



# Peninsula Methodist.



REV. T. SNOWDEN THOMAS, A. M.,  
Editor.

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FOR CHRIST AND HIS CHURCH.

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Associate Editor.

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## Here and There on Snow Hill District.

REV. A. WALLACE, D. D.,  
No. 29.

The Smyrna Conference closed at noon on a Saturday, and the Steamboat "Balloon" was waiting at "Short's Landing," to convey the upward bound preachers to Philadelphia. What a scurry that was to get conveyances, and make the boat. Everything on wheels seemed to have come into requisition, and the preachers were merry enough to connive at a little spurting along the marsh roads, to see whose team could keep ahead of the dust. My rawboned gray, after such a good rest, behaved well, and although pulling as many of the brethren as could hang on to my carriage, was not far behind when we reached the landing. It was a general scrub race, and a jolly finale to a pleasant Conference session.

When Bishop Waugh read the appointments, the announcement that concerned me most, was: "Cambridge, John D. Onins, Adam Wallace. Here then, was the late Eldor, sent to the very scene where originated the trouble in regard to his alleged unministerial deportment, that he might live down the misunderstanding, and, if I possessed any vanity in those days, it must have been more or less tickled, from the fact, that he chose me as his colleague, and this too, on what was regarded as the most cultured and prominent charge of all our Peninsula work.

A young preacher to have passed muster at "the Athens of the Eastern Shore," as I heard Cambridge characterized, might begin to aspire, after a city station.

After a week's rest in Philadelphia, where I was called here and there to preach, and meet social parties of friends, I was off to my new field of labor. It was a circuitous journey down to Princess Anne, Annamessex, and other points, and then across country by way of Barren Creek, the Vienna Ferry, and through Dorchester, to its dignified County Seat, which I reached on a Saturday evening.

The "latch string," as they used to say, was out at the delightful home of William Rea. I had met him before. When residing in the city of Baltimore in 1846, a party of the "Bethel Boys," at the instance of Robt. H. Pattison, father of the present Governor of Pennsylvania, who was then a baby, and Chas. I. Thompson, whose native home was Cambridge, visited the "Stony Ridge" Camp meeting, and had a memorable week's intercourse with the people. The Bethel crew were all in the fiery flush of their first love and zeal. We were given every kind of latitude. Pattison, in the absence of Sammy Kramer, was our Commodore, and Thompson his right bower. There was Alfred Cookman, always a seraphic spirit, Dryden, a young business man, Tom Worthington amiable and popular among the ladies, with half a dozen others, whose meat and drink seemed to be in getting sinners saved. The prayer meeting tent was crowded one evening. Bro. Pattison was rejoicing over the conversion of his sister Mary, and his brother John was at the mourners bench. Such a prayer as Robert, or "Bob," as we used to call him, offered that night for his kindred moved all hearts. A few persons I meet with, still remind me of an

awkward incident during the evening, relating to myself. I was kneeling opposite a very beautiful young lady at the bench, and pointing her to the Saviour. When the blessing came we both started to our feet to shout a little; I lost my balance somehow, and fell headlong over among the sisters. My Bethel colabors came to the rescue and hauled me out for repairs. The young convert, however, held on to her new found hope, and I soon had the privilege to meet her in class at "Beekwith's," a happy Christian woman.

It was at that camp meeting I first met Bro. Rea. His religious history I may detail hereafter, but he was then so full of enthusiasm, that when shouting, he tripped and fell over a bench and broke his wife's gold watch, he exclaimed, "no matter, bless God! if the world was on fire, I wouldn't spit on it to put it out, hallelujah!" When I met this gentleman on the evening of my arrival, he had quieted down in temperament, but was still an out and out Christian. Mrs. Rea was one of those lovely characters it is always a privilege to be acquainted with. In her household, at that time were the sisters Martha J. and Julia Travers who both became minister's wives, and a young lady of noted piety, named Rosy, still I think residing in Cambridge, at the head of a family circle of her own.

A curious little circumstance occurred during the evening. I was taken round to become acquainted with some of the principal people, and first, of course, to call on old father Anderson. We were in Bro. Thos. Anderson's counting room in the rear of his elegant store, when a bevy of young ladies entered, and not supposing the young preacher was within hearing, began freely to discuss his appearance. His predecessor was what they termed a "ladies' man," and stood high in general admiration, but while comparisons were indulged greatly in favor of the retiring brother, one or two boldly avowed their preference for the new incumbent, only as all admitted, he appeared so timid, and most likely was exceedingly green. They were told, sub rosa, while the animated discussion was going on, that the preacher was in the back room listening, and such a sudden collapse I have rarely witnessed. They hurried away, but didn't hear the end of it, while I remained on the circuit.

My first Sabbath, was a cold rainy day. Mr. Rea took me out six miles to Aries, where I opened my commission to a few hearers. Then, across the country to Bucktown, where, not expecting the preacher on such a day, there was no congregation. In the evening, I had to pass the ordeal of preaching in Cambridge, and felt relieved when the embarrassing business was over.

My colleague, Mr. Onins, had purchased a small farm on the banks of the beautiful Choptank river, about a mile from town, and intended residing there instead of at the parsonage. After consulting with him, my work was defined, and I proceeded to visit every family on and I proceeded to visit every family on the circuit, that had any connection with the M. E. church. My first week's perambulations were in the vicinity of Antioch, or Town Point, as it was called, and everywhere I received a hearty welcome.

At the beautiful home of Wm. L. Hearn, I established my head quarters.

Mr. Hearn was an enterprising farmer, and one of the best read men in history and general literature I had met with. From his large library, I was permitted to help myself, and the conversational powers of my host were as entertaining as Macaulay's Essays, which, just published, we both perused together.

I took some interest in revisiting the locality of that "Stony Ridge Camp meeting," referred to above, and occasionally met people who remembered my visit to that place in 1846. I was then so impressed with the genial hospitality of the people, that I thought, to be an itinerant preacher among them, was about the most enjoyable thing to be desired. I had not then the remotest thought that I should ever become a preacher, or, at least find myself some day the object of their kindly solicitude and care. Four of the Baltimore party of "boys" in that campaign, were now members of the Philadelphia Conference. Three of them, Dr. Pattison, C. J. Thompson and Alfred Cookman have gone before, and although my locks have hardly begun to show the frost of age, I may be nearer a reunion with them, than appears on the surface of things.

How grateful the recollections, through an eventful life, have lingered with me, of the gentle mannered Wm. B. Dail, and his affable wife, so widely and familiarly known as the beloved "Emily," or the sensible and devoted John R. Creighton and his charming family circle, and the old Pattison homestead, with Mary as its central attraction, and Levin Jones the bachelor class leader, with a host of others, whose homes had always ready the "prophets' room," and that the best and most cheerful one in the house.

Next week will take me round to Beekwith's and Spedden's neighborhood, among a class of notable people, to whom I shall be most happy to pay my respects for several of them stand out prominently in the picture gallery of memory.

## The Influence of the Conference Academy upon Peninsula Methodism.

REV. T. E. MARTINDALE.

[An address delivered before the Dover District Preachers' Association, and published by request of the same.]

Fifteen years ago there was held in the town of Smyrna, Del., a most enthusiastic convention of Methodist ministers and laymen. It was called by Conference resolutions for the purpose "of considering and promoting our denominational interests, and to consolidate, instruct and inspire our Methodism on this Peninsula."

Out of a godly and wise consideration of these needs, and problems, on the part of our best men, there was born the scheme for the immediate establishment of a Conference Academy within our bounds. Since that time Peninsula Methodism has been engaged in a serious and determined educational struggle. At once it addressed itself with enthusiasm to the task of locating, founding, and establishing such an Institution of learning as was advised at that meeting. The subsequent years show a record of difficult and sometimes discouraging work. Some opposition was to be overcome, information was to be furnished, money secured, and a somewhat prevalent indifference quickened into loyal interest. Looking

back from the present day, we find an interesting history of Conference resolutions and subscriptions, too numerous to mention; annual gatherings and educational conventions; numerous agencies and printed appeals; Children's Day efforts and Episcopal Advocacy, together with the trial of almost every plan of finance, which promised even a partial measure of success. The result is, that to-day, we have a prosperous and growing Conference Institute of learning, well-supplied with applicants for instruction, presided over by conscientious and competent instructors, and crowded with students; some of whom are from the homes of our prominent laymen, others from beneath the roofs of Methodist parsonages, with quite a number who are preparing to preach the Gospel of the Son of God; while the work of the full term opens under the inspiration of the recent reduction of debt, from a little more than twenty-one thousand dollars, to somewhat less than ten thousand. Here is a record of intelligent and deliberate planning; of arduous unremitting, and almost heroic push and achievement in the face of many discouragements. What is the meaning of it all? Ecclesiastical bodies do not give themselves to this kind of persistent effort in behalf of an object, unless there is some profound and adequate conviction behind it, some radical need which it seeks, in this way, to supply. If it was concluded, as seems to have been the case, that the influence of such an Institution would tend to "consolidate, instruct and inspire the Methodism of the Peninsula," then surely that would be an all-sufficing reason for its existence. It may be almost superfluous to ask on what foundation such a conclusion was this is based?

Any thoughtful attention to the mission of the church among men will furnish the answer.

That man has too narrow a view of the duty of the church, who says that she is only to cleanse the hearts, to quicken the emotions, and to instill piety into the souls of those committed to her care.

What kind of a being is it with whom the church has to deal? It is an immortal being,—all immortal. Not the affectional nature only, but the mind, as well. This is the capacity which constitutes him a man and a child of eternity. It is given him, not to bury or to waste, but to improve and develop to the utmost of its limit. Around it God has flung a wide world of knowledge and truth; before its masterful gaze He has set himself. It is a talent, and brings, with its bestowal, grave and mighty responsibilities, so that when God comes to demand his own, with usury, he will make requisitions for the immortal mind which he has made to appreciate his character and to promote his glory. It is in entire harmony with this, that he commands us to "add to our faith knowledge" and lodges in his Gospel and in the redemption of his Son, the only safe and adequate motive to intellectual achievements. In this view we locate the vital relation and natural affinity of piety and culture, the spiritual and the intellectual, and discover the attitude in which intelligence stands to character.

We can see from this how all truth is essentially one, and that he unnaturally divorces "what God has joined together," who separates between the truth that sanctifies, and the truth that informs. God has a cause at court in this world. He is looking to redeemed and qualified men to witness in its behalf; and it is a great mistake to suppose, that the interests of His truth will be better subserved by ignorance than by culture; or that consecrated mental wealth will not be

preferred by Divine Providence, in the advancement of his plans.

Now, it is because the Methodist Church on this Peninsula recognizes these evident truths, and feels that she dare not longer delay her mission to the whole man that she has lifted her hands to the rearing and fostering of this Institution; where Christian education may be imparted to those for whom God holds her responsible.

Indeed in the light of these principles, she would be false to her trust, careless of her own continued existence, and disloyal to her Lord, if she did not, with haste, seek to make the most of those committed to her care. This new enterprise and effort of Peninsula Methodism is in entire harmony with the conviction of the general church from the beginning to the present time.

It was Francis Asbury, the foremost man of Peninsula Methodism, who said, "A most important part of our great commission is to form the minds of youth to holiness and wisdom." Of him his biographer says, in substance, "that, while he believed his primal duty was to save men's souls, he also believed wherever the Gospel entered the heart, it would give freedom and stimulus to the mental powers, and these again, developed and trained by Christian influence, would become the more immediate, more wide-spread and enduring for the accomplishment of good." He had faith in this work, and it is estimated that he gave fully one third of his time to it, and for its advancement, raised, in a few years, among poor people, the sum of fifty thousand dollars.

Bishop Foster, at the Centennial Conference in Baltimore, said, "The church of to-day, and of the future, will have need to make great account of the mind of its appeaseless desire for truth, of its power to apprehend truth, and of its determination to have truth." Bishop Granberry, of the M. E. Church south, at the same Conference uttered these confirmatory words, "The power of thought is a grand endowment of man; thirst after knowledge one of his noblest impulses, and its acquisition one of his richest satisfactions.

Many and close ties bind together religion and education.

Each believer is a disciple and should be led in to maturity of knowledge and judgment. A man of dull and untutored intellect may have a saintly spirit, but the range of sensibility enlarges with the range of thought. Religious experience is affected by narrowness or breadth, shallowness or depth of mental development. As Methodists, we cannot hope to extend our influence over all classes, if we do not offer the best and amplest facilities for education." Speaking on the same theme, Dr. Martin, one of our most prominent educators, in the West, said: "The history of modern Christian effort clearly shows that those branches of the church that neglect their duty in regard to the education of both their preachers and people; that trust to other agencies to do this work for them, manifest not only deplorable ignorance of, indifference to duty, but pursue the readiest and most certain way to write "Ichabod" upon their walls and secure their own extinction.

Vital godliness and sound learning are alike the glory of the church. Her own welfare and her power for good in the world absolutely require that education should be inwrought as a part of her very life." These are, indeed but the individual utterances of eminent men. Yet the church may be said to have spoken, in a formal and authoritative way, when, in 1864, if I mistake not the date, the General Conference adopted this advisory resolution,—

"It is recommended, that, whenever practicable, each Conference shall have, at least, one Academy or Seminary under its direct supervision; and that it shall be the duty of each preacher in charge, to preach on the subject of education once a year, and to diffuse information by the distribution of tracts or otherwise." If we are to form any just judgment upon these utterances, and to

allow them the weight which should reasonably attach to them, we must conclude that the work of Christian education is vital to the prosperity, the religious experience, the influence and the successful future of the church; and we may reasonably infer that in all these general respects Peninsula Methodism will be the nobler and stronger for the existence and operation of the Conference Academy.

It may not be amiss, however, to consider the case, in a few of its particular aspects. It is evident that the richer our church is in men and women of breadth and force of character, self-reliance and intelligence, the broader will be her sweep of influence.

We need full-orbed Christian character, ripe and symmetrical, luminous at every point, and tried and trained for competent service.

Men opaque in one half their being are never so valuable in any institution, as those who shine from dome to corner stone. It has been truly said, "that God's lightnings always seek the best conductors; and that one finished man is worth a thousand undisciplined and grovelling ones." Many of our churches are suffering to-day for the lack of one or two thoroughly efficient men,—men who have mental discipline enough to comprehend the far-reaching problems arising in local church life, and who are strong enough to solve them to the glory of God and the benefits of the community.

The Conference Academy furnishes the training for such character, and as a matter of fact, it has already sent out from its halls those who have taken their places as influential and wise workers in the churches where they reside.

We are also, naturally enough, ambitious for Peninsula Methodism, that she shall be an increasingly aggressive force.

Our commission requires us to win men of all classes to the service of our Lord Jesus Christ. We must touch the ranks of the most cultured and refined, and bring them into harmonious cooperation with the activities of church life. We must also seek the regeneration of those whom sin has most injured and degraded. We must show them a broader life and attract them to higher plains of thought and personal power. We must do even more than this, our duty is to affect powerfully, all subordinate interests and movements of men, to project upon all their thought and work and recreations the light of an intelligent Christian conscience. It is a great and complex engagement which the church has on her hands, and we need men who are abreast of the times, wide-awake to all that is transpiring so trained and so baptized by the Spirit of the Highest, that they shall be leaders, sources and guides of public sentiment.

Give us more men who are the embodiments of reason, truth and righteousness, warm in heart, clear in brain, and firm in conviction, and we shall set the banners of our Methodism on higher ground than ever before in this territory.

But where shall we drill and develop such men, if not under our own eye in a Methodist school? We live in an age of intense mental activity. The currents of thought are setting in new directions. Long accepted conclusions are being subjected to severe tests and many old theories are giving way under the blaze of increasing light.

Mind is, more valiantly than ever, asserting its right to examine and determine for itself what is true and real. Voices of doubt are in the air. Through a thousand channels are flowing in upon the homes of this land, hints and suggestions unfriendly to spiritual religion. The people of this Peninsula are reading and questioning about these things as never before. Now, while Christianity, while Methodism, is no mole or bat preferring darkness to light but welcomes all the illumination which the moving century can furnish, we must see to it that the church rears her institu-

tions of Christian learning. Let us have liberal education in our midst as complete as any to be found outside, but under the guidance of the vigilant church with godly teachers, who have themselves traveled over the ground in dispute, and who are prepared to answer the challenge of modern doubt from our own denominational standpoint, and to set before the eager minds of our youth the truth of the Inspired Word in its just relations to scientific inquiry. The times demand Christianscholars, and if we are true to our great opportunity, we may send back from our Academy, year after year, to the homes of our people, young men and women rooted and grounded in the highest truth, strong in evangelical convictions, able to give a reason for the hope that is in them, and to defend with skill, in the presence of their associates the supreme claims of the ancient realities.

It may be that the representatives of Peninsula Methodism in the Convention of 1870 were first aroused to the need of an Academy by this note of alarm. Said the Essayist: "If we would retain the children of Methodist parents, they must receive training in our own institutions.

Comparatively few of the sons and daughters of Methodist parentage who are educated in schools, not under our direction, remain in the church of their parents. Many who are regular communicants before they leave their homes for literary training, are carried away by the force of circumstances and either yield to the stronger religious influence around them and fall into the ranks of other denominations or else make shipwreck of faith.

Must we continue our present economy of cultivating the heart, but allow others to develop the intellect? Well may such words have aroused the defenders of our Methodist faith assembled there. They felt as we do, that the children of our members are the rightful heritage of Methodism, and that our duty is not done until we provide for their training, as the Essay further says, "in an atmosphere congenial to Methodism, where her spirit, doctrines and polity command respect; where her literature is awarded its proper rank and consideration, where even her historical reminiscences are not despised, and her great names whose memory is as ointment poured forth, are held in remembrance as ornaments of the church and benefactors of the race."

Any considerable acquaintance with our Conference territory betrays two facts: first, that our church has had during these hundred years past a vast amount of fine, intellectual material among her youth; and second, that the children of Methodist parents may be found by scores in places of prominence in other communions. We have, therefore, reared our Academy, and thrown wide open its doors that this reproach may be forever taken away. Indeed a knowledge of the widening work of the school shows that the tide is, even now turning in the right direction.

Young men and women from many of our representative homes, who, in the absence of such an Institution as ours, would have gone to distant schools and passed under other control, are at Dover to-day, pursuing their studies under influences that are loyal to the church we love. Who can tell what power for future Methodism lies in this fact?

It is to be hoped that the successful administration of such an Academy may for all time silence the stale slander, so frequently heard in various parts of our territory, that we are an ignorant people, and care nothing for the higher intellectual culture. No longer are we obliged to apologize for the lack of educational facilities for our denomination here. The presence of our flourishing Academy is our ample vindication. We stand to-day by the side of the foremost; aye, more, there is no school of similar rank and influence, of which I have any knowledge, under the care of another denomination, in all this Peninsula.

We who know the spirit and aggressiveness of Methodism are proud of her and jealous of her standing, and rejoice at the advent of any agency which will multiply and refine her power. Such an agency we have secured in the Wilmington Conference Academy.

It is not to be counted a small part of its value that it is helping to solve the question of Ministerial qualifications. Already in this and other Conferences her graduates are taking positions and performing labor which redound to her credit. Young men, who would never probably be reached but for a training school near them, are turning their steps in this direction, and will from time to time pass out into the ripe harvest-fields of the church to wield the sickle, as "workmen who need not to be ashamed."

It may be urged in criticism of some of these statements, that such influences as are herein described, can come only out of the ideal Christian school, and that it remains yet to be shown that our Conference Academy answers to this description. It may also be said that as Systematic theology is not formally taught in the Academy, it cannot therefore exert so specific a control over the minds of its pupils. In reply, I would say that a careful study of the methods, discipline and local reputation of our Academy convinces men that there is in the land none better fitted to accomplish the work looked for than this. It is not only in name, but in fact a Christian school. All its Professors are Christians and with perhaps one exception Methodists. The majority of them are natives of the territory included in this Peninsula, and therefore cherish the same ardent hopes in regard to Methodist advancement here, which gave the school its birth. Most of them are active in church work. The Principal is a member of the Board of Stewards in Dover charge. Several of them are teachers in the Sabbath School, and during a revival last winter, they were found night after night, working about the altar, personally advising penitent students and pointing them to "the Lamb of God which taketh away the sins of the world." As I observed their solicitude and efforts I felt that the interests of Methodism were safe in their hands.

It is a fortunate matter also, that the Academy has its location in the midst of a Methodism that is honored in the community, and stands foremost in numbers and influence; so that students are more firmly held to the church of their parents and suffer no embarrassment in social or other respects. It is the settled policy of our church in Dover so to identify and interblend the school and the church, that students who come to us as professing Christians shall be helped and confirmed in their faith, and those who are without the pearl of great price shall be led to seek it. It is a gratifying illustration of this that a class of thirty or forty probationers from the Academy will be received into full membership among us in a few weeks. The atmosphere of the school, the silent and subtle working around them of circumstances, examples, associations and sympathies, all of which are distinctly Methodist, promise an increasing harvest of noble and devoted members and champions of Peninsula Methodism.

Brethren we have builded more wisely than we know in the founding of this Christian school. We have lifted up a light house in the centre of our Conference, whose friendly rays shall guide our youth successfully past the difficult coasts of ignorance and sin, and bring them safely into the harbors of the church, with cargos which shall enrich her for all the future years. Let us do our duty. Let us pray for the blessing of God upon her instructors, throw around her the fostering of our sympathy and support, gather our boys and girls into her study halls, and not many years hence we shall find the whole lump of Peninsula Methodism leavened by her Spirit.

## Youth's Department.

### Fannie's Lesson.

LEUCY C. HAGER.

"I shan't tell you any more of my secrets, Jessie Waite, and I'll never take another walk with you, never. If I had been so mean, I could never look the other girls in the face again."

This outburst came from the lips of pretty Fannie Miles, who just at the moment did not look especially pretty, for the usually rosy cheeks were purple with anger now, and the forehead, over which floated the golden curls, wore a decided frown.

It all happened in this way: Fannie had taken a walk with Jessie the day before after school hours, and had told her various school girl items which she (Fannie) chose to dignify by the name of "secret." Jessie, not thinking that her friend would care, inadvertently mentioned something she had heard Fannie say, to one of the other girls. Fannie heard her, and gave vent to her anger in the words with which we began our story.

"Why, Fannie, I didn't even dream that you would care, but I'm very sorry if you didn't want me to. Will you not forgive me, please?"

"You needn't ask me to forgive you, because I shan't if you do," and Fannie, very angry, started across the play grounds towards the school room door, reaching it just in season to hear the school bell ring for the afternoon session.

Jessie's anxious, troubled gaze sought Fannie's face continually through the afternoon for some sign of pardon or relenting, but Fannie studiously avoided noticing it, and at recess she went to walk with Mattie Brown, without a glance at Jessie, who had always been her most intimate associate.

"I guess she'll know better than to tell over what people tell her in confidence, another time," snapped Fannie, for she had not yet overcome her anger, "And I've trusted her all this term!"

"But she said she didn't think you would care," said Mattie, "and she was sorry, too, Fannie, and she is feeling very badly now, I know. If I were you, I would make it all up with her; she is over there on that low seat under the trees."

"It will be a long day before I make it up with her," said Fannie; but the school bell cut short further conversation, and they returned to the school room. Jessie's eyes were full of tears, and a great sob came up in her throat as she arose from the seat where she had spent her time.

Fannie attended as strictly to her books after recess as she had done before, and passed through her recitations creditably; but poor Jessie tried in vain to fix her mind upon her lessons. She was not strong, and had not felt as well as usual when she started for school in the morning. She read and reread her history until the letters all seemed to run together, and her head was aching violently, and then she said to herself, "I will write just a line to Fannie, and then ask teacher to excuse me."

A few minutes later, a folded slip of paper slid down Fannie's desk. "Won't you forgive me, please? Jessie." That was all.

"Please, teacher, Jessie passed me a note," said Fannie promptly, while Jessie's face flushed purple. She had forgotten the rule against communication in her anxiety to be friends again.

"Miss Waite may bring it to the desk," said the teacher with a surprised face, for Jessie never, knowingly, disobeyed the rules. Jessie carried the note to her teacher, and at the same time asked falteringly to be excused. The teacher glanced at the note, then at her pupil, and said, "You do not look well; you may go."

To do Fannie justice, she did feel a-

shamed of this last unkind act, and she felt all the rest of the afternoon as though the teacher read all her thoughts. She was beginning to feel, also, a little uncertain as to whether she herself had done just right or not. What would her mother say if she knew? Her mother, who had taught her to forgive her enemies, even—what would she say if she only knew that she had utterly refused to forgive her dearest friend? "And it was a little thing," she said to herself, "after all not worth noticing."

But she tried to put away these thoughts, and to appear as happy as ever as she joined her mates after school. Everything seemed to condemn her—all along her walk home, through the closing hours of the day and the evening time; her mother's tender words of inquiry, for the ever watchful parent saw that something had gone wrong at school; the happy family gathered around the tea table; the mother's Bible reading, the father's evening prayer. She had not told them yet; indeed, she had not meant to at all, until now. They had prayed so earnestly, and for her. She could bear it no longer, and bursting into tears as she received her mother's kiss she told her all about her trouble. Her mother saw that she was really sorry, and said,

"Go and tell Jesus all about it, darling, and seek his pardon; you know how ready he is to forgive you; and at your earliest opportunity to-morrow find Jessie and ask her forgiveness also. She is a good girl, and I should be very sorry to have your friendship broken up, but if you both earnestly desire to do right and ask Jesus to help you, he will, and I shall not need to fear that you will become separated."

Fannie felt better in the morning as she started for school, for she knelt in her little room again on awakening, and asked for strength for the day and its duties. Now she was setting out with a right purpose in her heart, and Jesus to help her. On reaching the school house she kept a sharp lookout for Jessie, but the time passed, the school bell rang, and yet she had not appeared. "She will come this afternoon," thought Fannie, "she has to tend the baby sometimes when her mother is not well." But the day wore to its close, and yet she had not come.

Then Fannie wrote a note to Jessie, saying to her all that was in her heart to say, and sent it to her by one of the scholars who lived near Jessie's home. Fannie waited anxiously for the morning, for she wanted to see her friend and hear from her that she was forgiven.

But the morrow brought sad news. Jessie was very sick, and might not recover. She did not know the schoolmate who brought the note. She did not recognize Fannie, when her mother took her to see her the next day, but lay there on her bed moaning in her delirium, "I did not mean to; won't you forgive me, please?" How gladly Fannie would have asked forgiveness for herself, but—what if Jessie never got well? It would be too late!

Her tears flowed freely during the night home, and going to her chamber she knelt and asked her Saviour, oh, how earnestly, to spare Jessie if it could be his will. She prayed, also, for herself as she had never done before. And God heard her prayer. The disease spent itself finally, and slowly but surely Jessie returned to her usual degree of health and strength. Just as soon as she was well enough to see any one, Fannie visited her "made it all right with her," and the friendship dating from that time has never been broken by either. Fannie never forgot the lesson; and in the unselfish, gentle, patient woman—for she is a woman now—you would hardly recognize the careless, impetuous Fannie Miles of our acquaintance.—Zion's Herald.

In the Indiana Conference 30 ministers use tobacco and 76 do not. The practice is on the decrease.

The Sunday School.

Elisha at Dothan.

LESSON FOR SUNDAY, OCTOBER 1, 1885. 2  
Kings 6: 8-23.

BY REV. W. O. HOLWAY, U. S. N.

[Adapted from Zion's Herald.]

GOLDEN TEXT: Fear not: for they that be with us are more than they that be with them" (1 Kings 6: 16).

I. A GREAT MYSTERY (8-12).

8. *The king of Syria*—Benhadad II, mentioned in the lessons of the last quarter; the writer of the letter to King Jehoram which Naaman took; afterwards murdered by Hazael. *Warred against Israel*.—There had been a partial cessation of hostilities after the battle of Ramoth-gilead and the death of Ahab. Occasional forays were made across the border, chiefly for plunder. The war was now resumed. For a while a series of raids, a sort of guerilla warfare, conducted by King Benhadad himself, was kept up; afterwards the Syrian king, as we shall see in the next lesson, changed his mode of warfare, concentrated his forces, and invested the Israelite capital. *Took counsel with his servants*—planned ambuscades with his captains, possibly with the hope of entrapping King Jehoram himself, and making him a prisoner.

"The word here rendered 'camp' seems to contain the idea of an ambuscade, which the story also requires. Accordingly, Ewald, making a slight change in the Hebrew letters, translates here, 'in such and such a place shall ye make an ambuscade,' and in the next verse, 'there the Syrians are in ambuscade' (Todd).

9, 10. *The man of God*—Elisha; so called because he represented God, bearing His messages, revealing His will. *Sent unto the king of Israel*—Jehoram. *Beware that thou pass not such a place*.—The king of Israel was thus forewarned of every ambuscade, of every trap laid by his crafty enemies, and could act accordingly. *The king of Israel sent to the place*—to be interpreted in either of two ways: Jehoram sent spies to assure himself that Elisha's warnings were true, well-founded; or he anticipated the Syrians by himself preoccupying the places which they had decided to secretly seize. In either case the Syrian plans would be frustrated. *Saved himself there*—strictly "he was ware," the verb being the same as that rendered "beware" in the preceding verse (Rawlinson). *Not once nor twice*—several times, or, as we say, "over and over again."

11, 12. *The heart of the king* . . . sore troubled—very naturally. He was vexed that his carefully-laid plans should be so effectually defeated. He was perplexed, and made suspicious; by the uniformity, so to speak, with which he was thwarted. Evidently his intended movements could not have been guessed so exactly by his foe. Some one must have revealed them. There must be a traitor among his confidential advisers. *Will ye not show me which of us is for the king of Israel?*—After some particular occasion, when his proposed movement had been decided upon with every precaution of secrecy, and yet had been frustrated, the disappointed angry king put this searching question to his counselors: *Some one of us is playing false: Who is it? One of his servants said*—supposed to have been Naaman, or one of his attendants when he went to Israel to be cured. Elisha's fame had reached Damascus. *Elisha . . . telleth . . . words thou speakest in thy bedchamber*.—The harem in the East is the place of almost absolute privacy. Elisha was therefore accredited with knowing and divulging the most secret words that the king could possibly speak. Of course, if the king's domestic secrets were instantly known to Elisha, his military schemes would be equally open.

II. AN ANGELIC MINISTRY (13-17).

13, 14. *Go and spy where he is*.—Benhadad's plan now is to capture the prophet, not probably with the intention of harming him, but simply of preventing any further communication between the prophet and king Jehoram. If he can get the prophet once into his power, he can lay his ambuscades successfully, and perhaps capture Jehoram himself. *He and perhaps capture Jehoram himself*. *He is in Dothan*—a hill town, a little south of the plain of Esdraelon, and about a dozen miles north of Samaria. Here Joseph was sold by his brethren (Gen. 37: 17). *Sent his thither horses, and chariots, and a great host*—not that a large force would be needed to capture a single man, but to prevent his escape. The town must be hemmed in on all sides, and this would require "a great host." *Came by this would require "a great host"*. *Came by this night and compassed the city about*.—Humanly speaking, Benhadad was successful this time. His night march and disposition of his troops were a complete surprise. Elisha was caught in the net.

15. *When the servant of the man of God*—not Gehazi, for he had been smitten with leprosy and dismissed. This new servant had little, or no, experience of his mas-

ter's powers' (Jamieson). *Was risen early*.—It is usual to rise early in the East; but the words imply unusual earliness. Quite likely the arrival of Benhadad's army would arouse the townspeople, though they might not be able to determine the cause. *A host compassed the city*.—The terrified servant probably made the circuit of the walls to see if there was any unguarded point, before he reported to his master. *Alas, my master, what shall we do?*—The servant's faith was weak. He could see nothing before him but death or captivity for himself and master.

16. *He answered, Fear not*.—Elisha's faith kept him calm and undismayed. He tries to bring his servant up to his own level of fearless trust. *They that be with us are more*.—Elisha was no stranger to the invisible world. He knew that he was begirt by angelic spirits, whether he could see them or not; and therefore, "though a host encamped against him, yet would he not fear."

17. *Elisha prayed*.—The young man was evidently still the victim of terror. He quite likely asked where and what this protecting host was. *Lord . . . open his eyes*.—Give him the demonstration which he craves. Uplift him into that ecstatic state in which what is unseen to the bodily eye becomes visible to the spiritual perception. *The Lord opened his eyes*.—"The human spirit was seized and compassed by the divine Spirit with such force and energy, that, being lifted from its natural state, it became altogether a seeing eye, a hearing ear, a perceiving sense" (Terry). *The mountain was full*.—Dothan was built upon a mountain. Its base was invested by the Syrian host, but around its summit, hovering over the walls, filling the streets, were fiery steeds and chariots, "symbols of the protecting powers of heaven. Fire, as the most ethereal of all earthly elements, was the most appropriate substratum for making the spirit world visible. The sight was based upon Jacob's vision (Gen. 32: 2)" (Keil). *Round about Elisha*.—The servant perceived that this celestial host was Elisha's body-guard.

III. THE PROPHET'S MERCY (18-23).

18. *When they came down to him*.—The "coming down" is explained by the hills surrounding that of Dothan. As they "came down" to capture Elisha, he probably went down to meet them. *Smite this people with blindness*.—The Hebrew word rendered "blindness" is a peculiar one. It is a compound, and is translated by Taylor Lewis, "visual bewilderment," "hallucination." The corresponding word in the Syriac version means "spectres," "swimming vision." Evidently, therefore, the infliction was not one of total blindness. Some commentators regard it as a mental bewilderment purely, a spiritual blindness, so that Elisha was not recognized by them as the object of their search.

19, 20. *This is not the way, neither is this the city*—an ambiguity of speech which the commentators explain and condone by calling it a stratagem of war, and therefore lawful, or by claiming that Dothan was not Elisha's home. Undoubtedly if we have a right to kill our enemies in war, we have a right to deceive them. But such intentional deception in every-day life has no place in Christian ethics. Its unhappy influence is seen in the Jesuitical principle of "doing evil that good may come." Not only are we to "abhor evil," but to "abstain from all appearance of evil." *Led them to Samaria*—about twelve miles distant. The spectacle must have been a strange one. *Lord, open the eyes of these men*—a prayer immediately answered. In whatever way their eyes were miraculously "holden," the disability was now removed. The Syrians found themselves in the presence of Elisha indeed, but also, to their great chagrin and dismay, in the heart of the Israelite capital and surrounded by their foes.

21, 22. *The king said . . . My father*.—The king uses the respectful title by which the prophets themselves addressed their chief. *Shall I smite them?*—"Shall I utterly smite them?" Literally, "smiting, shall I smite?" etc. *Thou shalt not smite them*.—Even had they fallen into the king's hands by the fortunes of war, Elisha reminds him, their lives would have been spared; much more so now when God had wrought this miracle to convince these Syrians how powerful He was, and how vain were their attempts to seize or in any way harm His prophet. *Set bread and water before them*.—"If thine enemy hunger, feed him," etc. They came on a hostile message. Treat them as guests. Disarm their enmity by kindness, and then set them at liberty.

23. *Prepared great provision for them*—provided a generous feast for them, and then dismissed them to go to their master, as the prophet had said. *The bands of Syria came no more*.—Hostilities ceased for the time. The Syrians were either shamed into good behaviour by Elisha's forbearance, or convinced that it was useless to wage war against a people defended by so powerful a God as Jehovah; perhaps both.

The Final Departure.

BY SAMUEL T. SPEAR, D. D.

One of the forms in which inspiration presents the idea of death, is that of a departure. Thus, in reference to the death of Jesus, it is said that he "knew that his hour was come that he should depart out of this world unto the Father." "It is expedient for you," said he of himself, "that I should go away, for if I go not away the Comforter will not come; but if I depart I will send him unto you." The connection shows that Christ was here speaking of his personal retirement from the world by death, and, after his resurrection, by his ascension into Heaven.

Paul, in his letter to the Philippians, wrote as follows: "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose wot I not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you." The apostle here refers to death as a departure, and expresses a desire to depart and to be with Christ, which he deemed better for him than to continue his domicile on earth, and in a body of flesh and blood. In his Second Epistle to the Corinthians, he said that while "we are at home in the body we are absent from the Lord," and added that he was "willing rather to be absent from the body, and to be present with the Lord." The method of attaining such absence from the body is by death, which, in order to realize this end, must involve a departure or removal of the soul from the body it once inhabited.

The same apostle, expecting soon to die by martyrdom, wrote as follows in his Second Epistle to Timothy: "For I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only but unto all them also that love his appearing." The apostle here speaks of his approaching death as a departure. "The time," he says, "of my departure is at hand."

The final departure comes once, and but once, in the history of every man; and when it comes it terminates his earthly sojourn, and closes his personal connection with the world through the medium of the organized body, which, as such, is destroyed by death. At that moment, he, in this sense, quits the world, and never resumes his place in it as an actor or a sufferer. His journey on earth and in the body is ended. He may be a Washington, a Lincoln, or a Grant, and be remembered and honored for ages; but he will be seen and heard of no more as an inhabitant of earth.

The most finished and complex of all material organisms is a human body; and a fitting tenant thereof is a human soul. They are adapted to each other. The body was made for the soul, and the soul for the body and both by the same Architect.

To each soul is assigned one, and but one, body. That body is its body in distinction from all other bodies, and all other forms of matter.

The exact mode of the union between these two distinct elements of our complex being is and ever must be a profound mystery. What we know is the fact itself, together with the utilities and relations that grow out of it, and with this we must be content. Every effort to carry thought beyond this point ends only in failure.

Dying is to the soul a departure from the body, not an extinction. God himself calls away the soul by death, and the soul thus called, leaves the body for another clime and another dwelling place.

Death is as much the appointment of God as is life, and this specific law of the soul's departure at death is a law which he has established and never fails to carry into effect.

The whole arrangement is by his wisdom, and its execution by his power. Man is subject to it, but not the author of it, and cannot change it.

"She is gone," said the physician who had placed his ear to the chest of a godly woman that had fallen to the floor, and whose heart had suddenly stopped beating. But a moment before she was in life, in the body, and in the dwelling she had graced so long, and among those whom she had loved, and served, and cheered with her presence. Is she really gone? Can it be? Has one fleeting moment made his ear to the chest of a godly woman that had fallen to the floor, and whose heart had suddenly stopped beating. But a moment before she was in life, in the body, and in the dwelling she had graced so long, and among those whom she had loved, and served, and cheered with her presence. Is she really gone? Can it be? Has one fleeting moment made his ear to the chest of a godly woman that had fallen to the floor, and whose heart had suddenly stopped beating. 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# Peninsula Methodist,

PUBLISHED WEEKLY, BY

J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR,

WILMINGTON, DEL.

OFFICE, S. W. COR. FOURTH AND SHIPLEY STS.

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Six Months, " " 60 " "  
One Year, " " 1.00 "  
If not paid in Advance, \$1.00 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.

No advertisements of an improper character published at any price.

Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as second-class matter.

HAVING put in a new Gordon Steam Power Job Press, of the latest improved pattern, as well as a lot of new type, we are now prepared, better than ever heretofore, to do all kinds of Church, Sunday School and Commercial Job Printing, at reasonable prices.

Collection Cards for sale at this office at 60 cents a hundred, by mail, 70 cents.

Marriage certificates for sale at this office at \$1.00 per dozen; by mail 1.10.

We have secured a beautiful premium picture, 17x22, entitled, "Two Bites to a Cherry," which will be given to all old and new subscribers of the PENINSULA METHODIST, who renew their subscription and pay in advance. The pictures may be had at this office, free to all complying with above terms, but if they are to be sent by mail ten (10) cents extra must accompany the remittance to pay cost of packing and postage. The above offer will also be extended to all delinquent subscribers who remit amount due and one dollar in advance, from this date.

Sunday morning, the 20th ult., we worshipped in St. Paul's M. E. Church, Ocean Grove, and enjoyed rare pleasure in listening to a remarkable sermon, by a remarkable man. The preacher was Rev. Augustus Webster, D. D., for more than forty years, pastor of St. John's Independent Methodist Protestant Church, Baltimore. The sermon was remarkable for the lucidity of its Scripture exposition, the originality and force of its doctrinal statement, and the singularly felicitous language, in which the truth was set forth, in a most pleasing, conversational style. Dr. Webster, now in the seventy-ninth year of his age and fifty-fifth of his ministry, is emeritus pastor of his old charge, and is a fine specimen of a well preserved old gentleman, mentally and physically. Standing erect full six feet, wearing the crown of glory, of which Solomon speaks, he held the interesting attention of his audience for a full hour, while he opened to them the Scriptures; his imposing presence suggesting the Apostolic John, to his brethren, "Little children love one another." A delighted hearer declared in the afternoon meeting, "as he told us of Moses and his shining face, he seemed to me, as if he might be the old Lawgiver himself." In the gentle dignity and serene calm of a rich and ripe religious experience, this venerable man of God, with his eye on the setting sun still hails with gladness every opportunity to preach the blessed gospel. It is of interest to know that Dr. Webster is a grandson of Richard Webster whose name so frequently occurs in Asbury's journals as one of his early converts and preachers. Two of Richard Webster's sons, Isaac and Wesley were Methodist preachers; the latter died in connection with the M. E. Church; the former became an itinerant among our Methodist Protes-

tant brethren. Dr. Webster is the author of a volume of very suggestive discourses, giving his views of many interesting passages, and making some of the more obscure more luminous, such as Christ's Temptation, the unpardonable sin, the spirits in prison and the law of faith. It is entitled, Studies in the New Testament.

We give our readers, in another column, some of the striking thoughts, with which this masterly discourse, was so richly gemmed.

"The Rev. John F. Hurst, the new Methodist bishop for western New York, yesterday preached his first sermon since his appointment as bishop, to a large congregation in Buffalo. To-morrow all the Methodist churches there will unite in a reception to their new bishop."

As we read the above in one of our enterprising dailies, we thought somebody was in great need of illumination on Methodist polity. The Methodist Episcopal Church has no Bishop for Western New York, or for any other local district. The nearest approach to any thing like a limited jurisdiction, is the case of Bishop Wm. Taylor, but his jurisdiction is limited only by the boundaries of the Dark Continent, if indeed this limit is more than a temporary assignment by the General Conference. A Bishop with us is a Bishop of the whole church with equal and co-extensive authority in every part of it with every other Bishop; and no Bishop is confined to any one district. This is what is meant by our "General Superintendency," as contradistinguished from a Diocesan Episcopacy. The title of our brethren of the Protestant Episcopalian fold, is Bishop of this or that Diocese; but ours is Bishop of the Methodist Episcopal Church. Hence Bishop Hurst, while his official residence is for the time in Buffalo, will never think of appropriating the title of Bishop Cox, but with his associates of the Board, will be entirely content to bear the historic title, Bishop of the Methodist Episcopal Church.

Bishop Hurst's sermon last Sunday may have been the "first" since he removed his residence to Buffalo, but he has surely preached many sermons before this, during the five years since "his appointment," or rather his election, as Bishop, by the General Conference of 1880.

The *Irish Christian Advocate* is an admirer of Bishop Hurst. It says:

"One of the happiest incidents in connection with the British Conference was the visit of Bishop Hurst, of the Methodist Episcopal Church. His address was a model of Christian wisdom, good sense, pure taste and brotherly reciprocity. It quite won all our hearts. The Bishop's reference to the service in Westminster Abbey in connection with the lamented death of General Grant, and his words in relation to the state of feeling in Great Britain toward America, as she mourns her dead hero, are worth more than treaties. Bishop Hurst's visit was of great moment to Anglo-Saxon unity and Christian fellowship."

We gather from a letter in the *Philadelphia Methodist*, by our brother, Rev. B. F. Price, a few items of interest to our readers. At "Wye" or "Golden Run," where camp meetings have been held since 1807, the meeting was held eleven days and was under the charge of Rev. J. A. Arters of Centreville, Md. There was good order, and more than sixty conversions. At "Segar's Woods," near Millington, Md., Rev. T. L. Tomkinson was in charge. It continued over two Sabbaths, and was highly enjoyable both socially and religiously; believers were edified and souls converted. There was a good ministerial supply at both these meetings, and a good attendance by the people.

"At 'Brandywine Summit,' situated outside our Conference territory, some three miles over the Pennsylvania line,

most of the churches of Wilmington were represented. There was no lack of workers among the members, both male and female, with an efficient ministerial supply. The meeting continued ten days. Large congregations were in attendance from the beginning to the close. The best order prevailed; religious meetings of various forms were held of great spiritual interest, and over fifty conversions were reported. The meeting was under the pastoral direction of the Rev. Bros. Prettyman of Union, and Murray of Asbury, Wilmington."

## Justifying the Ungodly.

SKETCH OF A SERMON BY REV. A. WEBSTER, D. D.

"To him, that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness;" Rom. 4: 5. The Holy Scriptures are highly figurative, and this in mercy to us, who are so slow to apprehend abstract truth; and these figures are of every variety, so that the truth may reach all. In this way the revelation is made plainer and more durable, and the blessed book is always fresh. But one figure can not show the whole truth, only a part of it. The beautiful story of the prodigal teaches us the wonderful love of the Father for the returning sinner, but has not a word to say about any one going out after the lost one. So also in illustrative actions by the Master. When Jesus heals the impotent man at the pool of Bethesda, we see how some men are saved instantaneously; and when we read how the blind man, after the Saviour first touched him, could only see men, "as trees walking," but at the second touch, "saw every man clearly," we learn how others are saved gradually, step by step. In our text we are taught the wonderful truth of the justification of the ungodly, nothing is said here of other parts of the great scheme of redemption.

How strangely the text opens,— "to him that worketh not." Are we to understand the apostle to place a premium upon idleness? The record is, "in the beginning God created the heaven and the earth," and on the seventh day he "rested from all his work which he had created and made,"—better rendered, created to make, to do. All God's works were made to be active, no idleness is allowed; hence we see stir, motion, activity everywhere. God puts no shame on labor. Of him, Jesus says, "My Father worketh hitherto and I work;" of himself Jesus says, "My meat is to do the will of him that sent me;" by the Holy Spirit, holy men of God were moved to write the holy Scriptures; the blessed Trinity are not idle. Paul, the apostle was in labors more abundant, and all true Christians follow their Master who went about doing good. This surely cannot be the meaning. What does it mean? "to him that worketh not." It means to him that does nothing to merit salvation, does nothing to get into Christ, but everything after he gets in. The first creation may illustrate the second. The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." He placed him in the beautiful garden, and then set him to work to dress and to keep it. Just so in man's second creation; we are dead, can't hear, can't see,— "dead in trespasses and sins, until the Holy Spirit comes and breathes into us the breath of life, then we can hear the blessed gospel and believe its words of life. Were it otherwise, we could do nothing that would avail,—were we able to suffer the anguish of the lost, such suffering could not atone for our sins,—were we able to shed rivers of tears, it could not wash away our guilt; were we to pray forever, our prayers could not avert the just wrath of our offended Sovereign. But we can do nothing; can the dead hear? God's provision of mercy meets us here; we are created anew in Christ Jesus. The Holy Spirit quickens our dead souls; then we know how hard our hearts are; then begin the tears of penitence to flow;

then have we ears to hear the sweet story of God's love in Jesus. This provision is for every one, "the manifestation of the spirit is given to every man to profit withal." God wants every poor dead soul to live; "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." Jesus Christ, by the grace of God, tasted death for every man. But there's no help for him, if he is not willing to turn. Man is mind not mere matter. He has the power to accept or reject the offer of Divine Love.

As the sinner, by the unsolicited influences of the Holy Spirit, is arrested on his way to ruin, and finds out his desperate state, he learns the wonderful plan of redemption, by which God can be, and is just, while he is "the justifier of him that believeth in Jesus." Faith then is the one condition of justification.

Whom does God justify? "the ungodly—the ungodlike; God is wise, good, pure, loving, and beneficent, but fallen man is not like him; he is "earthly, sensual, devilish." Paul, portraying the vices of men, names some that I can't repeat here, and then as if in utter disgust, adds, "and such like." It is for the ungodly Christ died, and the vilest sinner is included in this class; none so vile as to be outside. "This is a faithful saying and worthy of all acceptance," says Paul to Timothy, "that Christ Jesus came into the world to save sinners, of whom I am chief."

But what is meant by justifying the ungodly? Does God say that all he has done is right? just the opposite,— "you ought to be ashamed of yourself, resisting my spirit so long, abusing my mercies, disregarding my admonitions, and running riot in sin." Sin is always hateful in the eyes of God, yet the sinner, the ungodly that believeth in Jesus, God justifies, counting his faith for righteousness.

By this we are to understand that inasmuch as the law under which the Christian dispensation places men, is the law of faith in contradistinction to the law of works,—believe and thou shalt live, instead of do this and thou shalt live,— "the ungodly that believeth in Jesus" has fulfilled the law, he is righteous because he has met the only requirement of his Sovereign by believing on his Son. God is just and therefore can't exact a double penalty. In the atoning sacrifice of his Son, satisfaction is entered for every believer, and the instant a poor sinner accepts the record God gives of his Son, that "he bore our sins in his own body on the tree," that "with his stripes we are healed," that instant, he is clear of the law, God "counting his faith for righteousness."

In Romans 4: 2-3, St. Paul gives Abraham as an example. "If Abraham were justified by works, he hath whereof to glory, but not before God," that is not toward God, or according to God's account of the matter; "for what saith the Scripture," what saith God in the Scripture, "Abraham believed God, and it was counted unto him for righteousness." Further on he reminds us this occurred long before he offered Isaac by which St. James tells us his faith was made perfect. See Genesis 15-6.

Paul says "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me." In his death my debt is paid, I am free, clear of the law of work whose penalty Christ paid, and clear of the law of faith, which I have fulfilled by believing. Sheltered in Christ the believer is secure; "his defence is the munition of rocks;" in this fortress he is invulnerable; nothing can hurt him till it first hurts Christ. He has peace in believing, and joy in the Holy Ghost; he loves God, because he now sees that God first loved him. Like Bunyan's pilgrim, he has caught sight of the wounded sufferer upon the cross, and as he cries out, "he died for me," his burden of guilt falls off, and the love of God is shed abroad in his heart by the Holy Ghost given unto him. He is a child of God by

faith, and his faith works by love; love as the operative principle, makes his faith joyfully active in all obedience to his Heavenly Father's will. "Summon now one of the blessed angels, who have never sinned, and let him stand before us, bright as the morning star and pure as the clearest crystal; and let the sin-scarred believer, slashed in every part by the blade of Satan, stand also before us, and let us question them and note their replies. 'Blessed Angel, have you peace with God? What a rapturous smile upon his radiant features, as he replies, 'O yes; I have never offended him, since my existence began; have I peace with God? certainly.' 'And now my poor sin-scarred brother, have you peace with God?' A holy calm is upon his features, and the light of thankful gladness in his eyes, as he replies, 'Being justified by faith, I have peace with God, through our Lord Jesus Christ; my sins which were many and grievous were borne and expiated by my loving Redeemer.' Is not this glorious? Our sin-scarred brother has had all his scars healed by the balm of Gilead administered by the physician of sinners, and as to peace with God ranks with that bright angel, on whom a spot of sin has never come.

'Celestial one, does God love you?' The same smile is there, as he answers 'Yes; God is love; and as I have never been conscious of an act, a word, a thought contrary to his will, wherever I am I bask in the smile of his love. All this heavenly brightness, that you see upon me is but the reflected light of that smile.' 'Then, my poor brother, you who have sinned so deeply and persistently, have you any idea that God, so pure, and to whom sin is so abominable, has any love for you?' Astonishing as it is, he stands this test also; his countenance is as calm and his eye as lustrous as before, as while says, 'God so loved me as to give his only begotten son to die in my stead. God is without change, therefore faith whispers all through my heart, that he loves me now, and this faith keeps me in the love of God; the love of God is assured to me by the Holy Ghost, who has shed abroad a respondent love in my heart.' Is not this splendid? Our brother is not only delivered from the guilt of his countless sins, but God loves him so, that in this respect he ranks with this heavenly one, so sinless, and so much beloved. One more question:—

'Happy spirit, what is your prospect for the future?' How he glows, as he responds, 'God inhabiteth eternity, and my blissful existence shall proceed forever.' 'And you, believer?' 'My Savior is alive forevermore; because he lives, I shall live also; I am to be with him forever, that I may behold his glory and share the joy of my Lord; I shall never die.'

Does not the sin-scarred saint, whose "faith is counted for righteousness" stand the test well? As to peace with God, his infinite love and the permanency of his bliss, he ranks with the sinless angel.

We are sorry to learn that Prof. Trufant has relinquished his effort to re-suscitate the Wesleyan College, in Wilmington; though we must confess, with but one boarder and eight day pupils, the outlook was not assuring.

Princeton College opened the fall term with bright prospects of a successful year with about 550 students on the roll. The total number of applicants for admission reached 212, the largest list the college has ever had. President McCosh has under consideration a plan for forming a university, all that is needed being the endowment of three more professorships.—*Ec.*

The Academy of Newark Del. opens its fall term with more than twice its usual number of students under the new management of Dr. Albert N. Raub, late of the State Normal School at Lock Haven, Pa. This is the 119th year of the institution, it being the oldest academy under Presbyterian control in the United States. The institution is without debt and has an endowment raised by Dr. Benjamin Rush and others.—*Exchange.*

Conference News.

Wilmington District.—REV. CHAS. HILL, P. E., WILMINGTON, DEL.

On last Saturday evening about 8 o'clock a large company 50 at least, representing Thomas Reynolds Army Post came to the parsonage in Christiana, completely surprising the Rev. Joseph Dare and family. They brought their wives and children and several gallons of ice cream, with cake, apples &c. The greatest surprise was the presentation of a beautiful cane of ebony wood with a superb gold head with the name of the parson neatly engraved upon it. At about 11 o'clock, after singing and prayer they left for their homes.

Mr. Dare had last spring conducted several memorial services, and in the way stated, they manifested their appreciation of his services. The Rev. W. Sears of Red Lion M. E. Church preached with very great acceptability in Christiana, at Salem last Sunday evening week. As he is not an ordained minister Mr. Dare had exchanged pulpits with him to administer the sacrament.

A meeting of the official board of Asbury M. E. Church was held last Monday night to decide upon some one to serve as their next pastor. There was no unanimous election, but the Rev. James E. Bryan of Cambridge Md., was the first choice, the Rev. E. L. Hubbard of Brandywine Church the second and the Rev. T. L. Tomkinson, now of Millington but recently of Mt. Salem Church, the third. A committee was appointed to submit the three names to Presiding Elder Hill with the request that he recommend to the annual conference the appointment of one of the gentlemen named.

The revival services at Mt. Pleasant still continue. A number have been converted, the church greatly quickened, and the interest still continues. The pastor, Rev. J. W. Hammersley, feels very much encouraged.

Rev. E. E. White, pastor of Charlestown M. E. Church, has been appointed to Smyrna circuit in place of Rev. J. France, who was recently appointed Presiding Elder of the District.

At a meeting of the board of church extension of Wilmington M. E. conference held in Asbury church, Wilmington, with Presiding Elders Hill, Wilson and France, the Revs. C. W. Prettyman, J. B. Quigg and T. E. Martindale and Captain Alexander Kelly and F. A. Ellis, Esq., present, the board recommended that \$200 each be donated to the churches at Cape Charles City and Parkinson. The recommendations were submitted to the parent board, in Philadelphia.

The Trustees are painting the M. E. church at Pivot Bridge: This is an improvement which has been much needed and gives the building a more attractive appearance.

The annual meeting of stockholders of Woodlawn Camp Association was held in the M. E. church at Port Deposit. Hon. Jacob Tome occupied the chair. The treasurer's report showed a deficiency for the year of \$45.83. The trustees elected were Enoch McCullough, T. J. Vanneman, Wm. McMullen, C. A. Abrahams, and J. C. Crother. They organized by making Enoch McCullough president and C. S. Abrahams secretary and treasurer. They appointed as board of managers J. M. McClenahan, J. W. McCullough, Eli S. Sentman, Alfred Ford, J. T. McCullough, H. C. Nesbitt, W. W. Carter, James Barnes, Thos. Kirk and C. W. Wilson. The time for holding the next camp was fixed for August 10, 1886.

Bethel M. E. Church, at Pivot Bridge, Md., has been thoroughly repaired and will be reopened on Sunday, Oct. 4. Rev. Chas. Hill, P. E., will preach at 10.30 a. m.; Rev. Adam Sengle at 3 p. m., and Rev. L. W. Layfield at 7.30 p. m. The pastor, Rev. E. C. Atkins, has recently received over 80 members from the probationers list, result of revival last fall.

Easton District.—REV. JOHN FRANCE, P. E., SMYRNA DEL.

The revival services at Halls on Hillsboro circuit is still increasing in interest. Up to last Sunday evening the 27th, nineteen professed conversion; about one third of them members of the Sunday School, and some of them heads of families. There is a deep religious feeling in the community. To God be all the glory. Revival services are to begin at Ridgely, same charge, Oct. 11th.

Dover District.—REV. A. W. MILBY, P. E., HARRINGTON, DEL.

A correspondent from Harlock, writes: Our revival at Washington is now in progress. Great interest is manifest. Through the grace of God, and the fidelity of the brethren we have to report five at the altar and two converts.

A correspondent from Felton, Del., writes: Last Sunday morning, Sept. 27, was set apart for the reception of probationers. Last win-

ter we received on probation thirty two, all of which (except three who had moved away, but are in the church) were recommended to be received into full connection. Twenty four were received into the church last Sunday morning. The glory of God filled our hearts. While the older members congratulated the class around the altar, the choir sang, "Nearer my God to thee." Shouts of glory went up to our Eternal Father for his grace and power. Constant attention on the part of the pastor in visiting, speaking a kind word, and insisting on attending the class-meeting, has contributed very much to the faithfulness of the class.

The Ladies Mite Society has purchased a beautiful silver service, for communion purposes, which will be presented to the church next Sunday through their pastor. Money is being collected for the purpose of repairing and beautifying our Sunday School room.

Salisbury District.—REV. J. A. B. WILSON, P. E., PRINCESS ANNE, MD.

At a Bush-meeting recently held near Covington's chapel, Barren Creek circuit there were 10 penitents at the altar and 6 conversions. Sunday 20th inst., extra services commenced at Spring Grove. The pastor, W. P. Taylor, writes that he would be glad to have ministerial aid from the brethren.

Brother H. S. Dukany writes us from Holland's Island: This somewhat famous Island two miles long and three quarters of a mile wide, lies in the Chesapeake Bay, nine miles west from Deal's Island, and is included within the County of Dorchester. It contains about one hundred and twenty five inhabitants, composing some twenty four or five families. The Church, a neat structure, stands near the centre of the Island. It is in contemplation to enlarge it, or replace it with a new one. The county is to build a new schoolhouse. Long and Spring Islands lie near, and their inhabitants attend the church on Hollands. The dwellings are neat and in good repair. Fish, oysters and wild fowl abound, and although we have salt water all around us, we have an abundance of excellent fresh water on the Island. Our Sunday school superintendent, Bro. J. A. Diggs, has been absent in Baltimore for several months on account of sickness, but we rejoice to learn there is some improvement in his case. Bro. Isaac Todd, our efficient assistant superintendent has been removed by death. Notwithstanding these adverse circumstances there is great interest in the school. The people have large, warm, and very kind hearts, and delight in all the services of the sanctuary.

Since our arrival here, the 18th ult., we have held revival services a few evenings. Five have professed faith in Christ, and nine have joined on probation. The prospect was fine for a glorious work, but most of our brethren being engaged in the oyster business, and the season opening with September, we could not continue our meetings. The membership is in good spiritual condition, and we hope yet for a large harvest of souls. May God's rich blessing rest upon people and pastor. There has been one marriage here since we came. John Griffin, Esq., and Mrs. Dixon united in holy wedlock by Rev. John Tyler of Smith's Island.

On Friday evening, the 18th inst., the members and friends of the M. E. Church of Berlin made a visit to the home of their pastor, Rev. D. F. Waddell, and nicely pounded him and family with the good things of life. The inmates of the parsonage extend their thanks to their many friends for their kindness and hope to meet them again on a like good occasion.

Revival services are being held at King's Church, Delmar charge. There is great interest manifested, and twenty four persons at the altar, ten of whom have united with the church.

Letter from Laurel, Del.

The zeal of our temperance workers, mostly women, headed by ministers and a few good men, seems to be at fever heat, and they would, if they could, banish every bar-room from our town. Their efforts, however, in the past, in the way of petitions for prohibition, and remonstrances against the granting of licenses have been treated with such great indifference by those in power, that they are discouraged, and hardly know what course to pursue in order to accomplish the most good. There are in our town two temperance meetings; one conducted by the old, and the other by the young women. They both hold their regular meetings, and are doing what they can.

Last Sunday, Sept. 27th, was devoted to temperance. We had preaching in the M. P. and M. E. Churches in the

morning, by the pastors. In the evening a union meeting was held in the Methodist Protestant Church, and able temperance addresses were delivered to a crowded congregation, by the Revs. F. C. MacSorly, A. T. Melvin, and H. C. Cushing. We have two licensed houses kept by men who seem to be too good to be engaged in such a business, but we cannot always judge by outward appearances.

The village camp meeting as has already been announced, will commence on Sunday Oct. 4th, and will be held morning, afternoon, and evening in the M. E. church. Several ministers have been invited to be present. The Rev. Wm. Galloway who is said to have been very successful in revival meetings, will be present and conduct the exercises. The pastor and many of the members, are anxiously looking to the great head of the church for a great awakening, and the conversion of scores of sinners, such as shall be eternally saved.

J. HUBBARD.

Pennington up Head.

Dr. Hanlon Jubilant—A large Amount Expended in Improvements.

A visit to Pennington Seminary has convinced me that Dr. Hanlon, Dr. Graw and Dr. Wight, with the Presiding Elders and Trustees, have done the New Jersey Conference grand service in the bold strike to put Pennington Seminary up head of the list of New Jersey seminaries. The old visitors will hardly recognize it as the same of two years ago. The iron fire escapes; the new ladies' hall and ladies' colisthenic room; ladies' and gents' toilets, all lighted with gas and heated with steam.

A short note like this could not begin to tell of the wonderful improvements. The gas instead of the old lamps and patched up chimneys; the nice little steam radiator in each room instead of the heat out in the hall-ways; the solid door with its sensible privacy, instead of the old lattice which was abomination, are improvements. The new floors and walls, the Georgian pine wainscoting, the doors and windows, might be well enumerated. The enlargement of the dining room, with the new steam process of cooking, will appear as desirable as any. The parlors, beautifully decorated, will be appreciated at the receptions instead of the old, cold white walls of "ye olden time." Last but not least will be most highly appreciated, the perfect sanitary arrangement, under the direct advice and sanction of Dr. Hunt, president and secretary of the state board of health. I have not time to tell the particulars about this department, suffice it to say that Dr. Hunt planned it and his advice was followed, although it added some \$2,000 more to the expense. I am glad that this most important item has been looked after. I was pleased that I saw some of Camden's children enrolled among Pennington's students. With these great improvements it was not wonderful that there was a grand rush of new students, even surprising greatly the sanguine Dr. Hanlon. Long live Pennington with its genial president.—Camden Daily Courier. REV. J. E. LAKE.

PERSONAL.

Rev. J. B. Graff, of Bethlehem, Pa., brought with him to Ocean Grove an interesting relic, in the form of a small earthen pitcher evidently made in England, and inscribed "George and Mary Cookman, Dec. 4, 1828." It was given by the latter to a Mrs. Price who resided in the family at the time Rev. George G. Cookman left his beloved home to return no more. Mrs. Price subsequently came to live in the Graff family, and left this relic behind when she passed away. It finally came into the hands of Bro. Graff, who on Wednesday evening presented it to the family of Mrs. Alfred Cookman, at their cottage in Ocean Grove. For safe preservation, we suggest that they deposit it in the Historical Society's room in Philadelphia.—Ocean Grove Record.

Rev. William Booth was for years a member of the Wesleyan Conference. He is now known as General Booth, of the Salvation Army. This remarkable agency, with all its extravagance and seeming irreverence in some particular methods, is doing much good and is becoming a power. The General is anxious to save souls, and engages in benevolent works. His latest enterprise is the erection of a Home to accommodate 1,000 girls, to cost \$100,000, toward which over \$25,000 have been promised. The object of this is to reach and save young girls.

The Rev. Charles P. Mallery, pastor of Olivet Presbyterian Church informed his congregation last Sunday that he had received and

accepted a call to become pastor of the West Farms Presbyterian Church on Boston Avenue New York City. Mr. Mallery has been pastor of Olivet Church for seven years and is greatly beloved by that congregation. The Rev. Hugh K. Walker of Green Hill has received a call to become pastor of a church in Galatie, N. Y., and the Rev. Henry Rumer of St. Georges has been offered the pastorate of a church in Parkersburg, W. Va. It is likely that the calls will come up before the presbytery of New Castle at its session in the Lower Brandywine Church on October 6th.

A meeting of the congregation of White Clay Creek Presbyterian Church, about two miles east of Newark Del. was held last week with the Rev. J. L. Vallandigham as moderator. The object of the meeting was to issue to the Rev. J. B. Umberger of the New York Presbytery a unanimous call to the pastorate of that church.

The church has been for some months without a regular pastor on account of the sickness of the Rev. William D. Mackey, who lately resigned his charge. The church is a flourishing one and the pastor-elect is said to be an able and eloquent divine.

Rev. Dr. Stokes and wife of Ocean Grove are taking much needed recreation among the Alleghenies. Altoona, Cresson Springs and other famous points on the line of the Pennsylvania Railroad will be visited.

Pennsylvania State Fair—Novelties Exhibition—Excursion Rates and Special Trains.

The grounds of the Pennsylvania State Agricultural Society, at Germantown Junction, Philadelphia, were opened to the public on the 23d, and the exhibition is the best ever held under their auspices. The space for display has been largely increased, the accommodations of all kinds improved, and arrangements made for special exhibitions and races that are sure to be attractive. The departments are all filled, and exhibits both from home and abroad form a collection of unsurpassed excellence. The live-stock departments is particularly notable, as it contains some of the most famous horses identified with the American turf. The dog show has representatives of the choicest breeds of the world. The display of flowers and fruits is larger than ever before and the ladies' departments unusually attractive.

The Novelties Exhibition is well under way. The large buildings are filled with all descriptions of machines, models, and appliances of advanced mechanics, novel exhibitions of innumerable kinds, and special displays of curious and interesting objects. No better opportunity to study the progress of industrial science and mechanics could be enjoyed, nor does any other exhibition afford so much that is interesting and instructive to the general visitor. Afternoons and evenings are enlivened by fine music.

For the benefit of visitors to the two attractions, the Pennsylvania Railroad Company are selling excursion tickets at reduced rates. Special trains are also being run from different portions of their territory, for particulars of which the public are advised to consult the advertising bills and the agents of the company.

A Gunner's Guide.

Appropos of the approach of the gunning season is the "Paradise for Gunners and Anglers," a neat little pamphlet issued by the Passenger Department of the Philadelphia, Wilmington and Baltimore Railroad Co., descriptive of the gunning and fishing resources of the Delaware and Maryland peninsula. The book treats of the game and fish of this section; their haunts and habits, the localities they frequent, and gives extracts from the game laws of the region, and, in fact, all the information a sportsman could desire. It is embellished with engravings of game and fish, and contains an excellent map, showing the water-courses, roads, and railways of the section. It is a complete manual for the gunner or angler, who would find his sport in one of the best game-stocked portions of the Atlantic States. The book is distributed gratuitously, and may be procured by addressing James R. Wood, General Passenger Agent, Philadelphia, Wilmington and Baltimore Railroad, Philadelphia, Pa.

A stout boy from 16 to 18 years of age, can find employment at this office. One having experience at feeding Cylinder Press preferred.

Mr. Nicholas F. Goldberg, artist and fresco painter, who left this city for Europe nearly two years ago, has returned in good health and spirits, notwithstanding the report of his death and burial in the land of his ancestors. During his tour he visited the museums, cathedrals and great buildings in the beautiful cities of Paris, Munich, Vienna and Rome, and is now better prepared than at any other period to beautify and decorate the interior of churches and other buildings in our city and on the Peninsula, where his artistic taste has already been appreciated and admired. His address is Wilmington, Del.

MARRIAGES.

WARD-STERLING.—At the Annapessex M. E. parsonage, Sept. 23d, 1885, by the Rev. Benj. C. Warren, William A. Ward to Betty J. Sterling, both of Somerset Co.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.		
Chesapeake City,	Oct.	3 4
Bethel & Glasgow,	"	3 4
Elkton,	"	11 12
Elk Neck,	"	11 12
Hockessin,	"	17 18
Christiana,	"	18 19
Newark,	"	18 19
Zion,	"	24 25
Rowlandsville,	"	25 26
Rising Sun & Hopewell,	"	25 26
Cherry Hill,	Oct. 31, Nov.	1 2
North East,	"	1 2
Scott,	"	3 4
Union,	"	4 5
St. Paul's,	"	4 5
Port Deposit,	"	12 15
Charlestown,	"	14 15
Newport,	"	21 22
Asbury,	"	21 22
St. Georges,	"	27 28
Delaware City,	"	28 29
Red Lion,	Dec.	6 7
New Castle,	"	6 7

CHAS. HILL, P. E.

EASTON DISTRICT—THIRD QUARTER.		
Still Pond,	Oct.	3 4
Cherestown,	"	2 4
Pomona,	"	10 11
Rock Hall,	"	11 12
Church Hill,	"	17 18
Centerville,	"	16 18
Queentown,	"	24 25
Wye,	"	24 25
Kent Island,	"	24 25
Greensborough,	"	31 1
Hillsborough,	"	31 1
Oxford,	Nov.	6 8
Royal Oak,	"	7 8
Trappe,	"	8 9
Easton,	"	13 15
King's Creek,	"	15 16
St. Michael's,	"	20 22
Talbot,	"	21 22
Middletown,	"	29 30
Odessa,	"	28 29

J. FRANCE, P. E.

DOVER DISTRICT—THIRD QUARTER.		
Cambridge,	Oct.	2 4
Beckwith,	"	3 4
Church Creek,	"	12 11
Woodlandtown,	"	10 11
Vienna,	"	17 18
Hurlock's,	"	17 18
E. New Market,	"	16 18
Federalsburgh,	"	19 18
Farmingville,	"	24 25
Burrsville,	"	26 25
Denton,	"	26 25
Galestown,	Q. C. Oct. 31, Nov.	1
Seaford,	" " 30 "	1
Bridgeville,	"	2 1
Ellendale,	"	7 8
Lincoln,	"	9 8
Milton,	"	14 15
Georgetown,	"	16 15
Millsboro,	"	21 22
Nassau,	"	20 22
Lewes,	"	20 22

A. W. MILBY, P. E.

SALISBURY DISTRICT—THIRD QUARTER.		
Roxana,	Sound,	Oct. 3 4
Frankford,	Houston,	" 3 4
Berlin,	B,	" 4 5
Bishopville,	Ebenezar,	" 2 4
Chincoteague,	"	5 6
Smith's Island,	"	10 11
Tangier,	"	11 12
Holland's Island,	"	8
Newark,	Wesley,	" 17 18
Girdletree,	Connor's,	" 17 18
Snow Hill,	"	16 18
Stockton,	Remsen,	" 18 19
Pocomoke City,	P C	" 18 19
Tyaskin,	Jones,	" 24 25
Mt. Vernon,	John Wesley,	" 23 25
Princess Anne,	P A	" 25 26
Deal's Island,	"	" 25 26
Somerset,	Dames' Q	" 25 26
St. Peter's,	St Peter's,	" 25 27
Cape Charles City,	"	" 29
Onancock,	Nov.	31 1
Accomac,	"	1 2
Fairmount,	"	5 3
Westover,	Rehoboth,	" 5 8
Pocomoke Ct,	Curtis,	" 8 9
Asbury,	Asbury,	" 7 8
Annapessex,	Quin,	" 7 8
Crisfield,	"	6 8

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THE MAIDEN AND THE RAINBOW.

I remember a story, my children, That oft in my boyhood was told. Of a maiden who followed a rainbow In search of a large bag of gold. For thus runs the story, my darlings, If once she could come to the end, She'd find all the gold that she needed, And plenty to give to a friend. So over the hill-sides she clambered, And down in the valleys she went, Though rough was the path that she traveled, Upon her great search all intent. Ne'er minding the brambles that caught her, Ne'er heeding the rain-storm that beat, Though tired grew the frail little body And weary and sore were her feet. Forgetting her home and its duties, Forgetting her lessons unlearned; But looking afar to the heavens Where the bow with its bright colors burned. Still onward and onward she wandered, Still watching the rainbow so fair, Till all of a sudden it faded, And melted away in the air. Then heavily homeward she plodded, Though long was the path she must tread Ere safe in the arms of her mother She might wearily nestle her head. And this is the moral, my darlings, Which runs through the whole of my rhyme, Don't leave your home duties untended While far for a rainbow you climb. Don't scorn all the pleasures around you, Though those far away seem so fair, Since, like the bright bow of the maiden, They may vanish and fade in the air. For ever around you are duties, And lessons will come with each day; Rich rewards will fidelity bring you, Though rainbows may vanish away. —Harper's Young People.

A Mothers's boy.

Hark! A bell is tolling. A funeral cortege is passing. What! No mourners, no friends? Not one to drop a tear over his grave? Who was he—where from? A young man only a few weeks from his eastern home, of good family, a finely dressed, gentlemanly appearing person, of good address and winning manners, in the full flush of health—now a corpse! So soon, such a loss, to somebody! But the cause—so sudden, so unexpected, so unprepared for the eternal journey! From a boon companion was gleaned this: Came out to the Pacific coast to see the country and have a good time. Having a full purse and far away from friends and all moral restraint, he commenced a fast career. The blood hounds early got on his track. It was not a long chase before he was run to cover. The whiskey saloon became "headquarters." Drinking gambling and courtesans became the order of the day, as, also, the night. The race was not long but terribly swift! Alcohol, licentiousness, disease and late hours soon did their deadly work. As slavery and polygamy were called the twin relics of barbarism, so alcohol and lust are twin monsters daily slaying the youth of our country. (Prov. 7:26, 27) \* \* This young man was somebody's beloved son. When the telegram was sent back to his widowed mother briefly stating his demise, the reply was: "Send my poor boy home, tenderly."

What a mercy the fond mother knew not how her son fell! Should not the truth be told here? Should not a warning go everywhere? Are not somebody's sons being constantly drawn into this terrible vortex of death? Why not speak out; why not up and act, and assist with hand and brain, to kill out this monster evil? The temperance people and the church should more closely unite in a mighty effort for total abstinence. And just here I am constrained to show up a feature in the matter which, if put in practice, must do great good. The case stands thus: All Christians are temperance people, but all temperance people are not Christians. Pity 'tis, 'tis true. A Christian means just what the name implies, and no white-washing or make-believe about it. Be careful in making distinctions. Now while a full-fledged temperance man can wield a mighty power for reform, he can wield a mightier one when a Christian. This is a building on the sure foundation for thorough, aggressive work. Reform, with the inebriate must take place in the heart, not in the head only. The intel-

lectual moral element is good, as far as it goes, but does not strike at the root of the matter. "One thing thou lackest." What is the evidence of John B. Gough and many others? They never could have been lifted out of the horrible pit and fiery furnace of King Alcohol without the help of Almighty God. When Satan gets a man in leading strings, in full tow, and is going at high pressure on the down grade, pointing straight to perdition, nothing but the outstretched arm of Jehovah can save him. Just at this moral status of a man is where temperance people fail. How can they strike deep enough, when they possess not spiritual weapons? Half-way measures will not do. These semi-political temperance organs must buckle on the whole armor if they desire to see victory emblazoned on their banners. The good sisters of the W. C. T. U. are on the right track. They mean business; they are succeeding; they are not in politics, because they see the necessity of first marshaling their hosts in a fully converted state. It will not do to cry "On to Richmond," until fully equipped and absolutely ready. The sisters can, and will, continue to work and pray, and I fervently hope soon will be ready and able to vote as they pray. And, further, I also trust that every Christian will have the moral courage to tear away from all corrupt party affiliations and vote for temperance and reform.—Cor. Cal. Christian Advocate.

"PEACE, BE STILL."

In the rush and the roar of the city In the busy morning hours. A little boy—"a waif and a stray"— Was trying to sell his flowers; He dodged where the wheels were thickest, He darted across the street, Flying hither and thither. With a scamper of eager feet; And ever amid the pauses He sang a simple strain: "Peace, be still, peace, be still." Was the sweet and low refrain. Nobody stopped to listen, But many must have heard: For the boy sang on in his gladness As if he loved the word; And into his office many a man, Perhaps against his will, Carried the tune and its lingering thought, "Peace, peace, be still!" For it forced its way to the busy brain And into the anxious breast; And seemed to promise the toilers A respite of after-rest. "Fresh flowers! will you buy a bunch, sir? Ah, I am glad you will; Only a penny a bunch, sir— Peace, peace, be still!" The city man, in his hurry, Passed on the crowded way. And he little guessed what waited him Of trouble and care that day. But among his morning letters Was one, that as he read, Covered with pallor the ruddy face. And filled the heart with dread. "Ruin, absolute ruin!" "Peace, peace, be still!" "I never dreamed that this could come!" "Peace, peace, be still!" "Is there any help in earth or heaven?" "Peace, peace, be still!" At last he heard the gentle voice, And answered it, "I will!" Peace is courage, and courage is strength. I shall find the light ere long." And the man was helped to victory By the lesson in the song! —Marianne Farningham.

We are not in favor of sending young men abroad, either to get or to "finish their education," unless their habits are good and their principles are of the best sort. But we would like to import and introduce into our schools and colleges the late French anti-tobacco regulations named in the following: "The use of tobacco is to be absolutely prohibited in all the Government schools in France, on the ground that it affects injuriously the ability. The regulation is based on the recommendation of a commission of men of science, and meets with general approval."—Ez.

The courtesy of the world is an imposing form; but the courtesy of a Christian is not a mere form. It is the outward expression of an inward disposition, the conduct which a benevolent mind will on all occasions instinctively prescribe. It is the natural and unconstrained operation of unfeigned love. Love worketh no ill to his neighbor.—Stimmerfeld.

Letter from Concord.

Dover charge has lately lost two of its most useful and exemplary members, in as many weeks—Rev. William H. Cahoon and Dr. Isaac Jump. The former, I first met in a State Convention, some forty-three years ago, when he was in the flush of early manhood. I remember he made a motion, and supported in quite a sensible speech. Since then I met him mostly on like occasions, until some fourteen years ago, when I became a member of our Local Preachers and Exhorters' Association, of which he was the honored secretary—I had almost said its life and soul. Our acquaintance from that time ripened into intimacy, and I am glad to-day to have had him for my friend. He was a grand preacher, a good Christian, a good temperance man, a good business man, and a good citizen. In politics he was a good Republican. He could commit to memory and repeat more largely than any other man I knew. On one occasion he repeated quite a long piece, and a lawyer who was present, said he would not have done it for fifty dollars. What will become of our Association now, I cannot tell. Whenever it has been my pleasure to attend it, brother Cahoon has been present, except once, when he was detained by sickness in his family. Peace to his ashes. With Dr. Jump I became acquainted thirty-three years ago, in our State Legislature—he in the Senate and I in the House. As we both belonged to the same party and the same church, we became intimate; and I found him to be a sound Christian gentleman in everything implied in that word. He was a good physician, and had a great deal of practice for which he received no pay. When he was a candidate for Governor, a man of the opposite party down here in Sussex, refused, to vote for the candidate of his own party giving as a reason, that while he lived in Kent, Dr. Jump was his family physician, but he had never paid him anything for his services, and he could not in honor, do less than vote for him now. While I am sorry to lose two such friends, I rejoice that they were spared so long to bless the church and the state. Gladly would I have attended their funerals, and mingled my sympathies with their immediate friends, but for circumstances beyond my control. W. W. MORGAN.

Mrs. CHARLOTTE LISLE, of Chicago well known to the Western press, ascribes the cure of a dangerous cough accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar "My cough," she says, "threatened to suffocate me, but this remedy has removed it."

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Between Harrington and Lewes.

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Table with columns: GOING SOUTH, Mixed, Mail, P. M., A. M., Leave, Arrive. Stations include Georgetown, Stockley, Millsborough, Darsborough, Frankfort, Selbyville, Showells, Friendship, Berlin, Poplar, Quinceo, Wesley, Snow Hill, Scarborough, Girdletree, Stockton, Franklin City.

Flag Stations.

Express Train leaves Harrington for Rehoboth at 5.45 a. m. Leave Rehoboth for Harrington 3.00 p. m.

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Steamer Widgeon leaves Franklin City for Chincoteague at 2.45 p. m. on arrival of train. Leaves Chincoteague 4.45 a. m. to connect with train from Franklin City.

SPECIAL NOTICE. Rehoboth express train, No. 10 stops only at Millford, Georgetown and Lewes, except to passengers holding tickets from points beyond Harrington.

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THOMAS GROOM, Superintendent. A. BROWN, Traffic Manager.

Wilmington & Northern R. R.

Time Table, in effect June 19, 1885.

GOING NORTH.

Daily except Sunday.

Table with columns: Stations, a. m., p. m., p. m., p. m. Stations include Wilmington, P. & B. Station, Dupont, Chadd's Ford, Lenape, Coatesville, Waynesburg, St. Peter's, Warwick, Springfield, Birdsboro, Reading P & R Station.

GOING SOUTH.

Daily except Sunday.

Table with columns: Stations, a. m., a. m., a. m., p. m., p. m. Stations include Reading P. & B. Station, Birdsboro, Springfield, Warwick, St. Peter's, Waynesburg, Coatesville, Lenape, Chadd's F'd, Dupont, Wilmington, P. W. & B. Sta.

Additional Trains.—On Saturday an additional train will leave Dupont station at 1.00 p. m., Greenville 1.03, Newbridge 1.11, Silverbrook 1.19, and arrive in Wilmington 1.35 p. m.

For connections at Wilmington, Chadd's Ford Junction, Lenape, Coatesville, Waynesburg Junction, Birdsboro, and Reading, see time-tables at all stations.

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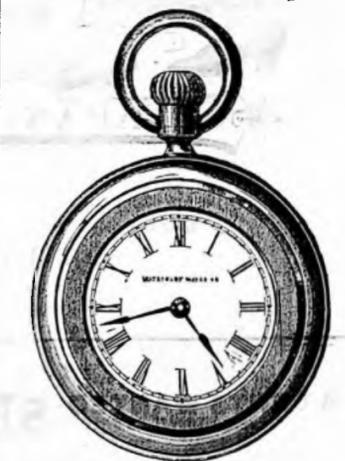
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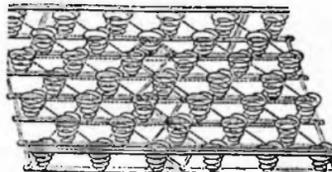


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