



Peninsula



Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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VOLUME XI,
NUMBER 33.

WILMINGTON, DELAWARE, SATURDAY, AUGUST 15, 1885.

ONE DOLLAR A YEAR,
SINGLE NOS. 3 CENTS.

GENERAL GRANT.

BY MARK TRAFTON.

[When Gen. Grant, in his tour around the world, reached Jerusalem, his friends proposed to give him a grand fete. "No," said the hero, "no ovation to me in the place where my Saviour was crucified."]

Speak not to me of banquets, of rich viands and red wine.
In this old sacred city where was slain the Son divine;
No homage to me proffer—to me a sinful man—
On soil His blood once reddened to complete the wondrous plan.

Oh, what is human prowess on fields of mortal strife,
Or what the cause demanding but the gift of human life?
The conflicts of the ages are o'ershadowed by that hour
When here the glorious Son of God broke Death, the tyrant's power.

I fought a score of battles midst sulphurous clouds and flame,
Where death-shots smote the air as smites the tempest's sleet and rain;
But never such a conflict has the sun e'er blushed to see,
As that on yonder hill-top which my Saviour fought for me.

"A name?" Ah, yes, I know, I've heard the ringing, wild "huzzas,"
When out from blinding battle clouds emerged the stripes and stars;
But here I see another crowd—I see the victim pale,
The brutal cry, "Away with him!" borne on the evening gale.

I've seen the serried columns pressing up the rocky height,
On through the volleying thunder's roar and death hail's thickest flight;
'Twas not a time for weeping, nor of life's lavish loss—
Now on yon hill I see Him faint and sink beneath His cross.

I heard the shout of millions in triumph on that day,
When the last death-shot had echoed, and the war-clouds rolled away;
My heart that trembled never, now fails before that cry—
"It is finished!" and my Saviour there bows His head to die!

Not, then, to me, a sinner, to be saved, if saved, by grace,
Be name, or fame, or honors accorded in this place;
No earthly name be honored on soil which He once trod,
That Name alone be uttered—the suffering Son of God!

O sufferer in this death-grip, all eyes to thee still turn,
As sentries, round life's watch-fires, which still so dimly burn;
The Angel of His presence thy re-enforcement be;
Triumph be thine, snatched from defeat, thy last cry, *Victory!*

—Zion's Herald.

The Philadelphia Conference, the Classic Ground of American Methodism.

AN ADDRESS BY REV. JOHN A. ROCHE, D. D.

MR. PRESIDENT:

I have accepted with promptness and pleasure the invitation to be present at this interesting anniversary. I come, as a humble son, to pay a grateful tribute to my honored mother, the Philadelphia Conference.

As the tourist, amid the delights of distant lands, retains in his heart the choicest place for the country of his birth, and despite the charms abroad, returns with unabated interest, and with a stronger wish than ever, to mingle his ashes with those of his ancestors, so, after the separation of a quarter of a century, I may be allowed to express my abiding appreciation of the Philadelphia Conference, and speak of it as the Classic Ground of American Methodism.

We go to Classic Ground to revive imperishable memories, and to contemplate some of the noblest works of men.

The Philadelphia Conference is distinguished as one of our earliest and most fruitful fields; as commanding from its

commencement the confidence and co-operation of the most cultivated and prominent citizens; as having precedence of all the Conferences; as containing within its territory the meeting place and council-chamber of men immortal in our history; as witnessing the first exercise of the full functions of our ministry; as receiving the labors and enjoying the talents of the most gifted and honored of our preachers; as exhibiting the purest specimens of pristine Methodism; as the ecclesiastical centre whence issued the spiritual classics, that have done so much to sanctify our subsequent literature; as retaining the proudest and most ancient monuments of the zeal of our fathers; and last, but not least, as giving to the Church, and having in her body, some of the most famous men.

Methodism was introduced in Philadelphia in 1767 or 1768.

The first sermon was preached in a sail-loft, by that true soldier of Christ, Capt Webb, the Demosthenes of the day. "In declamation little inferior to George Whitefield."

John Adams, afterward President of the United States, said, "He is one of the most fluent and eloquent men I ever heard." The first society was formed in 1768, and consisted of seven persons, (Led. 60) but in head and heart they inspired hope for the future.

Capt Webb was a British soldier who, in 1764 caught the first gleam of moral light from the brightest star in the Oxford Constellation, John Wesley. At the battle of Quebec, under General Wolfe, he lost the right eye of his body, but the right eye of his soul was single, steady, and penetrating. To him we might say, "Thou' battle thee of thy right eye bereft, Right well thou see'st with the eye that is left."

In 1770, we bought from the German Reformed Church the building since known as "St. George's" and about the same time built "Bethel," in Montgomery Co., Pa., near Norristown, and old Forrest, of which Henry Boehm writes: "There was no moral mania, nor hurtful epidemic, but there was a breaking out of something among the people, that awoke wonder, and sometimes induced fear. Edward Taylor, of Boston, said of the zeal and labors of a converted sailor, "It is as if you put spurs to lightning."

Scarcely had the fire been kindled in one place, before the torch was applied in another. In 1769, Robert Strawbridge, a flaming herald of salvation, went to Kent Co., Maryland, and preached at John Randle's. The word had free course and was glorified. Mr. Asbury, after laboring there, being absent about four years, found on his return, that where there had been six appointments, there were scores. The impression then made has perhaps never been transcended. Judge Davis, of Smyrna, thirty-three years ago gave me the most graphic account of the work. He was then above 80 years of age, and his memory extended to this period.

He declared that the whole community seemed brought under a moral arrest. They had never seen divine truth in so strong a light. They had never heard Word presented with such earnestness and force. They had never felt the Spirit of God as such an awakening power. They were shaken as with an earthquake. They fell under conviction. They cried in anguish. They shouted for joy. The current of sympathy ran all one way. The tide of living waters rose higher and higher. There was a moral deluge, and a moral

cleansing was the result. The old world passed away; society assumed a new character: horse-racing, cock-fighting, gambling were given up; fox-hunting and balls were abandoned. Taverns as places of resort ceased. The profane became reverent, the dissipated temperate, the thoughtless listened, the lofty humbled themselves.

Some of the most prominent and cultivated citizens gave to Methodism their confidence and co-operation.

Governor Bassett, Judge White, the family of Allen McClain, were among the leading members, were the greatest and lay helpers of the cause. Religion seemed to be the ascendant attraction.

Private dwellings, school-houses, barns and even hotels were thrown open as places of public worship. The ball-room gave place to the love-feast, and the bacchanalian riot to the watch-meeting.

Philadelphia was then the London of America, and as the seat of the first three Conferences, has the precedence.

Baltimore and New York may debate the question, whether Pipe Creek or John Street heard the first Methodist sermon in this land, but this is certain: New York, Philadelphia, New Jersey, Baltimore, Norfolk, Pittsburgh, all the appointments of the time, received their preachers for the first three years from "the City of Brotherly Love."

In the territory of the Philadelphia Conference was the meeting place and council-chamber of men immortal in our history, and there were first witnessed the full exercise of all the functions of our ministry.

At Barrett's Chapel, near Frederica, Delaware, Mr. Asbury first met Dr. Coke, in 1684, and though personally unknown to each other, Asbury ascended the pulpit, and clasped the Dr. in his arms. "The congregation caught the glowing emotion, and the whole assembly, as with a shock of heavenly electricity, burst into a flood of tears." [Led. 410].

Richard Whatcoat was present, having just come over from England. The Sacrament of the Lord's Supper was administered. When Mr. Asbury saw Mr. Whatcoat take the cup to the communicants, not knowing that he had been ordained in England, he was shocked. Before Dr. Coke left Barrett's Chapel he baptized sixteen persons. Then he, and eleven preachers, dined at the widow Barrett's and there was their council chamber.

The object of Dr. Coke's visit was made known, and the preachers conferred together. Shall we call this our earliest, if not wisest Ecumenical council? Here were the real representatives of the Methodists of the old and new world.

It was then and there agreed to call the preachers together in Baltimore, on the following Christmas, to carry out Mr. Wesley's plan.

Freeborn Garretson was dispatched as the swift courier on this mission, and in about six weeks traveled 1200 miles, and brought some sixty of the preachers together [Led. 410] at the Conference in Baltimore.

Then Methodism rose from the dependence and disability of a society, to the independence and authority of an organized Church, under the style and title of the Methodist Episcopal.

Who can think of this meeting of Coke, Asbury and Whatcoat without gratitude to God! What gloom had rested upon the mind. What burdens had oppressed the heart of Francis Asbury. How he mourned his "dumb Sabbaths,"

amid his dangers in the Revolutionary War. What anxieties and perplexities had disturbed the spirit of John Wesley, as he thought of the sheep without proper shepherds, *The world has localities that are eloquent of fact, places made famous by battles fought, by councils held, by problems presented, and by issues reached.* But who that regards Methodism as a child of Providence can look with indifference upon the meeting of these three men, so soon to form the triumvirate of our early Episcopacy.

Who rejoices not as he sees this plant of God watered by many a tear, and revived by many a sunbeam, after eighteen years from its origin, flowering forth with such beauty.

Shall we speak of the Philadelphia Conference as receiving the labors and enjoying the talents of the most gifted and honored of our preachers, and as exhibiting the purest specimens of pristine Methodism?

Here, Freeborn Garretson, by some considered the most useful Methodist preacher raised up in America, drew vast crowds and witnessed grand results. Here, Dr. Wm. Penn Chandler, a medical student of the great Dr. Rush, commanded an almost unbounded influence. Here, Joseph Everett and Benjamin Abbott showed their strength in great revivals. Here, the pathetic Pedicord subdued men to the obedience of Christ. Here, Thomas Coke, Dr. of Civil Law, held services lasting from three to six hours, when every day seemed like a Sabbath. Here, the saintly Whatcoat illustrated in his example the entire holiness which he professed; and here in Dover, Del. he fell asleep, and found his grave among the people whom he so loved and who in return so revered him. Here, Francis Asbury devoted his services, displayed his wisdom, deplored our difficulties, and had his sanctuary in the heat of the war, and here he loved to tarry when he needed rest.

Who wonders then if here Methodism was presented in its pristine purity?

It was plain, positive, active and unqualified. It was intense in thought, in feeling, and in expression. With them, "Pardon unfelt supposed guilt," and with the necessity of Regeneration, they urged the witness of the Spirit, and the conscious possession of Christian holiness. For its reception Mr. Asbury said, "I look for Delaware to become the garden of the Lord, filled with plants of his own planting." [Jnl. 1, 21.] Again he says, "If I can't keep up old Methodism in any other place, I can in the Peninsula; that must be my last resort." [Jnl. 1, 280.] Some suggested that he spent too much time in Philadelphia, but he said, "We know none after the flesh." [Jnl. 3, 13.]

Shall we speak of the Philadelphia Conference as furnishing our ecclesiastical centre, whence issued the spiritual classics that have done so much to sanctify our subsequent literature?

In Philadelphia was the first Book Room, under John Dickens, formerly a student of Eton College, England. He was a Latin and Greek scholar, and had a knowledge also of the Hebrew. It may be doubted, whether for mental discipline and furniture, he has his superior in any of his honored successors. He who looks into the works he published, will acknowledge that as spiritual classics they must exert their influence on our denomination, as to taste and character.

Think of Alleine's "Alarm," and Baxter's "Call," "The Saint's Rest," Wesley,

on "Christian Perfection," "Thomas a Kempis and Christian Biography," "Wesley's Sermons and Notes on the New Testament." Our religious reading then meant the devout and edifying.

(Concluded in our next issue.)

How It Was Done.

A little church in a certain inland town was like that of Laodicea. Nothing could be said against it but that it was dead. The pastor—a young, zealous man—on the first day that he faced his congregation, saw a body of well-to-do, elegantly dressed, polite people, who rose and knelt at the proper time, and gave money properly when the bag went round. Three years later the same faces met him, and he had not kindled in one of them a gleam of spiritual life. In the meantime he had preached the terrors of the law and the mercy of the gospel; he had wrestled with God for them; he had carried them a dead-weight, on his heart.

"They are frozen to death?" he cried to an old minister. "Why does not God warm them to life?"

"A little exercise might have that effect, said his friend. But the younger man did not understand what he meant.

About this time a poor woman died in the town. She sent for the pastor. "I have four children," she said. "I want them to be christians. I will give them to your church."

"To my church?" exclaimed the young man.

"Yes they are godly men and women. I have asked God that they may be fathers and mothers to my children.

The woman died on Sunday morning. The clergyman told his flock the story that day, and repeated the message without a word of comment.

"The mother is lying dead in the tenement house, No. 10 Blank street. The children are with her," he said.

After church he went to No. 10. One member after another of his congregation came in. They wore different faces from those he knew. Stern old men patted the poor babies tenderly on the head, and the commonplace, fashionable women took them on their knees with pitying hearts, and a holy mother-love shining in their eyes. The next day there was an informal church-meeting. The children were placed with a worthy woman in a clean little house. Provisions and clothes began to come in; even the young girls of the parish made pretty little comforts for "our babies." The matrons of the church grew intimate over this mutual charge, and the men presently suggested that the house would accommodate other motherless little ones.

This was five years ago. There is now an Orphanage belonging to this church, in which all the members take a keen interest. The fact that these children look up to them as examples of Christian life is a perpetual spur and warning to them.

The old minister visited his friend last summer. "Your people are the most live body of Christians I have seen for a long time," he said. "I think they have had other treatment besides prayer and preaching. Souls need exercise, as well as bodies, to keep them warm."

The young man smiled. He had learned how to understand many things in these five years.—*Youth's Companion.*

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.

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

THE SONG OF THE CORN.

I was made to be eaten,
And not to be drank;
To be thrashed in a barn,
Not soaked in a tank.

I come as a blessing
When put in a mill,
As a blight and a curse
When run through a still.

Make me up into loaves,
And your children are fed;
But if into a drink
I will starve them instead.

In bread I'm a servant,
The eater shall rule;
In drink I am master,
The drinker a fool.

Then remember the warning—
My strength I'll employ,
If eaten to strengthen,
If drunk to destroy.

—Christian at Work

How Little Gracie Closed a Saloon.

Gracie was a very little girl, only six years old, but beautiful and loving. She was a modest thoughtful child, and when her father, who loved her very much, wanted her to come into his saloon, that he might introduce her to the men lounging there and hear them praise her beauty, she would say: "No papa, no, no; make the naughty men go away, and then I'll come in."

There was a children's temperance society in the town, in charge of the Woman's Temperance Union, and little Gracie and her brother, still younger, were invited to attend. The father gladly consented, for he liked much to see Gracie dressed up and have people notice her.

Every thing was new and strange to Gracie. She had never seen any one pray before; and when the leader talked about the great God, and asked them all to bow their heads while he prayed, Gracie bowed, awed into the most solemn reverence.

After the meeting she asked the teacher what it meant, and if she would teach her and her brother how to pray. The teacher took the little hands in her own and told the two little children about Jesus, and how he loved little children and wanted them to be good, and he would help them if they asked him.

Months passed, Gracie had learned to pray, and often talked to her father about the Christ-child, and wanted him to pray; but he only laughed, and called her his little saint.

One day Gracie was taken very ill; the doctor was sent for, and when he saw her he said she was very sick.

"Will I die?"

"I hope not."

"You needn't be afraid to tell me, 'cause I'm ready; I asked Jesus to take me if he wanted me."

The father, who stood at the foot of the bed, sobbed out: "O Gracie! you don't want to leave your papa, do you?"

"Yes I do, if Jesus wants me to come, 'cause He has the best right to me."

The customers came and went, but the saloon-keeper heeded them not, for his dear Gracie was on her little bed panting her life away. What cared he for money now the light of his life was going out? One day, on his coming up out of the saloon, Gracie opened her eyes, and, turning upon him an imploring look, said, "O papa! is the saloon open—are the men drinking?"

"Yes, darling."

"Do close it, papa. I know I will feel better if you will."

"I'll do it, darling—anything to make you feel better." The saloon-keeper's heart was almost breaking. The bar-tender was ordered to clear the saloon and close the doors.

"Darling, the saloon is closed," he said, bending over her a few minutes later.

"Thank you, papa, it makes me happy and better already." And a glad smile came into her suffering face. Every few hours Gracie would ask:

"Is the saloon closed now?"

"Yes, darling."

"Are the shutters up?"

"Yes, dear, they are up."

The leader of the children's temperance meeting had been sent for at Gracie's request, and had been with her constantly from the first, and now sat chafing the hands that were growing cold in death.

"O papa! I wish you'd never open the saloon again. Mama, can't you get papa to

promise me never to open the saloon again?"

"O George! do promise your dying child," sobbed the mother, who had never favored her husband's business.

The strong man shook like a reed. He could not speak for a moment; then coming and bending over her, he said in a strange and husky voice:

"My darling Gracie, papa will never open the saloon again."

"O papa! I'm so glad. I'll tell Jesus when I get to Heaven that you have closed the saloon. And now dear papa, you must be good, and he'll let you come to that beautiful home too; and mama and Alice can come."

There was a glad smile on the dying child's face, that soon faded out into lines of pain; but all at once, just at last her face brightened up with a strange unearthly brightness, and she cried out joyfully!

"O mamma! look, look! the room is full of angels. Papa, don't you see them? They are all about you!"

There was a hush in the room, for the gates of heaven were thrown open to let the pure, bright spirit pass through. Only the body of little Gracie was left—the real Gracie had gone to live with Jesus and the angels.

The father never opened the saloon. The bar-room shutters have never been taken down.

The saloon-keeper has not only signed the pledge, but has become a Christian, and expects to follow his Gracie to heaven after awhile.—*Vermont Christian.*

There are 11,000 saloons in Berlin. The *Gazette*, of Cologne, says that 10,000 persons die of *delirium tremens* every year in Germany.

Upon what does the success of the liquor-traffic depend? Upon debased manhood, wronged womanhood, defrauded childhood. It holds a mortgage over every cradle, a deed written in heart's blood over every life. Shall mothers know this and be indifferent? Shall fathers understand and be indifferent?—*New York Tribune.*

The Christian Bible.

The revision of the early Protestant versions of the Bible in different countries, and the widespread interest felt in the work among all classes, are among the many signs that the Scriptures are not losing their hold upon the minds of men. The study of comparative religion does not operate to weaken, it rather tends to increase, the influence and authority of the Christian Bible. Let any one attempt to read the Koran, and he will rise with a profounder sense of the depth of power that belongs to the writings of the Prophets and Apostles. Editions of heathen scripture and excerpts from heathen sages, which have been sometimes put forth as rivals of the Bible, bring no very large profit to editors or publishers. The Bible remains a well-spring of spiritual life. The conviction is not likely to be dislodged that within its hallowed pages life and immortality are in truth brought to light. The progress of culture and civilization in the lapse of ages does not lessen the worth of the treasure which they contain.—*THE CENTURY for August.*

God is turning the channel through which His treasures shall reach benighted Africa. The late General Conference, composed of the great men of the Church, moved by the Spirit of God, in their election of William Taylor to the office of a Bishop opened a door to heathen Africa that never will be closed. He may not see the end on this side of the river, but he has made the beginning, and to-day people are talking of the "Dark Continent" who never thought of such a place before; and why? Bishop Taylor with his fifty missionaries are there, opening up a highway for the King of kings.—*James H. Deputie in Christian Standard.*

Bro. Lafferty, of the *Richmond Christian Advocate*, makes some suggestive "notes."

Georgia and Mississippi are moving up grandly in their enforcement of local option, and also Tennessee and Alabama. Poor old Virginia! Is she bound hand and foot by the saloons and their pals? She will yet arise in her might and shake herself; and when she does, the little fellows that are wise in their own conceits will tumble and seek a hiding-place.

Youth's Department.

BOB DECLARES HE WON'T.

When I grow up, there are some things That I will never do. And that's as sure as grass is green And violets are blue. I'll never make my father sad Nor bring tears to my mother, Nor give my sisters cause to say "We cannot love our brother." I won't indeed I won't!

I'll never act with rudeness to Old folks. I'll never be Unkind to any little child That comes for help to me. I never will refuse to give A bit of bread and meat To one who begs. My horse and dog And cat I'll never beat. I won't, indeed I won't!

I'll never swear; no gentleman, I'm sure, does that; I'll never pass a lady friend Without lifting my hat. I'll never drink strong drink—oh, no! Nor ever smoke or chew— As sure as grass is always green And violets are blue— I won't, indeed I won't!

—Judge Eliot, in *Good Cheer.*

Care for the Children.

They are the brightest jewels God has given this world. There are no flowers in all its gardens so fair and sweet as they.

"They have less of earth and earthly clod, They are freshest from the hand of God."

Shall the fairest treasure of earth waste for our neglect, and the images of the innocent and holy be marred because we are too indifferent to the good and the divine to nurture these tender plants?

Care for the children. They are intrusted to our hands, as the ten talents by the Master who is "gone on a journey," but will come again. No gold, no influence, no estates, no opportunities make up such responsibilities as the children in our homes, and those about us. This is the highest trust.

Of all that God has put into human hands, there is none to be compared to it. It is as if the very "kingdom of heaven" were intrusted to the dominion of man. Faithfulness to the trust will be the test of our fitness to reign with Christ. Christ's interest and proprietorship in the little ones, and His love for them, make the trust divine.

We have the children to train, test and educate. But do we remember that they train and test and educate us?

Care for the children. They are now susceptible of eternal impressions for either good or evil. Nay, more, they are impressed by everything that touches them. The very fruit of the life is made up from the touches, which come to the forming fruits of the new life.

Care for the children. The little boy of to-day will be the preacher and teacher and business-man of to-morrow. The little girl of to-day will be the tender minister of the home of to-morrow. In a few days the whole mass of men and women who stand in the current of toil and trade to-day will be in eternity, and the children you now pass indifferently by, will stand in their places. He who speaks a kind word to the child of to-day puts a smile on the brow of to-morrow.

He who directs the current of thought, affection, and pursuit of the child of to-day makes the destiny of to-morrow. Your chance with them is now. Little feet step swiftly, and these will soon have borne these little forms where you cannot get your hands upon them.

Care for the children. To neglect one of these little ones may be the ruin of a soul. It may be to allow a pure spirit to drift away from its God into outer darkness. A cherub in some home and heart allowed to wander away from its path and take a downward course that shall never end. Many a soul will go down the steps of eternity vainly crying, "Oh, give me back my childhood again."

Care for the children. It will put your fair image on their souls. The face is a record of innocence, a page whereon no dark lines have been drawn. Would you put your image on the tablet of such a soul? Would you put the stamp of your sweetest and purest love on such a fair face? Care for the children.

Many of these precious ones have little of that tender care their souls so much need. They come from homes where God is not honored. They have no tender prayers to fall on their ears. There is no strong arm to carry them to the feet of the Master and lay them there. Mother died praying for them with a heart that was bursting with love.

And there are homes by thousands where God is not honored, and yet father and mother would like to have their little ones noticed and taken to the Sabbath-school and taught the ways of life. Father does not care to go himself to the church, he has a heart hardened in sin. Mother must stay at home with the babes, and nurse the cares of her

household. She has no friends in the church, and hesitates to go, for she has scanty clothes perhaps. Who will care for the children?

Care for the children. They are Christ's types of the heavenly world. "Of such is the kingdom of heaven," was His meed upon these little ones, as He welcomed the mothers to bring them to Him. We call them "garlands of lilies wrought;" but Jesus said, "He that receiveth one of these little ones receiveth me. He that offendeth one of these little ones, it were better he were drowned in the depths of the sea." Care for the children, if you would gather the jewels of your Lord and Master.—*Religious Telescope.*

Seven Short Rules for Young Christians.

1. Never neglect daily private prayer, and when you pray remember that God is present, and that he hears your prayers. (Heb. xi. 6.)

2. Never neglect daily private Bible reading, and when you read remember that God is speaking to you, and that you are to believe and act upon what he says. I believe that all backsliding begins with the neglect of these two rules. (John v. 39.)

3. Never profess to ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you; and then ask him for Christ's sake to forgive you for what you are, and to make you what you ought to be. (John iv. 24.)

4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself: What have I done for him? (Matt. v. 13 16.)

5. If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. (Col. ii. 17.) If you cannot do this, it is wrong.—(Rom. xiv. 23.)

6. Never take your Christianity from Christians, or argue that, because such and such people do so and so, therefore you may. (Cor. x 12.) You are to ask yourself, "How would Christ act in my place?" and strive to follow him. (John x. 27.)

7. Never believe what you feel, if it contradicts God's word. Ask yourself "Can what I feel be true if God's word is true?" and if both cannot be true, believe God, and make your own heart the liar. (Rom. iii. 5; John v. 10, 11.)

Why Johnny Liked Him.

"Oh! wasn't that a good minister we had to-day?" said Johnny.

"Yes, very good. Which sermon did you like the best?" said the teacher.

"Oh, I don't know. It wasn't the sermon altogether that I mean."

"What then?"

"Why, he prayed for Sunday-schools and boys so good; I never heard any one pray so much for boys. Most of them do not. That is why I liked him."

"Do you like to be prayed for?"

"Why, yes, of course I do."

"The minister prayed to-day that all the boys might be Christ's boys. Did you like that?"

"Yes; and I prayed as hard as I could that I might be. When we hear people praying for us it makes us think it is about time to be praying for ourselves. If children don't like to say much about good things, they all like to have the minister remember them. I always watch and see if they pray for young folks; if they don't, I think they won't have much in the sermon either. Then, of course, I don't listen as well as I would if I thought there was something for me."—*Selected.*

A Famous Orphan Girl.

Once upon a time a little orphan girl lived with an ill-tempered old woman named Sarah, in an almshouse in Stockholm. Johanne, as the lassie was named, used to make hair plaits; and whenever Sarah took them to market to sell them, she would lock the door, and keep poor Johanne prisoner till she came back. But Johanne was a good little girl, and tried to forget her troubles by working as hard as she could.

However, one fine day, she could not help crying as she thought of her loneliness, but noticing the cat as neglected as herself, she dried up her tears, took

it up in her lap, and nursed it till it fell asleep.

Then she opened the window to let in the summer breeze, and began to sing with lighter heart as she worked at her plaits. And as she sang, her beautiful voice attracted a lady, who stopped her carriage that she might listen.

The neighbors told her about Johanne, and the lady placed her in school. Then she was entered as a pupil elsewhere, and, in course of time, under the name of Jenny Lind, the "Swedish Nightingale," became the most famous singer of her day.—*Little Folks' Magazine.*

There are no trifles in this life. Trade is carried on upon extremely narrow margins. A certain city of this country lost the almost exclusive trade in a great article of foreign production, and consequently a large part of its foreign commerce, because the state of which that city, formed a part imposed what seemed an exceedingly light tax upon auction sales. A difference of one-sixteenth of a cent a pound in the price of cotton decides whether a factory shall make a loss or a profit. On some of our great railroads the cost of moving one ton of freight one mile is figured down to the one-hundredth part of a cent.

Examples of this sort might be given without end. They all teach the same lesson: Be careful about little things. Take care of the pence. Choose your words, and utter no idle or thoughtless ones. Govern each act by conscience. Commit no little sins, and you will commit no great ones.—*Youth's Companion.*

The Mother.

In no relation does woman exercise so deep an influence, both immediately and prospectively, as in that she sustains to the infant mind. Her smiles call into exercise the first affections that spring up in our hearts. She cherishes and expands the earliest germs of our intellects. She breathes over us her deepest devotions. She lifts our little hands and teaches our little tongues to lisp in prayer. She watches over us like a guardian angel, and protects us through all our helpless years, when we know not of her care and her anxieties on our account. She follows us into the world of men, and lives in us and blesses us when she lives not otherwise upon the earth. What constitutes the center of every home, whether our thoughts turn when our feet are weary with wandering and our hearts sick with disappointment? And, if there be a tribunal where the sins and the follies of a forward child may hope for pardon and forgiveness this side of heaven, that tribunal is the heart of a fond and devoted mother.—*Daily Republican.*

Don't drink vegetable and animal decomposition out of wells of so called pure water. No homes in the country are more in danger of this abomination than parsonages: for everybody's business is nobody's business. If you get a poor salary, be sure anyhow to get pure water. Don't think that the pure air of the country alone is necessary. Cleanse also your chicken house, your closet, your stable. Dig a pit and put sweepings and scrapings out of sight, covering them with the soil you have dug out to make the pit. Next fall you will have a good compost for your garden. Put into the same pit weeds pulled up by the roots. Whitewash the pailings, fences, &c. Make a bon-fire of all trash. If you are in a malarial section don't sit out in the dewy evening air. Eat breakfast before you go out in the morning. Fight the ague devil with quinine as well as with fire. Take one or two (2 grains) pills every morning as soon as you wake, as preventives, until danger is past.—*Baltimore Methodist.*

"There are some sermons which are always old—old from the start, and others which never grow old. They have the freshness of the perennial life in them. Such a discourse was the Sermon on the Mount."

The Sunday School.

LESSON FOR AUG. 16th, 1885.

The Prophets of the Lord.

[Adapted from S. S. Times].

GOLDEN TEXT: "The Lord he is the God: the Lord, he is the God. 1 Kings, 18: 39.

LESSON ANALYSIS.

I. BY THE FIRE.

I. Preparing the Altar:

Elijah took twelve stones... and... built an altar (31,32).

An altar... thou shalt make unto me (Exod. 20: 24).

Moses... builded an altar under the mount (Exod. 24: 4).

And those twelve stones... did Joshua set up in Gilgal (Josh. 4: 20).

He [Samuel] built there an altar unto the Lord (1 Sam. 7: 17).

II. Praying to God:

O Lord, God of Abraham... Isaac... Israel (36).

I am the God of Abraham thy father (Gen. 26: 24).

The God of Abraham, and the God of Nahor (Gen. 31: 53).

O God of my father Abraham, and of... Isaac (Gen. 32: 9).

I am the God... of Abraham... of Isaac... of Jacob (Exod. 3: 6).

III. Praying for proof:

Hear me, that this people may know that thou... art God (37).

O Lord let not man prevail against thee (2 Chron. 14: 17).

Save us... that all... may know that thou art the Lord (Isa. 37: 20).

O Lord, hear... defer not: for thine own sake (Dan. 9: 19).

That they should know thee the only true God (John 17: 3).

IV. Prayer Answered:

Then the fire of the Lord fell and consumed (38).

Came forth fire from before the Lord, and devoured them (Lev. 10: 2).

The fire of God came down... and consumed him (2 Kings 1: 12).

The fire of God is fallen from heaven (Job 1: 16).

The Lord, whose fire is in Zion, and his furnace (Isa. 31: 9).

1. "Elijah said... come near." Evidently it is no sleight-of-hand trick, no optical illusion, which the prophet is about to perform. If it were, he would not invite this close scrutiny.

2. "Said unto... the people." To the people he addresses himself, and scorns to heed the frantic Baal-prophets. So the Christain worker may sometimes wisely ignore the incorrigible evil leader and labor with those who are being led into evil.

3. "Elijah took twelve stones." One writer says that as Elijah's act reminded the people of God's ancient covenant with the twelve tribes, so every sight of a church-edifice should remind us of the one corner stone, Christ Jesus.

4. "Fill four barrels with water." God can start a fire with water as well as with kindling-wood. Let us remember this when those around us seem so spiritually cold and dead that we wonder how a religious awakening can ever be started in their midst.

5. "Do it the third time." Never mind how much or how many times—cannot he who lighted the sun, kindle the sacrifice, even though it be water-soaked? Trust in God means that we should trust him to the uttermost.

6. "That this people may know"—what? That Elijah can cause a miracle to be done? No: rather, that God is omnipotent. Like every answered prayer this was an unselfish prayer.

II. BY THE SWORD.

I. God's people convinced:

1. As shown by their Act.

The people saw it, they fell on their faces (39).

When all the people saw... fell on their faces (Lev. 9: 24).

Manoah and his wife... fell on their faces (Judg. 13: 20).

Then David and the elders... fell upon their faces (1 Chron. 21: 16).

When the fire came down... they bowed themselves (2 Chron., 7: 3).

2. As Shown by their Words.

The Lord, he is God; the Lord, he is God (39).

That thou mightest know that the Lord he is God (Deut. 4: 35).

Know ye that the Lord he is God (Isa. 100: 3).

By Jesus Christ (he is Lord of all) (Acts 10: 36).

Every tongue should confess that Jesus Christ is Lord (Phil. 2: 11).

II. God's Enemies Destroyed:

The Prophets of Baal... Elijah brought... and slew (40).

The prophet... that shall speak in the name of other Gods... shall die (Deut. 18: 20).

Cursed be he that doeth the work of the Lord deceitfully (Jer. 48: 10).

When any shall yet prophesy... Thou shalt not live (Zech. 63: 3).

And the devil that deceived them was cast into the lake (Rev. 20: 10).

1. "Fell on their faces." When the fire came, it over-powered them. So now when a new zeal for Christ, is kindled in the heart of the trembling believer, he may be for the time overwhelmed by it.

2. "The Lord he is God." The Lord is God, and you will be convinced of it sooner or later. Will you bow and acknowledge it now, or be stricken down by the knowledge of it by and by?

3. "Let not one of them escape." If you are neglecting or rejecting God, do you not feel a thrill of warning dread at these words of God's prophet regarding God's enemies? "How then shall we escape?"

III. BY THE RAIN.

1. Going Up:

Elijah went up to the top of Carmel... bowed himself (42).

He (Jesus) went up into the mountain apart to pray (Matt. 14: 23).

He went up into the mountain to pray (Luke 5: 12).

Peter went up upon the housetop to pray (Acts 10: 9).

II. Looking Out:

He said to his servant... look toward the sea (43).

The watchman went up... and lifted up his eyes (2 Sam. 13: 24).

In the morning will I... keep watch (Psa. 5: 3).

Watch ye at every season, making supplication (Luke 21: 36).

III. Rising Up:

There ariseth a cloud out of the sea, as small (44).

The watchman went up... and lifted up his eyes (2 Sam. 13: 24).

In the morning will I... keep watch (Psa. 5: 3).

Watch ye at every season, making supplication (Luke 21: 36).

III. Rising Up:

There ariseth a cloud out of the sea, as small (44).

Though thy beginning was small... greatly increase (Job 8: 7).

Who hath despised the day of small things? (Zech. 4: 10).

Behold how much wood is kindled by how small a fire? (James 3: 5).

When ye see a cloud rising... ye say... a shower (Luke 12: 54).

IV. Pouring Down:

The heaven grew black... and there was a great rain (45).

[God] giveth rain upon the earth, and sendeth waters (Job 5: 10).

Covereth the heaven with clouds. Who prepareth rain (Psa. 147: 8).

Elijah... prayed again; and the heaven gave rain (James 5: 17, 18).

V. Led On:

And the hand of the Lord was on Elijah (46).

When... the hand of the Lord came upon him (2 Kings 3: 15).

The Lord spake true to me with a strong hand (Isa. 8: 11).

The hand of our God is upon all... for good (Esra 8: 22).

Humble yourselves... under the mighty hand of God (1 Pet. 5: 6).

1. "Ahab went up... Elijah went up." Ahab went up "to eat and to drink"—Elijah went up to pray that others might have drink and food. Evidently Ahab was a man of the world.

2. "He bowed himself." The true

Christain, like Elijah stands up firmly before the world, and bows humbly before the Lord. He is fearless in trial, but reverential in prayer.

3. "Put his face." Not bodily posture, but heart posture, signifies before the Lord. Yet heart-earnestness naturally indicates itself by bodily posture.

4. "There is nothing." Then go and look again. God has promised that you shall see the cloud—therefore keep looking until you see it. The delay in answer may not be the denial.

5. "There is the sound of abundance of rain." The sound made Elijah pray only the more earnestly for the rain to come. When there are signs of a re-awakened religions interest in your midst, do not slacken your effort, but pray all the more devoutly that it may come.

6. "A cloud... as small as a man's hand." Despise not the small beginning of showers of blessing.

7. "Ahab rode... Elijah... ran." One riding royally in the broad road to ruin: the other running in the narrow path to life. How is it with you? Would you not rather run with Elijah than ride with Ahab? Which is the easier way to travel? Which is the safer way?

How to Win.

The success of the Church of Christ in accomplishing the deliverance of men every-where from falsehood and sin, and in leading them to a saving and purifying trust in Christ, will be attained chiefly through the power of simple, filial faith in the Bible as the infallible word of our heavenly Father. No one is as likely to put forth earnest efforts for the rescue of souls as he or she who has this simple and unquestioning faith. No one, whatever else he may have of power or money or knowledge or social influence, is qualified for this work of redemption if he have not this simple faith.

Souls are not and never will be saved by the endeavors of the higher criticism. We maintain that in this great business higher criticism is of no importance one way or another. The research of the critics has not affected in the slightest degree a single one of the truths, the doctrines which distinguish the Bible. Those doctrines are to no extent dependent upon the work of Bible critics. The word of God is the sword of the Spirit, and is such often in spite of all the opposition, ridicule, and contempt human learning can bring against it. These words are not used from an undervaluation of education, research, and learning, but only to state a fact proved over and over again in the history of the Church. Souls are won by the word of God, presented by those who in simple faith accept it as the one, all-important, supreme, and infallible word of God.

Souls are not won by theological speculations, by declaring the conclusions of human consciousness, but by the word of God declared with faith. The words of man's wisdom are powerless to win the depraved soul of man away from its sins, its false confidences, its pride and self-righteousness, to the acceptance of the pardon and life offered in Jesus Christ. Simple faith is honored by God, is attended with the enlightening and renewing influence of the Holy Spirit, and is successful in winning souls to a like faith in Jesus Christ and the Scriptures, which testify of him, and which more and more conform the soul to the life of Christ. Nothing but simple faith will do this.

Simple faith in the Bible always has and always will achieve the rescue and conversion and salvation of souls. It is irresistible and almighty, and is the only principle in this world that is so. The power of God is in it. It partakes of the divine nature, is indestructible, invincible, and irresistible. The results it wins afford proof of the authenticity, the genuineness, the inspiration, of the Scriptures, before which nearly all other proof becomes insignificant. Men and women without learning, without station, without money, despised, villified, ridiculed,

persecuted, have overcome the opposition of antagonists, built up and extended the Church of God out of living stones by their simple faith in the Word of God. Such men and women are doing this now, and receiving miracles of grace as the reward of their faith. One of the best "Tracts of the Times" is *Jerry M' Auley's Newspaper*, because it is a record of souls rescued daily from drunkenness and the vilest practices and the most desperate wickedness by the power of simple faith. The Cremona Mission, and similar missions in this and other cities, are day after day winning the most degraded children of vice to newness of life in Christ Jesus by the power of simple faith in the Bible.

Simple faith is the victory. God the Father is in it, endowing it with blessed power. Jesus Christ, the Prince and Saviour, the Lord Saviour, is in it. The Holy Spirit is in it. Nothing can stand before it. It wins where everything else fails. Our cry should be, "Lord, I believe; help thou mine unbelief."—*Christian Intelligencer*.

Feel as we may, we can repress speech. Our lips are our own. We can lock their gateway, if we choose, to whatever is unkind, or censorious, or unworthy of our better selves. Nobody compels us to find fault audibly. Nobody urges us to scold or complain. If we avail ourselves of the escape-valve of hasty speech we shall certainly suffer pangs of regret by and by, besides inflicting present pain on children and servants, who cannot answer back when we chide; on brothers and husbands who are too patient or too proud to be resentful; or, perhaps, on some dear aged heart, which has had its full of sorrow, and does not need our adding a drop to the brimming cup.

Silence is golden when we are tempted to unkind gossip. Somebody's name is mentioned, and at once it recalls an incident, a forgotten story, something which ought to be buried in oblivion's deepest depths. Do not yield for an instant to that suggestion of the Evil One which bids you revive what ought to be kept buried in the grave where it has found retreat. The impulse to speech on such occasions is unworthy a Christian.

Silence is not golden when an absent one suffers defamation, when it is the badge of cowardice, or when one's Christian belief should be asserted. To sit with closed lips when all that is most precious to heart and life is assailed by the tongue of the scorner is far from noble—it is following the Lord afar off, and is next door to denying him altogether.—*Aunt Margery, in Christian Intelligencer*.

"The Ante-Nicene Fathers."

There has never been a time in the history of Christianity when there has existed such a widespread interest in regard to the teachings of the Church Fathers as to-day. Until within a few years, these writings being in a dead language, were inaccessible to many of the clergy, so that with few exceptions, all that was known of them was through brief extracts, and those often garbled for sectarian or controversial purposes. Owing to the fact that Roman Catholics have claimed the "Fathers" as their own by right, Protestants have labored under the impression that the testimony of their writings was altogether on the side of the Papacy. This, however, is a great mistake, and the reading of this magnificent work will correct that false notion.

The first volume of this Library is really a distinct work of itself; embracing the writings of the Apostolic Fathers, with Justin Martyr and Irenaeus, giving such a complete history of the Church for the first two centuries, that it seems indispensable to the proper understanding of the New Testament Scriptures. The work will prove a priceless treasure to both minister and layman who may avail themselves of its wonderful resources. These writings are invaluable, because of the ample illustrations they afford of the practical religious life of that period. They form also an important witness to New Testament history.

No one can read this volume without being impressed with the simplicity and purity of the Christian worship of those days. Here we have the writings of men who were the associates or pupils of the Apostles, fallible

it is true, but whose testimony concerning primitive worship and belief is of no small importance. Nor do we find in these well-authenticated writings, any more than in the Acts of the Apostles, a single trace of the novelties and pretensions of modern Rome.

We deem this work an indispensable ally in ministerial equipment, and its publication in this country at this time is most opportune. For here we have data that cannot be found elsewhere, that form an irrefragable basis on which to stand in defence of the New Testament against Rationalistic criticism. Here also we can meet Romanism on its own pretended ground, and show how false and feeble are its claims. The history of the rise and growth of the peculiar tenets of that church is their strongest refutation. There is no one of all the sects of Christendom that has had a more variable history, or whose cult is farther removed from the teachings of Apostolic and post-Apostolic times.

This Library, composed of translations of the writings of the Fathers, down to the Council of Nice, A. D. 325, comprising 24 volumes, is to be reproduced in 8, each volume of the American edition containing three original volumes and costing three dollars. One book is to be published every three months.

Dr. Julia T. Hill, writes the *Medical Record* that "her experience forces her to the conclusion that no good, moral, mental, or physical, comes from roller skating." All sorts of latent tendencies to disease are developed. It aggravates all cases of heart, kidney, and all other organic troubles, and causes anæmia of the most intractable sort. Leucorrhœa is both caused and greatly aggravated by this skating.

A law has just gone into force in Austria, which prohibits every kind of work from 6 a. m. on Sunday to 6 a. m. on Monday, so hereafter there will be no more papers in Vienna on Monday mornings. If such a law was passed in this country, we think we would be able to survive, even though it would deprive us of our Monday morning recital of foul murders and suicides the world over.—*Episcopal Recorder*.

A cordial invitation is extended to the public to attend the exercises of the East Baltimore District Conference, M. E. Church, South, to be held in Hillsboro', Md., August 18th, 22d. The daily exercises will embrace a morning business session to be followed by preaching: an afternoon business session, and preaching again at 7½ p. m. Special religious services will begin Sunday preceding conference, and will be continued after conference adjourns, if the interest will justify.—*Easton Ledger*.

Most of the denominations are preparing to observe temperance week, September 20th-27th, and will be represented, together with the various temperance orders and societies in the Centennial Conference, to be held in Philadelphia, September 23d-24th. At this Conference, historical sketches of the various temperance organizations will be presented.

One of the most successful agriculturists in Dorchester county is a woman—a lady of superior business capacity as well as refinement and culture. Her fertile fields are pointed out to the traveler as models of farming. She directs all the details of the farm management. She delights in her occupation. A wheat field of 1,600 bushels has just been garnered and her peach orchard will net as many dollars. The corn field on the place is admired by all the country round, so promising is the growth.—*Cambridge Chronicle*.

Keep the "dead fly" out of your school entertainments. A little touch of the theatre on such occasions is like the flavor of onions in coffee—out of place.—*Nashville Advocate*.

Since 1879 the Northern Presbyterian Church has had an increase in membership of 10 per cent., in contributions of 70 per cent. A like comparative development of the grade of liberality among "the people called Methodists" would swell our offerings into the millions. And why not?

Peninsula Methodist,

PUBLISHED WEEKLY BY
J. MILLER THOMAS,
PUBLISHER AND PROPRIETOR.
WILMINGTON, DEL.

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

TERMS OF SUBSCRIPTION.

Three Months, in Advance, 85 Cents.
Six Months, " 1.50
One Year, " 3.00
If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.
No advertisements of an improper character published at any price.

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

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

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

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

From North East, Md. to Ocean Grove, N. J.

This trip of 140 miles—52 to Phila. and 88 thence to Ocean Grove, may now be made in a little over four hours. Fifty years ago, the stage coach might have jolted on over the same route in three days. As rapid transit was not a specialty with us, this train after making the City of Brotherly Love in two hours, we stopped over until the next day. The glimpses we catch of field and forest, land and water as we fly along on the wings of steam, are pleasing in their rich variety. Mid-summer is announced. Not only in the maturing of vegetation, the mown grass, the garnered grain, the ripening corn, but as well in the mid-day heat preceded and followed by the refreshing coolness that makes the night time so delicious.

We would seem superfluous to note the admirable condition of the road, with the pleasing exhibitions of refined taste in the beautiful flower gardens that grace every station, or the polite attention of the gentlemanly train officers, were it not that these matters are so essential to the comfort of the traveller.

In Philadelphia we were reminded at every turn of the Nation's great loss, emblems of mourning of the simplest, as well as the most elaborate style, attesting the universal sorrow and respect.

Thursday, the 6th inst., we resumed our journey, and in two hours and forty minutes reached our destination beside the sea, passing through the fertile farms and growing towns of eastern Pennsylvania that skirt the Delaware for thirty-three miles until opposite Trenton, we cross that river and enter Jersey at its capital.

At Manasquan, formerly Squan Beach, we first catch a glimpse of the sea, and then pass successfully through the summer resorts so recently attracting popular attention, Sea-Girt, Spring Lake, Ocean Beach, and Key East; these and others having their chief inspiration in the remarkable development of Ocean Grove.

At the station, which answers for both towns and cities-by-the-sea, Ocean Grove and Asbury Park, we found a little army of hack-men and porters eager for the honor of having us at 10 cts. per head for a drive and 25 cts. for each article of baggage. In a few minutes we were driven to the Sheldon house, the largest and most elaborately appointed hotel in the Grove. Here we secured comfortable quarters, and were soon at leisure to look around. The capacity of this house is some 500. We learned from the clerk that it is full, although the rush will not be at its height until next week when the Annual Camp Meeting begins. All kinds of baths are provided for guests who may desire to supplement Old Neptune's bath tub, or may prefer a more quiet ablution: A steam elevator makes the fourth story as accessible to its occupants as the first. A well kept table—polite attendants, frequent parlor entertainments are among the attractions of the Sheldon.

The provision for boarders is constantly increasing with the increase of visitors. The Atlantic, Spray-view and Arlington, the Sea Side, the Carrolton and the La Peirre are some of the larger houses, while very many cottages afford accommodations each for a few persons, at lower rates. Board ranges from \$1 to \$3 per day; by the week rooms and board may be had from \$6, to \$18, for each person. Rev. I. Jewell and lady from Felton, have been guests at the Sheldon for two weeks: The wealthy Mr. De Pauw of Indiana, the warm personal friend of Bishop Bowman, our senior Superintendent, and widely known for his large benefactions to the educational interests of our Church, is here also with his family.

Meetings At Ocean Grove.

Varied and frequent are the religious exercises that are held at this Sea Side Gathering place of the saints. As early as 9 A. M., a daily meeting is held for the promotion of Scriptural Holiness; occasional meetings are held during the week and a meeting of some kind most every evening. The day we came was devoted to the cause of Home Missions, and in the evening, Mrs. J. F. Willing, Bishop Fowler's sister made an impressive address to large congregation, graphically depicting the pressing calls for Christian work among the ignorant and vicious of our land, and the grave peril to all we hold dear from the wild excesses of these neglected masses.

Friday, 7th, was Memorial day, the exercises having special reference to those who have died, during the year, among the many who were more or less identified with Ocean Grove, as property owners, or visitors, among the latter was General Grant, who had made frequent visits to the place, and on the platform of the Auditorium, made his last public address about one year ago. The morning was very properly devoted to his memory, business was generally suspended, and an audience of some 3000 gathered to participate in the religious services. After an impressive rendering of the soul's appeal to the Friend of Sinners "Jesus Lover of my Soul," Rev. J. H. Alday offered prayer, Bishop Wilson of the Reformed Episcopal church, read the 90th Psalm. Rev. C. W. Buoy, read, and the choir sang, "Thou art gone to the grave," but we will not deplore thee." Very interesting reminiscences were then given by Generals Rusling and C. B. Fisk, both of whom were with General Grant in the late war, and enjoyed personal intimacy with him.

General Fisk gave some interesting facts of the great General's early life. His early home was the home of the Methodist itinerants, and his earliest recollections were those cradle songs that his godly mother sang, and which she had learned at the pioneer Methodist meetings. Writing home to his father from West Point, he says: "I don't make very fast progress, but I mean to hold on to what I learn. After he resigned from the army he had six years of hard struggle to support his growing family. Not doing well at farming, he turned to cutting wood and hauling it to town to sell. For a time he served as auctioneer, then as collecting clerk, and lastly he engaged as clerk in his father's leather store, at \$50, per month. Here he heard the call to arms; and in three years, was placed at the head of the armies of the Union, and in a little over one year more, received the submission of the Rebel armies. Both speakers gave the most positive testimony to the purity of General Grant's character, his respect for religion, and his avoidance of profane swearing. "In an acquaintance of thirty years," said General Fisk, "I never heard him utter a word improper to have been spoken on the platform." A distinguished Major General, once entered a room where General Grant and a number of officers were, exclaiming "I have a good story to tell"

and looking around, added "there are no ladies present?" "No replied Grant, but there are gentlemen, and I would advise you to tell no story here except for ladies to hear." The kind, but firm rebuke, was duly acknowledged by the brave officer, with thanks to his superior for his fidelity.

Sunday morning there must have been a Congregation of some 5000 people in the Auditorium, while the new church was crowded. Dr. Hanlon of Pennington, preached in the latter, Dr. John C. Thompson of Brooklyn preached in the former. Dr. H. is well, widely and favorably known both as a traveler and preacher; Dr. Thompson is physically about one half as great as Dr. Hanlon, but intellectually will compare favorably with the best. His text Psalms 40:1-3, and Acts 1:8, were used merely as suggestive mottoes for his discourse; the theme of which was the testimony as to facts of Christian experience can be intelligently accounted for, only in the assumption of the truth of Christianity. It is not possible, that millions upon millions of the best men and women that ever have lived, in all ages of the world, and under all possible varieties of condition and circumstances, should uniformly agree in this testimony as to these facts of religious experience, were there no such facts. One ounce of experience outweighs unknown tons of inexperience. He closed with an earnest appeal that each one secure a clear experience of converting grace and thus become qualified to testify to the truth. "A witnessing church, and a witnessing church alone is a conquering church."

In three departments the large summer Sunday School occupied the afternoon, and at night Rev. W. Downey of Philadelphia, preached on that great declaration of St. Paul, "I am not ashamed of the Gospel of Christ."

Bro. "Itinerant," introduces a very interesting, and to our thinking, a very important question. Not that it matters much, as between the two very excellent brethren named, which one may be appointed by the Bishop, to succeed Dr. Caldwell. There is good reason to think that either of them, or others not named, would admirably fill the bill. But the important point at issue, is the propriety, expediency, or right of the incumbents of the Presiding Elder's office, to determine their successors. Under what we must believe has been Divine guidance, we have been favored hitherto with so good and true men for our chief pastors, that the danger of so great a power in the hands of a few men whose office is for life, has always been regarded as theoretical, rather than practical. Besides the radical controversy and secession of 1828, brought such odium upon the topic, that even the most loyal Episcopal Methodist hesitate to raise any danger signals. Some of the simple-hearted among us have welcomed as a generous concession the privilege accorded some of the Conferences, to assist the presiding Bishop in selecting his presiding Elders by expressing their preferences among their brethren. This would do much, if practiced in good faith, to satisfy the wide spread conviction, that these officials ought to be in some way, at least a little responsible to those over whose appointments, they exercise so much control. The Bishop, not being an infallible discerner of spirit, must be dependent upon information from some quarter in making his selections. If the incumbents are more capable of giving that information, and less likely to be influenced by sinister motives, than the whole body of their brethren in a Conference, then it may be well not to inquire as to the wishes of the brethren, but to appoint the nominees of those already in this office. This is by no means a new question. At the organization of the Delegated General Conference, in 1808 it was the subject of remarkable debate.

The apostolic Jesse Lee was an ardent advocate of an elective eldership, and in some form the same question has been a live issue ever since.

"The memory of the just is blessed." We shall always be glad to lay before our readers, a brief obituary notice of such members of our church as fall asleep in Jesus. Let those who write, be careful to give only the material facts in each case and always forgo the multiplication of adjectives.

Wm. P. Cahoon Sr., died suddenly, at his residence near Dover on Sunday morning, August 9, aged 77 years. He was a local preacher, and on Saturday evening preached at the camp meeting near Pearson's corner, after which he retired in his usual health, although suffering slightly from rheumatism, to which he had long been subject.

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

Marriage certificates for sale at this office at \$1.00 per dozen: by mail 1 10.

Methodism in South Africa makes a good showing. They have over 30,000 persons meeting in class or on their books. The English increase is the largest ever recorded in that country, being an increase equal to one-seventh of the total English membership in that country, and is in a ratio which, if applied to Methodism in England, would yield an increase of 50,000 members, and that in a single year. They have 18,874 native members of the Church, though they have lost upward of 1,000 within a year, owing to emigration. The natives in many parts of the country were literally starving, and had to move to get something to eat. The Native Commission of the Cape of Good Hope speaks in its report in the highest terms of the good work done by the Methodist missions. The Conference appointed a committee to prepare a work in Kaffir on the polity of Methodism.—Northern Christian Advocate.

Paul Kruger, the president of the courageous little Transvaal Republic in South Africa, during his recent tour through Germany, visited the Mission House in Berlin. The students were surprised at the earnest Christian tone in which he spoke to them. "Young brothers," he said, "I beseech you to know and preach nothing but our Lord Jesus Christ, and Him crucified. I did not seek Him, but He sought me, and, God be praised, found me. . . . Some from your midst are now in the Transvaal, making known the Saviour, and two of my children are receiving instruction in the mission school. I assure you that my government will support the mission in the strongest manner, and seek to remove all obstacles out of its way."—S. S. Times.

A Semi-Centennial Experience.

Fifty years ago, in the old Light-street Church, which was the successor of the old meeting-house in Lovely Lane, Baltimore, Rev. George D. Cookman, the eloquent pastor, received me into the membership of the Methodist Episcopal Church. I was a small boy, but Mr. Cookman believed I would make a faithful member. To-day the great Centennial meeting in Baltimore adjourns, having had a noble reunion of noble Methodists in a magnificent church standing on a spot which was in the woods—Howard's Woods—when I became a Methodist. My father was a Methodist preacher, and my maternal grandfather, who was also a Methodist preacher, died in the very town in which his grandson was admitted to trial in a Methodist Annual Conference.

Soon after I became a member of the Church I went to college. The absorbing nature of my studies, and other influences, deadened my religious emotions, so that sometimes I felt as if I had no claim to be considered religious. But, in my

deadest state, when most worldly and ambitious, I never missed a class-meeting. I had resolved to keep all the rules of the Church, and the attendance at the class-meeting was one of them. I told most honestly all my defections, my worldliness, my loss of assurance, my general unworthiness, and my dislike to the class-meeting. But I told them that I intended to attend every week, if it killed me, unless I should be turned out of the Church, which perhaps I ought to be; but that I would never voluntarily withdraw from the Church. And they bore with me, and prayed over me, and some of them wept over me, and so I never missed class-meeting until I graduated, when I was full of zeal and licensed to preach! I shall thank God forever for Methodist class-meetings. Although I do not now belong to Methodism, in the sense (comparing small with great) that John Wesley in his latter days did not belong to the Established Church, yet Methodism belongs to me, and I claim every thing good and noble and sweet that grows on the top of that hill from whose height my mother and father spread their wings to soar away and forever at rest.

And this is the semi-centennial experience of one who was received into the Methodist Episcopal Church in his boyhood, just half-way between the Christmas Conference of 1784 and the Centennial Conference of 1884. I am going into the second half-century of my Christian life praying the prayer of Charles Wesley,

To serve the present age,
My calling to fulfill,
O may it all my powers engage
To do my Master's will.

Charles F. Deems,
Pastor Church of the Strangers,
New York, Dec. 16, 1884.
—Nashville Advocate.

A New Population In India.

"Already," says the Central Christian Advocate, "a new population is beginning to make itself felt in India. Christian homes are rapidly multiplying and the inmates of these homes ignore the caste idea which has ruled India so long and so ruthlessly. Of course the caste Hindoo regards these Christians as outcasts, but the outcasts are becoming so numerous as to form a community of their own. They do not dwell in solitude any longer. There are tens of thousands of them in the country, and they are increasing more rapidly than ever. By this means a silent revolution is working its wonderful transformation in that strange land, and missionary work is illustrating its power. The merest secularist must confess that missions are not a failure."

Trades for American Boys.

The trades in our country, of late years have been almost monopolized by foreigners. The American boy, however, when he does take a trade goes straight on to the top of the ladder. It seems as if our boys would rather be fourth-rate lawyers, or physicians, than earn their living by working with their hands. Only the other day I read in a New York newspaper of a young lawyer in a distant city, whom I knew some years ago when I resided in that section of the country who literally starved to death. He made scarcely any money, was too proud to tell of his want, lived as long as he could on crackers and water, and was found one day in his office dead from lack of nourishment. He should never have entered the legal profession, for he had no ability in that direction. As a farmer or a mechanic he might have lived a long, useful, and successful life.

No boy, of course, should enter a trade unless he feels himself fitted for it; but, on the other hand, he should not, it seems to me, let the false pride against manual labor, which now prevails to such a wide extent in our country, prevent him from endeavoring to do better work with his hands than in his inmost thoughts he knows that he can do with his head.—From "Ready for Business," by George J. Manson, in St. NICHOLAS for August.

Conference News.

Easton District—Rev. J. H. Caldwell, P. E., Smyrna Del.

Wilmington District—Rev. Chas. Hill, P. E., Wilmington, Del.

The Union M. E. Church official board has requested Presiding Elder Charles Hill to use his influence to have the Rev. Adam Stenge returned to that church to succeed the Rev. C. W. Prettyman, whose term is about to expire.

The Sunday school children of the M. E. Church, Port Deposit, numbering up in the hundreds, celebrated their annual picnic on Wednesday, of last week, on the grounds of Wood Lawn camp. Numerous country and town wagons were employed to convey the children to the grove, and the enjoyment was great. The children arrived home about 6 o'clock P. M., delighted with the day's pleasure.

Brandywine camp opened on Tuesday morning with family prayer led by W. W. Sharp. At 8.30 o'clock a prayer service was held under the direction of the Rev. Leroy Magee of Elam church, Philadelphia Conference. At 10 o'clock there was service at which the Rev. W. B. Gregg of Epworth gave an acceptable address, taking for his text: "Keep thy heart with all diligence, for out of it are the issues of life." At 1.30 p. m. the Rev. W. H. Mullin led the children's meeting at which remarks were also made by Mrs. M. A. Taggart and Mrs. Forbes. At 3 o'clock the Rev. L. W. Lafield delivered a very strong and earnest sermon based upon these words: "I beseech you, brethren, that you present your bodies as a living sacrifice." The sermon was followed by a consecration service, during which the Rev. W. L. S. Murray presided. Thursday evening the Rev. Leroy Magee conducted service and delivered a sermon.—*Morning News.*

Woodlawn Camp Meeting opened on Tuesday. Rev. Chas. Hill, P. E. preacher in charge. A large number of worshippers were in attendance, and it is expected that the attendance next Sunday will be very large.

Salisbury District—Rev. J. A. B. Wilson, P. E., Princess Anne, Md.

Rev. G. W. Wilcox writes: Our meeting at upper Monie, styled a Woods Meeting, is regarded as a success. There have been ten conversions up to date, and others seeking. Mr. Creamer, brother of Rev. T. R. Creamer, of our Conference, and his daughter were converted.

The Rev. R. W. Todd, pastor of the M. E. Church, Snow Hill, Md. was but little benefited by his sojourn at Ocean Grove. He is now improving, but still unable to fill his pulpit, which is supplied meantime, by his son, George W. Todd, who will leave for Drew Theological Seminary in September.

Dover District—Rev. A. W. Milby, P. E., Harrington, Del.

During the thunder storm of Monday night, the Ebenezer M. E. Church in Lewes & Rehoboth hundred was struck by lightning and considerably damaged. It will cost about \$75 for repairs.

The Methodists, of Milton, are erecting a handsome parsonage for their pastor, Dr. Underwood. The heirs of Mrs. Fisher, recently deceased, have placed in the hands of the church trustees certain properties which will yield them funds nearly sufficient to build this house.

Programme.

OF THE DOVER DISTRICT PREACHERS ASSOCIATION, TO BE HELD IN HARRINGTON, DELAWARE, SEPTEMBER 8, 9 & 10.

Tuesday Evening, 8 O'clock.

Opening sermon by A. W. Milby P. E. followed by the Sacrament of the Lord's Supper.

Wednesday Morning, 9 O'clock.

9.30 a. m. Address of welcome by G. W. Burke; reply, W. S. Robinson.

10 a. m. What are the necessary qualifications to insure success in Sunday School teaching. W. E. England, V. S. Collins, G. W. Bowman, and G. F. Hopkins.

11 a. m. Preparation and delivery of a sermon; by W. J. Duhadaway, J. E. Bryan, E. H. Hynson, W. Underwood.

2.30 p. m. Report of Pastors.

3.30 p. m. How to promote revival work? P. H. Rawlins, J. A. Brindle, J. M. Collins, G. L. Hardesty, W. Jaggard.

8 p. m. Revival services to be conducted by T. E. Martindale.

Thursday, 9 a. m.

Business methods in the temporal work of our churches? T. O. Ayres, C. H. Williams, E. Davis, W. M. Green, J. Conner.

10 a. m. The influence of the Conference Academy on Peninsula Methodism? T. E. Martindale, I. Jewell, R. Roe, I. N. Foreman.

11 a. m. Prayer and Temporal Blessings—Relation of the one to the other? W. Underwood, J. Warthman, W. M. Warner, W. W. Redman.

2.30 p. m. Essay, W. S. Robinson, to be discussed by F. L. Morgan, J. M. Mitchell, J. Carroll.

3.30 p. m. Children's meeting.

8 p. m. Revival Services, to be conducted by J. A. Brindle.

The brother first on the question is requested to prepare a paper fifteen minutes in length, and send it in to be read, if unable to be present. We hope none will fail.

G. W. BURKE,
W. F. DAWSON,
F. J. COCHRAN,
CURATORS.

Will the Presiding Elders Explain?

Editor PENINSULA METHODIST:—In view of the fact that the Presiding Elders of our Conference were appointed in accordance with the expressed preference of the preachers of their respective Districts, we would like to know why it is that they have united in asking the Bishop to appoint brother T. H. Haynes to preside over Dover District, when the preachers of that District have unanimously requested the appointment of brother J. D. Rigg. We are also anxious to know what the Bishop is going to do about it. If brother Rigg is not satisfactory to the Elders, it strikes us that there are other brethren in the bounds of the district that could well fill the office. ITINERANT.

PERSONAL.

Rev. J. P. Otis, pastor of the Elkton, Md. M. E. Church, started last Wednesday for a three weeks visit to Orange, New Jersey.

Rev. W. E. Avery, Pastor of Asbury M. E. Church near Crisfield Md., returned last Wednesday, from a three weeks visit to friends in New York and Connecticut.

Rev. W. E. England of Seaford Del., started on a vacation last Tuesday. The pulpit will be supplied during his absence by Rev. Mr. Morgan of Dickinson College and others.

Rev. J. P. Newman, D. D., will preach at Ocean Grove, N. J., next Sunday morning.

General Middleton, the hero of the northwest Indian troubles, and his wife, arrived at Toronto last week; they were given a warm reception.

Dr. John Lord, the historical lecturer, recently fell from a ladder at his home, at Strawberry Hill, Ct., and was badly injured.

Gen Joseph E. Johnson is now 78 years old. His hair and beard are nearly as white as snow.

Rev. O. W. Scott of Binghamton, N. Y., a graduate of Wesleyan university has been elected principal of the East Greenwich Academy.

Rev. W. L. S. Murray, of Asbury M. E. church, preached at Oakland camp, Maryland, on Sunday last.

The Rev. B. F. Price, pastor of Madeley M. E. Chapel, has been attending the Wye camp meeting, near Centerville, Md. He will return in time to spend a few days at Brandywine Summit camp.

Rev. G. P. Smith, pastor of the M. E. Church at Crumpton, Md., was visiting his numerous friends in Elkton last week.

Prof. George A. Hatten, late of Hagerstown High School, has been elected Professor of Mathematics in Delaware College.

George Muller, of Bristol, England, has received \$5,063,850 since March 1st, 1834, for his orphan-asylum and other religious work.

ITEMS.

There are four widows of expresident living; Mrs. Tyler at Georgetown; Mrs. Polk at Nashville; Mrs. Garfield at Mentor, and Mrs. Grant. Each receives a pension of \$5000 a year.

Princess Beatrice of England, Queen Victoria's youngest child, whose marriage to Prince Henry of Battenberg, took place on Thursday, July 23, at St. Mildred's Church at Whippingham, in the Isle of Wight, a few miles from the Queen's private residence at Osborne, is to live with the Queen in England.

The serious illness of lieutenant Greely excites the gravest apprehensions on the part of his friends. His projected trip to Europe has been entirely given up.

The bishop of Lopez in Peru has asked the President of that country to suppress the growing order of Free Masons. The President has declined to do so on the ground that freedom of thought must be supported.

Lieutenant A. W. Greely's leave of absence has been extended four months to five months and twenty days on account of his poor health. He has been making very little progress towards improvement since his return from the Arctic regions.

The Russians have taken possession of Kashgar in Chinese Turkestan.

Niagara Falls, one of the wonders of America, is to be free of access to all from this time forward. The traffic of the horde of swindlers who have fleeced visitors for the privilege of the sight for so many years, is at an end.

The Seney scholarships in the Wesleyan University are to be discontinued on account of Mr. Seney's business misfortunes. The trustees have agreed to pay all that is due on the scholarships to date.

Miss Baxter, a Scotch Congregationalist, who died recently, gave during her life \$1,500,000 for the building of University College, Dundee, and \$500,000 for its endowment.

It is now held that the New Version of the Old Testament gives a clear authority for Women's Foreign Missionary Societies by its rendering of the eleventh verse of the fifty-eighth Psalm: "The Lord giveth the word; the women that publish the tidings are a great host."

If men were as ready to do as they are to direct what ought to be done, it would be better for them and the church. There are too many bosses and not enough laborers. That makes the leanness from which we are suffering.

A chime of bells has been secured for the Chautauqua Assembly grounds. The bells are ten in number, each the gift of a separate individual. They weigh 10, 750 pounds, and cost \$5,000.

Yale College has adopted the entire Revised Version of the Scriptures for chapel-readings.

St. Augustine once being asked, "What is the first article in the Christian religion," replied, "Humility." And what the second? "Humility." And what the third? "Humility."

The Duke of Cambridge, commander-in-chief of the British army, the Marquis of Lorne and General Lord Wolseley were present at the memorial services in honor of General Grant at Westminster Abbey, last week. The Duke of Argyll, John Bright and other distinguished gentlemen wrote letters expressing regret at their inability to attend. Among the American visitors to London to go to the abbey were Chief-Justice Waite, Hon. Benjamin H. Brewster, Senator George F. Edmunds and Senator Joseph R. Hawley.

The church in Newport, R. I., is probably the oldest Baptist church in the United States. It is now known that a church was in existence there in 1638, of which John Clarke was the pastor.

The Potter family of Rhode Island have a Matthews' or Crammer's Bible, printed about 1520, that belonged to John Rogers, the martyr. After his death at the stake his eldest son inherited the book, and his descendants brought it to this country in 1635.

The British and Foreign Bible Society determined last year to issue an edition of the New Testament at two cents a copy. In nine months 950,000 copies were sold.

The average Sunday plate collections of Rev. Newman Hall's church, in Westminster Bridge Road, London, is \$175, and of Rev. C. H. Spurgeon's congregation, in the great Tabernacle, \$345.

The Summer School of Christian Philosophy has been in session at Asbury Park. Dr. Deems was elected president for another year.

Broad Street M. E. Church, Columbus, O., built at a cost of \$67,500, was dedicated by Bishop Foster, July 5.

Among the most delicate and affecting tributes paid to the memory of General Grant, was the series of resolutions passed by a body of Ex-Confederate officers and soldiers at an impromptu meeting in New York. Their memorial was as eloquent as it was appropriate. Happily do they say: "In overcoming our power in battle he was great, and by his magnanimity in victory he won the fortress beyond the reach of bayonet thrust or cannon ball—the noblest triumph."

Bishop Hurst visited, and was introduced to, the Wesleyan Conference in session in New Castle. His address on the occasion, which was singularly effective, was very warmly received.

Mrs. Mary B. Willard, editor of the *Union Signal*, has been granted leave of absence for one year, and will sail for Europe early this month.

The late Mary W. Johnson, of Philadelphia, a member of the Society of Friends, whose will was lately filed, bequeathed \$137,000, in sums ranging from \$500 to \$1,000, to about forty religious and charitable institutions.

Mr. Spurgeon said lately that one of his friends sent him every year as many sovereigns for the Orphanage as he was years old, but he said he was now getting to be a dear minister, for when he began he only sent him thirty, but now he had to send him fifty-one.

Rev. Thomas Spurgeon, son of the London preacher, is pastor of a flourishing Baptist congregation in Auckland. A recent number of the *News* of that city contains the account of the opening of a new tabernacle capable of seating two thousand persons.

When a girl or boy does a piece of work well, whether it is washing the dishes or feeding the calves, why not encourage the child with a bit of honest praise? Appreciation and judicious praise will go farther towards inspiring a child with the desire of doing his work well, than all the cross words in Webster's Dictionary.—*Rural New Yorker.*

President Cleveland and Dr. Ward reached Upper Sarnac Lake, their destination, Thursday afternoon. They had a pleasant, uneventful buck-board ride of 47 miles from the railway terminus at Au Sable.

President Cleveland, on his way to the Adirondacks, was given a reception at Au Sable Forks, N. Y., Monday, after which he took a stage for the Prospect House.

The excavation for the cellar of the new M. E. Church in Oxford was commenced last week. The foundation walls will be commenced at once and finished before the 20th inst., the time appointed for the laying of the corner stone. This event will be celebrated with the ceremonies usual on such occasions.—*Oxford Press.*

The Cochranville, Pa., M. E. Church has been improved by the replacement of the old sofa in the pulpit with three handsome plush chairs and two smaller ones for the chancel. A new pulpit and chancel rail have also been put in.

The members of the Nottingham Presbyterian Church are getting out timber for the erection of horse sheds at the church.

The Rev. Dr. and Mrs. Rust called at the Book Rooms, New York city, on last Monday afternoon. Their indefatigable work and forcible words in behalf of "Freedmen's Aid and Woman's Home Missions" have given new impulses to both of these worthy causes in every one of the many summer gatherings they have recently visited.—*Christian Advocate.*

MARRIAGES.

STOKES—WILSON.—Near Vionna, Md., on the 22nd July, 1885, by Rev. V. S. Collins, John W. Stokes and Maggie G. Wilson, both of Dorchester County.

TULL—NELSON.—On August 6th, 1885, at the Annessex M. E. Parsonage, by Rev. B. C. Warren, G. W. Tull and Evelyn W. Nelson, both of Somerset County, Md.

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Camp Meeting Directoroy.

Oakland,	July,	28
Rash's Woods,	"	31
Church Creek, Md.	"	31
Wye,	Aug	7
Concord, Md.	"	4
Brandywine Summit,	"	10
Woodlawn, Md.	"	11
Millington—Sengers' Woods,	"	14
Ocean Grove, N. J.	"	18

Quarterly Conference Appointments.

WILMINGTON DISTRICT—SECOND QUARTER			
Port Deposit,	August	14	16
Rising Sun & Hopewell,	"	15	16
Rowlandville,	"	15	16
Asbury,	"	22	23
St. Paul's,	"	23	24
Red Lion,	"	29	30
New Castle,	"	30	31
Delaware City,	Sept,	6	7
St. George's,	"	5	6
CHAS. HILL, P. E.			

EASTON DISTRICT—SECOND QUARTER.			
Hillsborough,	Hillsborough,	Aug 16	17
Oxford,	"	14	16
King's Creek,	King's Creek,	" 15	16
Trappe,	Landsing Neck,	" 15	16
Easton,	"	20	23
Royal Oak,	Royal Oak,	" 21	23
St. Michaels,	"	21	23
Talbot,	Chatham,	" 22	23
Middletown,	"	30	31
Odessa,	"	30	31
J. H. CALDWELL, P. E.			

SALISBURY DISTRICT—SECOND QUARTER.			
Holland's Island	Aug		
Tangier Island	"	15	16
Smith's Island	"	16	17
Newark	Poplartown	" 22	23
Girdletree	"	22	23
Snow Hill	"	22	23
Pocomoke City	"	23	24
Stockton	Goodwill	" 23	24
Pocomoke Ct.	Williams	" 23	24
Tyaskin	Trinity	" 25	26
Mt Vernon	Asbury	" 25	26
Princess Anne	"	23	26
Deal's Island	"	29	30
Somerset	Rock Creek	" 29	30
St Peter's	Bethel	" 30	31
Cape Charles City	"	Sept 5	6
Onancock	"	7	
Acomac	Modestown	" 8	
Westover	Mt Olivet	" 12	13
Fairmount	Union	" 13	14
Asbury	"	" 13	15
Crisfield	"	" 13	16
Annessex	St Peter's	" 13	16
J. A. B. WILSON.			

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W. L. GOODING, Dover, Del. 20-21

A Word to Somebody.

BY FACON.

I had made a call at the house of a brother clergyman, and heard a good deal said about a young man who was in the family for the summer, but who was absent that day.

He was smart; a graduate of seminary; prepared for college; his father was going to give him a thorough education; he was considerate of his father's interest; he had said some wise things; the children thought so much of him; one little one said she liked him because he was so funny. This is the way the conversation ran concerning this young man.

I found him to be the eldest son of a city clergyman of very fine talents and some distinction. I knew the father very well, but I had never seen the boy. Unexpectedly I remained for tea. I would see the boy, as he would be in directly. I thought of a pleasant meeting with an admirable son. I would talk to him of his father, his school, his prospects, etc.

He came with flippant salute and slang. He was introduced, turned to the family, and said something smart, with slang. All his talk was accompanied with slang. I was amazed and disappointed. I almost forgot to talk. I felt somehow ashamed of somebody or something. A moody silence seemed to take possession of me. I did not exchange twenty words with that boy.

How was it that he talked slang? Did his parents know or allow it? Is that what the seminary taught him, and had he been marked upon it for graduation honors? Was it a habit that neither father nor school could correct? Was it done just then to nettle the stranger preacher?

I am sorry that I met that boy. It has lowered my opinion of his father and the school from which he comes. He does not know what a bad impression he made on me, and how much I was grieved. Well, maybe he does not care; then so much the worse for him. How I wished that this boy could be led to see and forsake this fault. Such a manner of conversation does impress strangers so badly.—Christian Advocate.

A Cheerful Face.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope. One cheerful face in the household will keep everything warm and bright within. A host of evil passions may lurk around the door, but they never enter and abide there; the cheerful face will put them to shame and flight.

It may be a very plain face, but there is something in it we feel yet cannot express; and its cheery smile sends the blood dancing through our veins for very joy. Ah, there is a world of magic in the plain, cheerful face. It charms us with a spell of eternity, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.

It may be a little face, but somehow this cheery little face ever shines, and the shining is so bright that the shadows cannot remain, and silently they creep away into the dark corners where the pleasant face is gone.

It may be a wrinkled face, but it is all the dearer for that, and none the less cheerful. We linger near it, and gaze tenderly upon it, and say: "God bless this dear happy face!" We must keep it with us as long as we can, for home will lose much of its brightness when this sweet face is gone. And after it is gone, how the remembrance of it softens our wayward natures! When care and sorrow would snap our heart-strings asunder, this wrinkled face looks down upon

us, and the painful tension grows lighter the way seems less dreary, and the sorrow less heavy.

God bless the cheerful face! What a dreary world this would be without this heaven-born light! And he who has it not should pray for his daily bread.—Christian Advocate.

Silence is Golden.

Silence is golden sometimes. Especially it is golden when you are conscious of irritated nerves, and your temper is in the condition which invites the last feather and rejoices to be broken under its weight. The most amiably disposed people have their days of darkness; their moods when nothing looks bright; their seasons of inconsistency, when they astonish their friends by their success in the art of being disagreeable.

If you and I are sadly aware that we are not in an angelic temper, that we are fretted by petty things, and ready to quarrel with our nearest and dearest, in danger of saying sharp or bitter things prompted by to-day's misery which tomorrow we shall repent of in sack-cloth and ashes, there is one safeguard within our easy reach.

Brother, try for once to do your whole duty to your pastor, the church, Sunday-school, your family, and your neighbors, and see how well you will feel. There is a rich inheritance in doing right in unselfishness.

The people who loved the old pastor are just the people who will love the new pastor if he proves himself worthy of their love. It is always more difficult to follow a minister who was disliked than one who was worthily popular.

A woman who has taken in sewing for a couple of years to support a lazy and drunken husband, says it is surprising that the Board of Health has not had her indicted for "maintaining a nuisance."

OBITUARY.

Lily, eldest daughter of the late Rev. John Braudreth of the Wilmington Conference, was born in Hillsborough; Caroline Co., Md., Dec. 12th, 1865, and died in Germantown, March 1st, 1885. Under the faithful labors of Rev. H. H. Davis, in Franklinville, Phila., before she was twelve years old, she was convinced of sin, and at once yielded her heart to God. From that time to the day of her death, she was an earnest, faithful, consistent christian. Nearly all her life she was the subject of bodily affliction. Symptoms of heart disease appeared when she was twelve years old, and these continued and increased in violence until her 22nd year, when she was mercifully released. Her sufferings in the last attack were extreme, but were borne with heroic fortitude and patience. A purer spirit never dwelt in so fragile a body. She lived for others. No mother had a more devoted and affectionate child. Her great burden was that she had not done enough for Christ. But in her sense of unworthiness she rested confidently on the atoning Saviour. Her dying testimony was, He is able to save; Her living testimony, unselfishness, innocence and purity. The only fitting home for such a soul, is that where "nothing defiles."

W. C. B.

The first number of third volume of CHRISTIAN THOUGHT has not been surpassed by any of the predecessors of a periodical, which as Joseph Cook says has published "so many brilliant and powerful pages." As the organ of the Institute of Christian Philosophy, every thinking man should know what it issues. The July-August number opens with a paper by Prof. Davis of the University of Virginia, it is full of clear things clearly expressed. It is followed by a paper from the Rt. Rev. Bishop Harris of Michigan, on "Capital and Labor," it is generally supposed that bishops are conservative, but some parts of Bishop Harris's article will sound very radical to some people. "The Vicarious Principle in the Universe" by Rev. Dr. Bradford does not discuss the atonement, but is a very interesting presentation of the truth that the basis of the atonement as a rule of grace may be found in nature. The miscellaneous articles are of varied and great interest. There is a list of members of the Institute showing a noble institution. Rev. Dr. DEEMS, Edits CHRISTIAN THOUGHT.

THE HOMILETIC REVIEW for August gives no indication that the dog star is in the ascendant. No brighter or more interesting number has ever been published. The leading article by Dr. Herrick Johnson in answer to the question, "Is the Pulpit Declining in Power; if so, what is the Remedy?" and the Symposium article by Dr. John Hall, on "Ministerial Education," discuss two of the greatest religious questions of the day, and with rare good sense, discrimination and power, as we might expect from the character of the men. Prof. Alex. Winchell's paper, "Why should a Clergyman acquaint himself with Science?" is characterized by good taste and sound judgment. The article on "Prohibition," by Dr. Curry, editor of The Methodist Review, is moderate in tone, and weighted with timely suggestion. The Prayer Meeting Service is unusually suggestive. The Editorial department abounds with valuable matter on Criticism, Hints at the Meaning of Texts, Church Accommodations in London, Opium Smoking, etc., while Drs. Stuckenburg and Sherwood contribute their wonted quota on the Current Literature of Germany, Great Britain and the United States. Published by FUNK & WAGNALLS, 10 and 12 Dey Street, New York. \$3.00 per year; 30 cents per single number.

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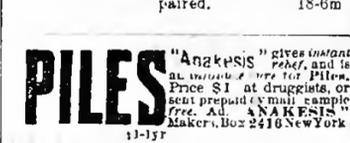
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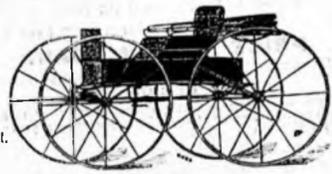
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