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WITHIN THE STONE.

BY VIRGINIA B. HARRISON.

A marble fragment lay for years
By roadside dust defiled;
The low clouds dropped on it their tears,
The sunshine on it smiled;
And but a worthless stone it seemed,
Wherein no trace of beauty gleamed.

But one who wrought with wondrous art—
And not with art alone.
For love divine dwelt in his heart—
Took home the piece of stone,
And broke the rough, stained part away,
And lo! a face within it lay;

A thorn-crowned face, so sad that when
One looked on it, he wept;
So loving, that through hearts of men
A new devotion crept:
And many a wandering soul, that sweet
Face guided to the Master's feet.

Who knows what beauty hides within
These stones that round us lie,
Beneath the strain of shame and sin,
That love can purify,
Are powers to work for good, if we
Their fetters break, and set them free.

The Conversion of Children.

BY W. W. WILSON.

[An essay read before the Salisbury District Preachers' Association, at Onancock, in May, and published in common with others by the request of that body.]

Whatever may be the views of the Church as to the saved condition of children before they attain to the years of accountability, which is as much implied in our baptism of infants, as is the saved condition of adults in our baptism of them, the ordinances in either case being an outward and visible sign of an inward and spiritual cleansing; and whatever may be her views as to the possibility of so training them from that time on as to preserve them in a state of grace, which is the primary object of the formation of them into classes for religious instruction, there is one thing that confronts us, viz.: that few indeed, if any, are so preserved. The great question therefore, that concerns us is "How can we bring them back?" There is but one means recognized by our Church, and that is by conversion. But this is more a theory, or a doctrine, than a practice. There are but few that engage in the work, and the rest tacitly or openly oppose it. They claim that in most cases they are too young to know what they are doing; that they do not, and cannot sufficiently understand the plan of salvation to justify the Church in urging or encouraging their conversion. This is certainly belittling to childhood, for, if a wayfaring man, though a fool need not err in the way of holiness, certainly a child must be less than a fool if he err in the way of repentance.

It is also held, that if they are converted, they will not continue; the Church instead of lessening, is increasing the number of her blacksliders, and that by a regular system of training; and such as would continue, it is believed are short lived. Stupidity and sin are practically regarded as the best insurances of a child's life. If he is smart and good it is immediately said "I know he cannot live." Rev. E. P. Hammond, the children's evangelist, to whom we are indebted for many of our facts, tells us of interviews he has had with children on railroad trains and elsewhere. The following is a specimen:

"Are you a Christian my dear child?"
"No sir."
"Would you not like to be one?"
"No sir."
What, not like to be a Christian, and

love the dear Saviour, and go to heaven when you die?"

"No sir."
"Why not, may I ask?"

"Because when I have read of the conversion of children in our Sunday School books, I have found that they all die, not very long after their conversion; and I do not want to die now; I want to live and grow up. I am almost sure, I should die if I were to become a Christian, for I never heard or read of any children, who lived to grow up to be men and women." But admitting that it is possible for them to be converted, and what is more to continue so, and live, how is it to be effected?

"Of course," says one, "you would not think of inviting them to the altar, where others are seeking. The excitement would be too great, or if that were not the case, it might keep others away, or cause those that are there to leave."

Ministers are frequently requested to regulate these matters, to prevent the children from coming, or when they do come to remove them. And if he refuses, as every minister should, the early demise of the revival is predicted, and the work itself depreciated. Inquire after the interests of such a meeting, and it is often significantly stated "Only a few children were forward." As though children are not as much the purchase of Christ's blood and as precious in his sight as adults.

It is our purpose to answer the objections we have stated under the following heads:

1. When may children be converted?
2. How shall they be brought to Christ?
3. Do they continue in the faith?

1. When may children be converted? We answer, as soon as they realize themselves to be sinners. There is a sort of conventional agreement, that children reach the years of accountability at seven. This may be true of some, but it is not true of all. Some are more precocious than others, and are therefore as mature at three or four, as others are at seven or ten. We cannot consequently fix the time at any particular period of life. The answer we have given is the only one that we think meets the case. It must be remembered, that some may not need conversion at all. It was a startling statement, as one thought, when Dr. Elton J. Foster, author of the Cyclopedias of Illustrations, testified in open love feast at our late Annual Conference, that he had never known the time when he did not love the Saviour. That he had been trained from birth by godly parents, and from that time on had been kept in the fold of Christ; and that he repudiated the idea, that obtained so generally among Methodists, that of necessity a child must emerge out of infancy into sin; and therefore have to be converted, at a public altar. But Dr. Bushnell, in his work on Christian Nurture, affirms the same thing. He says, "Children have been so trained, as never to remember the time, when they began to be religious," citing Baxter, and the Moravians as examples of this. The one becoming despondent because of it, yet reconciled by the thought that training was as properly a means of grace, as preaching; and therefore found his chief joy in the fact, that he loved him so early; and the other, making their churches places of Christian Nurture, not more than nine

one in ten are said to know when they were converted, and yet there is no body of Christians on the face of the earth that gives such proof of piety, as this. It was under them that Wesley was led to an experimental knowledge of sins forgiven. It is supposed that Samuel, Jeremiah, John the Baptist, Timothy and others mentioned in the Bible, are of this class. But with these, except to caution we have nothing to do here.

We are concerned with the conversion of those, who in their early life, have fallen away from their first love, the question being, "When may they be converted?" We shall of course tax your credulity, in what we are about to submit, but no more so than our own has been taxed, in gathering the information. We presume that you agree, that all children in their teens are of sufficient age to give their hearts intelligently to Jesus. It is therefore needless to call attention to the fallen heroes of our own ranks such as Wesley Kenney, who was converted at 19, Henry Sutton and Wm. Urie at 18, J. W. Pierson, J. W. Weston and John D. Curtis at 17, T. J. Quigley, Joshua Humphries and E. B. Quigley at 16, J. A. Massey at 15, T. J. Thompson at 13, and Andrew J. Crosier, Thos. F. Plummer and Elijah Miller who are said to have been converted in early life, the exact time not being given; or to the worthy heroines, wives of our deceased and living brethren, whose obituaries appear in our Minutes, two of whom are known to the people of Accomac. Adaline Spry, the widow of Wm. Spry, "a sweet singer in Israel," whose remains have rested for 37 years in the rear of Onancock M. E. Church, and Elizabeth P. Stengle, the deceased wife of Rev. Adam Stengle, whose relatives worship in the same church; these women being converted very young, together with others of the same class. We say it is needless to mention them. The question then reduces itself to this: "Can children under their teens sufficiently appreciate the plan of salvation as to embrace it. Matthew Henry could. Born in England, of non-conformist parents, and therefore compelled by the Act of Uniformity to live amid the gloom of private life, when his father had been called of God to the public work of the ministry, he became despondent and broken-hearted, like his parent; and at the early age of eleven, falling upon this passage, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise," he realized that that was his condition, and by an exercise of living faith, placed himself on the altar, and was consciously and savingly accepted. He afterward became a commentator, more popular than Clarke in England, though less generally circulated here. And always, in commenting on the Scriptures, he lays particular stress on those passages referring to early piety. It is he, more than any other, that has beautifully expounded the 12th chapter of Ecclesiastes, where youth and old age are contrasted, showing, as an incentive to early piety, that when we become old, the diseases and decrepitude of age will even deprive us of the desire to do better.

Polycarp and Isaac Watts were converted at 9. The former, when asked to retract, said 80 and 6 years have I served him, and he has never wronged me, and why should I desert him? He was

95 when he suffered martyrdom, thus showing that he was converted at 9. The latter, like Henry, born amid the same troublous times, accepted Jesus, and wrote some of his best hymns, at that early age.

Jonathan Edwards embraced religion at 7; and he it is who wrote the history of Phoebe Bartlett's conversion at the early age of 4.

And this is not the only one converted at so early a period, for Rev. R. G. Pardee, whose words, uttered in a children's meeting, awakened in the mind of Miss Campbell, its author, the song "Jesus of Nazareth passeth by," says in his "Sabbath School Index," "Many of our most learned divines, and most devoted and useful Christian ladies, date their conversion from the early ages of 3, 4, 5 and 6 years. "Little ones of those ages tell us," says he, "that they wet their pillows night after night with tears of sorrow for sin, and more than all earthly longings, they long for some one to lead them to Jesus."

Little Eliza, a niece of Mrs. E. P. Hammond, 4 years old, learning of a children's meeting at Towanda, Pa., desired to go and attend it. Her father consented. And there, hearing that Jesus would accept the smallest children, sought the Saviour, found him, and four years later, died. In communicating her death to her uncle, under whom she had been converted, her father said, "I can only think of Eliza as having gone over the river first, because she was best prepared, and as she always so joyfully ran to meet me on my return home, so she will run into my arms when I follow her home to heaven."

When Mr. G. Denham Smith was holding meetings in the Metropolitan Hall in Dublin, his own little boy about four years of age was very much interested, and was deeply convicted. He was very fond of singing. One evening after they returned from the meeting, his mother and sisters gathered around the piano, and began to sing. One familiar hymn after another was sung, he joining them, until finally they reached the hymn,

"Now I have found a friend in Jesus,
Jesus is mine,
His love shall never end,
Jesus is mine."

All the rest sang, but he couldn't. Finally he said, "Mamma don't sing that hymn, Jesus is not mine yet." When the father returned, it was told him, but he remarked, "Willie is too young to understand these things. After tea we will sing some more hymns, and bring in the one he objected to." They did so, and Willie again remonstrated, "Mamma didn't I ask you not to sing that hymn; Jesus is not mine yet; I cannot sing it." The father looked surprised, but still said nothing. Next morning Willie did not come down to breakfast. His father went to look for him, and found him on his knees beside his bed. As the door opened, he said, "Papa when is the next children's meeting?" and being told it would be on Friday, he said, "Won't you ask them to pray for me, that the Holy Ghost may go up and down in my heart, so that I can, with the rest, sing, "Now I have found a friend,—Jesus is mine." At the next children's meeting Willie was present, drinking in every word. At the close, he pressed his way up to his father's side, and putting his little hand in his, he said, "Now papa I can sing it." And from that time on, that little

boy has led a consistent Christian life.

At a children's meeting in Galveston, Texas, the wife of a minister related a touching story, in regard to the conversion of her little boy, scarcely 4 years of age. One day he came running to her, and with a face betokening great sorrow, he said, "Mamma, I said a naughty word; I swear'd, I did."

"Did you?" she said, "come here then, and I will get some clean water, and a rag, and some soap." She then carefully went to work, and washed his mouth out thoroughly, after which she pressed her finger down into his throat, and the little fellow felt half choked. He said: "What are you doing that for, mamma?"

"Because I want to get down into your heart and wash your heart out; but I see that I can't do that, so you will have to ask God to do that for you."

"How can God do it?"

"I do not know; He does not tell me."

"I know it came from the heart, mamma, because I thought the naughty word before I said it. But will He wash my heart out, if I ask Him, mamma?"

"Yes He will; He promises to do so."

"Then I will ask Him."

Away he went to his little room, and kneeling down, said, "O God, I said a naughty word. I swear'd, I did; mamma has washed my mouth out, but she can't wash my heart out. O God, please wash my heart out, for Jesus sake, Amen."

This may seem childish, it was, for a child did it, but his mother added, "That boy has been changed from that day. I believed he became a Christian from that hour, and he has lived a Christian life ever since. His twin brother looks so much like him, I can scarcely tell them apart, and yet they are totally different in their spiritual life. One is a Christian, and the other is not. I see the proof of this over and over again, in their every day life."

This child was not four years old. "At one of the children's meetings in the Metropolitan Hall in Dublin" says the author, from whom we are quoting, Miss Bexley found in the inquiry meeting a little boy who did not appear to be more than five years of age. When she came to speak to this little fellow about his soul, she found that he was indulging a hope in Christ, and supposing that he was one of the young converts, asked him how long it was since he had learned to love the precious Saviour. His quick reply was, "Oh, I have loved him ever since I was a little boy!" "But," said she, "you are only a little boy now." She was about to remonstrate with him, for having given such an answer, thinking he did not realize the nature of a change of heart, experimentally, when suddenly a tall man, who had been looking on in a confident manner, said, "That is my boy. He has been a Christian for at least two years; and about the best Christian too in our house."

We might cite other instances, but these are evidently enough to establish the first point we have attempted to prove, viz., that a child may be converted as soon as it realizes itself to be a sinner whether its age be 9, 8, 7, 6, 5, 4 or 3.

(TO BE CONCLUDED).

Mr. Spurgeon has received a legacy for his orphanage of \$2,000 from a gentleman who recently died in New Jersey, the first ever sent him from this country.

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SPECIAL OFFER

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

Preacher not Transferred.

A Rev. Mr. Scott, of Rhode Island has been transferred to the Wilmington Conference by Bishop Mallalieu, to take charge of Denton church, made vacant by the appointment of Rev. T. O. Ayres to the presiding eldership of Dover district. It is said the bishop had more than a score of the names of preachers in various parts of the country who desired to be transferred to the Wilmington Conference. This work is desirable in many respects, and besides the salaries average well with other portions of the Methodist work. Since the above was put in type word has been received from the reverend gentleman declining to take the transfer.—*Savona Times.*

The gentleman, above referred to is Rev. O. W. Scott, lately, the accomplished and successful principal of East Greenwich Academy on the picturesque shore of Narragansett Bay, in Rhode Island. He is the son of the distinguished Orange Scott, the unwavering friend of human freedom, and the intimate personal friend and co-laborer of our own Dr. Matlack. Prof. Scott has filled a number of prominent appointments with success, and in all his itinerant work, in which he has spent the most of his life, he has been favored with revivals. The fact that he was at the head of the Greenwich Academy a year ago was a determining factor in the writer's choice of a school for two of his daughters. We regret he declines to come to the Peninsula, as we think he would be an acquisition to the Conference, which both our preachers and people would highly appreciate. But his reason for declining does him great honor. He is not willing to accept an appointment that would oblige him to be so much and so far away from his venerable mother, now eighty-four years of age. Six years ago, Prof. Scott had a "call" to Union, Wilmington. Possibly, a third call to the Peninsula, may prove effectual.

The following commendation of his management of East Greenwich Academy, is from the report of the visiting committee:

"The administration of Prof. Scott was cordially endorsed by the committee. His manly and scholarly bearing won for him the popular esteem of the students and the community. There were many regrets when his connection with the school was served."

We are glad to give our readers Bro. VanBurklow's earnest words in emphasizing Bishop Mallalieu's clean-cut utterances on the experience and practice of holiness; but we fear our good brother has studied the physiognomy of the PENINSULA METHODIST to little purpose, if he fails to find Scriptural Holiness

among "its lineaments." True we have no "department" with any such heading; but this is so for the very good reason, that all our departments are run on that line, and our chief aim, in all our work, is to stimulate and assist our readers toward the highest life possible to believers in their probationary state. At the same time, we cordially welcome contributions and selections on the specific subject of entire sanctification, as the privilege and duty of every child of God. We think, with the Bishop, that no preacher should rest content without such experience; nor any lay member either. "Be ye filled with the Spirit,"

Dr. Cleveland of whose grand sermon last Sunday morning, we have given a few notes, it will be remembered did some of his early ministerial work on our Peninsula. After serving Scott M. E. Church, Wilmington, he succeeded Rev. Joseph E. Smith at Felton, Del., and while there was successful in inaugurating an important educational enterprise in that place.

Rev. J. F. Naugle who has been engaged in successful evangelistic work in Washington territory for some three years, has recently returned East on a melancholy errand. While in Portland, Maine, before going to the far North-west, he married a young lady who in her devotion to him and his work cheerfully relinquished a pleasant and happy home and loving friends to share with him the toils and privations of frontier life. Their happy married life was brief. The young wife died last month, and her sadly bereaved husband has born her precious dust across the continent that it may rest where her kindred lie. Bro. Naugle is graciously sustained, and gives no equivocal testimony to the sufficiency of grace in this great trial.

Some of our readers will remember him, as an earnest laborer for a short in the North East M. E. Church, while Rev. C. F. Sheppard was pastor there.

Samuel J. Tilden died last Wednesday morning, in the 73d year of his age.

Mr. Tilden's death was a surprise to his physician and his household. They had become so used to his periods of feebleness that when he complained last Saturday no anxiety was felt for his welfare and no special heed paid to his troubles. In fact he thought so little of it himself that he continued his afternoon drives up to Tuesday, and felt so well when he returned indoors then that he disobeyed his doctors' orders and ate two slices of toast. His comparatively good health for the past six months had made him less cautious than usual, for up to within a few hours of his death he was in better spirits than he had been since his dangerous relapse just one year ago.

A Correction.

Dr. Levi D. Johnson, a member of the Society of Friends, who went out with Bishop Taylor, and was assigned by him to a special field, has been reported to have withdrawn from that Society and joined the M. E. Church, because he did not receive the encouragement which he had anticipated from the Friends, relative to the founding of a Mission at Mossamedes. He says: "I have united with the Methodists, but not for the reason given. I received all the encouragement and help which I expected, and had nearly enough subscribed to begin the work with at Mossamedes, and as far as anything which I could discern, the prospect is growing brighter every day for our mission interests. The more I studied the needs of the mission work, and took into consideration the basis upon which such work must be placed in order to be successful, the more I felt that we did not have that basis in the Friends' Church, and that I could find them in the Methodist Church. It was a great trial to me to leave my

mother Church, and the interests which had been developed, by the blessing of God, through my efforts in this special field; but I felt that it was the will of God for me so to do, and when that question is decided every loyal heart will respond "Amen."

It was also stated that I expected to return to Mossamedes soon. I do not think that I will. That field has been set apart for Friends, and I trust they will soon occupy it. I do expect however, to return to the African work. The indications, at least are that, that will be the mind of the Lord concerning me.

I have recently received a letter from Bro. Ratcliffe at Loanda, in which he reports everything in good order. The health of the party has been good, and the outlook is quite favorable in every way. Surely God is in this movement for the redemption of Africa at this time."

Ocean Grove Letter.

IN MEMORIAM.

The insatiate archer, whose invisible arrows, no human wit or power can divert from their fatal aim, finds here, as elsewhere, a field for his unwelcome exploits.

"Leaves have their time to fall,
 And flowers, to wither at the north wind's breath,
 And stars, to set;
 But thou, thou hast all seasons for thine own,
 O Death."

This is just as true of places. People die at Ocean Grove. One day in June last, no less than three persons died here. Happily the summons came not in these cases to those who were living only for the life that now is. Of each the record is, "died in the Lord." Friday evening the 25th ult., memorial services were held in the Tabernacle; and pleasing testimony was given to the christian character and life of a number of pious dead, more or less associated with this place, who had passed from their earthly to their heavenly home during the past year. A long list was written upon a black board of these, residents and visitors. Among them, was that of Wm. K. Goenturr, who was preacher in charge of North East circuit, some forty years ago. He died in peace, in the midst of his sorrowing family, in Hatboro, Pa., Feb. 16, 1886.

The National Temperance Society held enthusiastic meetings for several days, which were addressed by some of the most able and distinguished temperance advocates in the country. General Clinton B. Fisk, Prohibition candidate for Governor in New Jersey, spoke of the great conflict in which political economy, the teachings of science, public education, the churches, and Christianity itself, were all against the continuance of the liquor traffic, and declared this great evil must go, when the churches unite in active opposition to it. The saloon depreciates the value of the adjacent home, makes it less secure, and in every way less desirable. We ought, therefore, not to protect one man's home only, but every man's home, by prohibiting the traffic everywhere.

Edward Carswell of Canada, very forcibly argued for prohibition, by contrasting the possible advantages of license with the terrible evils, actual and universal, that flow from the saloon. For one who indulges, and yet escapes, a thousand are slain; for one who is baptized and made happy, a thousand are made wretched and miserable. Were the saloons abolished, would the moderate drinker lose as much, as the poor drunkard would gain?

He pleaded earnestly for the union and co-operation of all friends of religion, morality, and sobriety against the common foe, deprecating any contention among ourselves, as to methods. Since the adoption of prohibition in Ontario, one of the most populous counties of Canada, the prison has become empty. As to the moderation society idea, he said "you might as well run a red-hot

poker into a barrel of gunpowder, and expect to explode only a few pounds of it, as to expect men to drink, and yet not become drunkards.

Hon. A. H. Colquitt, U. S. senator from Georgia, was most enthusiastically greeted, and gave an excellent address on the great progress of the cause in his own state. He named as among chief factors in securing the triumph, the persistent efforts that had been made for years to enlighten the people on the subject. Every judge in the state, with a single exception, charged the grand jury in every circuit court in reference to the evils of the traffic, delivering the best kind of temperance lectures; and in several judicial circuits they refused to issue any licenses. A small body of God-fearing, God-loving people met in a hall and kept praying for help from God. It was felt that super-human power was needed. As the time for voting came on, the preachers faithfully preached in behalf of temperance; no matter what text they might take, they managed to bring in this burning question. White and colored alike, with the single exception of one colored preacher, advocated prohibition. The W. C. T. U. and Young Men's Prohibition Club, 1500 strong, did valiant and effective service. Not only has the law been ratified, but it is going to be enforced. At midnight, June 30, every retail liquor shop closed up, and by Oct. 1, the last license to sell by the gallon will expire. Nor is there any depreciation of property, no halt in business activity, and Atlanta to-day is as prosperous as ever. At the close of his address, the large audience gave the senator a hearty ovation of cheers and applause, the choir leading with the stirring "Glory Halleluiah" chorus.

COL. GEORGE W. BAIN.

This eloquent Kentuckian delivered two admirable addresses. Friday night his topic was "Among the Masses." Sunday night, a congregation of not less than six thousand listened with deep interest to his eloquent and forcible delineations of the fearful magnitude of the drink evil. It was a grand sight, every seat filled, between two and three hundred persons around the speaker on the platform, and even the area around the auditorium occupied by those who were willing to stand rather than not hear the Colonel's silver-toned utterances. We give a few specimens: "You northern brethren struck off the shackles of our slaves; we of the south in return want to help you strike off the shackles of ram." "In many a Confederate soldier's heart there is a tablet sacred to the memory of U. S. Grant, the great soldier who in the hour of his triumph, displayed such unparalleled magnanimity toward his vanquished foes." "The way our politics are managed, you could not run a pea-nut stand successfully." His allusions to the devotion of the colored slaves to their masters' children, and the strong affection between the white woman's child and its black "mammy," were very touching. Of course his well-told stories brought down the house. "Have faith in God and immortality, without which life must be a failure."

Rev. Dr. Herriek Johnson of Chicago, Mrs. Emily L. McGlaughlin of Boston, Hon. John B. Finch of Nebraska, and Rev. Dr. G. K. Morris of Philadelphia, made effective speeches.

DR. CLEVELAND'S SERMON.

One of the largest congregations of the season gathered last Sunday morning to hear Rev. H. A. Cleveland, D. D., pastor of Mariners' Bethel M. E. Church, Phila. After an earnest prayer by Presiding Elder, S. W. Thomas, and other preliminaries, the preacher announced as his text the words of Jesus, "And it fell not, for it was founded upon a rock," Mat. 7, 25; his theme was how to make our human life structure permanent, by placing its foundation in obedience to Christ's words, and then to build after the pattern he gives, such building will survive the disasters of life and ordeal

of Death. No lesson of history plainer than this—the axioms of Euclid are not surer. The integrity and purity of the family depend upon the pure love that binds together the hearts of the welded twain; the Church is strong and prosperous as she teaches and experiences true holiness, the spirit of Christ in human hearts. Ocean Grove, unless true to its motto, "Holiness to the Lord, will yet become the haunt of social jackals. It is righteousness that exalteth the nation, and without a high and holy purpose it can't have permanence. The true and the permanent are invincibly united in the essential nature of things. Christ the eternal Logos, the revealer of the eternal Father; his disciples learned of him and hence became the greatest twelve men who were ever born, by obedience to Christ's word. Christianity rests upon a series of veritable facts. It is at once the oldest religion, and the youngest. The words of Jesus never fail, universal in their adaptation, and after all advances in science seem more true to-day than ever before. The obedient has in himself the demonstration of its truth, and in that, the proof of his own eternal survival. Our religion has survived the death of its author, the bitter hostility of its foes; it has survived the power of the Roman empire, its legions and its laws, it has survived its own errors, the heresies and barbarism of the dark ages, and all other assaults, and it will survive the final storm that shall sweep the heavens. It is the only religion that offers pardon to the guilty; it is the one aggressive and regenerative religion; its chapels and votaries are now encircling the world. Heaven and earth shall pass away, but the word of the Lord abideth forever. The obedient are built into Christ, and can't be moved. "Neither principalities, nor powers, &c., shall be able to separate me from the law of God which is in Christ Jesus." They are sensitive to trials, but true to God. We are given this strength in the foundation that we may build up a structure of beauty granite foundation, lilly work at the top. The world has never seen such beauty, as there is in true Christians. It is no stucco; we are the branches, Christ the vine. Take out of our civilization all the beauty that Christians have given it, and it would be as barren as Sahara, and as lifeless as Mer-de-Glace. Infidels and agnostics do not deny themselves to benefit others, they do not expend their money to provide hospitals, or aid in saving and reforming the outcast. The time is coming when civilization will be yet more completely disseminated by Christ's word.

Dr. Cleveland closed with a beautifully tender reference to his sainted mother, who in her dying charge told him she had consecrated him to God and the work of the ministry before he was born.

God's Measure of Blessing.

Read Psalm ciii., and mark how the Psalmist bids us "forget not all his benefits." Some one has said, we can not remember them all, but we must not forget them all—they are too numerous to keep them all in mind, but let us keep some of them in mind. Observe five things in verses three, four, and five of this Psalm: 1 "He forgiveth all thy iniquities." 2 "He redeemeth thy life from destruction." 4 "He crowneth thee with loving-kindness and tender mercies." But there are many crowned heads that are still not satisfied. God, therefore, does more. 5 "He satisfieth the soul." What more can we have than that?—*Religious Telescope.*

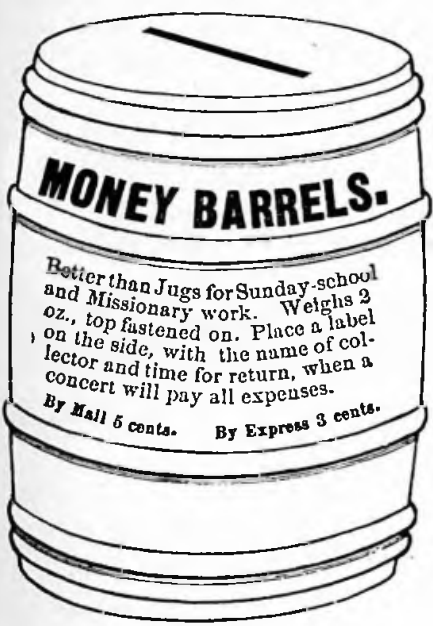
Young man! if you would avoid the risk of remorse which stings the soul of a son, who with a spade of vice, digs a grave for his own mother, take the vow of total abstinence. Bind it as a talisman about your character, and resolve never to cross the threshold of a liquor-saloon.—*Geo. W. Bain.*

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