

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.

The Sabbath.

Dr. Buckley has some excellent words in *The Christian Advocate* of Aug. 14, in reference to the Sunday-closing of the exposition to be held in Chicago in 1892, in celebration of the four hundredth anniversary of the discovery of America by Christopher Columbus. We clip a few sentences:

"Unless the friends of the Sabbath make such a vigorous protest that those in charge * * * cannot afford to ignore it, the fair will probably be kept open on Sundays;" and this would be a "national calamity." "To open the national fair on that day would be contrary to the theory and practice of the Federal and State Governments relative to this institution;" it would be "to offer an open indignity to all the Christian people of America." To close the fair on Sunday can wrong no one, or afflict the conscience of any: but to open it on that day will do violence to the Christian sentiment of the whole nation, and deeply wrong every Christian who may desire to participate in it."

"The demoralizing effect of the example of the great Columbian exhibition, if it should be kept open on the Sabbath, would be appalling."

Shall we not have concert of action among all the churches on this great matter?

We think there is good reason to raise the danger signal, and hope that prompt and effective protests shall come from all parts of our land, such as the Commissioners in charge "cannot afford to ignore."

Let every friend of the Sabbath, and every friend of Sunday rest, show his hand, and utter his emphatic protest against this proposed violation of historic laws, human and divine.

"Ecclesiastical Politics."

Zion's Herald has published communications from leading Methodist ministers in various parts of our Church, giving the results of their observations on this subject. The conclusion reached

is mortifying, if not alarming. These several contributors agree in the statement, that there are among our ministers, some men of prominence who use means and methods for their own promotion, or that of their friends, which are in favor with worldly politicians, and that some official positions have been secured by such unworthy means.

For ourselves, we greatly fear there is too much reason to think there is such an evil among us, but happily, to a very limited extent. Our courageous confrere of the *Herald* deserves hearty commendation for raising the danger signal. The Methodist Episcopal Church is not now as it once was, to a large extent, an obscure and poverty-stricken company of "people called Methodists," with no lines of honor and preferment, but those outlined by the Master when he said, "whosoever will be chief among you, let him be your servant." There are prizes in official places, positions of wide-spread influence, and personal dignity, that are very attractive to human nature, as found in the average minister; and it is not strange, if temptation should sometimes lead astray. We trust the note of warning will awaken such an interest in the matter, as will induce offending brethren to call a halt and amend their ways; while it will also make it impossible for self-seeking longer to disguise itself in a profession of zeal for the Church. The fact that a man seeks for himself an official position in the Church, or does the same thing by his super-serviceable friends, should be an insurmountable obstacle to his success. When the idea obtains among ministers, that "a man will take care of his friends," or in other words, that appointments are made according to what the appointing powers may think will best secure their own personal advantage, a demoralizing influence is felt, similar to that which is produced in the political world by the doctrine, "to the victors belong the spoils." Among the fundamental principles of true piety are self-denial as opposed to self-seeking, and such brotherly love, as shows itself, "in honor preferring one another."

It is in pleasing contrast to the evil here reprehended, that we can refer to

our venerable senior Bishop, Thomas Bowman, as one, who has repeatedly avowed in public, that in every case the office sought him, and he never did anything directly or indirectly, to secure a place for himself. We believe there are others who can say the same.

Those Women.

In last week's PENINSULA METHODIST, Rev. J. P. Otis, pastor of our church in Port Deposit, Md., has a well written article on the woman question, in which he makes two very strong points. First, that in the M. E. Church some are already invested with equal ecclesiastical authority with men, as members of the Quarterly Conference, a body "clothed with judicial and executive authority;" and this, by express ordination on the part of the General Conference. Second, historically and by express enactment, the peers of men, in determining the judgment of the Church on radical constitutional changes. Laymen have been eligible to membership in the General Conference since 1872, by the vote of women. If the greater contain the less, certainly this conceded authority to determine organic changes, includes that of legislation.

The last General Conference has referred to the laity including the women, as well as to the ministry, the question, "shall women be eligible to our electoral and General Conferences?" and the issue is well put in Bro. Otis' interrogatory, "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?"

Prohibition.

"The truth is, prohibition greatly diminishes the sale of liquor in all the states where there is any effort made to enforce it. In no state is it in every part impossible to procure liquor. The cry that Prohibition is always and everywhere a failure is false, to our personal knowledge. To day in Maine and Kansas and the greater part of Iowa, there are incomputably less drunkenness and less liquor-drinking than there would be under license in any form. Besides, those states escape the moral evils of saloons, and to a great extent those accompanying evils which involve the systematic ruin of women, and the perpetuated degra-

dation of men by means of abandoned women."—*The Christian Advocate*.

In the foregoing we see plainly the reason, why all who are interested in the liquor trade are so dead-set against Prohibition, as to advocate any kind of license, even the highest and most restrictive, in preference to Prohibition. In view of the truth, so calmly, and so forcibly stated, and so incontestably demonstrated by the facts of history in every case, it seems strange, that any honest temperance man, intelligent as to these facts, will favor license as against prohibition. And yet there are such people, who tell us that license laws can be enforced, where prohibition laws cannot.

What are the facts? Can a single instance be produced, where the restrictive features of a license law have been faithfully enforced? The demoralizing saloon does its work under the sanction of law, having paid the price required; but does the state hold it to strict account for the violation of its restrictions? Is the license forfeited for selling on Sunday, for selling to minors, for selling to habitual drunkards, or for any other violation of the provisions of law?

It is sometimes said, that where prohibitory laws prevail, the traffic is carried on surreptitiously, and the thirsty are supplied by various secret devices. If this is granted, it only shows that prohibitory laws are evaded just as license laws are; and the only practical question is, which are, or may be, the most effective in lessening the evils inseparable from the traffic. The liquor men themselves answer this question in favor of prohibition, by their desperate and unrelenting opposition to it.

Let us have the law right, and then with unremitting vigilance see to its faithful enforcement. "The truth is, Prohibition greatly diminishes the sale of liquor, where there is any effort made to enforce it."

As a gift from a Mrs. Brown, of Princeton, N. J., one of the finest chapels outside of the largest cities in this State, is being erected at the Lincoln University, Chester county, which is devoted to the scientific and theological education of young colored men.

Communications.

Reflections.

Editor Peninsula Methodist.

DEAR SIR.—To make history complete and to give to its flowers their richest fragrance, and to its reeds and rushes the spice of enchantment, it is necessary to bring from the treasury of thought, things both "new and old" with a proper regard to dates and the law relations that belong to consecutive progress. And it may be fitting just here to remark, that if things in the world of matter, by laws that control the case, and for useful purposes, become conglomerate; thinking agents should keep things unmixed, except where blending is essential to unity and strength. And let it be borne in mind, that things may have a distinctness in the sense of species and in their proper classifications, and yet blend in their processes. As in the vegetable world, so in the social sphere; in some things the hidden connection is in the root department, while in others the life forces are in the petal germs that are scattered by the winds. Analysis should be given some account by one who undertakes to teach; without it, neither himself nor his subject is in a state of adjustment. Be these things as they may, and whatever verdict the professor of science may render, he must not forget that science is his teacher, that it is older than his first human ancestor, and that all his knowledge is derived from sources he did not create, and that can exist without him. "Where is boasting then?" There seems to have been a class of persons noticed in history, with whom "a little learning is a dangerous thing;" and also another class that have assumed "that wisdom will die with them". Is it wrong to suppose, that it will be a blessing to mankind for such generations to cease? Newton's example on the sea-shore should be a lesson to debase such haughty ones!

The humility that springs from an appreciative mind and a grateful heart is the crown of knowledge and virtue.

And fortunate for him whose surroundings are favorable to culture and intellectual development; and more happy still is he, who is wise enough to make the most of his situation. And it may be a benefit to us all to remember the words of Scripture that say, "To him that hath, shall be given, and from him that hath not, shall be taken away, even that which he hath."

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The Sanctification Question as I Understand It.

BY ALBERT COWGILL.

When a man realizes the fact, that his eternal destiny is involved in the "Thou shalt" and "Thou shalt not" of his Maker in whose hands is his breath, he turns with affright to become reconciled to his Judge. But he quickly learns by his failures, that for him to obey these laws, he has to call to his aid some power outside of himself. The efforts that an awakened soul puts forth to obtain peace with its Maker, are pitiable in the extreme. St. Paul acutely described it: "For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not."

"O wretched man that I am! who shall deliver me from the body of this death?"

To teach mankind the way and the only way to be thus delivered, is the reason for the erection of every Christian church, and lies in the foundation of every missionary society, and nerves the arm alike of Bishop Taylor in Africa and the Sister of Mercy at the bedside of the dying stranger. Helpless and utterly hopeless of every other aid, the poverty stricken soul turns, as did the poor diseased woman, to Jesus, and says, "If I may but touch the hem of his garment." He touches and the necessary virtue pours out; health once more tingles through every vein and to every muscle, and the Christ turns and sweetly says: "Be of good comfort, thy faith hath made thee whole;" and erect he stands—a new creation in Christ Jesus—the seed of a new life planted in the soul.

This is justification; this is regeneration. Now it is his to cultivate that germ-life, as God gives the farmer the grain, with the life-principle of increase in it; the ground with the minerals and vegetable constituents; the air and the sun, and promises him the early and the latter rain; yet it is his duty to prepare the soil, put in the grain and till it properly; so he thus demands of the soul with its new life—"Work out your own soul's salvation." "We are collaborators with God." God assures us of his assistance whenever and wherever we need it, and pledges himself in the most solemn manner over and over again, that he will not leave us nor forsake us, but will help us. Growth and fruitage, the young Christian early finds, are demanded of him; and that he has but changed masters, and cannot possibly meet God's requirements without this growth. He must grow or fail, just as utterly as though he had never started. What thinks one of our poor farmers, as he ran his plowshare through his oat field this spring?

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Did he praise the crop because it broke the ground, and then stopped growing? He ploughed the ground, put in the grain, kept the cattle off by the fence, and waits for the fruitage—"the full shock in the ear." When the prospect fails he ploughs it up as a useless encumbrance to his ground, and the Scripture and reason teaches us that God will do the same thing. "Perfection," "sanctification," and "holiness," "filled with the spirit," "life hid with Christ in God," and other such terms are Biblical titles for a state or development in Christian character, and is demanded of him who would enter the Kingdom of Heaven. This is clear from dozens of passages scattered through the entire Word; and in fact the whole spirit of the Scriptures is against the thought of a soul being saved, in its sins. It is repugnant to our ideas of a Holy God and a holy Heaven. "God cannot look upon sin," is not only Scriptural but it is level-headed sense.

"The soul that sinneth, it shall die," was included in the earliest command we have on record to Adam and Eve, and nowhere can its repeal be found; and the entire Christian world has from the earliest period accepted this teaching, the necessary purification of the soul before entering Heaven. Up to this point all Christian denominations agree. But now commences the divergence. The Catholics, (both Greek and Roman branches) realizing this necessity, erect a purgatorial state, where the soul (aided by the prayers of both the living and the dead) purifies itself, becomes fitted for Heaven. It is a mistake to say, that that Church teaches that the sinner is saved by purgatory. It is the imperfect Christian, and him only.

The Calvinists teach that in the article of death, (before the soul leaves the body) this purification takes place. They admit its necessity, and say that during life it is impossible, (or at least improbable,) that we ever get beyond the period of daily sinning, needing daily repenting and daily application of the blood of sprinkling.

To this view of the subject is committed almost all Protestantism outside of the Friends and the Methodists, both of whom teach that in this life these high states in Christian development can be reached and enjoyed. To this doctrine of sanctification in this life, every Methodist minister is pledged, and cannot get into the work as a minister without pledging himself to both believe it and to teach it. His ordination pledge is as follows: Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you earnestly striving after it? Discipline page 154. Any man who does not believe this, and is not striving to ob-

tain it in this life, and yet remains a minister in our connection, has forgotten his pledge. Now the great difference in the Methodists is, when and how to seek and to obtain this state, rather than as to the possibility of the state itself. Fully nine-tenths of the church believe in the gradual growth theory—growing as does a stock of corn or a building. The residue teach the instantaneous theory—the state to be sought for and obtained as was regeneration, instantaneously.

The gradual theory involves also the idea of its being an unconscious growth and state. A man may be holy, (in the needed Scriptural sense) having Scriptural holiness, and yet not be aware of its being that state. Growth is his steady thought, and with so much more to follow, that their growth is not marked by conscious steps or periods. Whereas, the others teach that we will be as conscious (even more conscious some say) of this distinct stage or blessing, as when we were regenerated; that we grow comparatively little until this condition is reached; that then our real growth commences. The camp meeting, this year, in Camden Grove, was under the management of an association of Methodists, representing this side of the question, and the ministers present are representative men of their teaching—perhaps its ablest teachers in the United States. They afforded a grand opportunity for all Christians to hear this side of this most momentous question.

They did not come in our midst to make money, or to take political offices, or to preach star sermons. They came not, as popular preachers in that sense; for he who would undertake to teach this view of the subject, fights the world and the prejudices of the body of the Church. This question like the negro, the temperance, and all other moral issues, will not down; and he who comes among us, to give us his view how we can live better and be sure of Heaven, certainly ought at our hand to be treated with great courtesy, and not to be misrepresented or, even ignored. Drs. Watson, Caldwell, Dunn, McDonald, and Bishop Taylor and his splendid son, deserve a hearing. They are honest, God-fearing men, bearing about on their bodies the marks of the Lord Jesus. Brethren, give them a patient hearing; they may do us all good.

Mrs. Mary Morris Husband, who is remembered by many thousands of the soldiers in the late war, as "Mother" Husband, the tender and untiring nurse, is a guest at the Grand Army Encampment at Boston, this week. Her paternal grandfather was Robert Morris, and her maternal, Bishop White.

Correspondence.

"As Others See Us."

EDITOR PENINSULA METHODIST.—The following extract is from *The Daily Journal* of Monday, August 25, published at Asbury Park, N. J., and will be read with a great deal of interest by the people of Wilmington. It is certainly a fine indorsement of Dr. Murray's sermon.

"A stranger was on the bulletin for the first sermon of the day, Rev. W. L. S. Murray, D. D., presiding elder of Wilmington District, Wilmington Conference. His physique was prepossessing for success, and rumor said he was a Boanerges. This, the people had an opportunity to discover as soon as he commenced his sermon. The text was 1 Thess. 5: 23-24, "And the very God of peace sanctify you wholly etc.," one of the most comprehensive unfoldings of the spiritual life and character in all the writings of Paul.

"The preacher swung free as a bird and let loose on the surprised people a perfect cyclone of gospel eloquence. Nothing like it has been heard, on that particular theme, since the palmy days of the late Rev. J. S. Inskip. It was a shouting time from the beginning to the close of his grand exposition and appeal, and the effect was indescribable. Souls were brought under immediate and powerful conviction, and many received new illuminations and impulses in a holy life under the word. The results will live long after the great camp-meeting will have become a thing of the past."

J. W. HALEY.

We are often favored with kindly expressions of appreciation for our work, in personal interviews with our readers, as also in written communications; yet, while this is exceedingly grateful to our feelings, we hesitate to lay them before our readers, lest they should think we are indulging our vanity in publishing such communications.

The letter, however, which we give below, is from a brother minister, who "is to the manor born" and his eulogistic words apply so largely to our contributors, that we deem it proper to let him have his say, even though we have to make some sacrifice of our innate modesty. We are sure, the complimentary references to our friends, who write for the PENINSULA METHODIST are well deserved.—[ED.]

Editor of the *Peninsula Methodist*:

DEAR BRO.—Having been a subscriber to, and a constant reader of your most excellent paper, which is so convenient a vehicle for the transmission of Methodist, educational, and

general intelligence, from the time of its new departure under the present *most creditable management*, to the present time, I desire hereby to express, not only the feeling of gratification I experienced at the outset, with its *original form*, and general make up, but my steadily increasing pleasure, as from time to time, there came in its weekly visits, unmistakable signs of particular, as well as general improvement.

But "the halt" had not been anticipated, when, to my astonished vision, there came a *book* to all intents and purposes, from your sanctum to my table. I said to myself, Bro. Thomas is surely "straining a point" and to maintain this advanced position, he must add, at least, a quarter of a dollar to the price per annum. After inspecting the outer appearance, which was so greatly changed, as hardly to be recognizable, and expressing my real pleasure at what I beheld, I turned to look within, and noted with still greater delight, the complete transformation of the interior, the change of furniture, the bringing forward of various pieces, and making them more conspicuous, more sightly, and more attractive; the re-setting, and happy commingling of the pictures on the walls, with the excellent taste exhibited by the artists themselves, in polishing the frames, and retouching the pictures. As one instance I may name our young brother, "Sire," who, if we may judge from his very sensible articles appearing so frequently to the great gratification of your numerous readers, is certainly entitled to the enviable rank of a first-class correspondent.

Then, too, the letters of the presiding elders and pastors, are full of hope and good cheer, as they lead the hosts of Israel to farther conquests. As I read I said, "Glory! this paper will have to be a dollar and a half a year, sure."

But it hasn't advanced in price one cent. It still remains at the original price of one dollar a year.

I am delighted with the form, new dress, editorials, and contributions; and advertisements too; for they are so arranged as to invite attention in passing. So I usually begin at the first page, and read right on, page by page, including many of the advertisements, to the end.

I congratulate you, dear brother, on the success attending your enterprise, and hope your subscription list will continue to swell until thousands more shall thus become recipients of the blessings, which the *Peninsula Methodist* is bestowing upon its present readers.

Yours for steady progress.

T. W. MACLARY.

TOBACCO.

Prof. Richard McSherry, president of the Baltimore Academy of Medicine, says: "The effect of obacco on schoolboys is so marked as not to be open for discussion." From "Lessons on the Human Body" we learn that tobacco, like alcohol, and for nearly the same reasons, injures the brain, deranges the entire nervous system, spoils the appetite for wholesome food, lowers the life forces, injures the lungs and heart and depresses the spirits. When indulged in by young persons, it saps the foundation of health and dwarfs the body and mind.

At an examination for admission to the Free College of New York, out of nine hundred girls, six hundred and sixty, or seventy-one per cent., passed, while only forty-eight per cent. of the boys could enter, the difference being ascribed to the stupifying effect of tobacco.

A prominent teacher in Syracuse writes: "After long experience I have come to the conclusion that many boys from all departments of the public schools become incapable of prolonged mental effort, and are lacking in refinement and in interest and attention to school duties, in consequence of the use of tobacco, and that very many of the failures in promotion from year to year are to the same cause." And it is a fact that some of the teachers of the Asbury Park and Ocean Grove public Schools can testify to the same from their experience.

The testimony on this point, both as to our own and foreign countries, is clear and overwhelming. Statistics obtained from European institutions show that lads whose standing had been good before they began to smoke or chew were invariably found, after they became addicted to either habit, to fall below the school average.

The classes in Yale College are graded according to their scholarship, the best scholars being in the first division and the poorest in the fourth. From the Yale Courant we learn that in the first division only twenty-five per cent. use tobacco; in the second, forty-eight; in the third; seventy; and in the lowest, eighty-five.

It is asserted that during the last fifty years no devotee of the weed has graduated from Harvard at the head of his class, although eighty-three per cent. of the students are addicted to its use.

What an advance in intellectual and moral power should we behold if our young men could be induced to follow the example of Sir Isaac Newton, who refused to smoke "because he would make no necessities for himself;" a sentiment worthy to be engraved over the doors of every college and school-house in the land. The boy who

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chews tobacco or smokes cigars poisons himself, and the teacher who does not know this is not fit to be trusted with the charge and government of boys. He who permissively encourages boys to chew or smoke is a corrupter of youth.

In Germany the mischief done to growing boys has been found so great that the government has ordered the police to forbid lads under sixteen from smoking in the street. The Swiss canton of Schaffhausen has also issued a law prohibiting boys under fifteen from using tobacco on the streets or at home. In our streets we behold an increasing number of Young Americans who evidently consider smoking essential to manliness. And alas, our police have no orders to forbid it.

Yours Respectfully,
K. R.

Kindling Wood.

A bitter cold day I came along a vacant lot where excavations for a basement had been made; stone for the foundation laid promiscuously around, and men were kindling fires around these stones. I stopped and inquired the purpose of kindling fires around these stones, and was answered:

"These stones are full of frost, too brittle to work upon. We must get the frost out before we can apply the chisel."

Only small pieces of pine wood—kindling wood—were used. I asked:

"Why don't you use more solid wood and larger pieces?"

He replied: "We want a short brisk fire only. A solid steady fire would crack the stones and make them useless."

As I left I said to my-self, "Another use for kindling wood."

For a short time a family attended a certain church, but supposing the attendants of that church not friendly and sympathetic, they no longer attended that church, and sank rapidly into religious indifference. The father of this family was taken sick in midwinter, and the family, never prosperous, were in distress and even want. Among the members of the church they judged cold and frosty, was whispered from ear to ear this family's distress. Baskets full were brought to the door; delivery wagons from the grocer's stopped to leave orders; the family was quite in surprise; they were wonderfully helped. In some cases they traced their unknown benefactors, and in every case they found that the benefactions were in some way or other connected with "that frosty church." Convinced that the church was not so frosty as they judged, by the kindling wood of benevolence the frost was taken out of their own hearts. The pine kindling gave a good heat, and had its effects. I hope

and trust that the stones, mellowed by the heat of benevolence, by the hand of the great Master-builder, may be shaped into good foundation stones.

Sometimes, however, there is a frost in the heart which no kindling wood piled on by the hand of man can possibly thaw out. But God Himself can, and often does it by means of kindling wood, which is the fire of affliction. In my former charge lived a man, a thorough infidel. As the whole community attended church services on the Sabbath, to relieve his loneliness, he attended church occasionally. Often I talked with him, prayed with him in his family, urged him to read the word of God, but all my efforts proved useless, or even worse. About two weeks ago I received a letter telling me of his hopeful conversion.

More than a year ago God visited him with the kindling wood of a dangerous sickness. For a long time recovery seemed hopeless, but it was a sickness not unto death. God piled on the kindling wood to make mellow his heart. He recovered, began to think seriously, studied the word of God; he began to pray and seek mercy, and now the heart has been prepared for the Sculptor, who will engrave thereon the glorious image of Him against whom he formerly sneered, and whose word he ridiculed.—*Christian Intelligencer.*

The Great Master.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand: "I am my own master!"

"Did you ever consider what a responsible post that is?" asked the friend "Responsibility—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he will fail."

"Well!"

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them, they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend; "I should fail sure if I did. Saul wanted to be his own master and failed. Herod did, Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's directions. When He is Master, all goes right."—*Dr. Bacon.*

Start Well.

Much depends upon a cheerful start for the day. The man who leaves his home with a scowl on his brow, and a snap at his children, and a tart speech to his wife instead of a kiss, is not likely to be pleasant company for anybody during the day; he will probably come home with the temper of a porcupine. Wise plans should be laid for every day, so that it be not an idle saunter, or an aimless bustling to and fro. Yet to make good speed on the right track we must not start overloaded; not too many things to be undertaken, lest they prove hasty botchwork. The journey is not made in a cushioned car, but on foot, and the most galling load is vexatious and worrying care. One step at a time is all that the most busy Christian can take, and steady walking ought not to tire any healthy body or soul. It is the overstrained rush, whether in business or study, that breaks people down; especially the insane greed for wealth or the mad ambition, goading brain and nerves to a fury. The shattered nerves and sudden deaths in all our great business centers tell a sad story. A good rule is to take short views. Sufficient to the day is the toil thereof; no man is strong enough to bear today's load with the morrow piled on the top of it. The only long look far ahead that you and I should take should be the look towards the judgment-seat, and the offered crown at the end of the race. That is the way to get a taste of heaven in advance.—*Rev. T. L. Cuyler.*

A Hint to Wives.

The wife of to-day might find the biography of her grandmother profitable reading. She was not wise in Greek and Hebrew, and never dreamed of Ibsen, yet was a gentlewoman to the core, in whom the heart of her husband safely trusted, because she did him good and not evil all the days of her life.—*HELEN JAY, in HARPER'S BAZAAR.*

Bishop Foss will return from Europe by the steamer "Rhyndland," which will sail from Antwerp Sept. 6th.

Cardinal Newman of England is dead. He began as an ardent Protestant in the Church of England, changed his views again and again as to various doctrines, and at last drifted into the Church of Rome. He was a man of unquestioned intellectual ability, but as unsafe a leader to follow as Paul before his conversion.

Wesleyan Methodists outnumber the Roman Catholics in England by at least a half a million.

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The Sunday School.

LESSON FOR SUNDAY, AUGUST, 31, 1890.
Luke 18. 1-14.

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

ENTERING THE KINGDOM.

1. **GOLDEN TEXT;** "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein" (Luke 18: 17.)

15. *They brought*—that is, the parents, Brought unto him—to Jesus, possibly while teaching in some houses, *Infants, R. V., "babes."* That he would touch them—"that He should put his hands upon them and pray" (Matthew). "What power and holiness must these mothers have believed to be in His touch and prayer! And what gentleness and tenderness must His have been when they dared so to bring these little ones!" (Edersheim.) *Disciples rebuked them.*—They looked upon the conduct of these mothers as intrusive; perhaps, too, sharing as they did in the low estimate then held of women and children, they thought our Lord's time could be better occupied than with such insignificant matters as blessing children.

16. *Jesus called them.*—Mark tells us He was "much displeased" with the disciples—"the only time," says Edersheim, "that this strong word is used of our Lord." We learn further that Jesus took the little ones into his arms and blessed them, which interesting fact Luke omits. *Suffer little children.*—Interpose no barriers; don't hinder them. *Forbid them not.*—What a warning is this against the too common distrust of youthful disciples! *Of such is the kingdom of God*—not literally, although children doubtless form "the majority in the kingdom of heaven;" but "of such" in respect of docility and disinterestedness. "To such *belongeth* the kingdom." "It was a lesson which Jesus often taught" (Farrar).

17. *Whosoever*—referring to adults now. The kingdom "belongs" to the children. Adults have "expatriated" themselves from it by acts of sin. *Receive the kingdom, etc.*—accept, in childlike way, its advent into their hearts, without pleading any merit of their own. *Shall in no wise enter*—into its privileges.

18. *A certain ruler*—that is, of the synagogue. From the accounts in Matthew and Mark we learn that he was a young man, and that he came to Jesus running and kneeling. *Good Master.*—Says Farrar: "This title was an inpropriety; for the title 'good' was never addressed to rabbis by their pupils. Therefore to address Jesus thus was to assume a tone almost of patronage. Moreover as the young ruler did not look upon Jesus as divine, it was to assume a false standpoint altogether." *What shall I do*—in Matthew, "What good thing shall I do?" He was rich, but riches did not satisfy. He was blameless in character, but even conscientiousness did not satisfy. He had heard Jesus speak, and his soul had been stirred with cravings for the life eternal. He could not let this Teacher who had impressed him so deeply, depart without putting to Him the question as to what remained for him yet to do.

19. *Why callest thou me good, etc.*—The young ruler was an earnest seeker, but he had wrong ideas. Thus, he addressed Jesus as a human teacher merely, as such applied to Him the epithet, "good." Jesus

assures him that no merely human teacher is entitled to be called "good," none being good but God. "He would not be regarded as that mere 'good rabbi' to which in these days, more than ever, men would reduce Him. (Farrar).

20. *Thou knowest the commandments*—In Matthew's fuller account, our Lord bade him keep the commandments, and on his inquiry "which"—evidently surprised at being referred to those old precepts of the Law, when he expected some new and specific commandment, or some peculiarly heroic requirements—Jesus specified the commands of the second table, as in Luke's account, and closed with the summary precept, "Thou shall love thy neighbor as thyself."

21. *All these have I kept* (R. V., "observed").—"There seems to have been an accent of extreme surprise in his reply. 'You bid me to be a thief, adulterer, murderer! For whom do you take me? I am no criminal. These things I kept since I was a child. What lack I yet?'" (Farrar).

22. *When Jesus heard these things.*—Mark tells us, "Jesus beholding him, loved him." *Lackest thou one thing*—in Matthew, "if thou wilt be perfect;" if it really be your purpose to supply the one thing you lack. *Sell all that thou hast.*—The youth had asked for his personal test of duty, and Jesus gave it. *Whatever* comes between the soul and complete self-surrender to God must be sacrificed. In the ruler's case it was wealth. It sounded, doubtless, hard to him to condition his eternal life upon the sacrifice of his possessions, but "where the treasure is," whether on earth or in heaven, "there the heart will be also." *Shall have treasure in heaven*—the "durable riches" of eternal life, which no mold can corrupt or thief steal. *Follow me*—in My voluntary poverty and self-renunciation.

23, 24. *Was very sorrowful* (R. V., "became exceedingly sorrowful").—In Matthew, "he went away grieving," in Mark, "his countenance fell." He was deeply moved, but did not submit. For the sake of his wealth he refused to be a companion with "that other disciple whom Jesus loved;" refused to be enrolled in "the glorious company of the apostles, the noble army of martyrs," whose names will never lose their lustre, while his is utterly unknown. *How hardly shall they that have riches enter, etc.*—Mark says: "them that trust in riches." The "love of money" is one of the strongest of human passions. It is called "the root of all evil;" and this "root" is not easily extirpated from a man's heart. Says Farrar: "Let us not forget that Judas heard these words only a few days or weeks before he sold his Lord."

25. *Easier for a camel to go* (R. V., "enter in") *through a needle's eye.*—The same metaphor, according to Grotius, is found in the writings of a famous rabbi, only with the word "elephant" instead of "camel." Whether "the eye of the needle" is to be taken literally as referring to the oriental needle, or to signify the small door in the city gate for passengers, the whole expression teaches an absolute impossibility. The "narrow gate," "cannot be entered by one carrying idolized wealth, any more than it can be entered by one carrying idolized sins.

26. *They that heard it.*—In the parallel account these included the disciples, and they were "exceedingly amazed." *Who then can be saved?*—If the rich cannot be

saved because they are rich and love their possessions, the poor cannot be who naturally covet wealth; and who are left?

* 27. *Things . . . impossible with men are possible with God.*—From the human side it is impossible for a man to conquer love of world and of riches and secure salvation.

But with God are infinite resources of wisdom and power. The rich and poor are equally under His providential care, and hindrances of both are often removed in ways which seem to be natural, but which are really "the hidings of His power." The rich man may lose his health, or lose his wealth, and then, when smitten, he will listen to what God has to say to him.

28-30. *Lo, we have left all* (R. V., "our own").—"The workman's little is as much his 'all' as the prince's much" (Bengal) In Matthew's account Peter adds, "What shall we have therefore?" *No man that hath left house, etc.*—In Matthew and Mark the specification is still more minute, taking in every form of self-sacrifice. *For the kingdom of God's sake*—"for My sake and the Gospel's" . . . (Mark). The motion must be unselfish and right. *Shall not receive manifold more.*—Mark says "a hundredfold more." He also specifies, "in this present time, houses, and brethren, and sisters and mothers," etc.—a hint, says Dr. Brown, of "a reconstruction of all human relationships and affections on a Christian basis and in a Christian State, after being sacrificed, in their natural form, on the altar of love to Christ. Our Lord Himself was the first to exemplify this new adjustment of His own relationships (Matt. 12 : 49, 50; 2 Cor. 6 : 14-18)." Matthew, in this connection, has a specific promise to the Twelve—that they should "sit on twelve thrones, judging the twelve tribes of Israel." *World to come life everlasting*—the very thing the ruler desired to "inherit."

The American Sabbath Union has prepared an earnest appeal to the commissioners of the World's Columbian Exposition to be held in Chicago, asking them to decide that the Exposition shall be closed on Sundays. It is understood that the commissioners will meet in Chicago on October 7th. The officers of the union, in making this appeal, are seeking the co-operation of all the friends of the Sabbath throughout the land. Individuals, local churches, institutions of learning, and all organized societies of whatever kind, are invited to send their communications to the secretaries of the American Sabbath Union, No. 23 Park Row, New York, who will see that they are forwarded to the commissioners before the above date. A matter affecting so vitally the welfare of the nation ought to claim the immediate attention of all patriotic citizens.

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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.

The Crusade Day.

The membership crusade day, so long promised and planned for, will be September 27. It is intended to devote one entire day to securing new names for the society, not only of working members, but of honorary members. It is believed there will come to the women a sense of inspiration in the setting apart of one whole day, which can be planned for beforehand, the village, town, or city to be divided off among the existing members and well-wishers of the W. C. T. U., and a persistent effort made to increase the numbers of those who pledge themselves as total abstainers and members of the society, even if they cannot be active workers. Too little attention has latterly been given to increasing the number of pledged abstainers; and no work could be entered upon for a day that would promise more of blessing to the individual life, to the home, and to the nation. Will not each white ribboner, as she reads this paragraph, lift up her heart to God, asking for a blessing on that day, and pledge herself to be, if possible, among those who shall bring in the sheaves throughout its hallowed and helpful hours?

FRANCES E. WILLARD.

Evanston, Aug. 18, 1890.

One of the Strange Things.

One of the strange things of the day is the assumption on the part of many people, that laws against a certain class of evils are ineffective. In this assumption they are joined, if not led, by a majority of the daily papers. That men should question the wisdom of such measures, and champion different ones, is not strange, especially when such measures as they propose are invariably in their own interest. We say this without questioning their honesty or sincerity. Men can be deceived or persuaded into the belief that they are great patriots, or men of great public spirit, when in fact they are simply working for their own selfish ends, instead of the good of the country. This we believe to be true of many men in politics and journalism, who oppose reform measures that have no other object than the welfare of the people.

What motive can prompt men to oppose prohibition? We know why parties oppose it. The reason is transparent; but when we analyze the motive

of an individual we find opposition based on grounds entirely different from that declared in the party platform. Manufacturers and dealers look at the whole question from a commercial stand-point, and are in opposition because prohibition will kill their business. The liquor lover opposes because it will deprive him of the means of gratifying his appetite. The journalist finds in the traffic a source of revenue. Prohibition would deprive him of large profits, and it is not uncharitable to say of him that his columns favor the business because his pecuniary interests are involved. This is doubtless true of many journalists who are members in good standing in evangelical churches. And what is true in regard to their position on the question of prohibition is also true in regard to lotteries and the brutal sports of the day. What but money can induce a respectable journal to keep a standing advertisement of the Louisiana State Lottery in its columns, or devote so much space to prize fighting? Men who oppose these things advertise them as business because it is profitable to do so. Those who favor such, would not advertise them if they did not yield a revenue.

We are willing to grant that there are some honestly opposed to all forms of evil, and also opposed to prohibitory legislation—and, as far as our knowledge extends, they invariably join with those who favor these evils in saying, "Restrictive measures cannot be enforced." This, to our mind, is the strangest position law-abiding men can take; and, so far as the press is concerned, it seldom waits to see whether such laws can be enforced or not. It pronounces unfavorable judgment in advance, and thus encourages the evil disposed to violate the law, and weakens the hands of officers who otherwise might do their duty. If what editors sometimes say is a fact, they seem not to care, nor do they stop to inquire why; and, least of all, do they seem to know that much of the blame for failure is chargeable to them. These same men are continually talking about "the strong arm of the law," and its sufficiency to protect home—to arrest and punish criminals. If officers in any given community are charged with negligence, the charge is resented as an insult or a slander. If, however, prohibition is the law, and it is not executed, the most flagrant violations are excused, and the officers justified by saying, "Such laws cannot be enforced, public sentiment is not strong enough."

What has public sentiment to do with the enforcement of law? Nothing at all. Public sentiment frames itself into law, and officers elected by the people who made the law, are bound by their solemn obligation to enforce the law as they find it. If they

fail in any community, they fail to do what they have sworn to do, and whoever in any way would interfere with the execution of the law, or encourage an officer to neglect his duty or forswear himself, is to a great extent responsible for the officer's conduct, and is justly chargeable with encouraging crime. Officers find no difficulty in executing any law when they have a mind to do it—no matter what the crime is. An honest officer pursuing a criminal does not stop to inquire into the nature of his offense, nor does he take into consideration whether public sentiment justifies him or not—he performs his duty. If his effort is to catch a murderer or a thief, or one guilty of arson, no one interposes or speaks slightly of his work; but let him undertake to bring to justice one who has violated a prohibition ordinance, forthwith some one stands ready to weaken his hands and discount his integrity by calling him an ugly name. If a trial results in an acquittal, they throw up their hands in joy and shout, "Prohibition doesn't prohibit!"

All this talk about the ineffectiveness of prohibition laws because unsupported by public sentiment is worse than silly, and nine times out of ten "the wish is father to the thought." All our laws are supposed to be enacted by the people—and laws prohibitory of the liquor traffic are as much the mandates of the people as laws against any crime specified in the code—and in the case of local prohibition much more so; because, in addition to the general law of the state allowing local option, the people by their direct votes declare that liquor shall not be sold in their town or district. And yet men, under the reign of local option, sometimes have the hardihood to say "Public sentiment is not strong enough to enforce the law." It is simply equivalent to saying our officers have not the honesty and courage to do their duty. And this is manifestly true when the law is not enforced in districts that have voted for prohibition by large majorities. This is one of the strange things, and one of the great evils to be corrected. Men must be made to obey the will of the people and observe their oath of office.—*Nashville Christian Advocate.*

A bill to prohibit the sale or supplying of intoxicating beverages in military and naval institutions, and branches of the national home for disabled and volunteer soldiers, was introduced in the senate Aug. 12, by Mr. Hale. The bill was read twice and referred to the committee on military affairs.

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\$500 REWARD is offered by the manufacturers of Dr. Sage's Catarrh Remedy, for a case of Catarrh in the Head which they cannot cure. By its mild, soothing, and healing properties, Dr. Sage's Remedy cures the worst cases, no matter how bad, or of how long standing. Fifty cents, by druggists.

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WILMINGTON, DEL.

Our farmers have been busy, the past few weeks, breaking the soil for wheat, and some expect to seed more than last year, notwithstanding the short crop this year. They sow in faith. Quite a number have sold off to discontinue farming, and others will; but after all, farming is the fountain of all other business, and ought to be protected and encouraged. Do not be in a hurry to leave the farm boys! Don't leave the farm.

W. W. SHARP.

Sharptown, Md.

The camp-meeting closed on Monday morning of last week, having been held ten days. When we compare this very large camp to those formerly held in this vicinity, we find that there is a large balance in favor of the "now period." All traffic was suspended on Sundays. The committee, consisting of the pastor and four members, were offered one hundred dollars for the confectionery tent privilege, with permission to sell on Sunday, and fifty dollars without Sunday sales. Upon this wide difference the committee disagreed and the decisive vote developed upon the pastor, Rev. C. H. Williams, the other four voting two for, and two against, the hundred dollar offer. Argument from a financial standpoint was used upon the minister, that his salary might be better assured, but he said to his credit, that he had the temerity to say that he was not preaching for dollars and cents, the question was not monetary with him, and that he should decide no traffic on the Lord's Day, salary or no salary. If the church of to-day had more unswerving Christians like Brother Williams, we would have less Sabbath desecration. The devotion to the services and altar work was marked, and the banner ever waved above the social and secular cares; and but for occasional showers the encampment would have been an unbroken period of pleasure and happiness. Rev. A. Manship, did good work on a spiritual line, laboring earnestly for the conversion of souls. Other able ministers were also present and did their duty, both in preaching and in altar work. On Thursday afternoon a temperance meeting was held, and Revs. A. D. Davis, E. J. H. Derricksen, Jos. Robinson, and G. L. Hardesty made stirring and enthusiastic speeches. Seventeen conversions were made known, and a general revival among the members. The high standard of the church and community was honorably maintained, and the occasion a conceded success.

OCCASIONAL.

Melson's Camp.

The campmeeting at Melson's closed last week. This has been the best camp that has been held there for years. The weather has been fair and inviting most of the time, which has had much to do with the success. Notwithstanding occasional showers, every thing passed off very nicely. Many have started in a new life, which will doubtless add a new epoch in the history of that place, and the church. The people seemed to be in deep earnest from the very first, and on Sunday, Aug. 10th, the full exercises began with songs of adoration and praise that made the woods echo the glad songs of a large congregation.

The morning sermon was preached by the Presiding Elder T. O. Ayres, which was grand in the recital. The best discipline

prevailed throughout the camp and with the assistance of Revs. W. W. Chaires, A. D. Davis, Andrew Dolbow, T. E. Martindale, S. J. Baker and T. O. Ayres, grand work has been accomplished. Over fifty converts have joined the church, thus making the camp an entire success.—*Laurel Gazette.*

WOOD-LAWN CAMP, is now something of the past. It was a good spiritual camp. Many received the baptism of the Holy Ghost and are living nearer God than when they came to our camp-meeting. Ten were converted. The singing perhaps was never equaled. We heard the choir complimented by many. The order was good, and the finances fair. We had a chorus of thunder storms, and remained in our tents until the sublime *finale*, which was simply grand, accompanied with a torch-light procession, the like of which many of us never saw before in the heavens.

Good, honest, practical, Holy Ghost preaching characterized the meeting throughout, and we sincerely thank our brethren for their manliness and brotherly kindness toward us.

The following named brethren were with us and did efficient service: George Jones, John Jones, R. C. Jones, I. L. Wood, T. B. Hunter, J. R. Milligan, (Presbyterian), E. H. Hynson, J. D. Riggs, W. L. S. Murray, T. E. Martindale, Dr. G. R. Reed, J. S. Willis, D. H. Corkran, E. C. Atkins A. T. Scott and L. E. Barrett.

On Sunday 17th, we had the largest crowd that had been on the grounds for years. Estimated between 5000 and 6000 people. We are trying to realize what it is to

"Be not weary in well doing; for in due season we shall reap if we faint not."

ISAAC JEWELL.

When the Energies Flag

USE HORSFORD'S ACID PHOSPHATE.

DR. T. C. SMITH, Charlotte, N. C., says: "It is an invaluable nerve tonic, a delightful beverage, and one of the best restorers when the energies flag and the spirits droop."

After diphtheria, scarlet fever, pneumonia, or any other severe illness, there is no better tonic than Hood's Sarsaparilla.

A Bold Front.

Never in the history of the Church has there been a greater demand or a louder call for "a bold front" than at present.

The perilous times have come:

"Men are lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, lovers of pleasures more than of God, having a form of godliness but denying the power thereof." It is in view of these scriptural facts that we need more men who will make no compromise with sin, and will not turn cowards when the finger of scorn or the voice of wrath is raised.

Some years ago a sailor at the close of a prayer-meeting laid a blank card before his friend, requested him to write a few words on it, because, as he said, "You will do it more plainly than I can."

"Write these words, sir: 'I love Jesus; do you?'"

After he had written them he said:

"Now you must tell me what you are going to do with the card."

He replied: "I am going to sea tomorrow and I am afraid if I do not take a stand at once, I may begin to be ashamed of my religion, and let myself be laughed out of it altogether. Now as soon as I go on board I shall walk straight to my bunk and nail up this card upon it, that every one may know that I am a Christian."

The spirit of boldness as manifested by the young sailor is the present need on the part of individual members at large. Carry out your religious convictions to the letter, meet the enemy with boldness, let him understand where you stand and under what flag you sail. A few weeks ago one of our American ships was pursued by a suspicious craft, the captain ran up to the mast-head the American flag, the enemy turned away, because he knew that the powers of his nation would be stirred. Likewise when your assailants meet you, and the darts of the enemy are threatened, raise your banner, unfurl it, stand under it, let your allegiance to God be known, and the enemy will be made to feel that with you is an holy unction, a divine power, that cannot nor will not fail thee. Only be true to God when in the thickest of the fight, when made the butt of ridicule, or when tempted to yield to wrong. Stand firm, be a man, be a Christian man; say No; say to your associates with calm earnestness of one who has looked into eternity, "I cannot sin against God." Put on the whole armor, present a bold front, and in God's own time the guns of the enemy will be silenced, the sky will clear, the noise of the battle will cease, and all heaven and earth will be made to ring with the shouts of a final triumphant victory that will be yours forever.—*Selected.*

The W. C. T. U. conference at the Chautauqua, N. Y., assembly is now in progress, under the direction of Mrs. S. M. I. Henry. The meetings are held in the Hall of Philosophy, and have been of unusual interest. One hour last week was devoted to the discussion of press work. A paper on this subject was read by the national superintendent, and several local superintendents who were in the audience gave their 'experience.' The W. C. T. U. is well represented at Chautauqua this year. Frequent informal receptions have been held at the W. C. T. U. parlor, and the W. T. P. A. publications are on sale in a tent conspicuously located. The white ribbon is seen more frequently than almost any other badge.

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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 to 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.

J. T. MULLIN & SON,

Tailors 6th & Market,
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OUR NEW SERIAL.

Fetters Broken;

OR,

ELWOOD EARL'S CHOICE.

BY THE AUTHOR OF BLANCH MONTAGUE.

CHAPTER VI—A STRANGE PRISONER.

After a hurried supper, Elwood requested his friend to return at once to the cottage, and remain until he came.

"Tell your sister and the others," he said, "what we have heard, but mind, my mother must not know the whole truth. Tell her I have discovered my father's whereabouts, and have gone to bring him home."

Fernley Smith procured a horse, and mounting it, took the most direct path across the mountains that could be traveled by a beast, and by nine o'clock was in the sitting-room of the Earl cottage, telling his sister and Mrs. Wentworth the story of their search, and of the accidental clue they had found.

Leaving these kind people to comfort Mrs. Earl as best they can, we will return to Elwood.

Fernley Smith was not out of sight, e're Elwood was hastening to the nearest telegraph office. It was a sad duty he felt he must perform, but he saw no other way. His father must be checked e're he went further into sin; and, if possible, the money which he had taken must be saved. He opened his pocket-book, and examined its contents. There were less than forty dollars, including the few gold pieces he had picked up in the wood-shed; and this was all he had.

His mother had given into his care, the casket containing the few thousand dollars she had saved, before leaving New York; and after the expenses incurred in buying and furnishing the cottage had been met, Elwood had put what remained of his little savings into the casket with his mother's, and now all was gone.

His mother must have a physician, and medicine; he must spend money in going after his father, and unless prompt measures were taken, it might be many days before he found him; and, in the meantime he might be robbed if not murdered. His sensitive soul shrank from the duty he felt to be imperative, but he believed it to be the best thing to do, so, hastening to the office, he wrote a description of his father, and telegraphed it to the Chief of Police in Albany, with instructions to arrest him on the arrival of the boat; and added; "The man is my father. He is not wanted for a crime, but is a poor victim of intemperance, who has fled from his home. Please manage the arrest so as to save humiliation, as

far as possible; and see that the unfortunate man has medical attendance if it is necessary."

This duty performed, he waited until ten o'clock, the time for the next boat to leave for Albany, and reached that city, a little over three hours after his father.

Hastening at once to the Police Headquarters, he was informed that a man, answering the description given in the telegram, had been found on the boat, in a half-intoxicated condition; that two special officers, who had been detailed to attend to the case, had gone to the boat in citizen's clothes, and having entered into conversation with him, had induced him, without any difficulty, to accompany them to a hotel near by. "He is there now," said the Chief, "in charge of my men; and does not suspect that he is under arrest.

Elwood expressed his appreciation of the manner in which the officer had conducted the affair, and hastened to his father.

When he entered the room, his father was seated in a large, easy chair, in earnest conversation with the two men whom he had met on the boat. He had nearly recovered from the effects of the liquor he had drunk on the boat and as the effects of the stimulant died out, the feelings that came over him were terrible.

He now remembered what he had done, and the thought was torture. All the scenes of the past twenty-four hours came flooding in upon him, and it was more than he could bear. A desire to drink and drown memory came over him, and he was clamoring for liquor.

The disguised officers had about exhausted their ingenuity, in trying to restrain him, without revealing to him that he was their prisoner; and it is doubtful if they could have played the part of friendly strangers much longer if Elwood had not come in when he did.

The effect upon Mr. Earl, when his son entered, was marvelous. He grew quiet, and no longer clamored for drink, but with bowed head sat in silence. Elwood greeted the strangers politely; then going to his father he laid his hand on his shoulder and said: "I hope you are well enough to return with me at once; for mother is very ill and may die. She has worried so, because you were away from her, and ill too. How you must have suffered! I do not blame you, I pity you. How haggard you are! You have fallen again under the tempter's power, but you are not lost; no, there is hope. Come with these gentlemen and myself to the bath, and after we have made our toilets, we will go down to dinner; for we must take the two o'clock boat for home."

Hubert Earl could not resist the kind and loving will of his son, who, during all the dissipations of the past, had never spoken to him, one unkind or reproachful word.

In his sober moments, he would have died for the son whom he loved more than his life; and now he was free enough from the effects of liquor, to feel the inspiration of his presence. The touch of Elwood's strong hand upon his shoulder, gave him strength; while the kindly tones, the loving, sympathetic words of that son, who had ever been his brightest hope, gave him a new inspiration. He arose with some of his old dignity, and said:

"Yes, I will go. I have been away from mother too long already.

Believing the men before him knew nothing of what had occurred, and with his fragment of a heart, honoring the nobility of his son, who, in the presence of these strangers had refused to reproach or humble him by a single word concerning what had transpired, he went with them to the toilet room, and afterward to the dining-room, where he ate a light dinner of soup and vegetables; avoiding meats, and such other food, as he felt would distress his already abused and irritated stomach.

When the meal was ended, Elwood took the officers aside, and after expressing his thanks for their kindness, told them he would not require their services longer at present, for while he was with his father, he was able to control him.

The two men took leave of Mr. Earl in a quiet gentlemanly manner; and as he thanked them for the interest they had in him, and the kindness they had shown him, he never suspected, that for more than three hours he had been their prisoner.

To be continued.

Baltimore, which is a stronghold of Methodism, has, in 1890, 45 charges, served by 53 pastors, and having an aggregate membership of 14,877. The population of that city is about 500,000, or one full member of the Methodist Episcopal Church for every 34 persons—a much higher average than in Washington. But Washington Methodism presents, by this contrast, a much fairer showing than might be at first supposed to exist in a city made up of people from everywhere, of politics. The ratio of Methodistic increase has fairly kept pace with the population in Washington, being, as stated, one full member in 1870 for every 45, one in 1880 for every 43, one in 1890 for every 48.—*Zion's Herald.*

It is stated that 15,000 Jews have been led to Christ through reading Dr. Franc Delitzsch's Hebrew translation of the New Testament.

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The beautiful Scotch and Zephyr Gingham, former prices 16 and 20 cents, now going at 12½ cents.

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

Carpets and Mattings.

Rag Ingrain 25 cents up.
Matting 12½ to 32 cents.

Prints, Prints.

Best Calicos now going at 6½ cts.

Men's and Boys' Clothing.

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

How about shoes. You will want them, look at our men's fine dress shoes at \$1.50, \$1.95, \$2.45. Can't be beat, and the ladies fine Dongola Kidd at \$1.65. Never sold before for less than \$2.00.

Queens Ware.

Just received direct from Liverpool, England, lot of English iron stone china and Porcelaine tea and dinner sets, and chamber sets, plain, white and gilt 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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Summer Resorts.

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Germantown House,

Central & Heck Aves. Ocean Grove, N. J.
Mrs. R. W. Clark, (Philada.) Prop.
This well-known and popular house under new and liberal management will be open for season of 1890 on and after June 1. Location central and very desirable for seaside enjoyment. Near beach and all places of interest. Accommodations home-like and terms reasonable. P. O. Box 2103.

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Only two or three minutes' walk from ocean bathing grounds. Delightful situation for health and comfort. Special rates for season; choice rooms and new beds. All sanitary arrangements first-class. Terms moderate and satisfaction guaranteed. Terms for June \$5 and \$7 per week. Will open June 1. Box 115.

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Location the most desirable, near the beach and all places of interest.

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HOTEL DENNETT,

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Refer to the 10,000 patrons of his Temperance, Anti-Tobacco Lunch Rooms:
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Will be sent free to any one desiring them

Miscellaneous.

THE OLD-FASHIONED GARDEN.

How dear to my heart is the old fashioned yard,
Where laylocks and hollyhocks grew;
Where along by the path that led to the door,
Were flowers of many a hue.

Just down by the gate a syringa tree waved
Its feathery blossoms of white;
On the opposite side, like a grand flaming bush,
Stood a scarlet-hued salvia bright.

There, tall tiger lilies in orange and black,
Looked down on the harebell so blue;
There were English primroses and fragrant clove-pinks,
Sweet williams and candytuft, too.

There old damask roses were scattered about
And daffy-down-dillies were seen;
There were pink ragged robins and cocks-combs so red,
And delicate ribbon-grass green.

There were bachelor's buttons and Johnny-jump-ups,
With tulips and peonies gay,
And plain marigolds and the dear mignonette
That's found in our gardens to day.

There were asters, and pblox, and feverfew white,
With bright portulaca around,
Nasturtiums, lantanas and pretty larkspurs
And low creeping myrtles were found.

A honeysuckle vine ran over the porch,
And some dainty sweet peas grew quite nigh,
While down in the grass, in a cool shady nook,
Were violets, blue as the sky.

There were sweet-smelling shrubs of various kinds,
So dear to our grandmother's heart;
Southernwood, lavender, and rosemary sprigs
In ev'ry nosegay had a part.

That old fashioned garden! I see it again,
With the scenes of my childhood's dear home,
Though now, in the land of the orange and pine,
Afar from its pleasures I roam.
—VICK'S MAGAZINE for August.

Some of Stanley's Trials.

In a few days we become initiated into the subtleties of savage warfare. Every art known to native minds for annoying strangers was practiced by these natives. The path frequently had shallow pits filled with sharpened splinters, or skewers, deftly covered with large leaves. For barefooted people this proved a terrible punishment. Often the skewers would perforate the feet, resulting in gangrenous sores. We had ten men lamed by these skewers, so efficiently lamed that few of them recovered to be of much use to us. One of the approaches to every village was a straight road, perhaps a hundred yards long and twelve feet wide, cleared of jungle, but bristling with these skewers carefully and cunningly hidden at every place likely to be trodden by an incautious foot. The real path was crooked, and took a detour, the cut road appeared so tempting, so straight, and so short. At the

village end was a watchman, to beat his drum and sound the alarm, when every native would take his weapon and proceed to the appointed place, to ply his bow at every opportunity. Yet despite a formidable list of hostile measures and attempts, no life was lost, though our wounded increased in number. After a few days of this work, the path became an elephant track leading south-east, and we again changed our courses.

One of the features of savage warfare is the use of poisoned arrows. At Avisibba, about half way between Panga Falls and the Nepoko, the natives attacked our camp in quite a determined fashion. Their stores of poisoned arrows, they thought, gave them every advantage; and, indeed, when the poison is fresh, it is most deadly. Lieutenant Stairs and five men were wounded by these. Lieutenant Stairs' wound was from an arrow the poison of which was dry—put on some days before. After three weeks or so, he recovered strength, though the wound was not closed for months. One man received a slight puncture on the shoulder, and died five days after of lock-jaw. One, wounded in the gullet, a slight puncture, died on the seventh day. Lock-jaw ended the sufferings of all. We were much exercised as to what this poison might be that was so deadly. On returning from Nianza to relieve Major Buretelot we halted at Avisibba, and rumaging among the huts found several packages of dried red ants. It was then we knew that the dried bodies of these, ground into powder, cooked in palm oil, and smeared over the wooden points of the arrows, was the deadly irritant by which we lost so many fine men with such terrible suffering. Now we wonder, we had been so long in the dark, for we could create any number of poisons from such insects as we have seen. The large black ants, for instance, whose bite causes a great blister, would be still more venomous prepared in the same way: the small gray caterpillar would make another irritant which, mixed with blood, would torture a man to death; the bloated spiders, an inch in length, which are covered with prickles most dangerous to the touch, would form another terrible compound, the effects of which would make one shudder to think of. These poisons are prepared in the woods. In the depth of the forest the savage makes his fire and prepares the fatal arrow which lays low even the huge elephant. It is forbidden to cook it near the village. In the forest he smears his arrows, and having covered the points with fresh leaves, lest he himself might be a victim, he is ready for war.—Henry M. Stanley.

Be Sure

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

To Get

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

Hood's

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

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Youth's Department.

OVER AND OVER AGAIN.

Over and over again,
No matter which way I turn,
I always find in the book of life
Some lesson I have to learn.
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with a resolute
will,
Over and over again.

We cannot measure the need
Of even the tiniest flower,
Nor check the bow of the golden sands
That runs through a single hour;
But the morning dews must fall,
And the sun and the summer rain
Must do their part, and perform it all
Over and over again.

Over and over again
The brook through the meadow flows,
And over and over again
The ponderous mill-wheel goes.
Once doing will not suffice,
Though doing be not in vain;
And a blessing, failing us once or twice,
May come if we try again.

The path that has once been trod
Is never so rough to the feet,
And the lesson we once have learned
Is never so hard to repeat.
Though sorrowful tears must fall,
And the heart to its depth be driven
With storm and tempest, we need them all
To render us meet for heaven.
—Josephine Pollard.

The Strange Experience of Rob Craig.

The house seemed very still that morning. Father Craig had gone to Boston on the early train, and Mother Craig had been called from her breakfast to go to Aunt Phebe Peggy, who was surely going to die this time.

But Rob did not mind being left. As soon as his breakfast was well swallowed, he took his rifle out on the south porch to give it a good cleaning, for he had laid out a famous day's sport.

His mother always looked very sober when the rifle was brought out, for her tender heart was sorely hurt when any little wild thing came to harm through it; but Rob's favorite uncle had sent it to him the Christmas before, and his father approved of it as one of the ways to make a boy manly. So his mother said very little, except now and then to plead gently the cause of those who could not plead for themselves.

So Rob sat there, rubbing and cleaning, whistling merrily and thinking of the squirrel's nests he knew of, and the rabbit tracks of which Johnny Bullard had told him. He whistled so shrilly that presently a broad-brimmed hat appeared around the corner of the house. There was a little girl under the hat, but you didn't see her at first.

"Sh! Robbie," she said, holding up a small forefinger. "Amy Louise is dreadful bad with her head, and I'm trying to get her asleep."

"Why don't you put a plantain leaf on her head? Plantain's prime for headaches," said Rob.

"Would you please get me one, Rob-

bie?" pleaded the trusting little body. "Mamma said for me not to go away from the house, and Norah is cross this morning."

Time was precious just then; but this one sister was very dear, so laying down his rifle, Rob ran over the meadow across the road, and brought back a huge plantain leaf, which he bound carefully upon the head of Amy Louise quite extinguishing that suffering doll, but to the infinite content of the little girl. Then he went back to the porch and took up his rifle again, looking admiringly at the shining barrel and polished stock.

"Now, Mr. Squirrel," he said, "look out for yourself, for I'll have a crack at you presently."

And he leaned back against the side of the porch to plan his route, for the day was too hot for any unnecessary steps. Just then he heard a click, and looked around straight into the barrel of another rifle.

"My!" said Rob. "That's a pretty careless thing to do."

But the big man holding the rifle did not move, and kept his finger on the trigger. He was a stranger to Rob, and, under the circumstances, the most unpleasant one he had ever met.

"Will you please lower your gun? You might shoot me," said Rob, trying to speak bravely, but with a queer feeling under his jacket.

"That's what I came for," said the man.

"Came to shoot me?" cried Rob. "What have I done?"

"Nothing, that I know of," answered the man, indifferently; "but boys do a great deal of mischief. They steal fruit, break windows, and make horrid noises. Besides, there are a great many of them, and they might overrun us if we didn't thin them out now and then."

Rob was horrified. Without doubt, the man was an escaped lunatic, and right around the corner of the house was Ethel, likely to appear at any minute. Just then the man spoke again.

"Besides, it's necessary to kill, to get food."

If Rob had not been so frightened he would have laughed as he thought of his wiry little frame with scarcely a spare ounce of flesh on it, but he answered very meekly, "But I'm not good to eat."

"No," said the man. "You'd be tough eating."

"And my clothes wouldn't be worth any thing to you," said Rob, glancing quickly over his worn suit.

"No," with indifference. "But I came out for a day's sport, and you're the first game I've seen, so I may as well finish you and look farther. I saw some small tracks around here," and again that horrible click.

"O!" cried poor Rob, "don't shoot me! I'm the only boy my father and mother have, and they'd miss me dreadfully."

"Pshaw!" said the other. "They won't mind it much, and besides I'm coming around in a day or two to shoot them."

"Shoot my father and mother?" gasped Rob. "You wouldn't do such a wicked thing!"

"Why, yes, I would," laughed the dreadful man. "They are bigger and better looking than you, and their clothes are worth more. I've had my eye on this family for some time, and I may as well begin now."

It seemed to Rob as if his heart stopped beating; then he cried out, "Please, please don't kill me. I'm so young, and I want to live so much."

The big man laughed derisively.

"Do you think I shall find any game that don't want to live? What do you suppose I own a gun for if I am not to use it?"

Somehow, even in his terror, his argument had a familiar sound. Just then the big man took deliberate aim. Rob gave one look at the landscape spread out before him. It was so pleasant, and life was so sweet! Then he shut his eyes. *Bang!*

When he opened his eyes, he saw only the old south porch, with the hop tassels dancing and swinging, and his rifle fallen flat on the floor. It was all a horrid dream, from which his fallen rifle had awakened him. But the first thing he did was to peep around the corner of the house to assure himself of Ethel's safety. Yes, there was the broad-brimmed hat flapping down the garden-walk, attended by the cat and her two kittens, and lame old Beppo, the dog.

Rob did not take up his beloved rifle. Resting his elbows on his knees, and his chin in his hands, he sat looking off over the fields, while a serious thinking went on under his curly thatch, and his thoughts ran something like this:

"I wonder if the birds and squirrels felt as frightened as I did. I guess they do, for sometimes when I only hurt and catch them their hearts are just thumping. And how cowardly that big man seemed coming out to shoot me—so much smaller; but I'm a great deal bigger than the things I shoot, and we don't use them in any way. Mother won't wear birds' wings, nor let Ethel, and we don't eat them. I guess I've had a vision—a sort of warning. O what if that dreadful man had found Ethel!" and Rob went around the corner of the house.

The procession had just turned, and was coming toward him.

"How is she?" he asked, nodding toward the afflicted Amy Louise, hang-

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ing limply over her little mistress' shoulder.

She's ever so much better. I think she would be able to swing a little—if I held her," with a very insinuating smile.

"Come along then, little fraud," laughed Rob, turning toward the swing.

"But aren't you going shooting, Robbie?"

"No!" said Rob, with tremendous emphasis.

When Mrs. Craig came home, tired and sad, in the middle of the afternoon, instead of the forlorn little girl she expected to find wandering about, there was a pleasant murmur of voices on the south porch, where Rob sat mending his kite, while Ethel rocked gently to and fro with Amy Louise and both kittens in her lap.

"You didn't go hunting, then, Robert?" said his mother,

Rob shook his head without giving any reason, but that evening, as Mrs. Craig sat at twilight in her low "thinking chair" by the west window, there was a soft step behind her, a quick kiss on the top of her head, and a note dropped into her lap, and the note said: "I will never again kill any creature for sport. Robert Anderson Craig."

And Robert Anderson Craig is a boy who will his keep his word—*Hester Stuart, in Congregationalist.*

The Borrowing Neighbor.

Mother has often told me of a funny time she had when she was quite a young house-keeper, afflicted with a borrowing neighbor. This lady seldom had anything of her own at hand when it was wanted, so she depended upon the obliging disposition of her friends.

One day my mother put on her large house-keeping apron, and stepped across the yard to her out door kitchen. The kitchens in Kentucky were never a part of the house, but always at a little distance from it, in a separate building.

"Aunt Phyllis," said my mother to the cook, who was browning coffee grains in a skillet over the fire, "I thought I told you I was coming here to make pound-cake and cream pies this morning. Why is nothing ready?"

"La me, Miss Emmeline!" replied Aunt Phyllis. "Miss Tilda Jenkins done carried off every pie pan and rolling-pin and pastry-board, and borrowed all de eggs and cream fo' herself. Her bakin' isn't no'n begun."

This was a high-handed proceeding, but nothing could be done in the case. It was Mrs. Jenkins' habit, and mother had always been so amiable about it, that the servants, who were easy-going, never troubled themselves to ask the mistress, but lent the inconvenient borrower whatever she desired.

Sometimes just as we were going to

church—I was too little at the time to remember—mother said that a small black boy with very white teeth and a very woolly head, would pop up at her chamber door, exclaiming,

"Howdy, Miss Emmeline. Miss Tilda done sent me to borrow yo' Prayer-book. She goin' to church to-day herself."

Or, of a summer evening, her maid would appear with a modest request for Miss Emmeline's lace shawl and red satin fan; Miss Tilda wanted to make a call, and had nothing to wear.

All this, I think, made mother perfectly set against our ever borrowing so much as a slate-pencil or a pin. We were always to use our own things, or go without. I never had a sister, but cousins often spent months at the house, and were in and out of my room in the freest way, forever bringing me their gloves to mend or their ties to clean, as cousins will.

"Never borrow," said my mother. "Buy, or give away, or do without, but be beholden to nobody for a loan."—From "Mother's Way," by MARGARET E. SANGSTER, in HARPER'S YOUNG PEOPLE.

Church Loyalty.

"It is honorable to change one's views; but it is not honorable, nor manly, nor honest, for one whose views are no longer in harmony with the Church to which he belongs, to use its pulpits and its endorsement while he propagates doctrines destructive to its principles. When a man accepts ecclesiastical orders and offices, he is no longer a private individual, but the representative of the body to which he belongs. When he ceases to be a true representative, he ceases to be a true man, if he does not withdraw. The Church does not discipline clergymen who teach false doctrines because it delights in inflicting punishment, or because it wishes them to teach its doctrines, or because it is opposed to freedom of thought, but because it does not choose to be misrepresented."—*The Christian Advocate.*

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.

Harper's Young People for August 26th contains the last instalment of Mr. Howells' juvenile serial, "A Boy's Town." The following number will contain the opening chapters of a new story, entitled "Campmates," by Kirk Munroe, the scene of which is laid mostly on the great plains between the Missouri and the Rocky Mountains. This serial will be illustrated by W. A. Rogers.

Autumn Pleasure Tours on the Pennsylvania Railroad.

In pursuance of the policy inaugurated a few seasons ago, the Pennsylvania Railroad Company will again this autumn offer the people of New York, Philadelphia, and vicinity two select personally-conducted pleasure tours to the South. These tours will be conducted on the same high grade that has marked all the Pennsylvania Railroad Company's pleasure parties, and will include in the itineraries the battle-field of Gettysburg, the Caverns of Luray, the Grottoes of the Shenandoah, the Natural Bridge of Virginia, the cities of Richmond and Washington. The tourists will leave New York at 8.00 A. M., Philadelphia 10.30 A. M., on September 25th or October 9th, by the special train of parlor cars, which will cover the entire distance. An experienced Tourist Agent and Chaperon, who will give special attention to ladies traveling alone, will accompany the party. The tour will consume ten days.

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Union,	30 7.30	31 10.30
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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
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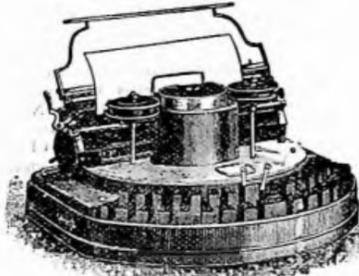
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Items.

The richest Methodist church in the city of the world's fair is the old First, having property worth \$1,240,000, and an annual income of over \$50,000.

In Missouri the M. E. church has 55,766 members (a gain of 48,147 in thirty years) the M. E. church South 81,796.

Bishop Fowler says, that during the five or six months that he had been unable to speak publicly, he had sometimes felt that he would almost be willing to be a dog, if only he might be permitted to bark.

A POINT.—Whenever it is possible for a boy or girl within the bounds of a pastor's work to go to college, that pastor is derelict of duty if he fails to impress upon the parents, the importance of giving to the child such culture as will enable him to attain the grandest and noblest possibilities.—*Southern Christian Advocate.*

Providence, Rhode Island, has joined the anti-Bible party. On May 9, the school committee adopted a revision of its by-laws, which banishes the Bible and devotional exercises from the city schools, and restricts the application of corporal punishment to cases in which the parents' consent is obtained. With no Bible instruction, and with weakened disciplinary correction, the boys of that city may be expected to prosper, of course.—*Michigan Christian Advocate.*

We think it a phenomenal statement when we report that the enrollment of Dr. Price's Nashville College for Young Ladies has reached the figures 400 for the current year. If this is not unprecedented in the history of our Methodist schools we do not know where to find the exceptional instance. Mixed schools among us may have reached this enrollment, but we believe no college of our Church, devoted to the exclusive education of girls, has attained this great expansion. This is the record of the first decade of the institution without a dollar of endowment.—*Nashville Christian Advocate.*

The International Missionary Union will hold its seventh annual meeting at Clifton Springs, New York, June 11th—18th. Free entertainment will be furnished to all foreign missionaries, or persons who have been foreign missionaries, and also to persons under appointment for work in the foreign field, under any of the societies or boards representing the different denominations.

Rev. Dr. J. T. Gracey, of Buffalo, New York, is President, and Rev. Wm. H. Belden, of Bridgeton, N. J., Secretary.

THE POWER OF KINDNESS

SERMON DELIVERED SUNDAY, AUG. 24, BY DR. TALMAGE.

"A Soft Tongue Breaketh the Bone" His Text—A Strong Discourse in Which One of the Great Lessons of Life Is Strikingly and Concisely Enforced.

CINCINNATI, Aug. 24.—Dr. Talmage, who is in this city, today discoursed on a power which, if it had been used as extensively as Christ intended it to be used, would have saved the church and the world from infinite discord and sorrow—the power of kindness. His text was, "A soft tongue breaketh the bone" (Prov. xxv, 15). Following is his sermon:

When Solomon said this he drove a whole volume into one phrase. You of course will not be so silly as to take the words of the text in a literal sense. They simply mean to set forth the fact that there is a tremendous power in a kind word. Although it may seem to be very insignificant, its force is indescribable and illimitable. Pungent and all conquering utterance, "A soft tongue breaketh the bone."

If the weather were not so hot, and I had time, I would show you kindness as a means of defense; kindness as a means of usefulness; kindness as a means of domestic harmony; kindness as best employed by governments for the taming and curing of criminals, and kindness as best adapted for the settling and adjusting of international quarrels. But I shall call your attention only to two of these thoughts.

KINDNESS AS A MEANS OF DEFENSE.

And first I speak to you of kindness as a means of defense. Almost every man, in the course of his life, is set upon and assaulted. Your motives are misinterpreted or your religious or political principles are bombarded. What to do under such circumstances is the question. The first impulse of the natural heart says: "Strike back. Give as much as he gets. Trip him into the ditch which he dug for your feet. Gash him with as severe a wound as that which he inflicted on your soul. Shot for shot. Sarcasm for sarcasm. An eye for an eye. A tooth for a tooth." But the better spirit in the man's soul rises up and says: "You ought to reconsider that matter." You look up into the face of Christ and say: "My Master, how ought I to act under these difficult circumstances?" And Christ instantly answers: "Bless them that curse you, and pray for them which despitefully use you."

Then the old nature rises up again and says: "You had better not forgive him until first you have chastised him. You will never get him in so tight a corner again. You will never have such an opportunity of inflicting the right kind of punishment upon him again. First chastise him and then let him go." "No," says the better nature; "hush, thou foul heart. Try the soft tongue that breaketh the bone." Have you ever in all your life known acerbity and acrimonious dispute to settle a quarrel? Did they not always make matters worse, and worse, and worse?

Many years ago there was a great quarrel in the Presbyterian family. Ministers of Christ were thought orthodox in proportion as they had measured lances with other clergymen of

the same denomination. The most outrageous personalities were abroad. As in the autumn a hunter comes home with a string of game, partridges and wild ducks slung over his shoulder, so there were many ministers who came back from the ecclesiastical courts with long strings of doctors of divinity whom they had shot with their own rifle. The division became wider, the animosity greater, until after awhile some good men resolved upon another tack. They began to explain away the difficulties; they began to forgive each other's fault, and lo! the great church quarrel was settled, and the new school Presbyterian church and the old school Presbyterian church became one—the different parts of the Presbyterian order welded by a hammer, a little hammer, a Christian hammer, that the Scripture calls "a soft tongue."

You have a dispute with your neighbor. You say to him, "I despise you." He replies, "I can't bear the sight of you." You say to him, "Never enter my house again." He says, "If you come on my door sill I'll kick you off." You say to him, "I'll put you down." He says to you, "You are mistaken, I'll put you down." And so the contest rages, and year after year you act the un-Christian part, and he acts the better spirit seizes you, and one day you go over to the neighbor and say: "Give me your hand. We have fought long enough. Time is so short and eternity is so near that we cannot afford any longer to quarrel. I feel you have wronged me very much; but let us settle all now in one great handshaking, and be good friends for the rest of our lives." You have risen to a higher platform than that on which before you stood. You win his admiration, and you get his apology. But if you have not conquered him in that way at any rate you have won the applause of your own conscience, the high estimation of good men and the honor of your Lord, who died for his armed enemies.

"WHAT ARE WE TO DO?"

"But," you say, "what are we to do when slanders assault us, and there come acrimonious sayings all around about us, and we are abused and spat upon?" My reply is: Do not go and attempt to chase down the slanders. Lies are prolific, and while you are killing one fifty are born. All your demonstrations of indignation only exhaust yourself. You might as well on some summer night, when the swarms of insects are coming up from the meadows and disturbing you, and disturbing your family, bring up some great "swamp angel," like that which thundered over Charleston, and try to shoot them down. The game is too small for the gun.

But what, then, are you to do with the abuses that come upon you in life? You are to live them down! I saw a farmer go out to get back a swarm of bees that had wandered off from the hive. As he moved amid them they buzzed around his head, and buzzed around his hands, and buzzed around his feet. If he had killed one of them they would have stung him to death. But he moved in their midst in perfect placidity until he had captured the swarm of wandering bees. And so I have seen men moving amid the annoyances, and the vexations, and the assaults of life in such calm, Christian deliberation that all the buzzing

around about their soul amounted to nothing. They conquered them, and above all they conquered themselves. "Oh," you say, "that's a very good theory to preach on a hot day, but it won't work." It will work. It has worked. I believe it is the last Christian grace we win. You know there are fruits which we gather in June, and others in July, and others in August, and others in September, and still others in October; and I have to admit that this grace of Christian forgiveness is about the last fruit of the Christian soul.

THE SOFT TONGUE.

We hear a great deal about the bitter tongue, and the sarcastic tongue, and the quick tongue, and the stinging tongue, but we know very little about "the soft tongue that breaketh the bone." We read Hudibras and Sterne and Dean Swift and the other apostles of acrimony, but give little time to studying the example of him who was reviled, and yet reviled not again. Oh, that the Lord, by his spirit, would endow us all with "the soft tongue that breaketh the bone."

I pass now to the other thought that I desire to present, and that is, kindness as a means of usefulness. In all communities you find skeptical men. Through early education, or through the maltreatment of professed Christian people, or through prying curiosity about the future world, there are a great many people who become skeptical in religious things. How shall you capture them for God? Sharp argument and sarcastic retort never won a single soul from skepticism to the Christian religion. While powerful books on the "Evidences of Christianity" have their mission in confirming Christian people in the faith they have already adopted, I have noticed that when skeptical people are brought into the kingdom of Christ it is through the charm of some genial soul, and not by argument at all.

Men are not saved through the head; they are saved through the heart. A storm comes out of its hiding place. It says, "Now we'll just rouse up all this sea," and it makes a great bluster, but it does not succeed. Part of the sea is roused up—perhaps one-half of it or one-fourth of it. After a while the calm moon, placid and beautiful, looks down, and the ocean begins to rise. It comes up to high-water mark. It embraces the great headlands. It submerges the beaches of all the continents. It is the heart throb of one world against the heart throb of another world. And I have to tell you that while all your storms of ridicule and storms of sarcasm may rouse up the passion of an immortal nature, nothing less than the attractive power of Christian kindness can ever raise the deathless spirit to happiness and to God. I have more faith in the prayer of a child five years old, in the way of bringing an infidel back to Christ and to heaven, than I have in all the hissing thunderbolts of ecclesiastical controversy.

You cannot overcome men with religious argumentation. If you come at a skeptical man with an argument on behalf of the Christian religion you put the man on his mettle. He says: "I see that man has a carbine. I'll use my carbine. I'll answer his argument with my argument." But if you come to that man persuading him that you desire his happiness on earth and his

eternal welfare in the world to come he cannot answer it.

MIMICRY WILL NOT SAVE THEM.

What I have said is just as true in the reclamation of the openly vicious. Did you ever know a drunkard to be saved through the caricature of a drunkard? Your mimicry of the staggering step, and the thick tongue, and the disgusting hiccough, only worse maddens his brain. But if you come to him in kindness and sympathy; if you show him that you appreciate the awful grip of a depraved appetite; if you persuade him of the fact that thousands who had the grappling hooks of evil inclination clutched in their soul as firmly as in his have been delivered, then a ray of light will flash across his vision, and it will seem as if a supernatural hand were steadying his staggering gait.

A good many years ago there lay in the streets a man dead drunk, his face exposed to the blistering noonday sun. A Christian woman passed along, looked at him, and said, "Poor fellow!" She took her handkerchief and spread it over his face and passed on. The man roused himself up from his debauch, and began to look at the handkerchief, and lo! on it was the name of a highly respectable Christian woman of the city. He went to her; he thanked her for her kindness; and that one little deed saved him for this life, and saved him for the life that is to come. He was afterward attorney general of the United States; but, higher than all, he became the consecrated disciple of Jesus Christ.

Kind words are so cheap it is a wonder we do not use them oftener. There are tens of thousands of people who are dying for the lack of one kind word. There is a business man who has fought against trouble until he is perfectly exhausted. He has been thinking about forgery, about robbery, about suicide. Go to that business man. Tell him that better times are coming, and tell him that you yourself were in a tight business pass, and the Lord delivered you. Tell him to put his trust in God. Tell him that Jesus Christ stands beside every business man in his perplexities. Tell him of the sweet promises of God's comforting grace.

That man is dying for the lack of just one kind word. Go to-morrow and offer that one saving, omnipotent kind word. Here is a soul that has been swamped in sin. He wants to find the light of the gospel. He feels like a shipwrecked mariner looking out over the beach, watching for a sail against the sky. Oh, bear down on him. Tell him that the Lord waits to be gracious to him, and though he has been a great sinner there is a great Saviour provided. Tell him that though his sins are as scarlet they shall be as snow; though they are red like crimson they shall be as wool. That man is dying forever for the lack of one kind word.

KIND WORDS NEVER DIE.

There used to be sung at a great many of the pianos all through the country a song that has almost died out. I wish somebody would start it again in our social circles. There may not have been very exquisite art in the music, but there was a grand and glorious sentiment:

Kind words never die, never die;
Cherished and blessed.

O that we might in our families and in our churches try the force of kind-

ness. You can never drive men, women or children into the kingdom of God. A March northeaster will bring out more honeysuckles than frofulness and scolding will bring out Christian grace. I wish that in all our religious work we might be saturated with the spirit of kindness. Missing that, we miss a great deal of usefulness. There is no need of coming out before men and thundering to them the law unless at the same time you preach to them the gospel. Do you not know that this simple story of a Saviour's kindness is to redeem all nations? The hard heart of this world's obduracy is to be broken before that story.

There is in Antwerp, Belgium, one of the most remarkable pictures I ever saw. It is "The Descent of Christ from the Cross." It is one of Rubens' pictures. No man can stand and look at that descent from the cross, as Rubens pictured it, without having his eyes flooded with tears, if he have any sensibility at all. It is an overmastering picture—one that stuns you and staggers you and haunts your dreams. One afternoon a man stood in that cathedral looking at Rubens' "Descent of Christ from the Cross." He was all absorbed in that scene of a Saviour's sufferings when the janitor came in and said: "It is time to close up the cathedral for the night. I wish you would depart." The pilgrim, looking at that "Descent of Christ from the Cross," turned around to the janitor and said: "No, no; not yet. Wait until they get him down."

Oh, it is the story of a Saviour's suffering kindness that is to capture the world. When the bones of that great Behemoth of iniquity which has trampled all nations shall be broken and shattered it will be found out that the work was not done by the hammer of the iconoclast, or by the sword of the conqueror, or by the torch of persecution, but by the plain, simple, overwhelming force of "the soft tongue that breaketh the bone."

And now I ask the blessing of God to come down upon you in matters of health, in matters of business; that the Lord will deliver you from all your financial perplexities; that He will give you a good livelihood, large salaries, healthful wages, sufficient income. I pray God that He may give you the opportunity of educating your children for this world, and, through the rich grace of our Lord Jesus Christ, of seeing them prepared for the world that is to come.

Above all, I look for the mercy of God upon your immortal souls; and lest I stand before some who have not yet attended to the things of their eternal interest in this, the closing part of my discourse, I implore them here and now to seek after God and be at peace with him. Oh, we want to be gathered together at last in the bright and blessed assemblage of the skies, our work all done, our sorrows all ended. God bless you, and your children, and your children's children. And now I commend you to God, and to the word of his grace which is able to build you up, and give you an inheritance among all them that are sanctified.

A sparrow at Colestown, Pa., built a nest in the running gear of a farmer's wagon, and makes a trip to market every week.

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Table with columns for Southward and Northward routes, listing stations like N.Y., Phila., and Norfolk, and corresponding train times.

Table with columns for Leave and Arrive times, listing stations like Delmar, Williams, and Salisbury.

Table for CRISFIELD BRANCH, listing stations like Princess Anne, King's Creek, and Westover with train times.

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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. Boston, 5.31 p. m., daily, with Pullman sleeping cars running through to Boston without change via Poughkeepsie bridge, landing passengers in B. & O. Station, Boston.

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

Table with columns for Stations, a.m., and p.m., listing routes like Wilmington (French St.), B. & O. Junction, and Montchanin.

Additional Trains, Daily, except Saturday and Sunday, leave Wilmington 6.17 p. m., B. & O. Junction 6.28 p. m., Newbridge 6.41 p. m. Arrive Montchanin 6.59 p. m.

Table with columns for Stations, a.m., and p.m., listing routes like Reading (P & R Sta.), Bidsboro, and Springfield.

For connections at Wilmington (with P. W. & B. R. R.) at B. & O. Junction (with B. & O. R. R.), at Chadd's Ford Junction (with P. W. & B. R. R.) at Contesville and Waynesburg Junction (with Penna. R. R.), at Bidsboro (with P. & R. R. and P. R. R.) at Reading (with P. & R. R. and P. R. R.) see time-tables at all stations.

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

Takes 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, Mechanstown, Blue Ridge, Highfield, Blue Mountain, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & C. V. R. R., Martinsburg, W. Va., and Winchester, Va.

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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