

THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

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We give our readers this week, outlines of the sermons preached at Ocean Grove, N. J., by Rev. Thomas E. Terry, pastor of our Church in Dover, and Rev. W. L. S. Murray, D. D., presiding elder of Wilmington District, as they appeared in the *Ocean Grove Record*, Rev. Adam Wallace, D. D., Editor.

From Ocean Grove.

MRS. AMANDA SMITH, widely known as a successful evangelist in this and other lands, has returned to this country, and was cordially greeted by many friends at this place, last Sunday.

She has been absent twelve years, and has been doing missionary and evangelistic work in Great Britain, in India, and in Africa. She was in Africa when Bishop Taylor's second contingent of missionaries reached Liberia, and was of much service to him in founding his great work among the people of her own race.

She appears to be in excellent health, physically, and spiritually, and talks and sings with her wonted effectiveness. Last Monday evening, the "tabernacle" was crowded, many standing, while she told us in an earnest, simple, and impressive way, how marvelously the Lord whom she trusted, had led her all these years; fulfilling every time, his promise to provide for all her need, daily.

Dr. G. D. Watson's Bible readings excite considerable interest in the remaining population, and are helpful in the study of the Word. He closes each meeting with an altar service of prayer and consecration.

The contrast is great between the crowd and rush of the camp-meeting period, and the quiet of the present, but there is the same grand old ocean, with its ceaseless offerings of praise to him who holds the waters in his fists, its vast expanse of restless billows, its invigorating breezes, while cottage life is still attractive, in pleasant association with agreeable acquaintances, and "the meetings" are still continued to a sufficient extent to afford interest and edification to those who are disposed to attend.

Though the heavens have seemed prodigal of showers for a week, old Sol has let us see his face for a few minutes,

occasionally, and we are happy in the expectancy of clear skies in the future, to be the more truly appreciated by contrast with a week of rain.

September at Ocean Grove is meteorologically, equally desirable with any other month.

Among the visitors from the Peninsula, we recall the names of brother and sister Wheeler and their daughter, Miss Mary, of Wilmington, brother Henry Vinsinger and wife, and brother Henry Warner, from Elkton.

The Rev. Fay H. Purdy, well known at some points on the Peninsula, is here, and apparently in very fair health for an octogenarian.

Last Sunday morning we had an interesting sermon from Dr. Paine, of Florida, Department Chaplain of the G. A. R. He served in the English army at Sebastopol, and in the Union army during the war of the Rebellion. His text was, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6; 14.

The Coming Vote.

Hon. Milton G. Urner, ex-Congressman, has an article in last week's *Baltimore Methodist* in which he makes a strong argument for "the Eligibility of Women" to a seat in Electoral and General Conferences, under the "Discipline as it is."

Instead of the question as now proposed, Mr. Urner contends it should have been

"Shall the right of women, to be Lay Delegates of the Electoral and General Conferences of the M. E. Church, be withdrawn?"

Of course he dissents from the majority in the last General Conference, which rejected the five women delegates, duly accredited by their respective electoral conferences, and claims that these "elect ladies" were excluded in contravention of their constitutional rights.

We think Mr. Urner is right in his construction of the law, and have no doubt, a majority of the members of the Conference of '80 thought so too; though some of them voted against the admission of these women, in deference to the vigorous protests of distinguished brethren, and the influence of the bishops, in a very natural desire,

to have women make their appearance in the body, without a possible cloud upon their title.

As the General Conference has decided against their eligibility, the only value of Mr. Urner's argument now, is to intensify the popular interest in rectifying a wrong, by providing explicitly for their admission. He says,

"How men of the intelligence and piety of those who constituted the last General Conference could have perpetrated so great a wrong is beyond comprehension. But the wrong was done, and under the pretext that the question was a doubtful one it has been relegated to a vote of the membership of the Church, and it will have to be met."

It is important to remember, that the question of eligibility was discussed in the last General Conference, almost exclusively as a legal one, and the five "elect ladies" were excluded, solely on the ground, that the law was against them. The pending vote is to express our judgment, whether or not, this legal barrier shall remain.

The Debate.

It must be conceded on all sides, to be very desirable that the vote of the Church shall be an expression of the intelligent judgment of its members on the question submitted. It is therefore, eminently proper, for the religious papers to afford facilities for its thorough discussion. Dr. Buckley, of *The Christian Advocate*, gives ample proof of his appreciation of the need of full debate. In addition to many articles in regular issues, he gave us last week, a four page supplement, "devoted wholly to woman, and chiefly to the discussion of the admission of woman to the General Conference." Of the sixteen articles in this supplement, seven are contributed by women; three for and three against, with one suggesting a solution of the question, by organizing a new church on the basis of sex distinction. We presume the fair author of this proposal, who hails from Colorado, has a high appreciation of the force of irony, in such a debate; and her article may therefore, be properly classed with those of her sisters, who argue against a constitutional prohibition of women delegates.

THE ARGUMENT.

MRS. PEARNE, of Springfield, Ohio,

thinks the women of that state are so busy doing well in other lines of useful labors, that a majority of them would not desire to have so great a responsibility added, as membership in the General Conference would involve. This plea, if it represents the sentiments of our sisters throughout the Church, is an excellent one against the election of any of these busy sisters, and ought to allay the apprehensions of Dr. Buckley, and others that, with the bars thrown down, there will be such a rush of women delegates, that we poor masculines would stand no chance of ever getting in. But the necessity or expediency of a legal barrier to keep women out, when they don't want to come in, is not apparent. From the sentiment of Mrs. Pearne's closing sentence, we think there can be no dissent, except as to its application to the question. She says, "I should earnestly deprecate any change in woman's allotment in Church or in state that would derogate from her genuine womanly gentleness, delicacy, and refinement, as it seems to me (italics ours, Ed.) this proposed advance would."

So say we all; and so far as it seems to others, that the removal of this disability of sex, by according our sisters an equal eligibility with their brothers, to membership in the Electoral and General Conferences of the Church would involve a sacrifice of such price less charms, there can be no doubt, an emphatic negative will be given. The most advanced woman rights advocate has no wish to unsex his fair clients. We have men, and we want women, as women, in our Church councils, in hearty accord with the divine judgment, "it is not good that the man should be alone." Their "genuine womanly gentleness, delicacy, and refinement," we are sure are not dependent upon the maintenance of legal, man-made disabilities; on the other hand, we are very sanguine, that the presence of women of such traits of character in these bodies, would have an assimilative influence, most beneficent to their associates of the "sterner sex." In the home, a mother's plastic hand finds marvelous help in the training of her boys,

(Continued on 8th page.)

Communications.

Women to the Rescue.

The following circular letter has just been issued by Mrs. Phinney, President of the Nonpartisan National Union.

Why? A great evil is abroad in the land—not sectional, but national and well-nigh universal. It is deceitful, treacherous, dominant; once enthroned, a tyrant without mercy—vindictive, cruel, fiendish—a monster lying in wait for innocent, defenceless children, to entrap them while taste is stonger than judgment.

Its greed is insatiable—not satisfied with the ruin of countless thousands, it seeks to enslave and destroy millions more.

It lays its hand upon the pure and noble, and the soul blackens and shrivels; it paralyzes the highest capabilities of manhood and womanhood.

None so low as to escape the tempter's toils, none so high as to be beyond his power. Rich and poor, high and low, have a common enemy in strong drink.

Every woman should be in array against this ruthless invader of homes.

When? Now. Delay only increases the difficulty of defeating an entrenched enemy. Hesitancy is what he desires, and therefore what we should avoid. While we wait, he is sapping our strength by pampering the appetite for strong drink in ill-cooked food and comfortless homes; through the increasing use of tonics and narcotics; in divers cooling drinks, and in specially prepared confectionery; by various insidious means as well as by the open saloon. While we wait, the children are slipping away from our influence; the young men are forging chains to bind them in after years; hearts are breaking, homes are being wrecked, crime increases; thousands are slipping into drunkards' graves, to meet the inevitable drunkard's doom. We appeal to the intelligent womanhood of this country to help build a wall of defence about the nation's homes.

The best season of all the year for work is just before us. More can be accomplished in a given time now than in summer's heat, in winter's cold, or in changing spring-time. *Let not a day be lost. WORK. Work prayerfully. Work earnestly.*

How? Organize. One has fittingly said: "This is an era of organization." Organize thoroughly and completely to compass every demand for temperance work. Let the women be banded to promote better home-making and home-keeping; inaugurate a total abstinence campaign, with all the blessed teachings that should accompany it. Bring the pledge to the front once more, and magnify Christ's power to save. Enlist the young people in or-

ganizations of their own. Enthuse the young ladies with the noble purpose to make total abstinence the only acceptable standard, and its observance a necessary condition of admittance to their society.

They are the teachers of this day and age. Interest them in the temperance training of the children. Do everything that will promote a high temperance standard by prayer, by practice, by precept.

"Faith without works is dead." Use every intelligent means to improve social conditions; count no sacrifice too great that gives reasonable hope of success.

Constitutional prohibition is pending in Nebraska, and the contest between the enemies of the home and its defenders is fiercer as the fight goes on. No one of us can be indifferent to the final outcome. Success to the home-guards of Nebraska means a great deal to the home keepers of the nation. This is the keystone in the arch of prohibition states in the northwest, and if the granite of prohibition truth is firmly fitted in as the crowning stone of this arch, it means permanence to prohibition principles; a better enforcement of protective laws; and an easier victory, for the states, in the process of evolution from saloon rule to saloon suppression.

It is our battle, and let us do what we can to furnish the sinews of war. The ill-gotten gains of the liquor sellers are poured out liberally to perpetuate the saloon evil. Let every woman plan to contribute according to her ability toward the equipment of the home defenders, sending all contributions to Hon. Jno. M. Stewart, Lincoln, Neb., who will see that all such funds are expended in the Non-partisan Prohibitory Amendment Campaign.

Bend your energies toward ridding this land of the rum traffic, and by God's blessing we shall succeed, and thus remove the greatest obstacle in the way of America becoming in very truth Immanuel's land.

ELLEN J. PHINNEY.

Honest men, feeling their way to faith, should go to the authorities, just as men do in science.—Prof. Drummond.

Receiving the fundamental principles of religion on authority, we prove their soundness by the test of experience. Let any one take for granted, that the Bible is true, and in obeying its injunctions, he will find the most satisfactory demonstration that these things are so.

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CALEB.

"Take down the Good Book, Martha, And read me, if you can, Of wine and oil sent round the world By the Good Samaritan.

MARTHA.

"But, Caleb, if the Father In heaven had reasoned thus, He never would have sent the Lord, Our Saviour, down to us.

CALEB.

"I see! I have been acting As if our land must be More dear to heaven than other realms That lie beyond the sea!

COURAGE.

I like the man who faces what he must With steps triumphant, and a heart of cheer; Who fights the daily battle without fear;

Items.

Albion Presbyterians have a new \$2,500 parsonage.

Chicago colored Methodists are preparing to build a \$70,000 church—Wabash and Twenty-fourth street.

Archdeacon Farrar, who was born in Bombay, has entered upon his 60th year.

The Presbyterian church of Canada has forty-eight vacant mission charges in the northwest, for which ministerial supplies are wanted at once.

The St. George Episcopal church, New York city, has paid out in the last year \$100,000 for home and foreign mission work.

The African Methodist church in New Jersey has organized a Chautauqua association of their own, and held a summer assembly in Asbury Park, the first on record.

The Episcopal churches of New York have formed an association of wealthy laymen and eminent ministers to advance the condition of laboring men.

The New York Tribune says the winners of honors as platform speakers at the Chautauqua assembly were Mrs. Freeman, Mrs. Campbell, and Miss Jane Bancroft.

Mr. Moody's school at Northfield, Mass., has expanded to take in a hotel accommodating seventy-five persons. Here young ladies will be trained in Bible topics and taught housekeeping and dressmaking.

Five dealers in "original packages," in Washington, Pa., recently convicted of selling liquor without a license, were fined \$400 to \$500 each, and sentenced to from two months to five months in the work house.

It is a fallacy to suppose that the cravings of a patient are mere whims, which should be denied. The stomach often needs, craves and digests articles not found in any dietary.

The West Virginia Conference, Protestant Methodist church, passed a resolution requiring every preacher to collect an amount for the preachers' aid fund equal to five per cent of his salary, under penalty of not having his character passed, and not receiving an appointment next year.

It is stated that prohibition has wrought one result somewhat unexpected in the state of Iowa; it has stopped the building of the new penitentiary. Under the regime of the cold-water men, the old penitentiary is large enough, and it is asserted that there are rooms in that building for rent.—Ex.

From the mountains onward to the sea,
From Pocomoke to Brandywine,
Blessings rich may your portion be
The stars above you brightly shine.

One full decade in your honeymoon,
May ten times as many more be yours!
Even then the end will seem too soon,
Result that fondest hope deplores!

Be brave and true happiness is sure,
What can more to you be given?
An Eden as your earthly store
Then a paradise in heaven.

We meet you now with pleasant cheer,
The bright centre of a group of friends,
The scene in hallowed joy to share,
While incense to the throne ascends.

The temple of "Home sweet Home" is yours
With children growing at your side,
Whate'er without, may peace indoors
Bless you our noble Groom and Bride.

Now brother Grise and gentle wife,
All prosperous may your voyage be,
And far beyond the billows' strife
Land in the bright eternity.

The following beautifully engrossed poem
by Prof. John G. Robinson of Baltimore
was also received.

We measure the time as 'tis flying,
By events on data relying,
To call up to mind,
The ties that so bind
True hearts in a union undying.

A decade is not a long measure
To test the real worth of a treasure
And prove that a wife,
Enriches one's life,
And fills it with Edenic pleasure.

Such facts have been proved by the testing,
Now good friends don't think I'm jesting,
Ask dear Brother Grise,
To name his own price
For the treasure in which he is resting.

These ten years of Heaven's election,
Midst pledges of purest affection,
Have run on apace,
Embowered in grace,
Most faithful 'neath its sweet protection.

Thus only can man fill his mission,
And shun the sad woes of contrition
When it is too late,
To win a fair mate,
To share in his forlorn condition.

Now good friends your congratulations
Your tributes of tin and of rations,
To brighten their way,
With luminous ray,
Of Memory's fond contemplation

May many such seasons of pleasure
Contribute each time their full measure
Of earth's goodly store,
Its wealth to outpour
Till heaven bestows its full treasure.

After the reading of the poems, Dr. Grise welcomed the guests to the hospitalities of the evening, and thanked them for the many tokens of regard that had been received. The door of the dining-room was then thrown open, and the company were invited to partake of the abundant collation that had been prepared. The remainder of the evening was spent in the enjoyment of some excellent music, furnished by the young people of the church, and in examining the numerous gifts of which Dr. and Mrs. Grise were the recipients, many of which were both costly and handsome. Among the presents were a handsome silver water-service, by some of the ladies of the church, a silver tea service by the Wilmington Preachers' Association, and a traveller's tin cup, containing forty-five dollars; ten of which were contributed by friends at Edge Moor. The festivities of the evening were continued until 11.30 p. m., when the crowd separated having passed a very pleasant evening together.

M.

Moral Evil.

The existence of the Satanic tempter suggests that sin was in the world before God planted the garden in Eden. We may even venture the statement, that before a serpent appeared among "the beasts of the field," "that old serpent, called the Devil and Satan," was abroad in the world. But whether the first sin known in the universe of God originated with Satan, we may not affirm. As little do we know what havoc and disaster had been previously introduced into creation by wicked "principalities and powers." (Eph. 6: 12) This we do know, that sin spreads ruin and death in the moral world, and reigning in the spirit of man, it affects his body also, and subjects him to manifold miseries. Who can say how far sin and rebellion in mighty spirits of wickedness in the heavenly regions (Eph. 6: 12) may have had to do in subjecting the creation of God to suffering and death?

We know also, that in the gracious economy of our heavenly Father, suffering and tribulation are made to serve a wise disciplinary purpose, and to work for us an eternal glory. (2 Cor. 4: 17) The rich depths of divine wisdom and knowledge are too great for our understanding; (Rom. 11: 33) and, for aught we know, the power of Christ's mediation may so extend to "things in the heavens," (Col. 1: 20) as to reconcile disorders and mischiefs introduced by sin before the foundation of this earth.—Whedon's Commentary.—Genesis

The General Committee of Church Extension will meet in the Mission Rooms, cor. Fifth ave. and Twentieth st., New York, Friday, November 7th, at 10 o'clock a. m.

All concerned are reminded that the General Committee will "determine: 1. What amount each Conference shall be asked to raise by collections for the use of the Board during the ensuing year. 2. What amount may be donated and loaned within each Conference during the same year. 3. What amount may be applied to general and special purposes not included in the above."

Churches desiring aid should apply, as the Discipline provides, through the Conference Board of Church Extension and not direct to the General Committee, except "in cases of emergency where the regular processes of the Discipline are impractical." All having business requiring attention of the General Committee should communicate in writing, with the member for their district, one of the Bishops, or the Corresponding Secretary at 1026 Arch St., Philadelphia, before November 1st.

A. J. KYNETT, Cor. Sec.

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The Sunday School.

THIRD QUARTERLY REVIEW.
LESSON FOR SUNDAY, SEPTEMBER 23, 1890.

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

1. LAWFUL WORK ON THE SABBATH (Luke 13: 10-17.)

The scene was a synagogue in Perea. Among the worshippers was a deformed woman who for eighteen years had not been able to stand erect. Jesus beheld her, pitied her, cured her. The woman could not repress her joyful praises. The ruler of the synagogue, angry at the commotion, scolded the people for seeking cures on the Sabbath instead of coming on a work day; but was himself rebuked by the Lord of the Sabbath who showed up the hypocrisy of those who would without scruple loose the ox or ass on the holy day and lead the beast out to water, but who criticised Him for loosing from her satanic bondage, on the Sabbath, "this daughter of Abraham." The ruler was silenced and the people rejoiced.

2. THE GREAT SUPPER (Luke 14: 15-24.)

The feast spread by "a certain man;" the numerous invitations; the invited informed that "all things are now ready;" the excuses—one pleading that he had bought a farm and needed to go and see it; another that he had bought oxen, and must "prove them;" the third that he had married a wife and couldn't come; the angry host; "the maimed, the halt, and the blind" invited; the plates still empty; the messenger despatched to scour the highways and hedges and compel all to come; and the declaration that none of those first invited should taste of the supper—constitutes an outline of the lesson.

3. TAKING UP THE CROSS (Luke 14: 25-35.)

The principal points were: The great multitude who followed Jesus, half persuaded, but cherishing false impressions concerning Him; our Lord's warning that unless father, mother, and every earthly tie, even life itself, were not "hated," there could be no true discipleship; the cross of shame and suffering must be gladly borne; the cost must be counted beforehand, just as a king determines beforehand whether to make war or not, considering his resources, or a builder estimates carefully before undertaking his work; salt is good, if it keeps its savor; if it loses that, it is good for nothing.

4. LOST AND FOUND (Luke 15: 1-10.)

The lesson contained the two parables of the Lost Sheep and the Lost Piece of Money, both uttered in reply to the disdainful murmur of the Pharisees—"This man receiveth sinners, and eateth with them." The first depicted a sheep astray from the fold, and the shepherd leaving the ninety and nine in the wilderness, and going in search of the wanderer, and his great joy when he returned, bearing the rescued sheep "on his shoulder." So great was his joy that he summoned his friends and neighbors together to share it. In the second, a woman had lost from her headress of silver coins a single piece. Anxious for its recovery, she lighted a candle and plied the broom vigorously in every corner until she found it; and then, with beaming countenance, she

called her friends to sympathize with her gladness. Likewise, said Jesus, though you Pharisees disdain the sinful and lost ones, be assured that the repentance and recovery of even one of these causes joy among the angels of God.

THE PRODIGAL SON (Luke 15: 11-24.)

The principal points were: The demand of the younger son for his share of the inheritance, and the father's compliance; his departure into a "far country;" his hot pursuit of pleasure, and reckless expenditure; his penniless and friendless condition after he had "spent all;" the famine; the young man's hunger; his degrading employment as a swineherd; his coming to himself and remembrance of his father's house; his repentance; his determination to return to his old home where there was "bread enough and to spare;" his journey back; the father's eager watching, and joyful recognition, and welcome kiss; the prodigal's humble confession; the father's order for "the best robe," the "ring," "shoes," and "fatted calf;" "for this, my son, was dead, and is alive again; he was lost and is found."

6. THE RICH MAN AND LAZARUS (Luke 16: 19-31.)

A rich man was portrayed, whose dress was royal in its texture, and whose daily meals were banquets. At his gate an unpitied, leprous beggar, named Lazarus, was laid daily, his sores tended only by the dogs, and content if he could but feed on the crumbs which fell from the rich man's table. The beggar died, and was conveyed by angels to Abraham's bosom—the paradise of the blessed. The rich man also died, but "in hell he lifted up his eyes, being in torment," and lo! in Paradise he descried Abraham, and Lazarus in his bosom: He begged for the slightest relief—even for so much water for his tongue as would adhere to the finger tip—and that Lazarus might be sent on this errand of mercy. But Abraham, after reminding him that he had had his good things in life, informed him that a great and impassable gulf yawned between them, making it impossible to grant his request. A further prayer, that Lazarus might be sent to warn his five brothers, was also denied, because they had Moses and the prophets, whose testimony was sufficient if obeyed.

7. THE TEN LEPERS (Luke 17: 11-19.)

The principal points were: Jesus and His disciples, passing through Perea, meet ten lepers; they appeal for mercy; He bids them go and show themselves to the priests; obeying, they are cleansed; nine of them continue on their journey; only one, and he a Samaritan, turns back, hastens to Jesus' feet and "glorified God;" Jesus in surprise exclaims, "Were not ten cleansed, but where are the nine?" He dismisses the grateful "stranger" with a higher, added blessing.

8. PREVAILING PRAYER (Luke 18: 1-14.)

The lesson contained the parable, first of the Unjust Judge, reckless alike of God and man, who was besought by a widow to avenge her of her adversary; and who only consented at last, not from an impulse of justice, but because of her vexatious and ceaseless importunities. If an unjust judge could be begged to undertake the cause of an oppressed widow, how much more will the just God listen to the unceasing appeals of His righteous followers! In the second instance, we studied the parable of the Pharisee and the Publican in the Temple—the one parading his virtues and superior

sanctity, his fasts and tithes; the other, with eyes cast down, smiting his breast, and crying, "God be merciful to me, a sinner!" The proud Pharisee asked for nothing, and got nothing; the Publican went down to his house "justified."

9. ENTERING THE KINGDOM (Luke 18: 15-30.)

The desire of certain Perea mothers that Jesus would "touch" their children; the mothers rebuked by the disciples; the disciples rebuked by their Master; little children to have free access to Jesus, "for of such is the kingdom of God;" the haste of the young "ruler" who came "running;" his query, "Good Master, what shall I do to inherit eternal life?" our Lord's criticism of the word "good," and citation of the Commandments; the young man's claim to have kept them from childhood; the command to "sell all and give to the poor," with the promise of "treasure in heaven;" the ruler's sorrowful departure; our Lord's comment upon the difficulty of a rich man entering heaven; "things impossible with men possible with God;" the assurance to the disciples that they who forsake all for Christ will receive " manifold more in this present life, and "in the world to come life everlasting"—constitute an outline of the lesson.

10. JESUS AND ZACCHAEUS (Luke 19: 1-10.)

Passing through Jericho, our Lord beheld Zacchaeus, the rich chief publican, perched in a sycamore tree up which the short-statured man had climbed in order to see the great Prophet and Healer. "Make haste, and come down; for to day I must abide at thy house"—was the summons which Zacchaeus gladly obeyed, indifferent to the sneers of the multitude who coupled him with his Guest in the murmur, "He is gone to be guest with a man who is a sinner." If he was a sinner, he was a penitent one, as his words imply: "The half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." Our Lord quickly accepted this spontaneous and beautiful "fruit meet for repentance." "This day," said He, "is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

11. PARABLE OF THE POUNDS (Luke 19: 11-27.)

The points were: A nobleman, on the eve of departure to a far country to secure a kingly title, commits a pound to each of ten servants, with the injunction to trade with the same until his return. His citizens, hating him, send a fruitless embassy to defeat his purpose. On returning, as king, servants are summoned; those whose pound had gained ten and five pounds respectively are appointed to the governorship of a corresponding number of cities; while the one who confessed, because of his master's austerity, to have laid up his pound in a napkin, was condemned on his own confession, and deprived of his trust—which was given to him who had tenfolded what had been committed to him. The story ended with the drama of judgment. The rebellious citizens were summoned to their Lord's presence and slain.

12. JESUS ENTERING JERUSALEM (Luke 19: 37-48.)

The procession from Bethany attending Jesus mounted upon an ass; their joyful ascriptions to "the king that cometh in the name of the Lord;" the protest of the Pharisees; our Lord's reply that were these

shouts repressed, the stones would cry out; the view of Jerusalem, Jesus' tears, lament, and prediction; the entrance into the Holy City; the visit to the Temple and the subsequent cleansing of the same—constitute an outline of the lesson.

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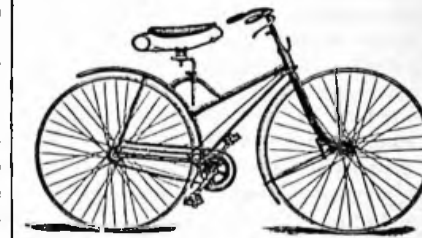
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Temperance.

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.*

Story of a Nickle.

EMMA WILMOT.

You are looking at this nickle on my watch chain: A strange ornament you think, and having necessarily a history. With you newspaper people, everything has an association besides its monied value. This time you are right; worn and battered as this piece is I never look at or touch it without a strange thrill of emotion. My hair, you see, is now thickly sprinkled with gray; when I received the nickle there were only brown straws on my head.

I was a gay lad, bright, happy, and had for companions the merriest lads of the town. We visited, larked, enjoyed life as much as the happiest; but we took for our enjoyment wine and usually that which "gave color in the cup." You know the natural result; I suppose you have worn out more than one pen writing up just such cases. Outsiders began to comment. My people became alarmed, and at last shook their heads and said there was no hope for me.

You may have written about it, but you do not know what that means; you have never been an outcast and had the door of the only place you could call home, shut irrevocably in your face. No hope! Aye, as I went down the long flight of marble steps, so carefully kept, their very whiteness seemed to mock me, and there was no light for me in heaven or in earth. For here and hereafter I was doomed. Some one has said, moralizing, that one cannot live without hope. He talks of what he knows nothing. I had no hope, yet I lived. You say there is no hell. I say there is, and I have endured its agony. Dante knew what he was about when he placed over the entrance to the city of woe, "All hope abandon ye who enter here."

I was in perdition, and hope was dead. The worst of all was the thought that I had been her murderer.

I was elegantly, if carelessly dressed. I should have felt better to have been in rags. There were ten cents in my pocket. I knew how quickly they would find their way down my throat and yet, somehow, my hopelessness had made me indifferent even to thirst.

As I turned the corner, I met the home dog, with his silver collar and glossy coat bespeaking great care, even

ove. In my desolation, I snapped my fingers at him, and told him to follow. He looked at me critically. You laugh at the idea of a dog's being critical. That is because you were never an outcast.

That dog looked at me critically, and I paused to await his decision. A desperate, fallen patrician—the worst creature on earth—and a full-blooded, pampered, and critical dog. I wondered if he would render judgment in my favor. I was about to say hoped, but it was only wonder.

I think, if his decision had been favorable, hope might have been resurrected. But it was not. After eyeing me till he had satisfied his curiosity, he turned and trotted away to the house his protective tags jingling a lively tune, while I laughed. But what a laugh! Did you ever hear the laugh of a hopeless man? Of course not. You have not been in torment.

A child on the pavement near my feet, was playing carelessly, but she wept, mind you, frightened by the sound of my reckless merriment. How it did amuse me to see her. Then she began to shriek, and the nurse ran out of an adjoining house and bore her away, exclaiming to me, as she went, "Drunken villain!" Yet her voice seemed strange for one in the region of the lost.

A car came, jingling its bells down the street, the tired horses panting, for the day was warm. I have heard some one say that surely there is a heaven for horses. One great English divine fully believed it. I thought of it as they came nearer, but I could no longer laugh. We were brothers in misery, only they had never been brought up to a life of luxury, and there was no blue blood in their veins. They were common, heavy stock, but they had nothing to do with their hopeless condition; they had never sinned. It seemed hard that they, poor innocents, should be in torture too. I entered the car, on their account I do believe.

I wonder if ever a lost soul, in the place the preachers tell about, finds a little relief because he comes into contact with the soul of a poor car horse that does not deserve perdition? Of course not, I know; but I could not prevent the thought as I sat there. Nobody pitied me, and I did not pity them, but I wanted to be near the driver, where I could see my helpless companions in misery. There was only one other passenger; a little child with golden curls who sat near me; but she must have realized my condition, for she shrank away half frightened. She was a small thing to be out alone, under any circumstances; but suppose her mother had known who was her companion. Strange how a hopeless man notes trifles.

I did not put my fare in the box, and the driver rang the bell vigorously. I was glad of it. I wished him to grow angry and come in after me. I should have liked to fight him. How I longed for a contest! It would have frightened the child. That would be fine sport, to see the way she would cry out when the row began. I was so close to the front window that the driver had but to turn a little in order to face me. I looked over him, and at the fast driven horses, and longed to fight him for them as well as for myself. Did they not thirst for a conflict? What fun it would have been to see them, suddenly conscious of their power, rise and trample them beneath their weighty feet—they, my hopeless brothers. Perhaps it would have brought hope back to them, and even to me, just the fun of it. The driver tried to attract my attention. I whistled, looking straight before me, and the child looked alarmed, her great blue eyes growing larger still. How she would cry out when the row began.

"Your fare!" he said, sternly; then, O strange fact, I felt a plump hand slipped into mine, and a nickle rested in my palm, while a sweet voice said, "Poor man, I'm sorry for you!" Then I saw that her blue eyes were filled with tears. I shall never forget those eyes. Talk of violet dashed with dew, of stars, and all the pretty things to which poets compare them. Heaven itself seemed open to me by the pity in their depth as those eyes looked into mine. I took the ten cents from my pocket and dropped it in the box, while I held the nickle close.

"Whose little girl are you?" I asked.

And what do you think was her reply?

"I'm God's little girl." Aye she was more. To-day I think of her as an angle of light.

She stopped the car at length, and as I lifted her out I kissed her, like a woman. I have never forgotten her. Nor have I ever since touched liquor. The touch of that innocent hand resurrected hope.

I have a home of my own now, finer than the one whose door was once closed against me, and have gold enough to buy diamond ornaments for my chain; but I keep the nickle: it was the talisman which opened for me the kingdom of Heaven.—*Baltimore Methodist.*

If the Roman Catholic Church should use its own authority to prohibit its members from selling liquor contrary to law, as zealously as it uses its authority to prevent Catholic parents from sending their children to the public schools, it would seriously cripple the business in the United States.—*The Christian Advocate.*



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WILMINGTON, SEPTEMBER 27, 1890.

(Concluded from 1st page.)

from the presence of their sisters; and why may not similar helpfulness come in our Church councils from the association of the sexes?

EMILY HILL, of Redding, Conn., thinks, Dr. Buckley is influenced by extreme prejudice, in antagonizing the "admission" of women, and urges the need of their coming to the front to oppose the menacing power of the liquor-traffic. She suggests, that the Church, under the leadership of Him, who walks "in the midst of the seven golden candlesticks" may be trusted to guard the entrance to her councils, without interposing the legal barrier.

Mrs. CARMICHAEL, of Baltimore, seems almost non-committal, with a little leaning toward the anti-admissionists. She calls attention to the varied lines of work that women may pursue, without voting, preaching, or participating in Church legislation. As to voting, our Church has settled that as far as its domain extends, by repeatedly submitting to her suffrage grave questions of fundamental law. As to women being admitted to the ministry, the pending question has nothing to do with it, the only point being, "shall we discriminate on the single ground of sex between our lay members, in the matter of eligibility as lay delegates to our Electoral and General Conferences.

LUCY E. STONE, from Leonardsbury, Ohio, one of a few women who have supplied the lack of service of male trustees, by taking care of their church building, the last six months, feels impelled to show her opinion. She says: "Here is a village church, perhaps no better, certainly no worse, than many others. Two of its three class-leaders are women; its Sunday-school superintendent is a woman. The women are expected to raise by far the larger part of the money needed for the various expenses, and to have a general oversight of nearly everything connected with the church. Is it right to expect all this, and then refuse to accord them a voice in its highest deliberative assemblies?" Challenging Dr. Bostwick

Hawley's construction of St. Paul's counsels to the Corinthian Christians, by citing his words to Timothy, "let the women learn in silence, with all subjection," she closes with these words—"in simple justice, let the Church say our laymen and laywomen shall have equal rights and privileges, and we believe there will be no cause to regret such a decision."

MARY E. PECK, from DeWitt, N. Y., is "a steward," and "willing to serve in any place where her work is needed;" but sees no need for her presence or that of any of her sisters as delegates in the General Conference, as the Church is so "well governed" without them. "Well enough" is to be "let alone," only so long as there is no reasonable prospect of improvement; and this is the very gist of the question under discussion.

GRACE W. MILLER, from Lincoln, Neb., writes very hopefully of "the good time coming." She says: "We firmly believe, that the presence of woman in the supreme body of our Church is but a matter of a short time." Her qualifications are being so abundantly demonstrated, that a share in Church legislation will not long be denied her.

REV. DR. L. R. FISKE, of Albion, Mich., makes a strong plea for woman's "admission;" prefacing his argument with the inquiry, "Why draw the line of disability at the door of the General Conference?" Utterly foreign to the question, are such statements as are based upon the assumption, that all positions in the Church, including circuit preachers, presiding elders, and bishops, would thus be opened to her. A layman is no nearer, being a presiding elder or bishop since lay representation was adopted, than before."

Consistency demands woman's admission to the General Conference.

The Church has already recognized her eligibility to membership in the Quarterly Conference, as class-leader, steward, and Sunday-school superintendent, and this body is the one, out of which grows the Annual Conference, (and by which the lay electors for General Conference delegates are chosen.) In the quarterly conference women sit in judgment on the qualifications of candidates for the ministry, vote on recommendations for license to preach, for admission to the travelling connection, and for the ordination of local preachers. As class-leaders they are authorized to teach the truth, and in the Sunday-school they have the same authority given them. As stewards, they are charged not only with large authority in financial matters, but are assigned the specific duty, "to tell the preachers what they think wrong in them," and "to give advice, if asked, in planning the circuit."

Dr. Fiske very truly says of woman, "She both teaches and rules in the Methodist Church, at the present time." "If we should violate Paul's injunction, by putting women in the General Conference, then we have certainly violated it already." "On Scripture basis, every door to ecclesiastical position and authority among the laity must be closed against her, or all must be opened to her." "To be consistent we must go forward, or backward."

In further advocacy of their "admission," Dr. Fiske urges that those of the laity, "who are taking the largest and most intelligent interest in the work of saving the world, should not be excluded from Church councils, where these interests are supervised;" and that there are facts which establish the position, "that there is with women a more general intelligence in regard to the movements upon which we depend for the salvation of the world, than among men," (ministers of course, excluded.) In illustration, reference is made to woman's efficiency in all lines of work that have been open to her, in the advancing civilization of the age, and in conclusion the judgment is expressed that if women are admitted to the General Conference, "it will represent the family more perfectly, it will represent better than it now does our aggressive agencies in evangelizing the world, it will represent more broadly and completely the entire Church, and lose nothing in dignity, in talent, in worth."

The rest of this Supplement we shall review next week.

Corrections.

The closing paragraph, in our editorial on "The significance of the Question" last week, closes with an unintelligible sentence. The paragraph should read,

"If our people are not confused by the introduction of irrelevant considerations, and the true issue is made plain as a question of legal ability or disability, of equal liberty to all our members, irrespective of sex, and without any invidious discrimination against a large majority of them, we think there is little doubt the verdict will be in favor of admission."

In our reference to Bishop Thoburn paying his own "traveling expenses," the fact should have been credited to our excellent cotemporary, the *Baltimore Methodist*, and the comments to our humble selves; though we have little, if any doubt, that our esteemed confrere, Dr. Frysinger, will endorse our sentiments.

In the quotation from Dr. Mendenhall, the "eighty-seven questions" he used in "probing the German critics," should have been described as "crucial" instead of critical.

Is It Honest?

The Christian Witness, Boston, Mass., which claims to be the advocate of Bible holiness, persistently charges all who do not accept its special theory of entire sanctification, with antagonizing "holiness." Will editor McDonald affirm, that his theory, and the Scripture statements are so equivalent as to be interchangeable; that his interpretation of Bible holiness is the only one of which the Scriptures are capable? If he so affirms, he certainly claims infallibility; if he does not, can it be honest, to charge those who object to his theory, with objecting to the Bible teaching?

Our immersion friends claim, that the Scriptures teach, there is no baptism by water but by immersion. This is their interpretation, their theory; and they have a right to hold it, if they are honest in their convictions. But when they say, their brethren, who find no such theory in the Bible, are not baptized unless immersed, they place their interpretation upon a level with the Divine word itself. We all defer to the Divine word, and each interprets for himself as best he can; but no one should arrogate infallibility, and say, I am right and you are wrong.

If our Boston confrere will be careful to distinguish between holiness as taught in Scripture phrase, and holiness as taught in the phraseology used by himself and others who so emphasize "the second blessing" theory, there will be less occasion for charging him with misrepresenting his brethren who differ from him. Most likely he does not see a very broad line of differentiation, but some of us do; and we are entitled to a fair representation. The stoutest opponent of the "second blessing" theory believes in and advocates Bible holiness, as he understands it, and with as much honesty as Bro. McDonald advocates his theory. Why then accuse him of opposing holiness?

Conference News.

Wilmington Preachers' Meeting met in Fletcher Hall, Monday, Sept. 22, 1890, at 10 a. m., W. E. Avery, Pres't., in the chair. Devotions were conducted by Rev. Henry Sanderson.

Members present: Revs. A. Stengle, W. E. Tomkinson, D. H. Corkran, T. C. Smoot, L. E. Barrett, J. E. Franklin, A. T. Scott, Dr. W. L. S. Murray.

Rev. H. Sanderson spoke of his visits to Rawlinsville, Brandywine Summit, Chester Heights, and Pitman Grove camps. Rev. T. C. Smoot reported an interesting meeting at Newark Union. Rev. D. H. Corkran reported a revival in progress at Epworth, with 15 or more conversions to date.

Order of the day was taken up, and Rev. W. E. Tomkinson read a paper entitled, "The human will as related to salvation." Discussed by Bros. Corkran, Sanderson,

Scott, W. W. Campbell, and W. L. S. Murray.

On motion, meeting adjourned, with benediction by Rev. W. W. Campbell.
E. C. ATKINS, Sec'y.

ZION, MD., I. L. Wood, pastor.—A revival is in progress at St. John's. 50 conversions to date, Sept. 22.

SEAFORD, DEL., W. J. DuHadway, pastor.—The trustees have contracted for a new parsonage, 36x32, with a back building. It is to be erected on a new and more desirable site.

We recently painted the exterior of our church, cost \$245. I have received two persons on probation (a husband and wife) one by letter and 7 from probation. A revival interest prevails somewhat among us. We are waiting for the coming of the Holy Ghost.

Yours,
F. C. MACSORLEY.

Rev. H. W. Ewing is holding revival services at the Immanuel M. E. Church, Crisfield, Md. On Monday evening, after a very earnest and touching prayer offered by him, several persons knelt at the altar. Mr. Ewing is a very strong preacher, and is always greeted with large congregations. We are glad to hear that he is causing so many to lead a better life.—*Leader.*

Rev. J. D. Lecates of Wye Mills, Md., writes.—I am engaged in revival work at Hall's. There have been a number of conversions, and there are penitents at each service. The Lord pours out his spirit. Notwithstanding the great revival of last year, the lines open out, and hearts unmoved then, are now being melted.

NORTH EAST, MD., J. B. Quigg, pastor.—Four probationers were received into full membership, Sunday, Sept. 7.

A meeting for the promotion of holiness, under the direction of Rev. Wm. T. Hammond, is held in the church every Friday night.

The parsonage porch has been improved by a new tin roof and a new floor.

Miss Grace Quigg, the accomplished organist of the M. E. Church, has returned from a visit to her brother, in Woonsocket, R. I.

A correspondent from Deal's Island writes: The battle for precious souls is still raging. Rev. C. S. Baker is leading his forces bravely and victoriously. Up to this writing, some ninety souls, enslaved by the devil, have been set free. The battle began two weeks ago, and the fighting has been continuous. The enemy is retreating and souls are being liberated from their imprisonment, by faith in the Son of God.

The power of Almighty God has visited the Island, and shaken it like unto an earthquake. The banner of Jesus floats triumphantly. God's forces are pressing on with this motto—"No retreat." Hallelujah! Amen!

SHARPTOWN, MD., C. H. Williams, pastor.—Our camp-meeting, Aug. 9-18, was a success. There were 48 tents, most of them two story. Some 17 persons professed to find Christ; believers were greatly blessed.

The veteran, Andrew Manship, an active evangelist, formerly an itinerant, but now

in the local ranks, held a consecration service, the first Saturday evening, and preached the next morning. The following brethren participated in the services; Frank Fletcher, W. R. McFarlane, Oscar Hurst, A. T. Melvin, W. W. White, (M. P. Church) E. H. Miller, E. Davis, G. L. Hardesty, James Robinson, W. B. Gregg, G. W. Townsend, A. D. Davis, E. H. Derrickson, Joseph Robinson, T. L. Price, S. M. Donohoe, and the pastor.

A special service was held in the interest of Temperance reform, at which effective addresses were made by Bros. Derrickson, Davis, and Hardesty.

FRANKFORD, DEL., C. F. Sheppard, pastor.—Our camp meeting began in Lamb's woods, Saturday, July 26th and closed Monday Aug. 4th. In the absence of ministerial help, the pastor had to do the work until Sunday noon, when Rev. C. T. Wyatt of Roxanna arrived, and preached both afternoon and evening. The other brethren who came to pastor Sheppard's help were Revs. W. W. Johnson, W. L. P. Bowen, W. J. DuHadway, A. D. Davis, E. H. Miller, and T. R. Creamer. There were over thirty who came to the altar as penitents, and twenty-two professed conversion.

Upon inquiry it was found that of 100 Christians present in one of the social meetings, 40 had been converted at camp-meetings.

This is an historic locality. The late George A. Campbell, a member of the Wilmington Conference, was converted here in his youth; so also was Rev. W. L. S. Murray, D. D., presiding elder of the Wilmington District.

Salisbury District.

I left home Sept. 5th, and went to Pocomoke City, and spent the night with Bro. E. James Tull. On the next day, the 6th, I took carriage to Franklin, a ride of about twelve miles. From there I went by the steamer "Widgeon" to Chincoteague Island, the home of Bro. Wood, the pastor, who was well and cheerful. The quarterly conference was a good one, and the work of the church is moving on well. We preached Sunday, 10 a. m. and 7.30 p. m. The storm interfered at 3 p. m.

Mrs. Caulk has been very ill, but seemed a little better.

On Monday at 6.45 a. m., we boarded the steamer, and ran over to Franklin to attend quarterly conference. Bro. Harding has commenced the work of completing the church here. After dinner we started to drive to Stockton; our carriage had a loose nut on the hind axle which gave us some trouble. From Stockton we went to Girdletree; held quarterly conference, took supper, and drove to Conner's; preached to a full house, on Monday night, and drove back to Girdletree, and spent the night with Bro. Derrickson. Bro. Derrickson's work is in excellent shape. On Tuesday morning I took the train for Snow Hill, and stopped with Bro. Cottingham. The quarterly conference was held at 8 p. m., and, as is usual for Snow Hill, all was well. On Wednesday I went by train to Newark, and held quarterly conference at 3 p. m., and preached at 7.30 p. m. Bro. Miller is deservedly popular with his people, and the work is going. Thursday, 7.45, we were on the train and away to Berlin. Nine a. m. found us at Berlin, at Bro. Furbush's, in the sitting-room, where we were shown the new baby boy, Howard

Tarr Furbush. He is a splendid boy, and this, we presume, is the first time his name has appeared in print. From Berlin on to Bishopville, where we held quarterly conference at 3 p. m., and at Selbyville at 7 p. m. On Friday we got Bro. Sheppard to hold two quarterly conferences, while we went to Philadelphia on business. Returning, we stopped at Harrington, staid all night, and preached for Bro. Price's people or Bro. Price, "as you like it." Saturday, went to Selbyville, and on Sunday preached at 10 a. m., and administered the sacrament; at 3 p. m., preached at Ebenezer, and in the evening at Bishopville. The church at Bishopville is to be repaired.

T. O. AYRES.

Quarterly Conference Ap- pointments.

WILMINGTON DISTRICT—THIRD QUARTER.

	Quarterly Conference.	Preaching.
SEPT.		
Chesapeake,	27 7	28 7.30
Bethel,	27 3	28 10
Summit,		sept. 28 3
OCT.		
Epworth,	1 9	1 7.30
Zion, (St. John's)	13 10	12 7.30
Cherry Hill,	11 3	12 10.30
Wesley, (Newark)	13 7.30	12 3
Madeley,	2 7.30	5 10.30
Silverbrook,	3 7.30	
Scott,	4 7.30	5 7.30
Hockessin,	14 9	14 7.30
Port Deposit,	17 7.30	
Grace,		19 10.30
St. Paul's,		19 3
Union,	18	19 7.30
Perryville,	21 9	21 7.30
Hopewell,	22 9	22 7.30
Rising Sun,	23 9	23 7.30
Mt. Pleasant,	24 9	24 7.30
Elkton,	27 2	26 10.30
Elk Neck, (Wesley)		26 3
North East,	27 9	26 7.30
Delaware City,	30 9	30 7.30
Port Penn,	31 9	31 7.30
NOV.		
Red Lion,	1 7.30	2 10.30
St. George's (Summit)	1 2	
Christiana, (Salem)	3 2	2 3
New Castle,	3 7.30	2 7.30
Kingswood,	5 9	5 7.30
Wesley,	5 9	5 7.30
Cookman,	7 9	7 7.30
Swedish Mission,	6 9	6 7.30
Asbury,	8 7.30	9 7.30
Stanton,	11 7.30	9 3
Newport,	10 7.30	9 10.30

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

SALISBURY DISTRICT—THIRD QUARTER.

	OCT.		
Cape Charles,	2 7	2	7
Reed's Wharf,	3 3	3	7
Parksley,	4 10	5	7
Onancock,	4 3	5	10
Pocomoke circuit	6 3	12	3
Pocomoke City,	6 7	12	10
Westover,	7 10	12	10
Fairmount,	7 4	12	10
Asbury,	9 7	12	10
Annamesssex,	9 3	12	10
Crisfield,	10 7	12	10
Tangier Island,	11 7	12	10
Smith's Island,	13 10	12	3
Holland's Island,	16 7	16	7
Deal's Island,	17 7	19	10
Somerset,	18 3	19	3
St. Peters,	20 10	19	7
Princess Anne,	20 3	26	10
Nanticoke,	25 3	26	10
Mt. Vernon,	25 10	26	3
Chincoteague,	31 7	26	10
Stockton,	nov. 1 10	oct 26	10

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CHAPTER X.—AN ATHEIST.

The next day was the Sabbath, and late in the afternoon Elwood Earl, and Lillian Arnold were returning from a ramble in the woods. They had been out for more than an hour, and to Elwood it had been the happiest hour of his life.

Lillian never looked more charming than she did that afternoon. No flower of the forest was more lovely, and no bird more cheerful than this child of nature. Elwood's whole soul was enraptured with the beautiful girl. Several times as they strolled along the shores of the little lake, or sat watching the tiny cascades leaping down the hill sides, and tossed wild flowers into the babbling brooks he had been on the eve of taking her hand in his, and telling her of his love, but some invisible, irresistible power seemed to seal his lips, and he could not speak. At last he began to wonder at this strange influence, and sought to discover its cause. He decided that it was nervousness, or diffidence, that he ought to overcome. With this conviction fully formed in his mind, he resolved to, at once overcome this embarrassment, or timidity, and tell her all that was in his heart.

By this time they had reached the spot, where a few weeks before, they had first met. The scenes of that hour came before him, and in a few seconds of time he lived them all over again; and it was evident to him that the young girl's mind also had recalled the past; for she ceased her merry prattle, and involuntarily drew nearer to her companion. Elwood saw that she not only remembered the day when she so narrowly escaped being bitten by the snake, but that she was timid, for she had slipped her arm in his, and was seeking to lead him away. Sympathizing with her dread of the place he hastened past, but once clear of the spot he turned to her, and relinquishing her arm, he took her hand, and said:

"Miss Arnold, I can never be grateful enough to God for the providence that spared your life that day."

This was but the preface of much that he intended then, and there to say, but before he could utter another sentence she looked up into his face, with an incredulous smile, and said:

"Do you believe that God had anything to do with my escape?"

For a moment Elwood was stunned.

He stood like one who had received a heavy blow. Faith in God had been the lesson of his childhood, and, now that the years of manhood had come to him, and the trials of life had rolled their dark cloud up the horizon, he had trusted God with the simple, pure faith of his childhood, and in that trust had ever found refuge.

He had found so much in the gentle spirit of Lillian to admire that his unsuspecting soul had never conceived the thought that she was not a believer in God, and his Word, and now that the conviction came upon him, at a time when he was the least prepared for such a revelation, he hesitated for a moment how to answer her question; at last he said:

"Yes, Miss Arnold, I believe in God, and I believe it was through his mercy that you were saved, that dreadful day; don't you believe it?"

She looked at him intently a moment, as if reading his thoughts, and as she noted his grave, serious countenance, she broke forth in a merry peal of laughter, as she said:

"Why, no; Mr. Earl, I do not believe any such a thing; how absurd of you to talk so, when you know that I owe my rescue from a painful accident, that might have caused my death, to your promptness, and courage."

Elwood bowed his acknowledgement of her compliment, but his heart was too full to speak. He stood for a few moments in silence, then drawing her arm within his, he led her toward the house.

When Lillian Arnold was again alone, she thought over the scenes of the afternoon, and as she remembered the many pleasant things that had been said, and how happy she had been with Elwood Earl, a bright light came into her black eyes, and a smile parted her coral lips; but when the scene we have just recorded came back to her mind, she stamped her foot with impatience, and said to herself: "How provoking in him to bring into this bright day, so full of sunshine, and pleasure, those old superstitions, and to think, he actually believes them. It's a shame for an intelligent man like Mr. Earl to believe in these old, obsolete notions about the existence of a God, and the interposition of Providence, when our best scholars repudiate it."

This child of nature, who had not been reared, but who had grown up, like a beautiful wild flower; this young woman, who knew no higher power than her own will; and whose thoroughly worldly heart, had never been touched by a higher power than the vanities of earth; whose mind, and thought had never been impressed with a lesson of faith in the great Creator, pitied, in her heart, the credulity of the young man, whom she deemed su-

perstitious enough to believe such things; and when she sought her couch that night, it was with a full determination, if possible, to rescue her friend from such a life of bondage, as she believed a faith like his would entail upon him.

The night following this ramble in the woods, was to Elwood, a night of intense mental agony. He had become wholly infatuated with the girl, and had resolved to make her his wife, if it were possible. Ever since his conversation, that night, with Augustus Arnold, he had lived in an ideal world, created by his own fancies. He had built many air-castles, and laid many plans for the future; and foremost in every thought, was Lillian.

His father had regained his health, and was now sober, and a pleasure to all. His mother had found the sweet mountain air a tonic, that had given her new life, and strength, so that Elwood had ceased to feel concerned about them, and had turned his thoughts toward the future of his own life.

Unexpectedly to himself, this new star of destiny had risen, and now seemed to point him toward a matrimonial alliance with the only daughter, and heir of Augustus Arnold. It must be said of Elwood, that poor as he was, the interest that he felt in Lillian was in no sense of the word, mercenary. Fully confident that he could make life a success, he had not thought of, or desired Major Arnold's wealth.

His heart had gone out in genuine admiration for Miss Arnold, and he had become fascinated with her sweet temper, her gentle manner, her happy spirit, her bright intellect, and rare beauty; in a word, he had almost unconsciously enshrined her in his heart, as the embodiment of all that is sweetest, noblest, and best in women. She had become the idol of all his day dreams, and the one lovely presence that stole into the fanciful chimeras of the night.

Imagine if you can, the effect of this revelation of the true state of her mind, on Elwood Earl. For a time, he could hardly believe that she had been in earnest. It seemed to him that it must have been only a cruel jest, and that she did not mean all that she had said; but the more he thought of it, the more he became impressed that it was true.

And now came the great trial of his life. He had learned to love Lillian Arnold, and the one absorbing thought of his life was the hope that one day, she might become his wife; but now there had come over this bright sky a cloud; before him there had risen a barrier which, unless removed, he felt must prove a bar to all his future hopes.

Wild indeed was the conflict that

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raged in his soul, all that long night. He could not brook the idea of giving up Lillian; neither could he think of linking his life's destiny with one who did not believe in the existence of God.

Hour after hour he lay awake, thinking over this grave question. Sometimes, as his mind lingered upon all that was so interesting in the woman he loved, he would say: "How foolish I am; it is Miss Arnold's misfortune rather than her fault. Left without a mother; spoiled, and indulged to the utmost by a doting, and worldly father, could I expect anything else? Besides, what harm has it done her? Is she not all I could desire, save this one thing, and as my wife, might I not be able to lead her to accept Christ, and become a believer in God.

The more he thought of her, the more enthusiastic he became, and several times he was on the eve of concluding that she was a "law unto herself," and although unconscious of the fact, was in reality a Christian.

Had he been with Lillian at that moment, the probability is that he would have lost all prudence, and then and there have declared his love, but he was alone in his chamber, and the great, old-fashioned clock in the hall, had just chimed the hour of two. Unable to sleep, he arose, and lighting the gas, took his little Bible, (a book that he habitually carried,) and opening it, he read the first words that his eyes fell upon; they were these:

"And even as they did not like to retain God in their knowledge, he gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, and spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful"

He closed the book, and leaning back in the chair sat, for some time in deep thought; after a while, as if communing with himself, he said:

"What does this mean? It is clear that God has here given a picture of an unregenerate heart, and has told us in plain words, what the human heart, unrestrained by the grace of Christ, is capable of."

Then the image of Lillian came before him, and as he thought of her sweet, gentle nature; her pure, womanly character, so unlike the dark picture that he had been contemplating, he re- sented the thought that she could, for one moment, be associated with a life of wickedness, and cruelty, as that portrayed in the Scripture he had just

read. In his generous nature, biased by love, he was almost ready to believe that Lillian was born good, and that she would ever prove incapable of any thing wicked, base, and unwomanly. He strove to dismiss the thought, that she could ever be aught else, than the true, and noble; for he felt that the very thought wronged her; but try as he would, the words he had read still lingered in his heart, and he found himself saying:

"I cannot deny that Lillian Arnold is 'unwilling to retain God in her knowledge,' and what may this not lead to? Does it not lay her open to the danger of coming into greater evil? 'Given over' by God to 'a reprobate mind,' he mused; what a fearful calamity! A soul severed from God! No Almighty hand to hold it; no infinite wisdom to guide it; no cleft rock to shelter it; who can tell its destiny? O, God, can it be that I have but laid the foundation of my life's brightest hopes in the sand?"

Elwood was now fully awake to the responsibility of the position in which he was thus unexpectedly placed.

He again took up the little Bible, and as if by inspiration, he turned, and read: "Trust in the Lord with all thine heart, and lean not unto thine own understanding; in all thy ways acknowl- edge him, and he shall direct thy paths."

Elwood closed the book, that from childhood had been his companion, and guide, and kneeling, prayed long, and earnestly that God would come to his help; that he, who led his people through the Red sea, would bring him in safety through this Red sea of doubt, and distraction; and when the morn- ing came, and he went again to his office, the tempest in his heart had ceased, and in its place was a quiet resignation, and peace, for he had cast the burden upon the great Burden- Bearer; and when, an hour afterward, he came into the breakfast room, there was in his face, but little trace of this "night of conflict."

To be continued.

Rev. J. J. Tigert, D. D., professor in the Biblical department of Vanderbilt University, and a member of the Louis- ville Conference, has resigned, to take charge of a church in Kansas City, Mo. Dr. Palmore, the present pastor of the church, has recently accepted the edi- torship of the *St. Louis Christian Ad- vocate*.

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Two little birds from earth have flown,
Away from a loving mother's care;
They have winged their way to the tree of life,
To feast on its fruit so rich and rare.

Before they were caught in the storms of life,
And trouble's tide had risen high,
They flew aloft to Paradise,
And now warble their songs without a sigh.

Metinks I heard the rustle of wings
As upward they took their heavenward flight;
Each one eager the journey to make,
By which they should enter the world of light.

Metinks too, I heard the angels sing,
In joyful songs of sweetest tone,
As they welcomed these little birdies home
And the dear Lord gave them a place on His throne.

Safe are they now in the arms of Jesus,
Safely repose on His gentle breast;
Safe from the cares and the sorrows of time,
Safe in the haven of endless rest.

C. B. W.

Berlin, Sept. 10th, 1890.

Johnny's Owls.

"Johnny, it is time to go for the cows," called mamma from the kitchen window. Johnny was busy mending the wheel of his wagon, and did not look up.

"Johnny!" called mamma a second time. "It is getting late, and it will be dark before you get home."

"Yes," answered Johnny, as he reluctantly laid down the hammer and started for the house.

"Now, Johnny, I do not want you to cross the creek. If the cows are in the woods pasture, you must go around the road. Do you hear?"

"Yes," answered Johnny, thinking all the time of the wagon he had left behind.

It was, indeed, getting late, and he ran quickly down the long lane, at the end of which was a pair of bars, very heavy bars, that did not move easily. Behind these the cows should have been standing.

On this particular evening, however, either from forgetfulness, obstinacy, or some other reason best known to themselves, the cows were not there. Now, Johnny was not a very brave boy, and hunting cows in the deep woods, under dismal hemlocks and along dark ravines was not a very inviting prospect. Then, too, the thought that a wildcat had been killed within a mile from there, kept itself uppermost in his mind, and he imagined he could see the eyes of its mate glaring upon him from behind every stump and tree.

It was growing darker, and no cows were to be seen. He pressed on up a dark ravine, where he knew they often went. "Co boss, co boss!" he called, again and again.

Presently the stillness was broken by a strange noise. It sounded awful.

Johnny felt something go thump, thump, against his breast, but it soon stopped and he went on. Again the dismal sound, and again the thump, thump.

"I can't go any farther on the road," he said; "besides, I just expect the cows are in the woods pasture. There's the log now. I'll just run across and see. O, I promised not to cross the log—surely, mamma wouldn't expect me to go right among wild animals and all kinds of dreadful things. I'd better drown."

He had reached the water's edge, and was just ready to step upon the log, but a little voice kept saying, "You promised not to cross the creek, you promised not to cross the creek."

Well, I won't," he said, resolutely stepping back into the road.

Again the dismal noise, and again the thump, thump. He stood still, and looked and listened. Right there above his head sat two old owls. Close side by side they sat, as harmless as kittens, with their great eyes looking right at him. He was greatly relieved at this discovery, and with a light heart stepped briskly along. Lying in repose a few yards beyond were the cows.

So it turned out that the big-eyed, long-eared birds had heard his call, and actually helped him in his search.

Johnny is now an old man, and he says he noticed all through his life that if one will bravely face dangers and troubles, they will generally turn out to be big owls.—*Golden Rule.*

Programme of the Woman's Foreign Missionary Society to be held in Trinity M. E. Church, Phila., Pa.

TUESDAY, 8 P. M.

Preparatory Devotional Meeting.

WEDNESDAY, 9.30 A. M.

Bible reading, Mrs. E. D. C. Mair; Hymn; Prayer. President's Address, Mrs. Wheeler; Greetings from Woman's Foreign Missionary Societies; Response, Mrs. E. B. Stevens; Appointment of Committees.

WEDNESDAY, 2.30 P. M.

Devotional Exercises; Recording Secretary's Report, Miss E. A. Townsend; Treasurer's Report, Mrs. M. D. Chahoon; Report of Standing Committees.

WEDNESDAY, 8 P. M.

Missionary Conference, Led by Mrs. Wheeler.

THURSDAY, 9.30 A. M.

Bible Reading, Mrs. A. S. Quinton; Discussion on Treasurer's Work; Appointment of Place of Next Meeting.

THURSDAY, 2.30 P. M.

Devotional Exercises.

THURSDAY, 8 P. M.

Anniversary; Report of Corresponding Secretary, Mrs. S. L. Keen; Ad-

resses by Mrs. Skidmore of New York, Miss Gheer and Miss Hewitt of Japan.

FRIDAY, 9.30 A. M.

Bible Reading, Mrs. Hinkle.

FRIDAY, 2.30 P. M.

Devotional Exercises; Unfinished Business; Consecration Meeting, Led by Mrs. E. D. C. Mair; Review of Minutes; Adjournment.

Entire Sanctification and Blameless Preservation.

The above was the theme of Rev. Dr. W. L. S. Murray's discourse, Saturday morning, Aug. 22, which will be remembered as one of the happiest efforts of the great Camp-meeting of 1890, at Ocean Grove.

The text was announced from Thess. 5: 23.—"The very God of peace sanctify you wholly, and I pray God that your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ."

The speaker said: Sanctification is of great interest to you because our founders professed and preached it; our poets have sung it; our historians have woven it into our literature as figures into fabrics; our camp-meetings have insisted upon it; our catechism defines it; our theology teaches it; our discipline urges it, and consecrated hearts enjoy it. It is neither perfection in body, mind or service; neither is it deliverance from temptation or the possibility of sinning, but it does mean—

1. To separate from profane and secular service. Paul said to the Corinthians, "Come out from among them and be ye separate." It means apartness.

2. To consecrate to God and his service; to declare a purpose; to make a public enrollment; to burn the bridges behind you.

3. To cleanse. Two kinds of uncleanness render the laws ceremonial and real. There were four modes of cleansing—sprinkling, pouring, immersing, and washing. Cleansing the surface and penetrating the substance.

4. To purify as by fire which separates the gold from the alloy. This kind of sanctification Paul prayed that the Thessalonians might have.

1. As individuals. 1. In the soma, or body. The soma unites man with earth. It is the earthen vessel; the tabernacle; the shrine of the soul; the plastic medium through which the soul is offered a thousand temptations and enticements.

2. In the psyche or soul—the animal life which lives in the five senses; the vital principle; the seat of animal desires, appetites normal and abnormal.

3. In the pneuma, or spirit; the true ego; the invisible man; the seat of reason which enables us to think of immensity, infinity, immortality, eternity. The seat of the conscience which enables man to distinguish between mine and thine, the moral faculty.

The seat of the will which resolves, determines, proposes; which enables man to say, I will be saved, and all hell cannot prevent it; I will be lost, and all heaven cannot save him. The pneuma is that which relates to saints on earth, in heaven, to angels, to God, the skylight to admit the light of day.

II. As a whole church. Jews, devont Greeks, and chief women, most antagonistic by nature but made one through the sanctification of the spirit.

III Preserved blameless. Sin destroys but grace preserves. The diamond exists in the dark and damp earth without decay. Sin defiles, but holiness has a repulsive power, illustrated by Bunyan, when Ill-will's dirt would not soil Godlyman's garments. This is so because man's innocence is in God's keeping so long as man trusts, and it were easier to die than deny the Lord. God does not want his sanctified ones to die, but rather live—live here and show their whiteness as the pond lily lives and grows in the stagnant waters and blooms upon its surface; yes, we are to live with the filthy without defilement, with the vicious without vice, with drunkards without drinking, with the profane without profanity, with hypocrites without hypocrisy, with sinners without sinning; preserved blameless that we may be presented faultless before the throne at the coming of our Lord Jesus Christ.

The Truth.

Rev. T. E. Terry of Dover, Del., preached, Friday evening, August 22, from the words of Christ, "Thy word is truth." (John 17: 17.)

In his introduction he commended the Bible, not so much as a literary or scientific guide, but as a divine revelation of the truth, relating to things that concern us most, our present and future relations to God and eternity, and proceeded to develop his subject, under the following heads:

I. When we cannot absolutely decide a question beyond all dispute, the dictate of prudence and common sense is that we accept as the truth, that which has the testimony of reason and the appearance of truth in its favor. In religion as in nature there are some things we believe, that we cannot prove, except to our own satisfaction; but that the testimony of the truth in spiritual things is quite as clear as in things material, and any man who comes to the truth with an honest and sincere mind will find it.

II. When positive proof of the truth of any matter is possible, nothing less than actual demonstration can absolutely settle the question, and no man is competent to pass upon that question until he has put himself in a position to fully prove its truth or falsity. The speaker held that religion is as much a matter of personal consciousness as any other, and it is the weakness and chief inconsistency of modern skepticism that it denies the truth of what it has never been in a position to prove, true or false.

III. In all our investigations involving belief or disbelief in a subject that lies partly within and partly beyond the realm of our comprehension, any system that is true as far as we can investigate it, is entitled to our belief in its statements concerning matters that lie beyond our power to prove them true or false. Religion is partly experimental and partly a matter of belief. All that belongs to this life we may know beyond a doubt, but religion has to do with a future, life—immortality, and that must necessarily be accepted by faith.

IV. The truth as it relates to the future life, the doctrine of immortality finds its only demonstration in the recorded facts of the Bible. In nature when a thing dies it remains dead, but the Bible demonstrates the fact of immortality in the re-appearance on earth of those who were dead. It declares, "He that believeth on the Son of

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God hath eternal life." Life is not two,
but one. Either there is no death or there
is no immortality.

V. The truth as it relates to our condition in
the future life can only be learned from the
source which alone demonstrates the fact of
a future life. Concerning the future life
the Bible—the truth—teaches:

1. Life is not only continuous in existence
but it is also uniform in character. The
man who dies now, is the man who will
live hereafter. Herein see the importance
of holy living.

2. Whatever the character, that carries
one into the future, be, it will find in that
future life its suitable environment and its
appropriate reward. The righteous will
find his heaven of reward, and the sinner
his hell of punishment, for "The wages of
sin is death, but the gift of God is eternal
life."

3. As the fact and condition of the fu-
ture life are now an unexplained mystery,
so the joys that await us there embrace
such things as are not now within the limit
of our comprehension. Heaven will be in-
finitely more than we can now conceive or
imagine.

The conclusion was an appeal to the au-
dience to decide between the doubt and un-
belief of the world and those precious
words of the Gospel which Jesus declares
to be the truth.

PRESENT BLESSINGS.

REV. R. E. WIGHTMAN.

Are all the joys the Lord can give,
A coming bye and bye?
Are all your comforts centered
In the mansion in the sky?

No, bless the Lord! Dear thirsting soul,
Let every doubt subside,
E'en on this troubl'd, sin-curs'd earth,
In you would Christ abide.

And every cloud is silver-lined,
And every day is bright,
When Jesus is your sun and shield,
And service your delight.

Now know that your Redeemer lives,
And at the latter day,
Triumphantly shall come to earth
To bear your flesh away.

And when the royal diadem's
Brought forth, 'mid angel cheer,
Your joy and love will deeper be,
Because you've known him here.
Springport, Mich., March 1, 1890.

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Bishop Taylor attended the national
holiness camp-meeting at Decatur, Ill.,
preaching, exhorting, laboring at the
altar and lecturing on Africa and his
missions. He was at his best.

Miss Fannie Sparks, of Muttra, In-
dia, has been so feeble in health as to
make her return home almost impera-
tive. She remained at her post, how-
ever, and is now much better.

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GOD WILL REFORM THEM.

DR. TALMAGE ON GOD'S METHODS
OF PURIFICATION.

The Bible Promises Are for Men in Busi-
ness and Social Life, Politics and Mar-
riage, as Well as in Purely Spiritual
Matters—He Answers Prayer.

BROOKLYN, Sept. 21.—Preliminary to
his sermon at the Academy of Music in
this city this forenoon Rev. Dr. Tal-
mage announced that until the new
Brooklyn Tabernacle was completed he
would preach in the Brooklyn Academy
of Music on Sunday mornings. He was
glad to add that by an arrangement
made through The Christian Herald, of
New York city, he would be enabled to
preach in the New York Academy of
Music, on Fourteenth street, on Sun-
day evenings, beginning with the even-
ing of Sept. 28. He also announced
that on next Sabbath morning, Sept.
28, he would begin a series of sermons
entitled "My Recent Journey Through
the Holy Land and Neighboring Coun-
tries: What I Saw and Learned."

The subject of today's sermon was
"Crooked Things." Text, Isa. xl, 4:
"The crooked shall be made straight."

Geometry, from the time it was dis-
covered on the banks of the Nile,
which, by its overflow annually obliterated
the landmarks, and the restora-
tion of these landmarks made such a
science necessary—I say geometry
ever since then has been busy with
lines, straight lines, curved lines, lines
in angles and cones and spheres, but has
never been able to evolve any beauty
from a line that was merely crooked.

The circle and the square were always
considered admirable. Isaiah recognizes
the circle and says, "The Lord sits
upon the circle of the earth." The
altar of the ancient tabernacle was
"four square," and the breast plate of
the priests "four square," and heaven,
according to St. John, is "four square."

But the Bible has no admiration for
lines that are merely crooked. Indeed
my text in prophesying the world's
complete rectification declares, "The
crooked shall be made straight."

There have been so many moral
earthquakes that many things have got
into a terrible twist—crooked laws,
crooked governments, crooked fortunes,
crooked dispositions—and many of the
efforts to straighten things have only
made them more crooked. And some
good people sit down in despair and
become pessimistic, and give up life, and
the church and the world as dead fail-
ures. With such lachrymose behavior
I have no sympathy. It is a promise
of the Lord Almighty. "The crooked
shall be made straight." I propose, as
I may be divinely helped, to mention
some of the crooked things that are go-
ing to be straightened.

CAPITAL AND JUSTICE.

Much of the wealth of the world is in
the hands of the profligate, while many
of the best people are subjected to dis-
tressing privation, and there is going to
be a redistribution of property. If it
were possible it would be a bad thing
to have things divided equally. Some
men are able to endure more success
than others, and prosperity that might
not unbalance you might destroy me.

The Declaration of American Inde-
pendence declares that all men are
born equal, but the opposite is the

truth, for they are "born unequal. In
no respect is this more evident than in
their capacity to endure success, finan-
cial or social. I have seen men by the
acquisition of fifty thousand dollars
made arrogant and overbearing, and I
have known others with their millions
of dollars childlike and unassuming
and Christian. We would all be afflu-
ent, but the Lord cannot trust us. I
am glad there are those he can trust.

Much is said against capitalists, but
the world would be a very shaky world
without them. Who built the great
railroads which, while they give such
facilities of travel, employ tens of thou-
sands of laborers, supporting them and
their families? Capitalists. Who built
great ships that stir the rivers and
bridge the ocean? Capitalists. Who
reared the thousands of factories all
over the land in which hundreds of
thousands of employes earn their daily
bread? Capitalists. Who endowed
your colleges and opened free libraries
and built asylums for the orphan, the
crippled and the insane? Capitalists!
But for them there would not be an
academy of music, or a picture gallery,
or a free library, or a steamboat, or a
railroad in America. Who put the
world on seventy-five years beyond
what it would have been in enterprise,
in comforts, in educational advantage,
in good things without number? Cap-
italists.

The more money a man gets the bet-
ter, if it comes honestly and is employ-
ed righteously. Nevertheless we all see
that there needs to be a redistribution
of property. Communism proposes to
make that distribution by torch and
dagger and dynamite. Throw the mid-
night express train off the track and
put the factory into conflagration.
Disrupt society, burglarize, assassi-
nate. Such people believe neither in
God nor man nor woman, and they
know how to make things worse, but
never have made and never can make
anything better.

I tell you how there will come a re-
distribution of property. Under the
divine blessing good people will get
more alertness and acumen and assidu-
ity. Many good people are kept in
strained circumstances because they
have been indolent or lacked courage
to take honest advantage of circum-
stances, and were too stupid to get
on. With the very same surroundings
others went on to competency. In the
better days to come good men will
have their faculties awakened, and will
in consequence rise to larger share of
prosperity. On the other hand, es-
tates wrongfully accumulated will dis-
solve. If not the sons, then the grand-
sons will make the money fly, and it
will gradually scatter in their hands
and become a part of the general
wealth.

Then, as to vast properties righteous-
ly gathered—and there are thousands
of them—such estates will contribute
toward helping the unfortunate, not
more by charities than by helping strug-
gling people into lucrative business,
and the man who has amassed enough
and a surplus will say, "There is a
young merchant without any capital; I
will start him on Fulton street;" and
"there is a young mechanic who has
no means of his own, and I will put
him on a career of prosperity;" and
"there is a farmer with too big a mort-
gage on his land, and I will help him
lift the encumbrance." The fact is that
if the kindness and generosity mani-

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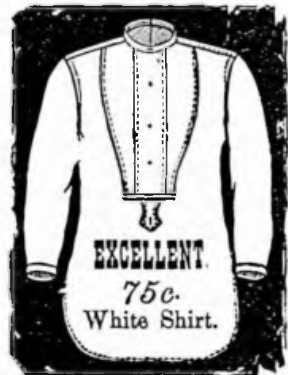
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fested by moneyed men toward the struggling during the last fifty years increases in the same ratio for the next fifty years there will be a condition of society paradisiac. We are going to have a multiplication of William E. Dodges and Peter Coopers and James Lenoxes and George Peabodys. So will come redistribution, and the crooked will be made straight.

Mind this: God never yet undertook a failure. The old book, which is worth all other books put together, makes it plain that God has undertaken to regulate this world by gospel influences, and if he has the power he will do what he says he will, and no one who amounts to anything will deny his power. God has said a hundred times "I will," but never once has said "I cannot." We may with our tack hammers pound away, trying to mend and improve and straighten the financial condition of the world, and be disappointed in the result, because our arm is too weak and the hammer we wield too small; but the most defiant difficulty will flatten and disappear when God with a hammer made of summer thunderbolts strikes it, saying, "The crooked shall be made straight."

PROVIDENCE NEVER ERRS.

In your business concerns there are influences perplexing. Your affairs may seem all right to outsiders, for business firms do not advertise their private troubles; but where one firm has everything just as it wants it there are a hundred firms at their wits' end what to do with that partner who draws more than his share of the profits, or with that stockholder who comes in just often enough to upset things, or with that disappearance of funds which you cannot account for, although you have suspicions you cannot mention; or with that investment which was made contrary to your judgment because there was a determination to push it through, or because you are going behind month by month, without any prospect of extrication. The trouble is putting a wrinkle on your forehead that ought not to appear there for ten years yet, and you will be forty years old when you ought to be only thirty, or sixty when you ought to be only fifty, or seventy when you ought to be only sixty. Stop worrying; either by the dissolution of that firm or by readjusting matters you will be brought safely through if you put your trust in God.

When commercial houses fail the suspension is advertised, but of the tens of thousands of men who are every day extricated no public mention is made. Yesterday was Saturday, and I warrant that at the windows of banks, and in counting rooms of stores, and on every street of every city God appeared for the deliverance of good men as certainly as when with his right foot he trod Lake Galilee into placidity, and made Daniel as safe among the lions as though they had been house dogs asleep on a rug before a winter's fire. Throw yourself on the text, or a hundred other texts meaning about the same thing.

A PRAYER-ANSWERING GOD.

I never yet asked God to do anything but he did it, if it were best, and in all the cases where my prayer has not been answered I have found out afterward that it was best not to have been answered in my way. But none of us has tested the full power of prayer. It is a force very like some of the forces

of nature that were in existence but not employed. For ages electricity was thought good for nothing but to burn barns and kill people with one fell stroke. The lightning rod on the top of houses was the spear with which the world charged on the thunderstorm, as much as to say, "If you dare to come this way I will hurl you into the ground." But now electricity lightens homes and churches and cities and Christendom, and moves rail cars, and he is a rash man who mentions anything as impossible to this natural energy.

So the power of prayer was to the world rather a frightful power, if it was any power at all. But that has been changed, and men begin to use it in some things, and the time will come when it will be used in all things, and there will be a Bible in every counting room and supplication will ascend from every commercial establishment, and when business firms are formed the question will not only be asked as to how much this one and that one put in of capital, but the question will be asked, "Do you know how to pray?" Mightier agent than any natural force yet developed will be this Gospel electricity flashing heavenward for help, flashing earthward with divine response. God in business life. God in agricultural life. God in mechanical life. God in artistic life. God in every kind of life.

Your religion for the most part is hung up so high you cannot reach it. It is hung up on the cloudy rafters of the sky, where you expect to snatch it up as you finally go through for heavenly residence. Oh, have your religion within easy reach now! Religion is not for heaven, but for this world. Once in heaven we will need no prayer, for we shall have everything we want. We will need no repentance, for we shall have forever got rid of our sins. We shall have no need of comfort, for there will be no trouble. The Christian religion is not for heaven, where everything is all right, but for this world, where so many things are all wrong.

Washington Allston, whose name you recognize as that of a great American painter, was reduced to extreme poverty, and one day got on his knees and asked for a loaf of bread for himself and his starving family. While he was bowed in that prayer there was a knock at the door, and a man came in and said: "How about your painting, the 'Angel Uriel,' that received the prize at the royal academy? Has it been sold?" "No," said Allston. "How much do you want for it?" Allston replied, "I am done fixing a price, for I cannot get it." "Will four hundred pounds be enough?" asked the stranger. "Why, that is more than I asked," said Allston. The four hundred pounds (two thousand dollars) were paid, and the purchaser introduced himself as the Marquis of Stafford, who thereafter was one of the most liberal patrons of the rescued artist. "Oh, that all just happened so!" Did it? Tell that to some ignorant man, some benighted woman, who has never read the promise, "Call upon me in the day of trouble, I will deliver thee," or that other promise, "The crooked shall be made straight."

PRAYER FOR RAIN OR GOOD WEATHER.

"Well," says one, "you don't apply this in every direction." Yes, I do. Take the most uncertain thing on

earth—the weather. The Bible distinctly says that prayer controls the weather. James v. 17, 18: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months; and he prayed again and the heavens gave rain." Do you say that was the weather of olden time? There have been instances in modern times just as marvelous. There's not a Christian ship captain but could give you instances of divine interference with the weather in answer to prayer. It has been my good fortune to know many ship captains. They are all in our services. They leave their vessels on Sunday mornings and join us in worship.

I warrant there are enough of them present this morning to take a whole fleet in safety across the Atlantic. Whenever I have heard them testify it has mightily confirmed me in what I knew before, that God answers prayer concerning the weather. And there have been cyclones that started up from the Caribbean sea, sweeping down every sail, and every smokestack, and every mast in their course, which in answer to specific petition have been diverted and made to curve around some particular ship, leaving that in calm waters, and then resuming their original path of destruction. The weather probabilities again and again have announced a tempest, and we were all ready for it, but to the surprise of most people the next day we saw the announcement that the atmospheric fury had changed its course. The probability is it struck a prayer and glanced off. If Elias' prayer affected the weather of Palestine for forty-two months, I should think somebody now might have a prayer that would affect it for a couple of days.

John Easter was many years ago an evangelist in Virginia. A large outdoor meeting was being held in that state. Many thousands had assembled in the open air, and heavy storm clouds began to gather. There was no shelter to which the multitudes could retreat. The rain had already reached the adjoining fields when John Easter cried out, "Brethren, be still while I call upon God to stay the storm till the Gospel is preached to this multitude." Then he knelt and prayed that the audience might be spared from the rain, and that after they had gone to their homes there might come refreshing showers. Behold the clouds parted as they came near and passed to either side of the crowd and then closed again, leaving the place dry where the audience had assembled, and the next day the postponed showers came upon the ground that had been the day before omitted.

Do you say it only happened so? I cannot see what you keep your Bibles for, and the God you worship is not my God. Your God is an autocrat, and he is so far off and so far up that the world cannot touch him, and his throne is an eternal iceberg. My God is a father, here and now, and a father will give his child what he asks for if it is best for him to have it. Pray about everything that concerns you, secularities as well as spiritualities. Take to God all your annoyances and perplexities. The crooked shall be made straight. Some people talk as though God controlled things in general but not in particular; that he started every-

thing under certain laws and men let it take care of itself, as an engineer might start his locomotive on an iron railroad track and then jump off. What would happen to such a locomotive is what would long ago have happened to our world if God had started it and afterward allowed it to look out for itself.

There is no such thing as a general providence. It is a particular providence. God has no general care for a forest. It is a care of every cell of every leaf and root in that forest. God has no general care of the ocean. It is a care of every drop of water in the liquid magnitude. God has no general care for the human race. It is a care of every individual of that race, and of every item of individual history. I preach him, a God in infinitesimals, an every day God, a God responsive, and one breath of earnest prayer, though that breath should not be strong enough to make a candle flicker, will absorb more of the divine attention than if the archangel standing at the foot of the throne should flap both wings.

GOD'S CARE OF THE UNITED STATES.

It is remarkable how many crooked things are in the providence of God being made straight. About thirty years ago our national affairs were as crooked as depraved American politics and bad men and Satan could make them. From the top of Maine to the foot of Florida the nation was red with wrath. It was wrangle and fight all the way through, and one of the mildest things that the north and south promised each other was assassination. During this summer I have traveled through New York and Ohio and Illinois and Indiana and Minnesota and Kansas and Nebraska and Missouri and Texas and Louisiana and Georgia and North and South Carolina and Virginia and Pennsylvania, and I have shaken hands with tens of thousands of people and talked with men of all sections and degrees, and I have to tell you it is all peace, and in all the states of the Union you could not now marshal a military company of one hundred soldiers to fight against the United States government unless you got your men out of the penitentiary. Did the corrupt and gangrened political parties do this work of rectification and pacification? No! It was by divine interposition that the crooked has been made straight.

On the 2d of December, 1851, Louis Napoleon Bonaparte rode down the Champs Elysee of Paris, and under the hoofs of his horse a republic was trampled as the rider went to take a throne. It was the outrage of the century. For nineteen long years the wrong triumphed. The will of one man who wanted to remain emperor kept down a nation who wanted a republic. But September, 1870, arrived, and Sedan unrolled its crimson scroll. The emperor surrenders with 83,000 troops, 419 field guns, 6,000 horses and 60,000 muskets. From that day the ballot box was up and the throne was down. Free institutions have been substituted for an infamous monarchy. Thank God! The crooked has been made straight.

But why go so far to find fulfillment of my text? In all our lives there are crooked things that need to be made straight, and each bearer or reader will enumerate for himself or herself. With one it is dilapidated physical health, and you are saying, "Why cannot I be in

good health when I have such opportunities and such responsibilities?" Alas for the sick headaches, and the rheumatic joints, and the neuralgic thrusts, and the lame foot! But you will be well soon. Life at the longest is an abbreviated duration. There is a black doctor that will cure you. Some people call him death.

No disease was ever able to stand before his touch. Use all the means afforded for physical recuperation, but if they fail the hour of release is not far away. There need be no incurables. There is no sorrow that heaven cannot cure. Those who in this world have always been well will not get the best part of heaven. They will not have the advantage of contrast. They were well before they left this world, and why should they be so gratulated at being well in the next world? But to those who on earth were hindered or broken down in health what a contrast as they step into that domain where there has never been an aching brow, or lame foot, or inflamed muscle, or disordered nerve! For forty years there may have been a stooping in the back, or a twisted muscle, or a curved spine, or a crooked limb, but the promise has been fulfilled, "The crooked shall be made straight."

MATCHES NOT MADE IN HEAVEN

In many a domestic life are difficulties to be removed. There are thousands of matches that were not made in heaven. Some of the loveliest women have been united to some of the meanest men, and some of the grandest men to the most worthless women. There may be no sufficient cause of divorce, but there has never been any accord. For them the wedding march ought never to have been played. The twain divergent in sentiment, the north pole and the south pole might just as well have been married. A twist of nettles would have been more appropriate than a garland of orange blossoms. The unutterable mistake was made to please parents, or for the acquisition of estate, or for heightening of social position, or from thorough thoughtlessness. I call the attention of such to the rapid dissolution of families.

This thought, which is a sadness to a happy marital state, might be consolatory to those unequally yoked. A very short path is the path of life. The rolling years will give quick emancipation. Everybody for discipline must have some kind of trouble, and that is your trouble. Put in a song now and then to cheer your spirit. Make the best of things. Find in God that peace which no one else can bestow. The days and months and years are crowding past, and the last of the procession so far as you are concerned will soon have gone by. Remember that some of the best men and women who have ever lived have had the same lifetime misfortune. They bore up under it, and so can you. The expiration of the life of one of you will after a while remove the affliction. Let the one that remains make no hypocritical mourning at the obsequies of the one that goes, or imitate those whom we have all noticed who fought like cats and dogs all their married state and then could not get organs to sound dirges doleful enough, or furnishing stores to prepare weeds black enough, or tombstone cutters to chisel epitaphs eulogistic enough.

It is a matter of congratulation that the unhappiest conjugal relation will terminate. The crooked shall be made

straight. In the ages of the world when people lived five or six or eight or nine hundred years such consolation for any kind of trouble would have been inapt. It would have brought no relief to some of those old patriarchs to say "you will have only seven hundred more years of this." But life has been abbreviated by the cutting off of century after century until we can console people, whether their trouble be financial or social or domestic, by saying it will not be long before the crooked shall be made straight.

But to those who were once happily united on earth, but are now separated, the same thought comes in a good cheer. Not long separated! Tradition says that two bells were molded and sent from Spain for a distant land to chime in a church tower. But while in a storm at sea one of these bells was wrecked, and only one reached the shore and was hung in the church tower. And some people thought that when, standing on the land, they heard that bell ringing for worship or in a wedding peal they could at the same time hear from the sea the lost bell ringing as if in response. Some of our friends and kindred have crossed the stormy sea and are in the tower of God on high. But we are still in the tempest, and sometimes the surges beat over us, but our souls are still in accord with those who are gone, and they ring down to us and we ring up to them, and there is a sympathy between us that cannot die.

THERE IS HOPE FOR ALL.

"Oh," says some one, "the crook in my lot you have not mentioned, and I sit clear outside of all the consolations you have offered." Well, I will take after you with gospel comfort and reach you before I close. Do you think your wound is so deep the divine surgeon cannot treat it? Have you a trouble that overmasters God? Is your annoyance of such a nature that you must suppress it? Ah, that is what is killing you. Trouble must be told, or it stings to death the one who carries it. If there is no man or woman that you can trust with the secret you can trust God. Hie away to him. Tell him all about it. Lock your door and tell him aloud, and if you do not get relief you will be the first soul in the six thousand years of the world's existence and the only one of the hundreds of millions of the human race, who ever called on God for help and did not get it. In all the universe, in all eternity there is not an exception. Stop brooding and commence praying.

I bless my God that, while there are so many crooked things in life, there are some things so straight God himself could not make them straighter. Divine help comes straight to those who will have it. The angels of mercy fly straight when they undertake a rescue. The hour of your final deliverance marches straight out of the eternities. And as the carpenter puts down his rule on a piece of timber, and with his axe hews away until the last inequality and irregularity disappears, so when God in the last great day shall put down his unerring measuring rule beside that event which seemed the most twisted in our lives or in the world, it will be found out that the last discrepancy has vanished, and the last wrong has been righted, and the last crooked thing has been made straight.

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Ticket effect June 14, 1890. Leave Hillen Station as follows: DAILY. 1:10 A. M. Fast Mail for Shenandoah Valley and Southern and South-western points. Also Glycerin, Westminster, New Windsor, Union Bridge, Mechanicsville, Blue Ridge, Highfield, Blue Mountain, Hagerstown, and except Sun day, Chambersburg, Waynesboro, and points on B. & O. V. R. R. Martinsburg, 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. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations.



I beg leave to call your attention to the fact, that the "Victoria" or ladies' safety bicycle, is now in stock and ready for your inspection. While it was promised for May, the increased demand for "Victorias" made it impossible to supply the "Victoria" until the present time.

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