be well managed for a few years, it will grow to be a charge of considerable strength and importance.

The quarterly meeting, which was held at Henderson's, was well attended, and the quarterly collection creditable to the congregation.

The quarterly meeting for Kenton circuit, was held at Kenton. This is a circuit which was organized a little over one year ago. Rev. W. W. Sharp, the pastor, is on his second year. He has three appointments, Kenton, Blackiston, and Central. Kenton is the largest and leading appointment, and the home of the preacher.

The church at Kenton has recently been improved, at a cost of \$256; and the improvement adds much to the attractiveness of the audience room. The young people of the congregation are at present engaged in an effort to raise money enough to erect a belfry and purchase a bell. They have already collected about \$225 for this purpose.

At Central the Sunday-school and congregation are so large, that the church is crowded, and ought to be enlarged. If our people at that point are wise, they will at once proceed to either build a new church, or enlarge the present one.

Blackiston has lost a little ground during the last few years, by the removal of some of its members to other points. Those that remain, however, are making an earnest effort to take care of Methodism in that community. The conference, which met Monday, was well attended, and full of interest. It was resolved, to proceed to build a new parsonage. They already have in hand \$500 for this purpose.

Yours fraternally,
J. FRANCE

Titles, or Degrees of Honor.

DEAR EDITOR:—I have often thought of writing upon the above subject, but have delayed the task until now. There are no doubt many unworthy doctors of various kinds, created by colleges and schools, without proper caution and examination.

Such titles are often voted to persons, at the urgent solicitation of friends, who are trustees or patrons of the institution where the honors come from. Persons are presented to the trustees without any just claim, and often without even a good common school education, and unacquainted with Philosophy, or Divinity.

Colleges have lowered their reputation, and the men receiving titles, have become laughing stocks to the people. I heard several say lately, that a college had lowered itself very much in their estimation, by granting honors to undeserving persons. I knew a brother, who urged his claim upon the trustees for A. M., by saying that he understood Belles-Lettres, and he received the honorary degree of A. M. No college has a just right to impose upon the Church and public, by giving titles to unworthy men. The country is full of them, and it requires a great effort to address a man according to his title, when we know, it is an imposition. A certain college, or university reported,

that a Rev. on examination, had received the degree of Ph. D. I thought that had the right ring about it, and was exactly right, meeting my views of the subject, and what I have advocated for years.

I wrote to the president, asking him what was the examination required, and he responded as follows:—History of Philosophy, Biographical History of Philosophy, Christianity and Greek Philosophy, History of the Inductive Sciences, Method and Meditations, Plato, Metaphysics, Elements of Morals, Microcosmos, Defence of Fundamental Truth, Principles of Science, History of Modern Philosophy, Philosophy of History, Physiological Psychology, Mental Physiology, Relation of Mind to Brain, Physiology and Pathology of Mind, Christian Ethics, Philosophical Basis of Theism, History of Christian Doctrine, Supernatural Origin of Christianity, The Nation, Thesis on the Influence of Platonic Philosophy, etc. He further states,—“Very few get honors from our institution, unless they deserve it. There are many frauds in every profession and phase of life.”

This is true, and it is high time, that there was a stop put to it; for if a man gets honors because he supports, gives, or influences others to give, to colleges or institutions of learning, without being in the regular course of college or examination, he is undoubtedly a fraud on the Church, and the public.

I hope no college, or university in the future, will grant honors without an examination, and no one will apply without the proper qualifications. When we address a man as Doctor of Divinity, Master of Arts, or Doctor of Philosophy, we should really feel, that he is worthy of the title. If this course is pursued, *artes honorabit*.

July 27th, 1889.

W. B. GREGG.

ITEMS.

Be a child as long as you can. Be cheerful, be hospitable, be trustful. Enjoy the innocent pleasures of life; sleep off the worries of every day, as a child does. There is nothing undignified about being youthful. Christ makes the child-spirit the condition of entrance into heaven.—*Zion's Herald*.

Some who are otherwise wonderfully saved (or think they are) have not yet been saved into ordinary good manners, common courtesy, and kind consideration for the opinions and feelings of other people. The Holy Ghost, on no occasion, ever leads anybody to be anything else, than a perfect gentleman or a perfect lady. We may attribute our bluster and brusqueness to the Holy Ghost, but He will surely disown it.—*The Christian Standard*.

Not long ago a little girl in a Christian family died. She was only six years old. About a year before her death, she had a small writing desk given to her. After she died her mother unlocked it, and found this writing:

“The minute I woke up in the morning, I will think of God.

“I will mind my father and my mother always.

“I will try and have my lessons perfect.

“I will try to be kind and not get cross.

“I want to behave like God's child.”

If the men and the women who lead in church singing are not spiritual, they are of but little use to the church. If they attend balls and theatres, they will be a hindrance to the cause of Christ, if they lead the musical devotions of the people. If the men who collect for the church, and attend to many of its temporalities, are not men of God, the glory will soon depart, if it has not already departed. If the prominent men and women of the congregation sit in the rear in time of revival, or if they run from a class-meeting, you may know that the church is waning in power. The finances may be robust, and members increasing, but the growth will be nothing but bloat, instead of healthy development.—*Southern Christian Advocate*.

Rev. Noble Frame, Philadelphia, writes: “I have just finished reading Bishop Taylor's sermon on ‘The Spiritual Possibilities of the Heathen.’ (*African News*). I have been delighted and profited. It is gospel, Methodism, and holiness combined; and ‘what God has joined together, let no man put asunder.’ I would like to see it in pamphlet or tract form. It would do good to have them distributed around. God bless the dear bishop in the north—and the north all over! I may be a little extravagant toward Bishop Taylor, but I regard that sermon as coming nearer to apostolic preaching, than anything I ever heard outside of the New Testament.—*Christian Standard*.

Pastor Chiniqy, who has done so much for the cause of evangelical religion among the Catholics of Canada and this country, recently celebrated his eightieth birthday.

Dr. F. J. Wagner, president of Centenary Biblical Institute, Baltimore, has been in Boston a few days in the interest of the Institute. The trustees of the institution have raised the grade of the school to collegiate, to meet the growing wants of the colored young men and women of the South. Sixteen young men are now connected with the institution preparing for the ministry, and a large number of teachers.—*Zion's Herald*.

Miss Lois Royce, the young school-teacher who lost both her feet in consequence of her heroic fidelity to her pupils during a blizzard, can now walk on the artificial feet sent to her. She is doing well in her studies at Cornell College, Mount Vernon, Ia., where she is taking a four years' course.

Rockefeller, the standard Oil Trust millionaire, is a Baptist. Oil and water mixture and goodness go together.—*Richmond Christian Advocate*.

Ex-Chief Justice Noah Davis says: “Of all the causes of crime, intemperance stands out the unapproachable chief.”

Rev. Baylers Cade, a Baptist minister of N. C., has invented a process for telegraphing to and from a moving train. A test was made recently on the Raleigh and Gaston railroad, when the train was running thirty miles an hour, and gave satisfaction.

A branch of the World's W. C. T. U., with twenty-two members, has been organized in Paris, by Mrs. Roberts of Philadelphia.

Vivi, which Bishop Taylor has recently bought of the Congo State Government, and which was previously its capital, is near the foot of the Congo cataract. The Congo from thence to Atlantic, 200 miles, is one of the largest rivers in the world, both in volume and in power of current.

Do you suffer from scrofula, salt rheum, or other humors? Take Hood's Sarsaparilla, the great blood purifier. 100 doses one dollar.

Marriages.

WAGAMON—HICKMAN.—On July 4th, 1889, at Frankford, Del., by Rev. C. F. Sheppard, Joseph K. Wagamon and Sallie E. Hickman, both of Sussex county, Del.

A Vacation at Niagara.

The personally-conducted midsummer tour arranged by the Pennsylvania Railroad Company for Niagara Falls, on August 8th, presents an opportunity of visiting the greatest American wonders, such as the people of Philadelphia and vicinity seldom enjoy. The date is fixed at a time when everybody has the leisure and the inclination to take a pleasure trip, and the return limit of the tickets, covers just about the period one can devote to the purpose, and the destination of the tour is full of attractions and interest. The rate of \$10 for the round trip is so low as to hardly deserve consideration in the expense account.

There are many things connected with the tour which add greatly to the general interest. The special train of Pullman Parlor Cars and day coaches will run by daylight through the celebrated Chester Valley, over the rich fields of Lancaster, and through the entire length of the far-famed valley of the Susquehanna. The return trip is none the less rich in scenic beauty, as the homeward route lies through the picturesque valley of the Lehigh, which presents some of the grandest mountain scenery in America. All in all, the Niagara tour promises more genuine pleasure and profit, than any similar event so far announced for the summer.

The Tourist Agent and Chaperon will accompany the party, and as the number will be necessarily limited, engagements should at once be made at the ticket office of the Pennsylvania Railroad.

To Philadelphia and Return via Rail and Steamer.

The B. & O. R. Co., has placed on sale at its Market street and Del. Ave. Stations, round trip tickets to Philadelphia, going via rail, and returning by any of the steamers of the Wilmington Steamboat Co. Tickets are good for two (2) days, including the day of issue, and are sold at the very low rate of 75 cts., for the round trip. This arrangement will give the public an opportunity to make a quick trip to Philadelphia, on the fast express trains of the B. & O., and enjoy a trip home by water.

2-1

The Pennsylvania Railroad Company's Horse and Carriage Car Service.

One of the distinctive features of the Pennsylvania Railroad's complete equipment, is the car service provided for the transportation of horses and carriages. The cars are built expressly for this purpose, and are used exclusively in the movement of private teams and vehicles, from points on the system to seashore and mountain resorts. The cars are constructed, so as to accommodate the horses in perfect safety and comfort, and a compartment for the use of carriages is reserved in each car. The cars are attached to express trains, so that the hightbred steeds are placed on the same footing with first class passengers. The convenience of the arrangement is obvious. A family going to the seashore, mountains, or country, may take their horses and

equipment on the same train with themselves, and feel assured of their safe and timely arrival at destination.

The widespread popularity of the system, is best shown by the constant and pressing demand for the cars, which are rarely idle during that portion of the year, in which movements of this kind are made.

No other railroad in the country offers such perfect facilities, for the transportation of private horses.

Convenient Markets, Good Soil, Pure Water and Excellent Climate

Are advantages to be considered when looking up a home, business location, farm, etc. West Virginia, Maryland and the Shenandoah Valley, Virginia, affords these with many more advantages. No section of the United States offers superior opportunities, and persons seeking a new home, should examine these States before deciding upon a location elsewhere. Improved farm lands adapted to stock raising, dairying, grain, grass, and fruit growing, can be obtained at low prices and upon easy terms. Thriving towns invite the merchant, mechanic and business man. Abundance of coal, timber, ore, water power, etc. Free sites for manufactures.

Persons desiring further information will be answered promptly and free of charge by M. V. Richards, Land and Immigration Agent, B. & O. R. R. Baltimore, Md.

4-1

Dr. Simms' Blood Purifier.

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 Pittsburg who had suffered long from impure or muddled 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. \$1 Prepared by Dr. J. Simms & Son, Wilmington, Del. Philadelphia depot, Smith & Klein Co., Arch street. Sold by dealers in medicine.

16-1f

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49-1a

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SEASON 1889.

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H. S. GOLDSY,
Principal and Proprietor.

31-1f

Temperance.

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

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

"The License Court and the Saloon."

Rev. David Jones, pastor of the first Methodist Protestant Church, Pittsburg as is to be inferred from the reports, preached nobly and valiantly a week ago on "The License Court and the Saloon." Judge White on the bench, and Bro. Jones in the pulpit, strike straight out from the shoulder at the common foe of the law and the gospel. The Pittsburg Dispatch gives this summary of Bro. Jones' sermon.

"Rulers ought to be a terror to evil-doers, and they are. They are a security and shield to moral mankind. The License Court is a terror to saloon keepers, of which they have a wholesome dread, and for cause. The recent revolution in the ranks has been discussed in newspapers, on the street corners, everywhere, and the question arises, are their complaints groundless, and is the court just or not in refusing many licenses?"

"If there is a redeeming feature in the saloon it has never been discovered in the history of mankind. It is the institution, which is indirectly guilty of every crime in the category. It is utterly without conscience or remorse, and is a general curse to any community in which it exists, being nothing more than a den of iniquity and a demoralizing factor to all legitimate business and a source of every woe which inflicts society."

"The state of affairs in Allegheny county is to the retail trade, notwithstanding the restrictive measures of last year, are appalling. The state and county tax amounts to \$1,000,000, while the retail men have turned into their coffers, over \$5,000,000 for rum. Just think of it! Only about \$500 is needed, together with a shanty, a barrel of beer, a gallon of whiskey, and a few glasses, then the business is established, with the necessary license."

"What return have we for the blasted homes, ruined lives, crimes innumerable. Who can tell what the inside goings on of many a home are, crushed by the curse of rum? God alone knows."

The speaker spoke of the revenue derived by the county from the saloons, which amounted to \$61,000; but also pointed to the fact, that it cost between \$100,000 and \$200,000 to defray the cost of the criminal cases and maintain the criminal institutions which are chargeable to the saloon."

We are on the side of Prohibition, because we believe God is on that side. Because He is on that side, it shall win. We do not know when or how, any more than we knew when or how slavery was to be abolished. That result came, just when the prospect for it seemed darkest. Prohibition will come. We hope to live to see it. If not, we will die on that side. The more we discern of the signs of the times, the more thoroughly are we convinced that God is calling the Methodist Episcopal Church to lead in the crusade against the liquor traffic.—Dr. Frysinger.

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Holy Land Railway.

Application has been made by Jos. Elias, formerly government engineer of the Lebanon, for a concession for a railway from Haifa, on the Mediterranean, about midway between Tyre and Caesarea, by way of Lake Galilee, over the river Jordan to Damascus. Authority for the navigation of the lake and a priority of right for the extension of a line over any other applicant for three years is asked for. The line is to follow the river Kifon for six miles, going within three and three-quarter miles of Nazareth, and then ascending the valley to the water-sheds of the Jordan. The line will proceed along the north-west of the lake close to the plain of Genesaret, up the Jordan, crossing it about two miles below Merim. From that point the line turns toward the east to Damascus, a distance of one hundred miles from the coast. A branch line will go to Naova, the capital of the Hauran, with an option to continue on to Bosra, the ancient capital of Bashan. The practical part of Mr. Elias's application is interesting. He estimates the population to be served at 500,000, or about, 5,000 to the mile. Damascus has about 200,000 inhabitants, and there are ten towns with from 1,000 to 10,000 inhabitants and about 5,040 villages. Although the district is very fertile, only one-sixth of the arable land is under cultivation.—Scientific American.

Prof. Blackie addressed the following lines to Rev. J. MacNeill, of Regent Square Chapel, on hearing him preach on the dangers of the voyage of life, allegorized from Acts 27:—

"The many need not doctrine, but they need Rousing. The motley multitudinous throng That pour from street to street with giddy speed Amid the roar and rattle, hear the strong Ring of thy voice, and halt. When Wisdom cries She must cry loudly, and not always then Finds audience; Jove must thunder from the skies To burst the bars that prison gross-eared men, As thou not with nice turn of curious phrase, But as a midnight watch that sounds alarm, Dost rouse the sleepers, and with the billowy storm Of sacred wrath assault their sinful ways; So God thee bless! Where smooth impeachment fails, Stern Truth that marches stoutly on, prevails."

In his letter to the American Sabbath Union, recently in session in Washington, Cardinal Gibbons says he speaks for seven millions of Catholics in the United States. Best tabular estimates, based on the latest election returns, give population in the United States of 59,767,843—in round numbers 60,000,000. There are therefore, 53,000,000 of people in the United

States who are not Catholics, or nearly 4ths of the whole population. Are they ready to surrender their political, civil and religious liberties to the 4th, the seven millions who acknowledge the political and religious sovereignty of a foreign hierarchy, and are constantly designing and planning to get control of the country and keep it? A little straw in Boston recently, helped to tell how the wind is blowing on that subject.—Baltimore Methodist.

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Blackiston's Meeting House.

This place, so celebrated in Methodist history, is largely indebted to the arduous labors and liberality of the writer's grandfather, Abraham Parsons, who came from Kent county, Maryland, and settled on his wife's property in Kent county, Delaware, when there was neither a building to worship in, nor a congregation to preach to. Being filled with the strong faith of the early Methodist, he believed nothing was impossible with God, and commenced gathering a congregation in his own house, where the Lord greatly blessed his efforts.

At the beginning of the Revolutionary war, most of the Methodist ministers, who came from England, returned to their native soil. Francis Asbury, however, remained, and secured himself in the house of his friend, Judge White. Doctor McGaw, a native Delawarean, remained, and sustained the Methodists by his efforts, as they had not separated from the Church of England at that time. He met the people at Abraham Parson's and preached to them, and administered the sacrament of baptism and the Lord's Supper. He not only encouraged them in this way, but built them a house to worship in not far from Dover. This chapel was erected and opened for worship in 1779. It was called the "Forest Chapel," and was the first meeting house in the State of Delaware. It was afterwards called "Thomas' Chapel."

About two years after the introduction of Methodism by the writer's grandfather near Blackiston's cross roads, Blackiston's chapel was erected. The plan of the house was forty by sixty feet, and it was for a number of years, the largest Methodist chapel on the peninsula. Some large and powerful meetings were held in it. Sometimes the religious feeling was so great, that the meetings continued all day. The multitude gathered here from an immense distance, and from other States to quarterly meetings.

From the present year, 1889, the writer can trace back one hundred and ten years at least, of her family being connected with the Methodists.

In reviewing the traditional history of Abraham Parsons, I find him fighting for liberty against King George's usurpation, or at home striving to plant Methodism. His wife, the writer's grandmother, also contributed her part towards the erection of the chapel, and in supplying the wants of the preacher's families whose salaries in those days were not adequate to their necessities. Her daughter Rachel, the writer's mother, though a child, rendered what assistance she could; and that was to ride on horseback to pilot the preachers to their appointments. God prepared her then for the work she was to accomplish in after life, to welcome the preachers to her home for nearly half a century.

During the powerful revivals that occurred there, the writer's mother was admitted as a member of the society when she was so young, as to be held up in her father's arms. I know from experience, that very young children are powerfully convicted at times, and do not, for a moment, doubt the possibility of their conversion.

SARAH P. MASON.

July 1st, 1889.

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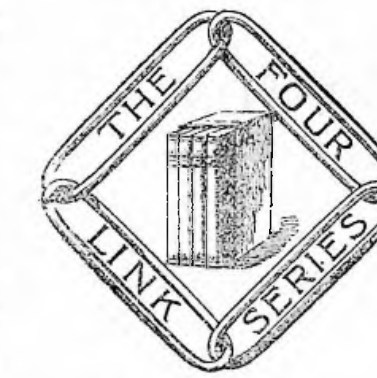
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