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REV. T. SNOWDEN THOMAS, A. M.
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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS
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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

PATIENCE WITH THE LIVING.

Sweet friend, when thou and I no go
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor;
Passed all the strife, the toil, the care,
And done with all the sighing,
What tender ruth shall we have gained,
Alas! by simply dying?

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall no defects discover.
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience—e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamour;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.

—Christian Advocate.

Notes by the Way.

BY BISHOP J. M. THORBURN.

MUSSOORIE, Monday, July 8th—Four very busy days have been passed in this beautiful sanitarium. My first and chief duty was in connection with the Philander Smith Institute, founded by the widow of the late Rev. Philander Smith of America. Like all schools for Europeans, in India, its pathway to success has seemed to lie through great tribulation, but its present prospects are very encouraging. Rev. P. M. Buck, who has been in charge of the school since January, is a very safe and judicious manager, and his influence, both in the school and out of it, has been excellent in every way. I found some seventy-five boys in attendance, and a finer looking body of students I have not seen in India. The school is now paying its way, and growing steadily. It has spacious buildings, but these must soon be enlarged to provide for the increased attendance which is confidently expected.

Our Hindustani Mission occupies cramped quarters in one of the bazaars, where a school is held on week-days, and religious services on Sundays. A good many baptisms have taken place from time to time, but as most of the Natives are only temporary dwellers in Mussoorie, the converts are soon dispersed abroad, and hence, but little has been done in the way of building up a living Church of believers. The missionaries see clearly that a permanent work can only be effected by turning their attention to the hill people, and they propose diverting the work in that direction.

The English congregation occupies a tasteful Church, erected through the efforts of Mr. Geo. H. Stuart, of Philadelphia, and called the Memorial Church, in memory of Mr. Osborne's daughter, Lillian, who died while Mr. O. was with Mr. Stuart in America. It has the best audience room—so far as plan is concerned—that I have seen in India. Its only defect is the gallery, which is too high, and the railing of which is a barricade, instead of a railing. Indian Church architects are exceedingly obstinate in this particular. If a gallery is to be put in a church, they insist that people will tumble over unless a high barricade is erected to prevent them. The children of the world never com-

mit this blunder in putting galleries into their theatres. Every face in the gallery is visible to the actor on the stage, but the preacher in his pulpit is often unable to see two-thirds of those in the gallery of his Church. Our Church in Mussoorie is said to hold 300 persons, but 100 more can be crowded into it on special occasions. On Thursday evening, I attended a reception meeting, at which a fairly good audience was present, but a heavy rain kept many away. A rain up here in the mountains is decidedly wet. First there is rain—round drops of water; next, a drizzling mist like down under feathers; next a dense, wet fog; and lastly, a cold, penetrating dampness, which defies waterproofs, and laughs at umbrellas. I appreciated the kindness of the friends who had come out on a rainy night in such a climate. Kind words were spoken, and many old friends of days long gone by, were there to greet me.

I had the privilege and pleasure of preaching to the English congregation on Sunday evening. Rain, mist, fog, and dampness again intervened, and I went out expecting to preach to a sparse congregation, but to my surprise the church was filled in every corner, above and below. Some sat on the floor above, and on the stairways, and some stood. And the Lord came into his temple. A hallowed influence seemed to rest on the people, and preaching was not merely an easy task, but a positive delight. Eighty persons tarried for the communion which followed the service. Mr. Osborne ministers to the congregation which fills the place every Sunday. Not far away is the Union Church, a larger building, with an excellent audience room, in which I preached for a week, eleven years ago. Rev. W. J. P. Morrison, a friend and brother of long ago, is the acting pastor, but he expects to return to his work on the plains at an early day. On Saturday evening I addressed the young ladies of the Woodstock school—one of the best if not the very best, girls' schools in India. An hour later I preached in the theatre to a full house of civilians and soldiers, the meeting having been arranged by Rev. J. S. Woodside and Sydney Smith, Esq., both of whom labor among the soldiers. Mussoorie has many good people, and many good workers, and I sincerely wish I could tarry longer, and help them and be helped by them.

MOZAFARNAGAR, Wednesday, July 10th.—We left Mussoorie at half past four on Monday afternoon. About two miles out of the station, a telegram overtook me, which I opened, and was startled and shocked, to learn that our dear Sister Rudisill had died the previous evening. Another weary saint was at rest forever. Another faithful laborer crowned for all the eternal years. But truly God's hand has been heavy upon us this year, and we all are anew reminded that we must work while it is called to-day.

We reached Rajpore in a dripping rain, and after a short stop for tea, left by dak gari for Saharanpore, where we arrived about six o'clock next morning. Rev. D. Osborne, Presiding Elder of this district, came with us. At 10.30, we took train for this place, thirty-five miles distant. Rev. J. D. Webb met us at the station, and drove us to his "own hired house," where we found comfortable quarters, and the hospitality which is characteristic of the mission house

everywhere. Mr. Webb was appointed to Deobund in January, but our Presbyterian brethren having withdrawn their mission from Mozafarnagar, it was thought best to have him occupy the more eligible place thus vacated. Mozafarnagar is the sudder station, of a district containing about 700,000 people, and reports had led us to believe, that many of these would be found very accessible to the Gospel. The three Native brethren brought over with us last week from Moradabad, had been directed to meet us at this point, and we were very anxious to hear from them.

At four o'clock they came in, all three beaming with pleasure, and eager to declare their glad tidings. They had found a harvest ready for the sickle. They had preached in many places, and in two different towns, the people had given way. They had baptized fifteen in one place and thirty in another, and reported hundreds of inquirers. Of course we rejoiced, but very soon began to feel the weight of a new responsibility. Painful experience has taught us, that it is unwise, if not wrong, to baptize feeble, ignorant people like these, and then forsake them.

A little school must be planted in each village, and some provision must be made for pastoral oversight, but whence will come the men and the means. Then other openings will occur. These converts belong to an out-cast caste—that term exactly describes the situation—called Chuhras in the Panjab. Nearly 30,000 of them are found in this district. The sweepers come from their ranks, but many of them are cultivators and field laborers. The three evangelists reported that those baptized were well-to-do people, occupying good houses, and quite above all talk of *parwarish*. That thousands of them will become Christians at an early day, I have no doubt whatever. If so, what are we to do for them?

ROORKEE, Friday, July 12th.—We left Mozafarnagar on Wednesday, and returning via Saharanpore, arrived at this beautiful little station about four o'clock. We have occupied Roorkee for a dozen years, or more, and have a plucky little Church of Europeans here, and also a number of Native Christians. A school for boys and one for girls, a leper asylum, and two out-stations, are under the care of the Missionary, Rev. C. W. D'Souza. It seemed but yesterday, that I had known Mrs. D'Souza, as Mr. Osborne's six-year old daughter, and I was thankful to find her worthily filling her place in the Church and in the community.

In the evening, a reception was tendered us in the chapel, which was a very pleasant affair in every way. In the meantime the three Native evangelists, who could not understand English, went into the town, and finding their way to the Chuhra *mahalla*, gathered a congregation, and began to sing and pray, and preach to the people. God was with them. Some opposed, but many hearts were opened, and when one of the brethren called upon all who were willing to accept Christ, to come out from the rest and kneel down, eighty-five responded, and after further prayer they were baptized. It was late when the reception meeting closed, and the three Hindustani Philips had finished their work, and were waiting to report to us, as we came out of the chapel at ten o'clock. It

was startling news. It meant much in many ways. It was a great thing in itself, the fact that eighty-five persons had put themselves under our care, but behind these we could not but see the coming thousands. Next morning we spent an hour over the tables of statistics in the Panjab census reports, and there we learned, that more than one million of these people live in the Panjab alone! *i. e.*, they comprise one-twelfth of the entire population. Meanwhile, the three evangelists sallied forth to a town in which they had preached on their first arrival, and in the evening returned, reporting thirty-eight more baptisms!

In the face of these facts, what are we to do? It is perfectly evident, that the baptisms may be multiplied to thousands, but baptism is too sacred an ordinance to be trifled with, and it would be trifling to go on baptizing and not caring for the converts. Hence we must pause. The command is, 1. Preach. 2. Baptize. 3. Teach. But nevertheless the startling fact remains, that 1,000,000 souls are open to the gospel, ready to receive the gospel, if we can carry it to them. I have been in India nearly thirty years, but God has made me feel in these last three days as if I knew nothing, and was the dullest of dull learners. How many new lessons we shall all have to learn, before the Lord shall see his pleasure prospering in our hands! It takes us half a life-time to learn lessons which a man running, ought to be able to read without even a pause to scan the lines. But our God is long-suffering and of tender mercy, and He can use, and does use, very feeble agents to accomplish his great purposes.

The redemption of India draweth nigh. I can remember very earnest discussions, which took place twenty odd ago, over the proposal to ordain Natives. "If you do, they will baptize all manner of worthless. They will disgrace the office," etc. That controversy seems a thing of the remote past—a thousand years old. The Hindustani Philip, and the Hindustani Barnabas, are here with us. And all the rest are coming. They are coming by the score—yes, by the hundred. I see them on every horizon, I hear them in every language of this great empire. Some who read these lines will live to see the day, when men like these will baptize a million of their countrymen in a single year. The little stone cut out of the mountain, is expanding with amazing rapidity, and will soon fill not only empires, but the whole earth. Lord God of our Fathers, hasten the day.—*Indian Witness.*

Wild Oats.

Mr. J. A. Alford in his Colfax (Ill.) *Leader* has the following plea for clean records by young men: "The last words of the immortal Gough should forever ring in the ears of the rising generation, 'Young men, make your record clean.' Gough in his early days led a life of dissipation, a life that he afterward looked back upon with a shudder, and he thanked God that he had been spared to mend his ways. Days spent in dissipation and sin of any kind are at the best 'lost days'; they never make one better. Some people advance the doctrine that every person should depart from the straight and narrow way and wander in the by-paths of sin until polluted by evil surroundings, and then in some fu-

ture day, at some place, in some 'winter revival' be 'gloriously converted'. The conversion part is all right, it is a step in the right direction, but your past record is worse than a blank. 'Young men make your record clean.' Some say, 'wild oats' are necessary to the making of a man. Did Moses sow wild oats? Did Joshua? Did Eli? Did Samuel? Did Elijah? Did John the Baptist? Did Jesus Christ? The greatest and grandest men of all ages have been men who always lived in the fear of God, and never owned a square foot of a wild-oat patch. Read of Washington—good from his boyhood. Read of Garfield, of Longfellow, of Talmage, of the Wesley's, and scores of others we might mention. To say that every boy must sow wild oats is just as absurd as to say that each farmer should take his farm through a course of cockle burs and Canadian thistles before it was fit to produce a crop of corn; or that a man is better able to withstand the hardships of physical life after he has had every disease that is going. Some plant in their wild-oat patches profane words; some filthy stories; some boxes of cigars; some plugs of tobacco; some liquor demons. Whatever is planted, be what it may, must some day be harvested. One has well said that 'wild-oats' should be threshed. Yes, and we will add, soundly threshed, even before they head. 'Bring up a child in the way he should go, and when he is old he will not depart therefrom.' A filthy story, a chain of profane words, or a bunch of cigarettes are poor seed for the youth to sow who expects, in his old age, to reap a clean record. 'Whatsoever thou sowest thou shalt reap.' Jean Paul Richter touched the keynote when he penned the following words: 'Ye who still linger on the threshold of life, doubting which path to choose, remember that when years are gone and you are old, your feet will stumble on the dark mountain, and you will cry bitterly, but cry in vain: "O youth, return; O give me back my early days."'

Many Junior Societies of Christian Endeavor are being formed this Fall in all denominations. By this means the younger children, many of whom could not go to the evening meetings of the Senior Society, are trained for Christian service under the lead of the pastor assisted by the older young people of the church. The methods of the Junior Societies, are very much like those of the others, except that they are adapted to the children, who, when they reach the age of thirteen are expected to join the Senior Society. Mrs. G. R. Alden (Pansy) and other well known writers will give special attention during the coming year to this branch of the work.

A Monster meeting in favor of 'Sunday closing, was held in Central Music Hall, Chicago, September 22. The hall was literally packed with all kinds of people, three fourths of them being voters. More than a dozen speeches were made, all heartily cheered by the audience. The popular sentiment is undoubtedly in favor of this movement.—*W. C. T. U. Bulletin*

Alcohol is not only a poison with special local affinity for the brain, but it is a poison with a fish hook-barb—it can only go in, it cannot be pulled out without tearing the flesh.—*Joseph Cook*

Youth's Department.

HOW TO BE AN ANGEL.

"I want to be an angel." This was the song I heard; It was a child that sang it, Clear-toned as any bird;

I know them when I see them, Although they have no wings; Their words are full of sweetness As when a cherub sings;

When mother's hands are weary, They give her ready aid; They have a kiss for father When cares his brow o'ershad;

They kneel at night and morning, And fold in prayer their hands; The Lord our Father hears them, And when His word commands,

Angels at home in duty, Angels upon the street, Dear human children trying The best they know to meet

Dear children, you may sing it, The little song I heard; We want the angels with us In deed and song and word;

Then go with eyes of beauty, And go with hearts of love, But look away to Jesus. Look to his throne above;

The King's Daughters at Ocean Grove.

The general meeting of the order of the King's Daughters in the Young People's Temple called together a large assemblage, Aug. 6, composed mostly of women who wore the silver Maltese cross, which is the badge of the order.

Mrs. Margaret Bottome, of New York, the founder and president of the order, called on the congregation to sing the "Old, Old Story." Rev. C. H. Yatman, a King's Son, said he belonged to three tens, including a "rescue ten" and a "praying ten."

Rev. Dr. Stokes gave them a hearty welcome. Mrs. Bottome responded in a few earnest words. A circle reported from Paterson as reading on Sunday to poor people who could not go to church.

A Baltimore woman reported a "neighborly ten;" a Vincentown ten undertook "to be," instead of "doing," taking for its motto "For even Christ pleased not Himself."

In the afternoon a large congregation met in the Auditorium. Mrs. J. T. Ellis offered prayer, and Mrs. Bottome explained the objects and plan of the organization.

world, and of the power of Christ to meet that need. In the evening a large reception was tendered the King's Daughters by Willis Ford Dey, proprietor of the Sheldon House.—New York Tribune.

Frank's Victory.

A TRUE STORY. BY ROBERT EMORY.

"No," said Henry, who was fourteen years old, and very thoughtful for his age, "those words of the Saviour about turning the other cheek when you are struck in the face, are not to be taken literally; they are like that other saying about the mountain being removed, and cast into the midst of the sea.

"You are certainly right, my son, in always trying to get at the spirit of the Saviour's words. But if you and your brother can spare a few minutes from your lesson, I will tell you an incident that happened in our school when I was a boy, which may help us on this subject.

"One day we were practicing for a match-game. I was in the left field; game had been called, for some reason, and I was talking to the centre-fielder, when we heard Joe Harding's angry voice:

Joe was a splendid-looking fellow, the envy of all the boys; for he was the best base-ball player in school. But he had a quick temper, and it was very easy for him to get into a fight when he was angry.

"He always manages to keep cool when Frank is around," said Big Tom. "Frank is his match; so we'll never see that fight," he added, sneeringly.

But it looked as if we should see it now. Frank stood in the catcher's position, his black, curly hair thrown back from his forehead, his fair face looking almost white as he tried to control himself.

"Shame to hit a fellow that won't hit back," cried some of the big boys, and they caught Joe's arm and held him struggling.

"Why on earth didn't you fight him? You are his match any day."

"No. I am trying to be a Christian," replied Frank; "and I don't think it's right to fight."

"You are a fool, that's what you are!" said Big Tom. "Are you going to let your face be battered up in that way by every bully that comes along?"

"I can't help that; but I have made up my mind never to strike back so long as I live."

That evening, in Frank's room, you might have seen a sight that none of us would have thought possible,—Joe kneel-

ing to Frank, begging pardon for what he had done.

"Why, Joe! Get up this instant! Of course, it's all right between us."

And Frank lifted Joe up. As they shook hands, Joe said:

"But I can never forgive myself for striking you as I did?"

"Joe is conquered for once," said one of the boys, at supper.

"I always said Frank was his match," replied Big Tom; but I didn't think he was going to take that way to conquer him."

Boys, do you think Frank was a coward and a milk-sop? Why, we thought him the bravest fellow in school!

Joe never struck a boy after that. And what's more, it came to be considered a disgrace to get into a fight. And all because Frank believed in taking the words of the Saviour literally: "Whosoever shall smite thee on thy right cheek, turn to him the other also."

Ashland, Va.

William Gooderham, the philanthropist of Toronto Canada, died suddenly just after offering prayer at a "Home for fallen women," a few days ago, aged 65 years. One fifth of his estate of \$500,000 was distributed in special bequests to educational and charitable institutions, and the remainder to trustees, to be used for the benefit of churches and missions in which he was interested during his life.

The New York Christian Advocate has begun a discussion of the present phrases of prohibition.

Vigor and Vitality

Are quickly given to every part of the body by Hood's Sarsaparilla. That tired feeling is entirely overcome. The blood is purified, enriched, and vitalized, and carries health instead of disease to every organ.

THE CENTURY MAGAZINE closes its nineteenth year with a number for October which, besides its leading serials on Lincoln and Siberia and the Old Masters, contains several papers of peculiar importance.

There is great variety in the story element in this number of THE CENTURY.

"Topics" and "Open Letters" are on Professor Alexander Johnston, of Princeton; on "Disasters;" "A new College for Women;" "A View of the Confederacy from the Inside," bearing upon the subject treated in the Lincoln installment: "The Single Tax on Land Values;" "Country Roads;" "Prohibition in Iowa;" "A Tenor Farm;" and "Irish Estates."

The October list of poets includes a group of Irish songs by Miss Dove, and poems by C. A. Bartol, Lizette W. Reese, Henry Jerome Stockard, Robert U. Johnson, Stuart Sterne, William Young, Alice Wellington Rollins, H. S. Sandford, Jr., Louise Imogen Guiney, M. E. W., Dora Read Goodale, Mather Dean Kimball, Margaret Vandegrift, William Zachary Gladwin.

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 Chesapeake, From Wilmington. Lists various locations like Winchester, Middletown, Woodstock, etc.

Table with columns: Location, 11.00, 11.00, 10.75. Lists Pennsboro, W. Va., Petrolenun, W. Va.

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.

For information about lands, address, M. V. Richards, Land Agent, B. & O. R. R. Baltimore, 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.

WILMINGTON DISTRICT—THIRD QUARTER.

Table with columns: Location, Date, Preaching. Lists Hopewell, Perryville, Charlestown-Asbury, etc.

DOVER DISTRICT—THIRD QUARTER.

Table with columns: Location, Date, S. Service, Quar. Conf. Lists Galestown, Federalsburg, Preston, etc.

SALISBURY DISTRICT—THIRD QUARTER.

Table with columns: Location, Date, Meeting. Lists Chincoteague, Stockton, Girdletree, etc.

NOVEMBER.

Table with columns: Location, Date, Meeting. Lists Halwood, New Church, Barren Creed, etc.

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Advertisement for 'PILSON'S CURE FOR CONSUMPTION' with a small illustration.

The Sunday School.

LESSON FOR SUNDAY, OCT. 13th, 1889.
2 Samuel 6: 1-12.

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

THE ARK BROUGHT TO ZION.

GOLDEN TEXT: "The Lord loveth the gates of Zion, more than all the dwellings of Jacob" (Psalm 87: 2).

1. *Again.*—Previous occasions of summoning Israel, were the recently-augmented wars against the Philistines, and David's coronation at Hebron. Thirty thousand—less than a tenth of the number that came spontaneously to make David king. The chief men and delegates from the tribes, appear to have been the only ones now invited (see 1 Chron. 13: 1). It was to be a religious, not a martial pageant.

2. *Went . . . from Beale of Judah*—called Kirjath jearim in 1 Chron. 13: 6. For an account of the journey to Beale, see the parallel narrative in 1 Chron. 13. To bring up the ark—to remove the sacred chest from the house of Abinadab to the new capital. This had been a fixed purpose with David. He had "sworn to Jehovah, and vowed to the mighty God of Jacob: Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for Jeborah, an habitation for the mighty God of Jacob" (Psalm 132). *Whose name is called by the name*—R. V., "which is called by the name, even the name of," etc. *Dwelteth between* (R. V., "sitteth upon") the cherubim.—"According to the primitive conception, the cherubim were the bearers of God, when He appeared in His glory upon the earth (Psa. 18: 10); so, in Ezekiel's vision, they carry the throne of God (Ezek. 11: 22; compare 1: 19; 10: 16). They are 'the wings of the wind' by which God in the thunder-cloud is borne to the world (Isa. 19: 1; Psa. 104: 3). Hence they are the witnesses of His presence; wherever they are, God is" (Schaff).

3. *Set the ark of God upon a new cart*—an unhappy mistake, a palpable violation of divine order. David evidently forgot to inquire of the Lord. He was following the example of the Philistines (1 Sam. 6: 7, 8), rather than the precept given through Moses (Num. 4: 15; 7: 9; 10: 21). The ark was to be borne, not carried on a cart; and the Kohathites were especially designated for the service. *House of Abinadab*—where it had remained since its return by the Philistines. *In Gibeath*—R. V., "in the hill." The word is not a proper name. *Uzzah and Ahio*—"Uzzah and his brother," or "brethren," according to the Vulgate and Septuagint *Sons of Abinadab*—descendants, probably grandsons.

4. *Ahio went before the ark*—to guide the oxen, while Uzzah walked beside the ark. *Played*—rather, "danced to music." *Instruments made of fir wood*—The parallel passage in Chronicles reads: "with all their might, and with songs;" and with this the Septuagint agrees. *Harp*—wooden instruments, fitted with strings, but probably not of the shape of the harp of the present day. *Psalteries*—triangular shaped stringed instruments. *Timbrels*—tambourines. *Cornets*—R. V., "castanets." *Cymbals*—convex, metallic, like those of to day.

"As the ark moved down the hill, the vast multitude joined in the procession with the most excited joy; bands of singers mingling their voices with the music of larger and smaller harps, tambourines, castanets, clarions and cymbals; no voice or music being louder than those of David himself" (Geikie).

6. *Nachon's threshing floor*—In 1 Chron. 13: 9, it is called 'Chidon's' threshing floor. Wordsworth says: "Neither of these is a proper name. *Nachon* means 'smiting'; *Chidon*, the 'dart' or 'stroke'; and these names were fixed on this place after the event." *Took hold of it*—a perfectly natural act on his part, but one which violated the sanctity with which the ark was invested (Num. 4: 15). The ark had plainly become too familiar an object to Uzzah, while it abode in his house. *The oxen shook it*—more exactly, "were throwing it." Quite likely the oxen stumbled, or possibly turned aside suddenly to eat the grain on the threshing floor, and thus imperiled the safety of the ark. "So it is, that one departure from God's rules will lead to other and worse errors. If the ark had been rightly carried from the first, there would have been no place for this shock by the oxen, which led to Uzzah's rash act and its awful penalty" (Hanna).

7. *God smote him . . . for his error*—or "rashness." He fell dead instantly, as if smitten by lightning, as did Nadab and Abihu (Lev. 10: 2) when "fire came out from Jehovah and consumed them." The judgment upon Uzzah is readily explained, when we remember the original provisions for

guarding the ark from profane gaze or touch. The ark was the divine symbol, and one of the most important lessons taught by it to the Jewish people, was "the unapproachable majesty of the holy God." It was not to be touched by even the Levites; slaves were provided for its transportation, and these only could be handled. "Uzzah's death was necessary for a solemn warning to David and his people" (Cambridge Bible).

8. *David was displeased*—grieved, or vexed, or disappointed. Here was a sudden and ominous hindrance to his plans, and a rebuke to himself and the people. In his eagerness to get the ark into Jerusalem, he had not gone to work "after the due order." He had slighted divine requirements. And Uzzah's lifeless, blasted corpse lay before him; an awful reminder of his "error." *Had made a breach*—R. V., "had broken forth upon." *Perezuzzah*—"the breach of Uzzah." The fatal spot long bore the name of this victim of judgment.

9, 10. *David was afraid*—He did not dare to proceed further with the ark, lest he might again provoke the wrath of Jehovah. *Would not remove*—David postponed his plan. The festivities came to an end. *Obededom*—a Levite of the family of the Kohathites, who were especially entrusted with the care of the ark. *Gittite*—so called from his birthplace, Gathrimmon, in the tribe of Dan.

"See here the courage and faith of Obededom: He knew that the presence of the ark had been disastrous to Dagon, and had brought plagues on the Philistines, and that men of Beth-shemesh had been struck dead for looking into it, and that Uzzah had been smitten for touching it; and yet he gladly welcomed it, and harbored it for three months; and God blessed him for his faith. Obededom well knew that though "God is a consuming fire" to those who treat Him with irreverence He is infinite in mercy to those who obey Him" (Wordsworth).

11. *Three months*—long enough to understand the previous mistake, and how to correct it; long enough, too, to show that God was still present with His chosen symbol, in the favor which He showed to its present guardian. *Blessed Obed-edom and all his household*—rich and perceptibly. Obed-edom's offspring were numerous, and held in good repute. According to Josephus, he greatly increased in wealth.

"The ark was a figure of Jesus; but there are three respects in which Christ is better than was the ark: 1. The ark was but a sign; and we, instead of the sign, have the Savior himself; 2. The ark could only be in one home at a time; Christ can be in the homes of all; 3. The ark was in Obed-edom's house only for three months; Christ, when he is welcomed, never leaves a house" (Edmond).

12. *David brought up the ark*—The blessings shed upon the pious, hospitable home of the Levite, made David all the more eager to bring the ark into the city, whence those blessings might radiate over all the land. This time David obeyed the divine order. All the requirements of the Law were carried out. The priests and people sanctified themselves; and when the ark resumed its journey, it was borne, not in a new cart, but by the staves in the hands of the Levites. Nearly a thousand priests and Levites took part in the ceremony, including the two high priests—Zadok from Gibeon, and Abiathar from David's palace. The princes of the land, with a vast concourse of followers, took part in the procession; and sacrifices and dances, with other rejoicings, attended the ark to the place of its rest. The song sung at this time is given in 1 Chron. 16: 8-34, and Psalm 105.

Rebuking Dishonesty.

The hot sun of a July morning was pouring down upon the backs of the busy berry-pickers. Under the spreading branches of an apple-tree in the midst of the berry-patch, was a long table of rough boards, on which the berries gathered in wooden boxes, were placed, and from which they were transferred to iron-bound crates by Charlie McIntosh, a boy of fifteen.

He was so busily engaged that he did not notice the approach of Mr. Millard, the owner of the fruit farm, who stood for some time silently watching him, as with deft fingers he arranged the quart boxes. A box had fallen short of the full measure, and so he evened it full. "I must speak to Bob Sackett," he thought to himself. "He's not picking fair."

"These boxes are much too full," said Mr. Millard's gruff voice beside him, which so startled Charlie, that he nearly let the box fall out of his hand. "You must take out a few of those berries."

Charlie looked up at the stern face of his master.

"O sir, I can't!" he faltered. "It would be dishonest."

Mr. Millard's face flushed. "You dare to speak so to me? Very well; I discharge you immediately. To-day is Saturday, so I will pay you in full. You can go home. Send Bob Sackett to me at once," he said to a little fellow who had just brought his box to the table.

Charlie walked slowly away, while Mr. Millard, after a few hurried words to Bob Sackett, unfastened his ponies, which had been impatiently waiting, and drove away. Somehow he did not feel in a very comfortable frame of mind. The macadamized roads over which the light carriage bowed so smoothly, and the brisk gait of the high-stepping ponies, failed to give the usual satisfaction. The sorrowful yet manly look of the boy's eyes haunted him, and the clear voice rang again in his ears, "Oh, sir, I can't!"

"Hold on there, Mr. Millard!" shouted Mr. Banks, the grocer, as he drove through the city streets in an absent-minded manner.

Mr. Millard pulled up his horses at the pavement.

"You may send me half a dozen more crates of your raspberries, Mr. Millard. I have never before found them in so good a condition, and the boxes so well filled. I do not mind telling you now that I was dissatisfied last year. The measure was scant, and my customers grumbled. Of course, you were not aware of it," he went on hastily, "and I had sometimes thought of telling you. So far this year I am much pleased, and if the rest of the berries are in the same good condition, I will raise the price a cent a quart."

"Very well," said Mr. Millard, "I will send them to you; but I must drive on now, for I have pressing business."

He turned his carriage round as he spoke, and gave the loose rein to the ponies, rather to Mr. Banks' surprise, who thought he surely must be going the wrong way.

More swiftly than he came he drove back, but swifter than the wheels flew his thoughts. Mr. Millard was not an intentionally dishonest man, but he had done a dishonest thing that morning. The boy was right, and he was wrong. Once really convinced of wrong, Mr. Millard was a man who would confess his wrong; and right it as far as he could. That the berries had been, according to Mr. Banks' statement, short in measure before had not been by his orders, and his remarks this morning had not been a forethought.

As he turned down the road toward his home he saw a boy with downcast head walking slowly along, absorbed in thought. He reined up his horses so suddenly, that he nearly threw them on their haunches.

"Hello, Charlie," he called; "hop in here."

The boy looked up, as he heard the cheery voice. Past grief, present surprise and joy were all pictured in his face as he obeyed the command. As soon as he was seated, Mr. Millard said: "Charlie, I beg your pardon for what I did this morning. You were right. It was a dishonest thing, although I did not fully intend it to be so. I thank you for your courage in standing up for the right."

Then Mr. Millard briefly told of his encounter with Mr. Banks that morning. In ending he said: "I know you are working very hard to get an education. Because I was wrong, and not because of the bribe of an additional cent a quart for doing right, and because, above all, I appreciate your manliness, I shall give you that extra penny for the rest of the season."

Charlie tried to thank him, but the words stuck in his throat. They were now at the berry patch, and there they found Bob Sackett busily scanting the measure, according to his instructions. He did not look over pleased to see

Charlie returning in so triumphant a manner.

Mr. Millard saw the sullen expression on the boy's face, and, after a few earnest words of explanation, he said kindly: "I know it is hard, Bob, to go back to berry-picking. Do your work well, be honest and fair, and perhaps another season you may stand in Charlie's shoes. A boy who can say bravely, 'I can't,' has better things in store for him."—*The Advance*.

A Medical College for New Orleans.

Rev. Dr. Hartzell sends us the following for publication. We are in hearty sympathy with all possible practical efforts for instructing our illiterate population, black or white, native or foreign. No greater menace to the prosperous future of our country, than the ignorance of the people. We hope that among the many friends of the Church and the Nation, Bishop Mallalieu will find those who will give him liberal aid.

The development of our work in connection with New Orleans University demands the establishment of a Medical College, and Bishop Mallalieu, fully comprehending the importance of the work, has heroically set about raising the money.

The Freedmen's Aid and Southern Education Society has not a dollar to put into the work, except as friends may contribute it directly and especially for it. We have arranged, without extra expense, to open a Medical School this Fall, and Dean Hubbard of the Meharry Medical College at Nashville, has the work in hand, and Dr. Mullen, one of our graduates from Nashville, will act as Dean.

The charter of the university gives special facilities for medical students for clinical practice in the city hospital, and opens the way for them to begin professional services at once.

Bishop Mallalieu has undertaken to raise \$50,000 to purchase or erect a building, and to equip it, and to endow the Dean's chair.

If this is done, the school will be self-supporting. The property will belong to the Society, and the school will be administered as a department in the New Orleans University.

This is one of the providential openings before us in the South, where, for a comparatively small amount of money, foundations will be laid that will be of inestimable value in the development of the colored people of the nation.

Help our good Bishop Mallalieu in his noble effort!

Cincinnati September 26, 1889.

We believe that license in any form is wrong, and high license a delusion, for these reasons: First, "high license gilds the traffic with a certain air of respectability, and behind gilded vice the greatest danger lurks." It is not the bold and defiant sinner that does the most injury to religion. A smooth-tongued, treacherous hypocrite in the church, is far more potent for evil. The deadly, stealthy copperhead is more to be dreaded than the threatening rattlesnake.—*The Temperance Cause*.

DONATION PARTIES.



Are just as important as ever, and nothing can be given for the same amount of cost that will suit your pastor and his wife more than a first-class Family Soap, especially if you can get one of those Larkin boxes containing so many fine toilet articles, such as tooth powder, shaving soap, and a fine line of toilet soaps made in the most perfect manner, and so pure and refined that a queen might use them. Send a postal card with your full name and address to J. D. Larkin & Co., Buffalo, N. Y., and they will promptly forward you a box, price of which is only six dollars. They ask no pay for the goods until the soaps have been on trial thirty days and the parties know that they are satisfied.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating—requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

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

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

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

Hood's Sarsaparilla Sold by all druggists, \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

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Conference News.

King's Creek, Md., shows its appreciation of its faithful pastor, Rev. James A. Brindle, by asking for his return the third year. It is said, to him was given the honor and joy of leading among many others, one young man to Christ, who afterwards became one of the bishops of the Methodist Episcopal Church; Bishop John F. Hurst having been converted under brother Brindle's ministry.

Rev. W. B. Walton is in his third year as pastor of St. Michael's, Md. The stewards have districted the town, and enlisted the ladies as collectors. A thorough canvass under these circumstances, can scarcely fail of satisfactory results. Might not these collectors add to the value of their visits, by calling attention to our church papers? A Methodist paper will be found to be of permanent benefit in any family. *The Christian Advocate* or the *PENINSULA METHODIST*, or both ought to go in every family on our Peninsula, which is at all Methodistically inclined. Often it will be found sufficient, simply to speak favorably of the paper, to induce one to subscribe.

Revival interest is reported as manifested at Tam's Mills, Rev. Adam C. Jones, pastor; Tilghman's Island, J. M. Lindale, pastor, and Royal Oak, J. D. Reese, pastor. Bro. Jones' tent meeting was largely attended, and some twenty-six professed faith in Christ during the first week.

The pastor of our M. E. church, in Easton, Md., Rev. W. W. Wilson, has arranged to take seven of the Conference collections on one day, Sunday, Oct. 20th; those for Children's Fund, and for Missions, being the only ones for which separate days are appropriated. Preparatory sermons will be preached the preceding Sunday, Oct. 13th. \$215 is the sum apportioned to this charge for those seven collections.

Bro. Wilson announces that revival meetings will begin Nov. 10, D. V.

The tenth annual state convention of the W. C. T. U., of Delaware, will be held in Milford, October 16, 17, 18. Mrs. Mary Woodbridge, will be present the 17th, after filling a few engagements in the state, previous to this date.

The following officers were elected at the annual meeting of the Smyrna W. F. M. S., Sept. 26; President, Mrs. Sallie E. Bagges; Vice-Presidents, Mrs. Rebecca Hough, Mrs. John France, Mrs. W. S. Robinson; Cor. Sec., Miss Annie W. Sutton; Rec. Sec., Mrs. Lottie Hoffecker; Treasurer, Mrs. Mary J. Bewley.

WYE & HALLS, J. D. Lecates, pastor.—A revival service began at Hall's, Sept. 8th. Owing to the rainy weather, only one or two services could be held a week, for the first three weeks. Still, the work has been pressed by the pastor, and the blessing of God has come. Eighteen have been received on probation; and other converts are yet to join. The meeting is still going on, with penitents at the altar at each service. The work at Hall's, is in better condition than it has been for years.

The Preachers' Meeting was called to order at 10.10 by President Dodd. The devotional exercises were led by Bro. Grise. Reports of revival work were made by Bros. Smoot, Koons, and Grise.

The order of the day was a sermon by Rev. R. I. Watkins, who took his text from John 3-30, "He must increase." The sermon was criticised by Bro. Avery, and remarks were also made by Bros. Koons, Houston, VanBurkalow, Grise, Todd, and Watkins.

Adjourned with benediction by Rev. W. P. Swartz.

SMYRNA CIRCUIT, R. K. Stephenson, pastor.—The work is moving on nicely; congregations good. Thus far in the year ten have been received on probation on sacramental day; sixteen have been received into full membership from probation; sixty-two have been baptized. Three hundred and ninety three pastoral visits have been made. The protracted services began at Bethel, Oct. 8th.

KINGSWOOD M. E. CHURCH, R. Irving Watkins, pastor.—Last Sunday, the Sunday-school was reorganized under the provisions of the Discipline. Having been separated by the quarterly conference of St. Paul's M. E. Church, this action became necessary. The old officers were re-elected, with Geo. W. Todd, as Superintendent.

The outlook for the future of this School is very promising.

BRANDYWINE.—In our revival services Bro. Charles L. Stead is assisting our pastor, and the prospect for good success is encouraging. Last Sunday we had a refreshing season from the presence of the Lord, at our communion service. After a good sermon by Bro. Grise in the evening, very interesting altar services followed; several penitents being converted, and seven more seeking at the altar.

Bro. Grise has requested the church to join him in special prayer at noon each day, for the outpouring of the Holy Spirit upon the people of this place. May the Lord "increase and strengthen our faith," and may none of us hesitate to take Him at His word, but claim His precious promises, which are given to those who know His will, and do it.

PORT PENN.—Bro. McKinsey writes to Presiding Elder Murray, encouraging news of revival work. Under date of Oct. 7th, he says, "there have been four conversions, and seven penitents at the altar last night. Others have expressed their desire for the prayers of the church, and the Spirit of conviction is graciously spreading."

Our young brother appeals for help, and asks our prayers. The meetings were to continue through this work, and longer if Providence so indicates.

Revival meetings still continue in these parts, with unabated interest. At Asbury, near here, W. F. Corkran, pastor, Sunday evening last, we are told, there were sixty penitents, and that there were twenty-two conversions. As we stated last week, it seems that a regular tidal wave of religious feeling is rolling over this community. May it continue to roll.—*Crisfield Leader*.

The repairs of the M. E. church, now in progress, will be completed in a few days. The church will be thrown open to the public Friday evening, when a famous sextet, from Havre de Grace, Md., under the leadership of Frank Woodrow, will give a concert. The new organ will be used for the first time.—*New Castle Star*.

Sunday next, the 13th reopening of the M. E. church will be celebrated with appropriate services. At 10.30 a. m. there will be preaching by Rev. Dr. Swindells, of Philadelphia; at 3.30 p. m. by the Rev. N. M. Browne, of Newark; and 7.30 p. m., Bishop J. F. Hurst, will preach.

Asbury's Centennial.

One hundred years ago, Oct. 16th, 1789, Bishop Asbury dedicated the first Methodist house of worship, that was built in what is now the city of Wilmington. The Methodist Society was several years older, for the Bishop says that he and his associates had been laboring here twenty years before. We understand, that not only is the original site still occupied, but a part of the original walls; so that with a little imagination, the crowds who will doubtless attend these centennial services may consider they have the honor and privilege of sitting within the very walls which echoed to the stentorian voice of the apostolic bishop.

Among the many faithful sons and daughters of Methodism, formerly members of this historic church, the honored parents and grandparents of not a few who are still identified with the cause they loved and served so well, whose remains quietly await the resurrection trumpet, there is a faithful and honored itinerant, who was born in 1777, converted in 1800, ordained both deacon and elder by Bishop Asbury, and served the Church as pastor and presiding elder from New York to the extreme southern end of the Peninsula. His remains, with those of his wife, have lain in an unmarked grave, just in the rear of the church, for over thirty years. It will be a graceful thing for any pilgrim to this shrine, during these commemorative exercises, who appreciates the life and labors of Henry White, so long the model presiding elder in these parts, to present a tribute to his memory, in the way of a contribution towards the erection of a suitable monument to his memory. We have no doubt, the pastor, Bro. Hanna, will be glad to receive any and all such offerings.

The detailed programme of services, will be found in another column, as taken from one of our city dailies.

From Parksley, Va.

DEAR EDITOR.—It has been some time, since you heard from this part of our work in Virginia. Since our camp meeting, we have been conducting revival meetings at Crowsontown, where, up to this date, there have been fourteen converts.

All the collections have been taken at this appointment and will show an advance on last year. These brethren have purchased an eight-light chandelier of our Parsonsbury brethren who needed more light. Our people, like many others on the Eastern shore, have suffered from the wet season, but are

not willing to lose their reputation for keeping up the benevolences. We propose taking collections entire at Parksley, during October; and are preparing to observe Good Tidings day.

At Parksley, we have recently purchased an organ; a plain walnut case, and of deep, rich tone. Especial credit is due Miss Lotta Jones, for her energy in securing the largest sum toward paying for the same; also to Miss Betty Wright, who so kindly assisted in the same good work. Bro. Geo. L. Moore, formerly of Crisfield, Md., is now acting as Supt of Parksley Sunday-school; Bro. Edward Wright, Jr., Sec., and Bro. James H. Sterling, Treas. The parsonage has recently been presented with a pretty Newell post, through the kindness of Messrs Mitchell and Murrell, proprietors of Salisbury Wood working factory, Salisbury, Md. Our parlor presents a much improved appearance, since one of the handsome mantels from this firm, has been put in.

The town of Parksley is still booming. Our very genteel Hotel is receiving a large three story addition, and five or six more new buildings are now in course of erection. And yet there is a demand for more buildings. Our village has recently been improved with a very large store house, drug store, hardware store, barber shop, green grocery, and two new schools. We are needing very badly, a graded school, and a practical shoemaker. I regard this as a good opening for the latter.

Your fellow laborer,
H. S. DULANEY.

Asbury Centennial.

OCTOBER 13TH.

9 a. m.—Lovefeast, conducted by Rev. John A. Roche, D. D., of Brooklyn; 10.30 a. m.—preaching by Bishop John F. Hurst, D. D., LL. D.; 2.30 p. m.—services of the Christian Endeavor Society; 7.30 p. m.—preaching by Rev. John A. Roche, D. D.

OCTOBER 14TH.

2.30 p. m.—Joseph Pyle, of St. Paul's Church, chairman. Historical papers: St. Paul's, Rev. L. E. Barrett; Kingswood, Rev. R. Irving Watkins; New Castle, Rev. E. L. Hubbard, Ph. D.; Haven, Rev. J. H. Scott; 7.30 p. m.—preaching by Rev. Charles Hill, of Elkton.

OCTOBER 15TH.

2.30 p. m.—John G. Baker, of Grace Church, chairman. Historical papers: Grace, Rev. Jacob Todd, D. D.; Madeley, Rev. H. W. Ewing; Epworth, Rev. D. H. Corkran; Newport, Rev. Vincent G. Flinn; 7.30 p. m.—preaching by Rev. Jacob Todd, D. D.

OCTOBER 16TH.

10 a. m.—Captain Alexander Kelley, formerly of Asbury Church, but now of Grace, chairman. Essay, "Then—Now," Rev. W. L. S. Murray, Ph. D., followed by general reminiscences. 2.30 p. m.—History of Asbury Church, Rev. John D. C. Hanna; history of Asbury Sunday-school, Charles F. Bordner; Asbury's local preachers, Rev. Charles Moore. 7.30 p. m.—preaching by Rev. William C. Robinson, of Philadelphia.

OCTOBER 17TH.

2.30 p. m.—G. W. Joseph, of Union Church, chairman. Historical papers: Zion Church, Rev. J. R. Waters, Union, Rev. Adam Stengle; Wesley, Rev. W. G. Koons. 7.30 p. m.—preaching by Rev. John A. B. Wilson, D. D.

OCTOBER 18TH.

2.30 p. m.—Lewis T. Grubb, of Scott Church, chairman. Historical papers: Brandywine Rev. C. A. Grise, Ph. D.; Scott, Rev. Vaughn S. Collins; Cookman, Rev. Alfred T. Scott; Silverbrook, Rev. Charles K. Morris; 7.30 p. m.—preaching by Bishop Cyrus D. Foss, D. D., LL. D.

OCTOBER 19TH.

2.30 p. m.—William Haley of Mt. Salem Church, chairman. Historical papers: Mt. Salem, Rev. Walter E. Avery; Whittington, Rev. J. A. Richardson, Swedish Mission.

OCTOBER 20TH.

9 a. m.—Lovefeast conducted by Rev. John D. C. Hanna; 10.30 a. m.—Preaching by Rev. Enoch Stubbs of Philadelphia; 2.30 p. m.—Sunday-school reunion, Rev. Enoch Stubbs chairman, and addresses by past superintendents of Asbury Sunday-school, and by superintendents of the M. E. Sunday-schools of the city; 7.30 p. m.—Preaching by Rev. W. L. S. Murray, Ph. D.

Revival services—each evening. The centennial committee is composed of Rev. John D. C. Hanna, chairman; W. B. Genn, secretary; George S. Hagany, John Gray, John Wise, Lewis M. Maxwell, James E. McKay, C. M. Leitch, Benjamin F. Downing, Mrs. M. A. Taggart, Mrs. Sallie Moore, Mrs. M. R. Lincoln, Miss Sallie R. Shaw, Charles F. Bordner, C. F. Welch, and C. C. Reily.

At the several services, Asbury choir will be reinforced by members of choirs of other M. E. churches in the city. Some fine music is now being rehearsed.

Wilmington District.

Leaving home, Friday I held quarterly conference 7.30 p. m., at North East, where the usual business was attended to; one hundred and fifty visits reported, making about five hundred since Conference. The love feast was unusually large, and full of interest. Who can tell the good such hours of testimony may accomplish, the hearts they comfort, and the souls they uplift.

The quarterly meeting was an occasion of special interest, because a large class of probationers, which had been prepared for full membership, was received. When the pastor asked them, if they would keep the baptismal covenant, he requested the class to repeat the same after him, which was done with impressive effect.

The contrasts in a presiding elder's work are frequent and great. From the strong, well organized church, he often goes to the little church, but no less loyal. At Wesley, in Elk Neck, the few gathered "in His name." But while large reports cannot be made, perhaps in proportion to numbers and opportunities, the little societies, bound to Methodism by strong connectional bonds, do as much as the large and strong. The pastor's report, read before the public congregation, showed attention to duty in every particular.

JONES' on Elkton charge, was visited for the first time, by a presiding elder, Sunday, Oct. 6 at 3.30 p. m., when a well filled house listened attentively to the word.

The six o'clock prayer meeting at Elkton, led by Henry Vinsinger is a lively means of grace.

The leader does not believe in compromising with the world, but in straight work and an upright walk. From this prayer-meeting, with warm hearts, the people enter the audience room, to hear the word. The quarterly conference showed the work at this place, to be in good condition. One hundred and fifty music books, and fifty volumes have been added to the already well furnished library. The protracted meeting at Crouch's resulted in seven conversions and six accessions. The pastor reported eighty-seven pastoral visits, and a children's class. There seems to be a greater desire among the pastors, to work Methodism than to change Methodism. Two love feasts, one prayer meeting, and four sermons closed the day's work.

W. L. S. MURRAY.

CECILTON, Md.—Sunday, Oct. 6th, was a day that will live in the memory of God's people here. Our pastor not being able to be with us, on account of a severe attack of neuralgia, a prayer and praise meeting was held and surely the seal of divine approval rested upon it from the beginning. Through the prayer service God's presence was felt, but when the praise meeting began, it seemed indeed, that "Heaven came down, our souls to greet," as testimony followed testimony, in quick succession. There was a constant flow of spiritual power, rising higher and higher clear on to the close of the meeting. When the hour for closing arrived, and the leader arose to speak, a brother, eager to bear his testimony for Christ, sprang to his feet, and scarcely had he ceased speaking, when another arose and then another. The feeling which pervaded the meeting at this period, was indescribable. It was glorious. A number of times, three or four were on their feet at once. Truly, "showers of blessing" descended upon every heart, and the meeting closed amid shouts of praise. The revival fires, kindled last winter, are still burning on our church altars. We have in every service a time of refreshing, from the presence of the Lord. Scarcely could it be otherwise with so earnest and faithful preaching as it is our privilege to listen to, every Sunday, from our dear pastor, who seeks, in all his sermons, to lead his people, into a broader and richer Christian experience. God is abundantly blessing his labors.

From Dover, Del.

Our pastor, having returned from his summer vacation, has resumed his labors with renewed diligence. Sunday, Oct. 6th was the day for receiving our probationers into the church, and a goodly number were present, crowding the room. There were sixty

candidates to be read into full membership; about 55 of these were present, and received.

After this very impressive service, the sacrament of the Lord's Supper was administered, to about 250 persons; the entire service extending through nearly two hours, being one of the most impressive we have had for a long time.

Blackboard views have been introduced into our Sunday-school, in place of the children's meeting which has been heretofore Sunday evenings. Our School is rapidly growing, and promises to continue to do so. The Avenue chapel Sunday-school also is doing good work.

H. C. T.

At Asbury, Sunday A. M.

Twenty-five full members were received. Three hundred dollars was asked of the congregation, to pay all debts and have a current fund. Four hundred and twenty-five dollars were given. All debts and coal bill in advance for this winter are thus paid.

TAYLOR'S ISLAND, MD.—The work of the Lord continues to prosper on this charge, under the diligent and faithful labors of our young brother, Rev. Geo. W. Bounds. From a recent letter, we take the following: "our meetings have closed with 70 conversions. God is blessing us wonderfully. Glory to his name!" Judge Travis was at church (the new one on the Island) yesterday, (Sept. 29) and made a very earnest and feeling prayer. Bro. E. L. Griffith, nominee for State Senator was present also, and prayed fervently. Old St. John's built in 1806, has been thoroughly repaired, and we propose to re-open it, Sunday, Oct. 20th.

The liver and kidneys must be kept in good condition. Hood's Sarsaparilla is a great remedy for regulating these organs.

DIED.

STENGLE.—On the 9th instant, Alice B. daughter of Rev. Adam Stengle, aged 12 years. Funeral services in Union M. E. Church, on Saturday morning at 9 o'clock. Interment at Mt. Carmel cemetery, Baltimore.

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29-tf

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.

Moses V S Howard Crosby.

BY REV. T. O. AYERS.

"Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy cattle, nor thy stranger that is within thy gates.

MOSES.

"I think that our German fellow-citizens, accustomed to drink beer at their mid-day meal, should have it on Sunday, as we have our milk on Sunday.

I advocate the tight closing of every saloon on Sunday; and a license given to a sufficient number of beer-sellers to sell to persons beer only, to be taken away from 12 to 1 o'clock, Sunday, through an aperture, opening into the street."

HOWARD CROSBY.

Reflections: 1. Is it not a pity to have a minister of Christ to talk so?

2. Who has the right to say how many beer sellers would be "a sufficient number?"

3. What right have we, to allow some the privilege to sell, and deny it to others?

4. If this great man is honest, his case merits our most profound pity. Brethren, pray for him.

The liquor-traffic never has been, and never will be suppressed in any locality, that permits manufacturers and wholesalers to continue unmolested. The best of laws may be passed, but sooner or later they will be evaded or defied, and the victory of today turned to defeat tomorrow. It follows, therefore, that temperance men should everywhere strike at distilleries, breweries, and wholesale establishments, most constantly and fiercely. Let the word go out, that capital is not safe in that business, that it is foolish to put more in, and wise to get out what can be saved. Harrass it and oppress it in every possible way. It is a terrible monster, feeding on men, women, and children, and must be destroyed.—New York Mail and Express.

An eastern sharper advertises a 'sure insect exterminator' for fifty cents. Confiding remitters receive a slip of paper reading, 'Get your insects to smoke cigarettes.'

The expressive word 'booze' is derived from 'bouza' an intoxicant made from millet seeds with some powerful astringents added. Bouza is the favorite drink of the nomadic tribes of Tartary.

Whichever side of any question gains most women as its supporters, will, ere long, gain most men; laws for the conservation of the home, will always gain most women, ergo, they will in the long run gain most men.—Frances E. Willard.

The Washington (D. C.) W. C. T. U. has two 'homes' under its patronage, 'The National Temperance Home,' for soldiers, sailors and civilians, and the 'Hope and Help Mission,' for poor unfortunate women, inebriates and opium eaters.

It is not high license; it is not prohibition; it is total abstinence that will end this curse that destroys more than war, pestilence, and famine combined.—Washington Gardner.

Miss Frances Willard very properly desires to have the smoking compartments on Pullman cars abolished, and special cars provided for users of the weed. Special cars should also be provided for the traveling liquor-drinkers.

"Other men have drunk moderately, and never become drunkards. Why cannot I?" You can; but you take all the chances. Fifty thousand men on a side, grapple in the fierce struggle of battle for days, and thirty thousand on a side come out unhurt. Do you, therefore, say there is no danger in fighting? The influence of the moderate drinkers in the United States to day is ten thousand times worse than that of confirmed drunkards in recruiting the ranks of inebriates.—Western Christian Advocate

It is reported, that, in Louisville, Ky., it is impossible to keep dippers on the public wells, because the saloon men have them taken off or destroyed, so as to force the thirsty public into their dives.

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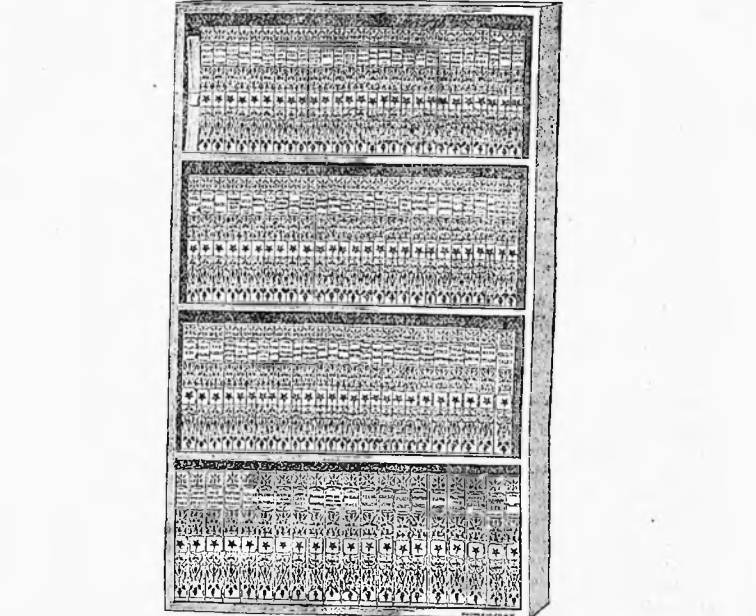
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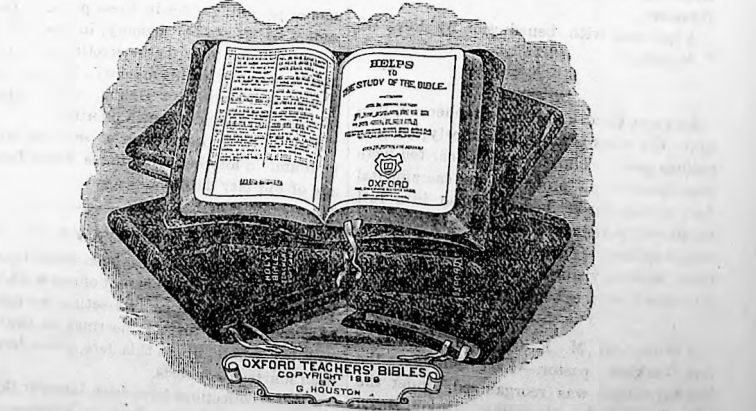
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In 1868, while the Pope had temporal sovereignty in Rome, there were 236 highway robberies in the city. Five years after, under the rule of Victor Emmanuel, there were in Rome twenty-six highway robberies. Yet the Holy (!) Father denounces this rule (which reduces crime nearly ninety-one per cent.) as an impious rule.

Your preacher seems too anxious about his pay, did you say? Well, we don't blame him. If you were a little more anxious about it, it would not be necessary for him to be.—Michigan Advocate.

The *Woman's Journal* calls attention to the deplorable fact that although 'sex in brains' is an exploded theory, 'sex in morals' is still recognized, and adds: 'It is woman's recognition of this false element that gives it life. Woman holds the power of purifying in her own hands—why does she not use it?'

"There are in New York city more than three hundred religious and charitable institutions or societies, whose object it is to help the poor; these institutions receive and distribute annually about \$4,000,000."—*Christian Secretary*. And not one of these has been organized or sustained by infidels. Is not this a strong argument in favor of Christianity.—*Central Baptist*.

Judging by the discussion in the newspapers of Nebraska it is pretty certain that the legislature of that state will this winter vote to submit a prohibition amendment to the people. There is very little doubt that if it is submitted it will be adopted. The temperance standard in Nebraska is really as high as it is in Iowa. It is very likely to happen that the people who left this state to locate in Nebraska, where they could find saloons still open, will find their new home, within a short time, as free from saloons as the old.—*Iowa State Register*.

There is a wealthy brewer in Montreal who built a church and inscribed on it: "This church was erected by Thomas Molson, at his sole expense. Hebrews, xi chapter." Some of McGill college wags got a ladder one night and altered the inscription so as to make it read: "This church was erected by Thomas Molson at his soul's expense. He brews double) X X."

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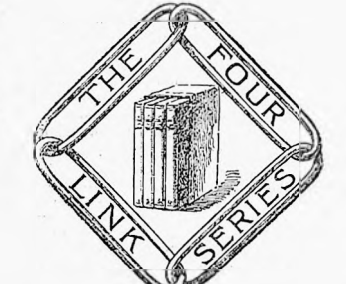
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