



# Peninsula



# Methodist

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Editor.

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## IT ISN'T FAR, TO JESUS.

It isn't far, to Jesus;  
If you only knew how near,  
You would reach him in a moment,  
And banish all your fear.

He is standing close beside you,  
If only you could see,  
And is saying, could you hear him,  
"Let the children come to me."

For you know he never changes,  
As your little friends do here;  
He is always kind and ready,  
Both to comfort and to cheer.

And the very best about it is,  
He's always close at hand,  
And will always listen to you,  
And always understand.

It matters not how little,  
Or how very young or weak,  
And if you have been sinful;  
It was you he came to seek.

There is nothing that need hinder  
Your coming to him now,  
So you surely will not linger,  
Until you older grow.

You really must love Jesus,  
When you think of all his love,  
In coming down from heaven,  
That happy home above;

And lying in a manger,  
And suffering so much woe,  
That you and all dear children,  
To that bright world might go.

—Phil. Presbyterian.

## From Bishop Taylor.

I have been receiving expressions of surprise, that I had, through a number of our home papers, informed our friends that by a certain day, I would be in need of \$4,000; and expressions of apprehension, that the effect of naming so small an amount, instead of asking for \$50,000, would be damaging to our cause. I rise to explain. We seldom have any more money in our treasury, than the amount required on a strict line of economy, to pay the running expenses of the work—no surplus and no debt. Our selection and appointment of missionaries has, so far as I know, been without inquiry, whether at the time there was any money in our treasury or not. For example: When Bro. John S. Inskip was my treasurer, I wrote him, that I had a band of missionaries to sail for South America in three weeks, and required for their passage over \$2,000. He put a notice in his paper, that I needed that amount in two weeks from that date, and had not \$200 in the treasury. Before the day for departure, the funds were in hand, tickets bought, and no delay. No one thought I damaged my cause, by stating the amount I needed, nor considered that it was a call for a year's supplies.

When I returned last January, to the west coast of Africa, I found that the cost of building fifteen new mission houses the preceding year, and some other extra expenditures, exceeded our appropriations by \$4,000, which would be due May 1. Having in January sent out fifteen new missionaries, I suspected that their passage and outfit had about used up all the funds in hand, I drew drafts for the \$4,000 payable in ninety days after sight, and through a number of our home-paper allies, notified my patrons, that we needed said \$4,000 by the day for payment, and the money was promptly sent in, and duly paid. Next to faith in God, I have faith in his people; and I have only to notify those of them who are specially interested in my special work, that I shall need a certain sum of money, by a certain day, for a certain purpose, and the check is honored at God's bank. I know of no other bank so reliable. If I had been last January

making a call for a year's supply, I certainly should not have asked for a sum less than \$50,000 or \$60,000. We shall require more than that amount yearly, to pay the passage of new missionaries, to supply the shortage of self-support for those who have but commenced to utilize indigenous resources for self-sustentation, and to supply money-producing appliances for those who have reached self-sustentation, and who are successfully at work, making new and needed improvements in their stations, and founding new mission stations by their surplus accumulations, for the advancement of the work of God. As an illustration of the last point, I may be allowed to state a few facts.

The Malange station, in Angola, 390 miles inland, under the leadership of Bro. Sam Mead, assisted by his cousin, William H. Mead, and Robert Shields, with their noble wives, and a band of true missionary children, was opened nearly four years ago. The first two years were spent largely in experiments and failures. Within the last two years, they have not only produced self-support over and above that, but have expended \$1,300 on new mission buildings. At Pungo Andango and Nhanguepepo, the brethren have exceeded that, in the accumulation of missionary resources. No missionary in Angola has a dollar invested or laid up, on personal account. They are in full co-partnership with Jesus, in planting and extending missions among these perishing heathen.

Kimpoko, at Stanley pool, has been self-supporting from the beginning of this year. The three brethren are now building a new mission-house, and may, or may not need a small subsidy from our building fund, which will be cheerfully given if needed for we know that it will not foster dependency, but help manly independence more squarely on its legs.

After an absence of three and a half years, I have been on a visit to our five stations in Angola. All our missionaries there are self-sustaining, and three of them, as before stated, have exceeded that. We have twenty missionary men, women, and children in those five stations. Their success in the mastery of the native languages exceeds that of any missionaries I have ever known, so far as I have been able to form a judgment, being with me a subject of special inquiry. They have the keys by which, through teaching, preaching, and witnessing for Jesus, they are getting light into the understanding of the people. As a result, they are beginning to see soul-saving fruit.

At Nhanguepepo station, we have thirteen native probationers in our church, who are giving daily proof of their genuine conversion to God. In Malange station, we have twenty-one probationers equally promising, and a growing interest all along our lines. "The morning cometh;" who can put an extinguisher on its rising glory?

I remark again, that the Lord don't give us money faster than we need it, nor allow us to suffer from lack of it. All who wish to have a hand in raising the \$50,000, named by my treasurer, may forward their free-will offerings to him at 181 Hudson street, New York, and get his receipt; and look out for his annual report, in the month of October.

Congo State, July 30th, 1889.

## Sad News from India.

DEAR BRO. THOMAS:—I am at a loss how to begin, to write the sad tidings which it becomes my duty to convey to our dear friends of the Wilmington Conference: and the more so, because to nearly all of them, it will be a matter of complete surprise. My dear wife died last Sunday, Sept. 8th, at six o'clock p. m. of typhoid fever. You will see the notice in the paper which I send you. Most of the time since our arrival in India, she has not been strong enough to do much, in the way of visiting, and other work which she desired to do; but spiritually she has grown rapidly, and was glad she came to India; saying that, for her, India was the way to Heaven. She desired very much to remain here, and work for the Master; and we were praying, and awaiting Divine guidance. Think, then, of our joy, when at Naini Tal last June, she was enabled to claim healing as a gift of God, and at once arose from her bed, went about her work, accompanied me to church the following Sabbath, for the first time in six months; and when the time came for my return to Cawnpore, she joyfully came with me and went about her work, helping to entertain the Central Conference, which met here Aug. 24th. I asked her, why not trust the Lord for healing of the fever? She replied, that she did not feel so led by the Holy Spirit, but was impressed with the thought, that God would take her home. She was happy to think of going, and said it would be so sweet to be in Heaven. Saturday, I received the same impression. Jesus seemed to say, "She is one of my precious ones, I will take her to myself." It was a great struggle to give her up; but the Lord gave me strength to say, "Thy will be done." Then such comfort filled my heart, and still abides, as I never knew before. I remained by her side all that night, and the next day looking into her face, as she seemed to meet the great foe, and said, "I see him now, he looks just like a thief. In the name of Jesus Christ, I command thee to depart." She said this with fixed countenance, and great strength. Then, as if all were over, she cried, "Victory, victory, victory!" God helped us to sing, "Glory to His name," in tears we sang it, and others with her, when she bade us farewell and went Home. The funeral was very largely attended by the dear friends, the brothers and sisters among whom we worked. While weeping, we sang her our hymns of victory, and pledged ourselves anew to meet her in Heaven. The service at the grave was closed with the Doxology. Heaven is unspeakably precious now.

The loving tributes of Rev. J. H. Schively, my brother-in-law, Rev. W. L. Roockey, and Dr. Mansell, will appear in her memorial, which I hope to send you for distribution among her friends. It is impossible, in a short letter, to say all I wish to say. I am with her sister and brother-in-law in Lucknow, for a few days. We are all looking up, comforted not only by the Lord, but by His dear children, our fellow laborers in the Lord.

Yours in Christ,  
G. F. HOPKINS.

Cawnpore, Sept. 18th, 1889.

## From Our Massachusetts Correspondent.

DEAR BRO. THOMAS:—I have been to Plymouth! I have actually seen the

rocks! The shades of my forefathers have envired me, and the genius of liberty has inspired me afresh! I have seen Duxbury, with its monument of Miles Standish. I have stood upon the soil where the hero captain commanded his company, and have looked off over the hills, and through the valleys towards Middleboro', fifteen miles away, whither led by that solemn, trusty, friendly Indian, the eight men, with Standish at their head, went to surprise and capture the threatening Indian foe. In Pilgrim Hall, I have seen the bones of the Sparrowhawk that went ashore on the coast of Massachusetts in 1626! The little vessel was not larger than some of the "cunners" that friend Ayres presses into ecclesiastical service. "In that form, sir" while the ship might bear up a presiding elder from island to island on the Chesapeake, I hardly think any of us would care to "bear away" over the Atlantic in such a craft.

The immediate occasion for my visit to Plymouth was a district ministerial Association meeting there. Whom, think you, did I find as pastor of the Methodist church? None other than the Rev. J. H. James. You remember him, Mr. Editor, when he was a member of the Philadelphia Conference. All visitors to Ocean Grove until very recently will recall his mother, Mrs. Mary James whose saintly sweetness has embalmed itself in some of our hymns of consecration. In 1868 I joined the Philadelphia Conference, then covering the territory of the present Wilmington Conference also, and in *ye flow of ye olden times* it was pleasant to mingle this modern stream also.

I did not reach Plymouth aboard the Mayflower, nor land by means of a friendly boulder, that answered the purposes of a wharf. It was the modern train that bore me hence, and I dismounted amid the substantial evidences of modern civilization. Your pardon, shades of my forefathers, for such an intruder; albeit, one snort from the nostrils of our iron horse, would have discomfited your Indian foe far better, than brave Miles and his courageous companions.

Modern Plymouth contains between seven and eight thousand people. The four centers of interest are Plymouth Rock, Burial Hill, Pilgrim Hall, and Pilgrim Monument. The rock, when our forefathers first leaped upon it, was entirely surrounded by water. Now the wharves have been built out beyond it, and it can be seen rising above the top of the dock, some three feet. This height is accounted for, by the fact that in 1775 the entire boulder, weighing several tons, was lifted. The part above ground is about the size of a large drawing room table. The rock is a fine specimen of granite, capable of an excellent polish. The side from the water has been smoothed, and the figures cut into it. It is surrounded by a strong iron railing, which is surmounted by an artistic granite canopy, resting on four columns.

Climbing up towards the high ground one first reaches by a flight of steps Cole's Hill, where the dead of the first winter were buried. Remains have been discovered here, at four different times. First in 1735, in a great rain, the water rushing down to the harbor, cut a deep gully, exposing human remains, and washing them into the sea. In 1855 workmen while digging a trench found parts of five skeletons. In 1883,

while the hill was being repaired, first in October and then in November, remains were found. These were left, and a memorial slab marks the exact spot of their original resting place.

Passing on still further up the hill, and in a southwesterly direction some four or five hundred yards one reaches the base of Burial Hill. Here is the site of the first church. Climbing up some hundred yards more, one stands on the top of Burial Hill. Around him, sleep the dead of the past centuries. From this elevation, the harbor and ocean beyond are plainly visible. But what interests me most, is the tombstones with their quaint inscriptions, many of them only legible to the finger. The oldest stone bears date of 1681. For many years the colonists had other cares and other uses for their money, than to provide stones to mark their graves. This stone marks the grave of Edward Gray. He was a merchant, and one of the wealthiest men of the colony. William Crowe, 1683-4, Thomas Clarke, 1697, Mrs. Hannah Clarke, 1697, and John Cotton, 1699, follow. These are on stones, that had to be imported from England. They are far inferior to the native granite, and scale off. The descendants of some who died in this century, have since erected stones over their ancestor's graves; notably that to Gov. Bradford. The face of the stone, erected over the grave of his son William, shelled off as late as 1867, but the inscription has been retraced. It is as follows: "Here lyes ye body of ye honorable Major William Bradford, who expired Feb'y ye 20th, 1703-4, aged 79 years." Then follows a verse of poor poetry.

We cannot follow these quaint inscriptions. Most of them possess nothing but their age, to interest the general reader. The poetry is for the most part pious and poor. Sometimes it descends to the level of mere doggerel. A few specimens, taken at random follow:

"Here lyes ye body of Mr. Thomas Faunce, ruling elder of the first Church of Christ, in Plymouth. Deceased Feb'y 27, 1745 in the ninety-ninth year of his age.

"The fathers, where are they?" "Blessed are the dead who die in the Lord."

On a stone to a child one month old, we find, "He glanced into the world to see a sample of our miserie."

Another child's stone has, "The fathers have eaten sour grapes, and the children's teeth are set on edge."

To Thomas Jackson, 1794, we read, "The spider's most attenuated thread, is cord, is cable, to man's tender tie."

It was on Burial Hill that the first watch tower was built, and the first fort erected. The locality of the original tower is shown by four granite posts, and the brick foundation is still there, about a foot below the surface. The old hearth stone, upon which the Pilgrims built their watch fires, still lies where they placed it, on the southerly side of the enclosure. The town record of 1643, has the following: "It is agreed upon the whole, that there shall be a watch house forthwith, built of brick, and that Mr. Grimes will sell us the brick at eleven shillings a thousand." The first fort, built near by, answered the purposes of a meeting house also. Here our forefathers both "watched and prayed." Nevertheless it was here on Sunday, that the terrible war whoop was heard, and the savages left eleven dead bodies and smoking ruins to mark their onslaught. Pilgrim Hall and Monument must wait another letter.

J. M. WILLIAMS.  
Fall River, Mass., Oct. 19, 1889.

## Youth's Department.

### Bessie Carpenter's Neighbor.

"If ever I was ashamed of anybody in my life, I am of you!"

This was Bessie's remark to her dog Guard, as she stood him up in her lap on his hind feet, after having given him some hearty shakes, by way of punishment.

"The idea of your chasing poor Toby all over the grounds, when she is so fat she can scarcely run, too; and barking at her until she did not know whether she was a cat, or a bundle of scare. What if she did put up her back and spit at you? As if that could hurt a great handsome dog like you, to be spit at by a poor little old cat! I say, sir, I am ashamed of you. As carefully as you have been brought up! What is the use of teaching you anything? Don't you know that Toby is your neighbor, and that you ought to love her as well as you do yourself? Didn't I try my best to explain that to you only yesterday? And didn't you bark three times, which everybody knows means 'Yes' in your language, when I asked if you understood? And here the very next day you go and disgrace yourself. That isn't the worst of it; you have to disgrace me, too. You belong to me, sir, you can't go around doing mean things without disgracing me. I am ashamed to look Mrs. Parkhurst in the face now, because she knows that my dog Guard has been chasing her ugly yellow cat."

Guard looked the picture of dignified sullenness, refusing to bark or wag his tail, or to do anything but shake himself and try to get away. His mistress put him down, presently, smiling and sighing almost in the same breath.

"Poor fellow! you are only a dog. What a pity it seems, when you know so much. Never mind, Guard; you are not to blame for not understanding the Golden Rule. It isn't for you to practice on, I suppose—that's one comfort—or you would have been given brains enough to understand it. But you will have to be taught, by the hardest way, not to chase Mrs. Parkhurst's cat. I won't have that anyway. You will have to be whipped, Guard, if you do it again. Do you understand that?"

She shook her finger at him with a mixture of playfulness and warning, brushed one or two of his curly hairs from her apron, and ran away to finish her dusting.

A very pretty girl was Bessie Carpenter. A general favorite among the girls and boys of her set. A leader among them, in fact. On this particular morning, she was unusually happy even for her. In two days more she would be thirteen; and among other delights which she was sure that day would bring, she was to have a party. Not a very large one; just the girls and boys who belonged to her classes in school and at Sabbath-school; but her mother had made very choice preparations for them, and Bessie suspected a beautiful secret was being planned, which had to do with two large carriages and double spans of horses. Her father had just hinted at something of the sort; enough to give him a chance to laugh at the glow on her cheek, and the sparkle in her eyes.

Bessie did not understand the secret fully, but she felt almost certain there was one, and she could trust her father.

While she went about with her gay-colored feather duster, flitting little flecks of dust here and there, she moralized a little between her and Guard.

"It is really harder for a dog to do right, than it is for people," she said, "because he doesn't understand? Now if I could only make him learn just that little rule, about loving his neighbor as himself, how easy it would be for him to see why he mustn't chase Toby, hateful old cat though she is. It is a nice rule, I think; it makes everything so plain. And it is easy enough, so far as I can see."

Her thoughts went out to the neighbors on either side of her. There was Alice Parkhurst, her dear friend and constant companion. They had but one point of difference; Bessie could never understand how Alice could fondle that great fat, yellow cat, even kiss her, and seem to care so little for Guard! But she never said anything about it to Alice. Then there was Ned Parkhurst, Alice's brother; everybody liked him; he was just a splendid boy. Across the street lived dear old Mrs. Burnham, and her lovely married daughter with her sweet baby. "All of them just as lovely as they can be!" said Bessie, with emphasis. "I'm sure there is no trouble in liking them, just exactly as we do ourselves. And, as for the Harts, who live on the other side, they are never at home, and I don't know them very well, but I like them well enough; I should like them very much indeed, I think, if I knew them."

By this time she was at the gate, her pretty work apron laid aside, her wavy hair pushed back inside her broad sun hat, and, basket in hand, on the way to the postoffice for her father's morning mail. This was one of her morning duties. Bessie's face was sunny still; she liked all her morning duties; she liked the world very much. She nodded politely to Mrs. Burnham's daughter across the way, and threw a kiss for the baby, who was held up for her to see, and thought once more how nice their neighbors all were. Suddenly, with the lock of the gate still clicking behind her, Bessie came to a halt; a look of surprise, almost of dismay, coming into her face.

There was the little girl who lived at the Harts, standing at the gate this minute; the girl with the freckled face and homely nose, who always wore calico dresses, even to church. The girl who worked for her board, and went to school; and who had no home, and no brothers and sisters, and the Harts had taken her to stay at their house, because she was the daughter of an old housekeeper of theirs, and they felt sorry for her.

All this Bessie had known for months; but the thought which came to her new this morning, and almost overwhelmed her, was, that this freckled faced girl was her neighbor!

"It's all the home she has," thought Bessie, "and she lives exactly next door to us; there's no getting around that. To be sure she never goes in our set, but neither does Toby Parkhurst go in Guard's set; she can't get a chance, poor old cat!"—with a little laugh over the thought, of how she would be treated if she attempted it—"Perhaps that is the reason Jane Austen never comes with us. What if I should! Bessie Carpenter, what if you really should!"

The overwhelming thought which had brought the little line of wrinkles out on Bessie's forehead was, "What if I should ask Jane Austen to my birthday party!" That would be a surprise to the others, certainly. Could she do it? Ought she? There was a sudden dash at last for the post office, a very rapid home-coming, and an almost breathless young woman rushed upstairs to her mother. Such a great thought as this demanded immediate sharing.

An hour afterwards she opened the sash of her French window, stepped out on her piazza, and called, "Alice!"

There was an instant raising of the sash across the lawn, and Alice's curly yellow head looked out of the window. She had Toby in her arms.

"I've got something to tell you. I'm going to invite Jane Austen to my birthday party."

"Why-ee! Bessie Carpenter, you're not, are you?"

"Yes, I am, truly. I thought about it, and I've been talking with mamma about it, and I've decided to do it."

"Well, sure enough, why not?" demanded Alice, after a thoughtful pause. "She'll like it, of course; and the poor thing looks dreadfully lonesome. Let's ask her to join our society, and go to things with the others. Why not?"

"I'm sure I don't know. We ought to, you see. She's our neighbor, Alice Parkhurst. Don't you remember last Sabbath's talk in the class?"

"Y-es," said Alice, recollectively, "so she is. Well, I would, if I were you, and I will. Bessie, only look at Toby's foot, where she hurt it this morning, running from Guard. I wish you could teach Guard to love his neighbors."

"So do I," laughed Bessie. "But, you see, he's only a dog."—Pansy.

### OUR CHURCH SOCIABLE.

BY L. EISENBERG.

What's got the matter in the church, have Christians quit a speakin'? Because the preacher said to-day, "We'll have a social meetin'." He wanted all to come, he said, and speak and get acquainted—It sounded so outlandish queer, I purty nearly fainted.

Somehow, I got the notion, that the members of a meetin', Don't have to first get introduced, to give a friendly greetin'; Them kind of people 'pears to me, have souls as soft as leather, They ought to have religion 'nuff, to bind 'em all together.

I never knowed until to-day, the Church was so unsainted, That when you once got in, 'twas hard, to speak and get acquainted; Does jinin' meetin' change the face of sister and of brother, So dreadful much that when they meet, they hardly know each other?

I hardly think it, for last washday—the children were a screamin' They come to get the pew rent, I was washin' scrubbin', cleanin', And though I hardly knowed myself, I look-so out of season, They really called me by my name, an' smiled so sweet and pleasin'.

They knowed me, but I think there's some, who seem to've lost their reason, Who 'pear to live in loads of ice, to give the church a freezin'; They'll give you chills in summer-time; they're cold as blocks of granite, They strut about with heads so high, you'd think they'd bump a planet.

Why, only last communion day, I saw a deacon brother, Just after Parson Brown had preached on, 'Lovin' one another.' Pull out his pocket handkercher, an' wipe his weepin' eye, And when I turned to speak to him, he coolly passed me by.

Another time, I mind it well, I often think upon it, I wore my yaller weddin' dress, and green Parisian bonnet, I think they took me for a queen; for all the time of meetin', They stared at me, and at the close, such smilin' and a speakin'!

Each one seemed bound to shake my hand, and there was Deacon Weaver, He pushed so hard to speak to me, he smashed his bran new beaver; I laughed right out in meetin', till I couldn't see for tears, But I tell you, it was socialer, than I had seen for years.

But only think! one week from that, though John somewhat upbraided— I wore my clean washed gingham frock, 'twas just a little faded; I took my seat inside the pew, and listened to the sermon, While next me sat the hawker's wife, a twist-in and a squirm-in.

I wondered what the matter was, she looked so pale and sickly; When meetin' broke, I turned to speak, but my! she got off quickly, I then struck down the crowded aisle, to shake hands with the sexshun, And every body turned their backs, or looked the wrong direction.

It struck me most amazin' queer, that no one 'peared to know me, How they forgot my face so soon, I'd like some one to show me; But then I just remember now, my dear first husband's sayin'— "A peacock gits a heap of praise, for feathers he's displayin'."

And so says I, that must be it; but it kinder seems distressin', To make religion frown or smile, accordin' to your dressin', It makes me think of Lazarus at the rich man's wealthy quarter, And the rich man, once in purple robes, a beggin' coolin' water.

'Tis vexin' to my righteous soul, a seein' sich behavin', For wrappin' souls in shinin' silk, isn't the same as savin', Ah, no! dressin' never makes a saint, no more than six makes seven, For Satan even tries to dress, like angels do in heaven.

If dressin' in the latest style, is what the church is needin', Then what's the use of preachin', or of havin' Bible readin'? The church would be a dressin' show, and meetins' prove a failer, And the cheapest way to get to heaven, would be to cheat the tailor.

Its pride and money, dress and show, that killin' up the meetin', If they don't want us poor folks there, just let 'em quit a speakin', And every time they see our face, pretend they never knew us,

But look above, or back, or down, or any where, but to us.

I want to see 'em shakin' hands, as if they knowed each other; And not as if they thought they ketch, the small-pox from their brother, the soul a blazin', That makes the poor man think he's rich, and sets them all to praisin'.

That warms and melts 'em into one, by livin' coals of prayer, So none shall think they're better, cause they have good clothes to wear, And whether in sunshine or in storm, in plenty or in losses, They all would help each other 'long, and bear each other's crosses.

For 'tain't no use to sing and pray, or have protracted meetin', Unless you wear a lovin' smile, and show a kindly greetin'. For souls cannot be floated on, toward the golden shore, By sailin' in a bubble, on a sea of sweet cologne. West Chester, Pa.

### Bishop Vincent at the School of Theology.

The following are some of the good things which Bishop Vincent said in an address recently, before the students of the School of Theology, Boston University:

"He greatly misrepresents Methodism who pictures it as a system in which the supreme power is vested in the bishops, who mercilessly and tyrannically administer it. The bishops and presiding elders are your cabinet for wisely placing you in the field. In Congregational churches, the few always do the thing. There is as much tyranny in an independent as in a connexional system. In the Methodist Church the preachers say to the bishops: 'We commit to your best judgment the determining of our immediate field of labor'; the people say to the bishops: 'We trust you to provide us with the best available man for us; the bishops say to the preacher, 'Here are three churches asking for you—which would you prefer?' and to the people, 'I have three preachers for you—which will you have?' Such a system provides a place for every man, for every day of every year as long as he is effective. Such a system is thoroughly admirable and deserving of our best confidence."

"The itinerancy is the only settled ministry in this country. I could point to hundreds of Methodist churches which have never had the break of an hour in their ministry for fifty years."

### Dyspepsia

Makes the lives of many people miserable, and often leads to self-destruction. We know of no remedy for dyspepsia, more successful than Hood's Sarsaparilla. It acts gently, yet surely and efficiently, tones the stomach and other organs, removes the faint feeling, creates a good appetite, cures headache, and refreshes the burdened mind. Give Hood's Sarsaparilla a fair trial. It will do you good.

### Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.			
CHARGE.	DATE.	S. SERVICE.	QUAR. CONF.
Red Lion, Salem,	2 7.30	3 10.30	
New Castle,	2 2 3	3 3	
Del. City,	4 7.30	3 7.30	
Port Penn,	9 7.30	10 7.30	
St. George's,	9 10.30	10 3	
Kingswood,	9 3	10 10.30	
Cookman,	18 7.30	17 10.30	
Swedish Mission,	20 7.30	17 7.30	
Asbury (Wil),	19 7.30	17 3	
St. Paul's,	23 7.30	24 7.30	
	25 7.30	24 10.30	

### DOVER DISTRICT—THIRD QUARTER.

CHARGE.	DATE.	S. SERVICE.	QUAR. CONF.
Honston,	2 3	9	S. 10
Milford,	1 3	11	F. 7
Lincoln,	2 3	7	S. 2
Ellendale,	3 4	2	M. 9
Millsboro,	9 10	10	S. 2
Georgetown,	8 10	7	F. 7
Lewis,	15 17	10	F. 7
Nassau,	16 17	2	S. 10
Milton,	17 18	7	M. 7
Harbeson,	17 18	3	M. 10

### SALISBURY DISTRICT—THIRD QUARTER.

CHARGE.	DATE.	S. SERVICE.	QUAR. MEETING.
Halwood,	1 3	3 10	
New Church,	2 3	3 10	
Barren Creed,	5 3	5 3	
Sharptown,	5 7	5 8	
Bethel,	7 3	5 8	
Laurel,	8 7	3 10	
Concord,	9 3	10 10	
Annemessex,	18 10	17 10	
Asbury,	16 7	17 10	
Crisfield,	18 2	17 10	
Holland's Island,	23 7	24 10	
Delmar,	20 10	24 10	
Fruitland,	19 10	24 10	
Quantico,	22 10	24 10	
Salisbury,	30 7	Dec. 1 10	
Tangier Island,	27 10	27 7	
Smith's Island,	28 10	27 7	

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## The Sunday School.

LESSON FOR SUNDAY, OCT. 27th, 1889.  
Psalm 32: 1-11.

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

### SIN, FORGIVENESS, AND PEACE.

GOLDEN TEXT: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ" (Rom. 5: 11).

1. *Blessed*.—In Hebrew the word is plural, and indicates excellence or abundance. With this same word the first Psalm begins; only that pronounces a blessing on the habitually righteous, and this on the repentant and forgiven. *Transgression*—overstepping. *Sin*—viewed here as a stain, or a handwriting, or a record, or a debt. "If we cover it, there is no blessedness; but if God cover it, it is hid forever."

"Transgression is revolt against God; 'sin' is swerving from the line of rectitude; and 'iniquity' is wrong, or that which thwarts right. To have transgression forgiven, is to have its penalty remitted; to have sin covered, is to have amends made for it, and so righteousness covering it. The former is simply pardon; the latter is acceptance, which presupposes the former" (Murphy).

2. *Blessed*.—"The blessedness, the double joys, the bundles of happiness, the mountains of delight" (Spurgeon). *Lord*—Jehovah, used four times in this Psalm, no other Divine name being used. *Impute*.—"To impute" is to charge to, or lay to the account of. In the case of sin, God's law is violated, and it is He who "imputes." He only can appoint and accept a propitiation, and remit the penalty for which it is made. Christ is the appointed, the only, the sufficient Propitiation for sin. They who trust in Him, and His work, are sensible of forgiveness, and an inner cleansing, and no longer have sin imputed to them. Indeed, according to St. Paul's argument (Rom. 4: 5-8), not only is sin not imputed, but righteousness is imputed: "His faith is counted [imputed] for righteousness." *No guile*—perfect sincerity, all falseness and self-deception being removed. Such an one can challenge the Divine inspection: "Search me, O God, and know my heart; try me, and know my thoughts." "The discord of the soul," says Tholuck, "can never be removed, while the deceit of self-exaltation and self-righteousness continues."

3. *When*.—Murphy renders, "because." *Kept silence*—rebelliously repressed his convictions of duty; refused to confess his sinfulness. *Bones*—inner being. *Waxed old*—waxed away, corroded. *Through my roaring*—grouching, moaning; "the irrepressible anguish of a self-accusing conscience" (Murphy). "Unconfessed, unforgiven sin is a terrible torment, and gives to the sinner sometimes in this world, a foretaste of the terrors to come. If he is silent from confessing, he cannot be silent from pain."

4. *Day and night*—without intermission, unceasingly. *Thy hand was heavy upon me*—the chastising hand of God scourging him for his disobedience. The perception that it was God, who caused the unrest and anguish which tormented him through his conscience, does not appear to have dawned upon him, until after his repentance. *Drought of summer*—a vivid picture of the barren, juiceless state of the soul when fevered by sin. *Selah*—a musical pause. "It calls for a lifting up of the emotions, and of the music, on the utterance of some thought of great moment" (Murphy). It occurs seventy-three times in the Psalm, and three times in the prayer of Habakkuk.

"Rarely, if ever, have human words expressed the struggle of conscience in language so profoundly touching as here. His fevered soul lacked the all-potent cordial, 'Thy sins are forgiven thee' (Tholuck)."

5. *I acknowledged*—no longer stood proudly aloof, but drew near and humbled himself, and laid bare his heart. *Have I not hid*. That is just what he had done hitherto. *I said, etc.*—indicating a moment when he arrived at a decision. *Thou forgavest*.—There seems to have been no delay, no upbraiding on the part of God. He waits to be gracious.

"Confession of sin is the necessary condition of forgiveness. God is ready to forgive at all times, but it would only increase sin to forgive unconfessed and unforsaken sin. The forgiveness would not reach and help the sinner, till he hates his sin so much, as to confess and forsake it. The confession must be first to God, against whom the sin is chiefly committed; and then, if the sin be open, the confession should be open too; thirdly, in all true confession, there is a forsaking of the sin; and, fourthly, there will be reparation of wrong, so far as it is possible to be made (Pelouzet)."

6. *For this*—merciful dealing on the part of God towards a poor penitent, lessons of encouragement would be drawn. Says Spur-

geon: "Where one man finds a golden nugget, others feel inclined to dig." *Godly*—"every one having a right apprehension of God's love, and a right disposition towards Him" (Murphy). *In a time*.—See Dent. 4: 9; Isa. 55: 6; 1 Chron. 28: 9; Eccles. 3: 1. According to Prov. 1: 24-32, there is a time, when He may not be found. Alexander regards this "time" of opportunity as "the interval between the sin and the punishment, during which the penitent confessions and petitions of the sinner may avail to avert the judgments, which must otherwise inevitably follow." *Floods* (R. V., "when the great waters overflow")—desolating calamities, torrent like troubles. *Come nigh* (R. V., "reach unto").—"The teaching is that no wave of sorrow or trouble shall overwhelm a good man, so as to sweep him away. His earthly goods may be swept, but he himself 'will not fear, though the earth be removed, though the mountains be carried into the midst of the sea.'"

7. *Hiding-place*—covert, refuge, pavilion. Psalm 27: 5. *Compass me about*—surround him on every hand. The Psalmist is confident, that the Divine protection will be perfect at every point. See Psalm 5: 12. *Songs of deliverance*—not merely deliverance, but a triumphant deliverance. *Selah*—another musical pause.

8. *I will instruct thee*.—Many recent commentators regard these words as the words of the Psalmist. It is better, perhaps, to follow the older interpreters, and regard them as the words of God. In this view, Stier, Ewald, Murphy, and others, concur. Porowne, however, takes the modern view, and explains thus: "Out of his past and present experience, he will now counsel others, and especially those who are still impenitent." *In the way*—the true path of life, or course of duty. *Guide thee with mine eye* (R. V., "counsel thee with mine eye upon thee")—by a look, and not by a lash, as in the case of the brutes next spoken of.

9. *Horse*.—Do not degrade yourself, by your stubbornness and folly, to the level of the irrational brute, who is guided by force and not by reason. *Let them come near*.—Better, "because they will not come near you," i. e., submissively; or, as the R. V., renders the words: "Whose trappings must be bit and bridle to hold them in, else they will not come near unto thee."

"The fractions horse and stubborn mule, must be treated with powerful curb and bit, or you cannot bring them near you. So guilty sinners will not bring their souls near to God. He is compelled to treat them to bit and curb, to chastisement and pain, else He could not bring them near to Him (Cowles). The brute animal shrinks from the trainer. It comes not from moral suasion, but requires to be caught and managed by bit and rein" (Murphy).

10. *Many sorrows*—a train of them, following in succession; sorrows for which there is neither hope nor remedy; sorrows that perpetuate themselves; sorrows during sin; sorrows after sin; sorrows in this life; sorrows in the life to come. *Wicked*—the incorrigible, or impenitent. *He that trusteth*—i. e., he who has forsaken sin, and returned to God, and has attained to this strong confidence in His mercy. *Compass him about*—"as a life giving atmosphere, and as a wall of fire."

11. *Glad, rejoice, shout*—a climax; Be "glad" in the heart; "rejoice" with appropriate gestures (so the word implies); "shout" with loud praises. Says Alexander: "It follows that the righteous have abundant cause for exultation, not in themselves, but in Jehovah, i. e., in their knowledge, and possession, and enjoyment of Him."

Mr. Powderly, the Master Workman of the Knights of Labor, is reported in the press dispatches to have recently spoken vigorously against open bar-rooms on Sunday in Chicago. He spoke the right thing in the right place, and the Chicagoans will do well to heed his words. Chicago is a very un-American city, and is much more devoted to bar-rooms than to Sabbath observance. It is also the head-quarters of the anarchists of this country. Whole blocks and districts of the city are Sabbathless and churchless. The whole country is interested in the improvement of the morals of that city. Chicago may be said to control the State of Illinois, and Illinois has a large influence in the government of this great land. It is not safe for our institutions for Chicago to remain as it is. If Mr. Powderly's words, therefore, have any appreciable effect in closing bar-rooms and securing a more decent observance of the Sabbath there, he will be entitled to the gratitude of all the people.—*Nashville Christian Advocate*.

## California.

BY REV. ABEL STEVENS, D. D.

Arriving on the Pacific Coast, to visit some of my children in Southern California, I have been detained by them and their delicious climate, in a sort of *dolce far niente*, as the Italians say—"sweet doing nothing"—which has hardly admitted of letter writing; for I found here all of my immediate "kith and kin," save one; parents, children, and grandchildren, no less than eight of us; and as to the climate and scenery, the old Frederick of Prussia never found at Potsdam, a more thorough *Sans Souci*. I have been longing to write about it, but it has seemed almost sacrilegious to turn in from the cheery, bright air, to attempt any labor of the pen. I think our Eastern people (as we here call all of you who are on the other side of the Rocky Mountains), need some thoroughly candid opinions about this very remarkable country, and with your permission, I shall give some, presuming, however, that there are not a few things here, which cannot be described but in language of apparent hyperbole.

I am struck, in the first place, by the singular position of this State, a position which could hardly be conceivable, as existing on our Atlantic coast. It extends along these tranquil Pacific waters, with a reach nearly as long as from New York City to Savannah. Let an Eastern man think, for a moment, of a single State thus occupying most of our Atlantic coast. Suppose New Jersey to have that unique pre-eminence. But even then, New Jersey could hardly be compared with California, for the least breadth of the latter, is more than double that of New Jersey. To carry out my illustration, you must suppose two New Jerseys, the first extending from New York to Savannah, the second from Savannah around Florida, and how much of the Gulf coast of the Union, I must leave the reader to estimate. Is not this, then, a "unique" State, as I have called it? If it should not be proud of itself, may not the whole Union nevertheless, be proud of it? Its great coast line is, indeed, anomalous in our national geography, but I think of this as an indication of its territorial magnitude. It is equal to all New England, New York, Pennsylvania and Ohio combined. You could make at least eight Grand States out of it; it is our present largest State except Texas. Thus this great commonwealth, chief representation of the American Union on the Pacific coast, stands here confronting the hoary Asiatic world, with all the liberties and lights of our civilization. There is destiny in its attitude.

A second striking fact, is the incredible development and prosperity of this comparatively new State. Not quite forty years have elapsed since its admission into the Union, and to-day it is a magnificent empire of itself. I doubt whether you can point to any other State in the Republic, which has been a more imposing example of American energy and success. All the best attributes and institutions of American and European civilizations are here, great cities, charming villages, as splendid architectural piles in the cities, and as elegant villas in the villages, as can be found in the oldest Eastern States—churches, court-houses, academies and universities; public libraries in the country towns as well as in the cities; public schools everywhere; railroads threading the whole land, steamboat lines all along the coast and to Asia and Central America; and an extraordinary number of the most elegant hotels in the world. I, a septuagenarian, who have been a traveler most of my life, and have come here, after circumnavigating the globe, sit writing this letter at San Diego, far down in the southwest of the State, with the Mexican boundary almost in sight, in the most remarkable hotel that I have anywhere seen in all my travels. The

surges of the Pacific here in the "ends of the earth," sound through my open windows, in what you have doubtless often heard of, as the famous Coronado Hotel, unquestionably one of the most magnificent public houses in the world. In America particularly, hotels are the indices of travel, enterprise and progress. In all parts of California, you find them on the most ambitious scale. This one has a total floor area of 7½ acres; its culminating cupola, or "observatory," is 150 feet high, and throws, every night an electrical light out on the Pacific, like a Pharos; it has 750 rooms; it is lighted by electricity, and has 2,500 incandescent lamps; all the house and all its precincts are thus illuminated; its enclosed court yard is a paradise of sub-tropical flowers; its assembly room for concerts, balls, etc., has an area of 11,000 feet; for the exercise of its guests it has four 85 foot bowling alleys and 30 billiard tables, four of the latter for ladies; its dining room can seat comfortably a thousand guests; its parlors are numerous and as sumptuously furnished as the best I have ever seen in European capitals; it has connected with its chambers no less than 60 sitting rooms. There seems absolutely to have been no stint in the expense lavished upon this enterprising edifice, located here at almost the "jumping off" point of South-western California, in what the chief signal officer of the United States (Greely) has pronounced the most uniform and sanative atmosphere of the nation. And this sumptuous house advertises its "terms" in the newspapers, at the moderate rates of our usual hotels.

This remarkable development of California, will make a special chapter in some future writer's history of the United States. As I look out from my hotel on the waters of the Pacific, I seem to be in a dream. I can recollect, when this region of Southern California was almost unknown to us of Eastern America. San Diego, if heard of at all, was known only as a small point, away off on the Pacific coast, where a few Catholic Fathers had built a mission house, for the Christianization of the aboriginal savages. The country was first revealed to us boys of the East, by Dana, of "Two Years Before the Mast" fame, whom I afterwards knew, and whom I last saw at Geneva, Switzerland—it seems to me but yesterday—where we spent a morning together talking over old times, and whence he went to Rome and died there, a sort of accidental death from pneumonia. Were it not for that accident, he might be here by my side while I write, for he was younger than I. When he was here, he saw but a few Indians and Mexicans, where this promising city now rises; his vessel went into San Francisco harbor, where there was a single cabin with a white American in it, and a neighboring mission for Indians under some Mexican priests. But what is there and here, now? or rather, what is not there and here, of all the great things that pertain to modern civilization? "Westward," indeed, "the star of empire has taken its way," and a resplendent new empire has risen here on the Pacific coast, since he and I were boys.

I have said nothing in particular thus far about the health, the religion and the education of the country, and these are matters of chief interest to Eastern readers. Four Methodist conferences, three of our own Church, and one of the M. E. Church South, are just now in session, and I await their reports for data. On this and the other topics, I hope to send you another letter.—*Central Christian Advocate*.

The minister who lamented that his people knew so little comparatively, of the thought and work of the denomination, was obliged to confess, when interrogated, that he had never made any earnest and persistent effort, to put a denominational paper into the families connected with his church.

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**Wanted, Old Minutes.**

The editor desires to complete his file of *Philadelphia Conference Minutes*.

He lacks copies for the following years and earlier, 1845, '46, '48, and '49; also 1853, '55, and '62.

Any one having any of these copies will confer a favor by communicating with this office.

**The "Methodist Review."**

The November-December number of the *Methodist Review* will be read by a largely-increased circle of readers. The contributed articles, written by eminent scholars, are of special interest. Professor Warring, in "The Babylonian Legend of Creation," shows its entire disagreement with the account in Genesis, thus giving a death stroke to the unfounded claim of rationalism. Dr. Whitlock discusses "The Literature and the Press of the Methodist Episcopal Church," in an article of commanding importance. "The Symposium on the Historic Episcopate" is furnished by the Right Rev. Bishop A. Cleveland Coxe, of Rochester, Dr. B. B. Warfield, of Princeton, and Dr. Arthur Edwards, of Chicago. Dr. Sherman writes of "James Porter," and Dr. John, of De Pauw University, treats of "Religion and the Law of Continuity."

The "Arena" contains articles on "Professor Ladd Rebuked from Japan," "Not a Question of Theology," "Explanation of Theory of Miracles," "Christianity and the Heathen," "The Sinning Ability of Christ," "Belshazzar," and "Italian Claims."

The Editor points out the providential history of "Orthodoxy," exposes the higher critics in "Rationalism in Pantomime," and writes pathetically of Dr. Baylies. Of affairs in the Old World, and the progress of civilization, he writes with a steady hand and clear vision. The scholar will be grateful for the comments on current Magazines and Reviews, and for the careful study of books, under the editorial hand, which is a strong feature of this *Review*. A stronger or more helpful number has not gone out from the Book Concern for many a year.

**A Slight, but too Common Slip**

In "Answers to Inquiries," in the *Christian Advocate* of Oct. 17, to the question, "Who is pastor of a Methodist Episcopal Church, while the minister is absent at Conference," Dr. Buckley replies, "The minister is pastor until he is removed by action of the Conference."

Since when, has an M. E. Conference acquired the authority, to remove a minister from a charge? Does our wise and wide awake brother, the accomplished

editor of our "Great Official," mean to teach his readers, that the appointments of the preachers are subject to revision by the Conference? Or that in any respect whatever, a Conference has anything to do with either the appointment or removal of a pastor? When ever the character and relation of a member of Conference has been passed upon by the Conference, he is in the hands of the bishop presiding, for appointment or removal, and the Conference has nothing whatever to do in the matter, except to hear the announcement. In our economy the bishop not the Conference appoints the preacher.

The New Castle County Teachers' Institute will be held in the College Oratory, at Newark, the 13th, 14th, 15th and 16th of November, and superintendent Bessey has engaged Colonel Copeland, Rev. Russell H. Cornell, and George W. Bain of Kentucky, to lecture during the evening sessions.

**Dr. Buckley, and The Voice.**

The editor of *The Christian Advocate*, J. M. Buckley, D. D., is one of the most talented, and accomplished members of the editorial staff of our Church papers. He is a loyal Methodist, and in ability, influence, and position, a chief among our Church leaders.

The following is a specimen of his skill in demolishing an unscrupulous opponent:

In the *Advocate* of Sept. 26, Oct. 10, and Oct. 17, Dr. Buckley replies to a personal attack made upon him, by *The Voice*, in its issue of Sept. 21st, and renewed under date Oct. 5th.

After convicting his assailant of gross misrepresentation of facts, Dr. Buckley asks, in his issue of Sept. 26, "Does it (*The Voice*) fancy that by making itself an Ishmaelite, with its hand against every man, and every man's hand against it, it can overthrow the liquor-traffic? From the very beginning, Satan's method of action has been to divide the forces of right, and to unite the forces of wrong. \* \* \* The grand old Methodist Church' is not 'drifting from its moorings on the temperance question'; it is so solidly fixed there, that the *Voice* cannot turn it, by its threatenings, its whinnings, or its misrepresentations into a political party, *The Christian Advocate* will go as declaring the fixed principles of the Methodist Episcopal Church, and urging its members to act in harmony with those principles recording to their godly judgments, and not according to the behest of any bishop-minister, or layman, or of any partisan paper or organization, Republican, Democratic, or Prohibitionist."

On this ground the PENINSULA METHODIST has stood, and purposes to stand, with God's blessing, and the power of our people

Under date of Oct. 10th, after alluding to the fact, that the *Voice* had failed to retract its proved misrepresentation, Dr. Buckley says, "we compared its first utterances to those of Ishmael; but in that we were unjust; for though his hand was against every man and every man's hand against him, we find no instance in which he did not fight in an open, manly way. We apologize to the memory of Ishmael, and shall not characterize the *Voice* further, except by exposing its course." Instead of retracting its false accusation, the *Voice* proceeds to make another charge against the editor, equally without foundation; this false accuser alleges, that Dr. Buckley gives "six inches more" of editorial space, to this subject in his issue of Sept. 26, than he "devoted to Prohibition, or temperance in any of its phases, in its five issues from May 9th to June 6th."

In reply, Dr. Buckley shows, that in each of these five issues, large space was given to temperance topics, editorially and otherwise, besides a member of important articles on the subject in several issues before May 9th, and under date of June 13th, an editorial entitled, "The

Battle in Pennsylvania," a column and a half in length, answering the lawyers who opposed the enactment of the Constitutional Amendment, exposing many of the falsehoods against Prohibition, and affirming that even those, who believe High License better than Low, should vote for Prohibition, if they believed Prohibition better than High License." No wonder Dr. Buckley asks, "what can be thought of a paper which will deliberately stop its report of our treatment of the subject, with the number before that containing our main appeal, which was written so as to comprehend all the objections then being urged?"

In his issue of Oct. 17, Dr. Buckley says: "The *Voice* makes further editorial references to *The Christian Advocate*, in its last number. As usual, every one is untrue, several in the letter, all in the spirit." The doctor closes as follows: "Having convicted the *Voice* of misrepresentation, both before and after the exposure of the same, we will not take up the time of our readers with further reference to it."

We add a few lines from a letter, written to the editor of the *Christian Advocate*, by Rev. W. G. Cassard of the Baltimore Conference, dated, Severn Md., Sept. 27th, to show how another party Prohibitionist and subscriber to the *Voice* repudiates its course, and condemns its lack of moral integrity. Bro. Cassard writes, "As soon as I received the *Voice* (for which I subscribe) containing the criticism on your alleged silence concerning the High License attitude of Mr. James A. Bradley, I thought I would ask the *Voice* editor, to set the matter right. Accordingly, I clipped his statement and also your editorial of two weeks prior, and, connecting the two by a few words of explanation, sent them to the *Voice*. The result is, the *Voice* prints a sentence or two, with which I closed my communication omitting all reference to the subject prompting my writing. Before writing the *Voice*, I thought in editor guilty of gross ignorance, or neglect of the proper means of information, in placing you in one attitude, when your editorial utterance to the contrary, was before the public. Now, however, I think he resorts to unscrupulous means to forward a good cause. He may have done the original wrong innocently; his silence now is criminal. I am a party Prohibitionist, and this incident makes me think no less of the party; but I repudiate the *Voice* utterly. I believe in honest effort to gain righteous ends."

The editor of the PENINSULA METHODIST has said nothing more strongly condemnatory of the morals of the *Voice* than this.

Our report of Asbury centennial has to be deferred till next week.

**Death of Mrs. G. F. Hopkins.**

It is with great sorrow, that we record the death of Mrs. Hopkins, wife of the Rev. G. F. Hopkins, pastor of the Methodist church at Cawnpore. The sad event occurred last Sunday evening, Sept. 8th, in the parsonage at Cawnpore. Mrs. Hopkins had been attacked a few days previously by typhoid fever, and passed away suddenly. She came to India with her husband, less than two years ago; most of the time she had been in poor health, but latterly has been better, and was counting on many happy days in India, but the Master has ordered it otherwise. Mrs. Hopkins died triumphing in her Savior, saying over and over, "Victory!" and singing His praises almost to the last. The readers of the *Kaukab*, will join us in prayers and sympathy for the bereaved husband.

As Methodist missionaries, our losses this year are numerous and great: McCoy of Calcutta; Gray of Singapore; Mrs. Winter, Mrs. Rudisill, and Mrs. Hopkins. What further losses the year may bring we may not know. It is comforting to know, that we are doing the Father's work; our times are in His hand.—*The Star of India*.

**Woman's Foreign Missionary Society.**

MRS. E. B. STEVENS.

The eighteenth annual meeting of the Baltimore Branch, W. F. M. S., held in Oct. 10th and 11th, was an occasion of unusual interest in its history. The chapel, tastefully decorated with potted plants and Japanese emblems, was a thing of beauty. The regular prayer-meeting, the evening before, was specially devoted to the interests of our cause, was in charge of Dr. Wagner, President of Centenary Biblical Institute. The president of the Branch, Mrs. Francis A. Crook, was in charge of the opening devotional exercises, and presided over each session.

The welcome extended by Dr. Goucher to church, to homes, to hearts, was hearty, and we regret our inability to send into every Methodist congregation and home, the tribute he paid to the Society. Speaking of larger and older missionary boards-gaining instruction, as they watch our plans and note their success, he said; "however much that is valuable had been wrought by the Society in foreign lands, it is his conviction, that it has accomplished even more in the church at home, and he sincerely pitied the church which had not an auxiliary. Mrs. Dr. Reiley gracefully expressed our appreciation of the welcome extended and the commendation bestowed.

Reports from secretaries of the several districts in Baltimore Conference, and from the secretary of the Wilmington Conference showed increasing interest in this department of Christian labor. New auxiliaries had been formed; young ladies' and children's bands multiplied; more mite-boxes in use; increased subscription to *Heathen Woman's Friend* and \$1125 received as an Easter thank-offering.

Fraternal visitors were received—Mrs. Bishop Wilson, and Mrs. Scott, of the M. E. Church South, and Mrs. Hayes, President of the W. F. M. S. of the same church. Miss Armstrong, secretary of the Woman's Board of the Baptist Church South, brought greetings from that body. The little Japanese girl, adopted child of our Miss Russell, recently returned from Japan, was thought to be a model of propriety, so quietly and happily did she care for herself during all the sessions. But probably no one excited so much interest as Miss Bender, one of our own, soon to reinforce our little band in the Island empire. She won all hearts by her unaffected simplicity and devotion.

A generous lunch was provided each day; and over three hundred were served the first day. Following the lunch an opportunity was given to inspect the Woman's College, which many embraced.

The anniversary was well attended, and was addressed by Miss Gilbert, a missionary of the Church South, late of Mexico, and Miss Bender.

The report of Mrs. Hamilton, treasurer, showed an increase of funds through regular channels, but a decrease from legacies and bequests. Total receipts for the year, \$9,355.79; of this, \$881.76 was from Wilmington Conference (fractional). Shall we not make it \$1000 this year?

Report of Miss I. Hart, corresponding secretary, was a graphic portrayal of the field and the laborers both at home and abroad, an incentive to more diligent service. At times we stood appalled before our successes. Nagasaki, where hearts were so stony that the question of withdrawal was proposed, our ladies having for months vainly waited for one pupil, now with its large and imposing school building where 195 pupils, 80 of them boarders, instructed daily in the truth as it is in Jesus, cries out, "The place is too strait for us, we must have another school, of higher grade, and for this we must have \$50,000. This place where Miss Everding sacrificed herself,

and where Miss Russell has given nine consecutive years of labor, holds a part of the one hundred thousand Japanese girls, for whom a Japanese official has recently asked admission into mission schools. Shall we make the one hundred and ninety-five our limit? From every point comes the call, more women, more money. No one, that looked upon Miss Bender, the gifted and cultured, the Christlike, giving herself, no one, that remembered the still greater sacrifice of the mother, but must have thought the two cents per week and a prayer, so often forgotten, a paltry offering in comparison. Very tenderly was she committed to the care of Him, who rules the winds and the waves, and who has promised to go before and to go with those whom He calls into His service. Dear Miss Everding, and those who suffer with her were commended to the God of all grace.

So we pass from the old, into the new. May it be said of each of us at its close, "She walked with God;" "she hath done what she could." The increased representation from the auxiliaries on the Eastern Shore, eleven in all, was an occasion of special rejoicing; we trust it will be still larger, when next we gather in our annual council; this reminds me, that upon the occasion of the recent anniversary of Mt. Salem auxiliary, the secretary attributes much of the success of the society during the year, to the fact that, the annual meeting of the Philadelphia Branch held in Scranton, last October, was made a great blessing to its president. O ye languishing auxiliaries, heed the moral! Send your pastor's wife, if she be your president, to the next Branch meeting.

**From Newark Del.**

A chapter of the Epworth League was organized here, Sept. 25, with the following officers: President, Prof. A. J. Lynch; Vice-President, Miss Carrie C. Wright; Secretary, Hugh C. Browne; Treasurer, Miss Annie B. Lewis; Chaplain, Rev. N. M. Browne; Organist, Miss Emma M. Choate; Executive Committee, Miss Maud Walters, Miss Ella Rhein, Miss Mary Grime, A. J. Lynch, Hugh C. Browne.

The prospects are very flattering, as the members have taken hold with energy and a determination to make it a success. The evening of Oct. 11th, a very interesting meeting was held; and for next Friday evening, Oct. 25, (we meet every two weeks), there has been prepared a programme, which will no doubt be quite as enjoyable as the last, if not more so. Prof. Goldey of the Commercial College, will give us a talk on "Success" coming from him, it will be quite a treat. Nov. 8, we expect to have Dr. Todd deliver a lecture before us, arrangements for which are now being made.

MEMBER

Oct. 23d, 1889.

DEAR EDITOR:—Since writing you recently our pulpit in Parksley church has been remodeled, under the skillful hands of one of our brethren, John R. Lewis, Esq.; and we are especially indebted to Mr. Wm. J. Patterson, for beautifully staining it with walnut and cherry, and finishing it with hard oil. These gentlemen, with the aid of Mr. Wm. Lewis, gave their work entire.

The parsonage has received two coats of paint within, giving it a greatly improved appearance.

Our meeting at Crowsontown, closed last Sunday night, on floodtide. We commence at Parksley next week.

Very truly,

H. S. DULANY.

Oct. 22d, 1889.

A rather remarkable testimony, to the excellence of mission-schools, is given by a great representative meeting of Moslems in India; at which it was resolved, that in all places where they had no schools of their own, the young men of their community, should be sent to missionary schools, rather than to government schools. This was by a vote of 170 to 30.

Sir Charles Bernard recently stated, that the Christian Karens number 200,000, or fully one-third of the Karen people. About 500 congregations are practically self-supporting. They till the produce of their land, for the support of their pastors. They also send missionaries to Siam, and furnish all their support.



## Conference News.

**PREACHERS' MEETING**, in Fletcher Hall, last Monday morning, 21st inst.; president, Julius Dodd; secretary, H. W. Ewing; devotions by W. G. Koons. Committees on historical records, and Methodist Social Union were called and reported progress. H. F. Isett of Marcus Hook reported his work.

The order of the day was then taken up, and C. A. Grise read a paper on, "Weak points in our educational system, which must result in trouble." An animated discussion followed, in which J. L. Houston, D. H. Corkran, W. G. Koons, R. I. Watkins, H. Sanderson, A. P. Bailey, J. T. VanBurklow, and C. A. Grise participated. J. D. C. Hanna made a statement, in reference to the proposed publication of the Centennial Anniversary proceedings in Asbury M. E. church, this city.

Curators announced for next Monday morning, Oct. 28, a discussion upon B. F. Price's paper, read before the meeting, last Monday week, on "The Sanctification question adjusted."

The venerable Samuel Hance, now hale, and vigorous, and happy, in his 92nd year, was among the visitors at this meeting.

Other brethren present, were T. N. Given, W. E. Avery, T. C. Smoot, W. L. S. Murray, A. T. Scott, V. S. Collins, W. E. Tomkinson, and several laymen.

Adjourned with benediction by T. Snowden Thomas.

The Wilmington *Morning News* thus speaks of Rev. Chas. Hill, and his sermon at the Asbury Anniversary, Monday evening of last week: "Rev. Charles Hill, a former pastor of the church, preached the sermon. He chose for his text: 'That I may know Him, and the power of his resurrection,' Philippians 3:10. The sermon was an earnest, logical, and Scriptural argument for the necessity of conversion, as a pre-requisite religious life and ultimate salvation. The preacher is one of the most pleasing and forcible speakers of the Wilmington Conference. His sermon made a marked impression upon his hearers."

The re-painting of the M. E. church, Rising Sun, Md., has been finished, and the building presents a handsome appearance.

**ANNAPOLIS, MD.**—Our meeting at St. Peter's, on this charge, has closed after what seemed to be a desperate chance. The once cold, formal church, is now all aglow with religious fervor. Nearly 50 have been converted, and 38 taken in on probation. These give evidence of the reality of their conversion, by promptly engaging in earnest work for the Master. By faith, the victory has been won.

The meeting at Quindocqua commenced last night.

Oct 21st, 1889.

### From Laurel, Del.

**DEAR BRO. THOMAS**,—During our pastorate here (this being the third year), through the ladies mite society, the parsonage has had much added to it, in the way of furniture and other things, to give cheer and comfort to the incumbents; the last of these being a handsome carpet for the sitting-room.

The ladies of our church here, seem ever anxious and thoughtful for the welfare of their pastor and his family. They have continued adding articles of furniture, until the parsonage is now very well furnished. The president of the society, Mrs. Amelia Hearn, and the treasurer, Mrs. Phamy K. Thomison, are two of our oldest members, and yet they are among the most active. May they live long to bless the church of their choice and love!

The house occupied as a parsonage, though it does not belong to the church, has received during the present year, special attention from the carpenter, the pastor, the paper hanger, and the painter, decidedly improving its appearance.

We had indulged a hope of being able to have thoroughly repaired the church this year as it much needed; but owing to stringency in monetary affairs, in consequence of failure of crops throughout this agricultural district, it is deemed inadvisable to enter upon such a work at present. The trustees have erected a beautiful wrought iron fence around the burying ground adjoining the church, at the cost of about \$500.

The spiritual condition of the church is very fair; and we are hoping and praying, our Heavenly Father will favor us with a gracious outpouring of His Spirit, that many souls may be led into the light and life of the truth as it is in Jesus.

Yours truly,  
J. OWEN SYMPHEE.

Oct. 22nd, 1889.

### Colora, Md.

I arrived at Colora, Sept. 12th, 1889, and began my work immediately as pastor, under appointment of Presiding Elder, W. L. S. Murray, at Mt. Pleasant. I am glad to say I find the people ready and willing to stand by me, as Aaron and Hur stood by Moses. I have not as yet visited all my congregation, but hope to be able to do so in the near future. We have very good attendance Sunday mornings, and evenings; most of the congregations being young people.

Our Friday night prayer meetings are somewhat neglected, on account of the busy season; but the few who attend, realize the promise fulfilled,—"where two or three are gathered together in my name, there am I in the midst of them."

Our Sabbath-school is as large as usual, and we propose to continue until Christmas, and as much longer as there is sufficient interest manifested. The school celebrated Good Tidings' Day, last Sunday. This was something new at this church. Our programme was large and interesting; consisting of songs of praise, duets and solos, responsive readings, speeches, and recitations. Our collection amounted to \$3.30, which will be placed in the Sunday-school treasury.

We propose to commence revival services shortly, and the prayer of the people is, that a work of grace may begin, and sweep this whole community, so that many sinners shall turn to Christ, and all believers be built up in their most holy faith.

GEO. R. DONALDSON.

### Easton District.

The third quarterly meeting conference for CHURCH HILL circuit, was largely attended by the official members. The various reports showed the cause of Christ prospering at all the appointments. The conference extended a unanimous invitation to Bro. Arters, to return for the fourth year.

At the CHESTERTOWN quarterly conference, Rev. R. W. Todd, pastor, reported having held revival services, and organized a society, numbering 28, at a place called Morgan's Creek, with a Sabbath-school on whose roll are 50 scholars. Already a board of trustees has been appointed, and steps have been taken to build a chapel at once. This is a community, remote from any organized church and needs to be looked after. The enterprise is under the pastoral care of Bro. Todd.

The new President of Washington College, Dr. Reid, is a Methodist, and has connected himself with our church in Chestertown. I am informed, that the College has a larger number of students, than for a number of years past.

At STILL POND, the pastor, Rev. J. D. Rigg, reported, that all the probationers, received as the fruit of last winter's revival, have been saved to the church, and received into full membership. A protracted meeting at Betterton, had resulted in nine conversions, up to the date of the conference. The quarterly conference committee on Temperance, made a stirring report, showing that Still Pond is awake on that subject; and woe betide the man who undertakes to set at defiance, the local option law of Maryland, in the vicinity of Still Pond. Might not all our quarterly conference committees on Temperance render more efficient service, in that noble cause?

Yours fraternally,  
J. FRANCE.

### Brother W. K. Galloway.

**DEAR BRO. THOMAS**,—I feel that I ought to say a few words, in behalf of brother Galloway, and his work as an evangelist. He has just filled an engagement with brother Bowman at Pittsville, Md., where there has been a most wonderful work of grace, resulting in the sudden making of a church. The building is new and was opened for regular service, the 6th inst. 'Tis true, service had been held in a tabernacle for some time previous, and a Sunday-school and class had been organized; but 'tis also true, that the present revival has suddenly developed a strong village church. Bro. Galloway is at this time filling an engagement at Bishopville, with brother Carpenter. I feel safe in recommending him to the brethren of our Conference. One of the best points in his work is, that he does it all under the direction of the pastors. I will be pleased to have him employed on our district the rest of the season.

T. O. AYRES.

### Dover District.

The policy of High License is from beginning to end, an abominable iniquity and the most damnable bribe ever offered the American people. The only honest position for prohibitionists, whether partisan or otherwise, is the most ultra uncompromising opposition. License is to-day the last line of defence of the liquor traffic; and the higher it is the worse it is. High License is worse

than low, and low license is worse than none as a measure of suppression. I am prepared to prove this, but will for the present, content myself with the statement of this proposition. I want however, to thank Bro. Gregg for speaking out upon the question.

WYOMING quarterly conference was held, Sept. 13th. 70 visits were reported, and the benevolent work well in hand. Wyoming circuit is showing the best financial record, according to the stewards' report, ever made in its history; though the times are about the worst. This shows that offerings to the work of the Lord, are more influenced by other considerations than by a close money market.

CAMDEN conference was held in the afternoon of the same day. Everything well up here, of course; visits 75. After quarterly conference, the trustees of Camden Union Camp ground met, and extended an unanimous invitation to the National Camp-meeting Association, for the promotion of Holiness, to hold a Camp-meeting next year, beginning July 24th. I have not yet heard what reply they received, but was assured beforehand, that it would be accepted if extended. There is now ample time to make every necessary preparation, and to extend the notices. We want a great camp; great for manifestations of the power of God. We all need it. As nearly all of the committee as possible will be present. I wish every charge in the conference would arrange to be represented with a company text. Let all who want tents, either company, or otherwise, write to Dr. E. N. Cooper, Camden, Del.

Little Creek conference was held Sept. 14; 36 visits reported. Some have professed the blessing of entire sanctification. Amen. May the number greatly increase, of those who shall fully and clearly and unmistakably receive this endowment of power.

Sept. 16. Held the Leipsic conference; 83 visits made, and all the work well in hand, but that of the stewards. Yet we may look for a good report from Leipsic this year, all along the line. Preached Saturday 15th, at Willow Grove, Wyoming; at St. Jones' Camden; and at Little Creek and Raymond. Leipsic charge.

20th. Sickness this morning, prevented me taking the train for Salem. Will miss quarterly conference there at 10 tomorrow. Wrote Bro. Layfield, to go for me, however, which he did, and did his work well.

21. Made conference on Hurlocks charge this afternoon at Williamsburg. New church enterprise here still hangs, through too much conservatism.

Received here the sad news for Hurlocks, but glad news for India, that Bro. Nutter, the pastor, is under appointment for India, and must leave in a few days. No man should thus be pulled up from his work, without due notice from the authorities, to those who have supervision of it. This is an inadvertency, but one which should not occur twice in a century. Who now is the available man for this rapidly improving charge? One result of the camp meeting is, that those who were most spiritual before, have become greatly spiritualized, and all have been helped; so that the attendance upon class meetings has been doubled; visits 75.

Conference at East New Market in the evening; visits 100; church undergoing repairs. The work well in hand.

Sabbath 22. Preached at Williamsburg at 9; East New Market at 11; McKendree on Galena circuit at 3. Manship on Vienna at 8:30; the first hour being spent in trying to get the salary for the half year up; hard pull completed next morning. Revival services in progress, and some show of interest. As they began by paying their honest debts, the Lord has greatly blessed them. Later advice inform me, that more than 30 have been converted, and the whole community is aroused. Brother Mitchell is of course happy. He reports 86 visits.

Let all pray that the fire may reach Vienna. I was to spend several days here, aiding in the meeting; but the rains Tuesday and Wednesday prevented me from being any use save Sunday night, and Monday morning and night.

Thursday, 26. I went down to Wheatley's Chapel in Hurley's Neck, where I preached and held quarterly conference in the afternoon. Bro. Wheatley reported 63 visits, and 55 accessions this quarter. I wish his people would understand, that he cannot live on accessions to the church and visits.

Bro. John Collins met me here with a team and took me to Elliott's Island and to his home, the rest of which I enjoyed for the next two days; putting in about 14 hours study per day; not being announced to preach until Saturday night. His home is indeed an Alabama to the wayfarer. One is always glad to get there, and always sorry to leave.

At conference, 98 visits were reported. The prospect looks favorable here, for a very successful year. I hope to see this become the Holland's Island of Dover District; that will be honor enough for this world. Blessed lit-

tle Holland's, gem of the Chesapeake! how I do want one like you on this district! I look for it in Elliott's. There are more than double the number of people, here. May they see their opportunity.

After preaching Sunday morning, and dining with Bro. Collins, sailed by canoe for Cedar Creek, en route to Wesley, on Crapo circuit. Here the house would nothing like hold the people. There is inspiration here. Bro. Burke has already had more than 100 conversions, and everything is on fire. I believe every church on the circuit needs enlarging. At Ebenezer stops are being taken to build a beautiful and commodious church.

I am filled with hope for this work. It has in it the possibilities of Fairmount. I hope to see it become to this district, what Fairmount is to Salisbury. Grand old Fairmount there is inspiration in the very thought of her. Not so wealthy as many, but how grandly willing! I want Crapo to become Fairmount. She has the possibilities, and that is enough to ask. I believe she can do it; so does the pastor, and many of the brethren are willing to try.

In the quarterly conference Monday, I opened with preaching. There were 21 written reports. Every officer of the church, including exhorters had written reports, save one superintendent. Can the Wilmington Conference show a better record? The stewards' report was a splendid vote of confidence to the pastor. His report showed 118 visits, and 167 last quarter. This is the charge of grand endeavor this year; and we may look for reports from it, that will show the wisdom of the appointment of Bro. Burke last spring.

JOHN A. B. WILSON, P. R.

The tenth annual State convention of the W. C. T. U., was held in Milford, Delaware, Oct. 16, 17, and 18. The sessions were held in the M. E. Church; Miss Hilles, state president, presiding. The secretary being unable to be present, Mrs. Donnell of Newark, was elected to fill her place. An address of welcome was given by Mrs. Hall of Milford; Mrs. Jeffries of Wilmington, responding in behalf of New Castle County, and Mrs. Slaymaker of Camden, in behalf of Kent County.

The president made her annual address the first evening, giving a review of the work of the State W. C. T. U., from its beginning. Reports from superintendents of the different departments showed good work done and plans for much more in the future. The report of the corresponding secretary showed the whole number of local unions to be 29; number of Y. unions 9; whole number of juvenile societies 22; W. C. T. U., membership, 1,001; Y. W. C. T. U., 385; juvenile, 1,382; public meetings held, 45; amounts raised by local unions reported, \$2,387.74, number of local superintendents 81. The treasurer reported a balance of \$210.72 in hand.

Mrs. Mary A. Woodbridge of Ohio, recording secretary of National W. C. T. U., made a very interesting address Thursday evening. Friday was spent in hearing reports, and in the election of officers. Miss M. S. Hilles was re-elected president, and Mrs. Phelps, treasurer. Mrs. Mary L. Cox, was elected corresponding secretary, and Mrs. Jennie Price, recording secretary. There were a number of changes in the superintendents of departments.

Friday evening was devoted to the Y's. Miss Mary Magruder, state organizer of Y work in Maryland, was introduced and made an address on the Y's and their work. Miss Mather read a report showing what had been done during year. The Y's sang some of their songs; and the convention adjourned, to meet at Dover next year. The sessions were well attended and much interest was manifested in the proceedings, the delegates were very hospitably entertained, by the people of Milford; lunch being served in the church each day, for those who were guests with friends living remote from the place of meeting.

### ITEMS.

If all the good men and women, who truly love their kind and their country, would for one year, say all the good things they could truly say concerning each other, and leave it to Satan and his emissaries, to make accusations, the moral atmosphere of this whole nation would be sweetened.—*Nashville Christian Advocate*.

The number of Roman Catholics in Ireland, is 3,792,457, the churches number 2,547, and the priests 2,351. In England, the Catholic population numbers 1,353,465, the priests 2,340, and the churches 1,261. In Scotland there are 308,643 Catholics, 295 churches, and 329 priests.

Rev. E. F. Baldwin, writing from Mogador, Morocco, says: "I have recently baptized three Jews and four Moslems. One of the Jews is just out of irons for his faith, and others are awaiting baptism."

A remarkable dinner was lately given in Norwich, England, by a well-known temperance sheriff, George White, to celebrate the wedding of his daughter. Elegant invitations were issued to 1100 of the aged poor of the city, and fully two-thirds of this number responded. The dinner was an elaborate one, and served in good style by the principal citizens of the town. The oldest guest was ninety-six years of age, and there were several over ninety. True to his temperance principles, the only drinks furnished by the sheriff were milk, lemonade, and coffee.

Among the converts to Christianity from Mohammedanism at Ooroomiah, there are five Sayids, direct descendants of Mohammed, who are held in special awe and reverence. They attribute their conversion to the reading of the New Testament.

Pimples, boils and other humors are liable to appear when the blood gets heated. To cure them, take Hood's Sarsaparilla.

### Discontinuance of Rail and Boat Excursion Tickets to Philadelphia.

The B. & O. R. R. will discontinue the sale of excursion tickets for this season, after October 31st, reading via B. & O. R. R., to Philadelphia and return by boat.

### Along the Shenandoah.

The tourists of the Pennsylvania Railroad Company's personally conducted trips to Luray, have the advantage not only of seeing the Caverns of Luray, but have ample time to make pleasant excursions to the various points of interest in the celebrated valley of the Shenandoah. After Luray there are the Grottoes of the Shenandoah and then the Natural Bridge, with a grand stretch of picturesque country intervening. Returning, one can see Gettysburg—the greatest battle field of modern times. The tours are set for every Thursday in October. The round-trip rate from Philadelphia to Luray, including a day's board at Luray Inn and admission to the Caverns, is \$10.00; returning via Gettysburg, \$11.00. Return coupons are valid for one week. Excursion tickets from Luray to the Grottoes and Natural Bridge are sold at reduced rates.



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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.

### W. C. T. U.

The 15th annual Convention of the W. C. T. U. of Md., was held in Hagerstown, Sept. 24th, 25th, and 26th. An executive committee meeting was held the 24th, which took in consideration some changes in the State Constitution. The evening exercise consisted of addresses by the pastor of the church, Rev. Mr. Erance, and Mrs. Baldwin, State Pres. of the W. C. T. U. of Md., and very interesting exercises by the Loyal Legion of Hagerstown. The meeting then adjourned to the chapel room adjoining, for a reunion, which consisted of a general handshaking, brief talks by several of the members &c. This proved to be a most delightful occasion as it gave opportunity for the members to become better acquainted.

The convention was opened the 25th, by a prayer service, led by Mrs. Bailey of Harford Co., after which the usual order of business was taken up. Committees appointed on Credentials, Resolutions, Plan of Work and Finances. The Pres. Mrs. Summerfield Baldwin, gave her annual address, which was full of encouraging thoughts and helpful suggestions. The Cor. Secy., Mrs. M. A. Lake, reported about 2,530 members showing some increase during the past year. She stated that there has been development, not only in the work, but in the workers, as their reports gave evidence of more systematic methods of work than ever before. The Treasurer reported receipts during the year, \$4,075.71, expenditures, \$3,897.22. Mrs. Buell, National Cor. Secy. and President of School of Methods, was introduced, gave an interesting parliamentary drill. An interesting paper on the history of Md. W. C. T. U., was read by Mrs. Murdoch.

The afternoon session was opened by devotional exercises led by Mrs. Tatum, of Howard Co. A Memorial service was held in charge of Mrs. E. T. Nelson of Queen Anne county. Tender tributes were paid to the memory of Mrs. E. A. Black, Mrs. Sarah Crosby, Miss Rebecca Eurich, Mrs. Mary Wise, and Mrs. Deborah H. Thomas. The remainder of the day was given to reports from Superintendents of departments. The Credential committee reported 128 delegates representing 14 counties and Baltimore city.

The evening exercises were in charge of the Y. W. C. T. U., presided over by Miss Magruder, State "Y" organizer. Miss Bell read a portion of scripture, and prayer was offered by Miss Jones. Miss Salisbury, of Caroline county, read an interesting paper on the work of the "Y's". A message from Mrs. Barnes, National Superintendent of Young Woman's Work, was read by Mrs. Jewell of Cecil Co. A recitation entitled "Prohibition the hope of our country," was rendered by Etta Nelson of Queen Anne county, in a most impressive and charming style. The report of "Y" work was read by Miss Alice Leakin, "Y" Secy. Mrs. Buell and Rev. Anna Shaw, were introduced and gave short addresses to the encouragement of the young people. The music was an interesting part of the program. The exercises were quite impressive from the fact, that the young girls took their parts with ease and ability. The benediction was pronounced by Rev. Anna Shaw.

The opening devotional exercises 26th were led by Miss Jennie Smith, who gave a most helpful Bible reading. The programme of the day consisted in the continued reports from the departments of work, numbering 25 in all, and the election of officers and delegates to the National Convention to meet in Chicago.

The election of officers by ballot resulted as follows: Pres., Mrs. Summerfield Baldwin; Cor. Secy., Mrs. M. A. Lake; Rec. Secy., Miss Mary A. Small; Treas., Miss F. A. Cathcart. The following delegates were appointed to the National Convention: Mrs. Sarah Tudor, of Baltimore; Mrs. Haslop, of Baltimore Co.; Miss Ruthella Mory, of Baltimore; Miss Mary Waring, of Cecil Co.; Mrs. Corey, of Kent Co.; Mrs. Wagner, of Frederick Co. The four officers also go by virtue of their office, making in all 11 representatives from Md. The Convention closed with a large mass meeting held in the evening, addressed by Rev. Anna Shaw, of Massachusetts, Supt. of Franchise department. This is perhaps the first time this department has been so strongly presented to the Maryland W. C. T. U. She was greeted with much applause, and kept her audience intensely interested for an hour and a half. The banner offered for the largest percentage of increase in membership was presented to Alleghany county; this county having reported an increase of 166½ per cent.

The convention was a profitable and pleasant one; and much credit is due the people of Hagerstown for their kind reception and delightful entertainment, which called forth many expressions of gratitude on the part of delegates and visitors.

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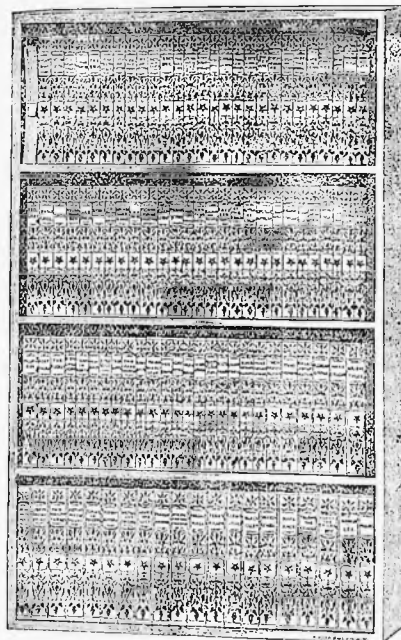
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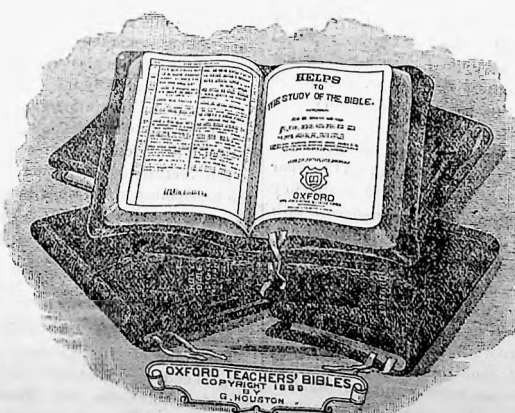
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Ar. West Chester Stage 8.23 4.03 6.41

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Ar. Wilmington 9.13 4.15 7.01 8.03

Ar. Reading P & R Sta. 9.28 4.26 7.23 8.15

Daily except Sunday, leave Wilmington 6.17 p. m.

B & O Junction 6.28 p. m. Nowbridge 6.41 p. m. Arrive Dupont 6.59 p. m.

On Saturday only, will leave Wilmington at 5.17 p. m. arrive at Nowbridge 6.41 p. m. Leave Wilmington 10.15 p. m. Leave Nowbridge 1.35 p. m. Arrive Reading 1.40 p. m.

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Ar. Wilmington 6.17 9.05 10.10 3.45 5.50

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Ar. Dupont 6.51 9.48 10.58 4.16 6.23

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Ar. West Chester Stage 7.28 10.31 6.53

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Ar. Dupont 8.21 11.21 8.02

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9.45 A. M. Accommodation for Union Bridge, Janover, Gettysburg, and all points on B & H. Div. (through cars.)

2.25 P. M. Accommodation for Emory Grove.

6.00 P. M. Express for Arlington, Mt. Hope, Pikeville, Owings' Mills, St. George's, Glyndon, Glen Falls, Finksburg, Patapsco, Carrollton, Westminister, and New Windsor, Linwood, Union Bridge and cautious west; also Hanover, Gettysburg and stations on B & H Division, (through cars.)

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11.35 P. M. Accommodation for (H. edon (Reisterstown)

TRAINS ARRIVE AT HILLEN.

Daily—2.50 P. M. Daily except Sunday—7.30, 8.12, 1.20 A. M., 2.40, 5.10 and 6.27 P. M.

Ticket and Passage Office 217 East Baltimore st.

All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations.

J. M. BODD, General Manager.

H. B. GRISWOLD, Gen'l Pass. Ag't.