

Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 Cents.

"He Knoweth All."

The twilight falls, the night is near;
I fold my work away,
And kneel to One who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all! the morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeam bright
The hourly thorn and cross.

Thou knowest all—I lean my head,
My weary eyelids close,
Content and glad awhile to tread
This path, since Jesus knows.

And he has loved me! all my heart
With answering love is stirred,
And every anguish pain and smart
Finds healing in the Word.

So here I lay me down to rest,
As mighty shadows fall,
And lean confiding on His breast
Who knows and pities all.

—Sel.

Methodism in Switzerland.

BISHOP W. F. MALLALIEU.

On the 2d of June, Saturday, at 12.30 P. M., the *La Champagne*, a French steamer of seven thousand tons, left her wharf at Pier No. 42, New York, for Havre, her port of destination. The voyage across was comparatively uneventful. There was no storm, no tempest; moderate winds, and comfortable seas for the most part. But the ceaseless swell and unrest of the ocean were quite enough to make most of the passengers pay their tribute to Neptune. Many who were not utterly and horribly sick were sick enough to be exceedingly miserable. But all lived through the varied experiences of the trip, and finally we reached our desired haven. The writer was one of the few fortunate ones, that entirely escaped, and reported promptly at the table every time the inviting bell sounded its welcome notes.

Basel, the seat of the Switzerland Conference, is about four hundred and fifty miles from Havre. The route is via Rouen, Paris, Belfast, and other places of less importance. The journey through France is a continual delight. The French people have a beautiful country, and they thoroughly appreciate it and love it with all their hearts. Basel is an old town. It has been known to history for more than 1,500 years, and it was doubtless visited by some of the generals of Caesar, and possibly by himself. It has a population of 70,000, and is a clean, thriving place. Evidences of prosperity and wealth are very common, and it is said that its citizens profited greatly during the recent French and German war. They had no share in the fighting, and were willing to sell to both parties whatever they had that was in demand, and they are not to be blamed, but rather commended for their prudence and enterprise.

Methodism was introduced into Switzerland in 1856 at Lausanne, or thirty-three years ago. Two years ago, in 1886, the Switzerland Conference was separated from the Germany Conference of which it had before constituted a part. It now has twenty-seven circuits and stations, with about two hundred preaching places. There are reported for this year seven hundred and nineteen who have joined on probation, which is certainly a good showing for the amount of money expended and the number of men employed. Here, also as in all other places known to the writer, there is no church that will reject Methodist converts; no matter how

much they may persecute and despise, they still have faith in the average Methodist convert, and welcome him to their church fellowship. So it has been the case that some who have been converted in our work in Switzerland have been led to join other Churches. Thus, while we have added to our list of probationers as above, we have made more converts. And it is well for all who are interested in European missions, as carried on by our Church, to understand that there are wonderful possibilities open before us. It would not surprise those who know the facts if our work should double in numbers during the next four years. There are many people over here who have great sympathy and admiration for the principle of "self-support." Our people here will do as they have done in the past—sacrifice and give to the last degree of their ability to make this principle a success, and to give it a practical application. But it must be remembered that they are for the most part poor. As yet not many of the great men have joined us. Our work has been among the poor and the humble. Now the people here, at least some of them, understand that the principle of "self-support" provides by a "transit fund" for traveling expenses, and the "building fund" provides parsonages, and schools, and churches, and the support of the preachers for at least a year, independent of "indigenous resources." There are not a few who think that, under such an arrangement as this, whether it be called by one name or another, it would be an easy thing to duplicate and fill our present church accommodations, and double, if not treble, our present church membership within the next four years. It is a question to be considered by wise men whether there is not just at this point a splendid opportunity to develop the principle of "self-support" where the results will be abundant and glorious.

We have an excellent type of Methodism in Switzerland. It is not demonstrative, perhaps not quite enough so; but these Swiss are some like the old Greeks. According to Homer, the Trojans, after the fashion of Asiatics, ancient and modern, had the habit of going into battle with great noise of shoutings and clashing of armor. The Greeks were different; they marched in close ranks, uttering no sound, perfectly silent, but "breathing determination." They are in some respects like thorough-bred New Englanders: they do their talking after their work has been accomplished, and make but little fuss while doing it. They manifest grand qualities, and will be an honor to the Church with which they are connected. The business of the conference is carried on with the utmost decorum, and there is an apparent consideration for each other which is especially agreeable to behold. No one or two brethren feel called upon to speak on every question. They do not assume that monopoly of wisdom that makes it a necessity for them at every turn of the business to enlighten the minds of their benighted brethren. Thus all things are done in an orderly and dignified manner, entirely becoming the character of Christian gentlemen. A very few visitors are in attendance. The people are at work. But the Sunday services and evening meetings, whether for preaching or anniversary purposes, are crowded with eager and interested listeners. It

is impossible to associate with these people and men of God for a single week, and not enter into deep sympathy with them and the work they are doing. Will all who read this letter make special prayer for our work in Switzerland.—*Western Christian Advocate.*

The Conference of 1788.

BY REV. G. W. LYBRAND.

No reference to the meeting of this Conference is made in the "minutes of Conferences." For information that such a Conference was held we are indebted to Asbury's Journal, the life of Rev. Jesse Lee and the diary of the Rev. Ezekiel Cooper. I quote from Asbury's Journal, volume 2, page 38: "Pennsylvania, Sunday, September 21, 1788, I preached with some satisfaction morning and evening in Philadelphia. On Monday our Conference began, and held until Friday, 26. Saturday, 27, we left the city." Rev. Jesse Lee was in attendance at this Conference. His biographer says, it is in several respects an interesting fact, that during the session of this Conference the celebrated Dr. Rush visited it and delivered an earnest and animated address on the use of ardent spirits, taking the broad ground then so strongly occupied by the Conference, and since so signally taken and maintained by the temperance reformation, that total abstinence is no less the demand of our nature than it is the rule of our safety. He insisted that allowable cases requiring their uses were very few and seldom occurring, and when necessary, but very little ought in any case to be used, and he besought the Conference to use their influence in trying to put a stop to the use as well as the abuse of ardent spirits. It was a noble effort of a noble philanthropist. It had the effect of producing fear where great caution had long existed.

From the diary of Rev. Ezekiel Cooper: "The session of the Philadelphia Conference was held in that city on the 22nd day of September, 1788."

Thursday, the third day of the session, the ordination sermon was preached. Four persons were ordained, and the Lord's Supper was administered. After this, Bishop Asbury, the Rev. Dr. McGaw, "a Church clergyman," and Mr. Cooper, dined with Mr. Fitzgerald. The Conference was convened again at three o'clock P. M., when Drs. Rush and Clarkson met with the preachers, by invitation, to express their sentiments respecting the effect of spirituous liquors upon those that drink them. In describing this meeting Mr. Cooper says: "At three o'clock the Conference met, and Dr. Rush and Dr. Clarkson met us, in order to give their sentiments respecting the effects of spirituous liquors. They bore a great testimony against it; judging that spirituous liquors never did any good, except in a very few cases, but that they were the greatest poison to both body and soul of anything we had in our land. Dr. Rush said he found, by observation, that a great many disorders were principally created by the use of spirits. He further said that he, for some time, had had the care of the mad people, and had discovered that two fifths of them were brought into their madness by the use of spirits. He judged it much the best not to use them at all."

Dr. Rush was a member of the Con-

tinental Congress. He advocated and signed the Declaration of Independence. In 1785 he planned the Philadelphia Dispensary, the first in the United States. He was so successful in the treatment of the yellow fever in 1793 that he was believed to have saved the lives of 6000 persons. His body is interred in the burial ground attached to Christ Church, Second St., below Arch, with this inscription on the monument: "Dr. Benjamin Rush, signer of the Declaration of Independence, died April 9, 1813, aged 68 years. Well done, good and faithful servant, enter thou into the joy of thy Lord. Matt. 25: 23." Dr. Rush wrote and published a pamphlet of 50 pages, entitled "An Inquiry on the Effect of Ardent Spirits."—*Philadelphia Methodist.*

Natural Goodness.

BY REV. R. C. JONES, A. M.

By natural goodness, we mean that innate refinement of character and mind, which appears to be natural to many noble souls. In some cases it appears to be inherited, in others, a mere freak of nature, or it may be, the result of an unconscious yielding to those gently moulding influences of nature and grace, whereby there is left upon the soul, the delicate impress of an exalted nobility. By whatever means it is brought about, it is a stubborn fact, manifest to all, that some souls are finer, purer, loftier, capable of almost infinite polish, because of their fine grained qualities. To illustrate; here are two real characters; one is a prominent member of the church, the other makes no profession of religion at all. The church member is a loud, pretentious professor of an exalted sanctity, but is coarse, treacherous, not over honest, nor of high reputation for truthfulness.

The other is the very soul of honor, and integrity itself; pure, modest, and unassuming in life and conversation. One is called a member of church, and goes by the name of Christian; the other is a poor "outsider." Yet in every work and principle that constitute practical piety, the "outsider" far excels the other: which of these two individuals has the approval of God? If there is any virtue in plain practical morality, then the "outsider" is the better man by far, and possesses more of the real mind or nature of Christ, than the other.

Is a man saved and blessed for what he professes to believe, or for what he is?

It must be for what he is; for what he is, is the result of the strength of what he believes.

This I know is delicate ground; but when a profession of religion does not result in a high order of practical morality, when it does not make a man honest, and truthful, and refined, then it is nothing; and a profession of religion that does not develop the very highest principles of practical goodness, is a delusion and a snare.

Natural goodness should be so cultivated and directed, that it shall serve as the ground-work for the very highest types of Christian character. We must believe in, and teach a religion of plain practical morality, and denounce that simpering cant, which exalts a religious profession and disparages morality. No difference where found, it ought to be encouraged. Jesus looked upon and loved the young man of pure life, and yearned to draw him in loving tender-

ness into his fold. He wanted to help him, and to encourage him. So ought we. An individual promises most to the Church, and more for himself, when he has a good natural basis of character. With this as the groundwork of religious life, he may reach the greatest heights of goodness possible to finite minds. It is here that Christianity is to attain its triumphs, as well as in the fields of degradation and immorality.

Natural goodness is a most valuable inheritance to its possessor, the consciousness of which should lead the soul forward to secure the supernatural, ethereal spiritual goodness of Jesus. For the purpose of his religion to enable us to purify ourselves, even as he is pure.

The story of Michael Angelo and the block of fine grained marble, illustrates the thought. God, the great artist, making use of the finest grained human natures, can put upon them a polish that will forever transcend the beauty of the Italian's angel, and be eternally in advance of all lower natures.

A line of thought on heredity, and the advantages resulting there from, must be deferred for future consideration.

Odessa, Del.

Horticulture For Women.

There is a constantly increasing class of out door workers among women, who become such because of a better understanding of the laws of health, and a necessity for out door exercise. Some of these are content to follow in the beaten path, procure a few seeds and spend the summer in transplanting, weeding, watering and admiring the flowers. Others go farther, and try to add interest by increasing the size of their garden, one southern lady I heard of pushing matters in this direction, until her garden measured nearly an acre, and her varieties exhausted a prominent catalogue. Such an extension of operations is neither profitable or possible, to most ladies who seek health and amusement in their gardens, nor does it meet the wants of those who wish to step a trifle out of the beaten path. Here and there one goes a step farther, and crosses the threshold of the green-house, and explores a very little the mysteries of artificial plant propagation and growth. Beyond this none go, leaving unexplored some of the most attractive and interesting by-ways of horticulture.

Methods of propagation by budding and grafting, the starting of difficult seeds, the laws by which the increase of many plants is governed, and general botanical knowledge are sealed books to many women who, if they would only venture to look into them, would be surprised and delighted at the depth of amusement and instruction to be found therein.—*VICK'S MAGAZINE* for August.

One hundred thousand heathen die every day. If you have a watch ticking seconds, almost every tick sends an unreached soul through the gates of death. Yet the efforts of the Christian Church to reach and save this perishing multitude is greatly embarrassed because it cannot find enough persons willing to go.

More than one million colored children in the South are not in the Sunday-school, nor in the public school.

Temperance.

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

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

The Temperance Outlook in India.

Before European influence came into India in modern times, the Brahmans, that is the highest caste, the people who are worshiped by the lower castes, were total abstainers, probably almost without exception. Some other high castes were also total abstainers. For some centuries, probably, all Buddhists were total abstainers, and the comparatively few of that religion who remain in India, continue to be, largely total abstainers. Some of the pariahs and some small low castes have been drinkers in all ages. Their drink was mostly fermented palm juice, sometimes also distilled. The Mahomedans also were total abstainers. If the natives of India are compared with any Western nation at the present moment, they are a very temperate people. They have, I am sure, a larger percentage of abstainers than any people I have visited. This is a most pleasing and happy state of things for India, but it does not settle the question as to whether India is imperilled by drink. In the United States, in Canada and the Australasian colonies, also in Great Britain, as sad as the present condition is, there is a hopeful outlook, because the temperance sentiment is growing stronger, the percentage of total abstainers is increasing. Even on the Continent of Europe a stir has begun, which is as the distant first breath of the tempest, that will erelong sweep the drink from under the governmental wing, and into the abyss of destruction. The tendency is upward in the West. We are slowly wading out of the slough, in which we have been staggering for centuries. More and more of the people are standing free in the blessed sunlight of temperance, that is, moderate use of all good things, and utter rejection of all hurtful and wrong things.

How is it in India? What is the tendency? Sadly I must answer that it has been downward, constantly downward under European influence and English power, and for the last two decades or more, under English autocratic supremacy. The reasoning at first was, the English have conquered us, individually they are stronger than we. The main difference in their customs and ours, is that they drink and we do not. This thought helped to undermine the old habit. Then English physicians are much more skillful than native physicians; and the former prescribe alcoholics largely. This also helps to bring about a change for the worse. Again, the natives of India have a great reverence for authority, for the ruling caste, and the ruling caste drink. Setting aside governmental action, these causes are enough to bring about a departure from the old ways among the upper classes. That this result has followed, I have the most convincing proof, drawn from my own observation, from conversation with native Christian gentlemen, with Brahmans, highly educated and in governmental employ, also with Mahomedans and Parsees; from statements made by native gentlemen to their own people from my platform, at my meetings; from English gentlemen, both civil and military; from English missionaries, and lastly from American missionaries, who have been in the country many years. Brahmans, Mohammedans, natives of the upper classes drink today, not generally nor deeply, but they drink, whereas they did not formerly. Many individuals have been ruined by it.

Among the lower castes drinking has fearfully increased. In nearly every

instance of dismissal of a servant since I landed in Burma thirteen months ago, and these dismissals have been many, and I have the testimony of all in the same direction, the cause has been frequent, absolute drunkenness. Formerly at religious festivals, and all festivals in India are religious, drunkenness was not seen at all. To-day it is very common among men, and not unknown among women.

One missionary who came to India more than twenty years ago, and who has attended the same festival every year, except when in his native land, told me that at first he never saw any drunken people. Ten years ago he saw some, and last year he saw both men and women drunk in numbers, lying about on the ground. This means destruction to the Indian. He is of a very sensitive, nervous organization; succumbs quickly to adverse physical conditions. The addition of drink to the necessary physical evils attending his lot, will bring a certain and swift destruction upon him.

What has been the influence of the government upon this question? No one believes more fully than I, that the English rule in India has been productive of great good to the native peoples. No other European government would have exercised its authority so mildly, or attempted as much in the way of educating the people. But the action of the government has been, in regard to drink, an unmitigated curse. The same may be said of some other measures.

MARY CLEMENT LEAVITT.

Youth's Department.

The Little Blue Pitcher.

"Mother," said Dorothy Marsh, "may I go over to Dr. Burney's and play with Hannah a little while?"

Mrs. Marsh looked up from her work; she was braiding a rug out of stripes of woolen cloth. "I don't know as I care," she said slowly, "if you go and stay half an hour, if you mind and behave pretty, and don't talk too much."

"No, I won't, mother." Dorothy found Hannah at home; and, after the pretty, shy little manners had been made to Mrs. Burney, the two girls went upstairs, hustling each other in subdued delight. "I am so glad you've come," said Hannah: "we'll have a splendid time."

Hannah had, what was very rare in those days, a veritable play-room and a large stock of playthings. To little Dorothy Marsh with her ordinary and usual store of rag babies, odd buttons, and lots of broken china, Hannah's possessions partook of the marvelous.

The rapture with which she eyed those bright dolls, the whole dishes, and the picture books was most pathetic. Dorothy never took one of her rag babies along when she went to visit Hannah. "I am afraid my doll's feelings would be hurt when she saw Hannah's," she told her mother once, throwing her own personality upon the doll with the naive innocence of childhood.

"Rag dolls are just as good as any for children to play with," said her mother, who was a prudent, loving, self-repressed New England woman. And Dorothy never doubted but they were. Still, that thrill of painful delight and longing shot through her at the sight of Hannah's beautiful china children.

To day the two little girls played quietly and happily together as usual. Hannah loaned Dorothy some dolls, and so placed her on a temporary level with herself. They went visiting, and had tea from a little round table, set out bravely with some tiny china cups and saucers, with tea-caddis on them.

Dorothy would have gone home to her mother the same happy, untroubled little girl that she was when she came, had she not accidentally spied, just before her half hour was up, a certain little blue pitcher. It was in a box with some

doll's clothes—a cunning, blue-glass toy, with a little white leaf on each side and a dash of white on the handle.

"O Hannah!" she cried, holding it up to the light. "Isn't this beautiful? When did you have it?"

"Oh, that," said Hannah glancing at it carelessly, "didn't you ever see it before? I've had it a long time. Uncle George gave it to me when I was a little bit of a thing."

"Hannah," called Mrs. Burney, at the foot of the stairs, "come here a minute, dear, I want you."

After Hannah had gone, Dorothy sat staring at the pitcher. It was the most extraordinary thing to her that Hannah could speak of it so lightly. Why, if she had such a pitcher! Envy had never before entered very far into little Dorothy's heart, nor temptation; but they did now.

When Hannah came back, she stared wonderingly at Dorothy, who was quite at the other side of the room from the box which had held the blue pitcher. "Why, Dorothy, what makes you look so white? You're not sick, are you?"

"No," said Dorothy, trembling. "I guess I must go home."

"Don't go till you've had this. See!" Hannah held up two apple turnovers in triumph. But Dorothy said she did not care for the turnover, and persistently tied on her sun-bonnet. Hannah followed her disappointedly to the door. "Don't you want to take your turnover home?" said she. "It is real nice."

"No, we've—got some," said Dorothy with almost a sob. This kindness was hard for her to bear, for she had the little blue pitcher in her pocket. Poor little Dorothy realized very keenly for the next few days all the after-bitterness there is in the sweetness of sin. The tiny blue pitcher was as heavy a load on her slight, childish shoulders as ever Christian's pack was on his. She ate and slept little. She hid the pitcher here and there. Finally she buried it under a sweet-briar bush behind the house. Even then she did not feel safe. She watched every one who brushed against those light green, waving branches with horror. She avoided Hannah. She would not go to see her, and one day she ran away when she saw her coming.

At last, she confessed the whole to her mother. Her tender little soul was almost wild with this unaccustomed fear and remorse. Mrs. Marsh's manner of receiving the confession was never forgotten by Dorothy. She truly regarded the theft as an awful thing, and she made the child feel that she did. After talking with her very seriously, she told her she must dig up the pitcher and take it back and confess her sin to Dr. Burney and the whole family. If there was any one whom Dorothy stood in awe of, it was Dr. Burney. He had a brusque, stern manner; and she had never dared do more than glance timidly up at him, and say, "Yes, sir," and "No, sir," in her life.

When she entered his study, the blue pitcher clutched in her little cold fingers he looked at her in alarm.

"What's the matter, child?" said he, kindly, if his voice was rough.

"I've brought this back," said Dorothy, with white lips. "It's Hannah's. I stole it."

Then she broke down and sobbed right out loud.

Dr. Burney opened the door and called to his wife and Hannah. Then he sat down and took poor little Dorothy upon his knee, and tried to quiet her.

Dorothy held the blue pitcher out to Hannah when she entered.

"I stole it," she cried. "O Hannah!"

Hannah stood staring at her in amazement for a minute, then she threw her arms around her.

"Never mind," said she, "I don't care a bit. I don't want it. You may have it. Don't cry, Dorothy."

But it took more than Hannah's soft

little words and caresses to calm Dorothy who was almost hysterical with fear and sorrow. Doctor Burney and his wife coaxed and comforted; and, finally, Dorothy's own mother had to be sent for, when she melted down from her grieved sternness, and said: "There, there, my child, we will think no more about it. You are sorry, and have asked forgiveness, and you will never do so again." Dorothy clung to her, a little pacified at last.

It was a terrible ordeal, but perhaps it evolved a little tried gold from her childish nature. She lived to be an old woman; and no sin of them all seemed to be farther from her, through her whole life, than taking anything that did not belong to her. Instead of the geni of the fairy tales, all forbidden lands and property were guarded for her by a little blue pitcher.—Mid-Continent.

Obituaries.

"Blessed are the dead who die in the Lord."

Died in Milton, June 24th, 1888, Mrs. Sallie J. Coverdale, aged 38 years, 5 months and 24 days.

The deceased was the daughter of Edward S. McKaig of Wilmington, and in early life became connected with the Scott M. E. Church. She graduated at the High School in that city, May 27th, 1870, and entered the profession of teaching. December 24th, 1874, she married L. J. Coverdale of this town, where she has since resided, and continued the profession of her earlier years.

As a member of the Milton M. E. church, she was always ready when duty called. She was an enthusiastic Sunday-school worker; and gave her countenance and support to all associations having for their object the literary and moral development of the community. "How inscrutable are the ways of Providence!" In the midst of a career of usefulness, surrounded by loving friends, she is suddenly cut down, ere yet her fair young life had scarce reached its meridian. For her many acts of self-sacrificing kindness, she will long be lovingly remembered in this community. All her deeds were characterized by Christian magnanimity and a desire for the salvation of others. As we reflect on a life so sublime and so worthy of emulation by all, we cannot but say she has well performed her part in the drama of life and has gone to partake of the reward promised to the faithful; while in grateful memory of her virtues loving hands will strew her grave with flowers.

The bereaved husband, and children have the sympathy of the community in their hour of bereavement. The husband has the Christian's hope. The children have her pious example and wise counsels to follow, and the assurance that she is transplanted to the garden of the Lord. "Death loves a shining mark" never have we seen this more fully exemplified than in the present case.

Leaves have their time to fall, And flowers to wither at the north wind's breath, And stars to set—but all, Thou hast, all seasons for thine own, O Death!"

D. A. CONNER Milton, Del., July 30th, 1888.

Mrs. Georgianna Derrickson, wife of Rev. E. H. Derrickson of the Wilmington Conference, was born December 14th, 1852, and died July 6th, 1888.

At the close of our late conference, sister Derrickson was in such frail health, that it was deemed unwise for her to attempt to Sharptown, Brother Derrickson's new field of labor. By advice of her physician she was taken to her parents' residence, near Snow Hill. For a time husband and friends hoped against hope. The shadow slowly lengthened, until its black form was flung across the threshold, and the spirit departed to him who gave it.

Sister Derrickson was not an ordinary woman. To know her was to admire and love her. Naturally bright and vivacious she was no less capable and brilliant. Her life was a perpetual burst of sunshine, yet her estimate of life's purpose was an exalted one. With her pleasure was always secondary, duty primary and supreme. Never was this more evident than when she was called to go out from a home where she had been petted and almost idolized, to take up the duties and cares incident to the life of the itinerant. She at once grasped the issue and so perfect was her powers of adaptation, that by her patient gentleness and womanly tact she soon won all hearts. Her perception of duty was clear. Duty perceived was with her duty performed. There was no casting about for the easier path. There was no guarded inquiry as to the "popular drift," but a quick apprehension and a ready response. She was moreover "engaged in every good word and work." The question of curtailing the ravages of the liquor traffic was an all absorbing topic with her. And no opportunity ever passed unimproved no labor was spared to further what she regarded as its only permanent cure. As a tender loving wife, a wise counselor and a devoted Christian she was no less eminent. But it was during her protracted and severe illness, an illness in which hope of recovery was faint even to indistinctness, that the graces of her character shone with peculiar brilliancy and power. She was ever patient ever gentle and sweet spirited. To the clear assurance of faith was added a loving submission to the Father's will. She had a

strong desire to live she might aid her husband in their life work; but when she learned that her desire could not be granted, there was no questioning, no repining, but with the worn and weary sufferer in the Garden, she could say: "Nevertheless, not as I will, but as thou wilt."

And so we bid thee farewell. In life thou wast very pleasant, in death thou art not forgotten. For the fragrance of thy memory will linger with us like a holy perfume, through we see thee not.

We may quote as suitable to her case, one of Longfellow's choice fragments, and say: "Sweet, as the tender fragrance that survives When martyred flowers breathe out their little lives, Sweet, as a song that once consoled our pain, Is thy remembrance."

R. WATT, Snow Hill, Md.

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Are quickly given to every part of the body by Hood's Sarsaparilla. That tired feeling is entirely overcome. The blood is purified, enriched, and vitalized, and carries health instead of disease to every organ. The stomach is toned and strengthened, the appetite restored. The kidneys and liver are roused and invigorated. The brain is refreshed, the mind made clear and ready for work. Try it.

Quarterly Conference Appointments.

Table with columns: Charge, Q. Conf. (AUGUST), Preaching. Includes entries for Zion, Charlestown, Hopewell, Port Deposit, Mt. Pleasant, Rising Sun, New Castle, Newport, Asbury, St. Paul's, At Woodlawn Camp.

Table for DOVER DISTRICT—SECOND QUARTER. Columns: Charge, Date, Q. C. S. Ser. Includes entries for Millsboro, Georgetown, Harbeson, Lewes, Nassau, Milton.

Table for SALISBURY DISTRICT—SECOND QUARTER. Columns: Charge, Q. Conf. (AUGUST), Preaching. Includes entries for Stockton, Girdle Tree, Newark, Snow Hill, Powellville, Parsonsburg.

Table for VIRGINIA DISTRICT—SECOND QUARTER. Columns: Charge, Date, Q. Conf. (AUGUST), Preaching. Includes entries for Cape Charles City, Tangier, Onancock.

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Advertisement for THE WONDERFUL LUBURG CHAIR, featuring an illustration of a chair and text describing its benefits for invalids, including features like reclining, rocking, and folding.

The Sunday School.

LESSON FOR SUNDAY, AUGUST 12th 1888;
LEVITICUS 16:1-16

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

THE DAY OF ATONEMENT.

GOLDEN TEXT: "Without shedding of blood is no remission" (Heb. 9: 22.)

1, 2. *After the death of the two sons of Aaron—Nadab and Abihu.* These rash young men, possibly under the influence of wine, ventured to offer before the Lord "strange fire" (see chap 10) "which He commanded not." Some suppose that they lighted their censers from common fire, instead of that from the altar of burnt-offering. For their self-willed, unauthorized act, they were instantly smitten, and "died before the Lord." The connection between this event and the institution of the Day of Atonement is not clear, unless intended to warn Aaron of the reverent obedience, especially required in these most august rites of all the ritual.

2. *Speak unto Aaron . . . come not at all times into the holy place—the Holy of Holies.* Into the Holy Place the priests were allowed to come daily in the performance of their duties, but the veil that concealed the mercy-seat, must never once be lifted except by the high priest, and by him only on the Day of Atonement, and under circumstances of peculiar solemnity. *That he die not—because of his presumptuous intrusion. I will appear in the cloud, etc.*—Opinions are divided as to whether this "cloud" was the smoke of the incense which the high priest offered, and which became glowingly irradiated (as it rose above the mercy-seat) in token of the Divine presence, or was the abiding Shekinah. We strongly incline to the latter (compare Ex. 16: 10; 10: 9; 40: 34).

3. *Thus (R. V., "herewith")—in the way now to be specified.* The offerings in this first instance, were for Aaron and his sons. *The holy place.*—The name here covers the entire sacred enclosure. *With a young bullock.*—See verse 14. The blood of the bullock was for the expiation of the sins of the high priest himself and his family; that of the goat for the sins of the people. *A ram for a burnt-offering—the act of expiation followed by that of renewed consecration.* "These victims he brought alive, but they were not offered in sacrifice till he had gone through the ceremonies described between this and the eleventh verse" (J., F. and B.).

4. *Put on the holy linen coat . . . breeches . . . girdle . . . mitre—the simple, white attire of linen, emblematic either of the purity which he sought, or of that which befitted him as priest, and forerunner of the Spotless One.* His raiment on these occasions differed from that of the ordinary priests in the girdle only, which was white like the dress, instead of being of "blue and purple and scarlet" (Exod. 39: 29). Edersheim enumerates five changes of garments on this day by the high priest, five bathings of the entire person, and ten washings of the hands and feet.

"The simple white of his array, in distinction from the 'golden garments' which he otherwise wore, pointed to the fact that on that day the high priest appeared not as 'the bridegroom of Jehovah,' but as bearing in his official capacity the emblem of that perfect purity, which was sought by the expiations of that day (Edersheim).—He thus became a more distinct fore-shadow of the greater High Priest, who is 'holy, harmless, undefiled, separate from sinners,' who has once for all 'entered into that within the veil' (Cook).

5. *Take of the congregation two kids of the goats (R. V., "two he-goats").*—The usual sin-offering for "the congregation" was, like that of Aaron above, a bullock; "here it is changed to two goats, to meet the particular ritual provided, but they together constitute a single sin-offering" (Gardiner). *One ram for a burnt-offering—the same as was required of Aaron and his house.* These offerings were to be paid for by the congregation, as those of Aaron were to be provided at the expense of the priests.

6. *Aaron shall offer his bullock (R. V., "shall present his bullock").*—The description proceeds step by step. In verse 3 he is to take a bullock; now he is to "present" it before the Lord; in verse 11 he is to "kill" it.

"The bullock for his sin-offering stood between the temple porch and the altar. It was placed towards the south, but the high-priest, who stood facing the east (that is, the worshippers), turned the head of the sacrifice towards the west—that is, to face the sanctuary. He then laid both his hands upon the head of the bullock, and confessed." (Edersheim.)

7. *Two goats . . . before the Lord.*—One goat would not answer the purpose, because

there was a living part to be performed after death. The two, therefore, were regarded as one. They were as perfectly matched as was possible, so as to be of equal value.

8. *Cast lots upon the two goats.*—According to Edersheim, these two lots were "of the same shape, size and material." These lots were shaken in an urn called "calpi." The one bore the name of Jehovah, the other the name "Azazel." The high priest thrust his two hands in to the urn, and "at the same time drew the two lots, laying one on the head of each goat. Popularly it was deemed of good augury, if the right hand lot had fallen 'for Jehovah.'" *The other lot for the scape-goat (R. V., "for Azazel").*—The word "Azazel," which the Revisers have put into the text without translation, is supposed to mean "removal" or "separation."

"A 'lot' is a solemn appeal to God in a doubtful matter, relative to practice, as an oath is in testimonies and engagements; and each of them ought to be the last resource when other methods of decision fail, and to be used as a solemn act of religion, or not at all. It is, therefore, an unanswerable objection to all lotteries and games of chance, that they are a profanation of a religious ordinance; for so it is everywhere spoken of in Scripture. "The lot is cast into the lap, but the whole disposal of it is of the Lord." They are, therefore, an appeal to God to decide in a matter of covetousness, or of diversion, and so form a species of "taking His name in vain," not much unlike rash and profane swearing in trifling conversation, or when men are striking bargains (Scott)."

9, 10. *Offer him for a burnt-offering—better, "present him for a burnt-offering."* The details of offering are given further on. *The goat . . . to be the scape-goat (R. V., "the goat . . . for Azazel").*—Edersheim tells us that "the high-priest tied a tongue-shaped piece of scarlet cloth to the horn of the goat for Azazel—the so-called scape goat"—and another round the throat of the goat for Jehovah, which was to be slain. The goat that was to be sent forth was now turned round towards the people, and stood facing them, waiting, as it were, till their sins should be laid on him, and he would carry them forth "into a land not inhabited." Assuredly a more marked type of Christ could not be conceived, as He was brought forth by Pilate and stood before the people, just as He was about to be led forth, bearing the iniquity of the people." *Make an atonement with him (R. V., "for him").*—According to verse 21, Aaron was to lay both his hands upon the head of this goat, "and confess over him all the iniquities of the children of Israel . . . putting them upon the head of the goat," as though visibly transferring, as the representative of the people, their guilt to the appointed animal substitute. *Let him go . . . into the wilderness.*—The goat was to be led forth by "a fit man" (verse 21) "into a land not inhabited," where he was probably, in earlier times, set at liberty and disappeared, thereby signifying the utter removal and oblivion of the sins laid upon him. In later times the goat "for Azazel" was led to a point about twelve miles from Jerusalem, and thrown from a lofty precipice, the fall breaking its neck, and the event being communicated to Jerusalem, and the people waiting in the temple courts by a series of signals.

"These confessed sins being thus laid on its head, the goat stood laden with the curse. Against it alone with the lightning be directed now—on this one point will vengeance fall. Israel is now clear. The stroke must slope over their heads towards their substitute . . . "The Lord hath laid on him the iniquity of us all," is their song" (A. A. Bonar).

11-13. *Shall kill the bullock of the sin-offering.*—Thus far the victims have been selected and presented; now directions are given as to how they shall be offered. First, in order, is the ritual for the expiation of the sins of the priesthood. The bullock was first slain, and while the blood was received in a vessel by an attendant, the golden censer was filled with live coals from the altar of burnt-offering. Taking this censer in one hand and a dish of frankincense in the other, he passed through the holy place, tremblingly opened the veil, and threw the incense upon the coals. The apartment was at once filled with the fragrant smoke, partially at least hiding the mercy-seat from curious gaze, and interposing an obscuring medium between the priest and the shrine of the Holy One.

14. *Shall take of the blood of the bullock.*—Coming forth after offering incense, the high priest received the blood of the sin-offering, and returned to the holy of holies, sprinkling the blood, according to Edersheim, once upward and seven times downward, counting as he did so. It is not certain whether the mercy-seat was itself sprinkled. Then he emerged from the most holy place, and deposited the bowl with the blood before the veil.

15. *Kill the goat . . . for the people.*—The

priestly expiation being ended, that of the people is now in order. The sin-offering in their case was the goat, whose lot had fallen for Jehovah. Its blood was sprinkled in the most holy place, in the same manner as the blood of the bullock.

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10: 19-22).

16. *Make an atonement for the holy place.*—supposed to refer to the Most Holy Place, which was ceremonially defiled by the presence of the high priest himself, entering it with the blood of the atonement. He represented in his entrance, the collective sin of the people. That sin was atoned for (covered) by the sprinkled blood, but the place itself needed purification. At his third entrance, therefore, hearing the blood of the goat "for Jehovah," slain as a sin-offering for the people, the contamination of the Most Holy Place, "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins," was purged, and the shrine newly hallowed. *The tabernacle of the congregation—referring to the Holy Place, or the tabernacle as a whole.* As the high priest came forth from within the veil, he sprinkled the blood of both victims on the altar of incense in the Holy Place, "thus," says Dr. Smith "completing the purification of the tabernacle, the second stage in the atonement."

Notes on the Early Conferences.

BY GEORGE JOHN STEVENSON, M. A.
THE CONFERENCES OF 1791.

Mr. Wesley had just passed away to his rest in heaven, when the several conferences of 1791 were being commenced. They were spread over the period, from February 22 to August 23. In the meantime, the first of the English Conferences was held after the death of the founder, and under the presidency of William Thompson, one of the preachers. The numerical condition of the two Churches, or Societies, as reported in 1791 are as follows: In England, circuits, 131; preachers, 380; members, 72,476. In America, circuits, 125; preachers, 250; members, 76,153. It will be noticed how nearly they were balanced that year, although the English Society had the precedence of a full quarter of a century in time, over America. Evil days were at hand for both the Societies, and disruption scattered the flock and reduced the membership. The separation of the New Connection in England, and the O'Kelley disaffection in America, were as nearly as possible contemporaneous; and neither promoted the cause of God, or the spread of Methodism.

In 1793 the two Societies held the same relative position in numbers; soon after which came divergences, the losses in America being greater than those in England, until the year 1807, when America again gained the ascendancy, and from that time till the present it has retained that honorable position. In 1887, the two principal Methodist Churches in America have together nearly seven times as many members belonging to them, as has the parent society in England: their respective membership being, in England, 465,153, in North and South America, 3,109,318, besides branch Societies. This is a subject for rejoicing and thanksgiving; demonstrating as it does the adaptability of Methodism to the wants and necessities of the people in America. Much may also be said respecting the way in which the pioneer preachers devoted themselves to meet the condition and circumstances of the inhabitants. In most cases their presence was welcomed by the people, much as that of an angel from heaven would have been; in their visits, they left a blessing behind them, and charged little or nothing for it; indeed the people could give but little. In that respect, there was not much difference between the finances of the preachers both in England and America; only that in England, the limited salaries

were more regularly paid. The Conferences were seventeen in number, and were commenced in Virginia, December 15, 1791, and were continued in each month, excepting April, till the 15th of August. The ministerial roll is steadily on the increase; 50 young men were admitted on trial, and the pressure was so great, one of them, named Hallock, was received without giving any Christian name. Admitted into full connection, 37, deacons 77, elders 62. Mr. Wesley having died in the March previous, his name disappeared from the list of Bishops, leaving Coke and Asbury; but Asbury was alone in the actual work. Nine ministers locate for a year, and two others, one with the name of Joseph Doddridge, retire from the ministry. Four preachers had died: Wyatt Andrews toiled as long as he could ride a horse, and praised God as long as he could breathe; Lemuel Andrews was four years in the ministry, labored well, and died peacefully; Aaron Hutchinson led a blameless life, had fruits in his labors, and peace at the end; Eliphallet Reed was a true Israelite, had a sweet spirit, but feeble body. The fund for superannuated preachers reached only £61, part of which was given to the book fund; superannuates being very few. Seventeen Conferences were appointed to be held during the next year.

THE CONFERENCES OF 1792.

This year was one of solid progress, and permanent results. No less than twelve new circuits were made, and sixteen additional preachers were received on trial. These young men were of the "rank and file;" none came with illustrious names, or attained remarkable distinction in after years. These were times of plodding toil, and the opportunities were few for developing genius, even where there was genius already in existence. Foundations were constantly being made for new centres of operation; and most of these new fields were so carefully watched over, as soon to develop into new circuits. New members produced new preachers, the supply of the latter was equal to the demands of the circuits. The required qualifications for the ministry in those days were few and simple, and the preparatory examinations not difficult. The people did not want any very abstruse theology, and they did not have it. When a Bishop or a presiding elder visited them, the people crowded to hear them preach, as affording them a high treat and a good time. Experience was the strong power in the effective sermons of those days. The pioneers of those days opened their commissions in some new village, by a service in the open air, after which he gave the more serious a copy of the Rules of the Methodist Society, asked that they be read, and promised to come again shortly afterwards. A small society soon followed. In 1791 and 1792, that was an often tried experiment, as we know by records still preserved. During this year Jesse Lee visited Rhode Island, and formed a circuit there, which the next Conference accepted. Poor Lee found Boston, a hard and hungry place to preach in at that time; but he expressed his opinion by faith, that a gracious door would one day be opened there. What would he say, to see the Methodist churches in Boston now, where as then, not even a house would open to him. Lee saw three new circuits opened that year in Connecticut, and an increase of nearly one thousand members in that locality, at that time, 1792. Lee was second only to Asbury in labors and success. He was then a man of fifty years, stout, athletic, full of vigor, of muscle and feeling. His natural wit and humor stood him in good stead, often in discomfiting his opponents. He says of this period, "we had preached a long time in Boston before we formed a society but on July 13, 1792, we joined a few in Society, and these soon increased. We met with uncommon difficulties here for the want of a house to preach in.

The people were poor, and it was three years before we could build a chapel there." Good work was done in it when the first was built. The summary report of the Conferences this year is as follows: Preachers admitted on trial 39; admitted into full connection 45; deacons 81; elders 78; Coke and Asbury the only Bishops; located for rest 14; expelled, (the first time the severe sentence had been passed) Beverly Allen and Andrew Harpending. Three deaths were reported, Thomas Weatherford, an European, whose slender frame was unfitted for such a clime, but he loved the gospel and died in triumph; Peter Masie, who labored faithfully three years, then died suddenly by falling from his seat; George Browning, a serious, devout man, who died in peace. The membership was, whites, 52,109; colored 13,871 total, 65,980; decrease of members 11,073. The collection for the superannuated preachers was £103, of which £69 was given in sums of \$14, £25, and £30, to three preachers. The first General Conference of Representatives was appointed to be held on November 1st, 1792, and 20 annual Conferences were appointed to be held between November 15th 1792, and October 29, 1793.

The first General Conference was near at hand, after the historic Christmas Conference held eight years before. At the first Conference held in 1773, all the preachers present excepting William Waters were Europeans; now in 1792 the only "foreigners" to be present were Asbury the Bishop, and Whatcoat his elder and colleague; all the rest were native Americans, whom God had raised up amongst their brethren; no less than 264 native-born preachers, but of these only part could be present, as the work must be sustained, at least in the distant places. Of the men then admitted into the ministry, two, McKendree and George were to become Bishops. One hundred and thirty-seven circuits had to be presented to the Conference, and these extending from the St. Lawrence River in the north, to Savannah in Georgia; from Lynn in Massachusetts to the most western settlements of Kentucky and Tennessee. The whole of the country having a settled population had accepted Methodism. What better evidence was wanted, of its divine character and its suitability to the necessities of the people? God was in the work: the preachers toiled for merely nominal salaries, enough to find them clothes, and not that for some of them, even Asbury himself seldom had more than enough to keep his horse, and had to depend on the people for his food.

Our readers have doubtless often noticed that Hood's Sarsaparilla is well spoken of in the newspapers. The press is quick to recognize merit, and does not hesitate to give praise where it is due. The following is from the Baptist Weekly, a leading religious paper:

"Advertising may bring an article prominently before the public, but no advertising can long help it if it has not real merit. Hood's Sarsaparilla is well advertised; but the best proof of its value, is that so many persons use it on the recommendations of friends who have proved its peculiar virtues."

Camp Meeting Directory.

Pittman Grove, N. J.,	Aug. 2-15
Concord, Caroline Co., Md.	" 3-13
Gumboro, Del.	" 4-11
Brandywine Summit, Pa.,	" 13-23
Beckwith, Md.	" 14-24
Woodlawn, Md.	" 14-24
Ocean Grove, N. J.,	" 20-30

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Church Notes.

BRANDYWINE SUMMIT CAMP MEETING.—According to the custom of a number of years past, the venerable Samuel Hance an honored and revered local preacher in Siloam charge, will preach on the camp ground (D. V.) Sunday morning preceding the annual meeting. Presiding Elder W. Swindells, of the South Philadelphia District, is to preach in the afternoon of the same day.

MT. SALEM. A very fair congregation was present Sunday morning, to whom the pastor, Rev. W. E. Avery, discoursed most earnestly and interestingly upon the startling announcement of the Master to his disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." Jno. 16-7.

UNION, A. Stengle, pastor. The Sunday morning service was one of especial interest, by reason of the reception into membership in the church, of a class of twenty approved probationers, who give good promise of usefulness and steady perseverance.

It is a gratifying incident of the recent invitation to Brother Stengle to serve this charge a fourth year, that while his invitation to serve these brethren a second term, three years ago, was not entirely unanimous, in this case there was up dissent; the brethren, who did not concur before, heartily joining in this request.

GRACE. Last Sunday morning Rev. Wesley C. Johnson administered the Holy Communion. The attendance was much reduced by the absence of so many of the members from the city; but to those participating, it was a season of refreshing from the presence of the Lord.

The latest news paper *on-dit* respecting the pastor is, that but for the prompt action of the Grace Church officials, there are strong reasons to believe Dr. Todd would have been invited to succeed Bishop Newman, in the Metropolitan Church, Washington. It is not unlikely, that a similar embarrassment may be found in the way of his becoming Dr. McCauley's successor at Dickinson.

ASBURY. We understand that the officials of this charge, as we doubt not will be found to be the case with most of our churches, are not disposed to concur with the majority of the late General Conference as to the wisdom of extending the three years' term. At a recent meeting, the pulpit supply for next year was a subject of discussion.

Rev. W. W. Wilson, now in the second year of his pastorate of our church in Easton, Md., and Rev. Joseph H. Smith, supernumerary member of the Philadelphia Conference, now engaged in evangelistic work, appeared to be in special favor. At the last ballot the vote stood as we are told, 10 for brother Wilson and 13 for brother Smith, after which it was resolved unanimsously, to invite the latter gentleman.

Dickinson Day—Aug. 14.

Don't fail to arrange for a visit to Ocean Grove, on this interesting occasion. Last year under Dr. McCauley's auspices, it was a grand success; Dr. Crooks, Bishop Bowman, and others, making most admirable addresses in the interest of Christian Education. Dr. Charles F. Himes, acting President of the College promises addresses by "prominent graduates and others." Season excursion tickets can be obtained at all principal railroad stations.

Disciplines, and Wesley's "Prayer Book."

In the territory covered by the PENINSULA METHODIST there are probably many copies of the early Disciplines, among the old families of the Methodist Episcopal Church. A friend of the editor would like Disciplines which are older than 1836. The same friend desires also a copy of "The Sunday service of the Methodists in the United States of America," sometimes called Wesley's Prayer Book, which was prepared by the Rev. John Wesley in 1784. The first Discipline of the Methodist Episcopal Church was published in 1785, and was bound with the Sunday service. Will our members take the trouble to look over their old books and, if they find any of these books, communicate with the editor. A fair price will be paid for such volumes.

The following interesting personal we clip from *Zion's Herald*, and tender our felicitations upon this auspicious anniversary of so auspicious an event, with our "wishes" also, that if it please our Father in Heaven, the silver may in due time assume a golden hue.

The pastor at Bryantville, near Boston, Mass., Rev. James S. Thomas, and wife celebrated their silver wedding at the parsonage, July 4. A large tent awning was stretched among the trees. National decorations were tastefully arranged. Under the awning the tables were spread. About forty relatives, besides friends, sat down to the collation; among them five sisters of the bride. Mrs. W. P. Gardner, of Stoughton, one of Mrs. Thomas's sisters, read an original poem. After dinner, speeches were made by Rev. Howard E. Cooke, of Brockton, Mr. Thomas and others. Nine children have been born to Bro. and Sister Thomas, seven of whom are living. The eldest son is a steward in the Campello Church, Brockton; the second, a daughter, has completed two years in the School of Liberal Arts at Boston University; the third, a son, is almost ready for college; and four bright, promising children are coming after. Rev. T. Snowden Thomas, editor of the PENINSULA METHODIST, is a brother of the groom; and he has had one other brother in our ministry. The numerous presents included \$50 in cash, a silver service, fruit dish, solid silver spoons, vases, etc. The party dispersed with congratulations, and wishes that the silver might come to be golden.

X. Y. Z.

That Eclipse.

If any of our readers failed to observe this celestial phenomenon, they missed a scene of surpassing beauty. It was Sunday evening, July 22. The heavens were cloudless. The moon was at its full; and as it reached one-third its ascent toward the Zenith, so resplendent was its light, that only a few of the very brightest of the stars were distinguishable, and deep shadows were thrown upon the ground by intervening objects. It was such a night as that which *Portia* describes,

"This night, methinks, is but the daylight sick,
It looks a little paler."

In oriental fashion, our party took its station on the house-top, and thus enjoyed an unobstructed view of the magnificent pageant, as it passed in review through its successive stages.

The changes from sun-light to star-light, and back again to sun-light, are familiar,—from the dividing line, where "Twilight lets her curtain down, And pins it with a star," to the extreme of stellar radiance, when twilight's curtain is pierced with so many pins, that the entire concave is one vast embroidery of light. Nor are we unfamiliar with those changes in the nocturnal heavens, in which the stars grow dim before the lustre of the rising moon, or at her descent beyond the horizon, hang out again their twinkling lamps. But the passing charm of this display was this, that all these scenic changes were flung upon the ethereal canvas by the Divine artist, in the brief period of this eclipse, while the moon, in stately majesty looking on, moved through all her monthly phases, from the splendor of her full orbed beauty to slenderest crescent and entire obscuration, and then returned by the same route reversed.

A few minutes before eleven, the moon was seen to enter the earth's shadow. The eastern edge of the Lunar disk was obscured. As these shadows deepened and extended the night grew darker until the last ray of moonlight was intercepted, and the eclipse was total. It was a weird scene. The "spangled heavens" were indeed "a shining frame;" the stars shone as brightly as they ever do when there is no moon; even the Milky Way was lustrous, and yet the moon was there, closely veiled it is true, but distinctly visible through her coppery-red enfolding. To enhance the interest of the scene, more than a score of flashing meteors were counted, darting athwart the sky during the progress of the eclipse, as if on urgent missions from star to star, in reference to the mysterious veiling of the Queen of night.

At half past one a slender line of light on the eastern edge, where the impact of the shadow first appeared, was discernible; and as the moon passed from under the shadow, these beautiful scenes were repeated in reverse order; the stars disappeared in the brightening moonlight, until the full moon again illuminated the heavens, with apparently more resplendent beauty, by reason of the contrast with her temporary obscuration.

With new appreciation, we read these words of the inspired Psalmist,
"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? Or the son of man, that thou visitest him? For thou hast made him but little lower than God, and crownest him with glory and honor."

Cremation,—Why Not?

Unwelcome and humiliating as it may be, to the occupants of these "earthly houses," to accept the fact, that this wondrous fabric must not only be deserted but be restored into its primal elements, the decree has gone forth "Dust thou art and unto dust shalt thou return."

The power of association, the necessities of our relation to the natural world, and the sentimentalities of our nature, combine to so fully identify the visible human form with its animating soul, that even the rude shock of death does not at once dissolve the illusion, and consciously or unconsciously, whether we will or no, the empty tenement is held sacred, as in some way worthy of our love, even after the spirit has fled.

It is difficult, if not impossible, to realize, that all the charm, and beauty and worth, which once invested that form, have departed, and nothing is left but a shapely mass of insensible matter. Even the blessed hope of the resurrec-

tion only warrants its re-investment, when the Divine artificer shall have effected its re-construction.

But whatever be our sentiments, the stern fact remains, that this well-wrought frame must decay, and "the dust return to the earth as it was."

From this fiat of the Almighty, there is no escape. The perfection of grace and beauty can furnish no exemption. As soon as the animating spirit vacates its dwelling, the wondrous fabric begins to dissolve. The plaintive appeal of Abraham, as he rises up from before the dead body of his beloved Sarah, for a place of sepulture, in which he might "bury his dead out of his sight," voices the bitter experience of every bereaved heart since then, "My dead out of my sight!" Were it otherwise, and were it possible to preserve intact, each form and feature, how soon would it become an aggravation of our sorrow? What comfort in looking into eyes, through whose crystal windows there shines no light from a soul within? Or, to take the shapely hand, from which the warmth of a responsive pressure can never more come? Like the masterpiece of the sculptor or painter, it might be a thing of beauty, but like it, a lifeless, soul-less symbol.

But even this is impossible; we must "bury our dead out of our sight." It is therefore a question of practical interest to all, how may this be done, with least violence to the feelings of the bereaved survivors, and the least humiliation to the precious remains. By what route shall this inevitable journey be taken? by that slow and painfully-repulsive one of natural disintegration, or by the speedier, and it would seem, far less repulsive one, of artificial dissolution—by burial in the ground, or by subjection to fervent heat—by inhumation, or cremation?

Every possible expression of loving care for our dead is as appropriate in the one case, as in the other; the only difference is in what follows. By a happy fiction of the imagination, we think of the grave as a place of rest, and limit our thinking, to the attendant circumstances of the interment. Were we to transcend these limits, our investigations would discover nothing to justify a preference for inhumation. The end in each case is the same, "dust to dust," a little pile of whitened ashes; the beginning may be as seemly in either; which of the intervening processes is the more desirable? The alternative is unavoidable. Let it be borne in mind, that not a particle of flame touches the body. It is reduced to ashes by the force of extreme heat, and is not, in any proper sense, a burning of the body.

Not one of the painful accessories of inhumation are possible in cremation. The risk of disturbance, either by venal grave-robbers, or by the demands of growing cities or towns, makes such a final resting place extremely insecure.

In a little volume by R. E. Williams, A. M., of Pittsburg, Pa., published by Lippincott, Philadelphia, in 1884, we have an interesting discussion of this subject. The author shows, that cremation has obtained to some extent among most, if not all nations, from a remote antiquity. The preference of the early Christians for inhumation is accounted for partly, by reason of the idolatrous rites associated with cremation.

The argument from sanitary considerations, which he says, "has never been answered," is urged with great force. The peril to health and life, from the poisonous germs diffused through the earth, air, and water, is shown to be very great by well attested facts, and by medical testimony.

The results of Prof. Brunetti's experiments were exhibited at the Vienna Exposition of 1873, in the form of three and threefourths pounds of delicate white ashes in a glass box, inscribed with the words, "*vermibus erepti, puro consumimur igni*," rescued from worms, we have been

consumed in a pure flame.

Dr. Wadsworth, Bishop of London, has expressed a fear, that the immediate effect of introducing the practice of cremation would be to undermine the popular faith in the doctrine of the resurrection; but this is answered by Lord Shaftesbury's question, "if burning the body interfered with the resurrection, what would become of the blessed martyrs?" The Bishop of Manchester very justly says, no intelligent faith can suppose, that any Christian doctrine is affected, by the manner in which, or the time in which, this mortal body of ours crumbles into dust.

It seems to us, the only strong objection to cremation is one of sentiment. In the light of reason, it has almost every advantage over burial in the earth. If we could only bring ourselves to shut our eyes to everything that follows the last sad offices of loving affection for our dead, in the case of cremation, as we do in that of inhumation, where could there be any occasion for wounding our tenderest sentiments? Is the cold grave, though decked with flowers, any more attractive a place of deposit for the sacred remains, than the receptacle so carefully prepared for their cremation?

Phillip Henry Sheridan.

After an illness of several weeks, this distinguished General had so far recovered, as to encourage the hope of his complete recovery. Last Sunday evening, Aug. 5, however, he had a return of his heart trouble, and died suddenly, at twenty minutes past ten o'clock.

He was born of Irish parents in Somerset, Ohio, March 6, 1831. He graduated from West Point Military Academy in 1853, and served six years in the army in Washington Territory and Oregon, gaining thus early his life-long nickname of "Little Phil." During the late Civil War he served in the army of the Union, with great distinction, displaying the most consummate ability, especially as a cavalry officer. The value of his services in the Valley of Virginia cannot easily be over estimated. It was there he took that famous ride from Winchester in which he turned rout into victory, recapturing all the guns his men had lost, with twenty-four of the enemy's, and many of their wagons. In recognition of his personal gallantry, military skill, and brilliant achievements, President Lincoln appointed him Major General in the regular army. March 4, 1869, he was promoted to the rank of Lieutenant-General, and on the retirement of General Sherman, assumed command of the Army of the United States, by direction of President Arthur. Nov. 1, 1883. Recently he has been advanced to the rank of General.

June 3, 1875, General Sheridan was married to Miss Irene Rucker of Chicago, who survives him with four children,—Irene, who is twelve, Mary and Louise who are twins one year younger, and "Little Phil," a lad of seven.

The funeral is appointed for to-day, (Aug. 11,) and the interment will be in Arlington Cemetery. The religious services will be conducted by Roman Catholic clergymen; Rev. James F. Mackin, assistant at St. Matthew's, Washington, celebrating a requiem mass, and Cardinal Gibbons pronouncing the absolution.

A Correction.

Rev. Bro. Fosnocht writes us from Galena, Md., that the cost of improvements on that church was "not less than \$4200 instead of \$1690, as appeared in the article by Rev. B. F. Price, transferred to our columns last week, from the *Philadelphia Methodist*.

Bro. Fosnocht and family have just returned to their home, after a two weeks vacation. Their people generously said "do not hurry home," but the demands of the work seemed to demand the pastor's presence.

Conference News.

PENROSE CAMP; Rev. J. E. Kidney, pastor of our church in Wyoming, Del., was in charge, and preached four times during the progress of the meeting. The brethren who assisted him were, Revs. D. Gollie of Massey's, W. W. Sharp of Kenton, A. Smith of Cambridge, T. L. Price of Greensboro, W. M. Warner of Maryland, A. D. Davis, presiding elder of the Virginia District, James Connor of Leipsic, P. H. Rawlins, of Camden, R. K. Stephenson of Millington, and E. E. White of Smyrna circuit. These all rendered efficient service by preaching excellent sermons; nearly all of them preaching two or three times. Two local brethren also, Thomas Numbers of Millington and E. S. J. McAllister of Woodside took part in the work of preaching to the people.

The meetings began Wednesday morning the 25th ult., with an appropriate sermon by Bro. Kidney from the words, "As thy servant was busy here and there, he was gone," 1 Kings, 20: 40; urging the caution that no Christian be so busy with other matters, as to neglect the great business of soul-saving. Thursday afternoon Bro. Alfred Smith delivered a "masterly and eloquent sermon" on Temperance, from the words, "A wonderful and horrible thing is committed in the land; the prophets prophecy falsely, and the priests bear rule by their means; and my people love to have it so;" Jer. 5: 30. The horrible thing is the rum-traffic; the prophets who prophecy falsely, are the legislators who license the traffic, a few preachers who favor it, with a good many people who uphold it; the priests are the saloon keepers who have their dens for temples, their bars for altars, the victims of the cup for their sacrifices, and for incense, the cries of broken hearted wives, widows and orphans; the people who "love to have it so" are the good people, members of church, Christians, who could wipe out this "horrible thing, if they were only willing to make the necessary sacrifices, and put forth the proper effort, but do not do their duty.

Sunday there was an immense crowd of people present, estimated at several thousand. Good order prevailed, with the exception of one or two slight disturbances. Presiding elder Davis preached in the morning, on the parable of the sower; Brother Conner in the afternoon, on the barren fig tree, and Brother Sharp at night, on the pertinent question, "How long halt ye between two opinions, 1 Kings 18: 21.

Thursday afternoon, Aug. 2nd, Brother Conner preached a missionary sermon, from the text, "Thou art Peter, and upon this rock, I will build my church; and the gates of hell shall not prevail against it," Mat. 16: 18. Bro. Rawlins followed with a stirring appeal for a liberal offering in behalf of the missionary cause. Bro. Warner's sermon Thursday night was followed by a lively prayer-meeting, which continued till midnight, in which there were a number of penitent seekers. It was regarded as a successful meeting; the people had a good time socially and religiously; the services, including the early prayer-meeting, were well attended; and thirty-nine persons professed to have experienced converting grace. There were between sixty and seventy tents.

For the above facts we are indebted to the kind attention of Rev. W. W. Sharp, who reports having received six of these new converts as probationers in his charge, the Sunday after the close of the camp.

A friend writes from Chincoteague Island, Va., Aug. 4, 1888.—Our grove meeting at Good Will proved to be a grand success, as shown by 40 conversions and 38 accessions. Our new church is enclosed, and when finished will be a neat structure. Our people are working nobly for God and Methodism, on this Island. We hope to dedicate early in fall. Virginia District is fully alive to the work, and we look forward to better days in the near future.

The St. George's congregation have voted their pastor a vacation of two weeks. He will be absent from his pulpit, Aug. 12th and 19th. His plan is to spend part of this time at the Concord Camp-meeting; the rest of it will be divided between his former friends in Harrington, and in Sussex Co., Del.

Mrs. Lucy Washington, a National organizer of the W. C. T. U., and an eloquent speaker, has been engaged by the Cecil County Union, to speak at Woodlawn Camp, Friday, the 17th inst., at 3 p. m. The public is invited.

The grove meetings at Church Creek, under the direction of Rev. J. T. Prouse, are still in progress. Since they have been held there have been over forty penitents with twenty-two conversions. Many young men

from twenty to thirty years of age are among the penitents and converts.—*Federalburg Courier, August 4th.*

A movement is on foot to erect a new Methodist Protestant Church in school district No. 54, in Sussex county. Over \$400 has already been raised for the purpose.

The Rev. T. E. Martindale of Salisbury, left for Clifton Springs, N. Y., on Monday, to join his wife and daughter, and to spend a vacation of some weeks.

Virginia District Items.

Sunday, Aug. 5th was Quarterly meeting at Crowson, Parksley charge. Bro. Davis, the presiding elder, preached at Parksley at 10 A. M., and at Crowson at 3 P. M. The congregations were large, notwithstanding the oppressive heat, and the camp meeting held a few miles distant. The love feast was of much interest, a season of refreshing from the presence of the Lord. The pastor, Bro. Dulany, is untiring in his difficult work, and is highly esteemed by his people. The parsonage has been completed and occupied.

This home has been brightened by the recent arrival of a visitor who we trust, has come to stay. We learn his name is to be, Cyrus D. Foss Dulany.

The Parksley church has just been painted inside and out, and presents a very attractive appearance.

The new church at Read's Wharf is now completed and is to be dedicated Sunday, September 2. Bros. Grice and Easley are to assist Presiding Elder Davis, and Bro. Ayres the pastor, on this occasion. A Sunday-school has been organized, and the outlook here is encouraging.

Bro. Davis is to spend to-morrow (Sunday) with Bro. Wise at Cape Charles City. This charge is prospering. The Sunday-school is to have an excursion to Ocean City the 15th inst.

Bro. Dulany commences a basket meeting at Crowson to-morrow; Bro. Hardesty's revival services on Tangier's Island began on the 9th inst.

Letter from Parksley, Va.

DEAR EDITOR.—Enclosed please find two dollars for subscriptions to PENINSULA METHODIST; I think more will follow.

Our church at Parksley has been beautified under the skillful hands of brothers J. C. Brice, Jas. E. Graham, Eugene Stokes, and a Bro. Williams who donated the labor of painting the church. To them all we express our gratitude; also to Mr. Harry Bennett for giving the paint. May showers of blessing fall upon these friends.

Resolutions of thanks were adopted in our Sunday-school July 26th; to Eugene Stokes, Esq., for securing 100 or more library books, besides 50 copies of "Fountain of Song" presented by Hubert P. Main, Esq., of New York; and to Bro. Jas. E. Graham for two hundred or more labels for Parksley library.

We were expecting the district stewards Monday Aug. 6, but were disappointed and while there was great preparation for guests, we had to enjoy the chickens alone.

I hereby express my deepest gratitude to Bros. Jas. M. Vandyke of Crumpton, Md., and J. H. A. Dulany, of Fruitland, Md., for having regarded our appeal. "A friend in need is a friend indeed." Such have these shown themselves. Did your readers know our great need they would surely respond, I believe; and more, I believe this was the purpose of some, if not many. Brethren pray for, and help us.

A glorious meeting has been held by Bro. J. W. Easley, at Ayres' Chapel, about four miles from Parksley.

Very truly,
H. S. DULANEY.

Camden Camp-meeting.

Camden Camp opened on the 18th of July and closed the 27th. There were seventy-three tents on the ground, not so many as in former years, owing to the busy season. The best of order prevailed. Sunday there was a very large crowd present, estimated to be over six thousand. The woods were filled with horses and carriages and people. No boisterous talking was heard, and not a drunken man seen during the day.

The meetings in general were very spiritual, especially so on Sunday. Rev. G. A. Sheets of the Pittsburg Conference preached Sunday morning from Matthew, 27: 22, "What shall I do then with Jesus, which is called Christ." The sermon was one of marked power, and telling effect. Rev. S. T. Gardner in the afternoon, made an earnest appeal, which touched the hearts of the multitude. At night Rev. E. C. Macnichol preached an excellent sermon.

Tuesday, Rev. J. H. Howard, preached in the morning, and Rev. S. J. Morris in the afternoon, both giving the people much to

think about in reference to Missions. We hope to see the result of the teachings of the day, in enlarged collections for the cause.

Wednesday was temperance day. Rev. W. J. DuHadway preached in the morning. In the afternoon the W. C. T. U. had charge of the exercises, and after a short season of prayer, addresses were delivered by Mrs. Hester Rawlins of Seaford, Mrs. Julia Tomkinson of Wilmington, Rev. W. J. DuHadway, Mrs. N. B. Smithers, and others. The services were exceedingly interesting and profitable.

The pastor was ably assisted in the meeting, by the following brethren in addition to those already named: Bros. E. H. Hynson, W. K. Galloway, I. L. Wood, presiding elder John A. B. Wilson, J. E. Kidney, J. Conner, J. O. Sypherd, and G. W. Wilcox. Twelve persons professed conversion, and the church was greatly quickened.

Thursday the 26th, at 1.30 P. M., at a congregational meeting, the trustees of the grounds made an appeal for money to be expended, in the permanent improvement of this beautiful grove. Two hundred \$1 shares were speedily subscribed, committees were appointed to solicit further subscriptions, and the trustees requested to proceed with improvements. A resolution was also passed, requesting the trustees to appoint a Camp-meeting for next year, beginning July 24th, 1889.

P.

Brandywine Summit.

In addition to what appears in another paragraph, we are able, through the courtesy of Rev. James E. Bryan, pastor of Asbury M. E. Church, this city, who has charge of this camp for the present season, to make some other interesting announcements.

Rev. W. H. Smith, pastor of Tasker M. E. Church, Philadelphia, is to preach on the camp ground to-morrow (Sunday) evening.

Monday evening, Rev. Adam Stengle of this city, preaches the opening sermon of the camp-meeting. Thursday, the 16th, is to be Temperance Day. Rev. R. C. Jones of Odessa, Del., is to preach in the morning, and platform addresses are to be made in the afternoon; the ladies of the W. C. T. U., participating. Sunday, the 19th, the presiding elder of Wilmington District, Rev. W. L. S. Murray, Ph. D., is to preach in the morning; and Rev. L. E. Barrett of this city, in the afternoon. Tuesday, the 21st, is to be Missionary Day. Rev. S. L. Baldwin, D. D. a returned Missionary to China, and recently elected Secretary of the Board of Missions of the M. E. Church, is to preach in the morning; and platform addresses are to be made in the afternoon. Wednesday, the 22nd, Rev. George Cummins, superintendent of City Missions, Philadelphia, is to preach in the morning. Thursday, the 23rd, Rev. H. A. Cleveland, D. D., of Philadelphia, is to preach the morning sermon.

To Rev. C. A. Grice of this city, is assigned the supervision of children's meetings. Revs. H. W. Ewing and W. G. Koons of this city, will supervise the young people's meetings. The singing will be under the direction of Rev. H. W. Ewing till Saturday, when Prof. John G. Robinson of Baltimore is expected to assume charge, and direct the service of song for the rest of the meeting.

ITEMS.

Rev. George W. Miller, D. D., formerly pastor of Grace M. E. Church in this city, and now pastor of Grace Methodist Episcopal Church, Brooklyn, N. Y., accepts an invitation to become pastor of Independence Avenue Church, of Kansas City, and will enter his new field October 1.

Rev. J. Hepburn Hargis, D. D., pastor of Haines Street charge, Germantown, is summing with his family at Ocean Grove. He however, comes up to his prayer meeting on Wednesday evening, and preaches as usual on the Sabbath, and holds himself in readiness also to respond to calls from the sick room or from the chamber of death whenever he may be needed or his presence desired.—*Philadelphia Methodist.*

Rev. Dr. L. M. Vernon, brother of Rev. S. M. Vernon, of Philadelphia, who has been connected with our Italian Mission for seventeen years, sailed for Italy, June 21.

He will return to the United States and take work here.

Zion's Herald says: "The sermon of Dr. A. B. Leonard at the Lake View (Mnss.) Camp meeting was one of much interest and power. It was his first introduction to a New England audience since his election to the missionary secretaryship, and the impression made was most favorable. He received a hearty invitation to come again."

Bishop Crowther, one of the most prominent members of the General Conference for Missions, held in London, is said to have been stolen from the coast of Africa when a boy, and sold for a few pounds of tobacco. He is now Bishop of Western Africa.—*Nashville (Tenn) Christian Advocate*

The Independent of New York says of this gentleman,

"Among the bishops at the Lambeth Conference who were entertained at dinner by the Lord Mayor, was the white-haired, full-blooded Negro, Bishop Crowther, of the Niger diocese. In this country he would stand a chance of being put in a 'Negro missionary jurisdiction,' for the purpose of avoiding social relations at convention."

Rev. Dr. John S. Porter, who now, at the advanced age of eighty-three, resides in Burlington, N. J., where he was a pastor fifty years ago, preached a semi-centennial sermon June 24th.

Rev. Washington Gardner, of Michigan, declines the degree of D. D., recently tendered to him by Grant Memorial University, on the grounds that he had previously declined to accept the degree from another institution, and that he had no claim to the honor.

Mr. James T. Hatfield, son of Rev. Dr. R. M. Hatfield, once pastor of Arch St. M. E. Church, Philadelphia, has just gained a Latin fellowship at Johns Hopkins University. Besides its tribute to scholarship, it carries a cash bonus of \$500.

Rev. A. N. Keigwin of West Church Wilmington has been called to a Presbyterian church in Boston. If he should accept, three of the largest Presbyterian churches in Wilmington will be without pastors.

The following from the New York *Observer* does not sound just like an extract which we published from the *Presbyterian* a short time since. The *Observer* says this about Methodists:

"They provide ministers for the Churches, and then they provide Churches for the ministers. It is part of their wonderful system that no one is idle at any season of the year, and that no Church is without a head. This is not accomplished without a great sacrifice of liberty and permanency on the part of ministers and Churches. Thus far these sacrifices have been blessed abundantly. No Church in the New World has a more glorious record. It is not at all a mere conquest of numbers. It has been a splendid victory among the masses of the people over the world, the flesh, and the devil. These Methodist millions form the advance guard of the nation in every department of moral effort or reform. Now it is impossible to tell how much their triumph has been aided by this one feature of their system—the universal appointment and employment of their ministry. They had many other great qualifications for their work. But we cannot resist the impression that their work has been immensely facilitated by this comprehensive economy of means. Other denominations which are never without abundant evidence of their weakness in this respect, simply regard with wondering admiration this vast Church, with its ministry 'all at work, and always at work.' Presbytery, Episcopacy, Independency, are so far all alike powerless to accomplish this result."

Are you safe in Christ? "Certainly," says one. "I was converted and joined the church 20 or 30 years ago." But how is it with you to-day? Are you converted now? Do you find your greatest pleasure in communion with the Lord, and do you desire, above all other things, to promote the interests of his kingdom? It is to be feared that multitudes of church members are resting their hopes for eternity, upon the efficacy of a conversion which did not convert. If that old conversion of yours has not resulted in a real and thorough change of heart, see to it that you get converted again without delay. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven."—*New York Weekly Witness.*

Our Book Table.

THE HOMILETIC REVIEW for August. The leading paper is a masterly critique on Dr. John A. Broadus, as a preacher. The second article, on "Christian Evidences and Modern Criticism," by Prof. B. B. Warfield of Princeton, is worthy of his reputation for ability and orthodoxy. Dr. Howard Crosby's ringing paper, "Should Questions at Issue between Political Parties be Discussed in the Pulpit," is sure to have a reading. "Preaching not Sermonizing," by an English writer, "Evolution as a Theory of Creation," by Dr. C. S. Robinson, and "Clusters of Gems," by Dr. Pierson, are excellent. The sermons are by Drs. Denis Wortman, Chas. Cuthbert Hall, R. S. Storrs, Bishop Andrews, J. C. Allen and others. The Miscellaneous Section is of unusual value. The other departments have fresh and interesting matter. Published by Funk & Wagnalls, 15 and 20 Astor Place, New York. \$3.00 per year; 30 cents per single number.

Christian Thought for August begins the sixth volume. Dr. Charles F. Deems acts as editor, adding strength and interest to every number. The Florida *Christian Advocate* has well said, "For ministers, we know of no periodical that surpasses this. It deals with the relation of science to religion, and gives the best thought of the age upon the questions at issue. It gives light where much darkness is found." Among the contents of this number, are "The Limits and Uses of Scientific Research," by Charles L. Hogeboom, M. D.; "Is it Time for An Institute of Theology?" by Rev. George A. Jackson; "Charles Darwin," by Thomas Hill, D. D., J. L. D., and "The First Principles of Necessary Truth—How are They Obtained?" by Carl W. Scovel. The subscription is \$2.00 per year. Clergymen, \$1.50. Single number, 40 cents. Back sample copy, 25 cents. *Wilbur B. Ketchum, Publisher, 71 Bible House N. Y.*

The contents of Harper for Aug. are unsurpassed by those of any previous issue. One of E. A. Abbey's charming illustrations for "The Leather Bottle" serves as a frontispiece. The initial article is a continuation of Lafcadio Hearn's "Midsummer Trip to the West Indies." In fiction there are Mr. Black's "In Far Lochaber;" "Annie Kilburn," by Mr. W. D. Howells, "Pride and Prejudice," by Mrs. Jane G. Austin; and the final instalment of H. Rider Haggard's "Mauiwa Revenge." "Holstein-Friesian Cattle," by S. Hoxie, tells how the cow of Dutch extraction has won the heart of the American dairy farmer. "The Montagnais," by C. H. Farnham, describes the life of the Indians, who live along the north shore of the Gulf of St. Lawrence east of the Saguenay. Moncure D. Conway, in "A Chiswick Ramble," describes an old neighborhood in London, fraught with memories of Hogarth, Hume, Prince Rupert, Lord Russell, and Margaret Hughes. In "Studies of the Great West," Charles Dudley Warner has much to say in behalf of Cincinnati and Louisville. The artist, Sandro Botticelli, is written up by Theodore Child. "The Leather Bottle" is illustrated by E. A. Abbey, and one of Wordsworth's sonnets by Alfred Parsons. George William Curtis writes of anonymous letters, Russia, false "Americanism," and the hard times of American artists; and W. D. Howells, about early American literature. The *Drawer* overflows with witty artists. "Social Study," is a full-page drawing by George Du Maurier.

The *Pearl of Days*, for August, Rev. J. H. Knowles, editor, maintains the high standing secured on its earlier issues. It is denominational and national in its scope. It is a complete repertory of legislation and discussion on the Sabbath throughout the world; and is edited with a fresh and sympathetic knowledge of the needs of its readers, making it an excellent family magazine. The numbers are finely illustrated, and we advise our readers to send ten cents for a sample copy. The subscription is \$1.00 per year. *Wilbur B. Ketchum, Publisher, 71 Bible House, New York.*

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Marriages.

WARD—COVEY.—On June 12th 1888, at the Farmington M. E. Parsonage, by Rev. Geo. W. Wilcox, Joseph W. Ward and Mary E. Covey, both of Adamsville.

SCHUYLER—BENDER.—On July 18th, 1888, by Rev. George W. Wilcox, Robert H. Schuyler and Sarah E. Bender.

MILLER—SIMMONS.—On August 1st, 1888, at the residence of J. B. Simmons, Esq., by Rev. Geo. W. Wilcox, Dr. William P. Miller of Wilmington, Del., and Lottie Simmons of Farmington, Del.

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N. B. A farm of 200 acres in connection with this residence would be sold, with it or separate, as purchaser might prefer.

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