

# Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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## Religion and Pleasure by the Sea.

REV. J. E. WRIGHT, A. M.

I think it is Jean Paul Richter who says: "New translations of many truths must be given forth every half century." There are many places which may be written up again and again, and yet the story not be told. So if, in complying with the request of the Editor, that I should tell the readers of the *Advocate* something about Ocean Grove, I speak of that which is known to many and familiar to some, I must not be thought as violating the rules of approved composition or acceptable literature.

The history of the place is one of the heroic marvels of Christian adventure. In it has been fulfilled the Scripture: "The wilderness and the solitary place shall rejoice." These grounds were an unexplored forest of tangled wildwood seventeen years ago, where dwelt only one family consisting of four persons. On the last day of July seventeen years ago, it was visited by a little company of religious people, who came to worship in nature's rudest temple, and sanctified the place with holy prayer and song. The next winter an association consisting of twenty-six Methodists, thirteen ministers and thirteen laymen was formed, a charter of wise provisions obtained from the state, improvements commenced, and purchases of land made from time to time. So the movement has gone on beyond the most hopeful expectations of those in whose minds and hearts it was conceived, until now they own over three hundred acres of land, the virtual proprietors of a beautiful city by the sea, whose praise is the glory of God. The tract is an irregular square, with over a half mile of sea-front, and lying between two narrow lakes of fresh water, called Wesley and Fletcher. On the west is a railroad, not opened till 1875, but now of heavy travel.

We are only three miles from where President Garfield died (I walked past the cottage the other day,) and six miles south of Long Branch, of fame in the fashionable sporting world. It is said:

"Wherever God erects a house of prayer,  
The devil always builds a cottage there."

Asbury Park joins Ocean Grove, a popular place, beautiful to the eye, but not like it in character. Had the counsel of the sugacious Bishop Simpson been followed, the cottages north of Wesley Lake might be in sympathy with those south of it. This much, however, the more worldly place has to submit too—they can not have any liquor there, for by the prudent foresight of the founders of Ocean Grove, the sale of intoxicating drinks within a mile of the place is forbidden. Another regulation is, that no tobacco shall be sold upon the ground. The "holy men of God" who need the article must go outside the gate to buy it.

Ocean Grove is laid out in wide avenues and spacious lots, beautiful parks and public grounds, and is well shaded by old trees native to the soil, and new ones lately planted. In a place called "Bishops' Grove," some maples were planted three years ago, and named after the then living Bishops of the Church. The "vegetable bishops" all live, though the human do not all—yet the spiritual do. There are now eight

hundred cottages and boarding-houses, some of them beautiful and costly, and many plain, the property of people in moderate circumstances. Besides, there are six hundred canvass tents. So "the rich and the poor meet together," and those who can not build a house can rent a tent. It is not properly true that this is an aristocratic place; the common people seem to be the controlling power.

The public buildings are many and substantial, and all of pleasing architecture. The Auditorium is a model of such places of worship, capable of seating 5,500, and of receiving 7,000 to hear the gospel from one voice. By the aid of the great sounding-board, this year hung above the pulpit, the acoustic properties of the place become almost perfect. The Tabernacle is an oval wooden building, with wide doors and swinging windows on every side, and its capacity a thousand or more. The Temple, of equal size, designed especially for children's meetings, is similar in design, but rectangular, and of a higher center. The Association and Post-office building is a three-story brick, with a tower containing a bell and clock, costing \$22,000. On the upper floor there is a chapel, where the meetings of the Association are held, and other religious meetings. Saint Paul's Methodist Episcopal Church is a neat house of worship, that cost \$17,000. There is a church organization here, with a membership of 400, and a good congregation throughout the year. It is a regular appointment of the New Jersey Conference.

The grounds are absolutely free, and invite, without any reserve, "whosoever will" to "come." For all the expense the Association has been at, they do not charge an admittance fee. The improvements have been made from the sale of ground and privileges, and the expenses of conducting the annual meetings are met in the old fashioned way of taking up collections.

Moreover, the people here, "remember the Sabbath day to keep it holy." It is a day of rest, even for the horses. Not only do the hacks cease running, and no vehicles are allowed to enter the ground, but private horses are kept in their stables. People who want milk must go off the ground to get it. The story of Gen. Grant coming to the gate on Sunday and not being allowed to enter needs to be retold, if others have heard it as I had before I came here. This is the true and better version. He drove down from Long Branch to attend religious service, not knowing that the rules of the Society required their gates to be closed on the Sabbath. When he was politely told at the gate that these were their regulations, he did not ask for a suspension in his case, but said he would be the last one to break such a rule. He was not insulted, for he came again; and his last public speech was uttered here—at the Chaplain's Re-union, August 2, 1884.

In regard to the purposes of the Association, they are of the highest and most worthy character. The management is one of wisdom, firmness and conscience. They aim to be evangelically liberal. The meetings held here are of a great variety of character, and of many restful forms. They are not fashioned after a certain type, which, whatever, it may be and however good, becomes wearisome if alone practiced. The most generous

spirit is manifested toward all true workers in the various departments of Christian endeavor. This year for example, the special services began with a celebration of the one hundred and tenth anniversary of American Independence—a sermon on Sunday and an oration on Monday. During the month of July a National School of Oratory was held. A Sabbath-school Assembly was held for ten days. The National Reform Association held a convention here. Several Christian Societies of the State of New Jersey occupy the grounds for their annual meetings. The Woman's Home Missionary Society and the Woman's Foreign Missionary Society hold anniversaries here; so the National Temperance Society, in session while I write. There is yet to be the annual camp-meeting, which closes August 27th. The religious meetings are all of a spiritual character. The children are well looked after, and many are constantly being saved.

Last Sabbath was an interval between important meetings; but we thought: If this is a rest, what must a season of activity be? In the morning there was a Methodist experience meeting of a genuine type. At the preaching hour services were held both in the auditory and in St. Paul's. I heard Dr. Young, of Toronto, in St. Paul's. At night I listened to Mrs. Mary Woodbridge, of the Presbyterian Church, and secretary of the W. C. T. Union, preach. We would vote to license such women to preach; yet, if only such, there would be few.

An important and unique feature of Ocean Grove is the surf-meetings, held at 6 o'clock every Sabbath evening. As we listened to the voice of sacred song, mingled with the subdued but sublime roar of the ocean, the gifted words of one whose soul was ever gushing with the love of nature and of true life came to us: "O music! thou that bringest the past and the future with their flying flames so near to our wounds, art thou the evening breath of this life, or the morning air of the life to come?"

We have heard here the scholarly utterances of our Episcopal bishop and the rough oratory of an itinerant from the Pacific slope. But to name great men who come here would be a prolonged task. One thing I must speak of, for it will be sad but pleasing interest to the Methodists about Pittsburgh. The evening of our arrival the memorial service was being held. Prominent on the blackboard containing the names of those connected with Ocean Grove who had died during the year, was that of Rev. W. H. Kincaid. Of tender words spoken of the dead, none were of stronger praise and in recognition of deeper loss, than those relating to our beloved brother. We found Sister Kincaid, who has been here since April, and her family, well.

It is no more expensive to go to Ocean Grove and spend a week than to Chautauqua. The forty cents a day which is not charged there about makes up the difference of car-fare.

An association of ladies have established a preacher's home, where others besides ministers and their families are entertained, and "Elim Cottage" is to be commended to those of moderate means and to such as seek a christian home when among strangers.

I have not spoken of many things I

would like to mention—the invigorating breezes of the ocean, unaffected by the poisons of the land, coming over distant waters; the luxury of sea-bathing, for which there are facilities here equal to those at Cape May or Atlantic City; and above all, the inspiration of cheerful society, and the breath of an atmosphere of piety and grace.—*Pittsburg Christian Advocate.*

## Mission Life on the West Coast of Africa.

LETTER FROM MRS. WITHEY.

Nhangue-a-Pepo, March 27.

Another month has come around, and it is nearly mail-time again. The children each had a day of fever last week, and Eddie is abed, under the weather, tonight. He is usually very well, but works very hard with both head and hands, and yesterday overdid, in setting an example of work for the men. It is as much as one wants to do here to oversee a lot of these natives, for they will not work much when left alone, and all their work has to be planned for them. I have not had a spell of sickness for several weeks, and the children are well now. I expect Eddie will be about tomorrow.

We are all the time learning how to simplify things, and to systematize our work. We are running a farm, building an addition to our house, teaching, caring for children, sewing, housekeeping. We have a cook and boy; a man for the cattle (the children care for the goats, hens, and sheep); other men for building and farm-work, and five black boys. We have taken these boys to train up and they attend the school and live in outbuildings near the house. All the men who work for us receive one hour's schooling a day, and some of them are learning quite fast. Besides these, there are 6 or 8 other children who come to the school, and we receive \$5 a month for their tuition. That is all the income we have at present. Our garden has not amounted to much yet, as the natives and hogs have appropriated what came to maturity. We have learned it is of no use to plant unless we have good fences, or keep on guard all the time.

We cannot work here as we did in America. We find we need rest and sleep. We rise at 5 A. M.; have corn-bread and coffee and sometimes bananas; prayers at 6.30. In the meantime Eddie has lots of work to get the men up and off to the farm, and some to the care of the cattle and the milking, etc. School at 7 for the men and boys. At 8 the men and boys go to their work, and our children go to school. At 10.30 breakfast; at 12, we all go to our rooms and rest for one and a half or two hours. This noon rest we find very necessary and beneficial. (I forgot to say that in the forenoon I make corn-bread enough for 10 people for the next morning.) After rest I hear Lottie and Flossie recite (Flossie can read quite well), and the others are variously busy. Bro Mead gives lessons in English to the Commandante, three times a week. Eddie has plenty to do all the time. We are learning the languages as fast as we can, as we hope by and by to do more direct work among the native villages round about. Dinner at 4 o'clock. After that comes the cool pleasant part of the day. We have a little time to sit on the verandah and read, write, or sew;

and go to walk, or watch the children feed the kids and lambs with salt, and play with them. Our kids are very cunning, and the children take them up in their arms like kittens. They have given all the goats and sheep names, and each owns particular ones among them, Lottie takes care of the hens and chickens besides. She never forgets them. She will sit with a little kid in her lap a long time.

After we have enjoyed the gorgeous sunsets we have here, and darkness comes upon us, we retire to our rooms, and about 8 or 8.30 o'clock we are generally in bed. We have no good light to write or read by in the evening. We burn palm-oil in a little native earthen lamp. It is plenty good enough to go to bed by, but flickers and flares so we cannot read or write by it. We have had candles, but they are all gone. We can get kerosene but it is high, and we have to send fifty miles for it.

Glory be to Jesus; He is with us and we are happy and contented. We seem at times, to be accomplishing but little; but we encourage ourselves in God, and remember that the beginning of all missions was small, and we go on, trusting Jesus to lead us and bring His will to pass. We have such a large family of our own to care for that it takes much of our time for this; but the Lord showed me when at home that that was to be my principal work, and that really the children were the most important missionaries here; so I am attending to their studies in connection with Bro. Dodson. They are learning Portuguese and Am-bunda faster than we older ones.

There is a native village just back of our house, and about two weeks ago one of the men died. For days afterwards the women smeared themselves with ashes, and wailed aloud, and the men pounded on drums, drank liquor, sang, and danced. Some of us went over the day after he died, and our hearts were touched to see the misery and wretchedness combined with real sorrow, there was among the women. The wife of the man sat on the ground outside the hut, nursing her baby and looking the picture of woe, while some of the men and women were dancing, and others beating drums. We could do nothing but tell them, in the few words that we knew, that we were sorry, and look our sympathy, and pray for them.

Well, last week a poor black man was found at the caravansary (the camping place for carriers), about half a mile from here, nearly dead with dysentery, and no one to care for him, or give him anything to eat. Bro. D. sent over medicine, and I sent soup. The next morning he came staggering over, with the help of another man. He was put into one of our huts. We fed him and doctored him, but he died in two days. As he had no friends, we buried him; the Commandante sending a soldier over to see that the grave was dug, etc. We had quite a gathering of natives to see how we buried people. He was wrapped in clean white cloth, and brought on one of our cots in front of the door. Eddie read the service for the dead from the Discipline. We sang, and then followed him as he was borne to the grave by four black men; We had prayer there. After he had been lowered into the grave on his mat, and while the prayer was going on, a beautiful white butterfly hovered over the head of the dead man, flying in and out of the grave again and again. Emblem of the resurrection.

Bro. Gordon is 100 miles further inland. We heard from him last week. He is well.—*Christian Witness.*



## Temperance.

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

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

### BRO. WEAKSPINE, AND PROHIBITION.

The session last in Elkton town, Our Brother Weakspine, did set down in Delaware State, in Toddyville, Where two saloons and one big still The business do in death and hell,— The place where Weakspine now doth dwell.

Our bother first the question took, And days and weeks and months did look, To find his place toward the trade, By which their earnings all are made— These dread saloons in Toddyville, Whic hsell the product of their still.

He knew his duty very well; Of this he needed none should tell; His better judgment and his heart Both told him at the very start, His rightful place in Toddyville, Was 'gainst their vile saloons and still.

But politics in Toddyville, This place of two saloons and still, Had servile strifes and factions bred; No foe, each other fought, 'tis said; And when he found, the party strong Which in the State had ruled so long, The temperance party combine to fight, He pledged them voice and vote and might.

"To prohibition," quoth our friend, "I can my aiding never lend; If men desire to sell and drink, And do it lawful, why I think They ought to do so, one and all; And there I stand survive or fall."

Our Brother Weakspine surely knows, If to this party now he goes, The liquor men throughout the State Will claim him from this very date; But left between these two to choose, The whiskey crowd he can't refuse.

He sees the ruin rum doth bring; He knows the whiskey power is king; He counts the worse than orphans sad, Pinched with hunger, poorly clad; The wretched mothers, sisters, wives, Who only eke out wretched lives.

He sees the millions drunkards made, He counts the hundred thousand laid In early graves, in shame and sin,— Some are strangers, a few are kin; But Brother Weakspine takes his stand, And offers rum his heart and hand When at the first the church he joined, Her rules he pledged in truth to mind: And when a dominie from far, He vowed, before our Conference bar, The "general rules" and doctrines too; All of which he said he knew, And them believed,—would preach, main- tain.

So long as in the church remain; And that he'd to "perfection" go, As all the teachings he might know; For sure, those vows he has forgot, And for his answers careth nought.

These rules and doctrines of the church, Which Brother Weakspine leaves alurch, Forbid the use, and sale, and make, Or any part or lot to take With this infernal drinking trade, This lovely land a hell hath made.

He knows her motto, striving and plain, That from its use he must abstain; And then besides must boldly preach What of this evil she doth teach; That prohibition, legal, strong, Must save us from this fearful wrong.

And Brother Weakspine, in the role, At Toddyville,—deluded soul,— Of pastor having charge, must say, Who shall be, at his quarter day, On this committee of the cause, To help promote these temperance laws.

And if a member buy or sell, Or use this liquid fire of hell; Or sign petition to grant the right For others sell it day or night; Or rent his house, to help the trade,— His duty by the church is made.

To discipline this erring one, If the offending be a son; But how this man of Toddyville, In league with the saloons and still, This task prescribed can ever do, Is just believed by very few.

Thus he that runs may surely know, The wise and simple, high and low, That Brother Weakspine chosen position, Against the cause of prohibition, Is false to every pledge and vow, In by-gone taken and binding now.

His Sunday preaching, strong and true, In which the devil gets his due, And sin is raked from end to end, His people prayed their ways to mend, Is all awry with his position Respecting legal prohibition.

He stands condemned in Toddyville, Where two saloons and a whiskey still, The while are working night and day To undo what of good he may On Sunday do, this erring brother, The Reverend Weakspine, or any other.

Let counsel good to him be given, This candidate of earth for heaven; But if allied to whiskey still, Nor change his mind he never will, Advise withdrawal, or try the man, Who, though a preacher, takes his stand, Among the folks of Toddyville,

Who favor both saloon and still; That Christ's own church may suffer not By one who wilful casts his lot With them that work this work of death, So long as God doth give them breath. July 24, 1886.

VAL.

### The Attitude of the Methodist Episcopal Church Toward the Liquor Traffic.

In the great conflict that is now going on with organized iniquity no christian church can afford to occupy a doubtful or neutral position. "He that is not for me is against me, and he that gathereth not with me scattereth abroad." A positive uncompromising, aggressive attitude is the only safe one for the Church to assume. The General Conference of the Methodist Episcopal Church in 1884 voiced its sentiments on this living issue in the following clear and forcible language:

"We are unalterably opposed to the enactment of laws that propose, by license, taxing or otherwise, to regulate the drink traffic, because they provide for its continuance, and afford no protection against its ravages. We hold that the proper attitude of Christians toward this traffic is one of uncompromising opposition; and we do not presume to dictate to our people as to their political affiliations, we do express the opinion that they should not permit themselves to be controlled by party organizations that are managed in the interest of the liquor traffic."—*Ex.*

Chicago papers are ciphering out the cost of supporting their 3,500 liquor saloons. The city license is \$500 each, or \$1,750,000; government tax, \$25 each, or \$87,500; rent, at \$600 each, \$2,100,000; support of five, persons each at \$400, \$7,000,000; sundries, at \$200 each, \$700,000; first cost of liquor, \$11,637,000, making an annual total of \$23,275,000. Who pays the bill?

The *Western Christian Advocate* of Cincinnati say: "The saloons of Ohio will never pay enough taxes to defray the expenses incurred by the State on their account. As a simple business transaction a special liquor-tax is a failure. If the saloons pay a million dollars in taxes, and it costs two millions to punish the crimes they cause and to support the public institutions which they necessitate we lose a million by them. Why not put the curse away from us?"

It was the pluck of true men and the faith of praying women that achieved the prohibition victory in Atlanta. The pluck is needed now to maintain it. Stand to your guns, Georgia brothers! the eyes of the nation are on you.

Eighteen thousand dollars is an enormous price to pay for a small peach-blow vase, that's a fact; but look at the man who squanders \$30,000 on the flowing bowl, and all he has to show for it is a peach-blow nose, not one fourth the size of the vase aforesaid!—*Norristown Herald.*

### Facts from It.

Mr. Editor—The question has been asked does Prohibition Prohibit? I answer, yes; and in proof will say that on the 4th of last October, I left Delmar for Bishopville, Md., and on my arrival found all the rum shops in full blast; and such drinking swearing and fighting right in the centre of the town, I had scarcely ever seen. About ten months after July 31st, I went again to the same place, and found the good people of Bishopville had driven rum out of the place. I stayed there four days, and saw no one drunk, nor did I hear a profane word in that time. What a gratifying contrast in a few months! Then I went to the sea side, at Ocean View, another temperance place where there were about 500 people, and during the six days of my stay, I never heard an oath. May God hasten the day, when Temperance will be universal all over this land!

Yours Truly,

T. A. MELSON.

Delmar, Del.

## Youth's Department.

### Girls With Bad Tempers.

Above all things in the world I can tolerate most anything better than I can a girl that is ugly, saucy and unkind to her mother, the best friend she has got on earth. Show me a girl that will fly all to pieces and talk ugly to her mother and I will show you a girl that is going to make it warm for her own home some of these days. Be kind, amiable and gentle, and then whenever unkind words escape your lips, run right to mother and say, please forgive me; I didn't mean to do that, I know you are my best friend and wish me better than anybody, and I am sorry in my heart that I said those things." If you can keep a girl in a good humor she will do first rate; but a mad girl will say almost anything. If your temper flies off go and apologize for what you have done.—*Sam Jones.*

### A Wise Conclusion.

One summer evening, after Harry and his little sister Helen had been put to bed, a severe thunder-storm came up.

Their cribs stood side by side; and their mother, in the next room, heard them as they sat up in bed and talked, in low voices, about the thunder and lightning.

They told each other their fears. They were afraid the lightning would strike them.

They wondered whether they would be killed right off, and whether the house would be burned up. They trembled afresh at each peal.

But tired nature could not hold out as long as the storm.

Harry became very sleepy, and at last, with renewed cheerfulness in his voice, he said, as he laid his head on the pillow, "Well I'm going to trust in God."

Little Helen sat a minute longer thinking it over, and then laid her own little head down, saying, "Well I dess I will too."

And they both went to sleep without more words.—*Youth's Companion.*

### A Marked Youth.

Years ago there lived in the interior of New York a boy, the son of a farmer, who also worked at the trade of a potter. The boy was a marked youth, because he would do whatever he undertook. He was a leader in the ordinary sports of boyhood, and whenever farm or the pottery relaxed their hold upon him, he would be found repairing some damaged article or devising a new implement.

His father was poor; the farm small, and could only be enlarged by clearing up the primeval forest. The boy was anxious to acquire knowledge, but his services were so necessary to his father that he could not be spared to attend the winter term of the common school.

But the boy was in earnest. With the aid of his brother, one year his junior, he chopped and cleared four acres of birth and maple woodland, plowed it, planted it with corn; harvested the crops, and then asked as his compensation to be allowed to attend school during the winter. Of course the father granted the wish.

When the boy was seventeen the father's pottery business had so increased as to demand a more extensive factory. A carpenter was hired to build the new building, and the boy assisted him. So familiar did he become with the trade, that he determined, with the aid of a younger brother, to erect a two-story dwelling house for his father's family. The two boys cut the timber from the forest, planned and framed the structure, and then invited the neighbors to assist at the "raising." They came from far and near to see what a lad of seventeen had done. When every mortise and tenon was found to fit its place, and the frame was seen to stand perfect and

secure, the veterans cheered the young architect and builder. From that day he was in demand as a master carpenter.

That boy was Ezra Cornell, the founder of Cornell University.

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."—*Sol.*

### Duties of Daily Life.

Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers—to endure neglect when we feel we deserve attention, and ingratitude when we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way, and whom He has provided on purpose for the trial of our virtue, these are the best exercises of patience and self denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusions, disturbance—in short with whatever opposes our will or contradicts our humor—this habitual acquiescence appears to be more of the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils, properly improved, furnish a good moral discipline, and might, in days of ignorance, have superseded pilgrimage and penance.—*Hannah More.*

### The Brittle Christian.

Yes, I suppose such men and women may be Christians, but very brittle ones, that is, they break easy. They are like packages of glass or explosives and should be labeled: Handle with care. Such Christians (if we can, by a great stretch of charity, call them such) are a constant trial to the pastor and church, for they feel a dread when obliged to say anything to them, or to do anything with them, akin to that experienced by one feeling his way in a very dangerous place in the dark. If by any means the Sunday school should vote for one of these brittle ones for superintendent they almost hold their breath when the vote is declared for fear it will not be unanimous, for if it should not be the cross grained timber would begin to break and the pieces fly in expressions like the following: "I positively refuse to serve and I will have nothing to do with the Sunday school whatever," and the poor fellow is entirely useless for one year at least.

If in preaching the minister touches quite severely upon habits indulged in by some of these fractious people all the church anxiously watch their faces and with sadness expect their seats to be vacant and their contributions to cease until they get a new minister, or if, when any question is before the church a decision is rendered contrary to the wishes of one of these pieces of poor timber, he is broken and useless and the good people are grieved. Now these brittle people are of little value and a great trial to the church. Let us plead with you all, my dear brethren, not to become one of them; but if you are troubled with any of the symptoms of this terrible disease of brittleness go, I beseech you, immediately to the Great Physician and be healed; takes large doses of humility, Christian forbearance and love and you will soon become much more useful, and certainly more comfortable to work with.—*Morning Star.*

Bishop Hurst, after his return from his Episcopal work in Asia, said to the writer:

"From the time I set foot on the soil of India till the moment I embarked on

my return trip I heard the name of William Taylor mentioned with universal affection and admiration. The general love of all classes for that man and the enthusiasm which the mention of his name creates in India, are indescribable."

A private letter from one of our missionaries in the South Conference corroborates the above testimony of Bishop Hurst in the following words:

"Bishop Taylor did a work—not among natives but among Eurasians—which is the marvel of all India. His name will send a thrill through almost any Christian audience from the Himalayas to Cape Comorin. While the poor bless him, the rich admire him. Both classes love him with an intensity that ten years has not in the least diminished."

The Christian people of America—from the Baltimore Conference, in whose bounds William Taylor was born and where he was born again and entered the Christian ministry, to California on the west and the whole Atlantic coast on the east—also love this man of God and believe in his work. It is this universal affection which has completely silenced the narrow jealousy of small-minded ecclesiastics who began coldly to criticise and obstruct his plans for mission work in Africa, after he was elected Bishop of Africa. Those who were so quick thus to condemn, soon found occasion—from the pronounced indignation of the Christian public—privately to speculate on the meaning of the Lord's words in Matthew vii, 3—*Baltimore Methodist.*

A missionary in India sends home a strong protest against Church lotteries, husking-bees raffles, and all similar devices for raising money. The glaring inconsistency of such methods is so obvious that it is wonderful that Christian people anywhere ever consented to their use. How much better for every one to lay by "as God has prospered him," and to give intelligently and systematically to support the institutions of the Church, and to aid all benevolent causes which commend themselves to his godly judgment. Away with the devil's measures from the house of God.—*Ex.*

Mr. Edward Atkinson, the noted Boston statistician and essayist, is authority for the statement that the value of the products of our poultry yards in meat and eggs, exceeds the value of the combined products of wool, pig iron and silver. Commerce in dairy products exceeds the entire volume of the commerce in dry goods domestic or imported. The value of meat consumed exceeds the value of clothing.

### Quarterly Conference Appointments.

WILMINGTON DISTRICT—SECOND QUARTER.		
Newport,	Aug.	21 22
Scott,	"	17 22
Ashbury,	"	21 22
Union,	"	26 30
St. Paul's,	"	29 30
Madely,	"	25 30
Delaware City,	Sept	3 5
St. Georges,	"	4 5
New Castle,	"	5 6
Red Lion,	"	5 6

CHAS. HILL, P. E.

EASTON DISTRICT—SECOND QUARTER.		
Royal Oak,	Aug	20 22
St. Michaels,	"	20 22
Talbot,	"	21 22
Bayside and Tilgman's,	"	21 22
Townsend,	"	28 29
Middletown,	"	28 29
Odessa,	"	29 30

JOHN FRANCE, P. E.

DOVER DISTRICT—SECOND QUARTER.		
Greenwood,	Aug	22 21
Farmington,	"	22 23
Bridgeville,	"	22 24
Seaford,	"	22 25
Millsboro,	"	22 28
Nassau,	"	29 28
Lewis,	"	29 30
Melson,	"	29 30
Georgetown,	"	29 31
Houston,	Sept	5 3
Harrington,	"	5 4

T. O. AYRES, P. E.

SALISBURY DISTRICT—SECOND QUARTER.			
Charge	Date	Hour for Sabbath Services	Hour for Quarterly Conf.
Onancock,	Aug 22 23	10	M 9
Accomac,	" 22 23	3	M 1
Cape Charles City	22 23	10	M 7

J. A. B. WILSON, P. E.

In the country churches, and where else desired the Quarterly Conferences will be opened with preaching. When practicable, the brethren will confer a favor on the undersigned, by arranging for meetings on all the vacant nights he is with them, in the interest of Temperance, W. F. M. Bible, or any other work to be served this first quarter.

JOHN A. B. WILSON,



The Sunday School.

Jesus Teaching Humility.

LESSON FOR SUNDAY, AUGUST 22, 1886.  
John 13: 21-38.

From Northern Christian Advocate.

21. *Troubled in Spirit.* A state of mind which was perhaps manifested by a choked utterance and a tearful eye. It cost the Saviour a pang to say the words which separated Judas from the twelve. One of you. He had previously foretold the betrayal; he here makes the startling announcement that the traitor is among the twelve.

22. *Then the disciples looked.*—Each hitherto had confided in the other; now each looks at the other with mingled incredulity and surprise. *Doubting of whom he spake.*—At a loss to know who it could be they sought some solution of the riddle. Matthew tells us that they asked of each other, "Is it I?" and he mentioned that even Judas joined in the questioning.

23. *Leaning on Jesus' bosom.*—This is easily understood when it was remembered that the Jews had long before ceased to eat the Passover standing, and as an indication of the peace and security enjoyed in the promised land they ate it as they did their other meals, reclining upon couches or cushions supported by the left arm. As the body was not placed exactly at a right angle with the table but advanced toward it for greater convenience of using the right hand, the head of one guest was opposite the breast of the one behind him. Jesus had the place of honor; he was first at the table and John, who is indicated by the words, *one whom Jesus loved*, was next in order. Leonardo's celebrated master-piece which has been often engraved, and is therefore quite familiar, is in error in representing the guests sitting, as much as in representing Judas in the act of upsetting the salt.

24. *Simon Peter therefore beckoned to him.*—Peter's place being remote from John's he made some sign to the latter which according to the Revision intimated that he should tell who Jesus meant. Peter may have supposed that as John was in the Master's confidence he already knew the traitor.

25. *He then lying on Jesus' breast.*—Revision, "He leaning back, as he was, on Jesus' breast." The expression in the original is entirely unlike that in verse 23. There the general position is described, while here he is represented as leaning back to repeat in the Lord's ear the question which had been signalled over the table by Peter.

26. *Jesus answered.*—Not directly but in a manner to reveal the traitor. To give a sop or "morsel" as the margin has it, was a token of good will and it is likely that Jesus was in the act of bestowing such favors when he uttered the startling words of verse 21. As John addressed the Saviour the latter was preparing to give a sop to Judas. It was an act of tender love which might have brought Judas to repentance.

27. *After the sop Satan entered into him.* With this rejection of the Master's love Judas surrendered his heart to the devil. *That thou dost, do quickly.* Literally, more quickly. As there was no hope of reclaiming Judas delay was useless; he would therefore have him do his evil work even sooner than had been proposed.

28. *No man at the table knew.*—Not until subsequent events shed their light upon the Saviour's words were they understood to refer to the betrayal.

29. *Buy those things that we have need of against the feast.*—The whole passover week was occupied with the festivities, and as Judas was the treasurer and the business manager of the company some of them thought Jesus referred to his official duties. *Something to the poor.* Pious Jews were accustomed to remember the poor at passover time so that they might be able to observe the law as found in Deut. xvi-14.

30. *Went immediately out.*—In accepting the sop in the spirit of a traitor he had renounced the principles and companionship of Jesus and the disciples. It was fitting that he should retire from their presence. *It was night.* Said of the time. In order to reconcile all the statements about the feast it is necessary to suppose that Jesus and the twelve were very early in their celebration of it. But the words might have a moral sense. It was night, a night of sin and shame and horror, Judas had stepped forth into it.

31. *When he was gone out.*—He was not dismissed; he voluntarily cut himself off from the apostles and Saviour. *Glorified.* Again the Saviour utters the word which he had so frequently used in the conversations recorded in the preceding chapters. The restraint imposed by the traitor's presence being removed he began that discourse or series of discourses which concludes with chapter xvii. The hour of his triumph was brought nearer too by Judas' conduct.

32. *God shall also glorify him in himself.*—The glory of God was being manifested in the Son of Man in the person of God. And this not merely by the return of the Incarnate Son to the "bosom of the Father," but by his return as the world's Redeemer and Advocate. *Straightway.* Immediately. By this word he encouraged their faith.

33. *Little children.*—A term of endearment in the original. It occurs no where else in the gospels. *Ye shall seek me.* And not go away as Judas did. *As I said unto the Jews.* Then they understood it; so they thought; why should he not go from the Jews who hated him? But now he declares that he will go away from them, his friends, his dear children.

34. *A new commandment.*—It is doubtful whether he called this new with reference to the ten commandments. It is more probable that he used the word *new* in contrast with what he had said to the Jews and repeated to the disciples. *That ye love one another.* That they sacrifice self for love and fellowship. *As I have loved you.* Not the degree of his love but the fact is to be the motive of their love.

35. *By this shall men know.*—Not by creeds, professions, affirmations or any formal signs is it to be known who are in the Christian brotherhood, but by love manifesting itself in kindly, sacrificing deeds. The common love of Christians has never failed to impress those who have beheld it.

36. *Lord, whither thou goest?*—Jesus' words about going away impressed the impulsive Peter more than those words which were spoken after. He is ready, so he thinks, to go anywhere, even to the death with the Master. *Thou canst not follow me now.* Perhaps Peter was thinking of the expected earthly kingdom and wondered where Jesus would erect it that his disciples could not find it. Jesus makes a different answer than Peter expected, Peter will follow his Lord in death but afterwards.

37. *I will lay down my life for thy sake.*—Peter understood at last that the going away meant death. True to his impetuous, self-confident nature he asserts his willingness to die with the Master.

38. *Verily, verily.*—Jesus puts solemn emphasis upon his warning by this double verily. *The cock shall not crow.* The early morning shall not dawn. Mark tells more in saying "Before the cock crow twice" and in adding that Peter spake "the more vehemently."

Three Days in the Life of Christ,

BY MISS HAN-LIZZIE RIAEE.

III. THE ASCENSION.

One of the places in which Jesus loved to linger with his disciples, and to which he so often retired to hold undisturbed communion with his Father was the Mount of Olives. Holy and tender recollections crowd around that sacred spot as we look back over the events of Christ's ministry. Here he delivered four of his parables and performed two of his miracles. Here also he preached his immortal Sermon on the Mount, and while it was Mount Hermon that was honored by his Transfiguration, it was in Gethsemane on the Mount of Olives that Jesus spent the last night before his crucifixion,—that night of agony when "his sweat became as great drops of blood falling down upon the ground." On this mount Jesus had spent his last moments before his betrayal and on the same mount he is to spend his last moments before his ascension.

It has been forty days since we saw the Redeemer on his resurrection morn, and during this time he has been walking and talking with his disciples, and now he knows that the time has come when he must be separated from them. We watch him as he tenderly gathers them all together for the last time, and as a silent but interested witness, we go with them as he leads them out the well-known path to Olivet. The disciples have often followed him up this mountain-side, they have often sat in the cool shade of the trees above them and held sweet communion with their Lord and Master as he told them of the afflictions they should endure for his sake, and then comforted them with assurances of his love. But to day a halo of glory such as they have never seen before seems to surround him; and his figure and countenance seem to them to

assume a royal dignity and splendor. As we listen to their conversation we perceive that the principal thought in the mind of each disciple is, that at last their Master is to establish himself King over Israel; "For," they reason, "has he not charged us not to depart from Jerusalem and has he not been speaking to us the things concerning the kingdom of God, and what is that but the kingdom of Israel?" Even yet they hardly understand Christ's mission, they do not fully comprehend the idea of the unseen spiritual kingdom of heaven to which Christ is the royal heir.

But the top of Olivet is reached and Jesus has stopped. We see him as he turns and looks with his loving smile upon his little band of followers, as with confidence they now ask him the question which is uppermost in their minds: "Lord, dost thou at this time restore the kingdom to Israel?" The little group gather around him obediently awaiting the answer to their eager questions. He does not rebuke them for he knows their hearts, he understands their finite minds, so we hear him deliver to them in gentle tones his last message: "It is not for you to know times or seasons which the Father hath set within his own authority. But ye shall receive power when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." He has ceased speaking and lo! as we look upon him, he begins to rise from the earth. His hands are extended in a parting benediction. Higher, yet higher he rises, a white cloud shining with celestial brightness overshadows us, its veil surrounds him with transcendent glory, his face shines with matchless brilliancy and his robes are like unto burnished silver, the King of Beauty, crowned with glory and honor—and thus he vanishes from our sight! Filled with wonder and amazement the disciples gaze fixedly into heaven whence their Lord had gone, and behold! two angels clad in shining robes come and talk with them. Angelic ministry and they need it, for their minds are perplexed and bewildered. We hear one of the comforting sentences which the angels speak to them: "This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Then they know that he is to return to earth, and are comforted with the assurance of the angels' testimony. So we follow them as they retrace their steps down the mountain-side, back to Jerusalem to the upper room where we leave them waiting for the promised Comforter.

The three days are ended. Their mysterious events have been performed and the Messiah has fulfilled his mission. We have seen him as the Man of Calvary, die the ignominious death of the cross; we have seen him as the Redeemer on the morning of his resurrection; and we have followed him to Olivet's top and beheld the glory of his ascension, and if we follow him to the end of life we will stand before the Throne having our robes washed and made white in the blood of the Lamb, and then shall we see him as the King in his beauty and shall dwell with him forevermore.

Woman's Medical Work in Missions.

It reads like the story of Gallio to have a medical woman in our times narrate that she was refused admission to membership in a Christian church because she had so "unsexed herself as to study medicine," yet let us not forget that this arena for woman is an affair of the present generation which has not yet more than partially surmounted the prejudices opposed to it. Woman had to fight for that sphere among the unfettered thought and the free air of America; but American women won the place for all women everywhere. The history of the growth of the idea that women could become medical practitioners is a part of the history of the society whose affairs we are considering, but cannot be reviewed here. It is not

perhaps claiming too much for it to say that the thought of women as medical practitioners to their sex in heathen countries has had a great mollifying influence of this prejudice and the door that was sought to be opened for them stood wide open for their sisters.

As long ago as 1838 the Ladies' Medical Missionary society was organized in Philadelphia with the object of aiding foreign missions by sending out unmarried ladies qualified as physicians for their own sex. That eminent representative of women, Mrs. Sarah J. Hall, of Philadelphia, was its president. Two young lady graduates of this institution were desirous of entering foreign mission service, but no American missionary boards were then prepared to send unmarried women abroad. As late as 1868 the Philadelphia branch of the Woman's Union Missionary society speaks only of the "idea" of sending out ladies who have received a thorough medical education. This society had however, the honor of selecting the first regularly graduated woman medical missionary physician to Asia, our Bareilly Orphanage having applied for such aid. The lady selected preferred, however, to go out under the auspices of the newly formed Woman's Foreign Missionary society, and thus to that society fell the honor of sending the first woman physician with a diploma that ever set foot in Asia. Her alma mater has since sent fourteen of its graduates as missionaries to Asia, and Bareilly Orphanage, a benefaction itself, has the honor of being the occasion of inaugurating what is becoming a national movement in the Indian empire for the relief of suffering women, and a wide spread philanthropy through the Woman's Missionary societies—those of America having since 1869 sent fifteen medical women to foreign missionary fields.

The story is a fascinating one, of the general and simultaneous growth of the sphere of operation throughout the world. Not a small part of the fascination in its denouement. In England the London Society of Medicine for women was opened in 1876, because the University of Edinburgh was closed to women. This society sent the first woman medical missionary ever sent to the continent of Africa. Dr. Griffiths regularly lectures. Dr. Francis, Deputy Inspector General of hospitals, lectures on sanitation and diseases peculiar to tropical climates. This institution confers no degrees. In 1876 an act was passed empowering all medical boards to admit women, and the Irish College of Physicians took the initiative, and in the seven years following graduated thirty-eight women with diplomas. In 1878 the University of London agreed to admit women to degrees. A graduate of the London Medical Training Institution alluded to went to India as an undiplomed medical practitioner, and after serving in Lucknow determined that she must return to England and take a degree in a regular medical college. Before her return the sovereign of a native State in Central India applied to her for medical attendance for his wife. Leaving India this Indian Queen sent a message by her to Queen Victoria, beseeching her aid for sick Indian women. The wife of the governor-general, leaving for India, is requested by the Queen-Empress to do what she may find in her power in this direction. She finds opportunity to counsel with the first lady missionary, of the American Woman's Foreign Missionary Society, Miss Thoburn, and also with Mrs. Thoburn, M. D., wife of Rev. Dr. Thoburn, and to appeal through the latter for medical women to serve in inaugurating a national scheme of medical relief for the women of India. Thus the ungraduated lady doctor of England, returning for honors her land declined to afford her here she left it, carries a Queen's message to her Queen-Empress, who indirectly through the wife of a viceroy seeks national medical reform, and calls on the diplomed medical agent of the American society that introduced the female medical force into that continent. We have made this sketch to show one of the links between this medical work and the vast indirect results of it—the Countess of Dufferin movement, with the Queen of England at its head, which will mark an epoch in the civilization not only of India but of Asia.

Mission Notes.

Dr. Butler has just received a communication from Brother Knowles of India, under date of May 6, telling of the baptism of three whole villages in the Terai, numbering in all 583 souls. By turning to page 182 in Dr. Butler's book, "From Boston to Bareilly and back" we find a description of these people and of the Doctor's visit to them two years ago. They are poor people, who cultivate the open spaces in the jungles along the Terai forest, which lies at the base of the Himalaya Mountains. Being surrounded by wild beasts, they have no protection except to keep a fire constantly blazing

ing during the night. During the daytime they are safe from the ravages of the beasts, and may take their cattle to graze on the verge of the forest, and cultivate the soil in the open spaces. Our mission extends its territory over some of these Terai cultivators, and numbers of them are now christians. They are called "Jungle Methodists," and seem to be as truly christians and Methodists as any to be found in India.

And now three villages of these people have come to the feet of Christ in a day. God be praised for such a seal to our work! The next thing is to find a told and a pastor for these sheep. They will need a central church at once, Brother Knowles writes, and it can be built for \$100 with the help which the people can and will give. Dr. Butler writes: "They must have the church to save and utilize the opportunity. I am sending them a little gift from myself. Help them if you can. O! what a glorious thing it will be to have a Methodist Episcopal church in the Oude Terai, with several hundred worshippers in it! How I would like to be there to see it! There are greater things to follow, and that soon. Let the church get ready, 'the mighty Saviour leads the way!'"

Coplapo, Chile, S. A.

We are daily rewarded for the sacrifice of leaving home—blessings and comforts; the toils and cares incident to the life of the missionary are sweet, when we think that thereby the kingdom of Christ is advanced.

Our great source of comfort is this—we know we are in the right; we know God's truth will ultimately triumph. The peace and assurance of the Abiding Comforter confirms us in the belief that "the Gospel of Christ is the power of God unto salvation." A pure Gospel to take the place of ceremonies, crucifixes, saints, angels and virgin. These cannot save the soul. But, "being justified by faith we have peace with God through our Lord Jesus Christ."

We need the prayers of God's people. Our work is arduous. Moral degradation abounds everywhere in this land. The people are just where three centuries of Romanism have left them, except, that they have imbibed some ideas of civil liberty, quite unknown where the papal hierarchy has entire control. Many have made shipwreck of faith on perceiving the grossness and corruption of the priesthood, and have gone to the opposite extreme, rejecting all claims of God and religion: others are still subject to the idolatry and superstition of Romanism.

Our work here is slowly advancing, and we believe it will develop grandly for the cause of truth and righteousness. We have two schools adjoining, with one boarding department, and have all the boarders we can accommodate—five boys and six girls. Including boarders and day pupils we have fifty in attendance.

We need buildings which we can fit up to suit our needs. We hope the "Building and Transit Fund Society" will soon be able to help us, in this respect. The property now occupied by our schools is situated on the Plaza, one of the best situations in the city. It consists of one two-story building on the corner and a one-story house, occupied by the Boys' School. For these we pay \$80 per month. Will not the friends of this self-supporting work help us through the Building Fund.

Another need of our schools is, English and Spanish books, for our school library: our boys, especially, are learning to read with great interest. I have just received a donation of "Works on Popery" from the Presbyterian Board of Publication, Philadelphia, through Mr. John A. Black. Also specimen copies of Spanish tracts. These are eagerly read; the boys ask me for tracts to read during the noon hour. I would like more of them. How easy it would be for some friend of this work to purchase and mail to us a package or two of those excellent Gospel tracts.

Again, dear brother, pray for us and plead our cause at the camps this summer.

Your Brother in Christ,  
CLIFFORD E. SCOTT.



# Peninsula Methodist,

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## SPECIAL OFFER

The Peninsula Methodist to new subscribers from new until Jan. 1, 1887, only thirty-five (35) cents. One and two cent stamps taken.

Rev. E. F. Jones, of the New England Southern Conference, made his first visit to Ocean Grove last week, and greatly did he enjoy it. As to most others, the magnitude of the affair surprised him. He had the idea previously, that it was somewhat on the scale of Martha's Vineyard, but he found Ocean Grove would take that in, and have ample room to spare. He was on a prospecting tour in the interest of some of his Yankee brethren, and we surmise that by next season, he will not be the only representative at this place from that Conference.

It was a pleasure for the writer to greet again his former Conference associate, and one of his more recent successors in the pastorate of our church in Bristol, Rhode Island. He is a live man, an earnest and successful worker; his present charge, a new one, having grown marvelously under his care.

## Conversion of Children.

The timely and practical essay on this all-important theme, by Bro. Wells Wilson, in our issue of the 7th and 14th inst., we hope will be read with careful attention. While so much is being done for children and youth, in these days, to familiarize them with scripture truth, and furnish them with useful knowledge, we fear there is not a corresponding diligence in the essential work of leading them to a clear and conscious personal experience of that regenerating grace, which transforms the carnal to the spiritual mind. It is as true of children as of adults—as true to-day as when the Teacher came from God started the Jewish ruler with its utterance, "Ye must be born again."

**CORRECTION.**—*Indignant's* article, in our last issue, on "More Districts Must be Made," shared with others, in the epidemic of typographical errors. Passing some minor errors, we correct only one, which is specially important to our correspondent's meaning. The twenty-first line from the end, should read, "who does not know," instead of, "who know." Evidently the words "does not," dropped out.

## Ocean Grove Letter.

W. F. M. SOCIETY.

Anniversary exercises, in the interest of this effective and admirably managed agency for carrying the gospel to the heathen, were held here Saturday and Sunday, the 14th and 15th inst., under the auspices of the Ocean Grove Branch. Among the speakers in Saturday's meetings, were Miss Fanny Sparks and Miss Easton, from India; the latter formerly a teacher in the

Wesleyan Female College, Wilmington, Delaware. An interesting Missionary love feast was held Saturday evening.

An immense concourse of people gathered in and about the auditorium Sunday morning, far beyond the seating capacity of that spacious place of meeting. To afford some relief and extend accommodations as far as possible, besides St. Paul's Church, the James Tabernacle was thrown open and quickly filled. It is a serious question that the authorities must consider, how best they can accommodate the annually multiplying thousands, whom they invite here, and who wish to hear the gospel. Another auditorium in the southern section of the Grove, seems to us a necessity. We have no doubt that two meetings could be held successfully at the same hours, and with better results than are now reached by the one, on the principle that two sermons are better than one, especially, when for so many, it is impossible to hear the one. An incidental advantage would be, that there then would be two leaders in training instead of one. Any possible danger of improper rivalry, might be averted by the appointment of a judicious committee to arrange the program.

Bishop Hurst, preached a most interesting and inspiring discourse on the text "It is time for thee, Lord, to work; for they have made void thy law," Ps. 119-126.

This was preceded by the usual singing, prayer and reading of the Scriptures. Rev. Prof. S. L. Bowman, of D. Pauw University, prayed in a very simple, earnest and helpful way, closing by repeating the Lord's prayer. We trust his example will be followed, and that hereafter, the choir with organ and cornet will preform the singing, and let the preacher finish up his own praying.

At St. Paul's, Rev. F. H. Wallace of Canada, preached from the words, "The Lord reigneth, let the earth rejoice; let the multitudes of the Isles be glad thereof," Ps. 97-1. At the close of the service, the speaker's infant daughter was baptized by Bishop Edward Wilson of the Reformed Episcopal Church, assisted by Rev. Robert Wallace, D. D., of the Presbyterian Church, the officiating clergymen being the maternal and paternal grandfathers of the child.

The evening sermon at the auditorium was by Rev. Dr. Hanlon, principal of Pennington Seminary on the Saviour's solemn question, "For what shall it profit a man if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul," Mark 8-36-7. It was a most earnest and impressive appeal to his large audience, to avoid the fatal folly of risking the loss of the soul, for any temporal gain. The tendency of the modern pulpit, and modern religious songs to dwell upon the Divine mercy without duly emphasizing his justice was forcibly reprobated. Reform is well, but conversion, the renewal of the soul in righteousness, is better. When Luther and Wesley began their gospel labors, the morals of the people were bad, but these men by preaching the plain truths of man's helplessness and guilt, and the gracious offers of Salvation in Christ, accomplished the best kind of reformation.

His illustrations of the peril of the soul were striking. We know nothing of heaven or hell, except what Christ teaches us. How irrational to take what he says of heaven, and reject what he says of hell. The eternal blessedness of the one, is not more plainly and positively declared than is the eternal misery of the other. No hope for the lost, the gulf that divides is fixed and impassable. The idea of a second probation is born of the devil.

Oh! the poverty involved in the loss of the soul; every thing lost, an eternal pauper. Vanderbilt that could have had his check honored for two hundred millions of dollars, could not take a

single dollar with him. At death he lost all that made him what he was, and if he had no wealth of moral character, he became at once a pauper in the prison house of hell.

Only ponder the disclosure our Saviour makes of the awful destitution of the rich man in hell, so poor as to beg a drop of water to "cool his tongue," and beg it in vain. What a contrast; rich here for a brief time, clothed in purple and fine linen, and firing sumptuously every day, and afterward utterly poor for all eternity.

God's goodness and mercy no warrant for the violation of his justice; no ground for disbelieving his threats of wrath against the impenitent sinner. He is not too good and merciful to prevent suffering here; this is a fact which all most admit; and who dare doubt his most positive affirmations that he will punish hereafter?

Think of the enormity of sin; what fearful havoc it has wrought. Plunged the third part of heaven's host into the bottomless pit, and so ruined man, that his redemption was accomplished by the unutterable sufferings of the Son of God. Think of the dreary prison house of hell, the place prepared for the offspring of angels, and of men, for the Devil and his angels, and all lost souls. In fifty years from now, how few of this multitude will remain alive; many will have gone into eternity in twenty-five years. Where are now all the men who were prominent twenty years ago? Where are Lincoln, Stanton, McClelland, Meade, Hancock, Lee and Grant? Where is Tilden? Where are Simpson, Eddy, James and Wiley? all gone; and we are going, wherever we are, whatever we are doing, we are traveling to the grave. What is it now to Grant, that he received the sword from Lee, the greatest general except himself, in all our history, Washington not excepted? What matters it now to Samuel J. Tilden, that he has left an estate of ten millions of dollars? Unless their souls are saved, they are paupers forever.

What clear light was thrown upon the vanity of worldly honors and wealth, when the rich man died!

As Dr. Hanlon, with the fixed attention of his large congregation, was about to make his closing appeal, a sudden alarm of fire startled the people, and in a moment all was confusion. Drs. Stokes and Wallace tried to restore quiet and order, but it was impossible for the preacher to proceed; a hymn was sung, an earnest prayer offered, and the solemn service closed.

It would seem, such a sermon delivered in a spirit that might have stirred the soul of an Elijah, can scarcely fail to arouse the careless to a thoughtful concern for the salvation of his soul; and we trust, through the Divine blessing, will prove fruitful in the camp-meeting to follow.

Ocean Grove seems to be growing in favor with Marylanders. A large number of Baltimoreans come here, and not a few from our Peninsula.

Mrs. Vance, with her daughter, the widow of the late Dr. David R. Thomas, and grandson, Vance Thomas, are here from Wilmington; Rev. John Hough, from Smyrna and Walter H. Thompson, Esq., from Easton, with more to follow.

We give the Camp-meeting programme, to indicate how continuously the services are kept up during the ten days.

Tuesday, Aug. 17—General Prayer Meeting, for success of Camp-Meeting, Auditorium, 10.30 to 11.30. a. m.

Young People's Christian Armour service, several brief addresses. Rev. C. H. Yatman, leader, 3 p. m.

Sacrament of the Lord's Supper Tuesday evening 7.45.

Wednesday, Aug. 18—Consecration Meeting, Tabernacle, Rev. R. J. Andrews, 5.45 to 6.45 a. m. daily.

Family devotions, Auditorium, 6.45 to 7 a. m., daily.

Helping Hand Meeting, Tent on Pilgrim Pathway, 8.30 a. m. daily, Rev. J. R. Daniels.

Holiness Meeting, Tabernacle, 8.30 a. m. daily, J. H. Thornly and Mrs. Palmer. Young People's Meeting, Temple, 9 a. m. daily, C. H. Yatman.

Public Services, Auditorium, 10.30 a. m., 3 and 7.30 p. m. daily.

Mrs. Lizzie Smith's Meeting, Tabernacle, 1.30 p. m. daily.

Mother's Meeting, Helping Hand Tent, Mrs. Wheeler, 2 p. m. daily.

Children's Meeting, Temple, 2 p. m. daily, Mr. Thornley and Mrs. Inskip.

Twilight service, Rev. C. H. Yatman, Tabernacle, 6.30 p. m. daily, beginning Monday evening, 17th inst.

Infant baptism, Friday morning, Aug. 27, Auditorium, 9 o'clock sharp, followed by Sacrament of the Lord's Supper, and closing exercises.

## More New England Revisited.

BY BISHOP H. W. WARREN.

[Having copied from *Zion's Herald* portions of Bishop Warren's "New England Revisited," and also some of Dr. Dorchester's criticisms, we deem it but just to give the Bishop's rejoinder. Ed.]

MR. EDITOR—The purpose of my letter entitled "New England Revisited," has been so misunderstood, I feel that an explanatory word may be permitted. Probably no one has ever made larger boasts of New England by tongue and pen, in more States, than I; the above indicated letter being one witness. Being appointed to the supervision of some New England Conferences, I find certain deficiencies, easily remedied by the poorest district, and point them out. In doing this, I use the tables of Dr. Young, the recognized compiler of these matters for the church, tables officially published, and sent to every preacher. For doing this I am called in your columns by the devil's worst name. I reproduce the same tables for preachers and people in other Conferences under any superintendence, so far as applicable to them, and get heartiest thanks therefore.

All credits for New England discovered by my reviewers are as great a joy to me as to them, or to any other lover of Christianity in earnest. They look on the golden side of the shield. I look on both. I know how New England has increased in membership in its whole extent in thirty years. But since three of my New England Conferences had not gained anything in membership in ten years from 1874 to 1884, I said I was "disappointed." I know all the difficulties, and that other denominations have not done as well as we; but I expect more of my church than I do of theirs.

I did not complain of amounts of benevolences, but that the collections were not taken. Finding 510 possible collections for cause with 280 blanks in the reports, or filled with one dollar, I said of such things "shiftlessness"—a word too strong perhaps, but so intensely vernacular. I did not resist the temptation to use it.

It would be easy to point out a number of important mistakes in the statements of even the most moderate of my critics; but little good could come from the controversy in such matters. We are all seeking the same ends, and having had our glorification of New England—and none which my letter called forth has surpassed mine—I doubt not we shall go to work to improve our standing in these same official tables of comparison. Meanwhile, if any one will send me corrected statistics for any district, I will invoke the aid of Dr. Young to have an amended rating for the year 1885.

July 15.

This is a thoroughly Friday year. It came in on a Friday, and will go out on a Friday, and will have fifty-three Fridays. There are four months in the year that will have five Fridays each; changes of the moon occur five times on Friday, and the longest and shortest day in the year each falls on Friday.

The *Baptist Weekly* says: "In these days, when smooth words concerning Romanism are so often uttered, it may be profitable to read some choice sentences from a book by one of the Canadian Jesuits—a book, too, which has received the highest commendation of the Romish Bishops of Montreal: 'It is customary to regard Protestantism as a religion which has its rights. This is an error. Protestantism is not a religion; it has not a single right. It possesses the force of seduction. It is a rebellion in triumph; it is an error which flatters human nature. Error can have no rights; rebellion can have no rights.' It would be easy enough to fill columns with utterances of this sort. For instance this by the late Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic Church.' Or the following from the *Catholic Review*: 'Protestantism has not, and never can have, any right, where Catholicity has triumphed. Therefore we loose the breath we expend in declaiming against bigotry and intolerance and in favor of religious liberty, or the right of any man to be of any religion as best pleases him.' Or the following by Pope Pius IX: 'The Catholic religion, with all its votes, ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted.' There is no end to this loud sounding talk by Roman Catholics. But then we must remember that it sounds very senseless in this age of the world. It is the talk of a demented ecclesiasticism. The time will come, we hope when the Roman Catholic Church will wake up and find that Christendom has moved out of the Dark Ages.—*Northern Christian Advocate*.

THE *Presbyterian Observer*, of Baltimore, contains the following brief, comprehensive and appreciative account of Bishop TAYLOR and his work:

"One of the most remarkable men of the century is WILLIAM TAYLOR, the Methodist 'Bishop for Africa.' He has begun two chains of missions across Africa, and hopes to start two more during the year. His missions are founded upon principles novel but sound. He enters into agreement with chief and people, agreeing on his part, to import good preachers and teachers from the New World free of expense to the tribe, and to purchase tools and machinery for industrial schools. The chief and his people, on their part, are required to give a thousand acres of land for each school-farm; to clear and plant, immediately, a few acres of the farm, to provide subsistence for the preachers and teachers; to build houses for the workers, and to pay a small monthly fee for the tuition of day-scholars. Boys and girls may work for their tuition. Those wishing a full course, must be allowed to remain in the school at least five years. By this agreement the natives are made to feel that they have made a valuable acquisition, and the mission is at once put upon a permanent, self-supporting basis."

The *Railway Age* says, very pertinently: "We urge all railway employes in the land to strike—against rum. Whiskey is an infinitely greater evil to them than long hours or poor pay. Vastly more money is squandered in strong drink than any advance in wages can offset. Intemperance—not capital—is the oppressor of labor. Let the Knights of Labor and all other labor organizations inaugurate a determined strike against strong drink, and the greatest evil of the age and of the world may be overthrown."

The Ragged School of London, England, has under its care 215 Sunday afternoon and evening schools, attended by 42,304 children; 173 day and week-night schools, with an attendance of 8,704; and 76 industrial schools, with an attendance of 3,538. It has 3,607 voluntary unpaid teachers, and is accomplishing a great amount of good.



Conference News.

The new church to be built at Poplar was begun on Monday of this week. Contract taken by Dr. E. Derrickson, of Berlin. The trustees have decided to build in the village to the satisfaction of a large majority of our people at this place. The building is to be 28x40 on church extension plans and will be completed about the middle of October. The members of Wesley will have a festival and supper at this place on Wednesday Aug. 25th, with a speech by Dr. Purnell, of Snow Hill. Proceeds applied towards painting the church. Rev. R. W. Todd will preach and administer the sacrament at Wesley on tomorrow afternoon.

HURLOCK'S MD.—Our Young People's Camp meeting has thus far been productive of much good. Twenty-one conversions to date. We are led to praise God for his goodness, for his wonderful works to the children of men. We will report more fully hereafter. G. F. H.

A very interesting revival is in progress at Crisfield charge, and has resulted in the conversion up to last Sabbath of fifty-six persons. The meeting was opened for the children, and is being conducted on this plan. This makes the third extensive revival Bro. Wilson has had during his three years pastorate.

Rev. I. D. Johnson, who was compelled to take a supernumerary relation at the last session of the Conference because of poor health, has improved very rapidly of late, and is so far recovered as to be able to take charge of Bridgeville during the absence of Rev. L. J. Muchmore, the pastor.

A Correspondent writes:—The Camp-meeting at Wye came to a close last Friday morning after a successful run of ten days. The meetings were exceptionally good throughout. Seventy persons professed conversion. The churches throughout the county in which the meetings were held were greatly quickened. It has been said that camp-meetings break up our congregations, and destroy our Sunday Schools in country places. Such has not been the case with Wye this year. The congregations at Centreville, Ebenezer, Wye and Queenstown were larger on last Sabbath than at any time during this Conference year. The preaching throughout was of the kind designed to build up believers and lead sinners to Christ.

The ministers attending, the revivalists from Baltimore and the noble band of Christian men and women from the surrounding community, deserve great praise for their united labors in the meeting.

The Quarterly Conference of Centreville charge, which met on Wye camp ground, Aug. 10th, granted their pastor a two-weeks vacation.

Woodlawn Camp began last Tuesday, in charge of Rev. C. F. Sheppard, pastor of Zion charge. The number of tents occupied this year is not as large as in former years. The spiritual interest is greater this year than for some years past, and up to Wednesday morning there were thirty (30) conversions. The preaching has been practical and good. The sermons of Rev. Dr. Todd, pastor of Grace Church this city, and Rev. Chas. Hill Presiding Elder of Wilmington District, last Sunday, and of Rev. J. P. Otis last Tuesday afternoon, were especially good. The order throughout the Camp has been exceptionally good.

Camden Camp-meeting as I Saw It.

The meeting this year is conceded to have been the most successful held here in these later times, and it was so because the conditions of success were used.

It was fortunate that the board of managers had at least learned that backbone was one of the essentials to a successful meeting. They were fortunate in their selection of Brothers Warner and Hynson as their spiritual leaders, though owing to untoward circumstances, much of the burden fell on Bro. Warner. These brethren were fortunate in the selection of Miss Sharp, of Philadelphia, as Female Assistant, or Evangelist; she certainly has shown herself to be level-headed. She said, "it was a matter to be devoutly thankful for, that there was not a fanatic on the ground." Her teaching of the Doctrine of Christian Perfection, was a common sense view adapted to flesh and blood people, whose wings had not yet pipped through the skin—people who had passions, infirmities, diseases, and trials from a mosquito bite, to ploughing a cut down with a pair of young mules, or poor women with a house full of children, and poverty peeping in at every crevice in their humble dwellings. She is a

cultured woman, of sweet address; an interesting talker and a good singer. She won the heart of the people. Her meetings were always overflowing.

The managers were fortunate also, in their selection of two christian police officers from Wilmington, who by their knowledge of the business, firmness, and ignorance of who is who, and by their quiet, dignified bearing cowed the rowdies, who are cowards, in the inception of disorder, so that from first to last, there was not on the ground the slightest disturbance. We were fortunate in the weather. The heavy rain Saturday laid the dust for the remainder of the camp, and no rain after that. The temperature was moderately warm. We were all fortunate in that Brother Davis' prayer was answered, at least it was the fact, "that the preachers leave their big sermons at home, and preach the gospel in its simplicity, that the people may understand and be convicted and converted." There was but one exception during the whole camp. I suppose it was a "Big Sermon," for a very intelligent lady of Felton, told me, "she did not get an understanding of his meaning." I asked a colored preacher to-day, why he read his sermons? He said: "his people would possibly understand more of a sermon spoken plainly without notes than they would of a written one; but they would not think it as big." The Anglo-Saxon has not all the ambition in that direction.

Brother Warner was fortunate in having a harmonious and amiable choir. I have read in the newspaper that choirs are not always thus; they sang sweetly, and were willing to stop at one verse, or six as he thought best. We were fortunate in having two boarding house keepers that obeyed the rules and did not starve their boarders, or ring their bells for meals during service. Fortunate in the wisdom of their rules, the managers were wise in scattering them broadcast before the drawing for tents. Nothing can show more plainly the excellent temper of the managers than the request of Dr. Ezekiel Cooper, of Camden, for persons having suggestions to make to send them to him, as the camp was an experiment, under its present management, and they wanted all the light they could get.

We were fortunate in the hunger of the people for a camp. The Church felt hungry for it. Last year a lady said to me, "I am so sorry we are not going to have a camp, I was raised in the city; a member from childhood of a large church; accustomed all my life to hearing the very best talent in the church on the platform and in the pulpit; for many years, a teacher and female superintendent of a large Sunday School, a few years ago, owing to reverses, I bought a farm on the edge of Maryland, and every other Sunday I hear some young men just out of a Seminary, and have only a feeble Sunday School, I have looked forward this whole year towards this camp. I want food. I am hungry. I go to camp to hear good preaching, praying and talking, and I get myself built up for a whole year, for some christian work." There are hundreds of just such happy people, hungry for the Word; and there are many christians who have such a sense of failure, that they are eager for some other and better way of living, and they look forward to the camp-meeting for help. Many christian mothers and wives hope and pray toward this place, that their sons and husbands, under new conditions may be aroused to their danger. Oh, how hungry the church was for this camp! The longing, praying look met one at every turn. I never saw as much of it as at the opening of this camp; and the promise was made good to these dear souls. "Blessed are they which do hunger and thirst after righteousness for they shall be filled." There is a great isolation in farm life. The farmers can't leave their crops and stock, and go away with their families. They must be within the evening's reach of home, and yet they are weary and know they need the change. The burden itself is heavy though you change hands every few minutes. But the change is a rest, a variety, a forgetfulness, and so with the heavy labors in life. The monotony of farming life, brings more of them into the insane asylum in every State than of any other class. So camp-meetings or their equivalent are a physical and mental necessity for an agricultural community. The farmers were so hungry for a camp a few years ago, that it made some of them compromise their christian manhood, to get it appeased. I heard many, very many expressions of delight, when they knew the camp was to be held. Many Delawareans having left their homes in youth, wanted to return and visit the scene of their childhood, and renew acquaintanceships.

I met a large number of them. They too, were hungry for the camp. There is a wonderful power in the association of ideas with places. City Road Chapel has its superior in every respect. But land me in London, and

I'd tell the hackman to drive me first to that historic church. Thousands of the fathers and mothers of Methodism have been converted on Camden Camp Ground; and their children have learned to associate it with the most hallowed spots of the world; and many were hungry to reach this shrine, and there to have their spiritual darkness removed. The very water that flowed from its springs to refresh the old pilgrims of the Peninsula is still the best water within its borders. The belles and beaux did not forget the strolls of former years, and were as hungry for them as the others were for their meeting; the industrious politicians, seeking the honor and emoluments of office, looked eagerly to this assembly of voters. They too, were hungry, though in a most degraded sense. The words of our Savour to the money charges are the only ones that express my contempt for the "pot house" politicians of our country.

To this hungry people, the managers announced that upon their behavior depended the question whether this meeting shall be permanently closed or not. This put them to their best; and it was a success. About 100 persons have given in their names and residences to Brother Warner. The inside of the front rows of tents forms the church, and it was kept. There was little promenading at any time, and no smoking. He struck the note of the camp, when he said, "This camp is for God," and gloriously kid God honor it. Its influence will be felt on all charges, in the future revival services. The last day and night, some of us got such a baptism as cold type cannot express. If I could write "Glory to God," that would pop out of the page into the heart of the christian reader, then I would be understood. Camden camp meeting for 1886 is one of the events of the past, but eternity will not be too long to write its history. —A. C.

Letter from Parsonsburg, Md.

DEAR BRO. THOMAS—Last Sunday, we had a grand time. In the morning after preaching, we held an experience meeting—one of the best I have ever been in, went to Melson's in the afternoon, and preached to an attentive congregation; after which I rode to see Bro. M. Williams, a devoted member at Melson's. Leaving him happy in the Lord, I came home, and held a prayer and experience meeting in the evening. It was good to be there, two and three were ready at one time to give their experience. I think some thirty-five persons gave in their experience within fifteen minutes. While we mused the fire burned. Three or four held up their hands as an appeal for prayer. Our meetings are held only one hour.

Yours in Christ,  
W. W. JOHNSON.

August 10th.

WYE CAMP:—The closing service at Wye Camp was held on Thursday night, and a large crowd assembled under the tabernacle to take part in the last exercises. The meeting has been pleasant throughout and very successful. Seventy persons professed conversion, and the greatest interest was manifested in every service. Nearly five thousand people were on the ground on Sunday and the jam at times was tremendous. An overflowing experience meeting was held at 8 1/2 A. M., Rev. T. R. Creamer preaching at 10 o'clock. Rev. Geo. W. Townsend preached in the afternoon and Rev. J. E. Bryan at night. On Monday services were conducted by Revs. W. J. O'Neill, T. B. Hunter and T. R. Creamer, and on Tuesday by Revs. J. B. Quigg, T. E. Martindale and W. W. Sharp. Wednesday was Temperance Day, and Rev. J. France, Presiding Elder, preached a temperance sermon in the morning. In the afternoon Mr. Edward Higgins, President of the Maryland State Temperance Alliance, delivered an interesting address. Prayer-meeting services, without preaching, were held at night, and 18 persons were converted. On the last day, Thursday Rev. T. O. Crouse, pastor in the Centreville M. P. Church, preached in the morning, Rev. I. L. Wood in the afternoon and Rev. T. B. Hunter at night. It is estimated that several thousand people were present on Thursday. The best of order was maintained throughout camp and nothing occurred to mar the enjoyment of the week. Tent-holders began returning home on Friday, and soon the old woods assumed its usual quiet.

The congregation of Charles Wesley M. E. Church (colored) will begin a camp-meeting at Wye on Saturday, August 21st, Rev. W. C. Dickerson, preacher in charge.—Centreville Observer.

Missionary Mass Meetings for Salisbury District.

Rev. Wm. Butler, D. D., has been engaged to hold nine Missionary mass meetings on this District. The first for Tangier, Smith's and Holland's Islands,

field's Woods, 26th. The third for Princess Anne, St. Peter's, Somerset and Deal's Island, at Monie near James M. Wilson's, 27th. The fourth for Mt. Vernon, Tyaskin, and Quantico, in White's woods, near the Wicomico River, 28th. The fifth for Westover and Fairmount, in the Academy Grove, Fairmount, Sabbath 29th. The sixth for Salisbury, Parsonsburg, Powellville, Gumboro, Shortley, Sharptown, Riverton, Laurel, Bethel and Delmar, in the Grove at Delmar, 30th. The seventh for Cape Charles, Accomac and Quancock, in woods within bounds of Onancock will be held on Smith's Island, Wednesday, August 25th. The second for Annamessex, Crisfield and Asbury at Raycharge, 31st. The eighth for Chincoteague, Stockton, Pocomoke circuit, Snow Hill and Girdletree, at Girdletree, Sept. 1st. The ninth for Berlin, Newark, Bishopville, Selbyville, Roxanna and Frankford, in the grove at Frankford, Sept. 2nd.

All are to be out door meetings in the woods, and to each, Dr. Butler will give two services, morning and afternoon. Brethren in charge can arrange for one evening service, if they desire. On Sabbath, Dr. Butler will speak at the three services.

Let everybody rally to these meetings; fit up wagons and bring all the S. School children for the day. During the weekly meetings refreshments will be sold on the ground at the noon hour, and at the close of the afternoon service. Dinner will also be provided at a low price at many places; see pastors announcement. Nothing will be sold on the Sabbath. Let all bring their own lunches on that day, and on each day, if they so elect.

Dr. Wm. Butler founded our mission in India in 1857, and also our mission in Mexico in 1870. Three years ago, he visited our work in India and learned from personal observation what God had wrought in twenty-five years of Christian Methodist effort. Come and hear this old man eloquent tell the glorious story of Christian achievement. Come get from the lips of the man who knows, the history of your missionary money after it has left your hands, and started on its work of helping Jesus save the world. This is the grandest opportunity that has ever come to this territory; let no one miss it. Devote one day in the grove to hearing of the victories over heathenism accomplished for God by our glorious Methodism.

The writer will attend with Dr. Butler, and expects to note with interest where the greatest success is made. Let every brother rally his forces, and prepare to do his best for the information of the people upon the great cause.

N. B. Especially make it a gala day for the Sabbath schools. Who ever is left behind do not fail to bring the children.

JOHN A. B. WILSON.

PERSONAL.

BISHOP WHITTAKER, of Nevada, has written a letter to a friend in Philadelphia, announcing that he has concluded to accept the assistant bishopric of the Episcopal Diocese of Pennsylvania to which he was recently elected. He says: "I have accepted the election, believing with all my heart that if it is the will of God He will give me strength to do whatever He calls me to undertake for Him."

At the interesting, and impressive Communion service Tuesday evening, the 17th inst., preparatory to the Camp-meeting, at Ocean Grove, we noticed Rev. E. C. Macnichol of Still Pond, Md., with his brother, and Rev. Julius Dodd of Hockessin, Del.

The Post office address of Rev. T. O. Ayres, Presiding Elder of Dover District has been changed to Harrington, Del., to which letters should be directed.

Senator Mitchell, of Oregon, says that Portland is one of the wealthiest cities in the United States. It has at least twelve millionaires, and a large number of men who are worth over half a million. There are forty or fifty men in the town who are worth from \$100,000 to \$500,000, and the town abounds in magnificent houses and fine interiors.

ITEMS.

The oldest Episcopal church in this country—that in Williamsburg, Va.—which contains the font in which Pocahontas was baptized, and which has had among its communicants George and Martha Washington, is said to be sadly out of repair.

The cure of a well-developed case of traumatic tetanus (locked-jaw) is reported to have been effected by a New York doctor. The loss of a tooth permitted the introduction into the mouth of a patient, by means of a rubber tube, stimulants and some nourishment.

The funds of the Yale College have been increased \$162,000 in five years. The alumni at their meeting lately voted that in their opinion the institution should be called Yale University.

Warren county, Miss, in which Vicksburg, is located, voted on Saturday against prohibition by 3,000 majority.

Mrs. Turner, Liverpool, widow of the late Chas. Turner, M. P., has given \$100,000 to establish a fund for aged English Church clergymen in Liverpool diocese, the sum to be paid to each not to exceed \$1,000 a year.

A copy of the original patent granted to Robert Fulton for his invention of a steamboat was sold the other day in New York for \$67. It was his own handwriting. The patent specified that the boat must make four miles an hour.

Use soap suds instead of water in which to dissolve hellebore for sprinkling roses, currants and other shrubs. The soap serves a double purpose, but is especially useful in causing the mixture to stick to the leaves.

Religion in Summer.

BY REV. T. DE WITT TALMAGE.

It takes more grace to be an earnest and useful Christian in summer than in any other season. The very destitute, through lack of fuel and thick clothing, may find the winter the trying season, but those comfortably circumstanced find summer the Thermopylae that tests their christian courage and endurance.

The spring is suggestive of God and Heaven and a resurrection day. That eye must be blind that does not see God's footsteps in the new grass, and hear his voice in the call of the swallow at the eaves. In the white blossoms of the orchards we find suggestion of those whose robes have been made white in the blood of the Lamb. A May morning is a door opening into heaven. So autumn mothers a great many moral and religious suggestions. The season of corn-husking, the gorgeous woods that are becoming the catafalque of the dying year, remind the dullest of his own fading departure. But summer fatigues and weakens and no man keeps his soul in a desirable frame, unless by positive resolution and especial implorations. Pulpit and pew often get stupid together, and ardent devotion is adjourned until September.

But who can afford to lose two months out of each year, when the years are so short and few? He who stops religious growth in July and August will require the next six months to get over it. Nay, he never recovers. At the season when the fields are most full of leafage and life, let us not be lethargic and stupid. Let us remember that Iniquity does not cease in summer-time. She never takes a vacation. The devil never leaves town. The child of want living up the dark alley, has not so much fresh air nor sees as many flowers as in winter-time. In cold weather the frost blossoms on her window-pane and the snow falls in wreaths in the alley. God pity the wretchedness that pants and sweats and dies on the hot pavements and in the suffocating cellars of the town!

Let us remember that our exit from this world will more probably be in summer than in any other season, and we cannot afford to die at a time when we are least alert and worshipful. At midsummer the average of departures is larger than in cool weather. The sunstrokes, the dysenteries, the fevers, the choleras, have affinities for July and August. On the edge of summer Death stands whetting his scythe for a great harvest. We are most careful to have our doors locked and windows fastened, and our "burglar-alarm" set at times when thieves are not busy; and at a season of the year when diseases are most active in their burglaries of life we need to be ready.

Our charge, therefore, is, make no adjournment of your religion till cool weather. Whether you stay in town, or seek the farmhouse or the seashore, or the mountains, be faithful in prayer, in Bible reading, and in attendance upon Christian ordinances. He who throws away two months of life wastes that for which many a dying sinner would have been willing to give all his possessions when he found that the harvest was past and the summer was ended.—Brooklyn Magazine.



Working Women in London.

The number of women earning their own living, and often assisting to keep the family, in London, is increasing every day. Hundreds are employed in the Post-Office, in some of the insurance companies as cashiers and book-keepers, in tracing engineers' plans, in type-writing, in telephone work and cigarette-making—all employments of comparatively recent date, for it is not so many years ago since the trial of female clerks in the clearing-house of the Post-Office was thought a wonderful innovation, and one which many wise heads predicted much evil of. There are besides, of course, the very large number of working women in the more ordinary sense—the dress-makers, milliners, and shop assistants. Among the latter, perhaps, it is truest that we know little of how they live. One thing is not half enough known about them, and that is the large number of girls and women employed in London at a rate of payment which is quite inadequate for them to live upon, however careful they may be. They are generally machinists or dress-makers, or milliners' assistants, sometimes attendants in second-rate shops. It is a common thing for these women to be paid 8s. (\$2) a week, or less—they think themselves well off when they earn 9s. (\$2.25)—and the work is not constant; because, when times are bad, or the slack season sets in, they are turned off. They will go day after day to some of the shops where their work is known, and sit in the waiting-room on the chance of an odd hand being wanted. If these earnings are only part of the household's means it is well enough; the girl's work pays the rent if it does not always keep her, and she is not without food or shelter during the time the work fails. But it is wholly different with the young woman who has no home but that she pays for. If she is quiet and respectable she generally lodges with some fellow-worker older than herself who has furniture. She pays 2s. 6d. a week for a bed in the same room and for her share of the firing and light. She buys her own food and cooks it herself. Six shillings for seven days is not very much, every one will allow; but when we show that the recipient is expected to dress well—that is, respectable—and find herself in boots; that in going out in all weathers her clothes wear out more quickly, no one need be surprised that her wages alone cannot keep her and dress her.—Brooklyn Magazine for July.

There are 42 Protestant church edifices in New Mexico, belonging to the different denominations as follows: Methodist Episcopal 16; Methodist Episcopal, South, 7; Presbyterian, 12; Protestant Episcopal, 3; Baptist, 2. Thus in a territory covering an area of 122,580 square miles—larger than all the New England States with New York added with a population of 130,000, there are but 42 Protestant Church edifices.

Obituaries.

"Blessed are the dead who die in the Lord." Mary M. Parker was born January 31st, 1814, and died August 4th, 1886. She was converted some years ago, and joined the Parker's M. E. Church. Though her health was poor, she was ready to do what she could; laboring especially in the interest of souls at protracted meetings. Her ways have been admired by all who knew her. It really appeared that she became a Christian for the glory of God, and the salvation of human beings. Oh! that persons who are so often too careless, would pattern after such an example as our dear departed sister set. I had the pleasure of being much with her during her last month on earth, and learned many valuable lessons from the dying saint. She bore her sufferings patiently. Having unconverted brothers, she seemed unwilling to go until they had promised her to do better. She succeeded in her endeavor before she fell asleep in Jesus. She sent for the writer, Tuesday morning, and told him she was now ready to go, but still wanted to work for Christ to the last. Just before she fell asleep, I heard her say, I want to go, and looking upward she spake of her precious Jesus, and bade us all good bye. Reader let us join in prayer that her brothers may yield their hearts to their dear sister's Saviour. W. W. JOHNSON. Parsonsburg, Md.

He ate GREEN FRUIT and at night had

Cholera Morbus



His Mother brought a bottle of PERRY DAVIS' PAINKILLER and by morning he was WELL.

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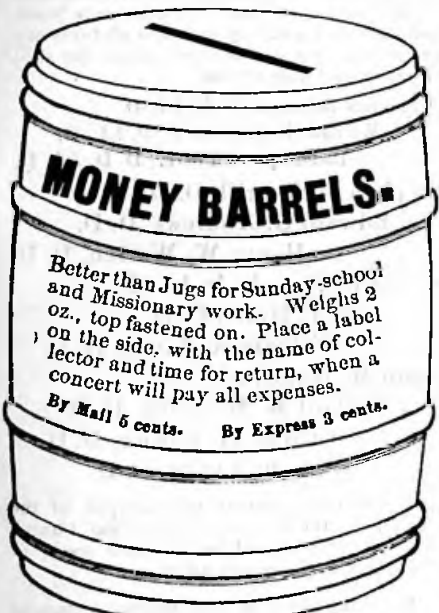


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