

# THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

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

There were thirteen conversions at the Brandywine Summit Camp.

The Book Agents at New York earnestly invite all members and friends of the Church visiting New York, to call at the Book Concern, Fifth Avenue, corner 20th St., and inspect the magnificent new building in which our great Publishing business is carried on. The editor of the PENINSULA METHODIST had the great pleasure of a pretty thorough inspection last May, and was hardly more delighted with the grand structure and all its appointments, than with the courteous attentions extended to him and his company. No Methodist who visits New York, should fail to visit the Book Concern.

#### From Ocean Grove.

We took the seaside route, last Friday morning, measuring eighty miles from Philadelphia; passing eastwardly through Camden, Merchantville, Mt. Holly, Whitney's, Island Heights, and Barnegat Pier, to Seaside Park, and thence along the coast northwardly, through fourteen successive seaside stations. The shortest schedule time is two hours and three quarters, but as our train was not a fast one, we had the pleasure of spending about four hours on the way. The other route by the Pennsylvania Road is from Broad St. Station via Trenton, Monmouth Junction, and Freehold to Seaside Park, and is some eight miles longer, though one train is scheduled to make the run in two hours and twelve minutes.

We had twelve cars in our train, well-filled with passengers; a large number of whom debarked at Barnegat Pier, for a day's fishing in the Bay.

The twenty miles along the coast, over the sandy plains that lie between the Bay and the Ocean, and are intersected by a number of rivulets, present a variety of pleasing landscape views, as the traveller turns to the Bay, studded with numerous sail-boats, or to the blue Atlantic, glimpses of which may be caught in passing, or to the tasteful

cottages and more pretentious hostleries that have sprung up so rapidly along this seaboard.

A pleasing feature of the scene was the profusion of large pink wild flowers, that bordered the road on either side, for miles.

Among the multiform "meetings," with which the authorities of Ocean Grove seek to interest the people, and advance the cause of Christ, is the "Woman's Encouragement Meeting." This, as Dr. Stokes explains, is intended to afford the women an opportunity to give encouragement in Christian work. Thursday and Friday, of last week, were so occupied; and many addresses and testimonies were given to stimulate and cheer the faithful laborer in the Lord's vineyard.

Saturday and Sunday were devoted to the Woman's Foreign Missionary Society. Among the more prominent ladies who participated in the exercises were, Mrs. Dr. Henry Wheeler, of Philadelphia, Mrs. Mary C. Ninde of Minneapolis, Minn., Miss Helen Martin of Delaware, Ohio, Mrs. W. B. Osborne of Brooklyn, and Mrs. Kennard Chandler of New York.

#### THE SABBATH.

The day was bright and beautiful, and the exercises attractive and edifying.

The young people's meeting in the Temple and Mrs. Palmer's meeting in the Tabernacle, at 9 a. m., were well attended, and of much interest. In the latter, Mrs. Nind made a brief and impressive address, urging all believers to remember the words of Christ, "As the Father hath sent me into the world, so have I sent you into the world;" and imitate him in his example, whose life was a revelation of the Father's love, and of his own love for the perishing.

Mrs. Margaret Carson Summerville, who has maintained a house for reformed drunkards in Philadelphia for the last thirteen years, enforced very earnestly this exhortation to self-denying service for the rescue of the perishing, by the relation of her happy experience in working for Jesus. She spoke of attending Red Lion camp-meeting thirty-seven years ago, when she testified to the saving power of the Gospel in her own soul and life.

At 10 o'clock the spacious auditory, seating 4700 by actual measurement, was filled; the commodious platform being crowded with ministers, singers, and reporters. Dr. Stokes announced the grand lyric, prophetic of the coming Kingdom,

"Jesus shall reign where'er the sun  
Does his successive journeys run."

This was sung with a will; after which Dr. Luther B. Wilson of Baltimore, offered prayer. Rev. Dr. Rudisill, of the South India Conference was the preacher for the morning. He read a selection of Scripture, and announced as his text, St. Paul's expression of gratitude for his son Timothy's hereditary faith. 2 Tim. 3: 3-8. His sermon was an interesting setting forth of the value of early training in matters of religion, urging that in this way only, can we successfully counterwork the efforts to perpetuate heathenism.

A year ago Dr. Rudisill was bereaved of his devoted wife who had been an invaluable helpmeet to him; and last Saturday it was his sad duty to participate in the obsequies of his eldest sister.

Dr. Hanlon's Bible Class at 2 p. m., numbered 1759, and was, as usual, an occasion of great interest.

The anniversary proper was held at 3 p. m., when an address was made by Mrs. Osborne.

At night Rev. I. Simmons of New York, preached from the words, "More to be desired are they than gold yea, than much fine gold; sweeter also than honey and the honey comb." The sermon was unique in its conception, and quite effective in its delivery.

#### THE BEACH MEETING.

As the sun neared its setting, the crowds pushed to the foot of Ocean Pathway, and gathered in a dense mass on the beach about the Pavilion, extending, apparently, in a solid block on the board walk from Ross' to Lillagore's, the entire front of Ocean Grove. There must have been 15,000 people in this crowd. Of course, but a small part could get within hearing distance; but the scene itself was grandly impressive, and almost every one could catch some notes of the singing. The responsive service, led by Dr. Stokes, consisted of Scripture selections bearing on the Sabbath. Addresses were made by

Revs. R. Whima and G. Alcorn of the Philadelphia Conference, and a New Jersey preacher from Princeton.

A sacramental service was held Tuesday evening, and Bishop D. A. Goodsell preached the opening sermon of the camp-meeting, Wednesday morning, 20th inst. The camp is to continue till Friday the 29th.

Among the crowds at Ocean Grove are persons from Iowa, Texas, Colorado, Nebraska, and Minnesota, as well as most of the States nearer the Atlantic. Our own Peninsula contributes her share. We name a few: Rev. T. E. Terry and daughter, from Dover, Rev. A. Stengle, wife and daughter, and Rev. W. E. Avery, from Wilmington, Revs. Julius Dodd from Hockessin, Revs. W. L. S. Murray, D. D., A. Smith of Middletown, I. L. Wood of Zion, W. W. Wilson of Smyrna, H. C. Wolcott, Esq., from Harrington, and his daughter Mrs. Klumpf of Williamsport, Pa., Dr. J. A. Perkins from Chestertown, Md., Messrs. J. T. Stout, and F. A. Foster of North East.

#### SUNDAY PREACHING.

Rev. S. M. Vernon, of Lancaster, Pa., 10.30; Rev. D. P. Updegraff, 3 p. m., and Rev. G. W. Miller, of Kansas City, Mo., formerly of Grace, Wilmington, at 7.30 p. m.

#### Our Representative.

The Methodist Times, London, refers in very complimentary terms to Bishop Warren's visit to the Irish Conference: "The chief feature of the session was Bishop Warren's speech. His sermon, Sunday, June 22d, was to many the greatest event in the Conference, if it be not invidious to make distinctions, where all are excellent."

THE DOUBLE D.—In correcting a statement as to a certain minister receiving a D. D., The Advocate thus moralizes: "This is but one of hundreds of cases which, on the negative side, shows the folly which attends the present distribution of degrees. We know a brother who feels thankful that our Theological Institutes were written by plain Richard Watson, and another who is equally glad that John Wesley lived and died without being anything more than M. A."

## Miscellaneous.

## WORK AND WIN.

The sweetest cherries, mind you lad,  
Grow highest on the tree;  
And would you win the fairest fruit,  
One thing I'll say to thee:  
It falls not at the clicking gay  
Of an idler's pelt—  
You'll have to climb the rugged tree,  
And gather for yourself.

'Tis vain to wait the fruit to fall,  
Or pelt the tree with stones—  
You'll have to struggle bravely up,  
And risk some broken bones;  
You only waste your time below,  
And get indifferent pay;  
If you would reach the ripest fruit,  
Just throw your fears away.

'Tis so with everything in life  
That's worth the owning, lad—  
With learning, wealth, and character—  
The best, the good and great have had;  
They came not at the nod or 'hest  
Of any idle hand—  
'Tis only those who bravely toil  
May have them at command.

If, then, you want the ripest fruit,  
Just labor till you win;  
But mind thee, boy, while up you climb,  
Keep heart and hand from sin;  
The best and grandest guerdon, lad,  
If bought with wicked wage,  
No peace and comfort yields at last,  
But curses on your age.  
—*Christian Observer.*

## Why the Compass Points North.

The compass-needle points north, because practically the earth is a magnet, not differing essentially in its magnetic properties from a bar of magnetized steel, says *American Notes and Queries*.

It has two poles of greatest intensity; and, like most large steel magnets, there are several supplemental poles of lesser intensity. Just as the poles of one bar magnet attracts the end of another, so the magnet poles of the earth behave toward poles of the compass-needle; unlike poles attracting, and like poles repelling each other.

But it is not correct to say, that the needle always points north; as a matter of fact, there are but few localities on the earth where it does so, and even those are constantly changing.

An irregular line drawn from the mouth of the Orinoco river through the east coast of Hayti, Charleston, S. C., and Detroit, Mich., represents very nearly the line in which there is no variation at the present time.

In all places east of this line the north end of the needle swings slightly to the westward; and in all places west of it, to the eastward. At the mouth of the Columbia river, the variation of the compass is about 22° east; in Alaska, it is from 40° to 60° east; midway between New York and Liverpool, it is about 35° west.

Of course there is a reason for this variation, and the explanation is, that the needle does not point to the North Pole, as so many people suppose, but

to the magnetic pole, which is something entirely different.

The magnetic north pole is at present on or near the northwestern shore of Boothia peninsula, in the northern part of North America. Its position is constantly changing; and in the last six hundred years, it has moved about half the distance round the geographical pole.

During a period of three hundred years, in which observations have been carefully made at the Magnetic Observatory in Paris, the variations have changed from 11° 20' east of north to 22° 10' west.

In the United States, the rate of change in variation differs much in different parts of the country. In Washington State, it changes at the rate of about 7' a year; in Arizona and New Mexico, it is stationary; in the New England States, it is from 1' to 3' per year.—*Golden Days.*

## Masculine Women.

To every distinct quality belongs its own kingdom. The woman, who can stride round her farm and keep her workmen in proper subjection, who can drive her yoke of oxen afield, red and blowzed and muscular, has her own rule and empery; but it is not of the sort, of which we are speaking. There was not, perhaps, much womanliness about such individuals as Elizabeth of England, or Catherine of Russia, or Christina of Sweden; all their lovers put together could not give them a charm they did not possess—the charm of Mary Stuart, of Josephine; for the possession of lovers by no means proves the possession of this charm. Yet where one accomplishes her ends by mastery of purpose and manner, many women accomplish theirs by using the iron hand, it may be, but always in the velvet glove; their will is no less strong, because it is not made evident in season and out of season; although, in fact, the graceful yielding of that will now and then is a strengthener of all the bonds by which empire is held.

The masculine woman is strong, only with other women and with womanish men. The womanly woman conquers every one. With men, her power is in the inverse ratio of her approach to anything resembling themselves; the woman, not the man in her, attracts; and, singularly enough, her power is greater with most women also, from this heightening of her feminine side. This, however, is a very insignificant matter beside the circumstance, that a woman is fulfilling her destiny, and living the life appointed her, and developing herself on the lines of nature, by keeping in view the greater use she can be, and the greater joy and comfort she can give, through the exercise of those traits which seem to have been set apart

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for her characterization. And if it is the intention of nature, that the qualities of the sexes shall so differentiate, it is not the part of wisdom for her to contravene such intention and make herself that conglomerate and hybrid thing, a masculine woman. The old story of the vine and the oak does not come into this question. In the womanly woman the growth is as strong and integral and self-supporting, as it is in the manly man. She is as distinct an entity, and she is more in unison with eternal purposes and the creative power, the more utterly and thoroughly she is womanly.—*Harper's Bazar.*

**Conserve Results.**

Rev. W. S. Pugh, a successful pastor, writes as follows in the *Philadelphia Methodist*:

Although I do not often attend camp-meetings, I am their friend. I used to spend a week or ten days annually in the tented grove, greatly to my delight, and intellectual and spiritual profit. If hindering circumstances could be made helpful, I would be at some camp meeting every year, to push forward the church, and receive personal good, regardless of invitations to preach, special favors, or any temporal interest.

These meetings are planned and carried on, in the name of God and Methodism. They disturb the regular worship and Christian work of different churches in their neighborhoods, for two or three weeks yearly. They cost some people a good deal of thought, time, labor, and money. Their proclaimed object is the advancement of Methodism, "Christianity in Earnest," which the world greatly needs. If they fail to accomplish their purpose, we lose. Therefore convictions of sin and conversions to Christ should be produced, backsliders should be reclaimed, and convicts and converts should be gathered into the Methodist Church on probation, and matured into full membership where it is possible to do so.

I think we do not receive as many members as we should, from our camp meeting altars. Perhaps more might be gathered, if the camp-meeting secretaries would take the names and addresses of all such persons as manifest a special concern for their spiritual state, and send them at the close of the camps to the pastors of the churches where these persons do, or should attend. September scatters what July and August gather. The thief and wolf steal, and destroy the lambs, because the shepherds do not look after them. Save the Summer fruit of 1890!

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**The Love of Flowers.**

"As the twig is bent the tree's inclined," is a trite saying, the truth of which we sometimes forget. Nearly three thousand years ago the wisest of men declared, "Train up a child in the way he should go, and when he is old he will not depart from it." Most persons are born with a natural love for flowers. I never yet saw a toddler whose eyes did not light up with pleasure at the sight of bright blossoms, and whose fingers did not itch to hold in their grasp, "the pitty flowers," and small boys show fully as much liking therefor as their sisters. It is considered the proper thing for our girls to wear flowers, to love them and care for them, and so encouraged and trained, the majority of our girls grow up into flower-loving women. On the contrary, in many homes, the boys are made to feel that the love of flowers is "girlish," and trust our modern boy for wanting at all times to be "mannish!" So our boys smother their natural liking with a forced indifference, which later, alas, becomes a second nature. Ninety-nine one-hundredths of the men and women who manifest this indifference, never had their tastes cultivated in this direction while young. It is freely admitted that there is a refining, elevating influence about flowers; why, then, should not parents feel it a duty to encourage the love of the beautiful in bud and bloom?—*Vick's Magazine for August.*

Said Rev. A. T. Pierson, in a public address, speaking of certain Roman Catholic countries, "People call them Christian countries, but if any man or woman in any Roman Catholic country, finds Jesus Christ, they have to dig through an immense mass of debris. I'm tired of apologies for Roman Catholicism."

The Tolchester Beach Excursions of the Philadelphia, Wilmington and Baltimore Railroad.

The increased popularity of the one-day excursions to Tolchester Beach is so apparent, that the Philadelphia, Wilmington and Baltimore Railroad Company has yielded to the demand and offers two charming August trips to that attractive bayside resort via Perryville and commodious steamer down Chesapeake Bay. The second for Thursday the 28th. The capacity of the steamers is ample, but in order to avoid any overcrowding the number of tickets offered for sale will be limited. It would be wise, therefore, to those who desire to make their going sure, to secure their tickets in advance.

The same low rate of \$1.50 from Philadelphia, \$1.25 from Chester, \$1.00 from Wilmington, and proportionate rates from other stations on the Maryland and Central Divisions will prevail, and the special train will leave Broad Street Station 7.00 A. M., Chester 7.30 A. M., Wilmington 8.06 A. M. The time of special trains from other stations may be found by consulting advertising matter distributed at each station.

## Correspondence.

### Starting the Discussion.

It is common, I believe, if not general, for locomotives to have an arrangement called a "sand-box," the object of which is, in times of slippery tracks, to so distribute sand that the heavy driving wheels may get a grip on the rails, and not spin round and make no headway. The discussion of the eligibility of women as delegates to the General Conference, seems to need a sand-box in this locality, and I venture to present one or two considerations to the brethren and sisters of the Wilmington Conference laity, as a contribution toward starting their pens. I do most earnestly insist that they should in some way give us their views so that the vote in the Fall, if we intend to take one, may not be a mere count of heads, but of what are, or should be inside of heads—ideas.

There are two features of the situation as it now exists, upon which, as one of the ministry, I wish to know the opinion of the laity. One is the fact that the women of Methodism already belong to a body which is clothed, not indeed, with legislative, but with judicial and executive authority, of a very high character, the Quarterly Conference. It is to me amazing, that such a man as Judge Faucher, of New York, should pooh-pooh this fact, as if it were trifling, or irrelevant to the discussion. Yet the great argument made by him and all other opponents of the admission of women to the General Conference is, that women, according to the Scriptures and nature, must not hold a position of authority.

Now it has been expressly ordained, and no objection made, that women may be stewards, class leaders, and Sunday-school Superintendents, and when so constituted are necessarily members of the Quarterly Conference where it is done. But a steward is charged with special watch-care over the conduct of the preacher himself, and with telling him of any improprieties that may be observed, while all the officials above named, as members of the Quarterly Conference, hear complaints, and appeals, license local preachers, renew the licenses of these and of exhorters, recommend candidates for the itinerant ministry, and elect the members of the Lay Electoral Conferences, besides other important functions which I need not mention. In fact, the quarterly conference is the fountain head of authority in the church.

Whether the range of their authority should be extended in the case of our sisters, may be a question of expediency, but that it is rightful for them to possess authority, the church has al-

ready conceded. If the proposed change be wrong, on that ground must we not take the back track and repeal the legislation to which I have alluded? If that legislation was right and wise, are not most of the arguments made against what is proposed already cancelled?

But there is another feature of the existing condition of affairs, to which I have seen no allusion, but which is to my mind, of deep significance. This is the fact, that all the laity, being of voting age and in full membership, but without distinction of sex, are called upon to vote this fall, and will very largely use the privilege; as well those opposed to the proposed legislation, as those in favor of it.

Nor is this the first time, for the same took place previous to the introduction of Lay Delegation into the general Conference about twenty years ago. It may be questioned, on strictly legal grounds, whether in either case the general Conference had a right thus virtually to ordain a new method of making constitutional changes, but it has been done, and it is now a principle acquiring, though unwritten, the force of law that no legislation proposing great and radical changes shall be consummated or refused, contrary to the voice of the laity. It is vain to plead that it is only a method of ascertaining opinion and has no binding force when ascertained, for we do not need a very lively imagination to picture the result, if disregarding that opinion. Here, then, we have the women of the church again and again taking part in deciding fundamental questions of constitutional legislation—not enactments of a temporary character, or the election of men to office who hold it temporarily, but shaping the great lines of polity for coming generations, since such revolutions do not soon nor easily go backward. Is it consistent to say that it is no usurpation for our sisters to aid us in deciding one of the very greatest questions of polity, and yet it would be an unscriptural usurpation of authority to assist in electing general officers and the regulations liable to change any quadrennium?

Is not the real question this: Having brought our sisters into real and vital, though partial, participation in the government of the church, is it wise or not, to complete the work?

What think you, brethren and sisters of our laity?

J. P. OTIS.

### An Appeal—To all Protestant Churches of Christian Lands.

DEAR BRETHREN IN CHRIST.—We, the General Conference of Protestant Missionaries in China, having just made a special appeal to you for a

largely increased force of ordained Missionaries to preach the Gospel throughout the length and breadth of this great land,—to plant Churches, to educate native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelization; and having also just made a special appeal to you for a largely increased force of unordained men, evangelists, teachers and physicians,—to travel far and wide distributing books, and preaching to the masses, to lend a strong helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick; therefore, we do now appeal to you, the Protestant Churches of Christian lands, to send to China in response to these calls, one thousand men, within five years from this time.

We make this appeal in behalf of three hundred millions of unevangelized heathen; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into his vineyard, and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He may do this thing, and that our eyes may see it.

On behalf of the Conference,  
J. HUDSON TAYLOR, C. W. MATEER,  
WM. ASHMORE, C. F. REID,  
H. CORBETT, Committee.

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READ 2 KINGS VII.

Four leprous men decide that they will commit themselves to the mercy of the Syrian army, which is besieging the city of Samaria. But on reaching the camp they find it deserted, and entering one tent after another, "They did eat and drink, and carried thence silver and gold and raiment, and went and hid it." Finally a better impulse takes possession of them, and they begin to say one to another: "We do not well; this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us; now, come, that we may go and tell the king's household."

The Lord has many dear children in India, "Heirs of the promises," rejoicing in a "feast of fat things," the earnest of immortal bliss.

The enemy says: "Be silent. This

is all for you. Should you tell it to others, you will but increase your trouble and responsibility; and besides, you may not be able to live up to your profession."

'Tis but the story of the talent unused. "To him that hath shall be given, and from him that hath not, shall be taken away, even that which he hath." If you tarry even till the morning light, some evil will come. Let better counsel prevail. The king's household waits to hear—a world redeemed is hungering for the bread of life. "This day is a day of good tidings—we do not well," to keep silent. We cannot, we must not, we dare not hold our peace, while men and women everywhere are famishing for what the Lord through us would furnish them.

"Oh, then I'll tell the story;  
I'll tell the world, to come;  
For Christ, the King of glory,  
Will bid them welcome home."

G. F. H.

—Indian Witness.

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## Notes from the Front.

The builders of the "Anne Taylor" report that the hull was to be launched about Aug. 10. Food supplies were a little delayed from some cause, so the builders fell back on indigenous resources, and the boats builder, from the ship yards at Preston England, Mr. Scoble, declared the yams to be delicious, and thrived on them and other native products. Two yams were dug recently a Vivi, weighing 27lb each. Partners in this mission-ship may remember, that it is built of steel plates, put together with steel rivets and bolts; and the Bishop says they are each one clinched by the prayers of many saints.

The marvelous reproductive power of self supporting missions, is already being demonstrated in Africa. In Angola, the mission at Nhanguepepo has started a promising mission station at Candua, with their own accumulated resources. Angola missions have been entirely self-supporting for three years. Dondo mission needs more room; so a fine property on the river has been ordered purchased.

But the most wonderful example of missionary enterprise by a mission came, in the latest intelligence from Sass Town, on the Kru Coast. It was recalled by Bishop Taylor, in his address Monday night, at Brandywine Summit, that "Sass Town" was the most wicked place on the West Coast. They were pirates, who "held up" schooners that passed that way. One poor skipper, who would not consent to part with his cargo, was roped, hung up in the top of one of their cone-shaped huts, and a fire was kindled under him and fed with red pepper pods, until the sneezing sailor was glad to surrender his goods to save his life. Here a mission was founded, and in a year they had 175 converted heathen members. K. V. Eckman is the solitary missionary there, but with the help of this native church he has planted three branch missions, supplied by native converts, and supported by their own mission farms.

## Woman's Foreign Missionary Society.

WORDS OF CHEER FROM INDIA.

Under date of July 7, Mrs Knowles, in charge of Zenana and School Work at Gondah, Oudh District, writes:

"We have seven girls' schools under our charge, in which there are 140 girls receiving instruction. These future wives and mothers are learning to read, write, sew, etc. and being fitted for their station in life. They are also committing to memory the Lord's Prayer, Ten Commandments, our catechism, Gospel Text and Christian hymns that they may use them to lift their sisters into a higher and more

blessed civilization here, and into the light and glory of God hereafter. Many of these Hindoo girls have lost all faith in their Gods and Goddesses to do them either good or harm, and are trusting only in Jesus Christ for salvation. If Mahometans, they have ceased to trust in the Arabian prophet and pray now only in the name of the Son of God.

One little Hindoo girl was asked why she did not say "Ram!" "Ram!" when she awoke in the morning. She replied, "because Ram is a myth, and because I have learned the name of the true God, and repeat his name instead."

This is the experience of very many of these dear little women, who are being prepared by the Lord of the harvest to labor in the ripened fields of India.

Our Zenana work, too, is most encouraging. We have had five special conversions recently, as the direct result of Zenana work in the city and in the surrounding villages. They were as follows:

1. Marizam, aged forty, a Brahmin of the highest caste. She heard the truth in her village by one of our itinerant Zenana teachers. She came out clearly and suffered much persecution from her husband and the rest of the family. They cruelly used violence to induce her to give up her new-born faith in Christ and return to idolatry. But all in vain; she remains faithful to her convictions, and though a confirmed cripple from a blow she received from her husband, she is now of our best and most enthusiastic workers, and has been the means of bringing many others to a knowledge of the truth as it is in Jesus.

2. Piyari Isa aged thirty-five, was also a Brahmin of high caste. She first heard the word which brought her to Christ from our native preacher's wife, in a Hindoo religious fair. For twenty years she had done penance of the severest kind, under a tree, as a punishment for sins committed in former births.

They both came to Gondah and my husband baptized them. They live in a village, Mahadeo, and are earnest workers for Christ.

Already Piyari has been the means of bringing three other women in another village to Christ, and my husband has baptized them also. The Maharani, or queen of Balrampore (one of our out stations) helps to support our work in Mahadeo.

3. Gulaba, aged thirty, is a low caste woman. She, too, heard the words of life from the lips of one of our Zenana workers. She was the means of the conversion of her husband and is now working in Balrampore.

She, too, has brought three other

women to the Saviour, and Mr. Knowles has baptized them. These are good workers.

4. Fazl Masih, aged twenty five, a woman of the washer woman caste. She was led to Christ by one of our workers at a Hindoo Mela, and was afterwards baptized with her husband and two children.

She died a few months ago with the "name above every name" on her pale lips. Before she died she made her little girl over to Miss Gallimore, for her boarding school. The little girl, named Hopeful, is seven years of age; a bright little child, and all her name implies.

5. Masih Piyari, aged twenty, a woman of the soldier caste. She with her husband, a fine looking intelligent man, were baptized recently by Mr. Knowles, and are working at Colonel—Gunge's among their own caste people. She led a young widow recently to Jesus, and after her baptism Mr. Knowles married her to a native widower. We have great hope that she will develop into one of our best workers. The five spoken of are special cases, who turned out workers for the great Master, but thirteen women in all, have been baptized through the agency of our workers in Gondah and the District.

Writing of the schools, I should have said that on the Sabbath the girls draw their parents to hear our hymns and addresses, and in this way they spread the Gospel into many homes and hearts. I ask your prayers that our Heavenly Father may grant us still greater success, and that these new converts may be kept true and faithful and rendered effective in bringing many of their poor sisters out of darkness and sin into the light and purity of God's spiritual worship.

With very great regard, I remain yours sincerely.

ISABELLA KNOWLES.

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## The Sunday School.

LESSON FOR SUNDAY, AUGUST, 24, 1890.  
Luke 18. 1-14.

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

### PREVAILING PRAYER.

GOLDEN TEXT: "He that humbleth himself shall be exalted" (Luke 18: 14).

1. *Unto them*—His disciples. *To this end*—for the purpose of teaching, etc. *Ought always to pray*.—Not simply the duty of unceasing prayer is here taught, but of persistent prayer for some special object. They who desire some particular thing which is consistent with God's will, are here encouraged to wrestle in prayer till the answer comes. *Not to faint*.—"Pray" and "stay" are two blessed monosyllables (Donne).

2. *A judge*.—Probably the municipal judge is referred to, who was appointed in accordance with Dent. 16: 18. *Feared not God*, etc.—utterly unprincipled and reckless, regardless alike of God's law and of public opinion. "Unjust judges are sadly common in eastern countries" (Stock).

"None but the Son of God himself might have ventured to use this comparison. For as in the parable of the Friend at Midnight we were startled with finding God compared to a churlish neighbor, so here we find Him likened to an unrighteous judge. . . . If a bad man would yield to the mere force of the importunity which he hates, how much more certainly will a righteous God be prevailed on by the faithful prayer which He loves" (Trench).

3. *A widow*—The rights of this unfortunate class were carefully guarded by Old Testament precepts; they were considered to be under God's special care (Ex. 22: 22-24; Dent. 10: 18; 24: 17). Godet says: "The condition of the church after the Lord's departure, is like that of a widow, and a widow deprived of her rights." *Avenge me of my adversary*.—She was suffering from some oppression, or act of wrongdoing; her cause was just; she had a right to ask the protection of the law.

4. *Would not for awhile*.—He was indifferent to her cry, turned a deaf ear to her pleading, until her persistence became annoying. In like manner God is often silent, and apparently regardless of the prayers of his afflicted saints. *Though I fear not*.—He is thoroughly conscious of his own recklessness and lack of principle, and dares to face it. Says Schaff: "This soliloquy reveals the utterly abandoned character of the man."

5. *Because this widow troubleth me*.—Not because her cause was just, not because he loved to protect the oppressed, but because of the woman's ceaseless, vexations importunity. *She weary me* (R. V., "Lest she wear me out").—The original word is very strong—the pugilistic term used by St. Paul, when he speaks of keeping his body under (1 Cor. 9: 27). The literal meaning is, "to smite under the eye." The woman's incessant pleadings were like blows upon the face. Says Abbott: "The language of all nations abounds with like instances of this spirit of exaggeration in the impatient. Thus, to be 'pestered' is, literally, to be afflicted with the pest; to be 'worried' is to be strangled," etc.

6, 7. *The unjust* (R. V., "unrighteous")

judge.—The word "unjust" is emphatic; the meaning is, learn a lesson from a judge who has no regard for justice. *Shall not God*—the just Judge, hating oppression. *Avenge*—vindicate, deliver, in answer to repeated prayer. *His own elect*.—The widow was a stranger to the unjust judge; the "elect," on the other hand, those who have obeyed His call, are members of His own family. *Bear long with them* (R. V., "and he is long-suffering over them").—Alford, Abbott and others interpret this long-suffering as exercised towards the oppressors of the "elect." "He cannot deliver them without bringing judgment on the oppressors, and He waits that His long-suffering may become the means of their salvation."

"Of just so relentless and hard a face, does the Judge of all the earth appear, to the prayer of His church through different ages. How long does wickedness triumph in the earth, and the righteous cause fail to advance! How tardy the extension of religion, and through what severe trials do the church and holy truth have to struggle" (Whedon).

8. *Will avenge them speedily*.—The seeming contradiction may be explained as follows: "Either His vengeance will be speedy and destructive when it comes; or His vengeance will be speedy from His point of view with whom one day is as a thousand years. *When the Son of Man cometh*—in judgment. *Shall He find faith?*—Says Godet: "As if He said: 'I am not afraid of the judge's failing in this duty. The only thing that makes Me anxious is lest the widow fail in hers.'" Not the fewness of believers, but the imperfection of their faith, appears to be spoken of here.

9. *Unto certain*.—This parable was not addressed to the Pharisees as a class, but to those—possibly among His own disciples—who showed evidences of the Pharisaic temper and disposition. *Trusted in themselves*—that false confidence in one's merits, or spiritual acquisitions, which under various disguises, is common in all ages. *Despised others*—more exactly, as in R. V., "set the rest at naught." Instead of trying to teach and uplift, the attitude of such self-righteous persons is, "Stand aside, for I am holier than thou."

10. *Went up*—literally, because the temple was on high ground. The place for prayer was the area known as "the court of the women." *Pharisee*—a member of that powerful sect whose religion consisted in outward forms, and who bitterly opposed the teachings and mission of Christ. *Publican*—the tax-gatherer of the Roman revenues in the conquered provinces of Judaea, and, therefore, an object of great detestation among the impatient, unruly Jews; often oppressive in their exaction and disolute in their lives, but frequently exhibiting a sincerity of repentance which our Lord was quick to recognize.

"The two words—Pharisee and publican—would be more pictorially suggestive to the disciples than they are, at first, to us. They would see the Pharisee with his broad blue *zizith*, or fringe, and the *tephillin* (prayers), or phylacteries, fastened conspicuously on brow and shoulder; the publican in his common working dress, with no outward badge to testify that he was a child of the covenant" (Ellicott).

11. *Stood*—according to ancient Jewish custom (1 Kings 8: 22; 2 Chron. 6: 12) "Scholars here find a peculiar expressiveness in the Greek verb, which implies that he formally placed himself in a standing

position" (Whedon). *Prayed*—A mere figure of speech. Probably this boaster thought he was praying. *With himself*—or "by himself," showing himself a literal Pharisee or "separatist." *I thank thee*—No echo of Paul's "by the grace of God I am what I am" in this plausible introduction. *As other men*—R. V., "the rest of men." He seems to class the whole human race as reprobate, except himself. *Extortioners*—"those who take more than what is right for their goods or their services" (Jacobus) *Even this publican*.—He evidently looks upon him as the "incarnation of all possible moral faults."

12. *Fast twice a week*.—The Mosaic law required only one fast a year, on the great day of atonement. The Pharisees, however kept private fast on Mondays and Thursdays. *Tithes*—a tenth part of both property and income—far more than the law required. He evidently did not mean that God should forget it.

"The tithe was a tax on produce, not on property. The boast of the Pharisee is, that he paid the lesser tithes, as well as the greater; of mint, anise and cummin (Matt. 23: 23), as well as of corn and wine and oil" (Ellicott).

13. *Afar off*—from the holy place. He does not crowd to the front, like the Pharisee; but "though afar off," he is not afar from God, who is "nigh unto them that are of a contrite heart." *Would not lift up*—Though his eyes are not lifted, his heart is. The Pharisee had not been so humble. *Smote upon his breast*—the expressive gesture of deep sorrow. *Be merciful*—better, "be propitiated toward me, the sinner." "It cannot surprise us that this utterance has become for so many a motto in life and in death. It was (to pass over other instances) the answer of the famous Hugo Grotius, when he lay dying at Rostock, and an unknown minister of the Gospel referred him to this parable: 'This publican am I'" (Van Oosterzee).

14. *I tell you*—the emphatic introduction to an irrevocable judgment. *Justified*—the height of blessing; "the summary of all good which the praying sinner can entreat of a holy God." His sins were consciously pardoned, and he was recognized by God as just and righteous in His sight. *Rather than the other*—who came to ask nothing, and got nothing. *Every one that exalteth*, etc.—a teaching frequently repeated by our Lord. "The truth of this great principle admits of illustration at every step of Gospel history. Pharoah, Goliath, Haman, Sennacherib, Nebuchadnezzar, Herod, are all cases in point" (Trench).

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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.*

Said a travelling man in our hearing the other day: "I've covered six thousand miles within the last year, and have been asked to drink, probably, more than that number of times, but nobody has once asked me to go to church, or seemed to think I have a soul." "But have you been where Christian people were?" "Yes," was the rejoinder. "I've boarded with them a good deal of the time." We wish we could believe that this is an altogether exceptional case.—*Congregationalist.*

"Josiah Allen's Wife," gives the world at large a piece of her mind on the subject of license: "If a deadly serpent had broken loose from some circus, and was writhin' and twistin' his way through Jonesville, swallowin' down a man or a woman every few days, would men stand with their hands in their pockets, or leanin' up ag'inst barn-doors a whittlin', arguin' feebly from year to year, whether it was best, after all, to let him go free? After they had seen some of their best friends swallowed down by it, wouldn't they chase it into any hole they could chase it into? Wouldn't they turn the first key on it they could get a hold of? And if it broke loose from that, wouldn't they try another key, and another, till they get one that would hold him? Do you suppose they would rent out that serpent at so much a year to crunch and swallow folks accordin' to law? And would it be any easier for the folks that was crushed and swallowed, and for the survivin' friends of the same, if they was killed by an act of Congress?"

The Original Package bill has at last got through Congress, and the President has promptly signed it, thus completing a necessary piece of legislation which was forced upon Congress by the recent decision of the Supreme Court. The new law will put a stop to a business which has flourished in certain regions, contrary to the wishes and expressed intentions of the people thereof. The right of a people of a State to regulate the sale of liquor within its borders, whether offered for sale in original packages or not, seems perfectly obvious; and the action of the lawmaking powers merely confirms a right which had been uniformly assumed and exercised up to the time that the Supreme Court declared it to be

non-existent. It is a right that accords with common sense, as well as established usage.

The effect was immediate, as the following dispatch from Kansas will show:

The original package houses are a thing of the past, at least there are none here. The closing began Friday afternoon, when the attorney of several of the most prominent dealers notified their clients that it would be advisable to close their doors. Some of the dealers expect to be able to open up again, but others are taking their stock from the shelves preparatory to shipping back to Kansas City. Several are caught with large stocks on their hands, but if they are merely agents, as they claim to be, the Missouri men will be the losers. A number of the original package traffickers admitted that after all they were rather glad to get out of the business. They say there was very little money in it. They had been continually harassed by the authorities, and one agent said that his attorney fee had been greater than his profits.—*Smyrna Times.*

A correspondent of the New York *Mail and Express*, writing en route on the Canada Pacific railroad, says: "On every station platform is to be seen one of these sentries closely watching both train and passengers. His object, however, is not to guard against Indians or train robbers, for the latter are unknown, but to keep out the white man's fire water, that curse of the poor red man of America. All through the great territories prohibition is strictly enforced, and woe to the man who is caught by the mounted police, bringing liquor into the country! Probably to this wise provision, not less than to the uniform justice with which they have ever been treated, is due the peaceful character of the numerous Canadian Indian tribes. It is true that a few years ago Canada had a small war on her hands in these Northwest territories. This, however, was a rebellion among the French-Canadian half-breeds, arising out of their claims to land as settlers, and was in no sense an Indian war, nor was it characterized by the atrocities and horrors of such conflicts in the United States. Canada's treatment of her Indians is worthy of imitation, and well deserves lasting praise."

The Woodside Church is known for its beauty. We furnished the Atlas Paint for the outside, the Woodfiller and the Varnish for the inside woodwork, the Window Shades, the Wall Paper and the Lamps. Of course it is all right.

COWGILL DRUG CO.

Some choice bargains in Wall Paper just opening.

## Items.

The English Primitive Methodists have appointed thirty-six delegates, lay and ministerial, to the American Ecumenical Conference of 1891.

The longest American railroad tunnel is the Hoosac tunnel on the Fitchburg Railroad, four and three-quarters miles; the St. Gothard tunnel in Europe is nine miles long.

De Pauw University students will support a missionary, in Africa, under Bishop Taylor. It would be a grand inspiration to all our colleges to do likewise.—*Witness.*

Rev. Dr. J. M. Trimble, of Columbus, Ohio, celebrated his eighty-third birthday recently with a donation of \$250 to build a church in the far West. He proposes to thus commemorate this anniversary, so long as he is able.

The Duchess of Albany paid what is considered a high compliment to Tennyson Wednesday, July 30. It was the poet's birthday, and she made a visit of congratulation to him. He was born in 1809.

The cars on the Jungfrau Railway have movable flaps, which may be expanded by the guard until they nearly touch the tunnel lining. In this way the car becomes a kind of piston, acting in the tunnel as a cylinder, and the air acts as an automatic brake to check the speed of the descending car.

The gift of \$10,000 by the Rev. Hiram Gee to found an art fellowship for Syracuse University gives to this institution the distinction of having the first fellowship of fine arts ever instituted in America; and this distinction is in keeping with the fact that it is also the first American university to establish a college of fine arts, co-ordinate with the college of liberal arts.

New York city has a population of 1,543,501; Philadelphia, 81,044,894. This shows a gain of 23.34 per cent in the last ten years, for the City of Brotherly Love.

Delaware's gain for the same period is reported at 20,272, of which 18,900, stand to the credit of Wilmington, its chief city, whose population is placed at 61,388.

Unofficial returns show a decrease of 288 in New Castle county; of 365 in Kent; and an increase of 2,126 in Sussex county. The population of the whole state is 166,880.

## BOOK BINDING.

Old books rebound as good as new. Our workmanship is guaranteed to be the very best, with low prices.

PENINSULA METHODIST OFFICE.



## JENKS' DREAM.

Jenks had a queer dream the other night. He thought he saw a prize-fighters' ring, and in the middle of it stood a doughty little champion who met and deliberately knocked over, one by one, a score or more of big, burly-looking fellows, as they advanced to the attack. Giants as they were in size, the valiant pigmy proved more than a match for them. It was all so funny that Jenks woke up laughing. He accounts for the dream by the fact that he had just come to the conclusion, after trying nearly every big, drastic pill on the market, that Pierce's Pleasant Purgative Pellets, or tiny Sugar-coated Granules, easily "knock out" and beat all the big pills hollow! They are the original and only genuine Little Liver Pills.

Beware of imitations, which contain Poisonous Minerals. Always ask for Dr. Pierce's Pellets, which are Little Sugar-coated Pills, or Anti-bilious Granules. One a Dose.



## SICK HEADACHE.

Bilious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels, are promptly relieved and permanently cured by the use of Dr. Pierce's Pleasant Purgative Pellets. They are gently laxative, or strongly cathartic, according to size of dose. Smallest, Cheapest, Easiest to take. 25 cents a vial, by druggists.

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J. T. PATRICK, Raleigh, N. C. has been chosen through Southern Governors to send out information to those wishing to invest in the South. Write him enclosing stamps.

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WILMINGTON, AUGUST 23, 1890.

### That Sub-Episcopal Timber.

In case our presiding bishop shall be disposed to re-appoint brethren who have heretofore served as presiding elders, he will find an ample supply of available material. It may be, that our brethren, Rev. Charles Hill and Dr. J. H. Caldwell, would prefer to rest on their laurels, but if they do, there are brothers John B. Quigg, R. W. Todd, N. M. Browne, and T. E. Martindale, who are not only as worthy of this Episcopal confidence, by reason of their respective records in the office, as any others who have held it, but they are still in vigorous health, and fully equal to another efficient and successful term.

But if our president deems it wise to infuse new blood into this part of the body ecclesiastic, there is a still wider range of choice. Where there are so many who are worthy and capable, it may seem invidious to give any names; still, we may hazard a few, as specimens of a large number that are not given.

Besides the brethren already named, there are Revs. J. D. Rigg, H. S. Thompson, T. H. Haynes James E. Bryan, E. L. Hubbard, C. F. Shepard, W. B. Walton, Adam Stengle, R. C. Jones, and C. W. Prettyman, who have made a record as faithful and successful pastors, that warrants the fullest confidence in their ability to discharge the duties of the presiding eldership, and successfully "man the districts."

As we have said, these only are specimens of the sub-episcopal timber to be found within our bounds; if the times demand still younger men, they may be found in ample numbers from which to choose—young men who have already proved themselves loyal to truth and honor, efficient in their work, and successful in the conduct of the interests committed to their care. It may be perilous, even to give specimens here.

The presiding bishop, we are sure, will not be embarrassed by any scarcity of excellent material in refitting our conference craft for another year's cruise.

## Conference News.

### Brandywine Summit Camp.

WEDNESDAY

The Rev. R. C. Jones preached at 10 a. m., this morning. His text was from Matt. 5, 8: "Blessed are the pure in heart; for they shall see God." His subject was "The Blessedness of the Pure in Heart."

The speaker said that the object of the Gospel is to bring men up into a higher world. The purpose of Christianity is not only to bring the multitudes under the influence of the Gospel, but to give the world a better type of men. Purity as presented in the life and teachings of Christ is an instrumentality for this end. The idea of purity is attractive. Purity of heart means a true, genuine, transparent, soul-nature. This nature under the influence of Christianity becomes permanent character, and when it reaches its highest, it is to be like Christ, an exalted, ethereal purity of the soul. The result of this high moral and spiritual state is the secret of true happiness. It renders its possessor safe. It enables him to live in daily and hourly fellowship with God, so that he discovers and enjoys God in nature, providence, and in the highest sense spiritually. In this state we are susceptible to the influence of the spiritual, and have clearer views and stronger perceptions of God.

As another use we shall see and enjoy God forever in Heaven. How may we get into possession of the purity of heart? First, by trusting fully in the atonement of Christ. Second, by having the Holy Spirit perform his work of cleansing our heart. Thirdly, by so contemplating the character of Christ that we are changed into the same image and our natures thus brought up to this state of perfection.

### AFTERNOON SESSION.

Ladies' prayer meeting at 1.30 in the large tent, was in charge of Mrs. Lincoln.

This afternoon service was in charge of the Woman's Home Missionary Society. Appropriate addresses were made by Mrs. N. M. Browne of Newark, Bishop Thoburn, and Dr. W. L. S. Murray.

The children's meeting held in St. Paul's tent, was largely attended and enjoyable.

Young people's meeting was given to prayer and Christian testimony, and was characterized by much earnestness. Several persons requested the prayers of the congregation.

The evening sermon, preached by Rev. Dr. E. L. Hubbard, was an eloquent appeal to sinners. It was both pathetic and humorous, and occasionally the solemnity of the congregation gave way to laughter. The speaker commanded the attention of the large audience from the beginning to the finish of the discourse, and created a decidedly favorable impression. His theme was the "Atonement," and his text, 2 Peter, 11: 24. At the conclusion of the sermon there was a spirited revival service, during which four penitents bowed at the altar. The service continued a half hour after the bell rang for the closing of tents.

J. C. Pickels led family prayers at 6.30, and the early prayer meeting was led by Rev. T. E. Terry.

The Rev. Alfred Smith of Middletown, Del., preached at 10 a. m., from Ephesians, 3: 17, first clause—"And to know the love of Christ which passeth knowledge." He gave the historic connection and place in

the life of St. Paul of the church at Ephesus. Paul prayed for the sum of all blessings. The apostle appears to be asking a thing beyond the human power to grant. Mr. Smith discussed the topic of love at much length and went on to say that love at its best, is meant in the text love and fullness of love. It has degrees: There is perfect love. The church needs the fullness of Christ's love. Love never amounts to anything until it is a passion. This love is higher than that which is cool and calculating. It is the privilege of all Christians to know this fullness. What are the characteristics of this higher love? 1. It is pure. 2. It is constant. 3. Its highest delight is in communicating with God and doing his will. 4. It has nothing of its own. You cannot get this perfect love by schooling yourself. You cannot refine yourself into it. It comes from God in Jesus Christ, in the Holy Ghost. It comes by faith that brings an indwelling Christ. The preacher gave a graphical description of his personal experience. He possessed the love that passeth knowledge. Although he was converted twenty years ago, he has had this love but one year. It is an unspeakable blessing.

This meeting was a very interesting one. After the benediction was pronounced some one started a hymn, and the service was continued until 1 o'clock.

Children's meeting was held as usual at 1.30, the Rev. Vaughan S. Collins in charge. An interesting feature of this service was the yearly walk-around. The children, 175 in number, walked around the circle, while Professor Sweney and the choir sang. While on the way around, J. R. Kilmer photographed them.

The Rev. L. E. Barrett, of St. Paul's Church, Wilmington, preached at 3 p. m. His text is found in Philippians, 3, 10—"That I may know him and the power of His resurrection." The speaker said that "the Church has had days of exaltation and days of sorrow." My theme for to-day is "the excellency of the knowledge of Christ." For his excellency of this knowledge Paul counted all things but loss. If we would be hand-partners in this life we must know Christ. There are many Christian people who have been walking and talking with Jesus and do not know Him to-day. They do not know Jesus when they blame Him for the misfortunes of this life. There are various ways of knowing:

"First. Many know Jesus only by reputation. This is not the knowledge that passeth all understanding, which we are talking about.

"Second. Some know Him by sight. You can't walk out without seeing evidences of the existence of God.

"Third. Others have a speaking acquaintance.

"Fourth. But another is an intimate acquaintanceship. This class take all cares and troubles to Jesus. This is the knowledge that Paul commends.

"Fifth. We must also know the power of Christ's resurrection.

"Resurrection.—1. Establishes his divinity. 2. Gives us to rejoice in hope of the glory of God. 3. Paul demands to know Jesus in the power of his resurrection. This is your privilege and mine.

There are links in redemption's scheme. First, his life, second, his death upon the cross; third, his power and his resurrection from the dead. To prove the resurrec-

tion the speaker cited: First, the experience of Abraham who was called the 'Resurrection Angel'; second, the Roman guards; third, the disciples; fourth, Stephen the Martyr; fifth, Paul who said, 'He was seen of me as one born out of due time.'

Mr. Barrett then spoke of the living witnesses who filled his great congregation. The power was then dwelt upon and an address made to the impenitent.

The congregation was the largest that has gathered since Sunday. A good time was had in the 6.30 meetings and the tabernacle and large tent were filled to overflowing by the crowds of visitors. Professor Sweney was at the tabernacle and led the singing and sang the hymns as they have never been sung before.

The Rev. T. E. Terry of Dover preached to a large audience this evening at 7.45 o'clock. He used as a text James 4., 12—"There is one law giver." His theme was "University of God's Law in all Time and Eternity." Concerning our relation to the government of God, men hold three theories. "1. Those who relegate everything to the realm of natural law. 2. Those who believe in what Joseph Cook calls transcendental idealism or intelligence acting and descending to the laws of its nature. 3. That God rules alike in the natural and spiritual world."

After discussing the above points the speaker passed to the following conclusions: There can be no such thing as a law arising out of human relations, independent of the will of God, for nothing can have the authority of law without His sanction. There can be no conflict between natural law when properly understood, and the will of God as it is revealed in the Bible. There is one law for all men: The law of eternal, inflexible justice. A universal judgment is both necessary and reasonable. He who gave the law will be the judge who will enforce it.

At the close of the sermon others spoke briefly and a general revival service followed which was kept up to a late hour.

The last meeting here for this year was held Friday morning at 8 o'clock. As is the usual custom the preacher in charge led and all formed in line and marched around the circle, some of the older brethren and preachers standing in a line, and shaking hands and singing familiar hymns.

### Tindall's Woods.

The camp-meeting held in these woods, six miles west of Georgetown, and ten, east of Seaford in the state of Delaware, began Aug. 2, and closed, Monday, Aug. 11. Rev. W. K. Galloway, the evangelist, had charge, and was assisted in the management by Rev. W. J. DuHadway.

The ground, laid off in a square, was large and commodious. There were 42 tents within the circle, all two story, neat and comfortable.

Bro. DuHadway preached the first Sunday, morning and night, and Rev. C. P. Swain, in the afternoon. The second Sunday, Rev. A. D. Davis preached in the morning, Rev. J. D. Kemp in the afternoon and Rev. W. T. Valiant at night. Thursday was Temperance day, and was considered the big day of the camp. Rev. R. T. Coursey preached an able temperance sermon in the morning, and in the afternoon addresses were made by Revs. W. J. DuHadway, W. F. Corkran, A. D. Davis, L. P. Corkran, and W. K. Galloway.



Bros. F. C. MacSorley, and S. J. Baker, were also present, and preached.

The meetings were spirited, lively and enjoyable, but not so successful in a spiritual and revival sense, as could be wished. Six persons professed conversion, and two, to be wholly sanctified. From a social standpoint, it was a great success.

#### Pleasure Tours To The Pacific. Under Penna. R. R.'s Personally-Conducted System.

When, several years ago, the Pennsylvania Railroad Company inaugurated its personally conducted tourist system and originated the feature of a chaperon for such parties a promise was given that the system would be so extended as to include all portions of the Union. The far South has been successfully invaded by these unique pleasure parties during the past few winters, and it is now announced that during the coming winter and spring a select series of tours will be inaugurated to California and the Pacific Coast. The Pacific Coast tours will include all those characteristics which have made the Pennsylvania tours so successful, with many new features added. The parties will be conveyed from the principal cities of the East in special trains of Pullman Vestibule, Sleeping, Dining, and Observation Cars, constructed especially for this service, and running through on limited express schedules to San Francisco. A Tourist Agent of experience and a Chaperon will accompany the party and look after their comfort; the baggage will be checked through and every detail will be thoroughly arranged, so as to give the tourists the fullest measure of comfort. Having arrived at San Francisco the party will be permitted to travel at will to any points on the coast, unrestricted to any fixed itinerary, on tickets supplied by the Pennsylvania Railroad. This departure from the older methods of personally conducted systems relieves the tourist of any restriction of his movements, and while the Tourist Agent is still in reach, if his assistance is required, no beaten track is to be followed by the pleasure-seeker. At the expiration of the return limit the party will again rendezvous at San Francisco, where the special train will take them for the return trip.

The excursion tickets, which will be arranged to cover all necessary expenses, will be sold at the lowest reasonable rate, as the transcontinental and coast lines have signified their willingness to co-operate fully with the Pennsylvania Railroad, and the return limit will be sufficiently liberal for a thorough visit to all the attractive places of the Pacific Coast.

The pleasure tours will be arranged for January, February, March, and April of 1891. The exact dates will be announced later.

The Pacific Coast is admittedly the most attractive region of America for tourist, health, or pleasure seeker and in the institution of the high-grade tours of the Pennsylvania Railroad will present the most desirable, attractive, and comfortable means ever afforded the American people of reaching this great land of sunshine, flowers, fruit, health, and scenic beauty.

#### How Invalids Fare on the Pennsylvania Limited.

The following extract is reprinted by permission from a letter dictated to the stenographer on the "Pennsylvania Limited":

"Many times have I traveled over the Pennsylvania line, and have always been pleased with the kindness manifested by all the attaches of the company. This feeling of pleasure came to me when in perfect health, and when I could appreciate so much every kindness. How much more now do I realize the comfort and happiness which the Pennsylvania Limited affords me on my journey to Cincinnati, an invalid from a long siege of sickness.

"The anticipated hopes of great fatigue were readily discarded after a few hours' ride on the splendidly-equipped train on the Pennsylvania Limited."

This is traveling in America, and could some of our foreign cousins, who journey from place to place in a close compartment car, experience a trip on this daily western and eastern "homes on wheels," they'd then appreciate the statement recently made by an Englishman on the Limited, that "in railroad comforts the Americans are one hundred years ahead of us."

#### The Amazing Rapidity With Which Light Moves.

Light moves with the amazing velocity of 185,000 miles a second, a speed a million times as great as that of a rifle bullet. It would make the circuit of the earth's circumference at the equator seven times in one beat of the pendulum.

For a long time light was thought to be instantaneous, but it is now known to have a measurable velocity. The discovery was first made by means of the eclipses of Jupiter's satellites.

Jupiter, like the earth, casts a shadow, and when his moons pass through it they are eclipsed, just as our moon is eclipsed when passing through the earth's shadow. Jupiter's shadow far surpasses in magnitude that of the earth. His moons revolve around him much more rapidly than our moon revolves around the earth, and their orbits are nearly in the plane of the planet's orbit. Consequently they all, with the exception of the fourth and most distant satellite, pass through the planet's shadow, and are eclipsed at every revolution.

Romer, a Danish astronomer, made in 1675, some curious observations in regard to the times of the occurrences of these eclipses. When Jupiter is nearest the earth the eclipses occur about sixteen minutes earlier than when he is most distant from the earth. The difference in distance between the two points is about 185,000,000 miles, the diameter of the earth's orbit, or twice her distance from the sun.

It takes light, therefore, sixteen minutes to traverse the diameter of the earth's orbit, and half that time to span the distance between the sun and the earth. Light is thus shown to travel 185,000 miles in a second, and to take eight minutes, or, more exactly, 500 seconds, in coming from the sun to the earth.

It follows that we do not see the sun until eight minutes after sunrise, and that we do see him eight minutes after sunset. When we look at a star we do not see the star as it now is, but the star as it was several years ago. It takes light three years to come to us from the nearest star, and were it suddenly blotted from the sky we should see it shining there for three years to come. There are other methods of finding the velocity of light, but the satellites of Jupiter first revealed its progressive movements.

From the July number of the *Christian Educator*, which contains the annual report of the Secretary of the Freedmen's Aid and Southern Education Society of our Church, we gather the gratifying statements that the collections from Conferences alone have passed the \$100,000 line, and the income from all sources has gone beyond the quarter of a million line! With our good Dr. Hartzell, we feel like saying, "Let us praise the Lord and take courage." The Society has now twenty-nine schools among colored people and nineteen among white people in the South, with 5,658 students in the former, and 2,652 in the latter. That these Christian schools are doing more than any other agency to solve the vexed race problem no man in his senses can deny. Such has been the influence for good they have exerted that even our brethren of the Church South are beginning to openly and earnestly advocate the adoption of like means to help the common cause of Christ and humanity. Bishop Galloway, of that Church, recently gave public utterance to these words concerning this problem: "It must be solved with the spelling book and the Bible; and, too, largely by white teachers from the Southern Methodist Church. It is a travesty on religion, this disposition to canonize missionaries who go to the Dark Continent, while we have nothing but social ostracism for the white teacher who is doing noble work at home. The solution of the race problem rests with the white people who live among the blacks, and are willing to become their teachers in a missionary spirit."

These are brave and noble words, and we commend them to the consideration of our own church members of the Baltimore Conference, whose contributions to the Freedmen's fund, notwithstanding they go direct to the support of Morgan College, are so small compared with those of other Conferences.—*Baltimore Methodist*.

1850. 40 Years. 1890.

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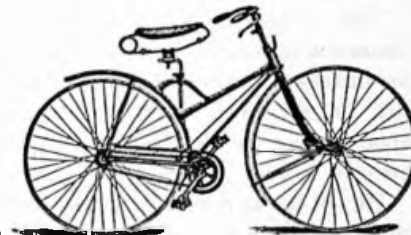


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Steamship, the swiftest on record, has just landed in New York, making the trip from Queenstown in 5 days, 19 hours and 5 minutes. She brings with her a lot of English goods for our Fall and Winter trade from London. Our junior member of the firm has been over in London and Paris looking up "novelties" for our custom department.

We are closing out our Summer Suits, and you can get a Suit a bargain for either man, youth or boy. We want to be rid of them. We want the room and we want the money. We are still giving a discount of 20 per cent on Boys, and 10 per cent on Men's Clothing on cash sales.

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## OUR NEW SERIAL.

**Fetters Broken;**

OR,

## ELWOOD EARL'S CHOICE.

BY THE AUTHOR OF BLANCH MONTAGUE.

## CHAPTER V.—MUTUAL CONFIDENCES.

He dreaded the time when he must tell his mother of his failure; and it was with a feeling of gratitude, that he found her sleeping.

The younger of the two women remained in the sick room, while Elwood, too distressed to sleep, sought some relief, in talking to Mrs. Wentworth about the sorrow that had come upon his poor mother.

He felt it was due to those who had come to help him, in this hour of need, that they should know the whole truth; so he told her all that had occurred, even to the last mad act of his miserable father.

Kind Mrs. Wentworth listened to the story, while tears of Christian sympathy coursed down her cheeks. Confidence begets confidence; and Mrs. Wentworth talked freely to Elwood of her own past life; and when the morning came, he had learned that she had been twice married, but was now a widow. Her first husband was Gilbert Russell, and the name of the young lady he had met in the afternoon at her cottage, was Miriam Russell.

She had married Arthur Wentworth, when Miriam was twelve years old; and he soon became devotedly attached to the child; and having some means at his command, gave her every opportunity for acquiring the best education.

They had lived in Washington, until Miriam graduated; and then Mr. Wentworth, whose health was rapidly failing, removed to northern New York, where he bought a cottage, in which he lived but a year; leaving at his death only a home, and a few hundred dollars.

Miss Russell was a natural artist, and amid the beautiful hills, valleys, and lakes of the Adirondacks, found many a fine study for her pencil and brush. These sketches she managed to sell, and with these earnings, added to what she received for the stories she wrote for the magazines, she was able to supply the wants of the family. Mrs. Wentworth was a slight-built lady, rather tall, with light blue eyes, and fair hair; while Miriam was of medium height, compactly built, with dark brown hair, soft hazel eyes, and a rich olive complexion.

One could hardly imagine two persons more unlike, than Mrs. Wentworth and her daughter.

Mrs. Earl had brought a servan with her from New York; but she was a timid creature; and the mad antics of Mr. Earl had so frightened her, that when the boat reached the last wharf, she told Mrs. Earl she would go no further, and refused to leave the steamer.

Mrs. Wentworth assured Elwood she knew of a competent woman, who might be secured for a time, at least. This person was the maiden sister of Fernly Smith, who lived a short distance from the Wentworth cottage.

Miriam Russell agreed to see her that morning, and if possible, bring her to stay with his mother. She said that Martin Smith, a brother who was home on his vacation, would himself join Mr. Earl, in the search for his father.

Leaving Mrs. Wentworth, with his mother, Elwood accompanied Miss Russell to the home of Fernley Smith, where he found the young man ready to render any assistance in his power.

The two young men were soon scouring the woods, in search of Hubert Earl; while gentle Louisa Smith, in company with Miriam, hastened to the bedside of his sick wife.

All that hot day, Elwood searched the country, in company with his friend, for miles around; but no trace of the missing man was discovered; and it was near night, when they reached a little village on the Hudson, where they stopped at an inn for food, and an hour's rest.

While waiting for supper, a middle-aged man, plainly dressed, stout but compactly built, entered the room, and taking a seat near a man, whom he seemed to know, said:

"John, I fear I have done wrong to-day."

"Why," said the other, "I never knew you to do wrong; what is it now that is a-foul of your conscience?"

The new-comer leaned back in his chair, and for a few moments seemed in deep thought. Presently he said:

"I was coming through the woods late this afternoon, on my way here, when I overtook a man walking alone. His hair was disheveled, he looked haggard, and seemed to be in great distress. His clothing was torn and soiled, and there was blood on his hands and face. He called to me, and begged me to take him to the nearest village on the river; saying he was a stranger in these parts, and having lost his way, had been all night in the mountains. His appearance seemed to justify my believing his story; and I gave him a seat in my buggy, and brought him here. He inquired if there was any way of getting down the river, and when I told him there was a little boat that left within an hour for Albany, he begged me to take him at once to the

landing. My sympathies were aroused, and I hastened to the wharf, and reached it, just in time to catch the boat.

Up to this time I had no suspicion but that all he told me was true, and that he had told me all the truth; but when he left me, he insisted on my taking pay for what I had done. Believing he was as destitute as he looked, I refused to make any charge; whereupon he drew from his pocket a roll of bank notes, and finally drew out from the bottom of his pocket a handful of gold coins, a number of which he thrust into my lap; and before I could collect my bewildered senses he was on the boat, and the steamer was heading down the river. I now believe there has been foul play, and I fear I have aided a criminal to escape."

Before the stranger had spoken a dozen words, Elwood had his hand on his friend's arm, and was leaning eagerly forward to catch every word of this strange tale.

When George Bancroft had concluded his statement, Elwood turned to his friend with an expression that said:

"There can be no mistake; the man who has just left here is my father."

## Book Notices.

THE HOMILETIC REVIEW for September gives no signs that its writers or editors have succumbed to the "heated term." The leading article is by Prof. Willis J. Beecher, on the Possible Federation of the Evangelical Protestant Churches. Dr. Murray, Dean of Princeton College, gives reasons why ministers should keep up the Study of the Classics. Dr. Luckenbach treats The Decadence of Country Churches, and tells a sad tale respecting them. Prof. B. B. Warfield writes on Dreams and the Moral Life. Sensationalism and the Pulpit is a thoughtful discussion of a very practical subject. The Sermons, eight in all, are by President D. H. Whedon, Dr. Stephen Phelps, J. Hudson Taylor, Principal Edwards of Scotland, Dr. Maclaren of England, Dr. Rawlins, and others. The Prayer-Meeting Service by Dr. Wayland Hoyt; the Exegetical Section with Drs. Crosby, Chambers and Tryon Edwards; the European under Dr. Stuckenbergh of Berlin; Current English Thought by Dr. Joseph Parker of London, and the Miscellaneous and Editorial Departments abound in matter of special interest and value to the preacher and pastor.

FUNK & WAGNERS, 18 and 20 Astor Place, New York. \$3.00 per year; single copies, 30 cents.

William Hamilton Gibson's series of illustrated articles on natural history, now being published in *Harper's Young People*, is attracting very general attention as a novel feature in juvenile literature. The *Commercial Advertiser* (New York) says: "Mr. Gibson appeals not only to those who are wide-awake to the life of the woods and fields, but to those as well whose interest is simply in the printed page. He writes with an artist's, as well as with a scientist's, enjoyment of out-door life."

On account of the large number of advance orders received for Mrs. Custer's new book, *Following the Guidon*, the publishers have been compelled to postpone its publication until August 22d. Theodore Roosevelt says of this work: "It is a book which is not only interesting, but which possesses real and lasting value as a faithful portrayal of a characteristically American phase of life which has now almost passed away."

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## Queens Ware.

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

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## Personal.

Bishop Newman, it is claimed, is the first of our bishops to visit Honolulu.

Rev. E. S. J. McAllister, who took the gold medal at Dickinson College for oratory in the Junior contest this year, preached in the M. E. Church, Smyrna, Del., Sunday morning and evening, July 27.

William Galloway, who ran the first locomotive on the Baltimore and Ohio railroad, and was perhaps the oldest railroad engineer in the world, died recently in Baltimore at the age of 80 years. He was retired in 1887, by the Baltimore & Ohio Company, for whom he had worked, over fifty years, never missing a trip, or meeting with a serious accident. In all, he ran his engine over 1,540,000 miles.

The many friends of our esteemed brother, on this Peninsula, will read with interest, the following personal from the N. Y. World. Both of Dr. Roche's sons are, it will be seen, clergymen of the Protestant Episcopal Church, notwithstanding their Methodist names and faithful Methodist training.

"Rev. Olin Scott Roche, formerly of Brooklyn, son of the Rev. John A. Roche, pastor of the Washington Street M. E. Church, and brother of the Rev. Spencer Summerfield Roche, rector of St. Mark's P. E. Church, Adelphi street, has accepted a call to the rectorship of St. Peter's Church, West Twentieth street, New York. Nearly all of Mr. Roche's ministry has been spent at St. Peter's; he having become Rev. Dr. Beach's assistant in 1883, soon after his ordination.

Dr. Beach was stricken with paralysis, after a pastorate of forty years, and the vestry made him *pastor emeritus*. After extensive alterations have been completed, Mr. Roche will take possession of the rectory, which reminds one of the comfortable and imposing homes of some of the London clergy, a generation ago."

"Col. James M. McCarter, of Preston, Md., previously to the war of the Rebellion, a very popular itinerant Methodist preacher, has recently offered additional ground to the cemetery in Preston, on two conditions;

"First, that it be kept in order, that it neither be grown up in grass or weeds, nor poorly nor improperly enclosed.

"Second, that every third lot, in the order in which they come, shall be given to the poor, thus avoiding the potter's field, or row, so common in our cemeteries.

"He also stipulates that if at any time they fail to do this, the ground shall revert back into his hands or into the hands of his heirs or assigns."

## Monstrous Power of Sea Breakers.

From experiments made last month at Rock and Skerryvole Lighthouses, on the coast of Scotland, it was found that while the force of the breakers on the side of the German Ocean may be taken at about a ton and a-half to every square foot of exposed surface, the Atlantic side throws breakers with double that force, or three tons to the square foot; thus a surface of only two square yards sustains a blow from a heavy Atlantic breaker equal to fifty-four tons. In March of this year, a heavy gale blew for three days and nights at Skerryvole, washing out blocks of limestone and granite of three and five tons weight, as easily as if they had been empty egg shells, in some cases throwing them entirely over the breakwater at Plymouth. Over 300 tons of such blocks were washed 300 feet up the inclined beach, after being thrown over the breakwater and scattered about in various directions. One block of limestone, estimated to be of fifteen tons weight, was moved over 150 feet from a place in the surf, where it had been firmly grounded since 1857, it having first been rolled in sight by the awful gale of the "Windy Christmas" of that year. This is quite a high sea record for 1890, showing that the gale of March 3, was the worst known on the Scottish coast for 193 years.—*St. Louis Republic*.

## Coffee as a Stimulant.

It is asserted by men of high professional ability, says the *Epicure*, that when the system needs a stimulant, nothing equals a cup of fresh coffee. Those who desire to rescue the drunkard from his cups will find no better substitute for spirits than strong, new made coffee, without milk or sugar. Two ounces of coffee, or one-eighth of a pound, to one pint of boiling water makes a first class beverage, but the water must be boiling, not merely hot. Bitterness comes from boiling too long. If the coffee required for breakfast be put in a granitized kettle over night and a pint of cold water poured over it, it can be heated to just the boiling point and then set back to prevent further ebullition, when it will be found that, while the strength is extracted, its delicate aroma is preserved. As our country consumes nearly ten pounds of coffee per capita, it is a pity not to have it made in the best manner. It is asserted by those who have tried it, that malaria and epidemics are avoided by those who drink a cup of hot coffee before venturing into the morning air. Burned on hot coals it is a disinfectant for a sick room. By some of our best physicians it is considered a specific in typhoid fever.

## Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated

**Distress** tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

**Sick Headache**  
"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."  
GEORGE A. PAGE, Watertown, Mass.

**Heart-burn**  
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## Youth's Department.

### TO A SAD LITTLE GIRL.

You say you are ugly, and you are afraid  
That nobody loves you, sad little maid,  
For people whisper, with lip a curl,  
As you pass by, "What an ugly girl!"  
Ab, well, my dear, if you mope and fret;  
Your ugly face will be uglier yet.  
Let me tell you the secret without delay  
Of growing beautiful day by day.  
'Tis a secret old as the world is old,  
But worth in itself a mine of gold:  
*Beauty of soul is beauty of face,  
For inward sweetness makes outward grace.*

There is the secret, simple and true;  
Now prove what its wisdom can do for you.  
Fill up your heart with thoughts most sweet,  
Bidding all others at once retreat,  
And these sweet thoughts will grow like seeds,  
And bloom into beautiful words and deeds,  
And soon, very soon, they will leave their trace  
Of loveliness on your ugly face;  
The lines will be softer on cheek and brow,  
Bright smiles will shine where tears are now;  
Your eyes will sparkle, and some blest power  
Will make you lovelier every hour.  
Just try it, my dear; begin to-day  
To do kind things in the kindest way—  
To kindly think and to kindly speak,  
To be sweet-tempered, gentle, and meek.  
Then never again shall you need be afraid  
That nobody loves you, sad little maid.  
Opinions will change, with a pleasant whirl,  
And all will think, "What a charming girl!"  
—EMMA C. DOWD, in HARPER'S YOUNG PEOPLE.

### A Little Errand for God.

Helen stood on the doorstep with a tiny basket, when her father drove up, and said: "I am glad you are all ready to go out, dear; I came to take you to Mrs. Lee's park to see the new deer."  
"O! thank you, papa; but I can't go just this time. I have a particular errand to do now."  
"What is it, dear?"  
"It is to carry this somewhere," and she held up the small basket.  
Her father smiled, and asked:  
"Who is the errand for, dear?"  
"It's a little errand for God."  
"Can I help you any?"  
"No sir. I was going to carry my big orange, that I saved from the desert, to old Peter."  
"Is old Pete sick?"  
"No, I hope not, but he never has anything nice, and he's good and thankful. Big folks give him only cold meat and broken bread. I thought an orange would look so beautiful, and make him so happy! Don't you think

poor well folks ought to be comforted sometimes, as well as the poor sick folks, papa?"

"Yes, I think we too often forget them until sickness or starvation comes. You are right; this is a little errand for God. Get into the buggy and I will drive you to old Peter's, and wait till you have done the errand, and then show you the deer. Have you a pin, Helen?"

"Yes, papa; here is one."

Here is a five dollar bill for you to fix on the skin of the orange. This will pay old Peter's rent for four weeks, and perhaps this will be a little errand for God, too."

Little Helen, who had taught a wise man a wise lesson, looked happy as her fingers fixed the fresh bill on the orange.—*Domestic Journal.*

### Swimming for Boys.

"I never would allow my boy to learn to swim," said the mother of an only son; "and I never could bear to have him in a boat. Skating I always detested, and ball-playing I consider vulgar. He had a horse for riding, and he was always allowed to walk as much as he chose." (!)

Her hearers understood why it was that her son had grown up to be a narrow-chested and delicate man, and were thankful that he was permitted to go out-doors at all in his boyhood.

Fortunately this young man had possessed a strong love for walking, and also for study, which had kept him from inactivity, and also out of mischief. But for an active, full-blooded boy not decidedly studious, such a bringing-up as has been described, would have meant either ruin or death.

There is no need to descant upon the manifold attractions and uses of swimming. All proper precautions for his safety should be taken, but your boy should learn to swim. Never let him go into the water unless he is well; neither let him go alone or with flighty boys only, even when he has mastered the art of natation—cramps and accidents of all sorts are too common for that. Keep him away from rapids and whirlpools, and impress upon him at every opportunity, by anecdote, precept, and example, the necessity of exercising prudence in the matter. Especially see that he is familiar with remedies for cramp, and with the modes for reviving the drowned. Many a valuable life has been lost because a boy's companions did not understand how to use proper restoratives when his body was first recovered from the water.—KATE UPSON CLARK, in HARPER'S BAZAR.

**S**PECIMEN copies of the PENINSULA METHODIST, Will be sent free to any one desiring them

### A Religious Census.

According to statistics presented by the *Independent*, the membership of the Christian churches of this country now aggregates 21,757,171, and the gain since last year has been 1,089,853. Of the increase about three-fifths was among the Protestants and two-fifths among the Roman Catholics. More than two-thirds of the Protestant gain was made by the Methodists and Baptists alone, or 475,961 out of 668,108.

The great religious communions of this country are, therefore, the Catholic, the Methodist, and the Baptist, and they stand numerically in the order named. Together they include more than four-fifths of the believers of the Union, the remaining fifth being divided among fifteen sects or denominations, with their various branches. The Roman Catholics are nearly equal in numbers to the Baptists and Methodists combined, having a population of 8,277,039, as against 9,272,531, made up of 4,980,240 Methodists and 4,292,291 Baptists. The ratio of increase among the three was also about the same for the year, or something over five to the hundred.

The *Independent* explains that the Roman Catholic census includes the whole Catholic population, while the Protestant enumeration includes only the actual communicants. Hence if all those belonging to the families of the Baptists and the Methodists were likewise counted the numerical strength of each of the three great communions might be about the same. Doubling the number of the other Protestant membership on the same principle, we find that those in the Presbyterian denomination and under its influence are less than one-fourteenth of the religious population, Protestant and Catholic, and the Episcopalians are reduced to a very small fraction, or less than three per cent., though in reality the attendance is proportionably much greater.

But the most striking thing about this census is, that it counts less than one in three of the church population. Even if we make a very liberal allowance for those not enumerated among the Protestant communicants, but who attend Protestant worship, and also include the Jews, there remain 15,000,000 of the population who are altogether without religion, who are pagans, agnostics, unbelievers, scoffers, infidels, and atheists. If we include all who reject faith or are indifferent to it, though they keep up a nominal and outward conformity, the total would be vastly greater.

This country, therefore, is a great missionary field for the propagation of Christianity. Here in New York half the people are outside the churches every Sunday.—*N. Y. Sun.*

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Wanted information concerning sword loaned the late Col. Henry Whitley 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. Whitley to a Marshall in a "Henry Clay" procession at Wilmington and never returned.  
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## 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.*

Harry M. Pattin, son of Wellington and Ellen T. Pattin, was born March 12th 1870, and died, after a few days illness, of the typhoid fever, at the residence of his father in Bridgeville, Del., Aug. 2d, 1890.

Though of a delicate physical constitution, and had suffered but little serious sickness from his childhood, yet when this attack came upon him, he was in a feeble state of health, and in less than a week his fatal work was done. He went to his bed, Monday afternoon, July 29th, and expired at 9 p. m., the following Saturday. His death produced a general and profound regret and sorrow in the community, because of his most excellent character, and enlisted the deepest sympathy of all, for the afflicted family.

He was one of those good home boys, who was called upon and looked to for any needed mechanical help. Being of an ingenious turn of mind, his services about the house and in his father's employ were brought into frequent requisition.

His Christian character was of the most positive and praiseworthy type, and the church and community have suffered a severe loss in his early death; for he gave promise of great usefulness. He was converted in the fall of 1888, under the ministry of Rev. J. H. Howard; and his conversion was most radical and clear. His struggle after the victory of faith, was protracted and earnest, but he persevered, until such an answer was given to his faith and effort, as thoroughly satisfied him; and the genuineness of the change wrought in him, and his own sincere purpose became at once manifest in his most complete and unswerving devotion to every religious duty. It was but very seldom, that he was not found in the Sabbath services, and at the class and prayer-meetings during the week. His whole life gave evidence of the power of God upon him; for he immediately stepped into the front rank of piety and devotion, and became conspicuous in the community for his lofty and faithful Christian bearing. Speak his name to-day in this place, and it is instantly suggestive of goodness, and truth and integrity.

Of a naturally nervous temperament, he had been somewhat inclined to be irritable but all that disappeared upon his conversion, and he became a very pattern of meekness and patience. Would that the church in every community were blessed with many young men, whose lives, example and spirit, were as helpful and wholesome as were his! He leaves behind him, though young, a name that will long be fragrant in the community.

G. W. T.

Horace G. Pattin, son of Wellington and Ellen T. Pattin, was born April 2, 1872, and died at the residence of his father, in Bridgeville, Del., Aug. 5th 1890. Unlike his older brother, who had passed away but three days before, he had a naturally robust constitution, and looked almost the picture of health; but he was suddenly prostrated under a most violent attack of typhoid fever, a few days previous to his brother's attack; and in two weeks he too fell a victim to its terrible power.

He was of a genial, cheery disposition, and as his mother expressed it, he was "the sunshine of the house."

At the time of his death, and for some time previous, though only 18 years of age, he had been in charge of a store, in the management of which he manifested great fidelity, and displayed great proficiency; giving promise of more than ordinary success along that line. He had, indeed, rendered himself invaluable in the conduct of the business.

He was converted to God in very early life, in the spring of 1885, under the ministry of Rev. W. S. Robinson, and unlike too many others converted at that early age, he maintained his relations to God and the church. While his duties at the store, in some measure prevented his attendance upon the means of grace during the week, he was almost invariably found at his class Sabbath morning, and at all the services

during the day. He gave promise of being a very useful and helpful member of the church, and his example and influence were of the most consistent and wholesome character. He will be greatly missed and his death has caused a vacancy in the church that is sadly felt.

The funeral services were of a most solemn and impressive character, following so closely upon those of his older brother. A large concourse of people attended, and the whole audience was affected to tears. The two brothers had grown up together, in almost inseparable companionship, and we laid down their lifeless forms, side by side to sleep until the voice of the "Son of Man" shall call them back to life.

Thus, in the quiet joy of kindly trust, We bid these parting saints a brief farewell; Weeping, yet smiling, we commit their dust To the safe keeping of the silent cell.

Softly within that peaceful resting place, We lay their wearied limbs; and bid the clay Press lightly on them, till the night be past And the far East give note of coming day.  
G. W. T.

## Camp Meeting Calendar.

A. D. 1890.

Joanna Heights, Pa., Aug. 14-26.  
Concord, Md., Aug. 16.  
Ocean Grove, N. J., Aug. 19-29.

## Quarterly Conference Ap- pointments.

WILMINGTON DISTRICT—SECOND QUARTER.

	Quarterly Conference.	Preaching.
	AUG.	
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.

## The "Methodist Review."

The September-October number of the *Methodist Review* favorably compares with its predecessors. Dr. John Poucher of De Pauw University, furnishes the opening article, "Is the Book of Daniel a Prophecy?" Professor L. T. Townsend, D. D., contends against the need of re-stating the doctrines of the Church, in "Persistence of Old School Dogma." Bishop Mallalieu discusses the question "Was the Resurrection of our Lord Jesus Christ Literal, Absolute and Complete?" T. H. Pearne, D. D., shows the difficulties of the Southern work in "The Race Problem - the Situation." Professor James Strong, S. T. D., contributes "The Pulpit Mirrored from the Pew." C. W. Buoy, D. D., furnishes a paper on the "National University of the City of Washington." Professor W. Rice Sims, Ph. D., of the University of Mississippi, writes on "The Influence of the Spanish on the French Literature."

The editorial departments are well sustained. The characteristic workmanship of the editor, is seen in the opening paper of "Current Discussions," entitled "The Mechanism of Inspiration." The second article is a review of the life and work of Franz Delitzsch, accompanied by a portrait. The "Arena" contains practical and thoughtful communications from correspondents. The "Itinerants' Club," under the direction of Bishop Vincent, is full of pith and point. The "Foreign Resumé" and "Spirit of the Reviews and Magazines" are as usual valuable. The critiques upon recent books are helpful. We repeat our commendation of the *Review*, and our wish that it may be read even more widely by the ministry and laity of the Church.

"Why, now I cannot get enough to eat," says one lady who formerly had no appetite but took Hood's Sarsaparilla.

## A SERMON TO FARMERS.

DR. TALMAGE PREACHES AT THE ENCAMPMENT.

He Draws a Masterly Picture of the Farmers of Christ's Time—He Likens the Christian Religion to the Struggle of the Tiller of the Soil.

LEBANON, Pa., Aug. 17.—The American Farmers' encampment at Mount Gretna, near this city, today listened attentively to a remarkable discourse by the great Brooklyn preacher, Rev. T. De Witt Talmage, who arrived here yesterday from Piedmont, Chautauqua, Ga., where he spoke on Wednesday last. The subject was one peculiarly suited to the vast audience, being on "Farming a Gospel Type." I Kings xix, 19: Elisha, the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth.

Representatives of the great farmers' associations from all parts of the country are at the encampment, preparations for which have been going on for months in advance. The surrounding densely populated counties of Pennsylvania are also fully represented. Today's services were held in the open air. An immense choir from the churches of Lebanon led the music.

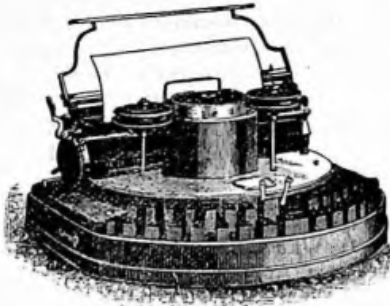
Rev. Dr. Talmage spoke as follows: Farmers of America! Accept my salutation. Our text puts us down into the plow's furrow, where many of us have been before. My boyhood passed on a farm, and my father a farmer, your style of life is familiar to me. One of my earliest recollections is that of my father coming in from the hot harvest field exhausted, the perspiration streaming from his forehead and chin, and fainting on the doorsill, and my mother resuscitating him, until seeing the alarm of the household he said: "Don't be frightened. I got a little tired, and the sun was hot, but I am all right now." And I remember mother seated at the table often saying, "Well, I am too tired to eat!" The fact is that I do not think the old folks got thoroughly rested until they lay down in the graveyard back of Somerville to take the last sleep.

### THE FARMERS' TRIALS.

Office seekers go through the land and they stand on political platforms, and they tell the farmers the story about the independent life of a farmer, giving flattery where they ought to give sympathy. Independent of what? No class of people in this country have it harder than farmers. Independent of what? Of the curculio that stings the peach trees? of the rust in the wheat? of the long rain with the rye down? Independent of the grasshopper? of the locust? of the army worm? of the potato bug? Independent of the drought that burns up the harvest? Independent of the cow with the hollow horn? or the sheep with the foot rot? or the pet horse with a nail in his hoof? Independent of the cold that freezes out the winter grain? Independent of the snowbank out of which he must shovel himself? Independent of the cold weather when he stands threshing his numbed fingers around his body to keep them from being frosted? Independent of the frozen ears and the frozen feet? Independent of what? Fancy farmers who have made their

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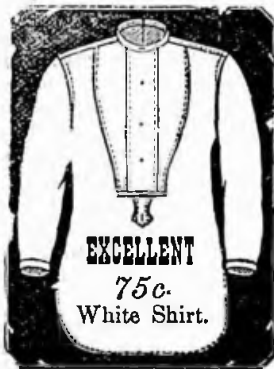


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fortunes in the city and go out in the country to build houses with all the modern improvements, and make farming a luxury, may not need any solace; but the yeomanry who get their living out of the soil, and who that way have to clothe their families and educate their children and pay their taxes and meet the interest on mortgaged farms—such men find a terrific struggle. And my hope is that this great National Farmers' encampment may do something toward lifting the burdens of the agriculturists. Yes, we were nearly all of us born in the country. We dropped corn in the hill, and went on Saturday to the mill, tying the grist in the center of the sack so that the contents on either side the horse balanced each other; and drove the cattle afield, our bare feet wet with the dew, and rode the horses with the halter to the brook until we fell off, and hunted the mow for nests until the feathered occupants went cackling away. So we all understand rustic allusions. The Bible is full of them. In Christ's Sermon on the Mount you see the full blown lilies and the glossy back of the crow's wing as it flies over Mount Olivet. David and John, Paul and Isaiah find in country life a source of frequent illustration, while Christ takes the responsibility of calling God a farmer, declaring, "My Father is the husbandman."

#### NOAH THE FIRST FARMER.

Noah was the first farmer. We say nothing about Cain, the tiller of the soil. Adam was a gardener on a large scale, but to Noah was given all the acres of the earth. Elisha was an agriculturist, not culturing a ten acre lot; for in my text you find him plowing with twelve yoke of oxen before him, and he with the twelfth. In Bible times the land was so plenty and the inhabitants so few that Noah was right when he gave to every inhabitant a certain portion of land; that land, if cultured, ever after to be his own possession.

They were not small crops raised in those times, for though the arts were rude the plow turned up very rich soil, and barley and cotton and flax and all kinds of grain came up at the call of the harvesters. Pliny tells of one stalk of grain that had on it between three and four hundred ears. The rivers and the brooks, through artificial channels, were brought down to the roots of the corn, and to this habit of turning a river wherever it was wanted Solomon refers when he says: "The king's heart is in the hand of the Lord, and he turneth it as the rivers of water are turned, whithersoever he will."

The wild beasts were caught, and then a hook was put into their nose, and then they were led over the field, and to that God refers when he says to wicked Sennacherib: "I will put a hook in thy nose and I will bring thee back by the way which thou camest." And God has a hook in every man's nose, whether it be Nebuchadnezzar or Ahab or Herod. He may think himself very independent, but some time in his life or in the hour of his death he will find that the Lord Almighty has a hook in his nose.

This was the rule in regard to the culture of the ground: "Thou shalt not plow with an ox and an ass together," illustrating the folly of ever putting intelligent and useful and pliable men in association with the stubborn and the unmanageable. The vast majority of troubles in the churches and in re-

formatory institutions comes from the disregard of this command of the Lord: "Thou shalt not plow with an ox and an ass together."

There were large amounts of property invested in cattle. The Moabites paid 100,000 sheep as an annual tax. Job had 7,000 sheep, 3,000 camels, 500 yoke of oxen. The time of vintage was ushered in with mirth and music. The clusters of the vine were put into the winepress, and then five men would get into the press and trample out the juice from the grape until their garments were saturated with the wine and had become the emblems of slaughter. Christ himself, wounded until covered with the blood of the crucifixion, made use of this allusion when the question was asked, "Wherefore art thou red in thine apparel and thy garments like one who treadeth the wine vat?" He responded, "I have trodden the wine press alone."

#### DISCIPLES OF THE PLOW.

In all ages there has been great honor paid to agriculture. Seven-eighths of the people in every country are disciples of the plow. A government is strong in proportion as it is supported by an athletic and industrious yeomanry. So long ago as before the fall of Carthage Strabo wrote twenty-eight books on agriculture. Hesiod wrote a poem on the same subject—"The Weeks and Days." Cato was prouder of his work on husbandry than of his military conquests. But I must not be tempted into a discussion of agricultural conquests. Standing amid the harvests and orchards and vineyards of the Bible, and standing amid the harvests and orchards and vineyards of our own country—I want to run out the analogy between the production of crops and the growth of grace in the soul—all these sacred writers making use of that analogy.

In the first place I remark, in grace as in the fields there must be a plow. That which theologians call conviction is only the plowshare turning up the sins that have been rooted and matted in the soul. A farmer said to his indolent son, "There are a hundred dollars buried deep in that field." The son went to work and plowed the field from fence to fence, and he plowed it very deep, and then complained that he had not found the money; but when the crop had been gathered and sold for a hundred dollars more than any previous year then the young man took the hint as to what his father meant when he said there were a hundred dollars buried down in that field. Deep plowing for a crop. Deep plowing for a soul. He who makes light of sin will never amount to anything in the church or in the world. If a man speaks of sin as though it were an inaccuracy or a mistake, instead of the loathsome, abominable, consuming and damning thing that God hates, that man will never yield a harvest of usefulness.

When I was a boy I plowed a field with a team of spirited horses. I plowed it very quickly. Once in a while I passed over some of the sod without turning it, but I did not jerk back the plow with its rattling clevises. I thought it made no difference. After a while my father came along and said: "Why, this will never do. This isn't plowed deep enough. There you have missed this and you have missed that." And he plowed it over again. The

difficulty with a great many people is that they are only scratched with conviction when the subsoil plow of God's truth ought to be put in up to the beam.

My word is to all Sabbath school teachers, to all parents, to all Christian workers: Plow deep! Plow deep!

#### THE FATAL DRUG OF SIN.

And if in your own personal experience you are apt to take a lenient view of the sinful side of your nature put down into your soul the ten commandments, which reveal the holiness of God, and that sharp and glittering coulter will turn up your soul to the deepest depths. If a man preaches to you that you are only a little out of order by reason of sin, and that you need only a little fixing up, he deceives! You have suffered an appalling injury by reason of sin. There are quick poisons and slow poisons, but the druggist could give you one drop that would kill the body. And sin is like that drug: so virulent, so poisonous, so fatal that one drop is enough to kill the soul.

Deep plowing for a crop. Deep plowing for a soul. Broken heart or no religion. Broken soul or no harvest. Why was it that David, and the jailer, and the publican and Paul made such ado about their sins? Had they lost their senses? No. The plowshare struck them. Conviction turned up a great many things that were forgotten. As a farmer plowing sometimes turns up the skeleton of a man or the anatomy of a monster long ago buried, so the plowshare of conviction turns up the ghastly skeletons of sin long ago interred. Geologists never brought up from the depths of the mountain mightier ichthyosaurus or megatherium.

But what means all this crooked plowing, these crooked furrows, the repentance that amounts to nothing, the repentance that ends in nothing? Men groan over their sins, but get no better. They weep, but their tears are not counted. They get convicted, but not converted. What is the reason? I remember that on the farm we set a standard with a red flag at the other end of the field. We kept our eye on that. We aimed at that. We plowed up to that. Losing sight of that we made a crooked furrow. Keeping our eyes on that we made a straight furrow. Now in this matter of conviction we must have some standard to guide us. It is a red standard that God has set at the other end of the field. It is the cross. Keeping your eye on that you will make a straight furrow. Losing sight of it you will make a crooked furrow. Plow up to the cross. Aim not at either end of the horizontal piece of the cross, but at the upright piece, at the center of it, the heart of the Son of God, who bore your sins and made satisfaction. Crying and weeping will not bring you through. "Him hath God exalted to be a Prince and a Saviour to give repentance." Oh, plow up to the cross!

#### SCATTERING THE SEEDS OF THE GOSPEL.

Again I remark, in grace as in the field there must be a sowing. In the autumnal weather you find the farmer going across the field at a stride of about twenty-three inches, and at every stride he puts his hand into the sack of grain and he sprinkles the seed corn over the field. It looks silly to a man who does not know what he is doing.



He is doing a very important work. He is scattering the winter grain, and though the snow may come the next year there will be a great crop. Now, that is what we are doing when we are preaching the gospel—we are scattering the seed. It is the foolishness of preaching, but it is the winter grain; and though the snow of worldliness may come down upon it, it will yield after awhile glorious harvest. Let us be sure we sow the right kind of seed. Sow mullen stalk and mullen stalk will come up. Sow Canada thistles and Canada thistles will come up. Sow wheat and wheat will come up. Let us distinguish between truth and error. Let us know the difference between wheat and hellebore, oats and henbane.

The largest denomination in this country is the denomination of Nothingarians. Their religion is a system of negations. You say to one of them, "What do you believe?" "Well, I don't believe in infant baptism." "What do you believe?" "Well, I don't believe in the perseverance of the saints." "Well, now tell me what you do believe?" "Well, I don't believe in the eternal punishment of the wicked." So their religion is a row of cyphers. Believe something and teach it; or, to resume the figure of my text, scatter abroad the right kind of seed.

A minister in New York preached a sermon calculated to set the denominations of Christians quarreling. He was sowing nettles. A minister in Boston advertised that he would preach a sermon on the superiority of transcendental and organized forces to untranscendental and unorganized forces. What was he sowing? The Lord Jesus Christ nineteen centuries ago planted the divine seed of doctrine. It sprang up. On one side of the stalk are all the churches of Christendom. On the other side of the stalk are all the free governments of the earth, and on the top there shall be a flowering millenium after awhile. All from the gospel seed of doctrine. Every word that a parent, or Sabbath school teacher, or city missionary or other Christian worker speaks for Christ comes up. Yea, it comes up with compound interest—you having one soul, that one saving ten, the ten a hundred, the hundred a thousand, the thousand ten thousand, the ten thousand one hundred thousand—on, on forever.

#### A HARROWING AND REAPING.

Again I remark, in grace as in the farm there must be a harrowing. I refer not to a harrow that goes over the field in order to prepare the ground for the seed, but a harrow which goes over after the seed is sown, lest the birds pick up the seed, sinking it down into the earth so that it can take root. There are new kinds of harrow, but the harrow as I remember it was made of bars of wood nailed across each other, and the under side of each bar was furnished with sharp teeth, and when the horses were hitched to it it went tearing and leaping across the field, driving the seed down into the earth until it sprung up in the harvest. Bereavement, sorrow, persecution are the Lord's harrows to sink the gospel truth into your heart. There were truths that you heard thirty years ago that have not affected you until recently. Some great trouble came over you, and the truth was harrowed in, and it has come up. What did God mean in this country in 1857? For a century there was

the gospel preached, but a great deal of it produced no result. Then God harnessed a wild panic to a harrow of commercial disaster, and that harrow went down Wall street and up Wall street, down Third street and up Third street, down State street and up State street, until the whole land was torn to pieces as it had never been before. What followed the harrow? A great awakening in which there were 500,000 souls brought into the kingdom of our Lord. No harrow, no crop.

Again I remark, in grace as in the farm there must be a reaping. Many Christians speak of religion as though it were a matter of economics or insurance. They expect to reap in the next world. Oh, no! Now is the time to reap. Gather up the joy of the Christian religion this morning, this afternoon, this night. If you have not as much grace as you would like to have, thank God for what you have and pray for more. You are no worse enslaved than Joseph, no worse troubled than was David, no worse scourged than was Paul. Yet amid the rattling of fetters, and amid the gloom of dungeons, and amid the horror of shipwreck they triumphed in the grace of God. The weakest man here has 500 acres of spiritual joy all ripe. Why do you not go and reap it? You have been groaning over your infirmities for thirty years. Now give one round shout over your emancipation. You say you have it so hard; you might have it worse. You wonder why this great cold trouble keeps revolving through your soul, turning and turning, with a black hand on the crank. Ah, that trouble is the grindstone on which you are to sharpen your sickle. To the fields! Wake up! Take off your green spectacles, your blue spectacles, your black spectacles. Pull up the corners of your mouth as far as you pull them down. To the fields! Reap! Reap!

#### A TIME FOR THRESHING.

Again I remark, in grace as in farming there is a time for threshing. I tell you bluntly that is death. Just as a farmer beats the wheat out of the straw so death beats the soul out of the body. Every sickness is a stroke of the flail and the sickbed is the threshing floor. What, say you, is death to a good man only taking the wheat out of the straw? That is all. An aged man has fallen asleep. Only yesterday you saw him in the sunny porch playing with his grandchildren. Calmly he received the message to leave this world. He bade a pleasant good-by to his old friends. The telegraph carries the tidings, and on swift rail trains the kindred come, wanting once more to look on the face of dear old grandfather. Brush back the gray hairs from his brow; it will never ache again. Put him away in the slumber of the tomb. He will not be afraid of that night. Grandfather was never afraid of anything. He will rise in the morning of the resurrection. Grandfather was always the first to rise. His voice has already mingled in the doxology of heaven. Grandfather always did sing in church. Anything ghastly in that? No. The threshing of the wheat out of the straw. That is all.

The Saviour folds a lamb in his bosom. The little child filled all the house with her music, and her toys are scattered all up and down the stairs just as she left them. What if the hand that plucked four-eyes out of the

meadow is still? It will wave the eternal triumph. What if the voice that made music in the home is still? It will sing the eternal hosanna. Put a white rose in one hand, and a red rose in the other hand, and a wreath of orange blossoms on the brow—the white flower for the victory, the red flower for the Saviour's sacrifice, the orange blossoms for her marriage day. Anything ghastly about that? Oh, no. The sun went down and the flower shut. The wheat threshed out of the straw. "Dear Lord, give me sleep," said a dying boy, the son of one of my elders; "Dear Lord, give me sleep." And he closed his eyes and awoke in glory. Henry W. Long fellow, writing a letter of condolence to those parents, said: "Those last words were beautifully poetic, 'Dear Lord, give me sleep.'"

*'Twas not in cruelty, not in wrath  
That the reaper came that day;  
'Twas an angel that visited the earth  
And took the flower away.*

So it may be with us when our work is all done. "Dear Lord, give me sleep."

I have one more thought to present. I have spoken of the plowing, of the sowing, of the harrowing, of the reaping, of the threshing. I must now speak a moment of the garnering.

#### HARVEST HOME AT LAST.

Where is the garner? Need I tell you? Oh, no. So many have gone out from your own circles, yea, from your own family, that you have had your eyes on that garner for many a year. What a hard time some of them had! In Gethsemanes of suffering they sweat great drops of blood. They took the "cup of trembling," and they put it to their hot lips, and they cried, "If it be possible, let this cup pass from me." With tongues of burning agony they cried, "O Lord, deliver my soul!" But they got over it. They all got over it. Garnered! Their tears wiped away; their battles all ended; their burdens lifted. Garnered! The Lord of the harvest will not allow those sheaves to perish in the equinox. Garnered! Some of us remember, on the farm, that the sheaves were put on the top of the rack which surmounted the wagon, and these sheaves were piled higher and higher, and after a while the horses started for the barn, and these sheaves swayed to and fro in the wind, and the old wagon creaked, and the horses made a struggle and pulled so hard the harness came up in loops of leather on their backs, and when the front wheel struck the elevated floor of the barn it seemed as if the load would go no further, until the workman gave a great shout, then with one last tremendous strain the horses pulled in the load; then they were unharnessed, and forkful after forkful of grain fell into the mow. O my friends, our getting into heaven may be a pull, a hard pull, a very hard pull, but these sheaves are bound to go in. The Lord of the harvest has promised it. I see the load at last coming in the door of the heavenly garner. The sheaves of the Christian soul sway to and fro in the wind of death, and the old body creaks under the load, and as the load strikes the floor of the celestial garner it seems as if it can go no farther. It is the last struggle until the voices of angels and the voices of our departed kindred and the welcoming voice of God shall send the harvest rolling into the eternal triumph, while all up and down the sky the cry is heard: Harvest home!

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Table with columns for Southward and Northward routes, listing stations like Delmar, Williams, Salisbury, and arrival/departure times.

Table for CRISFIELD BRANCH with columns for Leave and Arrive times, listing stations like Princess Anne, Westover, and Hopewell.

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Catskill Mountains, Saratoga, Lake George, Adirondacks.

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.



B. & O.

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, \*5.38, \*7.26 p. m.

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

Table for GOING NORTH, listing stations like Wilmington, French St., B. & O. Junction, and arrival/departure times.

Table for GOING SOUTH, listing stations like Reading, P. & R. Sta., and arrival/departure times.

Table for ADDITIONAL TRAINS, listing stations like Reading, P. & R. Sta., and arrival/departure times.

For connections at Wilmington (with P. W. & B. R. R.), at B. & O. Junction (with B. & O. R. R.), at Ches. Ford Junction (with P. W. & B. R. R.), at Brdsboro (with P. & R. R. and P. R. R.), at Reading (with P. & R. R. and P. R. R.) see time-tables at all stations.

BOWNESS BRIGGS, Gen'l Pass. Agent. A. G. MCCAUSLAND, Superintendent.

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

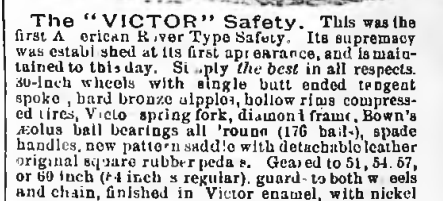
Ticket effect June 14, 1890. Leave Hillen Station as follows: DAILY.

4.10 A. M.—Fast Mail for Shenandoah Valley and southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mochanctown, Blue Ridge, Highfield, Blue Mountain, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & O. V. R. R., Martinsburg, Va., and Winchester, Va.

DAILY EXCEPT SUNDAY. 7.05 A. M.—Accommodation for Gettysburg and all points on B. and O. V. R. R. and Main Line east of Emory Grove Mt. Holly Springs and Carlisle.

DAILY TRAINS ARRIVE AT HILLEN. Daily 6.28 P. M.; daily (except Sunday) 6.50, 7.30, 8.42, 11.10 A. M. 12.12, 2.40, 5.10, 6.14, 6.52 P. M. Ticket and Baggage Office 205 East Baltimore st.

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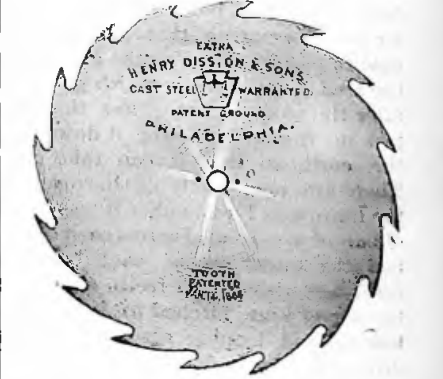


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