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REV. T. SNOWDEN THOMAS, A. M., Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS, Associate Editor.

FOLUME XII. NUMBER 32.

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WILMINGTON, DELAWARE, SATURDAY, AUGUST 7, 1886.

ONE DOLLAR A YEAR. SINGLE NOS. 3 Cent".

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. W. WILSON.

[An ossay read before the Salisbury Distriet 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 ordinance 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 | Christ? 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 | precacious than others, and are therea practice. There are but few that en- fore as mature at three or four, as others plan of salvation as to embrace it. Matgage in the work, and the rest tacitly are at seven or ten. We cannot conse- thew Henry could. Born in England, or openly oppose it. They claim that quently fix the time at any particular of non-conformists parents, and therein most eases they are to young to know period of life. The answer we have fore compelled by the Act of Uniformity what they are doing; that they do not, given is the only one that we think to live amid the gloom of private life, and cannot sufficiently understand the meets the case. It must be remembered, plan of salvation to justify the Church | that some may not need conversion at | to the public work of the ministry, he 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 testified in open love feast at our late 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?"

love the dear Saviour, and go to beaven one in ten are said to know when they 95 when he suffered martyrdom, thus when you die?"

"No sir."

"Why not, may I ask?"

conversion of children in our Sunday I should die if I were to become a Christian, for I never heard or read of any it is possible for them to be converted. live, how is it to be affected?

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."

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

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 all. It was a startling statement, as one thought, when Dr. Elon J. Foster, author of the Cyclopedias of Illustrations, 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

"Because when I have read of the It was under them that Wesley was lead | wrote some of his best hynns, at that to an experimental knowledge of sins early age. School books, I have found that they all forgiven. It is supposed that Samuel, to live and grow up. I am almost sure, this class. But with these, except to early age of 4. caution' we have nothing to do here been taxed, in gathering the informaall children in their teens are of sufficient age to give their hearts intelligently to Jesus. It is therefore needless Ministers are frequently requested to to call attention to the fallen heroes of children from coming, or when they do who was converted at 19, Henry Sutton | Jesus." and Wm. Urie at 18, J. W. Pierson, J. W. Weston and John D. Curtis at 17, T. J. Quigey, Joshua Humphries and F. 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 when his father had been called of God 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 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

Polycarp and Isaac Watts were conretract, said 80 and 6 years have I served him, and he has never wronged me, in his, he said, "Now papa I can sing What, not like to be a Christian, and of Christian Nurture, not more than nine and why should I desert him? He was it." And from that time on, that little sent him from this country.

desire to do better.

were converted, and yet there is no body | showing that he was converted at 9. The of Christians on the face of the earth latter, like Henry, born amid the same that gives such proof of piety, as this. troublous times, accepted Jesus, and

Jonathan Edwards embraced religion die, not very long after their conversion; Jeremiah. John the Baptist, Timothy at 7: and he it is who wrote the history and I do not want to die now; I want and others mentioned in the Bible, are of of Phobe Bartlett's conversion at the

And this is not the only one converted We are concerned with the conversion at so early a period, for Rev. R. G. Parchildren, who lived to grow up to be of those, who in their early life, have dee, whose words, uttered in a children's men and women." But admitting that fallen away from their first love, the meeting, awakened in the mind of Miss question being, "When may they be Campbell, its author, the song "Jesus of her finger down into his throat, and the and what is more to continue so, and converted?" We shall of course tax your Nazareth passeth by," says in his "Sabcredulity, in what we are about to sub- bath School Index," "Many of our most "Of course," says one, "vou would not mit, but no more so than our own has learned divines, and most devoted and ma?" useful Christian ladies, date their contion. We presume that you agree, that | version 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, regulate these matters, to prevent the our own ranks such as Wesley Kenney, they long for some one to lead them to

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, 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. morning Willie did not come down to breakfast. His father went to look for his bed. As the door opened, he said, "Papa when is the next children's meeting", and being told it would be on 12th chapter of Ecclesiastes, where youth | Friday, he said, 'Won't you ask them to and old age are contrasted, showing, as pray for me, that the Holy Ghost may an incentive to early piety, that when | go up and down in my heart, so that I we become old, the diseases and decrep- can, with the rest, sing, "Now I have itude of age will even deprive us of the found a friend,-Jesus is mine." At the next children's meeting Willie was present, drinking in every word. At the verted at 9. The former, when asked to close, he pressed his way up to his father's side, and putting his little hand

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 sweared, 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 little fellow felt half choked. He said:

"What are you doing that for, mam-

"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 sweared, 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,

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 and was deeply convicted. He was very Christian, and the other is not. I seefond of singing. One evening after they 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 Bewley found in the inquiry meeting a little boy who did not appear to be more than five years of age. When All the rest sang, but he couldn't, she came to speak to this little fellow Finally he said, "Mamma don't sing that | about his soul, she found that he was inhymn, Jesus is not mine yet." When dulging a hope in Christ, and supposing the father returned, it was told him, but that he was one of the young converts. he remarked, "Willie is too young to asked him how long it was since he had understand these things. After tea we learned to love the precious Saviour. will sing some more hymns, and bring His quick reply was, "Oh, I have loved in the one he objected to." They did him ever since I was a little boy! "But" so, and Willie again remonstrated, said she, "you are only a little boy now." "Mamma didn't I ask you not to sing She was about to remonstrate with him, that hymn; Jesus is not mine yet; I for having given such an answer, thinkcannot sing it." The father looked sur- ing he did not realize the nature of a prised, but still said nothing. Next change of heart, experimentally, when suddenly a tall man, who had been looking on in a confident manner, said, him, and found him on his knees beside 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

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Temperance.

Wine is a mocker; strong drink is raging and whosever 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.

The Prohibition wave has struck far off Washington Territory. Special local prohibition elections held there indicate that the Territory will come into the Union, when it does come, as a Prohibition State.

The prohibitionists of Grenada, Miss., were defeated by a small majority in the recent local option elections, after one of the most notable contests in this country. While the male prohibitionists worked at the polls, the ladies prayed in the churches, and every thirty minutes the bells would be rung to encourage the workers. It is said that the result after all was a moral triumph for the prohibitionists. A very large majority of the white people voted for prohibition, while a very large majority of the colored voters went for whiskey.

Never have the strong arm of the law and the conscience of the land held so firm a grasp upon the sale of intoxicating liquors as at this very time. Let only the people of these United States be granted the simple Anglo-Saxon right to vote upon this question, and there are not five States in the Union that would not soon have an everlasting prohibition.—Bishop Hurst.

The Northwestern Presbyterian in speak ing of the Belfast riots says: "We have a very simple prescription for the woes of Ireland. Her trouble is not the oppression of the British government, nor yet the religious difference of her people. It is drink, drink, drink; and if Mr. Gladstone can drive the whiskey out of the country it will make little difference whether home rule prevails or not."

A discussion upon smoking in the presence of children is agitating society in England. Instances of tobacco smoke acting like slow poison upon young children are cited, and "smoking fathers' are asked to have the goodness and consideration to smoke in other rooms than where the children are present.

The Chicago Inter-Ocean says: "The present Congress will be called upon to regulate the liquor-truffic at the national capital. There are thirteen hundred saloons in Washington, and they entail a heavy tax upon the people, while the saloons escape paying any just portion of it. The license-rate should be quadrupled and one-half the saloons closed." It should be the business of Congress not to "regulate" on the "high license" or any other plan the lipuor-traffic in the national capital, but to abolish it. The glad that she had gained the victory. experience of Chicago with "high license" is in nowise encouraging. The Northwestern Christian Advocate of Chicago says of it, what is undoubtedly true: "One of the results, and a natural result, of high license is the increased determination of saloon keepers in Chicago to keep their places open all night. If they pay high license they must sell more liquor, and to sell more liquor they must have their places open at all hours." No license is the measure Congress should adopt for the national capital .- National Temperance Advocate.

Everything in evolution depends upon "missing links." Now we are totally ignorant of the "links." We do not know that there are links; we do know that what is indispensable to evolution is "missing." The advocates of evolution are in the position of the pleader who begs the court and jury to give his client a verdict because the witnesses who could testify to what is indispensable to establish the client's innocence cannot be found .- Dr. Deems.

Youth's Department.

GIFT TO A KING.

Children what have you to bring Unto Christ the new born King? Though so lowly in his birth He is the Lord of all the earth!

Myrrh and frankincense and gold Wise men brought in days of old; Would you bring a gift to please, Richer must it be than these:

'Tis a loving heart he seeks, Such the gift that he bespeaks, Less than this, ah, who would bring? Small the gift for such a King.

Think how much to him you owe; Wondrous gift to you he gave, Gave Himself your soul to save.

Blessings choice will be impart Unto all who yield the heart; Will you thankless say him Nay? Why not yield your heart to-day? New York Observer.

Stella's Victory.

Stella Vinton had been down town all alone for the first time in her life to make some purchases for her mother. She had walked down and was riding home. Mrs. Vinton had told her she might have five cents for herself if there was any change left, but she had been obliged to spend all but five cents and was naturally just a little disappointed. She sat in the car with the fare in her hand waiting for the conductor to come

He came along presently and she held it out toward him, but he did not see it and went on to the front of the car, then stepped off the front platform and waiting a moment on the rear again.

"He's forgotten me. He is not coming for my fare. I shall have to give it to him when I get out," she thought. "No, I would nt, it is his place to

come for it," the Tempter suggested. "That would be cheating. You have had your ride and ought to pay for it," whispered Conscience.

"Of course, but it's not my business to make the conductor take it.'

"It is everybody business to be honest." "Ma promised me five cents too."

"But she would not like you to get it this way." "She need not know. I would not

"But you would know, and Jesus would know, and you profess to be a lit-

tle Christian," "So I do, and I will be and won't

Just then the conductor called out Baker street and Stella Vinton rose to leave the car. As she did so she put the five cents into the conductor's hand,

Stella went home and told her mother of her temptation,

Mrs. Vinton opened her purse and taking out a twenty-five cent piece put it in Stella's hand.

"This is for my honest little girl," she said kissing her.

Selected.

Two Kinds of Girls.

One is the kind that appears best abroad-the girls that are good at parties, rides, visits, balls, etc., and whose chief delight is in such things. The other is the kind that appears best at home—the kind that are useful and cheerful in the dining-room, sick-room and all the precints of home. They differ widely in character. One is often a torment at home, the other a blessing; one is a moth, consuming everything about her; the other is a sunbeam, inspiring light and gladness all around her pathway. To which of these classes do you belong?-Home Visitor.

It is as much the duty of the police to enforce the liquor law, to arrest a man selling without license, or to minors on Sunday, as to arrest a thief. The police are sworn to enforce all laws .- Providence (R. I.) Star.

Purity is essential to fruitfulness. Hence the disciple who values his relation to Christ as the most precious jewel in his possession should not despise, but cherish, those desires for more God-likeness, which often arise as from an inward inspiration. When they swell his heart, he should recognize the fact that they are wrought in him by the Holy Spirit, who is thereby seeking to purge him that he may "bring forth more fruit." By neglecting them, he tempts his divine Purifier to resort to the pruning knife of sharp affliction. By persisting in such neglect, he makes himself the unfruitful branch which is "cast forth" to wither and to be "burned."-Zion's Herald.

Star Wonders.

It would require sixty millions of years for a locomotive moving at thirtyeight miles an hour, to go from the planet Neptune to the nearest fixed star. It requires fifty years for light to fly from the Polar Star to the earth. This star is equal in size to eighty-three of our suns. Vega, now almost overhead at ten o'clock, is equal to three hundred and forty four of our suns, and is nearing the earth at the rate of fifty miles every second.

Not more than 2700 stars are visible in each hemisphere, on a single night, to the unaided eye. When William Herschell turned his great telescope to the heavens, with its lens, four feet in diameter, and its barrel, thirty feet longeighteen millions of starry worlds, and fiery suns blazed upon his eve. Some of these, it was estimated, were 25000 "light years" away. A light year is a measure of the distance light would fly in a year, at the rate of about eleven millions of miles in a minute; which would amount to about six trillions of miles in a year. So if we divide the trillions of miles by six we shall have the "light years" of any fived star.

Lord Ross built a telescope with a lens of seven feet so bulky, it could scarcely be moved from a perpendicular position. It is said to have revealed 5000 millions of suns beyond the Milky Way. The blowing out of one of these suns would be like the plucking of a leaf out of a forest. Proctor says "not more than one world in a million is inhabited; nevertheless there may be millions of inhabited worlds." Says another, "God is richer in suns than any chieftain of the desert in grains of sand."

Our earth is turning on its axis, one and a half times faster than a cannon ball which moves a mile in five seconds, and is moving around the sun, a hundred times more swiftly than such a ball. If a lamp were placed at every mile's distance, we would pass eighteen lamps every second, a rim of five circling the sun. Our sun-in fact the whole solar system-would seem but a small star, even through a telescope, from So Stella had double reason to be the distance of Polaris; and could scarcely be seen at all from Vega or Aleyone. And yet the sun is so large that 1,300,000 earths could be packed within it, as grains of dust in a suck-out eggshell; and so brilliant, that it can afford to lose two billion times more light than even falls upon the earth, without apparent diminutive of intensity. But there is little doubt that not only the sun, but all suns and systems are losing their luster; and unless their light is rekindled, they shall "wax old as a garment." But the heaven of heavens shall abide forever.

T. M. GRIFFITH.

Media, Pa.

Ingleside Circuit. ED. PENINSULA METHODIST:--As we know you are always glad to hear and publish good news from the churches, we are tempted to send a few jottings about Ingleside Circuit. This is a comparatively new circuit, thought at first by some, to be not "a proper child," and born "out of due time;" consequently it could not live to maturity. It is composed of five appointments, some of which have been several times squeezed through the ecclesiastical filter, and drifted off to some more congenial field, as was supposed; for it seems that churches have a social status, as well as individuals. Up to a few years ago, Sudlersville was an eight-appointment-circuit. But the preacher thought it too large and the work too hard. So he "Sypherd'; around among his people, till they thought so too, and asked for a change. It was made, and when the next conference year dawned upon them, Sudlersville was "Rigged" up with a magnificent new church, a smaller circuit (3 appointments), and a preacher just to their fancy. Crumpton and Double Creet were thrown off and formed Crumpton circuit. Ingleside, Roe's, Bridgetown and Pippin's were thrown off and formed Ingleside circuit.

The annual conference, upon the formation of this new circuit, (Ingleside), fearing, it may be, that some dissatisfaction and disorder might prevail, and that some of the sheep would leave the fold, in its magnanimity; sent them a large "Bell," that is large enough for the purpose, at the sound of which the several charges were called to order and work commenced. But it was a new charge, machinery all knew, fiction somewhere, and not much oil in the cruse. In the meantime the "Rell" got out of order, and was carried off for repairs, and for the balance of that year and the next, the young child had to be nursed by means of easy "Chairs." But by this treatment it began to revive and gather strength, so that by the close of last conference year it was able to dispence with "chairs' and began to stand and walk upright, like other children.

But this is a world of change, and during the conference year our presiding elder being 'Cald-well," to fill another position, decided to leave us.

This left us in a dilemma, for, of course, no body wanted the vacant place, although we have heard it intimated otherwise. Be this as it may, we have heard that there was some trouble about filling the place. Now, whether the trouble arose from a lack or : pressure of competition for the place we will not prefend to say; any how, the Bishop found it necessary to send to "France" for an elder. But he got one, and a good fellow he is too. And, strange as it may seem, he understood our Methodist language from the beginning. We have heard him preach frequently since he came on the district, and I tell you, it was the plain Anglo-Saxon Methodist language and doctrine, good for the soul. We believe him "indigenous" to our Methodist soil and climate.

Sudlersville, as we have said, embraced three appointments, Sudlersville, Dudley's and Busic's. But they were not just satisfied. They thought by "shortening their cords" they could "strengthen their stakes," and be better "Rigged" for successful work. So, of course they went to "France" with their plans, and as a result, a bran new ecclesiastical knife was brought out, and Sudlersville circuit had its caudal appendage cut short off behind the ears, and Busic's fell over to Ingleside. This served her exactly right, as Bro. Rigg's pocket-book, could

So now you have Ingleside circuit, a kind of come-by-chance, patch-work, crazy-work, a creature of circumstance, a child of providence that wouldn't know its father in the flesh, if it were to see him. Having enlarged the circuit and increased the labors and responsibilities of the incoming pastor, the next question is, who shall be be? Wisely considering the extent of his field, and the abundance of the harvest to be reaped, they saw the necessity of a keen blade. So they sent them a "Sharp" man, one of the old Asburian type. You know that down at Old Asbury, Wilmington, the "kingdom of heaven suffereth violence, and the violent take it by force." It they get happy, which seems to be their normal condition, there must be a shout, or an explosion. This is the kind of a man for Ingleside, loud as he is "Sharp."

The propriety and advantage of these important changes and manipulations of our circuit work remains in great measure yet to be seen. Bro. Sharp, however, is doing good work, and already the spiritual barometer indicates "showers of blessings" for Ingleside circuit.

It has been our privilege to visit nearly all of Bro. Sharp's appointments, since his appointment to the circuit, and have found large, intelligent, and appreciative audiences in every case. Indeed, we were not only greatly pleased, but agreeably dissapointed in the outlook for the circuit. The elements of success are there. With proper push and drill, and faith and prayer, there is no need of failure, All over the circuit there are warm-hearted, appreciative people, susceptible of being wrought up to a high pitch of other work to be served this first quarter. devotion, church work and religious enter-

prise. One proof, at least, of this, is the interest, skill and enterprise manifested in Children's Day, all over the circuit.

Lest he be "exalted above measure," we will forbear saying more of Bro. Sharp's good work, for the present, but will add in his interest, and that of those who may follow him, that his circuit (5 appointments) is too large, and that if our next annual conference can possibly arrange for some other disposition of, at least, one of the appointments, it will do a good work toward the success of the circuit. Ingleside, a village of some importance, and the location of the pursonage, ought if possible, to have preaching twice on every Sabbath. With the present arrangement there is preaching there only Sabbath nights. Thus depriving the School and all other Sabbath services of the pastor's presence and help. This puts Ingleside and the pastor to great disadvantage.

At the cost of being considered fogyish we still admire the double, or two men circuits, but, if we must have single, or one man circuits, let them, by all means, be of such size that one man can work them successfully; and, as far as possible, let our villages have preaching twice every Sabbath.

Now, Mr. Editor, we are not connected with Ingleside circuit, and write from no personal motive. We send this, however, at the risk of being considered a good deal too lengthy, and a little too "Toddy." But in order to placate you, we also send our (delinquent) subscription; hoping you will accept the one, even if you reject the other,

BONHOMIE.

Camp Meet	ings.	
Chester Heights, Federalsburg,	July,	20—29 28
Camden Union, Wye,	Aug.	4-13 3
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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 inter-

The Sunday School.

Gentiles Seeking Jesus

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LESSON FOR SUNDAY, AUGUST 8, 1886.

BY REV. W. O. HOLWAY, U. S. N.

[Adapted from Zion's Herald.] GOLDEN TEXT: "And I, if I be lifted up from the earth, will draw all men unto me (John 12: 32).

1. THE INQUIRING GREEKS (20-22).

20. And (R. V., "now") there were certain Greeks-not the Hellenists ("Grecians," or Greek-speaking Jews) mentioned in the Acts, but actual Gentile Greeks, uncircumcised "proselytes of the Gate," restricted to the Court of the Gentiles in the temple. They kept what was called the seven commandments of Noah-abstaining from murder, bloodshed, robbery, idolatry, and the eating of "bleeding flesh;" and accepting the worship of Jehovah and the decisions of the Jewish courts in matters of religion. Among them that came up-R. V., "among those that went up." To worship at the feast-the passover. They may have come up from some of the Greek cities of Decapolis, or from a more remote district.

21. The same came therefore,-R. V., "These therefore came." To Philip . . . of Bethsaida. -Perhaps they found him in the Court of the Gentiles; perhaps they knew him personally, or were attracted to him by his Greek name. Bethsaida was on the Sea of Galilee, and contained Greeks in its population. Desired him-R. V., "asked him." Sir-a respectful salutation. We would see Jesus-be presented to Him; confer with

22. Philip cometh and telleth Andrew-does not go directly to Jesus, perhaps because of personal awe which the disciples felt towards the Master, especially in these closing days; perhaps because he knew that Jesus preferred to confine His labors to "the lost sheep of the house of Israel." He consults, therefore, his fellow-townsman, Andrew. And again Andrew and Philip tell Jesus.-R. V. "Andrew cometh, and Philip, and they tell Jesus." Evidently Andrew was the spokes-

II. GLORIFICATION BY DEATH (23-26).

23. Jesus answered them .- We are not ex pressly to d that Jesus received the Greeks, but the words here spoken appear, to such critics as Ewald, Hengstenberg and Godet, as so evidently framed for them, that their presence can be safely inferred. He probably passed out of the Court of the Women into that of the Gentiles. The hour is come that the Son of Man should be glorified. - Edersheim explains that this conference with the Greeks was "the last event of that day-nay, the conclusion of Christ's public ministry" Geikie says that the request of the Greeks "brought to His mind, with fresh vividness and force, the nearness of His death, through which His salvation was to be brought to the heathen world at large." That this glorification, or exaltation, was to be attained through death, the following words teach.

24. Verily, revily, I say unto you-the introduction to a weighty truth. Except a a corn (R. V., "a grain") of wheat-nature teaching or illustrating spiritual truth. Fall into the ground (R. V., "earth") and dicnot absolute death; rather, apparent death; its husk dies; its germ springs into a new and manifold life. It abideth alone (R. V., "by itself alone"). - Death is necessary to its multiplication. If it die, it bringeth forth (R. V., "beareth") much fruit-ten, twenty, thirty, an hundred fold. His meaning is evident: These Greeks have come to the feast and have heard a great deal about My deeds; they may have witnessed My triumphal entrance into Jerusalem; they may have concluded, as you My deciples seem to have done, that My glorification is to consist of an earthly crown and sceptre; but all this is a mistake. I am the Seed of a glorious and widely-multiplied life. Unless I die, that life cannot be propagated, any more than corn can be multiplied without sowing. By dying I shall reach my true "glorification" by revivifying, and being the true Life of, untold myriads of souls.

25. He that loveth his life shall lose it (R. V., "loseth it")-the general principle, applica; ble not merely to Christ, but also to His disciples. To love life, or self, better than duty, to so love this life of the flesh as to be unwilling to yield it if the cause of Christ shall demand it, this is to lose the true life; for this predominance of self-will kills the true life; He that hateth his life . . . keep it until life eternal.-He that counts all things but loss, who counteth not his life dear, for the lifted on the cross, and exalted thence as gospel's sake, such an one cannot be hurt by physical death; such an one shall live unendingly. See Matt. 10: 39; 16: 35; Luke hour of my exaltation. Will draw all men endingly. Sec Matt. 10: 35; 10: 35, 10: 35, 10: 37, 10 and one (R. V., "unto Myself").—The all is. all its inhabitants to deepest oblivion, often on our Lord's lips. We are to follow

must possess the spirit of self-sacrifice which that death implied.

24. If any man serve Me -selects Me as his Master. Let him follow me-by becoming obedient unto death, if need be; by subordinating all that this world can offer; by walking daily in My footprints. These words were, apparently, spoken for the benefit of the Greeks especially. Where I am, there shall also my servants be-a companion of mine in trial and also in blessedness. "If we suffer with Him, we shall also reign with Him " Him will my (R. V., "the") Father honor-no matter whether he be Jew or Greek. "The thought of the universality of His salvation now fills the breast of Jesus, and therefore He says 'any one;' and He speaks of the Father, even He who will be to all His sons what He is to the Son" (Revision Commentary). "The Father himself will esteem him as a personality connected with Himself, and exalted above death."

111. THE VOICE FROM HEAVEN (27-30).

27. Now is my soul troubled.-He had been thinking of the object to be obtained; now there flashes before Him the agony through which He must pass to attain it, and His whole being shrinks. Says Lange; "He gives free utterance to His emotion. This change of mood is not, however, unlooked for in the life of our Lord. In the perfect life of the Spirit, the most blissful moods pass, in the sublimest transition of feeling, into the saddest." What shall I say!-The conflicting feelings were the dread of death and the arder to obey. Father, save me from this hour -the prayer of His shrinking human nature. But for this cause came I unto this hour-that I might meet this suffering and taste the bitterness of this death.

28. Father, glorify thy name-at whatever cost to Myself. Let Thy will be done! Let Thy name be glorified. I submit. Here the momentary cloud departs. John omits all mention of the agony of Gethsemane, but he gives us this foretaste of it, and also gives us to understand that that agony was not confined to that particular occasion. There came there-R. V., "There came therefore." A roice from (R. V., "out of") heaven-similar to that which had been heard at His baptisn and his transfiguration; a voice articulate to the one to whom it was spoken, and perhaps to others, but not understood by all. The phenomenon is known as the bath-kol, or daughter of a voice," or the echo of a voice. I have both glorified it, and will glorify it again. -At every step thus far of the sinless Life, the Father's name had been glorified; and in the final surrender and dying pangs of that Life, and the subsequent resurrection and ascension, with the redemption which it would purchase for the race of man, would the Father's name and mercy and righteousness be glorified.

29 The people (R. V., "the multitude") . said that it thundered .- To their ears the voice reported itself only as an inarticulate rumble, deep-toned and grand, resembling thunder. Others said, An angel spake (R. V., "hath spoken") to him-a voice, a super natural voice, but in a language not intelligible. Lange supposes that it was the Greeks who recognized angelic accents in the 'vaice.'

30. Jesus answered-those who were discussing the phenomenon. This voice came not because of me (R. V., "hath not come for my sake").-He dwelt in the bosom of the Father, and needed no such sensible confirmation of the Father's good pleasure in Him. But for your sakes-to convince you that I am sent from the Father, and that My words and works have His approval.

IV. FINAL TEACHING (31-36). 31. Now is the judgment of this world.—The emphatic word is now. Judgment was not reserved for some remote tribunal. Even now-and Jesus here has in view his redceming work perfected on the cross-sentence is being pronounced upon those who refuse to believe on himself. Now shall the prince of this world be cast out. - Jesus uses the rabbinic title for Satan, this world being understood as the Gentile world. Satan was supposed to be the rules of the heathen. He had been cast out of heaven; he had been worsted in the wilderness temptation; his emissaries, who had taken possession of human bodies and spirits, had been repeatedly dispossessed; but now he was to be utterly defeated and his power broken, and his excommunication from the world begun by the victory of the

32, 33. And I, if I be lifted up from the earth. The "I" is emphatic. This world's ruler is to be "cast out;" I am to take his place. The all men who have followed him shall be drawn to Me, attracted irresistibly to Me, up-Prince'and Saviour at God's right hand. The hour of my deepest humiliation will be the his will be could consign the earth with not absolute. The race of man at large but his love for the children of men is so second hymn had been sung, and then down to earth. - Christian Standard.

attractive power of Incarnate Love bleeding and dying unselfishly for human redemption, and all would be drawn, and multitudes would be won. Signifying what death (R. V., "by what manner of death") he should die .- St. John explains that we are to understand our Lord's words in the light of the cross, which was distinctly foreseen by Him. And yet, His crucifixion was contingent; it was made, says Abbott, to the last, dependent on His own voluntary submission.

34. The people (multitude") answered, We have heard . . Christ abideth forever .- The people do not understand. They understand what this being lifted up means, but this removal by death did not suit what they had been taught by the Law concerning the Messiah. He was to "abide" forever (Psalm 110: 4. Isa. 9: 7. etc). But how could He "abide," if he was to die? Who is this Son of Man?-Jesus had used this term (verse 23) as synonymous with the Messiah; but this, too, perplexed them. Daniel's Son of man' was to have an everlasting kingdom. Meyer explains their meaning: "Who is this anti-Scriptural Son of man, who is not to 'abide,' in accordance with Daniel, but is to be lifted up from the earth?"

35, 36. Yet a little while is the light with you (R. V., "among you").—Jesus waives their question, because, at the bottom, the real objection in their case was a willful one. He contents himself, therefore, with warning them to use their brief day of opportunity. In coming to the Light, they would find their questions solved. Lest darkness come upon you-R. V., "that darkness overtake you not;" the spiritual darkness which follows rejection of the light of truth and duty. Believe in (R. V., "on") the light, that ye may be the children of light (R. V., "become the sons of light").-Says Lange: "Then should she inward light of illumination conduct them safely through the outer darkness (Luke 16: 8) It is most fitting that these should be the last words of Christ to the believing portion of the people." Departed—His final departure from the Temple. Hid himselfwithdrew to Bethany, where he spent his last two days in seclusion. For Israel, the Sun had set.

Three Days in the Life of Christ. I. THE CRUCIFIXION.

What means this excitement, this hurrying to and froin the city of Jerusalem? Surely some great event must be taking place, for see that great crowd of people yonder as they make their way out of Pilate's judgment-hall,—some are clamoring one thing, some another. Let us draw near.

Behold in the midst of that surging, excited, angry multitude is a man, The Man of Sorrows, bowed down under the weight of a cross, and as we look on those pale, majestic features we hear the angry erv of "Crucify him!" Grueify him." echoed and reechoed on every side as it passes along from lip to lip of the excited multitudes like the raging blast of the tempest. The city-gates are reached, the great concourse of people pass through, and now they stand on Mount Calvary.

Silently we look on as they drive the nails through his hands and his feet securely fixing him to his cross. At last it is raised, it wavers for an instant in the air, then it comes down with a sounding thud into the place prepared to receive it. And there was written above him his accusation in Hebrew, in Latin, and in Greek: "Jesus of NAZARETH, THE KING OF THE JEWS." Part of the clamorous multitude throng round the cross, reviling him with their bitter, mocking words. A short distance away the Roman soldiers are eagerly parting his raiment among them. But down at the foot of the cross, almost from view, are a few men and women who alone in death of this man at whose feet they bow in humble silent adoration, while he looks down upon the whole assembly with an expression of tender pity. Pardon is written on every lineament of that countenance now so drawn with the pain his cruel unfeeling murderers have forced him to bear; and yet he is the Son of the Most High, the royal heir to the Throne of Heaven, and is invested with a power so great that by a single act of

Christ in His death, if need be; certainly we every kindred, every clime-would feel the strong that it conquers all else and he is leave as soon as the sermon ended, that ready and willing to bear all things, even the mocking taunts of the men for whom he is dying to save, that the whole world might have life through his death.

> But even while we look and wonder at this strange scene, the voice of the clamorous multitude is hushed into silent awe as the heavens robe themselves in deepest black and the glorious orb of day covers itself with a veil, thus blotting itself out— a fitting emblem of the blotting out from earth of the life of the purest man that ever walked among the sons of men.

Night at high-noon! For three hours we stand in the midst of that silent darkness which shrouds us with its funeral pall. Suddenly a clear strong voice breaks the death-like stillness: "Eloi, Eloi, lama sabathani?" "My God, my God, why hast thou forsaken me?" The cry comes to us from the depths of a heart in such anguish as the heart of no other man ever knew. There is a minute's silence, and again that clear voice pierces the air: "It is finished," and behold the earth trembles beneath our feet in mighty convulsions, the rocks rend themselves asunder, the graves on the hill-side are bursting open, while yonder in the proud city of Jerusalem, the beautiful costly veil of the Most Holy Place is rending from top to bottom, while the High Priest before the altar falls prostrate within the Holy of Holies, which now for the first time is open to all men. The terrified centurion, his face blanched with fear, murmurs in an awe-striken voice: "Truly this was the Son of God." But the darkness fades away and the sun shines forth again, but it reveals on the cross naught but the still form of the dead. The people glad to be released from the awful suspense in which the thick darkness had held them, scatter to their homes marveling at this mysterious personage, and the strange events which transpired, at his death. * * * * * * * * * *

The shadows of evening fall upon the scene, and in its shade one man goes to Pilate and asks for the body of Jesus, and taking it down tenderly, lays it in his own new tomb. The light of life is extinguished, the Son of God is crucified, the sacrifice is made, the Lamb is slain; but the world knows not its Redcemer, and sadness falls upon the hearts of men.

A Musical History.-Addenda.

The series of articles under the caption of "A Musical History," from the prolific pen of that "genius of correspendence," Rev. B. F. Price, recalls some incidents in connection with the introduction of instrumental music into the M. E. Church of one of the largest towns in the little "Diamond State." The singing had been led for many years by one and another of the musically gifted brethren, with the accustomed "high" and "low" key, frequent "break downs," with occasional harmony and vim, but little spirituality. So frequent and annoying, however, had been the mishaps in this line, that when a number of the best element among the young people of the congregation proposed an organ and a choir, seconded by the popular pastor, there was little difficulty in procuring the necessary funds, and the instrument soon found its place in the gallery of the church-we are glad these apirtants to public worship seldom find so lofty an elevation in these latter days. that multitude are sorrowing for the Of course there was a little flutter among a few of the more conservative elderly members. One good brother who resided in the country, a trustee, by the way, told the writer, that he had "yoked his oxen to the cart intending to haul the thing out and 'dump' it in the creek." Further reflection, however, led him to abandon the project; yet when the organ played and he was in the church, he would sit with his elbows upon his knees and his hands over his ears. Another good brother for many months would not enter, until after the

he might not be a party to profaining the hallowed place by Instrumental music. Most of the opposition was broken down however, by an incident which occured the first Sunday morning the organ was used in public worship. The pastor had given one of his earnest, touching sermons, stirring the hearts of most present. The doxology was sung, and the benediction pronounced; immediately the choir sang, to the organ accompaniment, the immortal lines by Muhlenburg, "I would not live always,,' &c. As the audience lingered, the grand old hymn found a repose in many hearts. One aged sister, who had been known as opposing the introduction of the instrument, had a good old Methodist shout. "Well," said the people, "if Aunty Scan get happy and shout over the organ, it can't be so bad after all!" But little opposition was thereafter made in that congregation to instrumental

Music. Philadelphia, Pa., July 27, 1886.

The Anchor Watch.

"I often recall," says an old sailor, 'my first night at sea. A storm had come up, and we had put back under a point of land which broke the wind a little, but still the sea had a rake on us, and we were in danger of drifting. I was on the anchor watch, and it was my duty to give warning in case the ship. should drag her anchor. It was a long night to me. I was very anxious whether I should know if the ship really diddrift. How could I tell? I found that, going forward and placing my hand on the chain, I could tell by feeling of it whether the anchor was dragging or not; and how often that night I went forward and placed my hand on that chain! And very often since then I have wondered whether I am drifting away from. God, and then I go away and pray.

"At times during that long, stormy night I would be startled by a rumbling sound, and I would put my hand on the chain, and find it was not the anchor dragging, but only the chain grating against the rocks on the bottom. The anchor was still firm. And sometimes now, in temptation and trial, I become afraid, and upon praying I find that away down deep in my heart I do love God, and my hope is in his salvation. And I want just to say a word to you, boys: Boys, keep an anchor watch, lest before you are aware you may be upon the rocks.-

A Spiritual Mystery.

A lily grows mysteriously, pushing up its solid weight of stem and leaf in the teeth of gravity. Shaped in beauty, oy invisible fingers, the flower develops, we know not how. But we do not wonder at it. Every day the thing is done; it is nature, it is God. We are spiritual enough at least to understand that. But when the soul rises slowly above the world, pushing up its delicate virtues in the teeth of sin, shaping itself mysteriously into the image of Christ, we deny that the power is not of man. A strong will, we say, a high ideal, the reward of virtue, Christian influence,this will not account for it. We allow a miracle to the lily but none to the man. But mysteriousness is the test of spiritual growth. It was Christ's test: 'The wind bloweth where it listeth; thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth. So is everyone that is born of the spirit."—Drummond.

"What are Christians for?" is a question asked by a lady in the Presbyterian Journal. According to the emphasis of the old evangelical teaching, Christians seemed to be mainly intended to go to heaven. But now there are many who feel that Christians are to bring heaven PUBLISHED WEEKLY. BY

J. MILLER THOMAS,

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No advertisements of an improper character published at any price.

*32 Ministers and laymen on the Peninsula arraquested to fornish items of interest connected with the work of the Church for insertion.

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

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

Entered at the post-office, at Wilmington, Del., as

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.

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. Avres to the presiding eldership of Dover distriet. 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.—Smyrna Times.

The gentlemun, 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 unswerving 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 be 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. VanBurkalow's earnest words in emphasizing Bishop Mallalieu's clean-cut utterances on the experience and practice of holiness; but we fear our good bro- felt that we did not have that basis in

among "its lineaments." True we have mother Church, and the interests which no "department" with any such heading; had been developed, by the blessing of but this is so for the very good reason, God, through my efforts in this special ward the highest life possible to beleivers | will respond "Amen." in their probationary state. At the same time, we cordially welcome contributions and selections on the specific subject of entire sanctification, as the set apart for Friends, and I trust they 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 ve 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

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 feebleness that when he complained last Saturday no anxiety was felt for his welfare and no especial 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 since his dangerous relapse just one year

A Correction.

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 reasongiven. 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

that all our departments are run on that field; but I felt that it was the will of and yet not become drunkards. line, and our chief aim, in all our work, God for me so to do, and when that is to stimulate and assist our readers to- question is decided every loyal heart

It was also stated that I expected to return to Mossamedes soon. I do not think that I will. That field has been 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 concern-

I have recently received a letter from Bro. Ratelisse 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

Ocean Grove Letter.

IN MEMORIAN.

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 ex-

"Leaves have their time to fall, And flowers, to wither at the north wind breath, And stars, to set

But thou, thou hast all seasons for thine own

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 had become so used to his periods 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 was in better spirits than he had been of the liquor traffic, and declared this great evil must go, when the churches unite in active opposition to it. The Dr. Levi D. Johnson, a member of the every way less desirable. We ought, Society of Friends, who went out with 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,

poker into a barrel of gunpowder, and expect to explode only a few pounds of it, as to expect men to drink,

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"

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 unparalled magnaminity 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 saloon depreciates the value of the adja- slaves to their masters' children, and the cent home, makes it less secure, and in strong affection between the white woman's child and its black "mammy," were very touching. Of course his welltold stories brought down the house. "Have faith in God and immortality, without which life must be a failure."

Rev. Dr. Herrick 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 ther has studied the physiognomy of the the Friends' Church, and that I could the physiognomy of the the Friends' Church, and that I could the physiognomy of the the Friends' Church, and that I could the physiognomy of the physiognomy of the the physiognomy of the the physiognomy of the physiognomy of the the physiognomy of the physiognomy one of the most populous counties of placing its foundation in obedience to if he fails to find Scriptural Holiness was a great trial to me to leave my said "you might as well run a red-hot survive the disasters of life and ordeal saloon.—Geo. W. Bain.

than this-the axioms of Euclid are not surer. The integrity and purity of the fanily depend upon the pure love that binds together the hearts of the wedded 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 right. cousness that exaleth 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 Logas, 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 today 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.

of Death. No lesson of history plainer

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 PENINSULA METHODIST to little purpose, find them in the Methodist Church. It As to the moderation society idea, he the pattern he gives, such building will never to cross the threshold of a liquor-

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A correspondent writes:- Yesterday was a grand day at Centreville, being the day appointed to receive probationers into full connection. After the introductory services the pastor proceeded to call the roll from a list of 64. Twenty-three answered to their names, came forward and occupied the front benches. after a brief address by the pastor, they were admitted according to the rules of our Church. Twenty-five more will be admitted soon. Two have removed by certificate, and one, a very promising young man, Charles W. Moore, a few days after his time of probation expired, left us to join the Church Triumphant. We miss him in our prayer and class-meetings, but our loss is his gain. After the probationers were admitted, the Sacrament of the Lord's Supper was administered. During the services many praised the Lord aloud, and we all felt it was good to be there. Our camp-meeting commences to-morrow, Ang. 3rd. We are hoping and praying for a gracious revival of God,s work.

HUBLOCKS .- Our young people's camp is succeeding finely; 30 tents already taken. and more to follow. Some are asking what we mean by calling it young people's camp. We don't mean to exclude the old; all are abundantly welcome, and help to make it a success. But we are placing as much as possible of the responsibility on the young men and women. We expect them to hold up our hands. G. F. H.

The Sabbath Schools of Galena charge had a delightful excursion to Tolchester on Thursday July 29th. The day was very warm but the attendance was large, and the profit was over eighty dollars.

In the absence of the pastor, Rev. T. L. Tomkinson at Chester Heights camp-meeting on Sabbath, July 25th, Rev. I. C. Lassell of Smyrna filled the pulpit in Galena charge with great acceptability.

Brandywine camp opens next Tuesday morning with a sermon by Bishop Mallalieu, at 10.30 a. m.

At a meeting of the official board of the M. E. church of this town, held Thursday evening of last week, a vacation of three weeks was granted to Rev. T. E. Martindale The pulpit will be regularly filled each Sunday.-Dover Scatinet.

Letter From Riverton.

Вво. Тиомая:-

'God moves in a mysterious way,

His wonders to perform. An illustration of this truth was seen in the following instance. Sunday evening July 25, as the people were leaving Spring Grove Church, where an excellent meeting had been held, a shower of spiritual blessings fell upon a few persons who were crossing a bridge a short distance from the Church. The demonstration attending this, called back most of the others, who had started for their homes. The meeting was continued about two hours longer, when many leaped for joy and one soul was converted. Last Sabbath, Aug. 1st, four rose for prayers. We hope this is the beginning of a gracious revival of religion. We expect to hold a bush meeting Aug. 22nd, and hope many of the brethren in the ministry will be with us at that time.

Fraternally, W. P. TAYLOR.

Bro. McSorley's prop sition to form a new district, is going the rounds of the papers on the Peninsula, and appears to be popular. The very thought is inspiring; for does it not imply great possibilities to be slumbering in the matrix of the near future? and does it not give hope to ambitious brethren?

Now is the winter of our discontent, Made glorious summer by this" Susses

Another place will, thus be opened for the ambitious and aspiring. But why not more? There are fourteen counties in the Conferface territory. Let us make each a Conferthee District, and we can find, at least, three Preachers for each, who would be willing to Preside over and endeavor to develope them, and thus make our Conference a wonder to

If this should be thought extravagant and unreasonable, may we not entertain the hope that at no distant day we will have not less than eight districts to meet the demands of Our abundant Presiding Eider timber. Let hame them: Wilmington, Middletown, bover, Georgetown, Easton, Salisbury, Pocomoke City and the Isles' of Tangier.

Hark! hear you not the thunderlous pulsebeat of the approaching marvelous developheat of Peninsula Methodism?

Bishop Mallalieu on Full Salvation.

I picked up the PENINSULA METHODIST of July 10th, this morning before breakfast, and the first article that met my eye was "The Preachers' Relation to Revivals," by Bishop Mallalieu, which I had not read. Its full endorsement of the old Methodist doctrine of full salvation is precious. Let me have you reprint some of his golden sentences on this subject. I would like to see them permanently head a higher life column in

Here they are: "The doctrines of Methodism embrace the doctrine of full salvation, perfect love, sanctification, the higher life, all meaning the same thing, and taught explicitly in the Scriptures. This doctrine for more than a hundred years, has been the distinguishing feature of Methodism in all parts of the world; it is to-day, and God grant it may never die out. It does not need that the doctrine should be defended, or the experience apologized for, or its necesity for ministerial success demonstrated. What does need to be done is, that the preachers of our own church, for we are considering our own needs, should seek for and attain the experience, if they would become efficient in the salvation of souls,"

The last two sentences, though true, need a word to prevent them from seeming to fly in the face of facts. It is a fact that some Methodist preachers, who bitterly oppose this doctrine, are noted for having revivals in nearly all their fields of labor. But it is probable that they are only crooked-headed, while their hearts are right and they are wholly the Lord's. Then, there are many instances of apparent ministerial success in church building, money-raising and revival work, where self-seeking has evidently mainly fed the fires of zeal, and driven the car of progress. Several who have been charged with acts of immorality, running through years, and have finally withdrawn, had seem ing success all along in every line of work. These facts, though seeming to contradict the Bishop's assertion, really do not. However selfish their motives, such ministers work; they work with earnestness and energy, and they work too, with some sort of faith that proposed results will be reaped An interest is awakened, an excitement is raised, the church is gladdened and many seeking the Lord. Such revivals are often "like the early cloud and the morning due;" out sometimes their good fruits are genuine and abiding. This is partly because God honors His word though proclaimed by proud, ambitious, self-seeking men; but, it is mainly because the co-labor of holy men and women in the laity are secured.

It remains logically, emphatically, divinely true that we must have full salvation, including the abiding "unction of the Holy One," to have the fullest possible measurof real, genuine success in building up the church "on its most holy faith," and in securing the salvation of souls. .

Now, in view of this fact, and of that other truth uttered by the Bishop-"This doctrine for more than a hundred years, has been the distinguishing feature of Methodism in all parts of the world," ought it not to form one of the lineaments of the PENIN-SULA METHODIST in the shape of a Higher Life Department.

Give this Bible doctrine a fair show among us, and there will not be so much wire pulling to get the honors and emoluments of the presiding eldership, and of the big stations in our Conference; and we will more generally observe the Apostle's injunction. "Look not every man on his own things, but every More Districts Must be Made. man also on J. T. VANBURKALOW.

Open Letter. Father to his son.

MY DEAR JAMES :- Your mother and myself were glad to hear of your welfare, and were interested in the information your letter brought us. But to answer all your questions by letter, will require more time than I can spare at present. The article to which you refer deserves a few remarks.

There is danger of raising the standard of the model presiding elder so high that mortal man cannot attain unto it." Such is the language of "itinerant" in Peninsula Methodist, July 10th. This paper abounds in absurd premises and nonsensical conclusions. In one place the writer asserts that the P. E. must be a man of general culture, and intimates that the pastor must not be. "The pastor, says 'itinerant,' may be deficient in grammar, but the Presiding Elder must not be." Culture, polish and dignity, are important for an elder, but not more so than for the pastor. evangelical truth have greatly multiplied.

Therefore, I would remind you, my dear boy, that much of this talk about the dignity, culture, and superiority of a Presiding Elder is mere bosh; and is not indulged in, except by cranks in the office, or sycophants desiring it. There is no qualification for the Presiding Elder, which should not belong to the pastor; but there are qualifications indispensable to the pastor, which are not needed in the Presiding Elder. This will appear from the following considera-

- 1. The presiding eldership is a prudential arrangment, and not essential to the Christian church, nor even to our branch of it, the M. E. church.
- 2. The pastorate is of divine appointment, and therefore superior to the

3. The pastor resides with his people and mingles with all classes in his community; and is expected to meet all shades of thought, social, philosophic and religious; preach twice every Sunday to the same people, attend the Sunday-school and classes, lecture once a week, and do all the work of a preacher in charge. If he remain a full three years' term, he should be able to give from three hundred and twelve to four hundred sermons, of sufficient variety and force to elevate the intellect, stir the pious emotions, and win souls to Christ. In the same time, the Presiding Elder, visiting once a quarter, only needs twelve sermons. Any man, with a fair degree of common sense, can be a Presiding Elder. The responsibility of the elder are different from those of the pastor, but not superior to them. And the attempt to almost deify the office is reprehensible, and has its foundation in an ambition, whose heels have some piety, whose heart has less, and the brain least. Should you allow your name to be used? No! not at all. In all such cases there is a dark horse. To your third question I answer, Yes, I have known men who were not remarkable as pastor to do well in the eldership. You see, the preachers do all the local work, with the aid of the members and friends. If a church or parsonage is to be built, the labor does not depend upon the Presiding Elder. If a revival is to be conducted, the church does not depend upon the elder. Who ever knew a soul converted under a Presiding Elder? At some future time, I may answer a few of your other questions. Be faithful to your work, and may God bless you, my dear boy.

Eden Conference, July 1886.

PERSONAL.

Mrs. Cyrus H. McCormick is the richest widow in America, being worth \$10,000,000.

Rev. E. P. Hammond, the revivalist, is now laboring in Christianna, Norway.

Good Bishop Ninde resides at Topeka, and makes stated trips abroad, and strengthens the brethren, encourages the colleges, and comforts the saints. He has a warm corner in the heart of our Kansas army—an army 60,000 strong! Truly this is goodly soil for Methodism and Prohibition. - Ex.

Bishop Ninde will leave on his round-the world trip the last of August, and will be absent eleven months. His first work will be the Bulgaria Mission Conference, in

Bishop Spaudling, of Peoria, is said to be the dean chosen for the new Catholie University at Washington; he is a sulpician.

Rev. John D. Rigg, pastor of Sudlersville, Md., made his appearance at Ocean Grove last week, and is pleasantly settled in the Elim Cottage.

ITEMS.

The Presbyterian Missionary Foreign Board say they "have become an extensive and far-reaching medical missionary society. employing now twenty-four medical missionaries, male and temale, with four hospitals, nearly twenty dispensaries, and reaching not less than 50,000 patients yearly."

Some French journals refer with satisfaction to the disappearance, one after the other, of several organs of Free Thought, while those devoted to the spread and advocacy of

Kate Field is engineering the anti-Mormon legislation matters at Washington with as much skill, grace, and persistency as any man ever put into any congressional work.

Two lady physicians of the Methodist Episcopal Woman's Foreign Missionary Society, and one assistant, in Northern India, treated last year, 28,253 patients.

The Waldensians, at the General Conference at Florence, Italy, have decreed that hereafter female members who have reached the age of twenty-one shall be allowed to vote, but not to speak, at church meetings.

A gospel wagon has been undertaken by the Central Union Mission of Washington D. C. This wagon, an ordinary omnibus, containing a cabinet organ, six or eight good singers, several persons to make addresses, etc., visits three centres of non-church going people every Sabbath afternoon. Singing, prayer, and brief addresses occupy an hour at each point, when all present are invited to visit the mission.

In all departments the Northwestern University, Evanston, Ill., had over nine hundred students last year. We are proud of

The largest church in Washington is that of the colored Methodists. Its cost was over one hundred and sixteen thousand dollars and it seats twenty-eight hundred people.

We watch with a great deal of interest the various publications of the Polyglot Methodist Episcopal church; and unpretentious as Der Monatliche Botschafter and Der Missions Sammler, issued by our brethren ir Bremen, Germany, may be they contain a good deal of information. The latter for August has a fine likeness of Bishop Taylor at his best.-Rev. J. T. Gracey, D. D.

Mr. Spurgeon's Tabernacle in London now has a membership of 5,211. Dr. Newman Hall has nineteen Sunday-schools in connection with his church in London, in which there are 5,000 pupils. In England and Wales there are 6,000 Sunday-school teachers and 5,200,000 scholars.

The Bethany Presbyterian Sunday-school in Philadelphia, has 2,456 scholars, being the largest Protestant Sunday-school in that

Harriett Stoneman was a poor invalid, who for thirty years was tried with a disease which literally consumed her bones, during which time her allowance was only three shillings a week, of which one was required for rent and washing. Yet for twenty-eight years she contributed a penny a week for the missionary cause, and wrote letters and spoke loving words for Christ's cause, and was enabled in the midst of all her pains to "rejoice in the Lord." - Mission Rooms.

A new departure in church action, is the e gagement of Mrs. Goodell, the widow of the Rev. Dr. Goodell, of the Pilgrim church, St. Louis, as an assistant in the parish work of the church of which her husband was the late pasjor, at a salary of \$1,200 a year.

We aim our weapons against the Liquor Traffic straight at the brain, straight at the heart. Our bullets are ballotts, our sabre strokes are homethrusts of pathos, our bomb shells are statistics and arguments. We find our marching orders in a Bible where law and gospel are bound up together.— Frances E. Willard.

City.

For the benefit of residents along the line of the Philadelphia, Wilmington and Baltimore Railroad, that company will run a special excursion to Atlantic City on Wednesday, August 18th. Atlantic City is one of the most popular watering places on the New Jersey coast. It possesses all the facilities necessary to make a seaside resort enjoyable, and its bathing, boating, and fishing resources are unexcelled. No fitter point could be chosen to spend a few days of the midsummer holiday, and the low rate at which the tickets are sold, and the liberal condi-tions allowed for the return trip, render this tine opportunity for spending a few days by the sea.

The special train will run on schedule given below, and excursion tickets will be sold from stations mentioned, and at rates

quotec	l below:		
•	Stations.	A. M.	Rate
Leave	Have de Grace.	6.20	\$2.50
4.4	Perryville,	6.27	2.50
4.4	Principio,	6.32	2.50
4.4	Charlestown.	6.38	2.50
42	North East,	6.45	2.2
4.4	Elkton,	6,57	2.2
6.4	Newark,	7.10	2.00
	Stanton,	7.21	2.00
6.6	Newport,	7,27	2.00
4.4	Wilmington,	7.33	1.50
1.6	Chester,	8.02	1.28
Arrive	Atlantic City,	11.10	
	dran under to	wants of our	one-bal

Children under 12 years of age, one-half the above rates Tickets good to return on special train

leaving Atlantic City 6.00 P. M., on same day, or on any regular train until August 22d inclusive.

The best anecdote of General Grant which we have seen, is the one related by Gen. Clinton B. Fisk, who says: "I was sitting with the General and a number of others, when an officer high in rank rushed in, shouting, "Oh, boys, I've got such a good story to tell you! there are no ladies present, I believe!' 'No; but there are gentlemen present,' was the curt reply of Grant." The story was not told, - Ex.

Our Book Table,

The August number of Lappincott's MAGAZINE is pre-eminently an out-of-doors number. John Burroughs con-tributes a paper upon Gilbert White's Natural History of Selborne, which has all his charm of manner, his pleasant humor, his minute observation of nature. In the ever-popular Experience Meetings, John Habberton, under the title of "Paddling for Pleasure," tells about his experiences as a canocist. A timely article, in view of the coming bankers' convention at Boston, is "The Banks in 1861," by A. S. Bolles, which throws some new light upon the patriotic services of the banks in upholding the national credit at the beginning of the war. "A Bachelor's Blunder" is as bright and clever as ever. The reader is now beginning to see what was the blunder which the bachelor committed. There are some excellent poems, including a vigorous, breezy celebration of the glories of "The West," by Ella Wheeler Wilcox.

St. Nicholas for August 1886, goes outof doors to seek congenial topics for its readers, who are spending their vacations by the sea, among the mountains, or in country

The frontispiece, by Mary Hallock Foote, gives us a bright glimpse of child-life at the seaside, while the opening article, "A Rocky Mountain Hermit," by Alfred Terry Bacon, is a delightful account of a Robinson Crusoe summer spent among the birds, the beasts,

and the mountains of Wyoming.

Horace E. Scudder takes "George Washington" through the year 1783, when he became once more a private citizen; and Henry Eckford, in "Wonders of the Alphabet," tells about some curious aucient and modern letter-systems. There are poems, jingles, and pictures, by W. H. Hayne, Aunt Fanny, Margaret Vandegrift, Laura E. Richards, Oliver Herford, Frederick J. Hibbert, Culmer Barnes, and others.

In keeping with the season, the "Midsummer holiday" CENTURY is noticeable for richly illustrated articles and fiction. Of the former, the opening paper is an entertaining description of "Algiers and its Suburbs;" "Sea-Birds at the Farne Islands," by Bryan Hook, with illustrations by the author, gives a description of the birds to be found of the Northumberland coast on the islands with which is associated the heroism of Grace

A sketch portrait of John Burroughs is the frontispiece of the number, and Miss Edith M. Thomas contributes a short paper on "John Burroughs and his Last Two Books;" Charles G. Leland gives the romance of "A Gipsy Beauty," the famous Charlotte Cooper, whose portrait by Leslie is reproduced in a full-page engraving.

In the seventh part of "The Minister's Charge" Mr. Howells reveals his country hero, Lemuel Barker, troubled with a sense of doing menial service and anxious to be understood as not engaged to Statira.

In the War series, "The Battle of Frede-

ricksburg" gives scope for varied and stirricksburg" gives scope for varied and sur-ring illustration. General James Longstreet contributes the title paper and the Confeder-ate view. The Union assaults upon the memorable stone wall are described by Gen-eral Darius N. Couch, who was virtually in eral Darius N. Couen, who was virtually in command on the field of "Sumner's 'Right Grand Division;'" General William F. Smith writes anecdotally of the part taken by "Franklin's 'Left Grand Division;'" and his article contains several foot-notes by General W. B. Franklin, General Rush C. Hawkins brings new facts to explain "Why Burnside did not renew the attack," and Major J. Horace Lacy, then the owner of the fa-mous mansion known as the "Lacy House," contributes several anecdotes of the Con-Special Excursion to Atlantic at Fredericksburg." There are five full-page pictures among the thirty-four War illustraions of the number.

Dr. Washington Gladden writes of the question, "Is it Peace or War?" as regards the relations of capital and labor, and states the situation on both sides with great force and fairness.

We are in receipt of a large and very carefully executed engraving of the new Standard Oil Company Building, 26 Broadway, New York, which is noteworthy as the finest business structure on the greatest commercial thoroughfare of this continent. The enormous granite pile, 200 feet deep, and almost two hundred feet in height from foundation stone o pinnacle, is entirely given up to the executive offices of the Company, which is en-titled to credit, for having added so imposing and enduring an example to the great commercial monuments of the Metropolis.

GODEY'S LADY'S BOOK for August is a bright and attractive number. The frontispiece illustration is a pleasing subject –a fair child having obtained possesseon of grandma's curls, is changing their snowy whiteness to a darker hue by immersion in an ink bottle; the utterly unconscious expression of any wrong upon the childish face is very taking. The literary department is full and varied, "The Coronet of Thorns," by J. V. Prichard, nears conclusion, and the nages given are very exciting. "Found— Not Sought," a good translation from the German of E. Laddey, is concluded. "Tho Voice in the River," by Clarence M. Boutelle, is full of thrilling incident. W. E. Striker, Philadelphia, Publisher, Price \$2,00 per year; with the PENINSULA METHODIST

An Emperor's Modes of Life.

Emperor William does not smoke nor take snuff. Neither does he wear spectacles. When reading or writing he uses an eyeglass, although he does not dorse the wisdom of the recent action of wish to admit that his sight is growing the Pennsylvania Railroad Company in weak. His Majesty sleeps as soundly regard to its Sabbath observance. The as the healthiest of youths, and never directors, with the intention of abating takes a rest during the course of the the vast amount of Sunday traffic and day. He also receives, standing up in saloon, after having changed his old unitorm for a more correct one. Should those with live stock, should stop from 6 he receive a prince who has conferred on him the purely honorary command Sunday, and the men be sent to their of a regiment that bears his name, His Majesty always wears the uniform of out no more Sunday excursions, so that that particular regiment. In this respect, there is never the slightest derogation from the rigid rule of etiquette. Hence His Majesty has frequently to change his uniform three or four times within an hour or two.

The Emperor was always distinguished for his exquisite courtesy and gallantry. And now, although nearly ninety years of age, he bestows on the Empress the of freight moved is greater, and better delicate attentions. He loves to go and time is made. It is something gained spend an hour at the opera, which is when railroad financiers find that it pays quite near, but he never disposes of his to obey God's laws. This commendable time during the evenings without first example of this powerful corporation consulting the Empress. Every even- will, we trust, be followed by other railing they take tea together, and the roads which will so greatly help on the Emperor is never absent without having coming of the time when our land 'shall first acquainted the Empress of his intention and receiving her permission. It is during dinner, which takes place at six o'clock, that His Majesty decides as to how he shall spend the evening. The dinners are of the simplest kind, never more than three courses, and the repast rarely lasts more than half an hour.

When the Emperor receives permission to pass the evening in his own way, he may be seen at the opera, not in the grand reception box, which occupies all the centre of the hall, but in an avant-scene of the first story, where, near the actors, he can see better and catch every word. The official box is filled with chamberlains in grand tenue, officers in brilliant uniforms, and ladies of the palace in gorgeous toilet, while the Emperor himself, in his plain uniform, bows and smiles to the aristocratic ladies and distinguished dames in the body of the house. When the play is over, which is generally after nine o'clock, His Majesty returns to the palace; he takes a cup of tea, and at ten o'clock, if more important receptions do not retain him in the apartments of the Empress, he retires to rest like a simple workman, satisfied with his day's toil, and ready to resume it again on the following morning.—Brooklyn Magazine.

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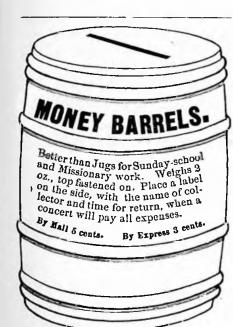
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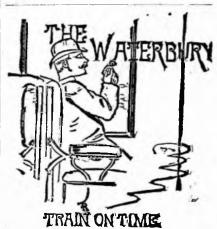
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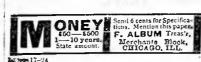
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