



# Peninsula



# Methodist

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

For the Peninsula Methodist.  
"My Meditation of Him shall  
be Sweet." Psalm 104-34.

EDEN N. BALDWIN.  
How precious in the lonely hour,  
To feel his sweet consoling power,  
To trust implicitly!  
Oh! rapture of the soul Divine,  
Possess this humble heart of mine,  
To all Eternity!

Sweeter than words can well express,  
I seek—I court thy blessedness,  
Thy calm, sweet, sacred bliss;  
To feel His power within the soul  
To feel His love hath made me whole;  
What could I ask but this?

The world this rapture cannot know,  
But to the humble Thon wilt show,  
How sweet it is to trust;  
Glory and praises to Thy name.  
Still keep within, thou blessed flame,  
Till dust return to dust!

Then shall our ransomed spirits find,  
The Saviour, who hath been so kind  
To lead us into light;  
There in the city of the blest,  
Our weary souls shall find a rest,  
His presence our delight.

Oh! search and find within His Word,  
The blessed secret of the Lord,  
And treasure it with care;  
To meditate will then be sweet,  
And He will guide thine erring feet,  
Into His kingdom fair!

Claymont, Del., Sept. 23, 1889.

The Residue Doctrine: Is it  
Scriptural?

REV. J. T. VANBURKALOW.

That man is a fallen moral agent, and that all the unregenerate are in a state of moral depravity, is a doctrine held by all orthodox Christians. The Holy Scriptures plainly teach it, and this teaching is confirmed alike by history, observation, and experience.

But few followers of Pelagius can be found at the present day, who, in the face of inspired statements and palpable facts, think of calling it in question. Article VII of the Methodist Episcopal Creed calls it "the corruption of the nature of every man, that naturally is engendered of the offspring of Adam."

Theologians have given this hereditary moral depravity three other designations, namely, *original sin*, *inbred sin*, and *indwelling sin*. The third one was derived from a passage in Romans, as follows: "It is no more I that do it, but, *sin that dwelleth in me*." St. Paul also designates it "the flesh," "the carnal mind," and "the old man."

Of course, the moral nature must be fully cleansed from this hereditary taint and tendency to sin, ere there can be a fitness for Heaven, for St. Paul asserts, that "without holiness, no man shall see the Lord," and the Saviour said in his sermon on the mount, "Blessed are the pure in heart, for they shall see God."

Ample provisions of grace have been made, for the entire sanctification and full salvation of all who comply with the appointed and proclaimed conditions; for "where sin abounded, grace did much more abound." Christ "gave himself for us, that he might redeem us from all iniquity;" "wherefore, he is able also, to save them to the uttermost, that come unto God by Him."

There are various views, as to when a believer is fully freed from depravity. The Romish theory is, as given by the Council of Trent, that the sacrament of baptism rightly administered, washes away guilt and depravity of every kind; but this statement is immediately contradicted by these words: "But concupiscence, or the fuel of sin, remains," and no intimation is given as to how or when the believer will get rid of it, this side of purgatory.

Calvinists hold, that "as long as a man lives on the earth, there abide still some

remnants of corruption in every part of his nature," and that, notwithstanding all the grace received,—"He doth daily break the law of God, in thought, and word, and deed."

There are some Arminians who agree with this view, and do not expect to be entirely sanctified, till they are about to depart this life. But most Arminians, especially Methodist Arminians, maintain the possibility of being freed from the carnal mind, and made perfect in love, long before death; some Methodists of the present day claiming, that they were, and that all Christians are wholly sanctified, when they are regenerated.

Dr. Pope of England, author of a work on Methodist Theology, holds that while regeneration is instantaneous upon the exercise of true faith, "sanctification is always a gradual work, and the time when completed is known only to God." Then, like the Council of Trent, he virtually contradicts himself by saying, "after the highest point is attained, there still remains something of the peculiar concupiscence, or affinity with evil, which besets man in the world."

But, all the standard works of Methodism, except Pope's, teach that entire sanctification is subsequent to the new birth, is not the result of growth in grace and necessarily gradual, but is secured by entire consecration and full assurance of faith; hence, that it is the Christian's privilege and duty to seek it with all his heart at once. They hold therefore, to the residue doctrine; that is, that there are remains of the carnal mind in the regenerate, which must be removed by the subsequent work of entire sanctification, in order to render them "meet for the inheritance of the saints in light."

Nearly all other denominations, as we have just shown, believe, that conversion, though it turns us around and starts us toward Heaven, by bringing us into covenant relations with God, quickening our moral nature, and causing the love of God to be "shed abroad in our hearts, by the Holy Ghost given unto us," does not fully free us from original sin. Our claim is, that scripture teaching and general Christian experience, concur in establishing the truth of the doctrine presented in our standards, beyond reasonable doubt.

"To the law and the testimony: St. Paul said to the Galatians: "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other;" and Whedon, in commenting upon it says,—"Describing the struggle alike of a low religious life, and a state of unregenerate conviction." Matthew Henry, on it says: "In a renewed man, there is a struggle between the old nature and the new nature, the remains of sin and the beginnings of grace. The Galatians, though being led back to legalism by Judaizing teachers, were evidently not entirely backslidden and spiritually dead.

In the 3rd chapter of 1st Corinthians, the apostle says: "I, brethren could not speak unto you as unto spiritual, but as unto carnal, even, as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now, are ye able. For ye are yet carnal; for where as there is among you envying and strife and divisions, are ye not carnal and walk as men?"

Here the people addressed are called

*brethren*; are recognized as spiritual babes, and are declared to be *in Christ*, but, at the same time, are charged with being *carnal*, as shown by "envying, strife, and divisions" among them. Being *brethren*, they were the children of God; being *babes* and receiving spiritual food, they were spiritually alive; being *in Christ*, they were members of His mystical body; and yet, they showed that there were remains of the carnal mind, by their behavior toward each other.

Therefore, while the apostle said, "I could not write unto you as unto spiritual" he evidently did not mean to assert, that they were not spiritual, in the least degree, but that they were very defective in spirituality, and that, as "spiritual things are spirituality discerned," they could not assimilate strong meat, but, like natural babes, had to be fed on milk. By milk and meat, Whedon says, "He did not mean the easier and harder doctrines of theology, but the principles of the lower and the higher Christian life."

Doctrinal teaching is intellectually understood even by the unregenerate, but spiritual truths must be experienced to be discerned, and the more spiritual we become, the more receptive we are to the deep things of God. The Corinthian Christians were spiritually stupid, because of the remains of the carnal mind. Hence, this passage proves the residue doctrine.

So, also, does the 1st verse of the 7th chapter of the Apostle's 2nd epistle to the same people, in which he says, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This exhortation plainly implies, that they were not yet fully cleansed from that two-fold filthiness.

Likewise, the apostle's benediction, at the close of 1st Thesalonians, "The very God of peace sanctify you wholly," was an inspired assumption, that the people were still somewhat carnal.

The exhortation to the Hebrews, "Let us lay aside every weight and the sin which doth so easily beset us," is evidence that those Christians were hindered in running the race set before them, by untoward and evil moral tendencies, or remnants of hereditary depravity. A besetting sin is a weak point in moral character, and a proneness to yield to temptation, to commit some particular sin.

With one it is concupiscence, with another covetousness, with another anger or pride. In every case it is a proof of remains of inbred sin. Jacob was evidently converted at Bethel; for he entered into a covenant to be the Lord's servant, and he afterwards told his son Joseph, that the Lord blessed him there; but inbred sin was not all destroyed, till he wrestled with the angel of the covenant at Peniel, for the besetting sin of covetousness, made him a sharper in business.

"Cornelius was a devout man, one that feared God with all his house, who gave much alms to the people, and prayed to God always," and he was *accepted with God*; but he was divinely assured, that he needed something more; and, when St. Peter preached at his house, he received the full baptism of the spirit; and "God purified his heart by faith," as He did the heart of the disciples at Pentecost.

Those disciples were converted, long

before they were filled with the Holy Ghost on that day; but inbred sin was not all destroyed till then. That they were converted before is evident; their names were written in Heaven; they were branches of Christ, the Vine; He called them His friends; He had commissioned them to preach His gospel, and He had said, "they are not of the world, even as I am not of the world." But they often evinced some remains of carnality, by the manifestation of worldly ambition, a revengeful disposition, dulness of spiritual apprehension, and want of firm faith.

The Lord intimated that they needed purging, cleansing, and purifying; and He prayed for their sanctification through Divine truth, the day before He died to redeem the race. Seven weeks afterward, they were all filled with the Holy Ghost, and their hearts were "purified by faith," so that they were complete in Christ, and perfect in love. Many other scripture proofs could be presented, but let these suffice.

Oh! for the eradication of all the remains of the carnal mind, in all the people of God!

Belleme, Del.

### Calvinistic Confusion.

Not long ago we referred to the current proposition to revise the Westminster confession, and noted a point or two which uneasy Calvinists desire changed. The demand is still urgent. Almost every Presbyterian newspaper has something to say about it. The younger men fairly insist that something shall be done, and many of the old men are likewise importunate. In the last issue of the *Interior*, Rev. A. W. Pitzer, D. D., who has already had some experience in revising the catechism, comes out with a strong argument favoring expurgation of certain paragraphs bearing upon foreordination and election. He says:

"It was the writer's happiness to start the movement that resulted in expunging from the confession the unscriptural statement of the law of prohibited marriages. No harm has come to the Church from this expurgation; none will ever come from the elimination from the confession of every statement that is not clearly Biblical. The confession is no proper place for ironical logic; the opinions of men, or the traditions of the fathers. Here we must demand a clear "thussaith the Lord." He alone is Lord of the conscience. If any statement of the confession is not fully sustained and fortified by the Word of God, surely it should come out. We dare not, in fidelity to our Lord, embody the opinions of men in the confession of our faith. There are some statements properly subject to the charge, that they are neither Biblical, nor wise, nor for edification. They are misleading; they misrepresent, and injure our Church; they furnish our enemies with weapons, which they use with tremendous energy and effectiveness against us."

Being reminded that he should specifically state what he wishes to revise, the doctor boldly declares that he would strike from the catechism, chapter three, section four, the following words, viz: "These angels and men thus predestinated . . . and their number is so certain and definite that it cannot be either increased or diminished." "This statement," he affirms, "adds nothing to the

Biblical truth of the chapter; it is needless; it is not a scriptural form of expression; it is misleading; it ought to come out, and will come out, if the presbyteries ever have the opportunity to vote on striking it out."

The next paragraph which he would squelch, is that on "elect infants" (chapter ten, section three). He pronounces this section "entirely superfluous," maintains that the unfortunate expression, "elect infants," is simply a most efficient club put in the hands of all keen-eyed Arminians wherewith to belabor the elect Presbyterians, "I have explained the meaning of the phrase a thousand times," he vociferates, "but it will not stay explained." "Let it come out." Of course, doctor, let it come out. If you have explained it a thousand times, and it won't stay explained, better out it. Arminians are becoming more "keen-eyed" every day, and they will keep you rattled on this subject so long as "elect Presbyterians live, unless they become charitable and Biblical enough to allow all God's creatures a fair chance. There are indications that the Arminian "clubs" have succeeded in beating a little bit of sound doctrine into the cranium of even Dr. Pitzer. Referring to the tenth section of the tenth chapter, he says that the words, "and therefore cannot be saved . . . be they never so diligent to frame their lives," etc., is "ultra-Scriptural." "Every promise and every warning of God is addressed to man as a free agent, and not as 'one who cannot be saved.'" True enough, Dr. Pitzer. We have always thought so. Glad to see you and others arriving at the truth. We believe with you that "there is not a Presbyterian in the United States who would wish to read either of these sections to his congregation." These brethren know the weakness of the doctrine of election, its offensiveness to human reason, and its want of harmony with the main teachings of the Word of God. They may uphold for a while longer the Calvinistic system as a whole, but when they thus loudly call for the suppression of some of its more repugnant features, they betray their confusion and thereby confess that they can no longer stand before the tremendous thumpings of Arminian clubs. By and by they will understand that the system itself must fall. Arminian truth will shiver it to atoms, leaving it an existence in history only.—*Michigan Christian Advocate*.

Mr. Neville, the great London banker was offered and refused \$4,000,000 for his business shortly before his death. In early life he failed and had his accounts settled by the bankruptcy court. Later, when his second venture had made him rich, he paid all his old creditors the balance on their claims in full, with interest.

That men who themselves smoke should allow their growing boys to indulge in the habit is a marvel. That men who have sons and daughters should be willing themselves to smoke is a glaring proof of the weakness and selfishness of human nature, and goes to prove the doctrine of total depravity.—*Independent*.

Germany is supplying arms to the Arab warriors in Africa, while New England supplies them with rum. Taken together these are dangerous weapons.—*Boston Herald*.

Youth's Department.

Punctuality and Regularity.

David M. Stone, editor and proprietor of the Journal of Commerce, has had the longest editorial service of any man in New York, if not in the country.

"Well, that is hard to say. I take plenty of exercise, plenty of hard work, plenty of sleep, plenty of belief in God and the future, and with an easy conscience, I find that what is the sundown of life with most men, is to me as pleasant as the June days of my youth.

Timely Care and Culture.

REV. C. H. WETHERBE.

The truth is coming to be recognized with greater clearness and force than it was a generation ago, that the period of early childhood is more important, in respect to its proper care and moral culture than any succeeding period of life.

The Most Popular Book.

The Bible is still "the book" in point of universal distribution as well as of au-

thority. During the year 1,453,357 copies were printed or purchased by the society, and the issues for the year amounted to 1,440,455 copies.

Dishonest Gain.

The old birds were hard at work, diving for fish in the lagoon. The boys watched one, which was quite near them, with considerable curiosity.

Take Council of the Highest.

Sometimes our young people, who are drifting into some form of conformity to the world, excuse themselves by saying that they have seen members of other churches dance, play cards, attend the theater and drink wine without losing religious caste because of so doing.

A good many years ago, a little girl of twelve years was passing an old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning to her from behind a cell window, and heard a weary voice asking her to please bring him something to read.

For many weeks after that she went to the prison every Sunday, carrying the poor prisoner a book to read, from her father's library.

"Little girl," said he, "you have saved my soul. Promise me that you will do all your life for the poor people in prison what you have done for me."

The little girl promised; and she has kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, and visited and helped hundreds of prisoners; and from the great number of whom she has helped, six hundred are now leading honest lives.

And all this because a little girl heard and heeded the call to help a suffering soul.—The Home.

MISS MARY LOUISA WORLEY, the daughter of a London physician, has distinguished herself as a young woman of remarkably high degree. In 1884 she won a scholarship at Girton college, Cambridge, in 1886 graduated with classical honors at London university, and in 1888 did the same thing at Cambridge, capping the climax by passing so brilliant an examination for the degree of London Master of Arts that she took the first place and at the same time won the gold medal for classics.

The Congregationalist says: "The late Emperor Frederic was a more consistent Protestant than his son, the present emperor, who bent his knee to the Pope at the beginning of the recent interview at the Vatican. When in 1853 Frederic visited Pius IX, he accepted the proffered hand of the Pope, not to kiss it, as was expected, but to give it a hearty German shake. Pius, the next time he met the young prince, kept his hands folded behind his back."

Pleasant smiles; gentle tones; cheery greetings; tempers sweet under a headache, or a business care, or the children's noise; the ready bubbling over of thoughtfulness for one another—and habits of smiling, greeting, forbearing, thinking in these ways. It is these above all else which makes one's home a building of God, a house not made with hands; these that we hear in the song of Home, Sweet Home.—Wm. C. Gannett.

The retail liquor traffic is now prohibited in seventy-nine municipalities of the province of Manitoba.

An Important Element

Of the success of Hood's Sarsaparilla is the fact that every purchaser receives a fair equivalent for his money. The familiar head line "100 Doses One Dollar," stolen by imitators, is original with and true only of Hood's Sarsaparilla.

Land Excursion to West Virginia, Virginia and Maryland.

On October 1st and 15th, the Baltimore & Ohio Railroad Company will sell round trip excursion tickets from Philadelphia, Wilmington Del., and Chester, Pa., to points in Shenandoah Valley, Maryland and West Virginia, named below, at one fare for the round trip.

Table with columns: To, From Philadelphia, From Chester, From Wilmington. Lists various locations like Winchester, Va., Middletown, Va., Woodstock, Va., etc.

Persons seeking new homes, should avail themselves of this opportunity, to examine a country rich in natural resources awaiting development. Farm lands are cheap, manufacturing sites are numerous and obtainable at remarkable low prices.

timore, Md., for particulars about this excursion, apply to C. R. Mackenzie, 833 Chestnut Street, Philadelphia, Pa., D. D. Courtney, T. P. A., B. & O., Reading, Pa., or agents of the B. & O. R. R., Wilmington, Del., or Chester, Pa.

Excursion to Washington.

The Triennial Conclave of the Knights Templar will be held in Washington, D. C., October 8th to 11th, 1889, and will be the largest gathering of its kind, ever held in this Country.

Excursion tickets will be sold to Washington, from all stations on the B. & O. R. R., for all trains October 5th, 6th, 7th, and 8th, at rate of one fare for the round trip, valid for the return journey until October 31st, inclusive.

October is one of the pleasantest months in the year to visit Washington, and inspect the magnificent public buildings, museums and monuments.

During the period of the conclave popular excursions will run by the B. & O. from Washington to Gettysburg, Harper's Ferry, Luray Caverns and other points of interest.

Passengers are landed in Washington at the B. & O. station, one block from the Capital. Guide books to Washington will be furnished upon application, by all B. & O. Agents.

Quarterly Conference Appointments.

Table with columns: WILMINGTON DISTRICT—THIRD QUARTER. QUAR. CON. PREACHING. Lists churches like Elkton, Wesley-Elk Neck, North East, etc.

Table with columns: DOVER DISTRICT—THIRD QUARTER. Charge. Date. S. Service. Quar. Conf. Lists churches like Cambridge, Beckwith, Galestown, etc.

Table with columns: SALISBURY DISTRICT—THIRD QUARTER. CHARGES. QUAR. CON. QUAR. MEETING. Lists churches like Westover, Pocomoke City, Pocomoke Circuit, etc.

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# The Sunday School.

LESSON FOR SUNDAY, OCT. 6th, 1889.  
2 Samuel 5: 1-12.

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

## THE TRIBES UNITED UNDER DAVID.

**GOLDEN TEXT:** "Behold, how good and how pleasant it is, for brethren to dwell together in unity" (Psalm 133: 1).

1. *Then came*—after the murder of Ishbosheth, which David indignantly repudiated by slaying his murderers, and giving the head of the unfortunate king, which had been brought to him, honorable burial. The lameness and youth of Mephibosheth, Jonathan's son, and the only surviving male member of Saul's family, rendered him unfit for royalty, and left the way open for David. *All the tribes*—by representatives, chiefly the fighting men (see 1 Chron. 12: 23-40). This warlike deputation reached the total number of 339,600 men. *Hebron*—the capital of Judah, about 3,000 feet above sea level, and one of the oldest cities in the world. Its earlier name was Kirjath-Arba. *Spake*—announced the threefold reason, why they had chosen him king over all Israel—their relationship to him, his proved valor, and the divine selection. *Thy bone and thy flesh*—as common descendants of Jacob, the one family blood flowing in all the tribes. Adam used a similar expression in addressing Eve, (Gen. 2: 23), and St. Paul uses the same expression, to describe the relation of the church to Christ.

2. *Thou leddest out and broughtest in Israel.* Under Saul, before the latter's jealousy exiled him from court and camp, he had been the favorite leader of the armies of Israel. The people had not forgotten his military prowess. *The Lord said to thee*—an unrecorded prophecy in respect of the terms here used. His kingship had been predicted (1 Sam. 16: 1), but the words here used are peculiar. *Shalt feed my people*—"shalt shepherd my people," the first time this figure, so frequent in the prophets and in the New Testament, is applied to the governor of a people. David's early occupation may have suggested it. *A captain*—R. V., "a prince."

3. *So all the elders*—the spokesmen of the tribes. *David made a league* (R. V., "covenant") with them—a solemn compact, on his part, to rule faithfully according to the constitution of government, as defined by Moses and Samuel (1 Sam. 10: 25); on their part, of allegiance. *Before the Lord*—not merely a political, but a religious or theocratic act. *Anointed David*—This was his third anointing. Samuel anointed him first; the people of Judah had performed the act on the second occasion, for their own tribe, at Hebron; and now united Israel anoints him. For the three days' festivities which occurred on this occasion, the multitude present, the unanimity and joy of the people, the tribute gifts to the new ruler, see the account as given in 1 Chron. 12: 23-40.

4, 5. *Thirty years old*—at the beginning of his reign in Hebron. He reigned over Judah seven years and a half, and was, therefore, about thirty-eight years old, when chosen king over the reunited Israel. The age of thirty, was regarded as the age of responsibility. At this age, the Levites entered upon their duties. Our Lord began His public ministry at the age of thirty.

6. *King and his men*—David and his army. *Went to Jerusalem*—to capture it. The expedition was probably undertaken shortly after the anointing. The position of this Jebusite stronghold—on the border line between the rival tribes of Judah and Benjamin; its unrivaled military advantages—"a natural fortress of almost impregnable strength;" and its central situation, doubtless, led David to seize upon it, and convert it into his capital. It consisted of both an upper and lower city. The latter had been captured from the Jebusites in the days of Joshua, by the men of Judah; the citadel, however, successfully resisted attack, and the lower city was, therefore, probably abandoned by its captors. *Jebusites*—a tribe of Canaanites, descendants of those who possessed the land before the advent of Abraham (Gen. 10: 16). *Which spake unto David*—in reply, probably, to his demand for the surrender of the city. *Except thou take away the blind and the lame, etc.*—Keil gives a better rendering: "Thou canst not come in hither; the blind and the lame will keep thee off." So secure did they feel in the strength of their citadel, that they tauntingly told David, that they did not need to man their battlements with warriors; the blind and the lame would be quite equal to the care of the defences. They had reason for their confidence, if we may accept Lieut. Conder's measurements. He makes the valleys of the Kedron and Hinnom, 500 feet below the plateau on which Jerusalem is built;

and at their junction 650 feet below. The Ordnance Survey map reduces these measurements fully one-third; but even in that case, the walls might reasonably be regarded as inaccessible. Zion was 110 feet higher than Moriah, the site of the Temple.

"This choice of a capital was made by David, as elsewhere declared, under Divine direction (Deut. 12: 5-21; 1 Kings 11: 36). It was the place where the Lord had chosen to put His name (Psalm 78: 68)" (Schaff).

7. *Nevertheless*—despite their confidence, and the strength of their position. *David took . . . Zion*—the first mention, in the Bible, of this memorable name. Zion was probably the southwestern hill, overlooking the vale of Hinnom. The word "Zion" means, to be "arid," "dry," or "sunny." It was about sixty acres in extent on the top. *City of David*—the name by which it was probably known in the time of the writer.

8. *David said*—This explains how the capture was effected. *Whosoever getteth up to the gutter*—This exceedingly obscure passage is thus rendered by the Revisers: "Whosoever smiteth the Jebusites, let him get up to the water-course, and smite the lame," etc. The following words in italics are omitted. They were probably imported from the parallel text (1 Chron. 11: 6), to complete the sense. Geikie supposes that Jonb and his followers, who were the first to reach the rampart, waded along a subterranean aqueduct, which led to a shaft leading up to the citadel, "and, having ascended it, burst upon the townsmen where least expected, inside the town itself." *Wherefore they said*—founding a proverb on the occurrence. *The blind and the lame shall not come into the house*—R. V., "There are the blind and the lame; he cannot come into the house;" a scornful proverb, meaning that they were adequate to defend it, in a sarcastic sense.

[The writer begs leave to suggest that any one who has had any experience with Eastern beggars (who are composed in part of "the lame and the blind"), their persistent demands for charity, and their maledictions when refused, can easily surmise what taunt and invective they would indulge in, if placed upon battlements supposed to be impregnable, and within earshot of an attacking army; and can thereby infer why these impotent wretches, whom we are taught to pity, should have been "hated of David's soul."]

9. *David dwelt in the fort* (R. V., "stronghold")—made the citadel of Zion his residence or headquarters. *Built round about from Millo*—probably the name of the Canaanite fortress on the north. From this point, where the defences were the weakest, walls were raised and the circuit completed.

10, 11. *David went on, and grew great*—R. V., "David waxed greater and greater." He had the opportunity now, and had been taught by the discipline of past years, how to use the opportunity wisely. *And the Lord . . . was with him*—The Revisers change "and" to "for." David "waxed greater" because he enjoyed the favor and blessing of the Almighty Ruler of the hosts of heaven and the powers of earth. *Hiram*—in the Chronicles, "Haram." He was probably the father, or grandfather, of the Hiram who supplied to Solomon, the materials of the temple. This mention of David's palace is probably interjected here, in advance of the time, to show the sequence of events: 1. The place was taken; 2. The walls were built; 3. A palace of cedar was erected. But there were spaces of time between these events. *Tyre*—on the Mediterranean, northwest of Jerusalem, a Phœnician city, distinguished for its commercial and mechanical enterprise and wealth. *Sent messengers*—a friendly embassy. He could furnish just what David needed, and just what could scarcely be supplied from David's home resources, owing to the demoralization and depletion of continued wars—materials and skilled labor. *Cedars* doubtless from Lebanon, shipped to Joppa.

"Three causes co-operated to bring Phœnicia into close and friendly relation with Israel: (a) The contiguity of the countries, and the short distance between their capitals; (b) similarity of language. Phœnician so closely resembles Hebrew, that it must have been readily intelligible to the Israelites; (c) Tyre depended upon Palestine for its supplies of wheat and oil, and in return sent to Jerusalem its articles of commerce, and provided skilled workmen for the buildings, erected by David and Solomon" (Cambridge Bible).

12. *David perceived*—His spiritual perception revealed to him, the true source of his present prosperity. He had a clear idea that he had not risen to the throne by his own efforts. He recalled all the way in which the Lord had led him. *For his people's Israel's sake*—not for David's sake alone. God had chosen the Jewish people to be the repository of His promises, and the germ of a kingdom as wide as the race of man. It was to further God's far-reaching purpose, that David felt himself called to the throne.

## Led by the Spirit.

"For as many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 14).

All men are prompted and led by some dominating influence. As our hearts are carnal, and enmity against God, we are not naturally led by the Spirit, but graciously if at all.

Many men are led by *covetousness*. Nothing moves them or draws them, unless it is in the direction of realizing their covetous aims. Covetousness is their pole star, and however the winds may compel them to tack, you may be sure the gains of covetousness is the objective point, and they will surely come about and head for this result.

Other men are led, and only led, by *ambition*. All they say in social or public life, all they write, is sowing to reap the harvest of ambition; and all they do of every sort of work, is done to realize ambitious hopes.

Some are led almost entirely by their *prejudices*. They will not listen to reason; they see no merit nor recognize any claims of any persons or plans, against which their prejudices are arrayed. On the other side no demerit, no damaging facts, no amount of discreditable evidence can keep them from supporting men or measures, which their prejudices lead them to approve.

Multitudes are led by the *habits* which they have formed, and they have no better reason to offer for their doing so, than that habit has made it agreeable to do or painful not to do. Men belonging to these classes cannot be "sons of God."

The distinguishing characteristic of a son of God is, that he is led by the Spirit of God. But the sinner refuses to be led; he "grieves," "quenches," and "resists" the Spirit. They mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. The Spirit leads into all truth needful for salvation. What are the things or fruits of the Spirit? "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." What gracious leading is this! The Spirit's paths are paths of peace, and all his ways are ways of pleasantness.

How spiritually beautiful and symmetrical is such a character! How fruitful and beneficent is such a life! It is as the path of the just, shining more and more unto the perfect day, and leads to fairer worlds on high. Come, Holy Spirit, and lead us to life eternal!—*Western Christian Advocate.*

## The Bible in Literature.

From the Rev. Dr. Van Dyke's article in *August Century*, on "The Bible in Tennyson," we quote the following: "It is safe to say that there is no other book which has had so great an influence upon the literature of the world, as the Bible. And it is almost as safe—at least with no greater danger than that of starting an instructive discussion—to say that there is no other literature which has felt this influence so deeply or shown it so clearly as the English."

"The cause of the latter fact is not far to seek. It may be, as a discontented French critic suggests, that it is partly due to the inborn and incorrigible tendency of the Anglo-Saxon mind to drag religion and morality into everything. But certainly this tendency would never have taken such a distinctly biblical form had it not been for the beauty and vigor of our common English version of the Scriptures. These qualities were felt by the people even before they were praised by the critics. Apart from all religious prepossessions, men, and women, and children were fascinated by the native power and grace of the book. The English Bible was popular, in the broadest sense, long before it was recognized as one of our noblest classics. It has colored the talk of the household and the street, as well as modeled the language of scholars. It has been something more

than "a well of English undefiled"; it has become a part of the spiritual atmosphere. We hear the echoes of its speech everywhere, and the music of its familiar phrases haunts all the fields and groves of our life literature.

"It is not only to the theologians and the sermon makers that we look for biblical allusions and quotations. We often find the very best and most vivid of them in writers professedly secular. Poets like Shakspeare, Milton, and Wordsworth; novelists like Scott, and romancers like Hawthorne; essayists like Bacon, Steele and Addison; critics of life, unsystematic philosophers, like Carlyle and Ruskin—all draw upon the Bible as a treasury of illustrations, and use it as a book equally familiar to themselves and to their readers. It is impossible to put too high a value upon such a universal volume, even as a purely literary possession.

Mr. De Pressense, in *Harper's Magazine*, speaking of French Protestant activity, says: "It finds the funds necessary to maintain, in spite of the suppression of state endowment, the scholarships in the seminaries connected with our two theological faculties at Paris and Montauban, which are in full prosperity, with a remarkable staff of teachers and many students. It largely supports all propagandist work, Bible societies, tract societies, evangelization societies. It develops year by year its evangelical mission society, which has exceeded the old fields of its missionary labors in the Basuto country, and extended its activity to the Banks of the Zambesi, and to most of our colonies. Protestant charitable institutions are innumerable: orphan asylums, deaf and dumb institutions, blind asylums, Laforce asylums for scrofulous and epileptic persons, a deaconesses' institute, homes for fallen women, the penitentiary establishment of St. Foy, help for prisoners and convicts, large subventions for church expenses—the budget of this charity is all-sufficient."

"What goes when the saloon goes?" inquires the *Seattle Leader*. The brothel, the gambling hell, the tramp, the criminal, the drunkard, political corruption, pauperism, ignorance, bad debts, and hard times, while the saloon keeper goes to work.

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Conference News.

**PREACHERS' MEETING** in *Fletcher Hall*, last Monday morning, J. Dodd, president; H. W. Ewing, secretary; devotions led by J. L. Houston.

A communication was received from A. Cowgill, Esq., of Dover, Del., respecting the relics of the Conference Historical Society, and referred to the committee previously appointed on that matter.

The order of the day, an interchange of views on "Co-operation in revival work," was taken up, and remarks were made by J. Dodd, H. W. Ewing, V. S. Collins, L. E. Barrett, A. T. Scott, A. Stengle, J. T. Van Burkalow, A. Thatcher, J. L. Houston, R. I. Watkins, and A. P. Bailey.

Rev. H. F. Isett, of the Philadelphia Conference, pastor of our church in Marcus Hook Pa., was introduced, and made a few remarks. On motion of Bro. VanBurkalow, our visiting brother was unanimously invited to attend our meeting, as often as he may find it convenient.

Curators announced the following orders; for Oct. 7th, a sermon by Bro. R. I. Watkins; 14th, A discussion on "Total prohibition, partial prohibition, or no prohibition; which?" to be opened by T. S. Thomas; 21st "Perils threatening our country on account of our educational systems," a paper by Rev. C. A. Grise; 28th, A review of "My Religion" by J. Dodd.

Other brethren present were, W. E. Tomkinson, J. D. C. Hanna, T. C. Smoot, W. E. Avery, T. N. Given, and J. R. Dill.

Adjourned with benediction by Bro. Isett.

The congregation at Claymont is highly delighted with its pastor, Rev. W. E. Tomkinson. Sunday morning, Sept. 22d, he preached an able sermon from the text, "Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6-11.

It is regretted by the comparatively small congregation, that the salary is not higher, and more in accord with the excellent preaching, with which we are favored.

The Sunday-school numbers 40 scholars with an average attendance of 60.

Mr. Abner Vernon is superintendent, and Mrs. A. V. Sloan has charge of the Infant class.

There is a dearth of pure and undefiled religion in the neighborhood, and an old-fashioned revival is needed. When will it come? OCECLOA.

SCOTT, WIL., V. S. Collins, pastor.—Last Sunday was a day of very special interest. After an appropriate sermon, in the morning on Church membership, sixty-eight approved probationers, were received as full members. At night, two members were received on certificate, and one on probation.

Revival services began last Sunday in Brandywine, Mt. Salem, and Epworth. At Mt. Salem, there was one penitent, and one conversion. At Epworth, six penitents, and two conversions.

Upon the return of the Rev. T. E. Terry from his vacation, his congregation gave him a cordial reception at the parsonage in Dover. A delightful evening was enjoyed by the large company present; the choir rendered some fine selections; and choice refreshments were served.

Rev. W. F. Corkran at Asbury, near Crisfield, Md., is having a fine revival.

A new church is to be built at Powellville, Rev. J. W. Gray, pastor.

Excellent revivals at several points on Parsonsbury charge, G. W. Bowman, pastor. T. O. AYRES.

The "B. C. Warren Chapel" on Deal's Island will be dedicated, Oct. 6th, (D. V.) Rev. J. D. C. Hanna will do the preaching, and "pull the eye teeth." Bro. Warren has a fine revival, and sixty-four have professed conversion. "Church alive, praise the Lord."

The Principio Furnace Auxiliary to the W. F. M. S., Charlestown et., will send two delegates to the annual Branch Meeting, to be held in Baltimore, Oct. 9-11th.

A W. C. T. U., has been recently organized in this place, and a Loyal Legion is in prospect.

Principio, Md.

CECILTON, MD. Oct. 2nd.—The workmen finished putting on the roof of the new church last week. This week the painters will finish their work on the tower; the floor is being laid, and the building will then be ready for the plasterers.

Effort will be made to get it plastered this month.

Port Penn, Del.

DEAR BRO. THOMAS.—With our "Methodist Anniversary" the work at Port Penn began to boom; enlarged congregations; three conversions, and one young lady seeking; the church praying "Thy Kingdom come;" conviction spreading, and people talking revival. We are going into the conflict with large faith; for our Commander, Jesus, has never yet lost a battle. Pray for us, that our anticipations may be realized, and prayers answered in the salvation of many souls.

Last Friday, Misses Annie and Maggie McMullen, daughters of our aged and beloved brother, Wm. McMullen of our church, were driving a very spirited horse, along the canal road in Delaware City, when it suddenly took fright at a white mule coming up the tow-path, and plunged into the canal, dragging the carriage and its occupants into the deep water. The horse sank immediately with the vehicle, leaving the ladies floundering in the water. Not being able to swim, they soon became exhausted in their efforts to keep from sinking. Miss Maggie, coming up the second time, caught a robe that had floated out of their carriage, and managed to keep up until help arrived. They were both greatly prostrated when rescued. Miss Annie sustained several severe bruises, but no serious results are apprehended. As there were no small boats where the accident occurred, it was some time before the ladies could be rescued from their perilous position.

The loss of the valuable horse, is of small consideration to our dear brother, when he thinks of the narrow escape of his daughters the light of his home, and the joy of his declining years. May it please God to spare Bro. McMullen many years to his family, who take such delight in caring for their venerable parent.

FRED E. MCKINSEY.

W. C. T. U. Notes.

A temperance prayer meeting was held by the W. C. T. U., of Wyoming, Sept. 3rd, to implore God's blessing upon a discouraged Union, whose members had requested the Wyoming sisters to hold the service.

The Milford W. and Y. are meeting together, preparatory to the annual State Convention, to be held in that place, the 16, 17, and 18 of Oct.

Miss Bett Smithers and Miss Laura Bell, earnest members of the Christian Endeavor Society of the M. E. church, have been appointed superintendents of the Smyrna Loyal Legion.

The Lewes reading room has been presented with a number of good books.

Friday, Sept. 20th, was celebrated by the Kenton W. C. T. U., in honor of their first anniversary. Mrs. Julia Tomkinson addressed the members of the Union in the afternoon, and spoke in the evening at the public meeting held in the M. E. Church. In introductory remarks were made by the pastor, Rev. W. W. Sharp, who had charge of the music. Mrs. Tomkinson, and Mrs. Sharp, president of the Union, secured eight new members by a canvass of the audience.

The Hockessin Union held one of its enjoyable parlor meetings, at the home of Dr. T. S. Mitchell, the evening of August 24th.

There will be a W. C. T. U. booth at the State Fair, in charge of the Dover, Camden, and Wyoming Unions. Arrangements are being made for tasteful decorations; and it is desired, that all W. C. T. U. visitors to the grounds will call, and help make the Booth a success.

WHITE RIBBON.

From Sharptown, Md.

For several weeks we have been deprived of the services of our pastor, Rev. E. H. Derrickson, and to-day he has left for Baltimore. He has an ulcerated eye, and as it is nearing the iris and may reach the pupil, his physician advised him to apply to a skilled optician.

Rev. Joseph H. Bell, of Galetown preached for us, last Sunday morning, and Rev. S. J. Baker, of Barren Creek at night.

The M. E. Mite Society met at Levin T. Cooper's, Monday night. Good collections were reported, and the Society is in a prosperous condition. This society is formed entirely of ladies and does most effective work for the church.

Concord, Del.

Sunday, Sept. 14th was a grand day in some of our churches on this circuit. In the absence of the pastor, Rev. W. J. DuHadway, of Seaford, preached at Cokesbury in the morning, and at Asbury in the afternoon; administering the sacrament of the Lord's Supper at each place; both preacher and people enjoying themselves greatly. The next Sunday there was preaching at St. Thomas' in the morning by the pastor, from Luke 12, 20; at Carey's 3 p. m., from 1 Tim 3, 16; and at Elliott's 7.30 p. m., from the

same text. Last Sunday, the pastor preached at Cokesbury 10 a. m., at Asbury 2.30 p. m.; and Bro. W. J. Tindall, at Cokesbury, at 7.30 p. m., revival service, led by the pastor following.

At three of our churches revival meetings are in progress, and we expect to begin another, at Asbury next week. We are looking for the outpouring of the Holy Spirit, and believe that we shall not be disappointed.

We cherish a very pleasant memory of the preachers' meeting in *Fletcher Hall*, where we grandly enjoyed ourselves; but time and space forbid our expatiating further.

Your brother,

W. E. GRIMES.

Wilmington District.

NEWARK had a great day Sept. 29th, at the reopening of their Sunday-school room, the repairs of which cost them about \$1600. The whole amount was provided for in cash and subscriptions. Rev. J. S. Willis preached in the morning, and Dr. Jacob Todd in the evening. At the Sunday-school jubilee in the afternoon, Rev. Mr. Malone, pastor of the Presbyterian church, and the venerable Dr. Vallandigham took part. The day was fine, the sermons extraordinary, and the liberality of the people surpassed expectations. Bro. Browne and his co-laborers are rejoicing in their well earned success.

CHERRY HILL & UNION, in the absence of their pastor, Rev. T. A. H. O'Brien, have been regularly supplied. Bro. O'Brien and wife have returned, after a very pleasant vacation spent in Tennessee with his parents and former friends; finding the work, well advanced, which had been begun on Cherry Hill charge before they left home.

There is a bright prospect of a grand revival at Union. Bro. Weaver, one of the oldest members there, and a class leader has passed away.

St. JOHN'S, on Zion circuit has one quarterly meeting a year. Last Sunday evening the church was filled with an intelligent and appreciative audience, made up largely of young people. Bro. Hynson, the pastor, expects soon to begin his extra services at this place, and the outlook is very favorable.

Sallsbury District.

The new Methodist Episcopal Church at Pittsville will be dedicated, (D. V.) Sunday, Oct. 6th. Dr. Reed, president of Dickinson College will preach on that occasion. Who will send me \$10, to help pay for the handsome little church? Last Sunday was spent in part on Quantico charge, where the work is in good condition, and growing like a healthy boy. They all love Bro. E. Davis and his family, and thus show their ability to appreciate highly cultured Christian character. The old rose bush has put on new life, and Quantico is showing its old time glory. Many improvements have been made about the parsonage, and more are to follow; among which are a new kitchen and store room, a new fence, and that modern blessing a deep driven well. So the pastor will have good water, free from surfact drainage.

There are some old habits and old relics of the days of tallow candles and "Bible bangers," that need to "go"; and I purpose opening the door and giving them a chance to leave. The congregations where the relics remain will know who I mean; but no names will be given, so there will be no personal thrusts. I am going to tell, from time to time, if I find churches clean or dirty. There are too many soiled floors, dirty pulpits, and too much spider's web lace, in some of our churches. Many are clean and well kept, but not all. I saw a church, not long since, where an old red spittoon was spending the days of its superannuation on a shelf in the pulpit, and by its side, resting from its labors, was an inverted glass tumbler.

The "Bible banger", stamper, and bawler, the spittoon, pitcher and glass, ought all to go, as the candle and snuffers went, because of the incoming of better inventions. The audience of to-day is offended, when it "hears a robusians peri-wig-pated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings." To be a Christian, means to be clean inside and out. The Church is the people's parlor, where they go when they put on their Sunday clothes; and it is also the house of God, and should be kept clean, and be the home of clean souls.

Brother J. A. Brewington, pastor at Reid's Wharf, Va., has held a festival and corner stone laying, which netted about \$50. Bro. A. S. Mowbray was present, and did his usual good work. It will be remembered that the church at Reid's Wharf, came to us, in an unfinished condition, from the M. E. Church South, and was named "Melson M. E. Church" in honor of our stalwart prohibitionist brother of Bishopville, Worcester Co. Md.

Bro. Hazzard hopes Bro. Ayres "won't be offended", etc. No indeed, Bro. Hazzard, A man who strikes out as I do ought to be will-

ing to stand up and take as good as he sends. I like to be hit hard; what a funny little thing I could tell just here; something about a camp meeting. This old head of mine will remember things of the past.

T. O. AYRES.

Presiding Elder Murray received this note Monday morning Sept., 23.

Bro. W. L. S. MURRAY.—Silverbrook made her fight; the battle was severe, but victory has perched on her banners this morning. We raised \$650 by collections, and \$50 more is pledged conditionally, if we buy the lot; making a total of \$700 for the day. We are all happy.

Yours sincerely,  
Jos. W. Colev.

From India.

DEAR BRO. THOMAS,—I am sending you a special No. of the *Indian Witness*, with Bishop Thoburn's letter, in regard to the district now specially open to evangelism. How I wish I had the language! I would love to go there at once. Also sending you two of the Bishop's tracts; these are to be weekly. The Bishop is at it all the time; and with all his might. He preached two grand sermons during Conference. All well, except a little of India fever.

Yours in Christ,  
G. F. HOPKINS.

Aug. 31st., 1889.

The young people of our church in Newark, Del., organized an Epworth League, Thursday night of last week. It will meet fortnightly; and arrangements are making for a course of lectures, one each month, from the present, through the winter.

ODESSA, DEL., R. C. Jones, pastor.—Fifteen approved probationers out of a class of eighteen, were recently received into church membership, in this charge.

Bro. Jones' daughters arranged for a pleasant surprise on his birthday, Wednesday of last week; and a most enjoyable evening was spent in the parsonage, in the company of a few friends.

Notice

A meeting of the Conference Executive Board, of the Woman's Home Missionary Society of the Wilmington Conference, will be held in *Fletcher Hall*, 604 Market Street, Friday afternoon, Oct. 11th. All the members of the Board are urged to be present, as business of importance needs their attention.

MILFORD, DEL.—The improvements on our church in this town have been begun. Contracts have been made for slating and coppering the tower, and also for frescoing the interior.

DELMAR DEL.—Revival services are being held at St. George's on this charge. There have been several conversions to date; and the altar is filled nightly with seekers after the great salvation. Every department of our church work is prosperous, despite the depressing times. While the pastor was preaching at St. George's, Tuesday night of last week, to a full house, a huge black snake crawled from under a pew where several ladies were sitting, to the centre of the church, and caused no little commotion in the audience. There is a very old record about a serpent interfering with the peace of the Lord's people.

Dedication.

The new and beautiful Ayres M. E. Church, Pittsville, Md., will be dedicated for Divine worship, to-morrow, Oct. 6th. Rev. Geo. E. Reed, D. D., LL. D., President of Dickinson College, will preach the dedicatory sermon; Presiding Elder T. O. Ayres and Rev. T. E. Martindale participating in the all day service.

Do you suffer from scrofula, salt rheum, or other humors? Take Hood's Sarsaparilla, the great blood purifier. 100 doses one dollar.

Half Rates to Washington via Pennsylvania Railroad.

The great Knights Templar Conclave in Washington will be one of the most attractive events in the history of the National Capital. The grand parade of Tuesday, the 8th inst., will be a sight worth seeing, with its twenty-five thousand Knights in line. For the convenience of visitors the Pennsylvania Railroad Company will sell excursion tickets to Washington, October 5th, 6th, 7th, and 8th, valid for return until October 31st, 1889, at half rates. No one should fail to take advantage of this unparalleled opportunity of visiting the seat of government.

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Take the B. & O. flyers from Delaware Ave. Station to the National Capital. Excursion Tickets \$3.25, sold for all trains October 5th to 8th good until October 31st. For time of trains see B. & O. time table in other column.

Excursion to Washington.

The B. & O. R. R. will sell excursion tickets of Washington and return for all trains October 5th to 8th inclusive, good for return until October 31st, at rate of \$3.25. See time table in other column.

\$3.25 to Washington and return via B. & O.

Go to Washington and see the greatest Parade of Knights Templar ever given in this Country. For time of trains see B. & O. time table in other column.

Marriages.

CAREY—BRADLEY.—Sept. 1889, at the District parsonage, at Dover Del., by Rev. J. A. B. Wilson, D. D. John T. Carey of Georgetown, Del., and Mary A. Bradley of Sharptown, Md.

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Temperance.

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

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

"Prohibition."

DEAR BRO. THOMAS: Free discussion is what we want, and I am thankful to you for allowing it in your excellent paper. I think however you are a little too much attached to party, as I was, to see clearly. The only difference between us is I've got the scales off my eyes sooner than you; and like Bishop Haven, you may think I'm ahead of the times. Of course we expect you to be progressive, as an editor, and to bring your readers up to the advanced thought of the age.

You ask me to read the article again. I generally do read carefully, two or three times. I now read again, and find I've made no mistake. "Partial prohibition, i. e., "license high, or low." So you may see the writer explains partial prohibition, as being license, high or low. Partial prohibition is license, and license is a sin (?) against God and man.

"Is it not paying a costly price." Yes it is, and so is the license system; not only in the waste of money, but the loss of sixty thousand souls, annually.

"Total prohibition" "makes lamentably slow progress." Yes, and the principal reason, as it seems to me, is, there are so many men like the editor, who cannot see their duty as clearly as some others. If it makes slow progress, that progress is sure, for its advocates are of the very best material.

I am glad that Bishop Merrill is the only Bishop in our Church, to advocate license, for restrictive measures mean license. Bishops Foss and Hurst stand as peers of Bishop Merrill; and indeed as I think a little higher than he, because they stand firmly on the temperance question, as defined in the appendix of our Discipline.

Some people think Mr. Brady has declared his disappointment, for the purpose of stirring up the temperance people; others think his mind has become weakened. If what he writes is true, I believe he, like many in the church, has become a backslider. I do not wonder at this; for Judas betrayed Christ, and Peter denied him with an oath.

"There are many, even among temperance men, who may be in favor of prohibition, but not in favor of its enforcement." You are right, but such men are of the milk and water kind, and ought to be read out of the temperance ranks.

We have too "many" such men in the church, now, who are a disgrace to it, and ought to be excluded.

"Let us by all means, place every possible obstacle in the way of this work of ruin." I say amen to that.

"We think there is need of a revival in the matter of respect for law both human and divine;" to this we respond with all our heart. Let us have good laws and heavy penalties attached, let all friends of law and order, see that the laws are obeyed, and very soon a brighter day will dawn upon us.

W. B. Gregg.

Senator Ingall's Views.

Senator Ingalls cannot be considered in any quarter a temperance fanatic. He has the reputation, whether justly or unjustly, of being a cool, somewhat cynical and sardonic statesman, who does not "enthuse," as the modern expression is, over any issue, much less such an issue as the temperance question. And yet this is what he says, in a carefully written paper in the Forum, written with full appreciation of the recent defeats, which prohibition has suffered in some of the States, and a full and intricate knowledge of its workings in his own State. His words are full of weight

and significance. Concerning the operation of the law in Kansas, he says:

"The habit of drinking is dying out. Temptation being removed from the young and the infirm, they have been fortified and redeemed. The liquor-seller, being proscribed, is an outlaw, and his vocation is disreputable. Drinking, being stigmatized, is out of fashion, and the consumption of intoxicants has enormously decreased. Intelligent and conservative observers estimate the reduction at ninety per cent; it cannot be less than seventy-five. The increase in the number of internal revenue stamps sold by the collector from year to year, is explained by the fact, that they are required by all druggists, and many of them are repetitions and renewals for short terms. The places where liquors are sold, legally and illegally, have been reduced from one for every 674 of the entire population, in 1880, to one for every 2,220 in 1888.

"Since the adoption of the amendment, four general elections have been held, and at each of them, the people have repeated their adherence to the principle, by the election of legislatures pledged to prohibition. The result is generally accepted as an accomplished fact. Hostility has practically been subdued. Prohibition prohibits. The prediction of its opponents has not been verified; emigration has not been repelled, nor has capital been diverted from the State.

"One of the most significant and extraordinary results is the diminution of crime in the State. At the January term of the District Court of the county in which the capital is situated, there was not a single criminal cause on the docket. Many city and county prisons are without a tenant. The number and percentage of the convicts in the State penitentiary have been remarkably diminished.

"From comparison of the results in Kansas with those existing elsewhere, the conclusion is irresistible in favor of prohibition. It can be efficiently and successfully enforced. It does not retard the growth nor injure the resources of the people. Its operations practically cease with the closing of the saloon, leaving personal liberty unimpaired. It exonerates the State from complicity and participation in the most formidable agencies of its own destruction.

Rev. Bishop Foss, says: As a Christian minister I oppose drink because it opposes me. The work I try to do it undoes. My charge against it is single and simple. It is an obstacle to the spread of the gospel. Nay, it is an enemy which assails the gospel, and whose complete success would drive the gospel from the earth. There is not a sinner on the face of the earth so unlikely to be savingly effected by the influence of the gospel, as the habitual drunkard. The salvation of a thorough drunkard is one of the mightiest miracles of Almighty grace."

How to Keep Sober.

In a rural district in the north of England, the following dialogue lately took place between a friend and a shoemaker who had signed the temperance pledge:

"Well, William, how are you?" "Oh, pretty well. I had only eighteen pence and an old hen when I signed, and a few old scores, but now I have about ten pound in the bank, and my wife and I have lived through the summer without getting into debt; but as I am only thirty weeks old, I cannot be very strong yet, friend."

"How is it that you never signed before?"

"I did sign it, but I keep it differently from what I did before, friend."

"How is that?"

"Why, gas doon on my knees and pray."

Better informed persons might learn a lesson in this respect by applying the source of strength now possessed by William, the shoemaker.—Sunday Words.

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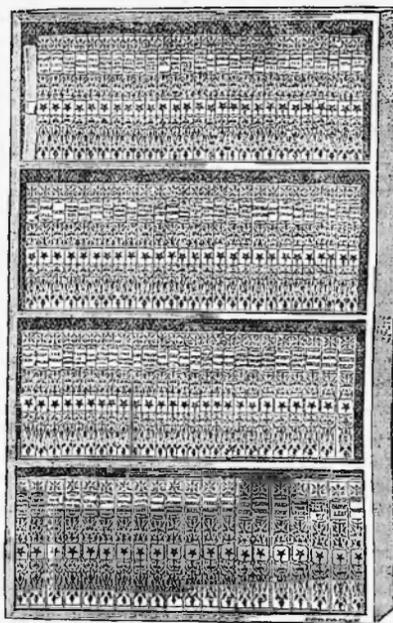
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Our contention is, that this doctrine of Christian holiness should be preached discretely, intelligently, bravely, conscientiously. It should have its place and attention among all other doctrines and duties of Christianity. It should be preached, as a doctrine, plainly, earnestly and without apology. It is necessary to save the church from frivolous, groveling, worldly life. No Methodist minister can neglect it and be clear. Silence and weakness here are, indirectly at least, in violation with his covenant vows. Perfect love should be so set forth to believing hearts that they shall see its beauty, lay hold on its reality, and experience its power and blessedness. No difficulty in inducing ministers who have entered into the experience of perfect love to preach it to the people. Indeed, the difficulty is in the other direction. As Dr. Jaques says again: "The pastor whose heart glows with the ardors of perfect love, may easily err in preaching too frequently on his favorite theme. He may give disproportionate time to this one doctrine, and exclude others of fundamental importance." Better, we suppose, to preach too often than too seldom upon this sublime subject; but the best way is, to regulate the matter much as the Scriptures do, mingle it with all other truth, that in relation to the sinner, society, the world, the state, the family and everything else. The gospel minister should be a symmetrical character, having a well-balanced mind, as well as a purified heart, and be able to so divide the word of truth, that his auditors may each have a portion in due season.—Michigan Christian Advocate.

Be honest with your scholars. Such an exhortation may seem out of place when addressed to Sunday School teachers, but it is never the less needed. There are too many, even among them, who do not like to admit that they do not know. A real painstaking student is never ashamed to confess ignorance, but those who merely slur over their lessons are apt to assume airs of great learning. It should be remembered, however, that it is almost impossible to continue an imposition without its falsity being detected. The ass who donned the lion's skin did indeed deceive some, but some discovered the unwisdom of his masquerading. It is far better, as a mere matter of policy, not to say any thing of honesty, to acknowledge ignorance than to pretend to knowledge which one does not have. Such pretensions have often led to false statements and the ascertaining of their untruthfulness has left the fabricators in an unpleasant predicament. The scholar's respect for a teacher is greatly enhanced by a frank avowal of ignorance. He feels that he can rely upon the statements of one who has the courage to say, "I don't know." Absolute confidence in him will be begotten when he is careful to state the exact truth in all he says. And he who has the confidence of his scholars, is in a position greatly to influence them.—Exchange.

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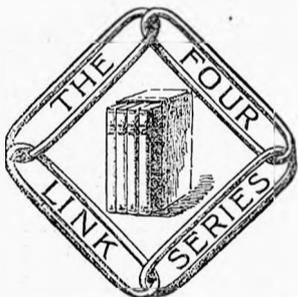
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B. & O Junction	7:09	2:22	5:06	5:55
Dupont	7:21	2:33	5:17	6:08
Chad's Ford Jo	7:46	2:53	5:38	6:37
Lenape	8:01	3:04	5:51	6:48
Ar. West Chester Stage	8:29	4:08		6:41
Lv. West Chester Stage	7:00	2:15	4:50	6:00
Coatesville	8:57	3:40	6:28	7:28
Waynesburg Jo	9:13	4:15	7:01	8:03
St. Peter's	6:50		12:25	
Warwick	7:15		12:50	
Springfield	7:27	9:27	1:08	4:33
Joana	7:39	9:33	1:15	4:38
Birdsboro	7:56	9:56	1:35	5:02
Ar. Reading P. & R. Sta.	8:28	10:25	2:25	5:33

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B. Station	6:17	9:05	10:10	3:45
Birdsboro	6:38	9:33	10:50	4:10
Joana	6:58	9:53	11:15	4:35
Springfield	7:10	10:05	11:35	4:55
Ar. Warwick			11:12	5:35
St. Peter's			11:30	6:50
Lv. Waynesburg Jo.	6:58	9:55	9:55	4:32
Coatesville	6:05	7:23	10:23	5:08
Lenape	6:47	7:55	11:04	5:44
Ar. West Chester Stage	8:05		6:21	
Lv. West Chester Stage	6:00	7:00	10:15	4:50
Chad's Ford Jo	7:01	8:06	11:15	6:02
Dupont	7:31	8:28	11:35	6:24
B. & O Junction	7:46	8:40	11:45	6:36
Ar. Wilmington	7:56	8:51	11:55	6:45

**ADDITIONAL TRAINS.**  
Daily, except Saturday and Sunday, leave Wilmington 6:17 p. m. B. & O. Junction 6:28 p. m. Newbridge 6:41 p. m. Arrive Dupont 6:59 p. m.  
On Saturday only, will leave Wilmington at 5:17 p. m. arrive at Newbridge 5:41 p. m. Leave Wilmington 10:15 p. m. Newbridge 11:35 p. m. Arrive Dupont 10:55 p. m. Leave Birdsboro 11:10 p. m. Arrive Reading 1:40 p. m.

**Baltimore & Ohio Railroad.**  
SCHEDULE IN EFFECT MAY, 12, 1889.  
Trains leave Delaware Avenue Depot:  
**EAST BOUND.**  
\*Express trains.  
NEW YORK, week days, \*2:13, 6:05 \*7:05 \*10:26 a. m. \*12:08, \*2:38 \*5:08, \*6:46 p. m.  
PHILADELPHIA, week days \*2:13, \*7:05 6:05, 6:50, 7:55, \*9:40, 9:50, \*10:26 a. m. \*12:08, 1:00 \*2:38, 3:00, 4:10 \*5:05, 5:25, 6:10 \*8:46, 7:05, 8:35 \*9:52 p. m.  
CHESTER, week days, \*2:13, 6:05, \*7:05, 6:50, 1:55, 8:50, \*9:50, 10:26 to 26 a. m. \*12:08, 1:00, 2:38, 3:00, 4:10, \*5:05, 5:25, 6:10, 6:46, 7:05, 8:35 \*9:52 p. m.  
ATLANTIC CITY, N. J., week days, 6:50, \*7:05 a. m., \*2:38 (8:00 p. m.)  
**WEST BOUND.**  
BALTIMORE AND WASHINGTON, \*4:50, \*8:46, \*11:45 a. m., \*2:45, \*4:40, \*6:40, \*8:45. All daily; 6:40 a. m. 2:08 p. m. daily except Sunday.  
PITTSBURG, \*8:46 a. m. \*5:40 p. m., both daily.  
CHICAGO \*8:46 a. m. \*5:40 p. m. both daily.  
CINCINNATI AND ST. LOUIS, \*11:46 a. m., and \*6:05 p. m., both daily.  
SINGLERLY ACCOMMODATION 7:30 p. m. and 11:10 p. m. daily.  
LANDENBERG ACCOMMODATION, week days, 6:40 11:45 a. m.; 2:45, and 5:40 p. m.  
Trains leave Market Street Station:  
For Philadelphia 5:50, 6:30, 8:30 a. m., 12:48, 2:35, 3:55 p. m. For Baltimore 5:35 6:30 8:30, \*11:35 a. m. 2:35 5:30 p. m. For Landenberg 6:30, 9:20 and 11:35 a. m. daily except Sunday, 7:35, 5:30 p. m. daily.  
Cincinnati and St. Louis, \*11:35 a. m. daily except Sunday.  
Chicago \*8:30 a. m. daily except Sunday; \*5:30 p. m. daily.  
Pittsburg \*8:30 a. m., a. d. \*5:30 p. m. daily.  
Trains for Wilmington leave Philadelphia \*4:10, 8:15, 10:00, \*11:10 a. m. 12:00 noon, \*1:35, 1:40 8:00, 1:5, \*4:30, \*5:05 6:50, \*7:30 8:10, 10:10, 11:30 p. m.  
Daily except Sunday, 5:40 and 7:25 a. m., \*1:46, 3:30 and \*5:20 p. m.  
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Commencing Sunday, June 8, 1888, leave Hillen Station as follows:  
**DAILY.**  
4:10 A. M. Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & O. R. R.  
9:00 P. M.—Accommodation for Glyndon and Emory Grove Wednesday and Saturday only.  
**DAILY EXCEPT SUNDAY.**  
8:00 A. M.—Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations. Also, points on S. V. R. R. and connections.  
9:45 A. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and all points on B. & O. R. R. (through cars).  
2:20 P. M.—Accommodation for Emory Grove.  
4:00 P. M.—Express for Arlington, Mt. Hope, Pikeville, Owings' Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Patasco, Carrollton, Westminster, Medford, New Windsor, Linwood, Union Bridge and stations west; also Hanover, Gettysburg and stations on B. & O. R. R. (through cars). Emmitsburg, Waynesboro, Chambersburg and Shippensburg.  
6:16 P. M.—Accommodation for Emory Grove.  
6:20 P. M.—Accommodation for Union Bridge.  
11:35 P. M.—Accommodation for Glyndon (Reisterstown).  
**TRAINS ARRIVE AT HILLEN.**  
Daily—2:50 P. M. Daily except Sunday—7:30, 8:30, 11:20 A. M., 2:40, 5:10 and 6:27 P. M.  
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