

# THE Peninsula Methodist FOR CHRIST AND HIS CHURCH.

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

WILMINGTON, DEL., AUGUST 2, 1890.

VOLUME XVI  
NUMBER 31

The Peninsula Methodist will be sent (to new subscribers only), from now to January 1, 1891, for forty (40) cents.

Rev. Dr. J. Benson Hamilton, of Brooklyn, N. Y., preached two very interesting sermons in our city, Sunday the 20th ult.; and the following Monday evening, had a very satisfactory interview with representative members from our city churches, in reference to his plan for raising a Fund for worn-out preachers, and dependent widows of preachers.

Those present passed a resolution of approval, and appointed a committee to facilitate the work.

#### Prohibition.

The State Convention of the Prohibition Party of Maryland, met at Glyndon Park, Wednesday the 30th ult.

Ex-Governor John P. St. John of Kansas, was present, also Hon. William Daniel of Baltimore.

Among the delegates from the Eastern Shore, we notice Revs. C. S. Baker and W. F. Corkran, from Somerset, Co.; Revs. J. W. Gray and T. E. Martindale, from Wicomico, and Rev. A. S. Mowbray, from Worcester.

#### Bishop Taylor.

The magnificent old hero, our Missionary Bishop for Africa, is moving round the circle. Although much reduced in flesh, he seems as wiry and capable of endurance as ever. In his 69th year, he is still hopeful of having 20 years more in which to work for Jesus, in proclaiming His everlasting Gospel.

After a few weeks with his family in California, he has returned to the Atlantic slope, and is preaching day and night, Sundays and week days, in churches, and in the leafy groves. Last Sunday, he delivered one of his characteristic addresses at the Chester Heights camp meeting; the following Wednesday, he preached at Simpson Grove; Thursday, at Pitman Grove; and to-morrow, Sunday the 3d inst., he is to preach at the Camden camp.

Monday evening, Aug. 4th, he will preach at Brandywine Summit camp. As this will probably be the last oppor-

tunity the people of Wilmington and vicinity will have of hearing this modern Apostle, at least during his present sojourn in America, it will be well for them to make a special effort to attend this service. Bishop Taylor makes no collections. Contenting himself with a plain statement of his work and his plans, he leaves his case with the people, in full confidence that their sympathy and sense of duty will prompt them to make cheerful voluntary offerings, equal to his need.

A large congregation Monday night, under such inspiring circumstances, will be an auspicious opening of the annual camp meeting.

Robert Laird Collier, a well-known Unitarian preacher and writer, died last Sunday, at his home near Salisbury, Md., where he was born fifty-five years ago. He wrote a good deal for the newspapers; and during the last two years, he has devoted himself to preparing some important labor statistics for the government, to obtain which he was sent to Germany, Switzerland, and France, by President Cleveland.—*Phila. Times.*

Mr. Collier's name occurs in the Philadelphia Conference Minutes for the years 1855 and '56; the former as admitted on trial, and the latter as continued on trial. All the members of his class were admitted to full connection, at the end of their probation in 1857, except Robert L. Collier, who we think, had entered upon a course of study at our Biblical Institute, in Concord, N. H., since merged in the Boston University.

He subsequently embraced the Unitarian faith, and became prominent as an eloquent and cultured speaker.

His appointments with us were but two; Village Green circuit, Pa., with Henry G. King as preacher in charge; and North East, Md., as junior preacher with Thomas Sumption.

#### The Peninsula Press.

Last Saturday, a party of about one hundred, including members of the Peninsula Editor's Association, and their friends made a trip to Saratoga, N. Y., on the occasion of its sixteenth annual meeting; arriving there about 10 p. m.

At the meeting held Monday, E. R. Paynter, of the Georgetown Democrat, 1st vice-president presided, and was afterwards elected president of the Association. W. M. Tyler of the *Easton*

*Gazette*, and T. Perry of the *Salisbury Advertiser*, were elected vice-presidents; W. L. Vincent, of the *Snow Hill Messenger*, secretary and treasurer; and Rev. B. S. Highley of the *Talbot Times* historian. C. W. Edwards of the *Evening Journal*, Wil., H. L. Hynson, of the *News and Advertiser*, Milford, and H. C. Carpenter of *The Index*, Dover, were elected the executive committee.

The various points of interest in Saratoga, were visited; also Mt. McGregor, and the Drexel cottage, in which Gen. Grant expired.

Tuesday, some of the party took a sail on the beautiful Lake George.

The PENINSULA METHODIST was represented by its proprietor, J. Miller Thomas, his sister, Miss E. V. Thomas, and Miss S. A. Tyler.

#### Report of the Secretary of the Johnstown Flood Commission.

This is a large pamphlet of 56 pages, with an appendix of 108 pages, giving a full report of receipts and disbursements, for the relief of the unfortunate victims of this terrible disaster, which came upon the people of the Conemaugh valley, May 31, 1889. A very full and satisfactory account is given of the disaster, and of the work of affording relief.

The number of lives lost is placed at 2,142; including 99 entire families, 124 husbands, 198 wives, and 565 children bereft of one or both parents. What unspeakable sorrow and distress are indicated by these figures! Less than 300 were over 50 years of age; and 739 were under 20 years.

The loss of property, exclusive of the Cambria Co., is placed at \$11,871,605. On losses to the amount of \$9,674,105, according to sworn statements by claimants, the commissioners paid \$2,374,285.

The total amount received by the Commission was \$2,912,346.30, all of which was expended in the work of relief, except a balance of \$67,205.47 still in the hands of the commission. The contributions included donations from 46 states and territories and the District of Columbia; besides 16 foreign countries, including Persia, Australia, and Turkey. Delaware is credited with \$11,195.42. and Maryland with \$25,848.52.

In the appendix, additional contributions to the Relief Fund are credited to the amount of \$880,472.48, which "were not sent to the Commission."

The Philadelphia Times very justly says: The work of the Commissioners was well done. That it was gratuitous and unselfish service is attested by the figures, which show that the entire sum expended for office and general expenditures, in distributing this great relief fund, was less than \$6,000.

As this was an unparalleled disaster, so the outflow of benevolence in material contributions exceeds anything recorded in the history of the civilized world; unless we except the magnificent generosity, with which the Christian and Sanitary Commissions were sustained, in the late war for the defence of the Union.

#### The Indian Witness.

We are under obligations to our brother, Rev. George F. Hopkins now of the North India Conference, and formerly of the Wilmington Conference, for regular visits from the *Indian Witness*, published in Calcutta, India, from whose sprightly and instructive pages, we are glad to make selections for our own columns.

In its issue for June 7th, we notice an article credited the PENINSULA METHODIST.

We are also indebted to this excellent brother for copies of Minutes of our Indian Conferences, and occasional letters from himself.

It is a real pleasure, we are sure, to his many friends on the Peninsula, to have the opportunity to hear from him and his work, through his correspondence in the PENINSULA METHODIST.

We had a pleasant call last Monday morning, from Prof. E. W. Manning, Instructor in Romance Languages, in Cornell University, Ithica, N. Y. He has recently been elected to the chair of Modern Languages in De Pauw University, Greencastle, Ind.; Prof. Weaver taking the department of Political Economy. Prof. Manning will assume the duties of his new position, next September. He is a Peninsula boy, a native of Lewes, Del.; was a student in Dickinson College two years; and graduated in 1877, after two years in Wesleyan University, Middletown, Conn. His wife is a daughter of Prof. Wm. A. Reynolds, the well-known accountant of this city.

## Communications.

### Reflections.

EDITOR PENINSULA METHODIST:

Dear Sir.—It was once said in a very serious connection—"of making many books there is no end;" nor do we receive the statement in a sense that discourages "the pen of the ready writer," or even to restrain the "much study that is a weariness of the flesh."

The thinker and the writer are both necessary to intellectual and moral, and even to material progress. Hence it will be logical to infer that the press is also a power that may subserve these great ends. But may it not become a question, *may not the work be overdone?* To multiply to excess is something like the division that depletes—more than enough may lead to waste or to disintegration. Two presiding elders on the same district, at the same time, might prove disagreeable in several respects; not that the incumbents could not find occupation, but the excess in the case might "spoil the broth," or burn the cooks. Not to change the question, but to make a point in our line of thought, I would say, the newspaper business, with its various printing adjuncts, must be a very lucrative one; or in one or more ways have a fascination regardless of expense and toil. Nor does it seem to be in apprehension of failure. It does for certain reasons now and then change hands; but the old stands still rush on; sometimes with a new flourish to attract attention. And then, here and there, start out new establishments usually disclaiming any spirit of rivalry, and with strong assurances of meeting some public want, or removing some neglected evil, or bestowing some newly discovered good. This may be necessary, to prevent monopoly in the press department, and also to give variety or a new form of repetition to the news columns; and it may be added, to furnish opportunities for the generous patrons everywhere to appropriate their surplus funds.

It has not infrequently occurred to the writer, that paper and printing must be rather cheap commodities, when so much is used. Is the reader aware of the amount of printed circulars, that comes floating through the mails to pastors and to business men, from the diversified tradesmen; merchants, telling of their handsome and low-priced fabrics; artists, describing their latest invention, patented and otherwise; medicine men, rehearsing their health preservers and restorers; and publishers describing their numerous works, new and old, ready for delivery; and their great facilities and resources for furnishing literary spices and gems of knowledge, with many assurances of certain remuneration in

many forms, to result from the public patronage. And the market is on the increase. This is not confined to New England, nor to the great West; but our own fair territory has felt the wave. If the peach orchards have failed on the Peninsula, the trees of the journalistic forest seem to be clapping their hands.

SIRE.

### Camp-Meetings.

DEAR EDITOR:—The camp-meeting season is at hand, and the principal object to be kept in view should be, the salvation of souls, building up the church, true social and physical benefit. How can this be done, where the chief object is to make money, and where every effort is made to that end, even in violation of law, by selling to bacco and cigars, and desecrating the Sabbath by trafficking on said day, or by any other means of gaining the almighty dollar? How can our ministers or members connive at such sins?

We do hope, that the officers of the law, including the grand jury, who are sworn to prosecute any person, or persons, or association, who violates the law by selling on Sunday, or selling tobacco and cigars at any time at camp-meetings or woods meetings, will be faithful in doing their duty.

Our Conference passed the following resolutions a few years ago:

"Resolved, That camp-meetings continue over one Sabbath only; that the expenses be met by the voluntary contributions of the people; and, that no "privileges," so called, be sold, except for keeping boarding tents and bread stands, which shall be under careful restrictions; that all our preachers shall refuse to attend any camp-meeting, which does not provide in its printed regulations against all buying and selling on the Sabbath day, against photograph galleries being allowed, against promenading at any time during the period of the meeting, against loud conversation and social visiting in the tents during religious services at the stand; that wherever, and when ever the managers fail to enforce the rules, and do not preserve order, those having charge of the religious services shall promptly close the meeting, (which purpose should be announced in the printed rules;) that every board of managers should have printed and distributed, before the tents are chosen, a complete code of rules, so that all may know the same before the camp begins."

These resolutions were passed, I believe, without a dissenting voice, as far as I know. Certainly there was a large vote in their favor, and they were ordered printed in the minutes.

Now brethren of the ministry and laity, can you violate these rules, and

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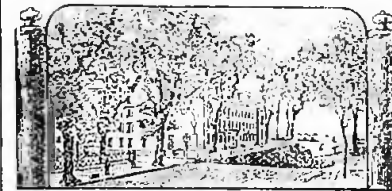
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the law, with impunity? A certain judge, in his charge to the grand jury said, that the Church above all, should observe the law; and if any were found who broke the law at festivals or camp-meetings, prosecute them, and teach them their duty. Inquire, before you engage to help at camp-meetings, whether the Sabbath is to be respected.

Yours for law and Gospel,

X.

**News from Lucknow.**

The "Lucknow United Missionary Conference" is proving a great success. At every meeting the attendance is large, and the papers read always interesting and helpful. At our last meeting, Rev. A. J. Maxwell read a paper on Literature as specially related to our mission work. The paper, though excellent in itself, was followed up by a spirited discussion, and finally by the forming of a Committee of seven from the church, Wesleyan, and Methodist Missions, Rev. Mr. Maxwell, president. Within two weeks the following is the result:—Monday evening, April 28, quite a large congregation of European and native Christians witnessed the opening of "The Lucknow Christian Library." There was the usual speech-making, in which the native brethren took a prominent part. Much enthusiasm prevailed, and many became members at once, subscribing to the membership fee. About 150 Rs. have been raised within the missions above named. Thirty periodicals are already on the table, and the library is rapidly growing from the small beginning thus made. All desirable Urdu publications will be secured, according to funds in hand and the benevolence of kind friends.

A most successful and enjoyable Garden Concert has just been held, on the beautiful lawn of the Lal Bagh Core.

The following participated in the exercises:—Misses Devine, Perrine, Waugh, Sullivan, Hodge, McBurnie, and Mrs. Hunt; also, Messrs. Barrie, Firth, and Murray, musical talent from Lucknow, Allahabad, and Cawnpore. The concert was repeated, before a crowded audience. Last evening our Station Missionary meeting was held at the Deaconess' Home, led by Rev. Mr. Maxwell. We have much cause for thankfulness. The work is progressing on all lines, and general health is good. The influenza has caused much suffering, but few deaths, and some are obliged to escape to the hills; but we are glad the scourge is being removed.

G. F. H.

—Indian Witness.

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PENINSULA METHODIST OFFICE.

## Personal.

Mrs. John A. Logan enjoys the reputation of being a skillful carpenter, and has fitted her home with conveniences made with her own hands.

An innovation in France is the election of a woman, Mme. Wiggishoff, to the bureau of the school fund in Paris. This is an important board, as it has charge of forty-five schools, with about 15,000 pupils, and a revenue of almost \$40,000 a year.

Mlle. Bibesco, a young Roumanian lady, has delivered a thesis before the faculty of law in Paris, in order to obtain the diploma of Doctor of Law. The subject of her thesis was, "The Condition of the Married Woman and Widow, according to the Code Civil and the Code Napoleon."

The *Yonkers* (N. Y., *Statesman*, in speaking of a sermon by Bishop Joyce, recently preached there, says the low, almost monotonous delivery with which the sermon commenced, was in startling contrast with the vehement outpouring of true eloquence that marked its climax.

Archdeacon Farrar has been exercised about "fasting." He contributes no less than two articles on the subject in the *Englishman's Magazine* and the *Expositor* respectively; he is much opposed to the practice, and says there is absolutely no ground for it in the New Testament. The ripest Biblical scholarship is in accord with Archdeacon Farrar in this matter.—*Zion's Herald*.

Hon. Horace Plunkett, in the London, *Fortnightly Review*, for May, presents interesting statistics on the working of woman suffrage in Wyoming. He says that at the last census Wyoming was returned as having a smaller percentage of illiteracy, than any other state or territory in the Union; that qualified female voters represent about one third of the whole constituency; and that about eighty per cent of their number avail themselves of the privilege. Married women vote more generally, than unmarried; and the population has increased since 1880 from 20,000 to between 95,000 and 150,000.

Bishop Taylor is doing a herculean work. He has been talking to large audiences daily. The *Witness* says:

Bishop Taylor is somewhere in this country—nowhere long at a time. We cannot locate him better than is done in Revelation 14: 6. He does not propose to be "granted a location." He is not a supernumerary nor a superannuate. He is in the "effective ranks." He has not "crossed the dead line." He never will on earth or in heaven. God bless the apostolic Bishop! Shall we ever look upon his like again?

## Lost and Found.

Wanted information concerning sword loaned the late Col. Henry Whately by Col. Geo. E. Mitchell, which was presented to him by Maryland Legislature for bravery during war of 1812 which is engraved on sword. Sword was loaned by Col. Whately to a Marshall in a "Henry Clay" procession at Wilmington and never returned.  
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By sham watch clubs or chicanery jewelry installment houses into paying twice as much as a watch is worth, nor into signing their imprudent contracts, which is a legal document for burglary to rob the homes of the poor.

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

Twenty-year gold-filled cases, with Elgin, Waltham, Springfield, Columbus, Hampden (or the great Railroad Watch), the Rockford works, \$16 and \$18. Nothing less will buy a thousand. Same as sold by installment watch clubs at \$5, \$8, \$10 and \$15.

Solid 14-karat Gold Cases, with nickel Elgin, Waltham, Springfield or Rockford works, \$38, \$40, \$45, according to weight of case. Same as sold by sham watch clubs at \$79.50, \$85 up to \$100. Just as much as they can beguile their dupes into paying.

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That is, not being able to pay the cash down, we are willing to accept 50c, \$1.00, \$2.00 or as much as can easily be spared a week or a month, and when \$5.00 is paid we loan a good stem-winding watch (worth more) until the balance of \$11.00 is paid, making \$16.00 in all, return the loaned watch, then we deliver the best and cheapest watch in the world for the money, with a written guarantee—20 years for the case and 3 years for the works.

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**E. P. PERCIVAL,**  
PRACTICAL WATCHMAKER,  
221 North EIGHTH Street, Phila.

## Correspondence.

### From Dover, Del.

MR. EDITOR.—Last Sunday morning your correspondent, in company with Prof. W. L. Gooding, of the Conference Academy, drove down to Spring Branch camp meeting, a distance of 13 miles; starting about 9 o'clock and arriving at our destination, at quarter before eleven. Notwithstanding the rain, there was quite a large audience assembled, to hear Rev. J. H. Caldwell, D. D., who preached one of his soul-stirring sermons. Although he is advancing in years, the Doctor shows no decline in his ability to preach the gospel.

By invitation, I dined with a good brother, who is a miller at Thomas B. Coursey's mills, and was treated with great courtesy by him and his wife.

The Sunday school services were very interesting. Most excellent addresses were made by Rev. Mr. Bradley and Prof. W. L. Gooding. At 3 P. M., Rev. P. H. Rawlins, of Camden preached an eloquent sermon, from Rev. 14: 1-3. At the close of this service, Rev. E. C. Macnicol, of Felton, one of the ministers having charge, announced that Bishop Wm. Taylor, our Missionary Bishop for Africa, would preach at Camden camp, next Sunday; and invited all to be present and hear him.

It having cleared away, there were about 1000 people present in the afternoon.

The young people's meeting, at 6.30 o'clock, was attended by a large number.

The camp at Camden, it is expected, will be very large this year; there being over 157 tents already up, with new ones taken every day.

Our young peoples' meetings, which are held every Sunday evening, are becoming quite popular, not only with the young, but also with the older ones.

The M. E. Sunday school picniced in Kitt's Hammock, last Wednesday week (July 23); and the Baptist Sunday-school, Tuesday, the 28th.

Rev. T. E. Terry leaves for his vacation, the 18th of August, to be gone two weeks.

Quite a number from Dover went on the excursion of the Peninsula Editors to Saratoga, this week.

HERMAN C. TAYLOR.

### From Kent Island, Md.

Sunday, 27th, Rev. John France, presiding elder was with us and held an experience meeting 10 A. M., in Stevensville M. E. Church, after which he preached a strong sermon, from the words, "Have faith in God."

At 2 P. M., I took the elder to Per-

ry's Corner, and preached for him to a very appreciative audience, from the words "What think ye of Christ;" after which, assisted by Rev. J. W. Fogle and the writer, Bro. France administered the sacrament of the Lord's Supper. We found it, "good to be here."

Returning home, I baptized an infant, and preached at night in Stevensville M. E. Church from the words, "The soul of Jonathan was knit with the soul of David" 1 Sam. 18-1. After the sermon an invitation was given, and seven persons, (four men, one young woman and two little girls) presented themselves at the altar seeking the Lord. Two of them, a young man and a little girl, were converted. When the little girl went home, she felt she must tell it to her parents; and she did so, thus letting her light shine.

This is right, tell it! tell it! tell it!!!  
"Ye are my witnesses saith the Lord."  
"They overcame, by the blood of the Lamb, and the word of their testimony" The Psalmist says; "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Paul told it; the disciples told it; and the man that had been blind from his youth, told it. "Whereas I was once blind" says he, "I now see;" and so ought we to tell it; and begin to tell it, as soon as we are "born again."

Others raised their hands for prayer; and thus ended a day to be kept in memory's casket as a blessed day.

"Bless the Lord, O my soul, and all that is within me, bless His holy name  
"Pray for us, that the word of the Lord may have free course, and be glorified."

W. W. SHARP.

P. S. We have just had a glorious rain on the Island.

### From Chincoteague, Va.

Children's Day services were held at each of the appointments on this charge June 22d and July 13th, respectively; and were decidedly successful.

Although this was the first time such services had ever been held at "Good Will," it would never have been presumed that such was the case, so admirably did the scholars render their several parts, in the "Grand Army Review."

At Christ's Church, in addition to the "Review" programme, a very fine selection entitled "The Crown, Sceptre, and Throne," from "Dunn's Quarterly" was rendered in an interesting and impressive manner.

Beautiful floral decorations, and excellent singing, with cornet and organ accompaniment, were very important and attractive features of the occasion.

The whole service was exceedingly interesting and enjoyable; and many

pleasant memories will cluster around it, as the years go by.

The annual "Open Air" Meeting, at "Good Will" began, Sunday, July 20th, and from the very beginning, the "Power of the Lord" has been manifest. During the first week of the meeting, from eighteen to twenty sinners and backsliders have been converted and reclaimed.

Providence permitting, the meeting will continue one or two weeks longer, as we are laboring for, and expecting still more glorious results.

Bro. E. H. Derrickson, of Girdletree, rendered us very acceptable assistance, Thursday evening of last week, preaching to a large and appreciative audience from Rev. 3-20.

Bro. R. Irving Watkins, of Townsend, has kindly consented to spend the greater part of the present week with us, greatly to the delight of both pastor and people.

May the showers of blessing descend upon this, and all other parts of the Master's vineyard, "until there shall not be room enough to receive it."

GEORGE E. WOOD, pastor.

### EDITOR PENINSULA METHODIST,

Dear Bro:—I beg the favor of a short space in your valuable paper, to speak of the advantages the Wilmington Conference Academy, in Dover, Del., offers to the youth of our Peninsula. The work it is doing, in preparing our young men and young ladies for the college and university, is surpassed by no school of its kind.

In the class of '90, there are nine members, eight of whom will enter higher schools.

Dr. W. L. Gooding is a Christian gentleman, a thorough educator; and under his efficient management, the school has taken on new life, the last year. The course of study was never better than now, and is being constantly improved. As a result, the Academy ranks high with our colleges and universities, in its preparatory work. The teachers are thoroughly competent, in their several departments.

The moral and religious tone of the Academy is high; and the fellowship complete.

The relations of the class of '90 with the faculty were exceedingly pleasant. Every one of those nine graduates, in parting with the school, felt that he (we were all stag-) was leaving very dear friends, who ever had his best interests at heart, and it was with sorrow, we said good-bye; for we felt we were leaving home.

Our motto has been "Union;" and not only was there this fellowship in the senior class, but in the lower classes as well.

In Dover the student may find the best society, and have the hospitable doors of a refined people thrown open to receive him. In Rev. T. E. Terry, pastor of our church in Dover, the student finds a true friend, ready to co-operate with the Academy in every way, in advancing his interests.

Now brethren, we want to see the Academy advance in the future, as never before. She must stand, as she has always stood, an honor to our Conference; and the way to secure this is to give Dr. Gooding and



his co-laborers, our hearty support; and let this come from both pulpit and pew.

We need, and must have a LADIES' HALL. Then send in the dollars. We are proud of our *Alma Mater*, and fondly predict for her, a bright and prosperous future.

T. G. EISWALD, '90.  
Colora, Md., July 22d, '90

#### From Parksley, Va.

DEAR BRO.—At Ebenezer a large congregation was present last Sunday, considerably beyond the seating capacity of the church.

At each appointment. Children's Day was a success, both in attendance and collections.

Our church extension matter seems a puzzle to our presiding elder, to D. Ky nett, and to many others, beside the people of Parksley circuit. We have two hundred dollars pledged by responsible parties, awaiting a grant from Church Extension Board, which we understand to be almost as certain as could be. Should this fail for the second time, it will be no help to Virginia Methodism, so far as we are concerned.

Our large and well built tabernacle has been completed, and some of the tents are already up; others go up this week. Who wants a single, or two story tent, for \$3.50 or \$6.00? The water is excellent; Camp ground in sight, and within five minutes walk of depot. We expect to run an excursion train during the meeting, and earnestly request every pastor to urge his people to give us their patronage; we are working very hard to save our parsonage. Privileges were sold for \$252; the confectionery tent, to be closed on Sunday.

I. O. Good Templars of the Peninsula (Va.), will hold a three days' mass meeting on the camp ground, beginning Aug. 8th, for which a boarding tent and confectionery tent privilege has been leased. Col. J. R. Miller is expected, with a goodly number of other speakers. We are also expecting a blind musician, a competent cornetist and organ performer, to enliven the occasion with sweet music.

It is worth our while, to encourage and stimulate temperance sentiment here; for as we are sorry to state it is very low in the minds and hearts of the people among whom are some professed Christians.

We were compelled last week, to contest again an application for a liquor license in Parksley, before his honor Judge Gunter, who presides over our circuit court. This honorable gentleman is a member of the Missionary Baptist Church, and was moderator of its last association, held in this county, I think. There seems to be some difference of opinion between this judge and our noble Judge Gilbert, of our county court; but we are working, and trusting God, that this corner of our whisky-ridden county may continue free from the blighting influence of the licensed saloon. Thus far we have been victorious, through the providence of God; but we hear, another application is to be made this week. Pray the prayer of faith, that our temperance heroes may succeed, in having every applicant turned down. This work is costly; brethren, and the burden falls on a few; yet God will give us financial strength we believe.

In entering this contest we knew, we were laying our church liable to desertion, and that other interests might be seriously

damaged; but notwithstanding this, we felt we could afford to take the risk, even if all the suggestions of Satan and his cohorts became true, so long as we were working for "God and home and native land." The result, thank God, is that our congregations have increased, and our best people are coming out, taking their stand on the side of right; and though there are many that hate us, we are trusting God, that all will be right. The last three months has been a time to try men's souls. Some have sought hiding places, but a noble few have gone forward with their heads up, doing valiant service for this great reform; and yet we have not received the first word of encouragement, from any ministerial brother near us, in our severe struggle against the saloons.

Yours truly,  
H. S. DULANEY.

The declining powers of old age may be wondrously recuperated and sustained by the daily use of Hood's Sarsaparilla.

#### Low Rates to Boston.

The National Encampment of the Grand Army of the Republic will be held at Boston, Mass., August 10th to 16th, 1890, and for this occasion the Baltimore and Ohio R. R. Co. will sell round trip tickets from all stations on its line East of the Ohio River for all trains on August 8th to 11th, inclusive, valid for return passage until August 20th inclusive, at one lowest first-class fare for the round trip.

An extension of time until September 30th can be secured by depositing the return part of the excursion ticket with the Joint Agent of the terminal roads at Boston.

Tickets will be sold via New York, all rail, or via New York and Sound Lines, or via the new route by way of Bethlehem and the Poughkeepsie Bridge.

For routes and rates call on or address Ticket Agents, B. & O. R. R. 2t.

#### Half Rates to Chicago and Return via Pennsylvania Railroad.

For the benefit of those desiring to visit Chicago during the meeting of the Patriarchs Militant Independent Order of Old Fellows, August 3d to 10th, the Pennsylvania Railroad Company will sell excursion tickets to Chicago at a single fare for the round trip. Tickets will be sold August 2d to 6th, valid for return until August 11th, 1890. Tickets will not be honored for return passage from Chicago before August 7th, and the purchaser must be identified and the ticket stamped at Chicago to validate the return coupon.

#### Abandonment of Thursday and Sunday Tolchester Excursions.

The Pennsylvania Railroad Company announces that owing to the necessary repairs required for the steamer "Louise," the excursion of July 31st and August 3d to Tolchester Beach will be abandoned. Further information will be given.

One who heard Phillis Prooks in Trinity, New York, during the last Lenten season, says: "He is physically well endowed. Tall, and well proportioned; head and shoulders above other men; chest, broad and deep; face full-orbed, beaming with health and sympathetic kindness; forehead wide, and deep; large, dark eyes, flashing gleams of intelligence and good nature. The contour of the face is very mobile, since its muscles of expression are flexible and spontaneously adapt the face to express the emotion that is welling up from the heart. His head is firm, carriage of body erect, head thrown well backward, denoting vitality."

#### G. A. R. Encampment at Boston—Reduced Rates via Pennsylvania Railroad.

The National Encampment of the Grand Army of the Republic will be held at Boston, August 10th to 16th, 1890, and for the benefit of comrades and the public the Pennsylvania Railroad Company will sell excursion tickets from all principal stations on its lines to Boston, August 8th to 11th, inclusive, valid for return until August 20th 1890 at greatly reduced rates. By an arrangement entered into by all the lines, however, the return limit may be extended to September 30th, if the return coupons are deposited with the Joint Agent of the Terminal Lines at Boston between August 12th and 19th. Through tickets may be purchased for use on any of the rail or boat lines east of New York. For specific rates from each station consult ticket agents of the Pennsylvania Railroad Company.

#### Pleasure Tour to Niagara Falls and Watkins via Pennsylvania Railroad.

The first of the series of Niagara Falls pleasure tours inaugurated by the Pennsylvania Railroad left Philadelphia last Thursday with a large party of representative citizens of Philadelphia and suburban towns. The second tour is fixed for August 14th, when the midsummer heat will make a trip to this region peculiarly desirable. These tours are conducted on that high grade for which the Pennsylvania's tourist system is famous, and no pleasanter mode of collective travel can be devised. The Tourist Agent and Chaperon, both skilled in all the mysteries of travel, accompany the party and attend to every reasonable want. The next special party will leave Broad Street Station by special train of parlor cars and day coaches on August 14th at 8:00 A. M., and running through the picturesque Susquehanna Valley, will arrive at Niagara at 11:00 P. M. Excursion tickets good for ten days, allowing a stop-off at Watkins Glen either going or returning, will be sold from Philadelphia at \$10.00, and at proportionate rates from all suburban and neighboring towns.

#### Excursions to Historic Battlefields.

A series of special excursions to the Battlefields of Cedar Creek, (Middletown), Winchester and Harper's Ferry, under the auspices of the Grand Army of the Republic are announced for Aug. 20, Sept. 16, and October 16, 1890, affording a rare opportunity to visit the Historic Ground where the contending hosts struggled for victory.

Tickets for these excursions will be sold from all ticket stations on the Baltimore and Ohio R. R. east of the Ohio River at one fare for the round trip on Aug. 19 and 20, Sept. 15 and 16, and Oct. 15 and 16, 1890 valid for return journey, ten days including day of sale.

For the accommodation of those desiring to visit the Battlefields of Antietam and Gettysburg, the Baltimore and Ohio R. R. Co., will place on sale excursion tickets at one fare for the round trip to these points Harper's Ferry and Weverton, to be sold Aug. 20 to 28 inclusive good to return until Aug 29th inclusive. Sept 16 to 24 inclusive good to return until Sept. 25 inclusive. Oct. 16 to 24 inclusive good to return until Oct. 25th inclusive, for rates and time of trains call on or address Agents B. & O. R. R. 2t.

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## The Sunday School.

LESSON FOR SUNDAY, AUGUST, 3, 1890.  
Luke 15. 11-24.

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

### THE PRODIGAL SON.

GOLDEN TEXT: "Father, I have sinned against heaven, and before thee. (Luke 15: 18.)

11. *A certain man*—representing God, the Almighty Father. "The two parties standing in the foreground of the parabolic mirror are the scribes and Pharisees as the elder son, the publicans and sinners as the younger; all Jews, all belonging to God's family" (Alford.) The parable may, however, be extended so as to make the elder son represent the Jews, and the younger the Gentiles. Van Oosterzee comments: "Strictly speaking, both the sons here sketched are lost—the one through the unrighteousness that degrades him, the other through the self-righteousness which blinds him."

12. *The younger*—the more easily influenced of the two. *The portion of goods*—one-half of what would come to the elder son (Dent. 21: 16). Trench explains this unfilial demand as "the expression of man's desire to be independent of God, to be a God to himself (Gen. 3: 5), and to lay out his life according to his own will and his own pleasure." *Divided unto them*—indicating a compliance on God's part, based on man's free will. If a man thinks there is anything better than to dwell at home with the Heavenly Father, he is permitted to make the trial.

13. *Not many days after*—not immediately; there was a pause before his departure. He must have reflected that he had now in his hand the capital for a safe and honorable business, the vantage-ground from which to enter on a useful and successful life. For a day or two he seems to have felt it, but the seductive attractions of licentious pleasure were too much for him. "The apostasy of the heart often runs before the apostasy of the life" *Gathered all together*.—This seems to mean the deliberate gathering up of a sinner's energies and powers in the wilful purpose of spending them henceforth for himself alone. *A far country*.—A sinner desires to get as far from God as possible. *Wasted*—misused his powers. "The worldly life is always a wasteful life; he that gathers not with Christ scattereth abroad; and he that gathers not for eternity, lives unsavily and dies a pauper" (Abbott). *Riotous*.—Both in Latin and Greek the original word expresses "the utmost abandonment of character; and is, in fact, the original of the word 'sot'" (Whedon).

14. *Spent all*—literally, "squandered all." *Famine*.—This was an unfortunate addition to his woes. The sinner can never forecast either the consequences of the prodigal expenditure of his powers, or the possible emergencies which may arise at the moment he discovers himself beggared by his own folly. *In want*—conscious emptiness of soul; "an aching void."

There is always a mighty famine in the "far country," but the soul rarely feels or knows it until all that is spent which for the time gave pleasure, though never real satisfaction. It is "a famine of truth and love, and of all whereby the spirit of man indeed, lives" (Trench).

15. *Joined himself*—Fastened himself, as a sort of parasite, is the meaning of the original word. *Feed swine*.—The swineherd was regarded as an unclean character, holding the same position among men that the swine does among animals. He was not allowed to enter the temple, or even go near it. Says Whedon: "Egyptian, Greek and Roman alike bestowed a special abhorrence upon the swineherd. 'Cursed is he who feeds swine,' was a Jewish malediction."

Our Lord gives us a hint here of that awful mystery in the downward progress of souls, by which he who begins by using the world to be a servant to minister to his pleasures, submits in the end to the reversing of the relationship between them, so that the world uses him as its drudge. He becomes cheap in the sight of that very world for the sake of which he has forfeited all. (Trench).

16. *Would fain, etc.*—Two interpretations are given of this passage: 1. That he would have "filled his belly" had he been allowed to, but was not; 2. That he would have "filled his belly," and did, only that such food did not really "fill his belly," i. e. did not satisfy his raging hunger. An immortal man cannot truly feed on swine's food. *Husks*—literally, "little horns," the horn-shaped pods of the carob tree, a very common tree in Syria, sometimes called "St. John's bread," because of the tradition that John the Baptist ate them. Pliny speaks of them as the food of pigs. The poorer classes sometimes fed on them. *No man gave*—either these pods, or proper, satisfying food, according to which of the above interpretations is adopted.

17. *Came to himself*.—He has been "beside himself." Sin is a madness. Says Alford: "The most dreadful torment of the lost will be this coming to themselves when too late for repentance." *He said*.—Says Abbott: "In this and the succeeding verses, every element in the experience of a true repentance is clearly traced: Consciousness of sin, resolution of repentance, abandonment of sin, return to God, confession to Him without palliation or excuse, consecration to His service." *Hired servants*—either those who serve God in the spirit of bondage, or those who, like the Gentiles, were regarded as adopted members of the family. As a Jew, the younger son has a "natural-born sonship." *Perish with hunger*—self-destruction; it was his own fault that he, a son, should find himself starving, while the servants reveled in abundance.

As departure from God is the essence of all sin, so returning to God is the essence of all repentance. Without this return repentance is spurious and reform transitory. Observe, too, that the remedy for all dissipation and riotous living is not a resolution of total abstinence in the far country, an abandonment of it, and a return to God (L. Abbott).

18. *I will arise*—an act of volition; repentance passing into action. He had probably been sitting on the ground, revolving his condition. *I have sinned*.—Confession is a sign of true repentance, and of humility. *Against heaven*—"unto heaven." *Before thee* (R. V., "in thy sight"). Says Abbott: "The sense of sin against God swallows up all other and lesser thoughts of sin."

19. *No more worthy*—a true statement; he had wickedly forfeited the privileges of sonship. *Make me as one, etc.*—He felt that he deserved nothing better; hardly even that.

20. *He arose*.—"The tenderness of the

father's heart would not have saved the son from dying of famine, a miserable swineherd, if he had not arisen and gone to his father" (Whedon). *Great way off*.—Probably, as he drew near, he felt so ashamed and distrustful that his steps lingered. *His father saw him*—was probably watching daily for his return. *Ran*.—"God maketh greater haste to the sinner than the sinner doth to God" (Farindon). *Kissed him*—the sign not merely of affection, but also of peace and reconciliation (Gen. 33: 4; 2 Sam. 14: 33). He "kissed the past into forgetfulness," says Dr. Wm. M. Taylor.

21. *The son said*.—The father's love was too much for him. He couldn't finish the confession; couldn't ask to be made a hired servant, as he had proposed to do.

22. *Bring forth*.—R. V. adds the word "quickly." *Best robe*—not the old garments which had been worn while at home, but the robe reserved for the most honored guests. The sinner's "filthy rags" are stripped off when he returns to God, and the "best robe," the "robe of righteousness," is thrown around him. *Ring . . . shoes*.—The seal ring and shoes were signs of his being a free man, and not a slave. Thus he was more than reinvested with the privileges which he had forfeited.

23. *The fatted calf*—the particular, reserved delicacy of the house. Nothing is too choice for the happy father to bestow upon the returned wanderer.

24. *Was dead*—in trespasses and in sins; an exile from his father's house, and, to all intents, lost to the family circle at home. His return was like a resurrection.

### Pompeian Fete.

Baltimore has in the past presented summer attractions which have made the city very popular and drawn thither very many people from this section. The Oriole Pageants, Trades Displays, Exposition, and the like, have been strong cards in the way of demonstrating the town's enterprise and liberality!

This summer, however, the city is to eclipse all previous efforts in the shape of a spectacle, as the Pompeian Fete is unquestionably to be the biggest out-door event ever attempted there.

The most extensive preparations are being made at Pompeian Park, where a space upwards of six hundred feet each way has been enclosed, and where an amphitheatre is now going up, capable of seating more than twelve thousand people. A real lake over three hundred feet long and a hundred and twenty feet wide is being excavated, while the representation of the ancient City of Pompeii will exceed in dimensions the largest blocks of buildings in Baltimore.

Everything will be upon the very largest scale, the number of people taking active part in the rendition reaching nearly four hundred.

The fete will commence on the evenings of July 2d and 4th, and continue thereafter every Tuesday, Thursday, and Saturday evenings until August 5th. The B. & O., with its characteristic liberality in the way of affording our people every opportunity of witnessing the splendid things Baltimore gets up every summer, will put on tickets at the very low rate of one fare for the round trip at all stations west of and including Wilmington, Delaware, and east of and including Oakland, Md., and Staunton, Va. Information concerning definite days of sale and limit for return, etc., etc., will be furnished by B. & O. Ticket Agents.

### "Don't Care to Eat."

It is with the greatest confidence that Hood's Sarsaparilla is recommended for loss of appetite, indigestion, sick headache, and similar troubles. This medicine gently tones the stomach, assists digestion, and makes one "real hungry." Persons in delicate health, after taking Hood's Sarsaparilla a few days, find themselves longing for and eating the plainest food with unexpected relish.

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## Temperance.

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

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

Rev. Bernard Kelly, of the South Kansas Conference, who has for years been among the most active temperance men in Kansas, recently delivered an address on prohibition and its results in that State, in Fort Scott. The Opera House was filled with the best people of the city; indeed no better company were ever within its walls. The gist of his speech, was the refutation of a tract which the anti-prohibitionists have been freely circulating within and without the State, entitled "Prosperity and How to Obtain it." The theme of this tract is, that prohibition has done untold harm to the material prosperity of Kansas; that the people seeking homes in the West have gone to Nebraska and Oklahoma, whither have also emigrated many Kansas people dissatisfied with the prohibition laws of the State; that the driving away of the saloons, breweries and distilleries had reduced the demand for grain, for labor, and wrought great harm to the farming interest.

Discussing the industrial effects of prohibition, Mr. Kelly successfully combated the principles and statement of this publication circulated at the expense of the whisky interest. A striking part of the speech was an exhibit of the moral effect of prohibition.—There was last year a reduction of 121 convicts in the Kansas penitentiary. The average of convicts in the United States is one in one thousand; in Kansas it is one in two thousand. Mr. Kelly presented recently collected statistics, made up from the return of country clerks, of the insane, the paupers, and the inmates of the county jails. The summary of these statistics show forty four counties without a pauper, thirty-seven without a criminal in jail, three with only one criminal each in jail, while over 200 of the total are in the six counties where the prohibition law has been the most laxly enforced. Besides these statistics, he made a convincing argument for legal prohibition, defending it from the aspersions and misrepresentations of the anti-prohibitionists. He asserted that prohibition had wrought a wonderful benefit in many ways. It did not save all men, for men are constantly destroying themselves, notwithstanding all the obstacles placed in their way. He showed the advantages of prohibition over any and all kinds of license laws. He was full

of hope in regard to the future. The recent decision of the Supreme Court could not overthrow prohibition, as the liquor party hopes it may. Kansas will stand firm, and will continue her leadership in this great reform.—*Central Christian Advocate.*

### Reminiscences of Sam Jones.

BY REV. R. C. JONES.

Some time since, accompanied by two congenial spirits, I went to hear the famous Georgia preacher. One of my companions is known by the name of Browne; though his most intimate friends take the liberty of calling him "Nick". The other man we tried to pass off for Smith; to this, however, he objected, insisting upon being called "Stevens"; so adding "Theodore," to distinguish him from numerous others of the name of Stevens, we concluded to indulge his whim.

The services were opened with singing, followed with prayer by Rev. Sam Jones. The prayer completely captured me, scattered all my prejudices to the four winds, and filled my heart with sweet peace.

It was a gem, simple direct, beautiful.

Then came another hymn, and the collection. While the latter was being taken, Jones rose and said, "It takes three things to run a meeting like this, grit, grace, and greenbacks." The Lord would give the grace; he would get Bro. Small to furnish the grit; and the people must supply the greenbacks."

His text was, "If any man will do His will he shall know of the doctrine whether it be of God, or whether I speak of myself," the leading thought of the sermon being, that if men could be persuaded to stop doing wrong and try to do right, they would soon be convinced of the divinity of the Christian religion; but because they loved sin, and held on to sin, their minds were harassed with doubts. He gave a number of personal reminiscences in proof of this.

We give a few specimens of his fresh, terse, and striking thoughts. "You say, Sam Jones' gospel is a 'quit your meanness' gospel, and so it is: for if I can get you to quit your meanness I can get you to do anything else I want; for then you would be out of a job." "Don't you see."

"When a man's heart is right, the Lord will soon comb the kinks out of his head."

"When a man fully makes up his mind that he is going to do the Lord's will, he will get religion quick as lightning."

His experience was, that when he could get a skeptic to stop talking, and engage in some benevolent or philan-

thropic work, he could soon get him into the Church. For infidelity was about nine-tenths *mouth* anyhow."

"But if any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."

He said some fresh, strong things in the afternoon. Here's one.

"What kind of a revival do you people want here? Do you want one of those feeling good kind of revivals? If you do, I'm not your man; but if you want a truth-telling, debt-paying, prayer-meeting-going, giving-your-money-to-the-Lord kind, then I'm your man. Now, there are lots of you, always round after a little honey; you come to church just to get a little honey. But if you have come up here to-day, fooling round the Lord's gums, just looking for a little honey, and you are not all right, you'll get stung."

More anon.

The *Southwestern* says of Bishop Mallalieu:

"With a heart that takes in all the nations of the earth, and with a will and working capacity that astonishes all who know him, in addition to his plan to raise \$100,000 for the New Orleans University Medical School, Bishop Mallalieu has undertaken to raise \$65,000 to establish and furnish a Methodist University in Mexico. He sent out three large baskets full of letters to friends all over the country, appealing for the cause. May God bless every letter on its errand of love and mercy."

The oldest existing missionary paper is the "*Periodical Accounts*," published in connection with the work of Moravian Missions. It has completed its first century. Only one missionary publication was before it in the field. It was commenced in 1710 at Halle, and its first editor was August Heriman Franke, who trained the youthful Zinzendorf in zeal for Christ's kingdom, as well as in human learning. This continued to come out in German, under various names, until 1880.

In 1790 the Moravian fathers overcame their reluctance to go into print, and sent forth a modest pamphlet of sixteen pages, with the hope that it would be no unwelcome present to their friends and well-wishers. That preceded by two years the founding of the first of those British missionary organizations, which have since been privileged to record so many triumphs of the Cross in their respective magazines.—*Punjab Mission News.*

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WILMINGTON, DEL.

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### Camp Meeting Notes.

BRANDYWINE SUMMIT. Unusual interest has been awakened in this camp by the Assembly held there this week, by the Wilmington District Epworth League, Rev. Vaughan S. Collins, President. The elaborate programme, announced in our issue of the 19th ult., was well carried out, and the interest and attendance very gratifying.

The venerable Samuel Hance, in his 94th year, who is still able to tell the Gospel story, is expected to preach tomorrow morning, the Sabbath sermon before camp, as has been his custom for many years.

Monday night, Aug. 4, Bishop William Taylor will preach the opening sermon; and it is expected that here, as everywhere he appears, a large crowd will give him cordial greeting.

Bishop J. M. Thoburn, our devoted Missionary Bishop for India and Malaysia, who is now in this country looking after some special matters connected with his great work in those far-off lands, has indicated his purpose to attend the camp, and is expected to preach at some hour hereafter to be announced.

The "biggun" at CHESTER HEIGHTS last Sunday, was Bishop Taylor, who preached in the morning and addressed the children in the afternoon.

At Landisville, Rev. Horace A. Cleveland D. D., from Indianapolis, Ind., delivered one of his brilliant and eloquent discourses.

At Simpson Grove, near Philadelphia, Rev. John A. Roche, D. D., of Brooklyn, preached in the afternoon, with his well-known fervor and classic diction. Rev. G. Lansing Taylor, D. D., the poet-preacher, of the same city, preached in the morning.

Monday morning Dr. Roche made an address; after which a man arose in the audience, and said that he had been converted through a sermon of Dr. Roche, delivered thirty-seven years ago at an old camp meeting near New London, Chester Co., Pa. Dr. Roche instantly arising, said he remembered

the circumstance perfectly; and that only two weeks ago he had written it carefully out, as an illustration in connection with an article he was preparing for the press.

Tuesday morning Bishop Wayman, of the African M. E. Church, preached to the delight of a large audience, from the words, "He only is my rock and my salvation: he is my defence; I shall not be greatly moved." Ps. 62: 2. After preaching, he sang "Why not," as a solo, with an impressiveness and energy that was remarkable.

Bishop Taylor preached there, Wednesday.

CAMDEN promises to be a successful camp. Besides Bishop Taylor, Messrs. Undegraff and Clark, who seem to be Methodized Friends, are to be present and take part in the exercises. We trust those who have charge will be able to make the meeting a great success in converting sinners, and promoting Scriptural holiness.

### A European Trip.

Among the novel devices for extending the circulation of a paper, a recent one is that of the Philadelphia Press, which offered "a European trip," as a prize to the school-teacher who should receive the largest number of votes, each vote representing a copy of that paper. It is reported that the total number of copies sold on this plan was 1,034,184, or 252,262 more than the popular vote for Governor in the last Pennsylvania election.

In view of the large number of votes elicited by the contest, *The Press* has decided to send three ladies instead of one, on this foreign tour; Miss Elizabeth D. Grant of Sunbury, Pa., Miss Marie Bishop of Williamsport, Pa., and Miss Jennie Davis of Philadelphia, are the three honored ones.

The Delaware contestants received 60,229 votes: Miss Thielman of Wilmington, receiving 48,785, and Miss Hough of Smyrna, 10,233.

*The Press* has certainly made a good thing out of this contest. Besides the wide advertising and other incidental advantages it has gained, the cash receipts have been over \$15,000; so that it can well afford to be generous toward these teachers whose personal influence has been so adroitly subsidized to its profit.

Some Christian Endeavor societies have been established in unlooked-for places, as for instance the one in the Wisconsin state prison, which has nearly one hundred members, about evenly distributed between active and associate. There are several such societies in institutions for the deaf and dumb; there is one among the employes of the Illinois Insane Asylum; and still others, on the revenue Cutters Dexter and Gallatin, and other vessels.

## Conference News.

### A Triumph in Crisfield.

Crisfield is one of the most active commercial towns of the Peninsula. Local Option prevails; and the people are so well satisfied with it, that at the time of its re-submission, only twenty votes were counted for license in the whole district. The number of inhabitants has doubled during the last ten years, and the business interests of the place have greatly multiplied. Though oysters continue to be the chief source of revenue, yet from crabs alone, a comparatively new industry, there is an annual income of not less than \$100,000. Fish abound, of many varieties and of the finest flavor. The town combines many of the advantages of country and city, and of a watering place as well.

Besides two churches for our "brothers in black," there are four churches for white people,—Baptist, Protestant Episcopal, Methodist Protestant, and Methodist Episcopal. The M. E. church, two years ago, under the pastorate of Rev. F. C. McSorley, was enlarged and greatly improved, at a cost of about \$3,600. To this the people contributed cheerfully and liberally; but after doing what they could, a balance of \$1,600 remained against the property. To stop the ever-recurring interest, pastor Ewing and his trustees resolved to undertake to pay off the debt. The people were in full sympathy with this resolution, but somewhat doubtful about its accomplishment. After some judicious preparatory work, Sunday, July 27, was set apart for the final effort. On examination, \$400 of the old subscription was pronounced good, leaving a balance of \$1,200, to be provided for. Bro. J. W. Riggin arranged 240 squares, on the blackboard representing shares of \$5 each. At the close of my sermon in the morning, from the text, "And to know the love of Christ, which passeth all knowledge, that ye might be filled with all the fulness of God," Eph. 3-19, James C. Tawes, post master, W. R. Reese, editor of *Crisfield Leader*, E. S. Gunby and Isaac Tawes, leading merchants, were appointed to canvass the audience. L. E. P. Dennis, collector of the Port, was appointed secretary, and took the first ten shares, or \$50. Thos. Bock taking the last ten shares. Dr. Atkison, Bros. Gunby, and Long, gave duplicate amounts; quite a number contributed \$25 each, and others smaller sums; so that in about twenty minutes, \$1,045 were subscribed.

The Sunday-school session at 2 30 p. m., was of much interest; L. T. Dryden, superintendent, conducting the service with system, and in a manner very helpful to all present, in the study of God's word. Before the evening service, people came from every direction, carriages stood in lines about the church; every available seat was taken; chairs were brought in; and a crowd waited to worship; but the pastor was so anxious, the work so successfully begun in the morning should be completed, that he made a statement before the sermon, showing the trustees needed \$150 more; and this amount was secured in a few minutes, and with so great enthusiasm, that six extra squares had to be placed on the blackboard, to represent the contributions of the people; making a total of \$1,230, all of which, the trustees say, was as easily raised and more cheerfully given,

than the annual interest. Great credit is due and is hereby given to the choir, trustees, and people, for their co-operation and liberal responses; and also the pastor, Rev. H. W. Ewing, for his personal effort, by which about three-fourths of the whole amount was promised before the public effort was made. The writer's text for the evening service was, "Let your light so shine before men that they may see your good work, and glorify your father which is in heaven," Matt. 5-16. After preaching, the services of the day closed, amid great rejoicings.

W. L. S. MURRAY.

SPRING BRANCH CAMP, in charge of Rev. E. C. MacNichol, and located about three miles from Felton, opened July 18, with a goodly number of tents from the adjacent towns and surrounding country. Temperance Day, Tuesday, 22, was pronounced a grand success, opening with an able and appropriate sermon from Rev. J. H. Caldwell, D. D. A platform service was held in the afternoon, and Rev. Alfred Smith and Rev. W. L. S. Murray, D. D., made addresses. The latter preached in the evening; after which a spirited revival service followed, in which there was one clear conversion.

### From Beckwith, Md.

DEAR BRO. THOMAS:—After living in Delaware for two years, I now have the honor of being an Eastern Shoreman, and the pleasure of serving Beckwith and Spedden charge, the enviable reputation of whose people, for morality, intelligence, and hospitality, I am happy to confirm. It has never been my lot, to live with and preach to more wide-awake and appreciative people. Our congregations are good at both churches, even in this hot weather, when it takes so much zeal and grace to be a Christian. Sleepers and uninterested hearers are seldom seen, in our places of worship.

Children's Day was observed by us, the second Sunday in June; the Grand Army Review being used as our programme. The young people rendered it admirably, and the people showed their appreciation by crowding the churches, and contributing liberally to the collections.

Our parsonage property, at Lloyd's P. O., was sold some weeks ago, and the contract to build a new house for the preacher has been given to Mr. W. Y. Rhea, of this county. We purpose to build the new parsonage at Cornersville, on a lot donated by Bro. and sister John Beckwith, a very eligible location, and much more central for the circuit. With this new and beautiful home on the Chaptank river, between two prosperous churches, and surrounded on three sides with salt water in which fine oysters abound, Beckwith circuit must continue to hold its place, as one of most desirable country charges in the Conference.

A camp-meeting is to be held at Beckwith's, this summer, to commence July 30th.

We are now suffering from one of the most severe droughts, ever experienced in this locality; and yet our people are showing great interest in the camp, which promises to be the best attended of any held on the ground for a long time. Come down, Mr. Editor, and preach for us.

Christianly yours,  
W. F. DAWSON.



**Salisbury District.**

Monday morning, July 21st, finds me seated in a car at King's Creek, where I have a four hours' lie-over, till the Old Point Express comes up. It is dinner hour with the freight men; so they have opened a dining-room in a car, and are enjoying their food, having gained good appetites by hard work. I had a chat with them, and they all condemned profane swearing. One good fellow said, "there is not a man in this car but has more respect for Mr. Ayres than he has for the Almighty." How is that? asked a comrade? "Why," said he, "You won't swear before Mr. Ayres, but you will do it before God." They seemed to be a band of clever, honest fellows.

Since my last letter I have worked as follows:

Went to PARKSLEY, held quarterly conference and would have preached at night, but it was that hot day; and I told the hand-full of people to go home, and they went. Next day I went to Tasley; the hack man charging me fifty cents to take me two miles, though he charges ONANCOCK people just half that amount. I found Bro. Burke and family happy, over the remodeling of the parsonage; the work was progressing finely, and will result in putting the Onancock parsonage in the front rank of handsome homes. We had a large conference, and a pretty good financial showing. The lecture room has been *plasticed*,—a new process. At night we went to Leatherbury chapel, and preached to a good congregation. Took dinner at Capt Lewis on Doe Creek, Friday, and went to CAPE CHARLES in the afternoon, where I found Bro. Carpenter, happy and hard at work, and having good success. The church at Cape Charles is to have another big excursion to Ocean City. They made five hundred dollars last year. We preached, Sunday morning, and administered the sacrament. Bro. Carpenter preached a good sermon at night. Monday morning, July 14th, we took train for home, and reached there about 4 p. m. Next day I took train for WESTOVER, and thence by carriage went on to Fairmount; here I preached at night, in the out-door meeting. Bro. Prettyman had a shout of salvation in his camp.

July 16th, went to Westover and held conference at 3 p. m.; then drove to REHOBOTH in the evening, and preached and administered the sacrament. On the trip from Westover to Rehoboth; I baptized nine persons.

July 18th, went to CRISFIELD and held conference at 8 p. m.;

The 20th, went to ST. PETER'S, and held its conference at 3 p. m.; on to ASBURY whose conference I held at 8 p. m.; preached at Asbury at 10 a. m.; at St. Peter's, at 3 p. m.; and at Crisfield, at 8 p. m. Posting my ledger, I find, that from July the 15th to 20th, I preached five times, held four conferences; baptized nine persons, and traveled one hundred and fifteen miles.

Since my last letter, I have heard from Children's Day collections, as follows: C. F. Sheppard, \$19; W. B. Gregg, \$14.42; G. T. Alderson, \$18; J. W. Gray, \$25; J. E. Graham, \$40; W. A. Wise, \$27.67; James Connor, \$21.37; W. W. Chaires, \$31; S. J. Baker, \$15.60; W. B. Walton, \$22; Warren Burr, \$76.02; F. F. Carpenter, \$11; W. K. Galloway, \$15; and more to follow.

T. O. AYRES, P. E.

**Camden Camp.**

Brother P. H. Rawlins writes us, "one hundred and sixty tents are taken, besides boarding tents.

Trains from the North arrive at Wyoming, Del., 10 27 a. m., and 12.31, 5.18, 6.32, and 8.32 p. m.

Trains from the South arrive at Wyoming, (from Harrington and south) 6.59, 8.14, and 10.32, a. m., and 3.24 p. m. For passengers south of Delmar, there is one train at 4.26 p. m. Hacks at Wyoming, to convey passengers to the grounds. Mails leave Camden at 6 and 10 a. m.; arrive at Camden 11 a. m., and 9 p. m.

We are sorry to learn, that our brother, Rev. J. T. Prouse, pastor of Nassau, Del., has sustained the loss of his driving horse. In attempting to ford Lewis Creek on his way home the horse became entangled in the river, with fatal results. The local reports of over-driving were due to misapprehension of the facts. The horse had recovered from the effect of the heat and was hitched outside the stable, where he slipped his halter and started for home.

**Christian Endeavor.**

Friday, Aug. 8th, has been set apart as "Christian Endeavor Day," at Brandywine Summit Camp. Specially interesting exercises will be held in the afternoon and evening, under the auspices of the Christian Endeavor Society. A cordial invitation is extended to all, to attend.

NANTICOKE, MD.—The congregations of this charge have granted their pastor, Rev. Dr. Waddell, a month's vacation, beginning August 1; during which time he will visit his friends, and a number of the camp-meetings.

The work on this charge is in good condition; Sunday-schools under good management, are all doing splendid work.

X.

**District Rank.**

DEAR BRO. THOMAS.—In the PENINSULA METHODIST of July 12th, there appeared an article with the caption "Our Districts" which is not a fair representation of the case, as I look at it.

That article says, "In Dr. Young's tabulation running from No. 1 to No. 465, our districts rank as follows: Wilmington No. 24; Easton, No. 53; Salisbury, No. 61; and Dover No. 92. Grading these districts with each other, they stand, Wilmington at the head Easton next, Salisbury third, and Dover last.

I would remind your readers, that the above is the result of the application of a recent impracticable theory, and not the result of the system that has been in use among us for a number of years.

According to the system under which the work of the districts was done, and therefore the system by which they must be measured, they stand as follows: in 1887, Wilmington district stood 14, and it remains the same in 1889. In '87 Dover stood 155, and in '89, 16; being a gain of 139 places. In '87 Easton stood 57, and in '89, 17; a gain of 40 places. In '87 Salisbury stood 8, and in '89 24; a loss of 16 places.

If the districts are to be ranked by Dr. Young's system, let it be by that which has been long established, and not by one that is recent and impracticable.

W. F. CORKRAN.

**Wye Camp.**

In the *Centerville Observer* of this week, we find a sketch of this historic forest-temple, from which we make some extracts. The camp began the 29th ult.

"In 1807, the first regular camp-meeting was held at "Golden Run," on the spot where Mr. George years before had built his father's tent, and the same which is now known far and wide as Wye Camp Ground. Solomon Sharp was presiding elder. The grounds belonged to Joseph George and reverted to his son Matthias, who inheriting an inspiration from his noble mother, determined that Wye Camp should be a permanency, and therefore deeded the ground to the Methodist Episcopal Church of Centerville, for use as a camp ground, with the proviso, that when they fail to hold a camp thereon for seven successive years, it shall revert to the heirs at law. The gift was a free one, and stands as his monument; and his portrait always hangs in the tabernacle during the camp.

From 1807, these annual gatherings at Wye or Golden Run, increased in numbers and many meetings of great religious power followed. Many of the noblest sons and daughters of Methodism have here found the peace of God, which passeth understanding.

Many changes have taken place; the canvass and cotton tents, the weatherboarded shanties, the temporary seats, are all gone. Handsome cottages surround the circle and their furnishings are comfortable, and in some cases luxurious. Comfortable seats are provided; and the springs, three in number, furnish an abundant supply of pure water. This camp has always been noted for good order, and its arrangement is pleasing. Most families rent and occupy their tents, but take their meals at the boarding tents. Rev. Charles A. Hill has charge of the meeting this year, and is backed by a first class committee; and everything bids fair for an enjoyable season. Mr. Hill will have the assistance of his father, Rev. Chas. Hill, and Revs. Martindale, Prettyman, Wilson of Dover, Presiding Elder France, and others.

**Laurel Camp.**

There will be held, under the auspices of the Methodist Episcopal Church of Laurel, Del., an encampment, for spiritual, intellectual, and physical benefit, in Mr. Luther Moore's grove near this town, to commence Aug. 20th, and continue over two Sundays.

No trafficking in confectioneries, ice cream or anything else, except what is necessary to feed the people, will be allowed on the Sabbath days.

It is expected there will be a full supply of ministerial help. It is hoped also, the editor of the PENINSULA METHODIST will honor us with his presence, and give his many patrons in this section an opportunity of looking into his face, and shaking his hand. No doubt, it would be the means of enlarging his subscription list.

The second Thursday of the encampment, Aug. 28, will be appropriated to Temperance work. Good speakers will be provided.

We are hoping that the three objects indicated will be fully realized. The grove is a most excellent one, and well shaded; and will be put in first class order. A cordial invitation is extended to all, to spend

a few days in this place. Come and tent with us, and "we will do thee good."

J. OWEN SYPIHERD,  
Preacher in charge,

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OUR NEW SERIAL.

**Fetters Broken;**

OR,

ELWOOD EARL'S CHOICE.

BY THE AUTHOR OF BLANCH MONTAGUE.

CHAPTER 2—A BLIGHTED HOME.

Well might the heart of Elwood Earl ask this question, for sad indeed was the tragedy that for two years had been enacting before his eyes.

His father, Hubert Earl, had been one of "nature's noblemen." Ten years before the date of this story, the firm of Earl, Hasler and Hamline, Importers, was known in almost every market in Europe. Hubert Earl grew rich in a few years; and generous to a fault, he used his large fortune to make those about him happy.

His wife and only son Elwood were the idols of his heart, and no expense was spared, to give to the one every comfort and luxury of life, and to the other, every facility for the best education.

Mrs. Earl, while living in perfect accord with the generous notions of her husband, to whom she was greatly devoted, had managed to save a few thousand dollars; for which economy her husband often teased her.

Their handsome residence on Staten Island was the admiration of all beholders, and no happier home circle ever gathered around a fire-side, than that which was completed when Elwood their son, returned home, at the close of his last year of college life.

The next year Elwood opened a law office in the city of New York, and those who required legal assistance were not long in recognizing his ability as a councillor and barrister.

A year sped by on swift wing, and no cloud had come over the bright horizon of life in the merchant's home; but alas for the weakness of humanity. How important is the injunction, "Let him that thinketh he standeth, take heed lest he fall."

Could any one have told Hubert Earl, when he indulged in the first social glass of liquor, at the banquet of a friend, that within five years he would be ruined, he would not have believed it.

He realized not the *danger*; he beheld not the *curse*; he saw not the fiery eye of the demon of destruction in the froth of the champagne; *but it was there*. He drank, and grew hilarious. He drank more, and was debauched. He awoke from his drunken revel, disgraced.

A less sensitive soul would not have felt it, but the proud soul of Hubert Earl writhed under the humiliation,

and felt a torture that was like a knife in his heart. He thought of the pure, loving spirit of that wife, who had enshrined him in her heart, as the embodiment of all that is truest, and noblest, and best in man. He thought of his noble Elwood, his idol. He thought of the shame he had brought upon them both, the humiliation, the pain.

The thought was more than he could bear. The banquet was over; the wine was removed; the decanters set aside; but across the street the gilded saloon, with its cut glass and mirrors, its alluring temptations, loomed up in view. Its emblazoned sign, waving in the wind, seemed to beckon him on, and he went there; he entered; he drank again. Home was forgotten; angel wife was forgotten; the son, whom he loved as he loved his own life, was forgotten; honor, manhood health, soul, all were sacrificed; all went down that day, under the tide of appetite; while all shame and remorse were drowned, in the flood of intemperate indulgence.

I have not the heart to ask the reader to follow this noble man, as caught in the maelstrom of dissipation he was whirled around, day by day, in ever narrowing circles, continually approaching nearer and nearer to the dreadful vortex; but fidelity to the history compels me to say, that it soon became necessary to dissolve the partnership of the firm; and once out of business, Hubert Earl was not long in squandering the last dollar of his fortune; for under the influence of liquor he made bargains and investments that soon ruined him. Their beautiful home was sold, and the last dollar to his credit in the Brooklyn banks, soon found its way into the hands of the saloon-keeper.

Elwood gave up his rapidly growing business in New York, and with the little money he had saved, bought a small cottage in the Adirondacks, and there removed his grief stricken mother and dissipated father. His purpose in coming here, was to get his father as far as possible away from the influences and associations, that had ruined him; and he also hoped, the mountain air would benefit his mother, who was prostrated by her husband's fall, and in very feeble health.

They had been in this quiet home but a few days, and the most of Elwood's time had been spent at the bed side of his sick mother, or in watching the mad freaks of his wretched father.

He was unwilling to inflict the burden that was crushing his own heart, on those about him, and as far as possible, had avoided meeting or conversing with any one. But he now saw that this would not do; for his mother who had suffered much in her journey to her new home, had grown quite ill,

and now needed attentions that he could not give her.

Assuring himself that his father was asleep, he left his mother's room to seek help from his neighbors.

He had noticed a little brown cottage, nestling on the wooded hill side, and had resolved to visit it, and see if he could not there find some one, who would come to his mother's help. He was on his way hither, when he met with the incident recorded in the preceding chapter.

He now hastened on toward the cottage, his soul, a prey to the saddest emotions that ever stirred a human heart.

Could he have known, as he picked his way along the rough mountain path, toward the unknown cottage, what was at that moment transpiring in his own "blighted home," well might he have said: "Poor father! poor deluded father! Where will this sad tragedy end?"

(To be continued).

"Our Sitapur native Christian mela lasted four days, from February 27, to March 2. Dr. Mansell had charge of it. The first day was spent altogether in prayer; the remaining days in prayer, preaching, praise, and in leading the unconverted and uncleansed to Jesus. Three meetings were held daily, 8 a. m., 1, and 6 p. m. Native Christians attended from all parts of Sitapur and Lakhimpur circuits. The meetings were most blessed; the Holy Spirit being there in great convicting and converting power. Some twenty or twenty-five confessed conversion, and a number were led to take Christ as their perfect Saviour. Nearly all of these two classes were native Christian boys and girls. In Thompson Gunge Church, the altar was filled several times, with weeping penitents. But it seemed as though the power of God especially came down upon us, in the Kothi verandah services. Clear testimonies; ready, fervent prayers, and happy, joyful faces, all evidenced the presence of the Most High. One of the clearest conversions was that of one of the grown up sons of our native pastor. More than once did he come forward to seek pardon, and did not give up until he had found it, and had received the clear witness of the Spirit to the fact. He is a stammerer, but he prayed after that without stammering, and gave testimony with very little trouble in this regard. *He was genuinely converted to God, just as they are converted at home and sometimes in this country. He went to work immediately for Christ.* The meeting closed with the Lord's Supper and a rich Love Feast."—*Kaukab i-Hind.*

SPECIAL!

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



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ZION, MARYLAND.

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

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

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

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

Carpets and Mattings.  
Rag Ingrain 25 cents up.  
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Prints, Prints.  
Best Calicos now going at 6½ cts.

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

How about shoes. You will want them, look at our men's fine dress shoes at \$1.50, \$1.95, \$2.45. Cant be beat, and the ladies fine Dongola Kidd at \$1.65. Never sold before for less than \$2.00.

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

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WITH BROADWAY ANNEX,  
BROADWAY, BEACH AND ABBOTT AVES.  
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Location the most desirable, near the beach and all places of interest.

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10 DAYS,

CURE GUARANTEED.

Apply to A. W. COTTRELL, M. D.

## RESURGAM.

I hold within my hand a chrysalis—  
It is not fair or pleasing to the eye;  
O no, far from it—but I tell you this,  
It shall not always still and stupid lie.

When the storms have fled,  
And winter winds have sped  
To the far north,  
When spring in beauty kneels,  
And earth her soft touch feels,  
And blossoms forth,  
This chrysalis shall open, and behold!  
A living butterfly shall be set free—  
It may be gayest blue, or brown, or gold—  
We cannot tell, but know the change  
will be.

And so we know, human life  
Is done with war and strife,  
And silent lies,  
Wrapt in the mysteries of death,  
That on some coming day,  
When earth shall melt away,  
In mute surprise,  
Beneath the great Jehovah's breath,  
Each dumb, and lifeless form, that calmly  
lies,  
Within the grave in nations far and near,  
Shall burst death's fetters and triumphant  
rise,  
Around the mercy seat their doom to bear.  
—MATTIE BONNER, in *Presbyterian*.

## Missionary Bishops.

In what does the actual Episcopal work of a missionary Bishop fall short of the work done by our Itinerant General Superintendents, or regular Bishops, if you please? A Missionary Bishop travels at large, presides over conferences, decides legal questions, makes appointments of pastors to churches and missions, ordains ministers of the gospel, and, in all respects does precisely the same kind of work as do his colleagues in the regular ranks. His work is valid, not only in Africa or Asia, but in the general Methodist Episcopal Church throughout the world. A Deacon or Elder, elected and ordained in Asia or Africa can change his residence to the United States, or be transferred to a Conference in America, and will be recognized as no less a Deacon or an Elder *de facto*, because he was made such by the imposition of the hands of a Missionary Bishop. Furthermore, his official prerogatives are in no wise limited, by the jurisdiction of the Missionary Bishop by whom he was ordained. Should such a Deacon or Elder officiate in Baltimore, at a baptism or marriage, or celebrate the holy communion, it would be perfectly valid under Methodist law. Thus, the prerogatives exercised and the acts performed by William Taylor, though restricted by continental lines, are precisely similar, valid and far-reaching as are those exercised by Thomas Bowman. Neither the one nor the other can come into the Greensborough charge and assume the presidency of its quarterly conference, because the Discipline confers that jurisdiction and prerogative upon the Presiding Elder or the Preacher in Charge. But who would insist that, from this circumstance, were Thomas Bowman present, he should not be recognized and addressed as Bishop by the president and members of said Quarterly

Conference? There is, I submit, just as much reason for calling William Taylor Bishop, when in America, as there is for calling Thomas Bowman Bishop when in my Quarterly Conference, or, for that matter, when in Africa where he has no official business, should he journey thither.

It is very evident, I think, that the prefix, "missionary," belonging to William Taylor's official title, in no sense minimizes the character of his episcopacy, or his episcopal work. In this respect he is the peer of all Methodist Bishops. It simply limits the exercise of these full and complete episcopal functions, in his case, to about one-fourth of the land surface of the globe! And there his episcopacy is absolute. Bishop Thoburn superintends, episcopally, about another fourth part of the earth, with none others to share the honors of his ecclesiastical domain; and all the other Bishops have an interchangeable jurisdiction over the remainder, or about one-half of the territory of the world. If extent and quality of jurisdiction are to be factors in the settlement of this question of ecclesiastical etiquette, some of our fastidious native African Methodists may soon be issuing their formal protests against Thomas Bowman being recognized or spoken of as Bishop by any person within the continental domain of the Apostolic and world-renowned Bishop Taylor!—REV. R. W. TODD, in *The Baltimore Methodist*.

## A Safeguard.

That was a sound principle which a minister applied in the case of an inebriate who complained that he never could pass a saloon when alone. "Then take your baby with you," said the clergyman. The poor man's face brightened at the suggestion, and he was frequently seen afterwards, trundling his little son, in his perambulator, safely past the most alluring drinking den. Family ties, when pure and strong, are great safeguards. This truth was recognized not long ago, by a shrewd manufacturer in the west, who increased the wages of his married employes, thus putting a premium upon marriage. He contended that a workman who has a home and wife and children to labor for, is more competent and trustworthy than one who knocks about in boarding houses, and has no one to care whether he does well or ill. The man with a family dependent upon him, as a rule, is also more hopeful and ambitious, because he has a stronger incentive to do his best. Not that all bachelors are worthless, or all benedicts paragons of excellence, but the old maxim still holds true: "It is not good that the man should be alone." The "higher criticism" may pick flaws in Genesis, but will scarcely class this statement among the "mistakes of Moses!"—*Congregationalist*.

## SCROFULA

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

## How Can It Be CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

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McCormick and Buckeye light steel Binders and Mowers, Grain and Fertilizer Drills  
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A SET OF TEETH  
\$5.50.

BEST SET  
\$8.00.

## Youth's Department.

### THE CHICKEN'S MISTAKE.

A little chick one day  
Asked leave to go on the water,  
Where she saw a duck with her brood at  
play,  
Swimming and splashing about her.

"Indeed," she began to peep and cry,  
When her mother wouldn't let her,  
"If the ducks can swim there, why can't I?  
Are they any bigger, or better?"

Then the old hen answered, "Listen to me  
And hush your foolish talking;  
Just look at your feet, and you will see  
They were only made for walking."

But chicky wistfully eyed the brook,  
And didn't half believe her;  
For she seemed to say, by a knowing look,  
Such stories couldn't deceive her.

And as her mother was scratching the ground  
She muttered lower and lower,  
"I know I can go there and not be drowned  
And so I think I'll show her."

Then she made a plunge where the stream  
was deep,  
And saw too late her blunder;  
For she hadn't hardly time to peep,  
When her foolish head went under.

And now I hope her fate will show  
The child my story reading  
That those who are older sometimes know  
What you will do well for heeding:

That each content in his place should dwell  
And envy not his brother;  
And any part that is acted well  
Is just as good as another.

For we all have our proper sphere below,  
And this is a truth worth knowing;  
You will come to grief if you try to go  
Where you were never made for going.  
—Songs and Rhymes for the Little Ones.

### Keep a Clean Mouth, Boys.

A distinguished author says. "I resolved when I was a child never to use a word I could not pronounce before my mother." He kept his resolution, and became a pure minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar expressions, which are never heard in respectable circles. The utmost care of the parents will scarcely prevent it. Of course, no one thinks of girls, as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father and mother.

Such vulgarity is thought by some boys to be "smart," "the next thing to swearing," and "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.—*The Christian*.

### How to Remember.

The *American Grocer* gives the following advice, which every young man will do well to remember:

A successful business man says there were two things which he learned when

he was eighteen, which were ever afterward of great use to him; namely, "Never to lose anything, and never to forget anything."

An old lawyer sent him with an important paper, with certain instructions what to do with it. "But," inquired the young man, "suppose I lose it; what shall I do then?"

"You must not lose it."

"I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you must not happen to. I shall make no provision for such an occurrence; you must not lose it!"

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing, he could do it. He made such a provision against every contingency, that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay. He used to say: "When a man tells me he forgot to do something, I tell him he might as well have said: 'I do not care enough about your business to take the trouble to think about it again.'"

I once had an intelligent young man in my employment who deemed it sufficient excuse for neglecting any important task, to say, "I forgot it." I told him that would not answer. If he was sufficiently interested, he would be careful to remember. It was because he did not care enough, that he forgot it. I drilled him with this truth. He worked for me three years, and during the last of the three he was utterly changed in this respect. He did not forget a thing. His forgetting, he found, was a lazy, careless habit of the mind, which he cured.

### The Story of a Bulgarian Boy.

While up in the Balkan Mountains, caring for his sheep, a poor Bulgarian boy in some way heard of Robert College and the education that was given there; and he resolved to go and ask for admittance.

He traveled alone, on foot all the distance, and at last appeared before the gates of that institution. He stated what he had come for, but was refused admission, as the college was already full.

He could not have presented a very encouraging appearance, as he stood there, that ignorant boy of fifteen. His dress consisted of trousers and vest of sheepskin, with a large garment of the same material which was worn over the head, forming a peaked cap, which also came down over the shoulders and served as a cloak. He looked very much like an Esquimaux. Do you think their refusal to admit him satis-

fied him? By no means. He said he must come to the college, and he would work for them.

They told him they had no place for him to sleep; but as that did not discourage him, the faculty came together to consider the case.

Finally it was decided, to give him the care of the thirty two stoves in the building, saying this would soon test him, and believing that some morning they would wake to find the boy gone to the mountains and his sheep. They led him into the basement, where was a perfectly cold room, with no furniture in it; this, they told him, was the best they could do for him.

He appeared delighted, and said it was better than he had been accustomed to at home. Even the prospect of the thirty two stoves did not discourage him, and he set at work at once to fit up his quarters. He dragged into his room a large empty box. This he filled with sawdust, of which he found an abundance near the wood pile over which he was to preside; this furnished him his bed.

As he went about his work, he attracted the attention and sympathy of the young men of the college, and one gave him a pair of shoes, another a coat, and so on, until he began to look like a human being; and, best of all, the students between them found time to teach him his letters; and it was a curious sight to see this poor boy, every evening after his work was finished, sitting in his box of sawdust to avoid the dampness of the stone floor, his little piece of candle fastened to a nail on another box, poring over his book.

At last it was decided, that his fidelity to his work deserved wages, and he was regularly hired, and told that if he could find time to fit himself for the "preparatory course," he might enter college the following year. This was much doubted. However, with the assistance of the young men, he so fitted himself, that the question was not, can he keep up with his class, but, can his class keep up with him?

A benevolent lady in Massachusetts furnished a scholarship for him, and he finished the course with credit, and is now a Christian worker among his own people.

Now, one word to any youth who reads this account. We are often discouraged, with boys and girls in this country. Is it because they know so little? By no means that alone, but they seem to lack proper determination ever to know any more; they have so little energy and enthusiasm, and are so easily discouraged.

Can we not learn a lesson from this poor Bulgarian boy, who carried a brave heart and a determined will, and who came out triumphant.—*Margaret Eskin in Missionary Reporter*.

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WILMINGTON, DEL.,

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Prompt attention. Good work.

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All kinds of work done in the best manner  
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**CALVES DIARRHOEA.** The offensive diarrhoea of Calves, is cured with two doses of

**The Jersey Calf Cure.**

Costing one and one-third cents a dose. Price 25 and 50 cents by mail, prepaid.

Dr. G. W. HARTSHORNE, Columbus N. Jersey

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Residence 608 Van Buren Street. All orders promptly attended to. Estimates furnished. CHURCHES A SPECIALTY.

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**Arkansaw Traveler,**

But when your roof leaks,  
write to,

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THE FARMER  
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HAS  
NO EQUAL.

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Life and Trust Co.**

of Philadelphia.

This company has never appeared in court during its entire history to contest a death claim.  
**Volume of insurance in force \$72,000,000.**

The ratio of death losses of the PROVIDENT during the past twenty-four years has been less than that of any other company in the United States and expenses of management among the lowest.

The speculative insurance of the day, known as Tontine, Semi-Tontine, so called Bonds, and under other plausible and seductive names, has found no favor with the directors of this company, being a distinct deviation from those principles of equity upon which life insurance should be founded.

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Send age, nearest birthday for particulars concerning the popular endowment Policy of the Provident, which is unsurpassed.

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Principal and Founder.

**Quarterly Conference Ap-  
pointments.**

WILMINGTON DISTRICT—SECOND QUARTER.

	Quarterly Conference.	Preaching.
AUG.		
St. George's,	2 3	3 10.30
Port Penn,		3 3
Del. City,	2 7.30	3 7.30
Brandywine S. Camp, 4 to 15		10 10.30
Christiana, (Salem)	9 4.00	10 7.30
New Castle,		10 7.30
Red Lion, (Dr. Hubbard)	11 9 00	10 7.30
Woodlawn Camp,	12 to 22	
Rising Sun,	16 1	
Port Deposit,	16 2	
Mt. Pleasant,	16 3	
Hopewell,	16 6	
Grace,		17 10.30
St. Paul's,		17 7.30
Union,	30 7.30	31 10.30
SEPT.		
Kingswood,	1 7.30 Aug 31	10.30
Wesley,	2 7.30 "	31 3
Newport, (Koons),	3 7.30 "	31 7.30
Asbury,	6 7.30 Sep 7	10.30
Cookman,	8 7.30 "	7 7.30
Marshallton, (Hanna)	9 7.30 "	7 10.30
Swedish Miss.	10	

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

SALISBURY DISTRICT.

	AUG.	
Deals Island	7.00	3 10 00
Somerset,	2 3.00	3 3.00
St. Peter's,	4 10.00	3 7.00

T. O. AYRES, P. E.

**Excursions to Baltimore.**

The B. & O. R. R. Co., will sell cheap excursion tickets to Baltimore from all stations on its lines between Wilmington, Del., Staunton, Va., and Oakland, Md., inclusive on Tuesday, and Thursday, of each week until August 12th, discontinuing the sale of tickets on Saturdays as previously announced. Tickets will be valid going on all trains on day of sale and valid returning on all trains until following day inclusive, and from stations South and West of Harper's Ferry, they will be valid returning for three days including day of sale.

**Obituaries.**

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

**In Memoriam.**

WHEREAS, it hath pleased Almighty God in his wise providence, to remove from our midst our beloved sister, Mrs. Dr. Denny; and,

WHEREAS, we recognize in her death, the loss of an esteemed and faithful member of our society, therefore be it

RESOLVED, that we do hereby express our appreciation of her noble Christian character and usefulness; that we extend our deepest sympathy to the bereaved husband and children who have lost a faithful companion and a devoted mother; and commend them to God, whose "grace is sufficient;" and be it also

RESOLVED, that a copy of these resolutions be sent to the family, and published in THE PENINSULA METHODIST, and in the county papers.

By request of Ladies' Aid of Stevensville M. E. Church.

W. W. SHARP.

Kent Island, Md.

**Camp Meeting Calendar.**

A. D. 1890.

Tilghman's Island, July 25-  
Frankford, Del., July 26-Aug. 5.  
Beckwith, Md., July 28-  
Wye, Md., July 29th.  
Pittman Grove, N. J., July 29-Aug. 14.  
Deal's Island, Aug. 1-9.  
Camden, Del., Aug. 2-10.  
West's Woods, Gumboro, Del., Aug. 2-  
Brandywine Summit, Aug. 4-15.  
Sharptown, Md., Aug. 8-  
Mt. Vernon, Md., Aug. 8-18.  
The Sound, Aug. 9-19.  
Woodlawn, Md., Aug. 12-22.

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The popularity of the Philadelphia, Wilmington and Baltimore one-day trips has grown now into an absolute necessity, and for the benefit of those who have experienced the delight of one trip, as well as for those who have as yet in store for them this excursion, the Philadelphia, Wilmington and Baltimore Railroad announces that on Thursday, August 7th and 21st, a special train will be run on schedule given below and excursion tickets will be sold to either Rehoboth or Ocean City at the rates quoted:

	Train leaves.	Ex. Rate.
Wilmington	7.00 A. M.	\$2 00
New Castle	7.12 "	2 00
Kirkwood	7.30 "	1 85
Mount Pleasant	7.38 "	1 75
Middletown	7.47 "	1 65
Townsend	7.55 "	1 60
Clayton	8.10 "	1 45
Brenford	8.16 "	1 40
Cheswold	8.22 "	1 35
Dover	8.36 "	1 25
Wyoming	8.42 "	1 15
Felton	8.55 "	1 00
Harrington	9.07 "	1 00

For stations south of Harrington the time and rates will be as follows:—

	Train leaves.	Rehoboth Rate.	Ocean City Rate.
Milford	9.23 A. M.	\$0 75	\$1 00
Georgetown	9.50 "	50	75
Selbyville	10.30 "	50	50

Returning the special train will leave Rehoboth 5.30 P. M., Ocean City 5.00 P. M.

**TABERNACLE PULPIT.**

SERMON ON INTEMPERANCE BY  
DR. TALMAGE.

**"It Is My Son's Coat; an Evil Beast Hath Devoured Him" the Text—Vivid Shape of the Evil Beast of Drunkenness That Destroys Souls.**

BROOKLYN, July 27.—Dr. Talmage's sermon today was devoted to the curse of intemperance. With the hand of a master he drew in vivid colors the appalling tragedies which this remorseless demon has perpetrated. His text was Gen. xxxvii, 33: "It is my son's coat; an evil beast hath devoured him."

Joseph's brethren dipped their brother's coat in goat's blood, and then brought the dabbled garment to their father, cheating him with the idea that a ferocious animal had slain him, and thus hiding their infamous behavior. But there is no deception about that which we hold up to your observation today. A monster such as never ranged African thicket or Hindostan jungle hath tracked this land, and with bloody maw hath strewn the continent with the mangled carcasses of whole generations, and there are tens of thousands of fathers and mothers who could hold up the garment of their slain boy, truthfully exclaiming, "It is my son's coat; an evil beast hath devoured him."

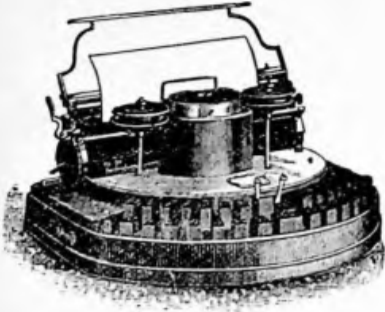
There has in all ages and climes been a tendency to the improper use of stimulants. Noah, as if disgusted with the prevalence of water in his time, took to strong drink. By this vice Alexander the Conqueror was conquered. The Romans at their feasts fell off their seats with intoxication. Four hundred millions of our race are opium eaters. India, Turkey and China have groaned with the desolation, and by it have been quenched such lights as Halley and De Quincey. One hundred millions are the victims of the betel nut, which has especially blasted the East Indies. Three hundred millions chew hashish, and Persia, Brazil and Africa suffer the delirium. The Tartars employ murowa, the Mexicans the agave, the people at Guarapo an intoxicating quality taken from sugar cane, while a great multitude that no man can number are the disciples of alcohol. To it they bow. Under it they are trampled. In its trenches they fall. On its ghastly holocaust they burn. Could the muster roll of this great army be called, and they could come up from the dead, what eye could endure the reeking, festering putrefaction and beastliness? What heart could endure the groan of agony?

**THE EVIL DEEDS OF DRUNKENNESS.**

Drunkenness. Does it not jingle the burglar's key? Does it not whet the assassin's knife? Does it not cock the highwayman's pistol? Does it not wave the incendiary's torch? Has it not sent the physician reeling into the sick room, and the minister with his tongue thick into the pulpit? Did not an exquisite poet, from the very top of his fame, fall a gibbering sot into the gutter on his way to be married to one of the fairest daughters of New England, and at the very hour the bride was decking herself for the altar, and did he not die of delirium tremens, almost unattended, in a hospital? Tamerlane asked for one hundred and sixty thousand skulls with which to build a pyra-

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mid to his own honor. He got the skulls and built the pyramid. But if the bones of all those who have fallen as a prey to dissipation could be piled up it would make a vaster pyramid.

Who will gird himself for the journey and try with me to scale this mountain of the dead—going up miles high on human carcasses to find still other peaks far above, mountain above mountain white with the bleached bones of drunkards.

The Sabbath has been sacrificed to the rum traffic. To many of our people the best day of the week is the worst. Bakers must keep their shops closed on the Sabbath. It is dangerous to have loaves of bread going out on Sunday. The shoe store is closed; severe penalty will attack the man who sells boots on the Sabbath. But down with the window shutters of the grog-shops! Our laws shall confer particular honor upon the rum traffickers. All other trades must stand aside for these. Let our citizens who have disgraced themselves by trading in clothing and hosiery and hardware and lumber and coal take off their hats to the rum seller elected to particular honor. It is unsafe for any other class of men to be allowed license for Sunday work. But swing out your signs, oh ye traffickers in the peace of families and in the souls of immortal men! Let the corks fly, and the beer foam, and the rum go tearing down the half consumed throat of the inebriate. God does not see! Does he? Judgment will never come! Will it?

### YOU CANNOT REGULATE WHISKY.

I do not know but that God is determined to let drunkenness triumph, and the husbands and sons of thousands of our best families be destroyed by this vice, in order that our people, amazed and indignant, may rise up and demand the extermination of this municipal crime. There is a way of driving down the hoops of a barrel so tight that they break. We have in this country at various times tried to regulate this evil by a tax on whisky. You might as well try to regulate the Asiatic cholera or the smallpox by taxation. The men who distil liquors are for the most part unscrupulous, and the higher the tax the more inducement to illicit distillation.

Oh! the folly of trying to restrain an evil by government tariff! If every gallon of whisky made, if every flask of wine produced, should be taxed a thousand dollars it would not be enough to pay for the tears it has wrung from the eyes of widows and orphans, nor for the blood it has dashed on the Christian church, nor for the catastrophe of the millions it has destroyed forever.

I sketch two houses in this street. The first is bright as home can be. The father comes at nightfall, and the children run out to meet him. Luxuriant evening meal. Gratulation and sympathy and laughter. Music in the parlor. Fine pictures on the wall. Costly books on the stand. Well clad household. Plenty of everything to make home happy.

House the second: Piano sold yesterday by the sheriff. Wife's furs at pawnbroker's shop. Clock gone. Daughter's jewelry sold to get flour. Carpets gone off the floor. Daughters in faded and patched dresses. Wife sewing for the stores. Little child with an ugly wound on her face, struck in an angry blow. Deep shadow of

wretchedness falling in every room. Door bell rings. Little children hide. Daughters turn pale. Wife holds her breath. Blundering step in the hall. Door opens. Fiend, brandishing his fist, cries, "Out! out! What are you doing here?"

### TRANSFORMED BY RUM.

Did I call this house the second? No; it is the same house. Rum transformed it. Rum embroiled the man. Rum sold the shawl. Rum tore up the carpets. Rum shook his fist. Rum desolated the hearth. Rum changed that paradise into a hell!

I sketch two men that you know very well. The first graduated from one of our literary institutions. His father, mother, brothers and sisters were present to see him graduate. They heard the applauding thunders that greeted his speech. They saw the bouquets tossed to his feet. They saw the degree conferred and the diploma given. He never looked so well. Everybody said: "What a noble brow! What a fine eye! What graceful manners! What brilliant prospects!" All the world opens before him and cries, "Hurrah! hurrah!"

Man the second lies in the station house. The doctor has just been sent for to bind up the gashes received in a fight. His hair is matted, and makes him look like a wild beast. His lip is bloody and cut. Who is this battered and bruised wretch that was picked up by the police and carried in, drunk and foul and bleeding? Did I call him man the second? He is man the first! Rum transformed him. Rum destroyed his prospects. Rum disappointed parental expectation. Rum withered those garments of commencement day. Rum cut his lip. Rum dashed out his manhood. Rum, accursed rum!

### THEY ALL FALL BEFORE IT.

This foul thing gives one swing to its scythe and our best merchants fall; their stores are sold and they sink into dishonored graves. Again it swings its scythe, and some of our best physicians fall into sufferings that their wisest prescriptions cannot cure. Again it swings its scythe, and ministers of the Gospel fall from the heights of Zion with long resounding crash of ruin and shame. Some of your own households have already been shaken. Perhaps you can hardly admit it; but where was your son last night? Where was he Friday night? Where was he Thursday night? Wednesday night? Tuesday night? Monday night? Nay, have not some of you in your own bodies felt the power of this habit? You think that you could stop? Are you sure you could? Go on a little further and I am sure you cannot. I think if some of you should try to break away you would find a chain on the right wrist and one on the left; one on the right foot and another on the left. This serpent does not begin to hurt until it has wound round and round. Then it begins to tighten and strangle and crush, until the bones crack, and the blood trickles, and the eyes start from their sockets, and the mangled wretch cries, "O God! O God! help! help!" But it is too late; and not even the fires of woe can melt the chain when once it is fully fastened.

I have shown you the evil beast. The question is, Who will hunt him down and how shall we shoot him? I answer first, by getting our children right on this subject. Let them grow

up with an utter aversion to strong drink. Take care how you administer it even as medicine. If you find that they have a natural love for it, as some have, put in a glass of it some horrid stuff and make it utterly nauseous. Teach them as faithfully as you do the Bible that rum is a fiend. Take them to the almshouse and show them the wreck and ruin it works. Walk with them into the homes that have been scourged by it. If a drunkard hath fallen into a ditch take them right up where they can see his face, bruised, savage and swollen, and say, "Look, my son; rum did that." Looking out of your window at some one who, intoxicated to madness, goes through the street brandishing his fist, blaspheming God, a howling, defying, shouting, reeling, raving and foaming maniac, say to your son, "Look; that man was once a child like you." As you go by the grog shop let them know that that is the place where men are slain, and their wives made paupers, and their children slaves. Hold out to your children all warnings, all rewards, all counsels, lest in after days they break your heart and curse your gray hairs. A man laughed at my father for his scrupulous temperance principles, and said: "I am more liberal than you. I always give my children the sugar in the glass after we have been taking a drink." Three of his sons have died drunkards, and the fourth is imbecile through intemperate habits.

### HOW TO FIGHT IT.

Again, we will battle this evil by voting only for sober men. How many men are there who can rise above the feelings of partisanship and demand that our officials shall be sober men?

I maintain that the question of sobriety is higher than the question of availability, and that however eminent a man's services may be, if he has habits of intoxication he is unfit for any office in the gift of a Christian people. Our laws will be no better than the men who make them. Spend a few days at Harrisburg or Albany or Washington, and you will find out why upon these subjects it is impossible to get righteous enactments.

Again, we will war upon this evil by organized societies. The friends of the rum traffic have banded together, annually issue their circulars, raise fabulous sums of money to advance their interests, and by grips, passwords, signs and stratagems set at defiance public morals. Let us confront them with organizations just as secret, and, if need be, with grips and passwords and signs maintain our position. There is no need that our philanthropic societies tell all their plans. I am in favor of all lawful strategy in the carrying on of this conflict. I wish to God we could lay under the wine casks a train which, once ignited, would shake the earth with the explosion of this monstrous iniquity!

Again, we will try the power of the pledge. There are thousands of men who have been saved by putting their names to such a document. I know it is laughed at, but there are some men who, having once promised a thing, do it. "Some have broken the pledge." Yes; they were liars. But all men are not liars. I do not say that it is the duty of all persons to make such signature, but I do say that it would be the salvation of many of you. The glorious work of Theobald Mathew can never



be estimated. At his hand four millions of people took the pledge, and multitudes in Ireland, England, Scotland and America have kept it till this day. The pledge signed to thousands has been the proclamation of emancipation.

#### INEBRIATE ASYLUM.

Again, we expect great things from inebriate asylums. They have already done a glorious work. I think we are coming at last to treat inebriation as it ought to be treated, namely, as an awful disease, self inflicted to be sure, but nevertheless a disease. Once fastened upon a man sermons won't cure him; temperance lectures will not eradicate it; religious tracts will not remove it; the Gospel of Christ will not arrest it. Once under the power of this awful thirst the man is bound to go on, and if the foaming glass were on the other side of perdition he would wade through the fires of hell to get it. A young man in prison had such a strong thirst for intoxicating liquors that he cut off his hand at the wrist, called for a bowl of brandy in order to stop the bleeding, thrust his wrist into the bowl, and then drank the contents.

Stand not when the thirst is on him between a man and his cups. Clear the track for him. Away with the children; he would tread their life out. Away with the wife; he would dash her to death. Away with the cross; he would run it down. Away with the Bible; he would tear it up for the winds. Away with heaven; he considers it worthless as a straw. "Give me the drink! Give it to me! Though the hands of blood pass up the bowl, and the soul trembles over the pit—the drink! give it to me! Though it be pale with tears; though the froth of everlasting anguish float on the foam—give it to me! I drink to my wife's woe, to my children's rags, to my eternal banishment from God and hope and heaven! Give it to me! the drink!"

Again, we will contend against these evils by trying to persuade the respectable classes of society to the banishment of alcoholic beverages. You who move in elegant and refined associations; you who drink the best liquors; you who never drink until you lose your balance, let us look each other in the face on this subject. You have, under God, in your power the redemption of this land from drunkenness. Empty your cellars and wine closets of the beverage, and then come out and give us your hand, your vote, your prayers, your sympathies. Do that and I will promise three things: First, that you will find unspeakable happiness in having done your duty; second, you will probably save somebody—perhaps your own child; third, you will not in your last hour have a regret that you made the sacrifice, if sacrifice it be.

#### THE PLOWSHARE OF DEATH.

As long as you make drinking respectable, drinking customs will prevail, and the plowshare of death, drawn by terrible disasters, will go on turning up this whole continent from end to end with the long, deep, awful furrow of drunkards' graves.

Oh! how this rum fiend would like to go and hang up a skeleton in your beautiful house, so that when you opened the front door to go in you would see it in the hall; and when you would see it in the hall, and when you sat at your table you would see it hanging from the wall, and when you

opened your bedroom you would find it stretched upon your pillow; and, waking at night, you would feel its cold hand passing over your face and pinching at your heart!

There is no home so beautiful but it may be devastated by the awful curse. It throws its jargon into the sweetest harmony. What was it that silenced Sheridan, the English orator, and shattered the golden scepter with which he swayed parliaments and courts? What foul sprite turned the sweet rhythm of Robert Burns into a tuneless babble? What brought down the majestic form of one who awed the American senate with his eloquence, and after a while carried him home dead drunk? What was it that swamped the noble spirit of one of the heroes of the last war, until in a drunken fit he reeled from the deck of a western steamer and was drowned? There was one whose voice we all loved to hear. He was one of the most classic orators of the century. People wondered why a man of so pure a heart and so excellent a life should have such a sad countenance always. They knew not that his wife was a sot.

#### A CALL.

I call upon those who are guilty of these indulgences to quit the path of death. Oh! what a change it would make in your home! Do you see how everything there is being desolated? Would you not like to bring back joy to your wife's heart, and have your children come out to meet you with as much confidence as once they showed? Would you not like to rekindle the home lights that long ago were extinguished? It is not too late to change. It may not entirely obliterate from your soul the memory of wasted years and a ruined reputation, nor smooth out from your anxious brow the wrinkles which trouble has plowed. It may not call back unkind words uttered or rough deeds done, for perhaps in those awful moments you struck her! It may not take from your memory the bitter thoughts connected with some little grave. But it is not too late to save yourself, and secure for God and your family the remainder of your fast going life.

But perhaps you have not utterly gone astray. I may address one who may not have quite made up his mind. Let your better nature speak out. You take one side or the other in the war against drunkenness. Have you the courage to put your foot downright, and say to your companions and friends, "I will never drink intoxicating liquor in all my life; nor will I countenance the habit in others?" Have nothing to do with strong drink. It has turned the earth into a place of skulls, and has stood opening the gate to a lost world to let in its victims, until now the door swings no more upon its hinges, but, day and night, stands wide open to let in the agonized procession of doomed men.

Do I address one whose regular work in life is to administer to this appetite? For God's sake get out of that business! If a woe be pronounced upon the man who gives his neighbor drink, how many woes must be hanging over the man who does this every day and every hour of the day.

#### GOD GRANTS NO LICENSE.

Do not think that because human government may license you that therefore God licenses you. I am surprised to hear you men say that you respect

the "original package" decision, by which the supreme court of the United States allows rum to be taken in states like Kansas, which have decided against the sale of intoxicants. I have no respect for a wrong decision. I care not who makes it. The three judges of the supreme court who gave minority report against that decision were right, and the chief justice was wrong. The right of a state to defend itself against the rum traffic will yet be demonstrated, the supreme court notwithstanding. Higher than the judicial bench at Washington is the throne of the Lord God Almighty. No enactment, national, state or municipal, can give you the right to carry on a business whose one effect is destruction.

God knows better than you do yourself the number of drinks you have poured out. You keep a list; but a more accurate list has been kept than yours. You may call it burgundy, bourbon, cognac, Heidsieck, sour mash or beer. God calls it strong drink. Whether you sell it in low oyster cellar or behind the polished counter of a first class hotel, the divine curse is upon you. I tell you plainly that you will meet your customers one day when there will be no counter between you. When your work is done on earth and you enter the reward of your business all the souls of the men whom you have destroyed will crowd around you and pour their bitterness into your cup. They will show you their wounds and say, "You made them;" and point to their unquenchable thirst and say, "You kindled it;" and rattle their chain and say, "You forged it." Then their united groans will smite your ear, and with the hands out of which you once plucked the sixpences and the dimes they will push you off the verge of great precipices, while rolling up from beneath and breaking among the crags of death will thunder, "Woe to him that giveth his neighbor drink!"

#### One of Dr. Talmage's Converts.

The captain of the Iroquois and the purser of the same steamer are both Brooklyn men. The former, Capt. L. W. Pennington, is an enthusiastic admirer of Dr. Talmage and a member of his congregation. Talmage calls him his converted sailor boy, and in connection with his religious experience Capt. Pennington related to me the following remarkable story:

"Up to the time of my conversion I had been an infidel, and very worldly in my inclinations. Quite accidentally, one Sunday, I accompanied my wife to the Tabernacle. Dr. Talmage's sermon on this occasion did not interest me, and before it was half over I left the church and went home. But I could not forget the doctor's words; they kept ringing in my ear, and at last I told my wife I was going back to hear the rest of the sermon.

"As I approached the Tabernacle I met Dr. Talmage just about to leave the church, having concluded the service. I told him how I had left after hearing half of the sermon, and why I had returned. 'Come right back with me,' said the doctor, 'and I will open up the church for you.' This he did, and prayed and reasoned with me for over an hour. I was converted that evening, and from that day to this I have believed in Dr. Talmage.—Brooklyn Eagle.

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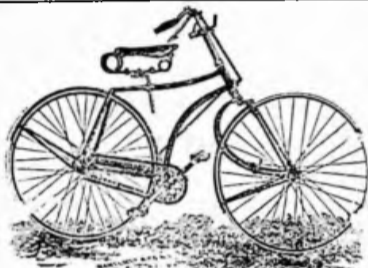
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On and after Sunday, June 22, express trains on West Shore Railroad will run to and from the Jersey City Station of the Pennsylvania Railroad, making close connections with fast trains to and from Philadelphia.



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SCHEDULE IN EFFECT JUNE 22, 1890.

Trains leave Delaware Avenue Depot: EAST BOUND. \*Express trains. NEW YORK, week days, \*2.13, \*7.05, \*7.45, \*10.31, \*11.50 a. m., \*2.40, \*5.35, \*7.26 p. m.

Wilmington & Northern R. R. Time-Table, in effect June 22d, 1890.

Table with columns for Stations, Time, and Direction (GOING NORTH, GOING SOUTH).

Additional Trains, Daily, except Saturday and Sunday, leave Wilmington 6.17 p. m., B. & O. Junction 6.28 p. m., Newbridge 6.41 p. m.

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore.

Taking effect June 14, 1890. Leave Hillen Station as follows: DAILY. 4.10 A. M.—Fast Mail for Shenandoah Valley and Southern and Southwestern points.

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LOCAL SCHEDULE, JUNE 9th, 1890.

Table with columns for SOUTHWARD (Read Down) and NORTHWARD (Read Up), listing stations and times.

CRISFIELD BRANCH

Table with columns for Leave and Arrive, listing stations and times for the Crisfield Branch.

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