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FOR CHRIST AND HIS CHURCH.

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SOMETIME.

[Ascribed to Mrs. Mary Riley Smith, by Old Farmer's Almanac, 1886.] Sometime, when all life's lessons have been

learned. And sun and stars forevermore have set, The things which our weak judgments here have spurned,

The things o'er which we grieved with lashes wet, Will flach before us, out of life's dark night,

As stars shine most in deeper tints of blue And we shall see how all God's plans are right

And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh, God's plans go on as best for you and me;

How, when we called, he heeded not our cry Because his wisdom to the end could see.

And even as wise parents disallow Too much of sweet to craving babyhood,

So God, perhaps, is keeping from us now Life's sweetest things, because it seemeth good. And if, sometimes, commingled with life's

wine, We find the wormwood, and rebel and

shrink,

Be sure a wiser hand than yours or mine Pours out this portion for our lips to drink. And if some friend we love is lying low, Where human kisses cannot reach his face,

Oh, do not blame the loving Father so, But wear your sorrow with obedient grace And you shall shortly know that lengthened

breath Is not the sweetest gift God sends his friend

And that, sometimes, the sable pall of death Conceals the fairest boon his love can send.

If we could push ajar the gates of life, And stand within, and all God's workings

see, We could interpret all this doubt and strife, And for each mystery could find a key. But not to day. Then be content, poor heart! God's plans, like lillies pure and white,

unfold; We must not tear the close shut leaves apart

Time will reveal the calyxes of gold. And if, through patient toil, we reach the land.

Where tired feet with sandals loosed may rest, When we shall clearly see and understand,

I think that we will say, "God knew the best."

"That ye Sorrow Not Even as Others who have no Hope.

SAMUEL T. SPEAR, D. D.

The term "bereavement" as ordinarily used, applies to those sorrows of the heart that have their occasion in the death of near and dear friends, especially those who constitute so large a part of the charm, the blessing and the bliss of domestic life, and are bound together by the tenderest ties of affection. It is only when death enters this circle, and strikes down the objects of our warmest earthly love, that the sorrows of bereavement are felt in their most pungent form. Tears then flow. The heart of the strongest man is then broken- The coldest stoicism is compelled to yield. The sensibilities are shivered as if smitten by a bolt from the skies. Our kindred dead are not, and cannot be thought of with feelings of indifference. Their absence docs not destroy our memory. Death has not diminished, but rather enhanced their charms. We recur to them as they once were, and try to think of them as they are in that mysterious realm whither they have fled. The heart, still clinging to them, and often rehearsing the tale of its own bitterness, sighs for the touch

ly possible to overstate it. It goes to the very depth of the soul, and fills it the mind content with the supremacy oppress, and afflict the mind, either with its own sorrow. These griefs are of God. no discredit to human nature, and surely no evidence of weakness, but rather of the strength of our love. If we did not love, we should not weep.

What, then, shall we do with these stricken, bleeding, saddened hearts, when thus assailed by the death of those we loved in life, and love not the less because they are dead? How shall we deport ourselves in such a terrible emergency? What shall we think, what shall we say, and how and where shall we seek relief and comfort?

1. The first answer to these questions is that we must accept the situation in which providence has placed us. We have no power not to do so. The facts themselves are just what they are; and it is beyond our power to make them otherwise. The dead are dead and gone; they have spoken their last words on earth, and with us exchanged their last thoughts. We cannot bring them back, or reproduce them in actual life as they were before death. Time may mitigate the severity of our grief; but the grief itself will always remain as a remembered, and to some extent, a present sorrow. We must bear it. We cannot successfully contend with the facts or with our own nature, and must, hence, as best we can, accommodate ourselves to both, pursuing the remainder of life's journey in submission to what we cannot change. There is absolutely no other course open to us.

2. A second answer is that we should. with the griefs of bereavement, mingle the distinct recognition and devout acknowledgement of the rightful supremacy of God, as the providential ruler over all the events of the world. A heart, deeply smitten with these griefs, pre-eminently needs this thought, not as a cold abstract speculation merely to make a sound creed, but as a profound and thoroughly realized belief that carries with it one's confidence and affections.

One who thinks of God as the Supreme Factor in the whole problem of our present life, and at the same time knows who he is, and what are his attributes him the continued care of God, through and relations to his creatures, will, by the very terms of the thinking, convey dence without him, and by a providence resignation to the divine will, and also bring to it a royal comfort in that resignation. He will at once see that the providence of life and that of death are in the best possible hands' He will not need to understand all God's reasons for what he does. It will be enough to know who he is and what are his attributes. without undertaking to sit in judgment upon his providence, and without asking him to give any "account of his matters." This may not absolutely banish all sorrow, or wipe away all tears, but it will mingle with these tears and sorrows the comfort that comes from the thought of God. The heart can get along much better with this thought than it can without it. There is a solid pleasure in the thought. It enables us to say, "Even so, Father, for so it seemed good in thy sight." It puts these words in our lips: "Not my will, but thine, be done." It makes God himself a comfort to the soul. It teaches us to trust him where whether we understand them or not, miserable. They scatter the shadows

immediate effect upon us. It makes life. They displace thoughts that depress

If we shed tears, as we must, when our kindred die, and leave us to plod our way to the grave without them, let them not be the tears of those who have no God to think of, and no God of whom they do think, and whom they love and trust. We should think of him while we weep as well as of those for whom we weep. That is no time to have him absent from the mind. That is just the time to cast our care upon him, remembering that he "careth for us." No one will do this without being consciously helped in bearing his sorrows. The burden will be less to him than it otherwise would be. He will treat God as a friend, and God will be his friend and comforter.

3. A third answer is that we should devoutly turn our thoughts to the holy Scriptures, and hear God speak to us in his Word. The Bible itself is the Book of books to give comfort to one who is suffering from the pangs of bereavement, provided always that he himself is on good terms with the God of the Book, and is willing to commune with him through it. It will supply him with better thoughts than he can originate and authenticate for himself. It will assure him that death is not the final terminus of our conscious being, and that this short day of life is only preliminary to that which is to come, and that, no matter what may be its circumstances of joy or sorrow, its great importance depends upon the issues thereof in another world. It will bring before him the doctrine of God in Christ, with a gracious plan for the salvation of sinners, and with a divine providence so administered in this world as to make "all things work together for good to them that love God." It will set before him a shining Heaven, as the place of final rest when all the sufferings, sorrows, and tribulations of this life shall be forever ended. It will teach him that those who "die in the Lord" are greatly the gainers by an exchange of worlds. It will pledge to the whole journey of life, by a provi-

expelling them, or giving them a new and much more cheerful coloring. There is nothing which one who is sorrowing over his kindred dead more needs to do for his own comfort than devoutly to betake himself to the Word of God, thoughtfully to read the Book divine, and prayerfully meditate upon its contents. The experiment will soon teach him that the God of the Book is his best companion, and that the comforts which in this way come into the soul are superior to all other comforts. He will understand what Paul meant when he spoke of God as "the Father of mercies and the God of all comfort." He will have a quietude, composure and serenity of mind which nothing earthly can give, and nothing earthly essentially disturb.

ethodist.

The writer has tried this resort for himself, and that, too, amid the griefs of repeated bereavements, and knows by a blessed experience what the Lord has done for his soul. He here records his testimony to the power of the Bible or rather the power of God through the Bible, to comfort a suffering and bleeding heart. When those whom he loved on earth were taken from him, leaving his social family life a perfect wreck, God came to him by his grace through him words of comfort. God opened the eyes of his understanding to read and appreciate that Word as they had never been opened before, and as perhaps they never would have been opened under different circumstances. Yes, child of sorrow, burdened, blasted, and broken with the griefs of bereavement, go to the Bible, and read it diligently, not do so in vain. That Book will give you more light and comfort than all other books put together.

"Within this ample volume lies The mystery of mysteries; Happiest they of human race, To whom their God has given grace, To read, to fear, to hope, to pray; To lift the latch, to force the way, And better had they no'er been born. Who read to doubt, or read to scorn."

4. The *fourth* and final answer is that, whether we are the children of God by

voice of God speaking to them. He has laid his hand upon them by an impressive providence; and they ought to learn something from it, and be made the better by it. It should be more to them than merely a scene of grief and sadness. The sorrows that bring with them a spiritual benefit, that subdue, chasten and cultivate the soul, that correct errors in one's life, and that ripen saintship and fit it for the skies, are the sorrows that give more than they take. The quality of the good they give is vastly superior to that which they take away. Tho' for the present "not joyous, but grievous," they, nevertheless, afterward yield "the peaceable fruit of righteousness to them which are exercised thereby." The moral benefit outweighs the pain, and is more than a compensation for the latter. A providence that dispossesses one of his earthly joys in any form, and thereby more perfectly enthrones God in his heart, has done him no damage. What he has gained far exceeds what he has lost.

And whether this shall be the result of affliction in the loss of dear friends, depends upon the manner in which we treat the affliction. We may make it the means of the richest blessing and grace to the soul; and if we do, then the language of the Psalmist will fit our lips: "It is good for me that I have been afhis Word, and in that Word spake to flicted, that I might learn thy statutes." Then the language of Paul will express our experience: "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed." To mourn over the dead is the instinct of our nature. To reap a spiritual benefit from that which causes us to mourn thoughtfully, prayerfully. You will is alike a solemn duty and a gracious privilege.

That man is in a sad plight, whose sorrows are lost sorrows-all pain with no blessing-whose character is unimproved thereby, and who is more anxious to get rid of his sorrows than to derive moral profit therefrom. The more our afflictions and sorrows bless us in the spiritual sense, the better will we be able to bear them. If we make God our comforter by drawing near to him, and faith in Christ Jesus or not, we should his Word our guide by devoutly reading to his heart a useful lesson in respect to of grace within him, until he shall win make the griefs of bereavement the it, they will not so embitter life as to destroy its cheerfulness and serenity, or array the heart in rebellion against him or child, or father, or mother, or brother, who doeth all ihings well. The peace of God, which passeth all understanding, will still be left to the soul. Dr. Young has well said :

"Of a vanished hand,

And the sound of a voice that is still." Alas! that hand ministers no more. That voice is heard no more. That cheering and cheerful presence is no longer present. The awful, and for this life, final separation has come, and with it all conscious intercourse between the living and the dead is at an end. No one who has felt it needs to be told that we cannot trace him. It disposes us this, to the living, is a most heart-rending submissively to accept his appointments experience. It is not possible to understand it without having felt it, and hard | and that, too, whatever may be their | that darken even the darkest day of of the affliction, should also hear the Michigan Christian Advocate.

the victory, and at last be more than conqueror "through him that loved" him. It will present God to him as his heavenly Father by the adoption of grace, holding toward him the paternal relation, dealing with him as a child and an heir of salvation, seeking in all things to make him a partaker of the divine holiness, fitting him for "the inheritance of the saints in light," and finally receiving him to glory.

These comforting, cheering, animating hopeful, soul-inspiring and soul-elevaiing thoughts constitute what Paul calls "the comfort of the Scriptures." There is great comforting power in these Bible thoughts. They give us glorious and pleasant things with which to occupy our minds, and are calculated to warm the affections of the heart. They strengthen one for endurance, and invigorate his patience. They awaken gratitude, inspire hope, and make us spiritually happy in spite of our sorrows. They pour a flood of joy upon a soul that might otherwise be inconsolably

means of our spiritual benefit. The godless and thoughtless man whose wife, or sister, has just been laid away in the grave, would be worse than a brute if he were unaffected by hts own loss. He will be cruel to himself if he does not make the loss the occasion for considering his own mortality, and also the urgent need of preparing to meet his

God in the final judgment. The hour to him is a solemn one. It cannot be otherwise. God speaks to him in the death of his friend, and warns him to be wise. He will make a great mistake for himself if, in this peculiar hour, he fails to heed the warning and seek and secure his own salvation. He will suffer all the bitterness of grief with no benefit to his own soul. Many have done this, while some have had the wisdom to think of their ways, and turn their feet into the path of life.

Those who are already in the fold of Christ and on their way to Heaven, who

"Heaven gives us friends to bless the present scene, Removes them to prepore us for the next." Brooklyn, N. Y.

Our engagement at Crystal Springs this year, was for Monday and Tuesday last. Rev. Dr. Enoch Stubbs, C. G. Thomas and Dr. Johns preached on the Sabbath. Dr. Stubbs gave almost exclusive attention to the doctrine of holiness, explaining it and illustrating it by beautiful similes and figures. His very countenance when preaching is a sermon on holiness. He is a teacher. He wears well. He preached every day, and took part in other services. Presiding Elder Cogshall was active as ever. The grounds have been enlarged and improvhave lost dear friends, and whose hearts ed. Several new cottages will be built have been bowed down under the weight | next year. It is a delightful retreat.-

Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a scripent, 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 Drunken."

Among some old manuscripts of his family, the writer found the following extract, made by one of his ancestors.

"When Noah was planting the vincyard, Satan asked him "What good will it do?' 'It will make glad the heart of man,' says the patriarch. "Let me go into partnership with thee,' says the adversary. 'And what good will that do?' asks Noab. 'I will cause the wine to strengthen (lit., to harden) man's heart,' answers the evil one. Not discerning the subtility of the expression, Noah accepted the offer. Satan brought four animals as his share in the business- a sheep, a lion, an ape, and a sow. Killing these, he let their blood run into the roots of the vine. 'What is this for?' cried Noah. Says the enemy: These are the four stages a drunkard shall have to pass through. By taking a little, he becomes as simple as a sheep, allowing everybody to shear him. A little more, he imagines himself a lion-none so violent as he. A little more, he becomes a monkey-jumping and dancing, and imitating all foolishness. And a little more, he is turned into a sow that walloweth in the mire, forfeiting the good both of this world and of that which is to come."-Rev. Ezra Isaac.

Cardinal Manning (Catholic) says "For thirty-five years I have been priest and bishop in London, and I now ap proach my eightieth year I have learned some lessons, and the first thing is this: The chief bar to the working of the holy spirit of God in the souls of men and women is intoxicating drink. I know no antagonist to that good spirit more direct, more subtle, more stealthy, more ubiquitous, than intoxicating drink Though I have known men and women destroyed for all manner of reasons, yet I know of no cause that affects man, woman, child and home with such universality of steady power as intoxicating drink."-Ex.

When Mr. Lincoln made his visit to Gen. Grant's camp at City Point, Va., in 1864, says the Religious Herale, he was met by the General and his staff, and, upon being asked how he was, said, "I am not feeling very well. I got pretty badly shaken up on the bay coming down, and am not altogether over it vet." "Let me send for a bottle of champagne for you, Mr. President," said one of the staff officers ; "that is the best remedy I know for sea sickness."

Pouth's Department.

How Children Become Crimi-nals.

Many a passionate child rules the household. The little baby on its mother's knee, goes into a passion because its dinner is withheld from him, or some toy denied him. He shricks, and strikes his mother, and the mother says : "Poor little boy, he has such a passionate nature: he can't be crossed," and yields to him. She ought to spank him-spank him hard-for being in a passion, and give him nothing till his passion has cooled. The child, though he be so young that he caunot speak, if he be old enough to lift his fist and strike a blow, deserves punishment, needs to have a lesson of repression taught it. The mother who neglects this, increases the chances of her son's going to the gallows. When the child is older, there are better disciplinary punishments than spanking; but when the child reaches such an age that he is useful, it may be too late; his temper may have grown into a dominating force in his character that cansay, when a child shows a vile temper, and shricks a good deal, that it would endanger his life to punish him. Per-

on the mother's lap. Day by day I see criminals, hundreds asks for a little money on Monday, the

of them-thousands of them in the brute will say: "O wife, what do you course of the year. I see scores of brok- | want with money?"

their sons had never been born, than been married ten years. His wife one they had lived to bear such burdens of morning suggested that that was her shame and disgrace. I hear the wailing birthday, and he said to himself: "I've of disappointed mothers, and see humil- got a good wife; she has been kind, selfiated fathers crying like children, be- sacrificing, and true in all respects. I cause of the sins of their children. I see must buy her a present." So he went mothers growing gray between the suc- down town that day, and walked into a cessive visits, in which they come to en- store and bought himself a new hat, conquire about the boy in prison. And soling himself, that nothing would more seeing these dreadful things till my heart | please a good wife, than to make her aches and aches, I say to those mothers husband a present of a new hat. He is gone astray, to mothers and fathers are a great many men just that way. whose little families are the care of their Obedience to law-to household law; to wives, husbands, children ! parental authority; unquestioning, in-

can never be to us again what they were before. We may have cut down a bridge we shall some day vainly long to cross.

A gentleman of keen wit used often to point his remarks with some apt quotations from the Bible. A friend who greatly admired him, was present in his last hours, and asked, with deep sympathy, what was the future outlook. "Very gloomy, indeed," was the re-

monse. Surprised, and deeply pained, he hastened to quote some precious promises suited to the solemn hour.

"I have spoiled them all for myself," was his answer. "There is not one but is associated with some jest."

His light went out in darkness, though his name was on the church roll. What a lesson is here for all who are willing to be taught by it ! Lay it to heart. Weekly Advocate.

Our Own Wives And Children.

It is ten thousand times harder to be just than generous. It is easy enough to give a poor woman a dollar, but not be eradicated. Mothers sometimes when it comes to following a straight line, being just in all things, just to God, to your family, to your children, to all men, it is a different thing. Some men haps so, but you still more endanger his are never just to their wives. They pay future, if you don't punish him. Many their cook five dollars very willingly a gallows tragedy has had its beginning Saturday night; but when the hardworking, economical, pains-taking wife

en hearted parents, wishing rather that I knew a fellow in Georgia who had

and fathers whose boys have not yet the meanest man I ever saw; and there We are too often unjust to our chil

lives, teach your children obedience. I dren, exacting of them things we don't want it written large. I wish I could do ourselves, and berating them with make it blaze here in letters of fire. I our tongues, when they don't understand wish I could write it in imperishable, what we want. And then we are too glowing letters on the walls of every mean to say ten words to make one of home-obedience, obedience, obedience! them happy. O, how unjust we are to

If you put a little downright justice stant, exact obedience. Obedience in in your conduct with your children, the family; obedience in the school! you'll have happier homes. Did you Wherever, from the beginning, from the ever start anywhere with your wife and first glimmering of intelligence in the keep hurrying her up, when you ought child, there is expression of law, let there to know that she has not only to dress be taught respect for it and obedience herself, but five children besides, while to it. It is the royal road to virtue; to you have nothing to do but get ready? good citizenship, it is the only road.- "Hurry up, hurry up; I don't want to meeting or in times of revival, and be-W. F. M. Round, in the Independent. | be too late! If you don't hurry I'll go | comes the centre of a veritable amen on myself." And after awhile she tells you to "Go on, husband; I'm afraid I can't get ready in time for you. I don't want to hinder you." I've done just that way. I've walked off, out the gate, and fifty yards down the road, and then I'd stop and think. I'd say : "Sam Jones, you are the meanest man living, and you shan't go to church or anywhere else, till you learn how to behave yourself." And then I walk back and go in, and find worry in my wife's face and tears in her eyes, and I go up and put my arms around her and kiss her-there's nobody there but us two-and say : "Wife, I'm just as mean as a dog, I know I am, and I want you to forgive me." And she for-

with bitter weeping, but those words wound their own wives with their tongues. Clever to all wives but their own. And so it is with some wives; they are all smiles and kind words in company, and cut their husbands to the heart with their tongues. God pity the the country churches to have service man who has such a wife as that!

I don't scold. If I do, I intend to scold somebody else's wife. I have heard mothers say when a neighbor's child would break some article of value, with Christianity. Go, brother; invite "O, it doesn't matter !" when, if their own child were to do it, they'd slap him clean across the room .- Sam Jones.

What Does Infidelity Do?

The following is from the St. Louis Christian Advocate :

Has infidelity ever raised a man or woman from the haunts of vice, and made his or her life clean? Has it ever taken a drankard from the gutter, the gambler from his cards, the fallen from a life of shame? Has it ever found a man coarse and brutal in character and made him a kind husband and faithful father? Has it ever gone out into the heathen lands, and found a people ignorant and barbarous, delighting in rapine and murder, and by the power o its teachings lifted them out of their degradation until they adopted the customs of civilized nations? Is there in all the history of infidelity a story of its moral triumphs that will match the regeneration of the Fiji Islands under the labors of the Wesleyan missionaries? Has it added anything to the sum of human happiness? Does it bring one ray of comfort into the chamber of death. filling the soul of the dying with peace and the hearts of weeping friends with hope? The religion of Jesus Christ has done all these things. The tree is known by its fruits.

Shouting-Politics-Religion.

The Republican, the Democrats, and the Prohibitionists have each met in national conventions within the past few weeks. Could one but draw a penpicture of what took place at these gatherings, the best lunatic asylum in the country would be put to shame. St. Louis became a pandemonium, Chicago went crazy, Indianapolis was enthused and sobered. The moment the names of the successful candidates were announced the excitement beggars description. Men and women usually quiet in their manner stood on chairs, and shouted themselves hoarse. Flags and banners waved. Men sung and sobbed and marched and counter marched, until tired nature exhausted itself and Niagara hushed its storm to gather strength for fresh outbursts of enthusiasm. In the light of these facts, why is it that hands go up in holy horror when some old saint of God gets loose at camp

of L. L. D. to Mr. Fuller .-- North-west. ern Christian Advocate.

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Open Those Closed Churches We heard a presiding elder say the other day: "I am doing my best to get every Sunday." We never pass on Sunday morning a closed church without a feeling of oppressive loneliness coming over us. The very silence of the place is a protest against its want of harmony your neighbors, open your church, read the Scriptures, sing and pray, and the next time the "circuit rider" comes he will preach a better sermon.- Wesleyan Christian Advocate.

Dyspepsia

Makes the lives of many people miserable, and often leads to self-destruction. We know of no remedy for dyspepsia more successful than Hood's Sarsaparilla. It acts gently, yet surely and efficiently, tones the stomach and surely and ellicitary, tones to stonach and other organs, removes the faint feeling, cre-ates a good appetite, cures headache, and refreshes the burdened mind. Give Hood's Sarsaparilla a fair trial. It will do you good.

Gbituaries.

"Blessed are the dead who die in the Lord.

Died, on Tilghman's Island, Md., July 18 1888, Bessie F., only daughter of John Rob-ert, and Sarah C. Cummings, aged one year and eight months.

Such a little break in the sod,

So tiny to be a grave, Oh ! how can I render so soon to Goa The heautiful gift he gave.

Must I but you away, my pet, My tender bud unblown With the dew of the morning upon

you yet, And your blossom all un shown.

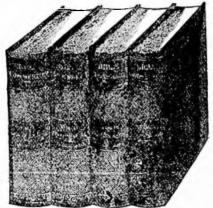
'Tis a weary world at best. This world that she will not know,

Would I waken her out of such rest For its sorrow and strife? Ob nc.

Escaped of its thorns and harms The only path she has led, Is that which leads from the mother's

arms Into the arms of God." HER MOTHER.

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NEW AND COMPLETE Bible Commentary. Critical, Explanatory and Practical,

"No, no, my young friend," said Mr Lincoln; "I've seen many a man in my time sea-sick ashore from drinking that very article."

A Double Contrast.

In all normal populations the sexes are about equal. But in Christian countries more than two-thirds of the membership of the various branches of the Church are women ; but of the sixty thousand convicts in the penitentiaries of the United States fifty-five thousand are men. The congregations who attend the various Churches are by a large majority females; but the congregations who attend the saloon, the billiar tables and gambling-hells are by an overwhelm ing majority males. The people who pray and remember their. Creator are for the most part ladies; but the vast majority of those who profanely swear and take God's name in vain are males. Has church attendance and non-attendance any thing to do with these widely different results? These facts are vastly significant, and eminently worthy of Speak Reverently.

When Prince Bismarck, the great German statesman, was a lad, his father once overheard him speaking of the Emperor as "Fritz." He reproved him for the familiarity, and added, "Learn to speak reverently of His Majesty, and you will grow accustomed to think of him with veneration."

The words made a deep impression on the boy, which was never effaced. Even in his old age he lowers his voice and assumes a respectful tone whenever he speaks of his sovereign. If a message is brought to him from the palace, either verbal or written, he always stands to receive it.

What a lesson is the custom of this great statesman to boys who speak so lightly, if not profanely, the name of the Kings of kings.

It is very easy to lower our standard bors! of reverence for anything. We have

only to speak of it habitually in a light way. There is nothing like it to take

gives me, and we get ready and go, and find ourselves the first ones there. The Lord have mercy on us! How unjust we are to our wives, our children, our brothers and sisters, and our neigh-

There are men in this very town, who meet a neighbor's wife on the street, serious contemplation.—New Orleans the life out of the most precions texts of smile as sweet and tenderly, "How are least so thought North-western Univer-Christian Advocate. Scripture. We may repent of such sin you, madam?" and then go home and '-ity last week, when it gave the degree and take off their hats and bow, and

corner? Why is it that a political shout is cheered and a religious shout hissed? Why is it fashionable to shout in a political convention and a disgrace to shout in a religious gathering? Why is a live politician called a patriot and a live Christian called a fanatic ?- Methodist Young People.

Justice for Political Opponents. Even a Democrat is entitled to justice. The President never made a better nomination than that of Melville W. Fuller as Chief-justice of the United States. After his nomination somebody accused him of being a copper-head during the war. We have known the nominee for twenty years, but we never heard of the accusation until after his nomination. Mr. Fuller is a member of Bishop Cheney's Church, in this city, and has the reputation of a Christian gentleman. He was a Democrat, but we do not believe he ever had a disloyal thought in his life. There ought to be such a thing as fairness to a political opponent when he has Mr. Fuller's moral inches. At

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The Sunday School.

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LESSON FOR SUNDAY, AUGUST 26th, 1888; NUMBERS 9: 15-23.

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

THE PILLAR OF CLOUD AND OF FIRE. GOLDEN TEXT: "O send out Thy light and Thy truth: let them lead me'' (Psa. 45: 3).

15. On the day that the tabernacle was reared wp.-In describing the pillar of cloud and of fire, the writer only goes back to its first connection with the tabernaele. The fuller account is in Exodus 40. We learn there that after Moses had set up the sacred tent and court, and put in place the furniture, the cloud which had accompanied the host, from Succoth in Egypt (Exod. 13: 20-22), covered the tabernacle, in token of the Divine acceptance and leadership. Cloud covered the tabernacle .--- Within the cloud, and filling the tent was "the glory of God," a manifestation so radiant and overpowering, that Moses was unable to enter the sacred precincts (Exod. 40: 36). At even . . . the appearance of fire, until the morning .- Says Ellicott: "The dark side of the cloud afforded a grateful shade by day, and the bright side served to supply light by night. Compare Psa. 78: 14: 'In the daytime also He led them with a cloud, and all the night with a light of fire;' and Neh. 9: 12: 'Thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go;' also, Isa. 4: 5; 'And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night.'"

16. So it was alway-an ever-biding mani festation, an infallible director and guide in all their movements. There was nothing transient, or uncertain, or erratic about it. Says Dr. William Taylor: "We are told that in the campaigns of Alexander the Great, he caused to be set up beside his tent a lofty pole, which had at the top, a cresset filled with combustible materials which were always burning. Thus every one could distinguish his headquarters in the day by a cloud of smoke, and in the night by a flaming fire. But we must not confound this pillar with any such contrivance. This cloud was miraculous. The fire here, as in the burning bush, was the symbol of the presence of Jehovah. So that in very deed,

"Their fathers' God before them moved, An awful Guide, iu smoke and flame.""

"In like manner the church had divine revelation for its guide from the first-long before the word of God existed in a written form; but ever since the setting up of that sacred canon, it rests on this, as its tabernacle, and there only is it to be found. It accompanies us wherever we are to go, just as the cloud led the way of the Israelites. It is always accessible-can be carried in our pockets when we walk abroad. It may be engraven on the inner tablet of our memories and our hearts. And so true, faithful, and complete a guide is it, that there is not a scene of duty or of trial, through which we may be called to pass in the world, but it furnishes a clear, a safe and unerring direction" (Col. 3: 16) (J., F. and B.)

17. When the cloud was taken up.-Its ascent to a height above the tabernacle, was repeated as the ark was slowly and solemnly a divine signal that they were to set forth on their journey. It was acknowledged and confirmed by trumpet blasts on the silver horns described in the next chapter, and which were to be blown by the sons of Aaron. Says Edersheim: "A prolonged alarm indicated the commencement of the march. At the first alarm the eastern, at the second the southern part of the camp was to move forward; then came the tabernacle and its custodians, the western, and finally the northern part of the camp, Naphtali closing the rear. On the other hand, when an assembly of the people was summoned, the summons was only one blast of the trumpets in short, sharp toucs. In general, and for all times, the blast of these silver trumpets. whether in war, on festive, or on joyous occasions, had this spiritual meaning: 'Ye shall be remembered before Jehovah, your God.' In other words, Israel was a host of which Jehovah was Leader and King and the trumpets which summoned this host, were silver trumpets of the sanctuary, blown by the priests of Jehovah. Hence these blasts brought Israel as the Lord's host in remembrance before God their King." Where the cloud abode, there pitched their tents.-The pause in the onward movement of the cloud, and its slow descent towards the earth, was the Divine commandment for a halt. The tabernacle was at once pitched beneath the mysterious pillar, which settled down upon it, and the tents of the and inferior meanings. We waste life by we hope it will, in this fair land, we to give.

host, in tribal order, quickly encompassed it.

18. At the commandment of the Lord-as indicated by the flery, cloudy pillar. The children of Israel journeyed.-Says Dr. Gibson: "In Exodus we have a series of revelalations from the 'holy mount;' in Leviticus, we have a series from the holy place; in Numbers, we have the covenanted hosts, the priestly armies of the Lord, setting out to establish His kingdom in the Holy Land. In Exodus, the Lord comes down and speaks to the people from the mountain top; in Leviticus the people meet with God in His sanctuary in the plain; in Numbers, they are called to service for Him in the field. In Exodus, the people look up and listen to the voice of God; in Leviticus, they draw near, and as it were behold His face; in Numbers, they go forth in His name to do His will." They pitched .- Absolutely nothing that concerned their movements, was left to human decision. Edersheim computes the space occupied by the camp at about three square

miles. 13, 20. When the cloud tarried long . . when the cloud was a few days.-Not only was guidance granted, but salutary lessons in obedience were taught by the fiery pillar. Often perhaps, when impatient to proceed on their way, the tarrying signal kept them back. Delays were sometimes provoking, but they learned from these providential pauses to "rest in the Lord, and wait patiently for Him." Kept the charge of the Lordsubmitted to His will.

"It is exceedingly instructive to take a survey of the camp of Israel. In the centre of all was the tabersacle. Ranged around it were the tents of the people in two squares, a small inner and a larger outer square. The inner square was formed of the tent of the Levites, the families of Kohath on the south, of Gershom on the west, of Merari on the north, while Moses, Aaron and the priests were stationed at the east, at the door of the tabernacle. The outer square consisted of the tents of the warriors of the different tribes, three tribes on each of the four sides. The tabernacle in the centre-there is the embodiment of the Sinai revelations in Exodus. The inner square of the priests and Levites-there is Leviticus'' (Gibson).

21. The cloud . . . from even unto morning. -The Revised Version makes important changes in this verse. It reads as follows: 'And sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they journeyed; or if it continued by day and by night, when the cloud was taken up, they journeyed." This would require, of course, constant vigilance, especially at night. Sentinels were doubtless appointed to keep the cloud in sight.

"The encampment and its movements were peculiar to the desert. Many usages mentioned in connection with it, must have perished at once on their entrance into settled life. But relics of such a state are long to be traced both in their language and in their monuments. The very words "camps' and "tents" remained long after they had ceased to be literally applicable. "Without the camp'' was the expression applied even to the very latest event of Jerusalem. In like manner the national warcries go back to this early state. The shout, "Rise up, O Lord, and let Thine enemies be scattered; let them also that hate Thee flee before Thee," was incorporated into the psalms of the monarchy; but its first force came from the time when, morning by morning, it was raised on the shoulders of the Levites, and went forth against the enemies of God in the desert. "Arise, O Lord, into Thy restingplace ! Thou and the ark of Thy strength." 'Give ear. O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwelest between the cherubim, shine forth ! Before Ephraim, Benjamin, and Manasseh, stir up Thy strength, and come and help us." Grand and touching as is this address, taken in its application to the latest decline of the Jewish kingdom, it is still more so. when we see in it the reflected image of the order of the ancient march, when the ark of God went forth, the pillar of fire shining high above it, surrounded by the armed Levites, its rear guarded by the warrior tribes of Ephraim, Benjamin and Manasseh, the brother and sons of Joseph, doubtless entrusted with the embalmed remains of their mighty ancestor" (Stanley). 22. Whether . . . two days . . . month . or year.-No doubt it was often irksome, and provoked impatient murmurings, to be kept for a long period in camp, or not to know

nothing, the gravity and authority of our marching orders. To obey is to live. To look every morning for the marching orders of the day is to be master of the day" (J. Parker.)

23. At the commandment of the Lord. These words are frequently repeated in the lesson. It was a visible rather than an audible commandment, appealing rather to the eye than to the ear, but none the less significant and imperative.

The Land of The Danes.

BISHOP W. F. MALLALIEU.

What with Hamlet, Horatio, and

Ophelia, Denmark has become very widely know. All this is to be credited to the man who wrote Shakespeare's plays. But one knows very little of the country or its people who has not traveled through it by daylight. It is one of the smallest, if not the smallest kingdom in Europe. It used to be much larger, running down into what is now included in the northern part of the German empire; it possessed Schleswig and Holstein, and all Norway, and a good part of Sweden. Long ago the Danes got a foothold in England, and for some time, in a partial way, ruled the island. But now Denmark includes the upper part of the peninsula of Jutland, the land of the Jutes, who combined with the Saxons and Angles for the invasion of England, which made it English and Saxon, as it continues to this day. It also includes the two islands of Funen and Zealand, and a few small islands scattered about the larger ones, and three small islands in the West Indies. After passing through the peninsula and the two principal islands, the conviction that is retained is, that what little territory is left to the Danes is very beautiful and very productive. The waste land observed is mostly bogs, that are very valuable for the supply of peat, which serves for fuel for a great part of the rural population. There is but little wood and no coal in the country and hence the peat deposits are of great importance. The land is level or gently rolling, with now and then a considerable hill, though all the hills are smooth and capable of cultivation to the very top. The principle grain crops are rye and wheat, though there is manifestly ten times as much rye as all the other cereals put together. The rye is just now at its full growth and in bloom; and as the wind sweeps across these broad acres, almost constantly in sight as we ride along, the eye is struck with the beauty of the waving harvest fields. If Denmark were only more easy of access, there are a thousand places that would serve as most excellent summer resorts. And then, if the weather is as cool as during the fortnight we have ise. spent in it, no one would have occasion to complain of the heat, for the ther- what is the cause? I will say what I mometer has ranged with great regular- | think is the cause, in part. In the ity from 53° to 64°. The only trouble meetings which we hold to awaken an has been too much rain and too little | interest in the people and get I them to sun. But then we have plenty of daylight, if not sunlight; for we may begin to read at half past two in the morning, sinner, (not yet penitent), would you and still read at half past ten at night, not like to be a Christian, or have reand this without any artificial light. It ligion; and if they answer in the affirseems an exceedingly convenient ar- mative, we say, come and take a front rangement, and a world that was made | seat, or kneel at the altar, ijust as you so that such days could last all the year may choose.) and then they are asked a round, would be beautiful. It would few questions, such as, do you want to only take one more sun, properly placed in the solar system, to give us light all Lord Jesus Christ; and if they are unthe time, which would be better still. | willing to answer by speaking, they are There are some fine beech forests here requested to answer by raising their and there, and an experienced Methodist right hand. If they will only do so, preacher could not possibly pass them as the party in charge of the meeting by without saying, what a splendid place asks, they are told that they are convertfor a camp meeting! We have two or ed, and advised to return to their seats three such places distinctly in mind, and in the congregation. After this they when the institution of camp-meeting are taken into the Church, without havis introduced into this country, suitable | ing known anything about a true repenplaces will not be wanting for their ac- tance, or the forgiveness of sins. Hence commodation. Possibly a site might be | the first thing you hear from them is, "I selected for a Chautauqua Assembly. do not like class meeting." If they If Methodism thrives and increases, as happen to go they have no experience

discussing in idle words which can settle shall need all facilities and arrangements for all our machinery.

> The most remarkable thing about recent Danish events is the outcome of the family of the present king. His oldest daughter is the wife of the Prince of Wales; and whatever may be said of her husband, all England loves his wife. Another daughter is empress of Russia, and is greatly admired and loved by her husband and the people of Russia. A son is king of Greece, and said to be a very respectable man. Another son has recently married a daughter of the duke of Chartres of the Orleans family, and still there are a daughter and the crown prince of the family at home. It very seldom happens that the members of a single family succeed in attaining so many distinguished prizes, and especially if, as in the present case, the family represents a small and impoverished kingdom.

The great present need of the Danes and of Denmark is more Methodism. We have a small but growing mission conference, which before another General Conference comes about will, in all probability, be organized into an annual conference. In 1872 we had 4 missionaries, 227 full members, and 38 probationers, while the collections for all purposes amounted to only \$842.59. This year the reports show that we have 16 missionaries, 1,361 full members, and 214 probationers, while the missionary collection alone amounts to \$746.92. and all other collections amounted to \$6,903.34. It only needs that this ratio of increase should be kept up for 16 years more, and we shall have results worthy of the cause as well as the money and effort expended. Our mission work in Denmark promises to be a grand success.- Western Christian Advocate.

Methodism not what it used to be-Christlanity the Same.

Forty years of observation have shown mg a great change in the customs of the M. E. Church. In former days we believed in experimental Christianity. Penitents had not to be told when they were converted; the Spirit of the living God was the spokesman, and the penitents would testify they had the evidence that their sins were forgiven, the depression of a sin-burdened heart was removed, and gladness and joy filled their souls, and thence shouts of praise were heard from the believing soul, in the knowledge of a new birth, (as the Saviour says, "ye must be born again.) Then these converts gave their names to the Church, taking upon themselves the obligation of obeying all its ordinances, such as class and prayer meet ing, as well as the public services, and they were expected to keep their prom-

But things have changed. And

They never felt the load of sin upon them; they never felt, as the apostle expresses himself, "O wretched man that I am, who shall deliver me from this body of death ?" 'They didn't go down into the bitter pool of repentance, nor taste the wormwood and the gall of a heart under condemnation. They were led around the wicket gate. I would refersuch to St. John 10-1, to learn what the master says about entering some other way.

The result is, the church is filled with mere nominal Christians, and who is to blame?

To keep up the interest various means are resorted to. Instrumental music must be introduced into the services which, I think is very detrimental to their spirituality.

But somebody asks, does not David in the 150th Psalm call upon the people to praise God with all kind of instruments of music? I answer, yes and he ought to have done so. At the close of his life, reviewing his past history, he sees how mercifully the Lord has dealt with him, in the midst of deserved wrath; and he ought to have called on all the world to praise God with the tongue as well as with all kinds of instruments. But we are living in a very different age, from his.

Just as far as we have resorted to instrumental music, we have suppressed the spirituality of our Church. Did the Saviour employ musical instruments to draw a crowd when he was going to preach? Did the apostles use such things to attract the people before they began to preach "Jesus and the Resurrection"? Did John Wesley, Dr. Coke, Whitfield, Asbury or Capt. Webb carry along any such things, to lead their singing? No, verily; but they sang "with the spirit and the understanding" which is far better. Singing is a divine institution, and the blesssd Saviour himself sang at the last supper, before going out to finish his work tor man's redemption. Besides, with these instruments and some of these nominal professors of religion you form a choir, who attend public service, with little, if any more reverence for the house of God, than for any other place. While the pastor is praying, they sit up and talk, and while he is preaching, they are soliciting some one to sing a solo, which, it seems to me, has no more worship in it, than "Yankee Doodle." Hence when the sermon is over, they know no more about it than if they hadn't been there, besides annoying the congregation generally.

These are some of the troubles we, have drifted into. Who is to blame? Where is the remedy?? "Is there no balm in Gilead? Is there no physician there ?" May God save us from destruction, as a church, is my earnest prayer.

A LAYMAN.

З

"We are always arguing with our orders. We are trying to construe them into different

ten by the Amalekites.

beforehand just when they were to move;

but there was no safe course for them but

implicit obedience. They broke over the

restraint in one instance (chap. 14: 40-45),

and paid for it by being defeated and smit-

stop sinning, and accept salvation, we make the way too easy. We say to a be a Christian, or do you believe in the

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck: which causes running sores on the arms, legs, or feet; which develops alcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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Our Schools.

Our readers will do well to consider carefully, the respective advantages of the institutions of learning whose advertisements appear on our seventh page. Our own flourishing Conference Academy, in Dover, Del., heads the list. We regretted our inability to accept Principal Gooding's polite invitation, to attend its last Commencement, but are glad to learn that the last year was one of increased prosperity, and that the trustees are resolved to secure the indispensable addition of a Ladies' Hall. With Presiding Elder Wilson's pledge of \$5000 from Dover district, as given at the last session of the Conference, the additional amount necessary, it would seem, might be raised without much difficulty from the three other districts. Several charges on Wilmington district, we understand have already met their apportionment for this object. Still we repeat the appeal to our brethren, who have the ability, to unite in providing what moneys may be necessary for the immediate construction of this building. Is there not some family, or some individual who would make a contribution of fifteen or twenty thousand dollars, for the erection of such a Hall as a memorial, whose beneficent influence would yield perennial honor to the memory of the donor. As an important enterprise of Peninsula Methodism, every true friend of Christian education within our bounds, in any degree interested in the prosperity of our cause, should take pride in making this Academy equal to the best in the land, in the completeness of its appointments, as well as in the extent of its patronage. Next comes our own "Dickinson," with its Preparatory School. We trust the right man will soon be found to carry on the good work to which Dr. McCauley so faithfully devoted himself, and with the earnest co-operation of faculty and trustees, to induce a larger patronage of the ample facilities secured during his administration. Hackettstown Institute is justly the pride of the Newark Conference. Its advantages under the auspices of its efficient President crowd its halls with students from near and far. Wesleyan University and Drew Seminary are too well known on the Peninsula, to require any special commendation from us.

Wesleyan reached a point of developement, when it is no longer a matter of importance, whether her students are indoctrinated with Wesleyan Arminianism, or some other ism? Of course an affirmative answer to either query, will assist in explaining the recent action of the Board.

Our Bishops.

Bishop William Taylor was the fifth bishop elected four years ago. Born, May 2, 1821, he attained his sixty seventh birthday, the second day of last General Conference, a memorable day in the history of our church for two most interesting events, the reading by Bishop Merrill of the masterly quadrennial address of our General Superintendents, and the presentation of the report of the committee of seventeen, (six dissenting) to the effect, "That under the Constitution and laws of the Church, as they now are, women are not eligible as lay delegates, in the General Conference."

It will be seen, that in the number of his days, he is the senior bishop of them all, except Bishops Bowman and Foster; and yet, so little have his eyes waxed dim and his natural force abated, that he claims to be as vigorous as the most vigorous of his colleagues, and maintains his claim, by sustaining a burden of labor, activity, exposure and care that distances comparison. Bishop Taylor has but one Conference, the African Conference, over which he is to preside; but what may be lacking in number, is made up for in extent, for his one Conference includes within its bounds the whole Continent. If spared to make his second quadrennial report, it will be after he has passed his seventy first birthday. After six weeks of continuous preaching and lecturing at camp meetings, from Maine to Minnesota, and from Thousand Islands park in the St. Lawrence, to Emory Grove, in Maryland, he will attend as many of the fall Conferences as he can, and then spend a few weeks in California, before again bidding farewell to his family for another long absence from home and native land, to do what he can for the evangelization of the degraded and ignorant millions of the Dark Continent. Who that has a heart can withoold an honest "God bless his heroic servant," or refuse him generous support? With the emphatic endorsement of the late General Conference to the effect, (we quote from the record) that his "plan of self-supporting missions deserves an opportunity for full development, under the fostering care of the whole Church," there should be no antagonism between his claims and those of the Missionary Board; both are the Church's approved agencies for the one work of extending the Redeemer's Kingdom. Bishop Taylor will most likely not leave the country,

equally eligible material? or has the fiftieth year. Three of his four Conferences are in Tennessee, Sept. 27th, Oct. 4th and 10th: the other, Blue Ridge, meets Oct. 18th.

A correspondent of Zion's Herald sends the following item respecting this bishop's political views; Bishop Fitzgerald said, at Prohibition headquarters, Chicago, July 24, that "he wants to be considered a fearless Prohibitionist."

As there are "fearless Prohibitionists," who claim also to be either Democrats or Republicans, according to their preference, this declaration can't be regarded as quite so explicit, as that of Bishop Vincent.

Bishop Isaac W. Joyce has held three of his five Conferences, one each in Utah, Montana, and Colorado; the two others are, East Ohio Sept. 19, and Tennessee, Oct. 25. He will be fiftytwo Oct. 11.

Bishop John P. Newman will be sixty-two Sept. 1st. Three of his Conferences are in Illinois, Sept. 5, 19th and 26th, and one in Missouri, Sept. 12. Bishop Daniel A. Goodsell will be forty-eight, Nov. 5, and is thus the youngest of the entire Board. He has his four Conferences all in Iowa, Sept. 5th, 12th, 26th, and Oct. 3d.

Bishop James M. Thoburn was fiftytwo, March 7th. At the age of twenty three he went as a missionary to India, and for nearly thirty years, he has devoted himself most successfully to the cultivation of this great field. Dr. Buckley says, "to describe him would be to portray the ideal missionary. He seems wholly consecrated to God and his work,s peaks earnestly and easily." His jurisdiction covers the great peninsula of India with its teeming millions of heathen, and the adjacent islands called Malaysia.

With these eighteen bishops to walk the quarter deck of our Methodism, we start out upon another Quadrennial voyage, trusting to gather a rich and abundant cargo for him whose we are and whom we serve.

Brandywine Summit.

Brother Hammersley's text, Wednesday morning of last week, was, "Blessed are they that do his commandments.' Rev. xxii: 14; Brother Corkran's in the afternoon, "And this is life eternal, that they might know thee the only true God. and Jesus Christ whom thou hast sent," John xvii: 3; and Brother Sharp's, at night, "How shall we escape if we neglect so great salvation." Heb. ii: 3.

TEMPERANCE DAY.

Thursday of last week was devoted to services in the interest of temperance reform. Rev. R. C. Jones preached at 10 A. M., from the words, "Take up the stumbling block out of the way of my people." Isa. Ivii: 14.

Intemperance, in its manifold evils,

ton. Miss Madge Hillis presided. After scripture reading by one of the ladies, Rev. V. S. Collins offered prayer. Very interesting addresses were made by Mrs. Julia E. Tomkinson, and Deborah Leeds, a Friend from Germantown, Pa Rev. E. L. Hubbard made a brief introductory address, in which he said he expected to vote for Fisk and Brooks.

Revs. J. D. C. Hanna and W. B. Gregg offered earnest prayer, at the close of the morning sermon.

At night Rev. C. W. Prettyman preached from the text, "Choose ye this day whom ye will serve." Josh. xxiv: 15. Friday morning, the 17th, Rev. J. T. VanBurkalow preached from the text, "And I, if I be lifted up from the earth, will draw all men unto me," John xii: 32. At 3 P. M. Rev. Julius Dodd preached from the words, "At even time it shall be light," Zach. xiv- 7. At 7.45 Rev. E. L. Aubbard preached on the "lowing kine," 1 Sam. vi: 12.

Saturday morning, Rev. C. A. Grice preached from the words, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," Rom. vi: 23. At 3 P. M., the sermon was by Rev. George Boddis of the Philadelphia Conference, now stationed at Elam ; his text was, "He shall be great," Luke i: 32. Rev. W. H. Smith of the same Conference, preached at night, on the parable of the fig tree. Notwithstanding the threatening skies, last Sunday, there was a large attendance at the camp meeting. The full programme of services was carried out : family worship, 6.30 A. M., led by J. S. Hoffecker; experience meeting at 8.30 A. M., led by Rev. N. M. Brown; preaching at 10 A. M., by Rev. G. D. Watson, D. D., of Florida, from the text, "There is no fear in love; but perfect love casteth out fear : because fear hath torment. He that feareth is not made made perfect in love," 1 John iv: 18.

At 1.80 the Rev. J. D. C. Hanna conducted the children's meeting in the tabernacle, while the Rev, George D. Watson gave a bible reading in St. Paul's tent.

Rev. L. E. Barrett preached from Isaiah 63: 1, "Mighty to save."

The young people's service was conducted by the Rev. W. E. Avery, at the tabernacle, at 6.30 P. M., followed by Bible reading by Rev. G. D. Watson. Rev. L. W. Layfield preached at 7.45 P. M. His text was Isaiah 35, 10: "For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill."

Revs. W. C. Johnson of Wilmington, and Robert A. McIlwain of Siloam, were present at the camp, Thursday of last week.

Monday's services, at 6.30 A. M. Lewis Maxwell led the family pravermeeting; the Rev. T. N. Given had charge of the 8.30 prayer meeting; the Rev. Harvey Ewing preached at 10 A. M., from St. Matthew 21, 9: "And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David ! Blessed is he that cometh in the name of the Lord ! Hosanna to the Highest."

W. L. S. Murray and others. The Woman's Home and Foreign Missions wore well represented.

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Young People's prayer meeting at 6.30 was led by Rev. V. S. Collins. Preaching at 7.45 by Rev. J. D. C. Hanna. His text was Luke xiv, 18. "And they all with one consent began to make excuse."

Ocean Grove.

Monday, the 20th inst., was devoted to exercises specially preparatory to the annual camp meeting, closing with an impressive communion service at night. This is always deeply interesting. In the present instance there were present some three or four thousand people, including over a hundred ministers, among whom were Bishops Taylor and FitzGer. alds, Drs. Dennis Osborn from Indla, and John E. Cookman of N. Y., and the venerable Dr. Augustus Webster of Bal. timore. Bishop Taylor consecrated the elements. Prof. Sweeny conducted the singing, selecting hymns appropriate to the solemn occasion.

Tuesday, religious services begun with devotions at 5.45; after this, a variety of meetings were held-family prayer in the auditorium, young people's meeting. helping hand, holiness meeting, etc.

At 10.30 A. M, the first sermon of the ten days camp was preached by Bishop FitzGerald. The platform was filled with preachers and singers, and notwithstanding the steady rain, the spacious auditory was nearly filled with people who were cager to hear this one of our new Bishops. After the usual devotional exercises, Dr. Stokes introduced Bishop FitzGerald, who announced as his text, the words, "And Joshua said unto the people, sanctify yourselves, for to-morrow the Lord will do wonders among you." Josh. 3: 5. His discourse was plain, earnest, and practical, and made a fine impression. The theme was the wondrous results dependent upon obedience to the Divine command.

If his people will but sanctify themselves, set themselves apart to holy uses, in obedience to his command, the Lord will do wonders among them.

At 1.30 P. M., a children's meeting was held in the tabernacle, at which the wife of Dr. Dennis Osborne and Bishop Taylor made most interesting addresses, illustrating the intelligent and courageous piety of heathen children when converted to Christianity.

PRACTICAL SYMPATHY WITH BISHOP TAYLOR.

At this visit of our Missionary Bishop for Africa to Ocean Grove, after his clear and thrilling statement of his plaus and work for self-supporting missions, the people generously made their offerings for his Transit and Building Fund, until they amounted to \$2500. As Dr. Welch of Vineland, a special friend of Bishop Taylor and his work, had promised to add an equal amount to what was thus freely offered, Bishop Taylor receives \$5000 as the result of this visit.

In the former, we notice a new departure in the addition to the faculty of and 26th; his first one is the Kentucky, two new professors, who are not members Sept. 12th ; his last, Central New York, of the Methodist Episcopal Church. Oct. 10.

until after the annual meeting of the General Missionary Committee in November.

The six brethren who were elected to the Episcopacy by a two thirds vote, at the late session of the General Conference take kindly to their new employ. Only two, Bishops Vincent and Fitz-Gerald had a chance to take their turn at presiding over the august body with whose suffrages they had been honored; but since its adjournment, receptions, dedications, camp-meetings and other special services have given them anople occupation.

Bishop Vincent has gained some special notoriety, through the papers, for having said in a public rddress; "I am not a third party man. Being a true prohibitionist and anti-Romanist, I am a Republican."

Bishop John H. Vincent will be fifty seven, Feb. 23. Two of his four Conferences are in Indiana, Sept. 19th

was shown to be the great obstacle to the progress of the nation in happiness and prosperity. As to the best methods for

its removal, it was urged, that to license the traffic, whether at a low or high rate, was not only ineffective as a restriction, but, as a sanction of what was essentially wrong, could not receive the approval of any true Christian. Local Option often would do very well, where the majority of voters were on the side of temperance and against the traffic. Constitutional prohibition was the end for which temperance people should labor. This should be sought by state legislation, rather than by that of the General Government,

as the more expeditious way. The speaker had no faith in the practicability of securing it by means of a third political party. In Delaware, much can be done by remonstrance, petition, and personal pledges. But all our efforts should be reinforced by earnest and unceasing prayer to God for his help in this great conflict. Victory is sure to come, for our cause is right.

Does this mean that we are short of Bishop James N. FitzGerald is in his of ladies of the W. C. T. U. of Wilming- Dr. Baldwin, Mrs. N. M. Browne, Rev. Conference News.

The Rev. Adam Stengle had charge of the children's meeting at 1.30.

The Rev. Dr. Watson preached at 3 P. M., from the text, Romans 8, 15-16. At 6.30 o'clock the Rev. W. H. Smith led the young people's prayer meeting. At 7.45 the Rev. W. E. Avery preached on the "Parable of the Pound." His text was St. Luke xix 16-23. Tuesday's services, family prayer-

meeting at 6.30 L. T. Grubb; 8.30 prayer meeting the Rev. D. H. Cochran 10 o'clock preaching by the Rev. Dr. Baldwin, from the text, Psalms cxxvi, 1-6: "To Him that stretcheth out the earth above the waters : for His mercy endureth forever." At 1.30 Rev. C. A. Grice had charge of the children's meeting. At 3 o'clock a missionary The afternoon services were in charge service was held. It was addressed by

Rev. D. C. Ridgway, who was transferred from the Wilmington to the Cincinnati Conference, in 1880, has recently been transferred from the latter, to the South West Kansas Conference, and stationed at Peabody.

The Discipline, as revised by the General Conference of 1888, we understand will be ready about Oct. 1st. Copies will be on sale at the Methodist Book Store, Wilmington, Del,

We rejoice to learn that Bishop Taylor's work is taking a greater hold upon the people. It has reached Sam Jones, the Evangelist. He has authorized Bishop Taylor to draw on him for funds for his African work. Tho' men in official positions may frown upon this work, yet it has the smile and approbation of the Church at large, as well as that of the great head of the Church.-

Conference Rews.

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Rev. W. S. Robinson, with Ed. C. Faries and Isaac C. Faries, left Smyrna, Del., Saturday, 4th inst., for a week's cruise around the capes to New York, and up the Hudson river. Mr. R's pulpit was supplied, Sunday, by Hermon Roe.

The Rev. T. E. Terry, of the Dover M. E. Church, has been given a four week's vacation, which he proposes to spend at Saratoga Springs, N. Y., but he will not leave Dover speeches were made. Gen. Horatio C. King finance: until after the return of Mr. Stonecipher, of presided in approved style, and called out the Presbyterian Church and Mr. Williams, the old boys, and younger Dickinsonians. of the Baptist, who are both taking a vaca- Of such as responded, each one might be tion at present .- Smyrna Times.

In 1880, Easton had 3,005 inhabitants, according to the United States census; Salis- ing curiosity, the only member of his college bury, 2,581; Cambridge, 2,262.

Ten persons joined the Presbyterian church Sunday, Aug. 5, eight on profession of faith Price, Ph. D., sustained the popularity of truth. There is something here that will and two by certificate. Rev. Geo. Porter of this young pastor of one of the largest do to meditate on. Newark, who officiated, also administered churches in the Wyoming Conference. the quarterly sacrament, Rev. G. S. Sweezey being only yet a licentiate.-Smyrna Times.

The Rev. B. F. Price, pastor of the M. E church at Christiana, near this city, who tainted in his pulpit on Sunday morning, the son of a Peninsula preacher, was called the 12th instant, has been seriously ill since then, and his friends have grave donbts as to his recovery. Mr. Price is the oldest itinerant in the Wilmington Conference, having been 53 years a member of that body. Last Sunday was the first appointment that he has missed in all that time.-Morning News.

The Sound Camp.

The Sound Camp-meeting which began Aug. 4th, closed on the 13th inst. In very many respects, this meeting was a decided success. There were 81 tents all but one of two stories, and 40 covered wagons occupied by more than one thousand people. The order was excellent, notwithstanding there were no managers. No injury either to person or property was done. There were conversions every day and at nearly every service, numbering between fifty and sixty.

Bro. W. L. S. Murray preached on the morning of the first Sunday, to the delight ings, and admires them most highly." Inof his many friends. Bro. T. O. Ayres preached Tuesday morning a very excellent sermon. In addition to these, and to whom I am under very special obligation for their very effective services for nearly the whole time of the camp, are the Bros. McFarlain. Watkins, Carpenter and Lecates. One need not want more efficient and obliging helpers Fletcher Hurst, himself a Dickinsonian. than them

A. T. MELVIN.

Dickinson College Day at Ocean Grove.

From the Philadelphia Ledger and other reliable sources, we gather the following account of the day. Tuesday, the 14th greeted each other as warm friends. inst., and its observance.

Many of the alumni and friends of Dickinson College, founded in 1783 at Carlisle, Pa., assembled in the morning at the Auditorium. After prayer by the Rev. J. H. Hargis, D. D., of Germantown, Rev. Dr. Stokes made remarks introductory of Professor Himes, Acting President of the College, who called to the chair Rev. Dr. Deems of New York, formerly of North Carolina. It was in consideration of the college as the alma mater of Southerners like Dr. Deems that its buildings and campus were sacredly regarded by the troops of General Fitz Hugh Lee during the invasion of the Cumberland Valley.

elicited repeated applause. Public interest in the occasion was evidenced by the large and enthusiastic assembly.

At a meeting of the alumni in the afternoon, whilst expressions of regret were general on account of the absence of several whose presence had been hoped for, notably that of Bishop Hurst and Dr. Jacob Todd, who were too remote to conveniently participate in the occasion to the success of which they had contributed by letters, yet there was a spirited re-union, and several spicy denominated "the chief speaker."

Rev. James I. Boswell, D. D., of the Newark Conference, presented himself as a livclass, possibly, who is not a candidate for the Presidency. 'Substantial remarks by Rev. J. Emory

Depths of religious conviction as to higher

education marked the manuer and tone of Rev. William P. Davis D. D., a Delawarean now seationed in the capital of New Jersey. When Rev. J. Hepburn Hargis, D. D.,

out, he contributed an interesting historic incident, connecting the founder of the col lege, John Dickinson, with Thomas Coke our first Bishop of American Methodism. Dr. Coke landed in Philadelphia, on the 6th of November, A. D. 1784, jnst one year atter the founding of the college by the then Colonial Governor of Pennsylvania John

Dickinson. Three days after his landing, as it appears from Coke's journal; "On Wednesday, the 9th, we waited on his Excellency, Governor Dickinson, at the appointed time, and drank Coffee, and spent a couple of hours with him. He is a man of excellent sense, and the utmost politeness, and is looked upon by many as the first literary character in America. He told me, that he had the pleasure of spending some time with Mr. Wesley in the year 1755, at Mr. Blackwell's, Lewicham, near London, and spoke of him with the highest respect. He has read some of Mr. Fletcher's Polemical writterest is added to this incident, in that a year ago there came from the Friends' Library, Germantown into the speaker's hands Fletcher's Works inscribed on the fly-lenf, "from the library of Governor Dickinson;" and later on, Dr. Hargis had received Coke's journal from the hands of Bishop John

We learn further, that the exercises of the day closed with an informal reception, given at the Atlantic House in the evening, when friends of the college, from different sections of the country, called upon the Faculty, and suitably to the temperature of the dog days,

ITEMS.

A stained glass window, in memory of President Arthur, is to be placed in Trinity Church, Lenox, Mass.

The engineer on the New York Water Works, devised an ingenious method for getting through quicksands at the Quaker Bridge dam. In sinking a diamond drill for the purpose of ascertaining the geological formation, a quicksand was encountered which barred further progress. To overcome the difficulty, the drill was withdrawn, and a very liquid cement poured into the hole. This found its way through the sand, and when set formed a solid column resting on the rock below the quicksand. A second hole driven through this cement pillar passed the troublesome stratum without difficulty

by W. C. Allison, of Philadelphia, in causing this marvelous reduction in the This is not the regular custom of this number of victims to small-pox, but has also had a tendency to make the children of vaccinated parents less liable to the disease

> There are now in New York more than 300 religions and charitable institutions or societies, whose object is to help the poor. These organized local charitable institutions receive and distribute annually about \$4,-000,000.

Bishop Key is reported by the Raleigh Christian Advocate as having thus spoken on

He gave it as his belief that the Great Head of the Church still claims the tithes, and that nothing less should satisfy an enlightened Christian conscience. No man, said the Bishop, ever gives to the Lord until he goes beyond the tenth of his income. 'The tithes are mine, saith the Lord.'' and the man who stops short of that, is not giving to the Lord, but is withholding his dues, and is doing that in the face of light and

An entirely new machine has been invent ed for printing postal cards from the roll, and to turn them out packed in bundles of twenty-five. It prints the cards at the rate of 300 a minute in the usual way, by means of a rotary press. A set of knives then cuts the cards off and drops them four abreast into little cells especially prepared for them. When twenty-five cards have dropped out, a set of steel fingers turns the pack over. twines a paper band about it and pastes it together. The packages are caught in an endless belt of buckets, which carry them into an adjoining room, where they are received by girls, who place them in boxes ready for delivery. One man can look after wo machines.

The growing cosmopolitanism of Boston niversity is strikingly shown in the fact that its seven hundred and seventy-five matriculants last year came from nineteen foreign, and from thirty American States and Territories. Among them were bearers of university degrees from no less than seventyone American and foreign universities, colleges and professional schools. The instruction was given by one hundred and twenty professors and lecturers. The number o graduates in June was one houdred and thirty one. From a lady who died in France last lanuary, the institution has just received a bequest of \$25,000.

It is computed that there are nearly a thousand women in Iowa who own farms and give them their personal attention. Only eighteen of these farms are mortgaged.

The Dr. Dowling, of Cleveland, has re ected the Baptist close communion, he declares that there are no more bigots in the Baptist Church than anywhere else. He has met people who were "just as bigoted in their denunciation of Baptist views as the most bigoted Baptist" he ever saw. Indeed he thinks most people can see a bigot if they take the trouble to look in a looking glass

The Cincinnati Centennial celebration is a grand affair, and great enthusiasm is manifested by that good city. The buildings cover forty-three acres. The exhibition costs over a million.

The legal steps have been taken to so amend the name of the Freedmen's Aid Society as to insert the words "Southern Ed. ucation." This change was ordered by the last General Conference, to more fully cover the work of the society among both colored and white people in the South.

Three hundred and ten thousand sets of

pastor, but on this night be felt impressed to give an invitation. In response, the young man from the vessel arose to bis feet. As it was intended there to organize a society of Christian Endeavor, the young man was requested to meet the pastor at the close of the meeting; but such was his earnestness, that instead of waiting he pressed his way through the crowd, and came forward at once, While the pastor was talking with him, the brethren sang an appropriate hymn, after which, all knelt in prayer. The penitent seeker continued on his knces, until during the singing of a second hymn, light broke in upon his soul, and he rejoiced in finding salvation in Christ, his Saviour.

The same gracious Spirit that convicted the young man of his need of Christ, impressed his servant to offer the gospel invitation.

From Corea. REV. J. M. REID, D. D.

Dear Brother :- We have just finished holding what might be called our annual meeting, and will be that if Bishop Fowler does not visit us. We met for five days of two or three hours each. The peculiar interest attached to the meeting is, that we conducted our work in the midst of great excitement among the Coreans. Rumors were set afloat that foreigners were guilty of seizing and eating native children. This seemed so absurd, and we have heard it so often before, that we gave ourselves no concern about it. But the rumors became more frequent and alarming. Our minister advised me not to take the proposed trip through the south which I had planned: the lives of some of our servants were threatened. The king privately advised closing the schools for a short time (though his college goes right on). Our brick college building has a basement, and there we were suspected of hiding the victims of our appetites. My teacher said the building would be the first object of attack. Our minister called for soldiers from our man-of-war from Chemulpo, as also did the Russian and French representatives. The foreign and native officers were earnest in their efforts to quiet the excitement; the king himself issued a very good and sensible proclamation to the effect that, if children were missing, report should be made to the proper officer, but that the false reports against the foreigners must cease under penalty of arrest. Five men were arrested because they were found busy circulating what was prohibited. These efforts on the part of the Corean Government were successful, and violence is no longer feared. All through this excitement your missionaries were planning by day to carry on God's work, and guarding what was committed to them by night.

How near we came to having a riot we cannot tell; but I cannot help feelshown commendable zeal in stopping the rumors, but also, and more particularly, has shown itself friendly to foreigners. All our missionaries are well, and thankful to the good providence of God that has brought us safely thus far. Very sincerely yours,

God's Plowing.

Б

I was walking once in the carly Spring, along the country road. Just over the stone fence yonder, there was a broad field, smooth as a floor, and exquisitely arrayed in the fresh Spring greenness of its grass. It seemed to me my eyes had marely tallen on a sight so lovely. But ripping right through that smooth and pleasant greenness, there was being dragged a plow, and the fresh beauty of the fair sward was being turned under from the sun and air, and only the ugly brown soil was being turned outward, and all the fair and radiant scene was being changed and scarred. "Why ?" I asked myself. I do not have to wait long for an answer. The "chastisement" of the fair field was in order that the Autumn might find it golden, with the more precious harvest of the wheat. Well, God's plowshare cuts, but never for the simple sake of cutting: always for the sake of results of character-fairer, sweeter, nobler. There is benign design behind our chastisement. "Wherefore lift up the hands which hang down, and the feeble knces."-Wayland Hoyt, D. D.

The Episcopal Canoe.

Four live Methodist bishops in Michigan within a few weeks! What will happen? Bay View attracted three of them-Bowman, Vincent and Ninde. The other-Taylor-has found Michigan good tramping ground before. Soon the fifth bishop will be here-Merrillto preside over both conferences. He is the rudder of the episcopal board, and no doubt will steer things straight at the sessions in St. Joseph and Detroit .-Michigan Christian Advocate.

Bishop Taylor said in a public address on the Sabbath at Old Orchard : "I would rather spend the next twenty years in Africa than in heaven." Ab, that is the apostolic spirit needed in order to Christianize the Dark Continent!

The many remarkable cures Hood's Sarsaparilla accomplishes are sufficient proof that it does possess peculiar curative powers.

Vestibuled Trains on the B. & O. R. R,

The first of the Baltimore and Ohio Company's new vestibuled trains has been turned out of Mt. Clare Shops and an experimental trip was made with it August 16th. The train was run from Baltimore to Keyser, 215 miles, in five hours. On the line between Baltimore and Keyser are some of the sharpest curves on the B. & O. Road, but notwithstanding the high rate of speed maintained the swaying of the train was scarcely perceptible, the oscillation at the top of the car not exceeding six inches

This test fully demonstrates what has heretofore been claimed for the vestibule device and that is, that it effectually obviates the swaying motion imparted to a train in rounding curves at high speed. The new train will be immediately placed in regular service between Philadelphia and Chicago.

All other through trains on the B. & O. will be fitted with the vestibule appliance ing that not only has the government as rapidly as possible, and within the next sixty days it is thought to have the work completed.

Hon. Charles B. Lore, of Delaware; Prof. Tygert, of Vanderbilt University, and Gen. Clinton B. Fisk, a trustee of the college, made speeches in the interest of higher education in general and for Dickinson in particular.

As a representative of the younger graduates the Rev. J. Y. Dobbins, of Trenton, spoke of the transition between the precious past, now closed by the resignation of Dr. natives. McCauley, and the golden future Presidency

Happily, said he, in this transition time the college is not without a living head, the acting President, Dr. Himes, and has a competent outlook committee for the coming man.

Among the gentlemen on the platform, in addition to those already named were Professors Harman, Ritfenhouse, Whiting, Super, Durrell, Dare, and Morgan, of the college; ex-Professors Boswell, Hillman. Bowman and Trickett; Hon. Wilbur F. Sadler, Revs. Drs. Kynett, Swindells, Thomas and Webster; Gen. James Rusling, C. W. McKeehan and Arthur M. Burton. Esq.

Reference to the Scientific Building, the gift of the Hon. Jacob Tome, to the Bosler while in 1880-84, the death rate had sunk Memorial Hall, the endowment of Mr. to 6.5 per 100,000. It is believed that vac-Thomas Beaver, and gymnasium equipment cination has not only had a direct influence desire to seek salvation, at this time?"

Twenty-nine years ago the Presbyterian Mission in Brazil was begun. There is now

two ministers. Twelve of the latter are

A rope just finished for the Edinburgh Cable Tramway is 17,000 feet long. This is the longest unspliced cable in use in Great Britian, but for the Melbourne (Australia) tramways ropes 20,000 and 26,000 feet in length, and without splicing, have been supplied. The latter weigh 24 tons.

The Methodist Church has now sixteen effective bishops and two missionary bishops -one for Africa and one for India. This is by far the strongest force it ever had.

Dr. Thorne has called attention to the gradual decline of small-pox in England during the past 50 years. In five years from 1838 to 1842, the deaths from this dis-

.

ease amounted to 57.2 per 100,000 living,

Gen. Grant's Memoirs have been sold, from which Mrs. Grant has received, as her share of the profits, \$411,000.

In Wyoming, where women have voted since 1869, it is expressly provided by law that there shall be no discrimination on aca Presbytery of fifty churches and thirty count of sex in the pay for any kind of work.

> An Interesting Incident. A brother under whose observation it occurred, sends us the following: A vessel passing through a canal was

found to be leaking so badly, that it was deemed necessary to stop for repairs. The only unconverted man on board was detailed as watchman, but such was his distress of mind, that he secured a substitute and started off in search of some religious meeting. In the church he entered, the pastor was preaching on the text, "The king held out to Esther the golden scepter that was in his hand." At the close of the sermon, the question was asked, "are there any present who

H. G. APPENZELLER. Seoul, Corea, June 22, 1888.

It is interesting and encouraging to know that Polycarp was converted at nine years of age, Matthew Henry at eleven, President Jonathan Edwards at seven, Dr. Isaac Watts at nine, Bishop Hall at eleven, and Robert Hall at twelve. As is well known, John and Charles Wesley were not converted until after they had been ordained to the ministry. They are among the exceptions to the rule, however, for the great majority of prominent and efficient Christian workers were converted in early life, and the conversion of children

Free Sleeping Car.

To passengers purchasing second class tickets to Pacific Coast points via Baltimore and Ohio R. R. for trains leaving Philadelphia, Wilmington, Baltimore and Washington D. C., Sept. 11th and 25th, October 9th and 23rd, the number of tickets on each trip is limited to twenty-five; so that passengers should make application at once to D. Mc-Bride, Passenger Agent B & O Central Building, Baltimore, Md. H. A. Miller, Ticket Agent B & O R. R., Wilmington, Del.

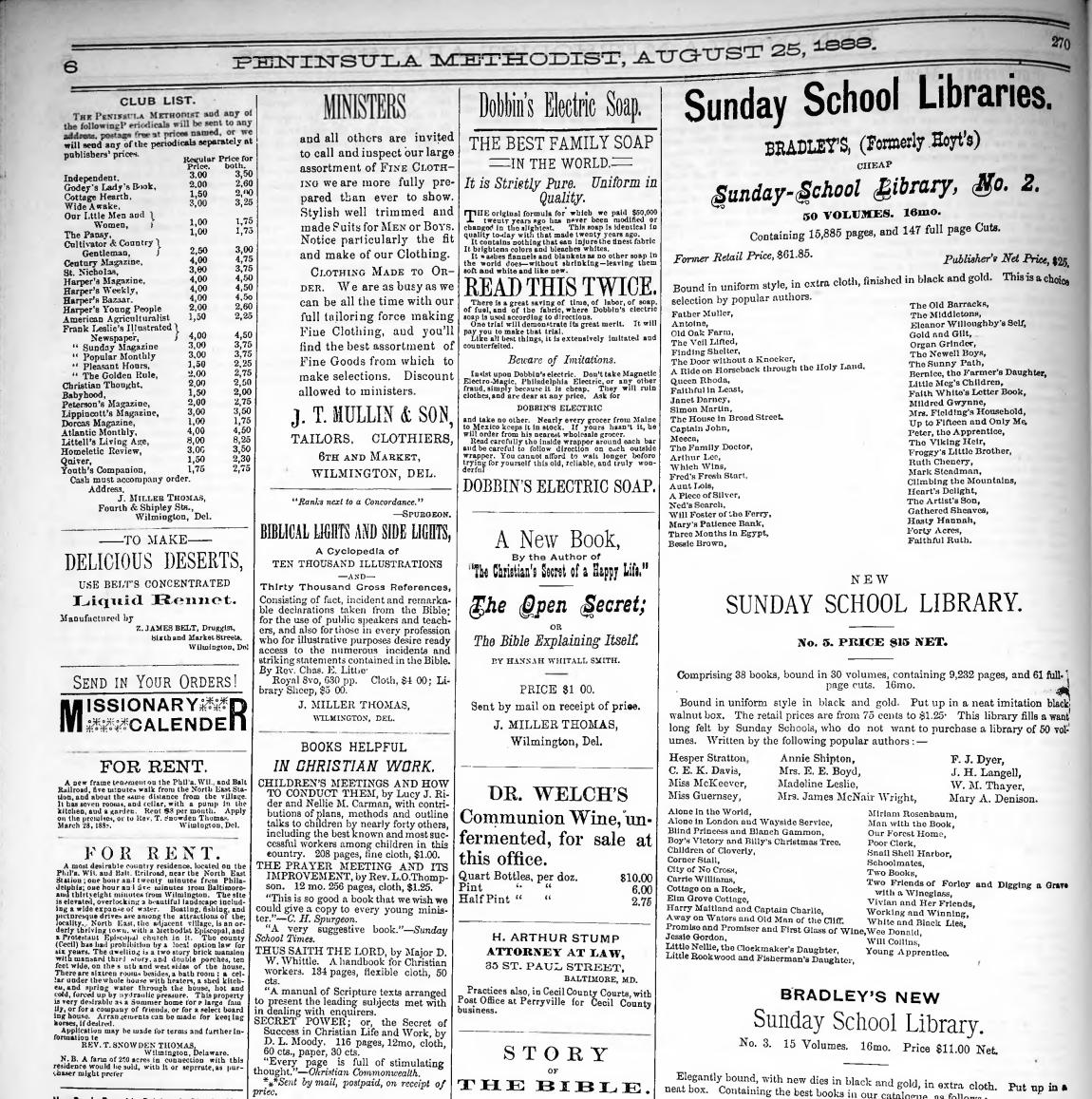
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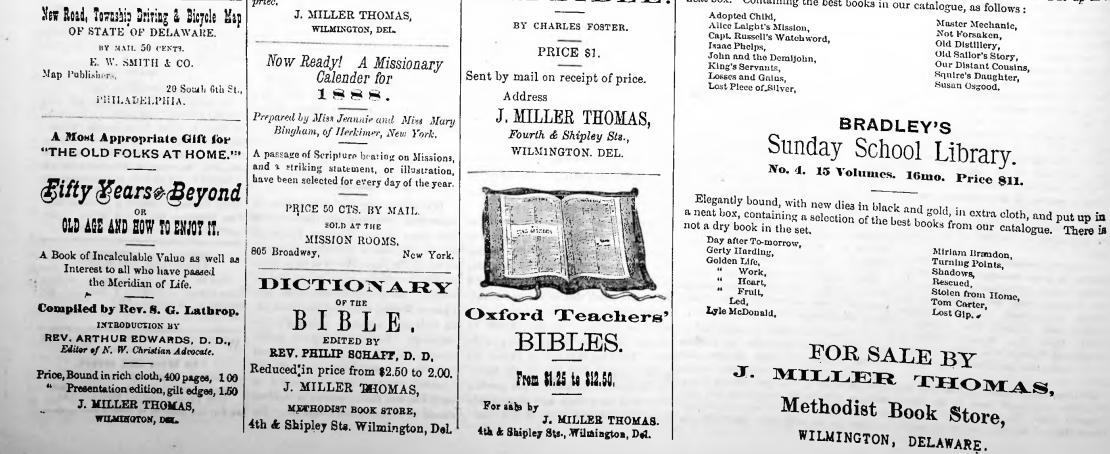
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PENINSULA METHODIST, AUGUST 25, 1888.

tune.

before Mr. Spurgeon left her room for the journey he was contemplating, she remarked that she hoped he would not

