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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS, Associate Editor.

VOLUME XI. NUMBER 36.

# WILMINGTON, DELAWARE, SATURDAY, SEPTEMBER 5, 1885.

ONE DOLLAR A YEAR, SINGLE NOS. 3 Cents.

## One Loss at Home.

One less at home! The charmed circle broken-a dear face Missed day by day from its accustomed place; But cleansed, and saved, and perfected by

One more in heaven!

One less at home! One voice of welcome hushed, and evermore One farewell word unspoken, on the shore Where parting comes not, one soul landed

One more in heaven!

One less at home! A sense of loss that meets us at the gate; Within, a place unfilled and desolate; And far away, our coming to await, One more in heaven!

One less at home! Chill as the earthborn mist the thought would rise And wrap our footsteps round and dim our

But the bright sunbeam darfeth from the

One more in heaven!

One more at home! This is not home, where cramped in earthy

Our sight of Christ is dim, our love is cold; But there, where face to face we shall behold, Is home and heaven!

One less on earth! Its pains, its sorrow, and its toil to share; One less the pilgrim's daily cross to bear: One more the crown of ransomed souls to wear, At home in heaven!

One more in heaven! Another thought to brighten cloudy days, Another theme for thankfulness and praise, Another link on high our souls to raise To home and heaven!

One more at home-That home where separation cannot be, That home where none are missed eternally Lord Jesus, grant us all a place with Thee, At home in heaven!

-S. O. Stock.

# United Presbyterian Church and General Assembly.

REV. J. T. COOPER, D. D.

From an interesting letter in the Pittsburg Christian Advocate of June 23d, we make the following extracts.

The United Presbyterian Church did not originate in a secession from the Presbyterian Church of the United States. It never had any connection whatever with that church. It is composed of what were originally two Presbyterian bodies-the Associate Presbyterian, and the Associated Reformed Presbyterian. The former of these bodies originated in a secession from the established Presbyterian Church of Scotland. The other was formed by a union ty. All who know anything of United that was effected between a portion of Presbyterians know that a more loyal the Associate Presbyterian Church and set of people were not to be found in the the Reformed Presbyterian Church. The result of this union is the United Presbyterian Church of North America.

The number of our ministers is seven hundred and thirty-eight, and of our members eighty-eight thousand eight hundred and seventy-one. The number of Synods is nine, and of Presbyteries sixty. Congregations of our denomination are to be found in the various sections of our country, particularly in the northern, eastern and western states, founded on the fact that the organization though many of these congregations are has the appearance of being a secret so-

We have two theological seminaries in this country. One of these is at Allegheny City, having had during last winter forty students in attendance. The other is at Xenia, O. We have also a theological seminary in northern India, and one in Egypt. The seminary at Xenia justly claims to be the lineal descendant of the oldest theological seminary on this western continent.

ful operation. In Pittsburg a large Extension, or more properly speaking, ent. Searching for passages of Scripture its promises and provisions, of hymns of mon.—Pulpit Treasury.

Publication and Book Concern is under the control of the United Presbyterian Church. There are three weeklies, namely, the United Presbyterian, of Pittsburgh; the Christian Instructor, of Philadelphia; and the Midland, of St. Louis; and one monthly, the Evongelical Repository, of pices of the United Presbyterian Church. There are also four or five colleges that are controlled by this Church.

The doctrinal standards of the United Preshyterian Church are the Westminster Confession of Faith, and a Testimostandard is to vindicate certain principles of the Confession of Faith from which there was believed to be a departure on the part of some who professed an adherence to the system of doctrine taught in the Confession, and also to testify in behalf of a scripture psalmody, and against slaveholding and oathbound secret societies.

The highest court of this Church is a General Assembly. There have been twenty-seven meetings of this body. The last Assembly met at Topeka, Kansas, on the 27th of May. The number of delegates was two hundred and forty two. The writer has been present at a great many General Assemblies of this Church, and he can truly say that it was never his privilege to atend one in which there was a more delightful manifestation of brotherly love, and at the same time a more free and manly discussion of the various questions to which the attention of the brethren was called. This was the more remarkable in view of the fact that the whole Church had been for some years agitated on the 'organ question."

This question, now seems to be settled on the principle of avoiding the organ in congregations where it is offensive to brethren. The great law of Christian love was invoked, and under its soothing influence every angry feeling was allayed, it is hoped, forever.

It is to be regretted that we had before us for discussion the merits of the G. A. R. There seemed to be but one feeling in the Assembly as to the praiseworthy character of the motives which prompted the organization of this Socie-

country. At the same time a great many of the brethren have serious doubts as to the expediency and propriety of forming organizations of this kind, for the purpose of carrying out even so laudable an object as the one proposed by the G. A. R.; and accordingly the Assembly, by a small majority, gave it as their judgment and counsel that the members of our Church should not connect themselves with this organization. This was partly ciety, and that there are some things in the Ritual which they could not approve. No one in the Assembly thought of such a thing as making connection with this Society a matter of discipline, while very many in the Assembly spoke in the highest terms of the organization.

Our Church is quite largely engaged in the work of educating and evangelizing the freedmen of the South. Liberal provision was made by the Assembly for Our foreign mission work in Egypt the prosecution of this work, as well as

"church erection." In all these departments of Christian effort the deepest interest was shown. The interest of the Assembly in the foreign work was not a little enhanced by the fact that we had It may be very profitable to have a lecwith us the Rev Andrew Gordon, who has been for about thirty years our mis-Pittsburg-all conducted under the aus- sionary in India. The appeals of this venerable and beloved brother we are sure touched every heart. The Lord is, indeed, doing a great work in that land.

The reports of the different Boards of the Church, and also that of the Committee on the State of Religion, were, for ny, the object of which last mentioned the most part, exceedingly gratifying. Among other items of interest may be mentioned the fact that negotiations were commenced for a union between our Church and the Associate Reformed Church of the South This body of Christians did not come into the union referred to, owing to the position taken by our Church on the subject of slavery. Slavery having ceased to be a practical question, there is every prospect of a harmonious union being formed between

these two Churches. One of the most interesting and pleasant episodes in the Assembly was the reception of Bishop Ninde, of the Methodist Episcopal Church. He came into the Assembly simply as a visitor, but was invited by the Assembly to give an address. To this invitation he responded with great cordiality, and I am sure that I express the conviction of every one who was present, that the speech was in every respect a most happy one. Indeed, it seemed to us to be everything that could be desired. Not a word was uttered, nor a thought expressed, that was not in most excellent taste. Everybody was delighted. There was a modesty in the manner of the Bishop, a sweetness in the expression of his face and the tones of his voice, that captivated all hearts.

The Assembly was afterwards addressed by Bishop Vail, of the Protestant Episcopal Church. His address was replete with good counsels and noble sentiments, and breathed throughout an excellent spirit. So much for the bishops. It was something unusual for an Assembly of Scotch Presbyterians to be thus distinguished.

The Assembly was visited by the Governor and other officers of the State of Kansas. The Attorney General gave us a rousing speech on the subject of prohibition. United Presbyterians are out and out temperance men, but their zeal on this subject was raised to fever heat while there. Not a sign of a saloon did any of us see. When can this be said of Pittsburgh?

ALLEGHANY, PA.

# The Prayer-Meetings.

Nearly all Evangelical churches, have a weekly gathering of members, on some evening of the secular week, midway between the Sabbaths, which is called, variously; "the prayer-meeting," "the general prayer-meeting;" or the "weekly praver-meeting."

However important singing may be in a properly conducted prayer service, when it monopolizes the time, diverting the thoughts from the spiritual needs of the soul it is dissipating.

A prayer-meeting without much of God's word, in the prayers offered, in the promises plead and in the testimonies given, would show a very serious defect for that of Home Missions and Church in the spiritual condition of those pres-

as chapter and verse, may be a good exercise and not wholly without profit, but does not meet our ideal of the prayermeeting.

ture on some practical topic relating to the Christian life and conduct on a week evening, but we fancy that a congregation that listens to two well prepared sermons every Sunday, have about all the instruction they need, and it is more important that they obtain some help along the line of assimilation. It is not what a man eats but what he digests that gives tone and vigor to the body; so spiritually it is the truth which he absorbs not what he hears that builds him

It is a company of believers met in the name of Jesus to pray with and for one another. They come together to ask for the joy that shall be their strength, for the peace the world does not give, for the love surpassing knowledge, for the meekness that inherits the good things of this world, for the purity which reveals God to the soul, for all that goes to make up the Christly character for which they long as the hungry for bread and the thirsty for water. The Christian asks for these things in his closet, but there is much advantage in united supplications. The prayer-meetino should be the place where devotion fanned by the breathings of prayer, should reach the white heat in which the impressions made by the truth to which he listened on the previous Sabbath, the lessons learned from the reading of the Word, the higher conception he has gained of privilege and duty from the Holy Spirit, all shall be burned in as pictures painted on chima are fired in by intense furnace heat so as to be forever ineffaceable.

It should bring together all classes and ages. It is the weekly family gathering, where every one should be made to feel as free to take part as in the home circle. The young should be there as well as the old, and every pastor should discourage in all prudent ways the holding of any meetings during the week, that would have a tendency to keep any class away from the general praver-meeting. Any system that keeps children and young people away from the prayermeeting or seals the lips of woman when she is there, ought to find no recogni tion, but condemnation rather, as out of harmony with the Gospel purposes of such gatherings.

Whatever else it is or is not, if it is not dominated by a devotional spirit, it is a failure. It should always be made so spiritual that the unbeliever and the indifferent coming to it will feel that it is pervaded by a mysterious influence unfelt elsewhere, and to which he cannot often come without yielding to its influence. It should be the refuge to which the discouraged, when "tempted, desolate, dismaved," shall go for help, the bereaved for comfort, the weary for rest, the weak for strength, and the despairing for hope.

robe and ring, and there for him should the feast be spread.

The awakened sinner would seek such

prayer and praise with tender, pleading supplications, made in faith, as will make real to each believer the words,

"And heaven comes down our souls to greet, While glory crowns the mercy seat."

-Buffalo Christian Advocate.

# "Knock, and It Shall be Opened."

Where are we to knock? "I am the door," says the Savior. "No man cometh unto the Father but by me."

When are we to knock? "Evening, and morning, and at noon," says King David, "will I pray and ery sloud."

For what are we to knock? "Seek ye first the kingdom of God and his rightcousness." Heaven in the soul-that is what we want: heaven must first come to us, before we can go to heaven.

How must we knock? We must knock in faith. We must knock in earnest. We cannot knock too loud. Great Jacob said: "I will not let mee go, except thou bless me;" and he got a blessing. We must knock perseveringly, too. The Lord does not always come immediately. "I waited patiently for the Lord," says David, "and he inclined outo me and heard my cry."

Here is the command-"Knock." Here is the promise—"It shall be opened." Have you found it so?-Pittsburg Christian Advocate.

# The Unreasonableness of The

Many a good man in the pulpit is saddened and discouraged by the faultfinding of the pew. This carping of the hearer sometimes extends to almost everything connected with the pastor. His sermons are first attacked. They are didactic and uninteresting in matter and cold in delivery. This petulancy of speech never takes into consideration the drain made upon the mental resources, by the preparation each week of two discourses, the numerous drafts each week upon his time and sympathies, by the multiplicity of matters that require his attention not only among his own flock. but in his relation to the Church at large and to the world.

Comparatively few heavers seem to comprehend that the rush and pressure of the present age affect the minister in his sphere of labor quite as much as the occupant of any pew in the daily scenes of his life. It requires time for reading, study reseach, meditation, away from worldby care and bustle, to formulate even one sermon a week which will meet the demands of this exacting age. But to find a few hours for this preparationwork for a sermon any week, is often a problem whose solution puzzles the ingenuity of many a pastor. How much more difficult the question when two sermons must be in readiness for every Sabbath and several addresses must be delivered during the week!

The impossibility of accomplishing such a task has been felt by men of great ability in an age when the exactions of the pew were comparatively gentle, and To it the repenting prodigal will go, the quietude of the study was comparaexpecting to meet the Father with the tively lengthy and uninterrupted. Bishop Andrews, no weakling in intellect and no idler in the vineyard, was accustomed to say, when speaking of the a place for help to find Christ as in- trials of the ministry: "When I speak stinotively as a hurt child seeks its twice on Sunday, I have to prate once." mother's arms. In its conduct should Brethern of the pew be considerate. be such a blending of the Word with Your pastor's good life is his best ser-

### Every One of You.

You are not lost in the crowd.

The Father's love is for each;
Not one is so far away
But His hands of blessing reach.
For the heart of God is so large. And His mercy so very free. That no one has need to ask-"Is his kindness indeed for me?"

So, whenever the skies are fair.

And the day is bright and long. And the gardens are gay with flowers. And the woodlands glad with song. Let not thy heart be sad. Nor thine own voice silent be For the beauty and joy of the time.
Is for all the world, and for thee

When thine eyes on the holy page Of the Father's word shall see The wonderful promises there, Be sure they are all for thee. The guiding, providing hand,
The safety, the peace divine.
The pardon and deathless love. Oh, child of God, they are thine.

The Father forgetteth none
Though many His children be,
Not one can be overlooked,
Be sure that His smile is for thee. The poorest is dear to Him,
He hears when the little ones call,
And at last, when His home is reached, You shall find there is room for all.

But to every one of you The cross has been also given, Some care, some pain to endure. Some work to be done for heaven. Oh, rise to the Lord's demands, His blessings are ever free, But for service, and love, and trust, The Father has need of thee. MARIANNE FARNINGHAM in Christian World.

# Cemperance.

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

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call

#### General Grant and Total Abstinence.

BY THE REV. T. B. HAGERTY, CHAPLAIN.

Our nation is not simply indebted to General Grant's sword for the wonderful successes crowning his persistency, but to the determination that could and did control self, which is harder to do than to conquer a city. It was the self-control that made General Grant the controller of armies, as is seen by the following

It is not denied but that, up to the time of the Fort Donelson struggle, liquor had too much power over General Grant. This was seen, felt and terribly ieared by those looking on. After victory was finally gained at that hotly contested place, a chaplain was moved to speak kindly, but plainly, to the General in about these words:

"General Grant, you are here at the head of this great army. In it you have the lives and destinies of the sons, fathers, gold and bales of merchandise; and the and husbands-the flower of the Northwest-in your keeping. Thousands of mothers are praying constantly for these manly sons; wives are bedewing their pillows at night as they think of and pray for the fathers of their children: little children, kneeling by the trundlebed, pray that God will take care of papa, and bring him home again; churches, led by earnest pastors, are praying that the God of battles will care for the able-bodied men who have gone out from their altars. The nation has put into your hand the flower of her citizen army, and is pouring her treasures at your feet. Much depends upon you, more than on any other man. If you let dissipation get any advantage of you, it will not only endanger all these precious lives and national treasures. but the example will be hurtful to both subordinates and men in rank. In the name of these mothers, wives, children, churches, and the nation, think of these things! In the name of God, General, whose servant I am, I ask you to ponder these things well, and at once!"

The General sat and listened attentively as he looked the chaplain squarely in the face, and said promptly:

"Chaplain, I promise you I will use

no more liquor while I am at the head

That was the bravest and most succonful stroke that General Grant ever made. Without it all others would have failed, most likely.

I had this from the lips of an officer in his army. Once, before the siege of Vicksburg, my informant was passing the headquarters of a division general, and was called in by the general of the division. As he entered he saw sitting before him, on a camp-stool, in faded blouse and soft felt hat, an officer unknown to him.

After the first salutation, the division general said:

"Captain, allow me to introduce you to General Grant."

Astonished and greatly embarrassed, my informant blushed, and was searcely able to speak. General Grant saw the discomfort of the captain, and arose and extended his hand, and said:

"How do you do, captain; I am glad to see you. Sit down. You are from Wisconsin, I believe?"

Then followed such a friendly and easy conversation that the captain's fright did not become a rout, but the commencement of an easy and friendly acquaintance. In a few moments the division general had the bottle set before them. General Grant at once and positively refused to drink. The bottle disappeared on double quick.

From the lips of another officer I had the following as occurring about the time of the Chattanooga campaign. A company of general officers were at the headquarters of a corps, talking, laughing, and having a good time generally. General Grant come quietly in, and entered into friendly conversation. Soon the general at whose tent they were said:

"I have just got some fine brandy by the last express. Let us have some."

General Grant said: "None for me." "O yes, General Grant," said the hospitable general; "you will drink with us this wet morning.

"No, gentlemen, I do not drink, and I have none about my headquarters!"

That was a Look-Out Mountain victory that we do not hear of so often. Who dares say it did not have as much to do with Appomattox as the one where the leaden hail fell above the clouds? Would that all men had such power to command self as did the old commander! Would that all could see the need of it as clearly as did the Silent Man!-Christian Advorate.

#### The Bird of Paradise-a Parable.

T. M. GRIFFITH.

Once upon a time, as a modern poet imagines, a ship set sail, laden with ingots of shout of the mariners floated in mirth besailing past the harbors of traffic and the gardens of pleasure; and, when fairly out at sea, lo! a Bird of Paradise was seen flying overhead, and keeping company with the happy mariners. Bright and bold it roamed through its native heavens, soaring like a scraph, shining like a fire, its plumage unsullied by earth.

"The ship was alone on a desert of sea and the bird in a desert of sky." But, one day, the storm-wind leaped from his lair, rifting the clouds asunder and clearing a path through the sea. The crew betook themselves busily to saving "The gold in the ingots, the silk in the bales;" and no one noticed that the bird had been whelmed in the storm, or had vanished in heaven-no one except a little child sitting alone on deck, and looking upward after the missing

Such is the story, sweet and weird, which Owen Meredith weaves into his rayme of 'Lucile." May we not suggest a moral! The ship is the human soul. The crew and passengers are the powers and passions that abide therein; and it is freighted with the resources of sense and sin. Piety, like a Bird of Paradise, would fain accompany it on its passage; but the tempests of worldliness drive it away; and none of the living powers on the soul-ship miss the brightwinged bird that is gone-none save the cherub-child, Faith that looks upward and

# Bouth's Department.

## How Jamie Hated Order

When Jamie came rushing in from play to supper, his mother was obliged to speak to him about hanging up his hat, and when his hunger was satisfied and he started from the table, she said; "Jamic, do not leave your napkin like that! Fold it, and put it in the ring!

Has my boy no sense of order?" "No, mamma." cried Jamie, rushing back to do as his mother told him. "I

hate order! It's always hindering and interfering.

"Some people might say it was disorder that is always hindering and interfering. For instance, had you folded your napkin at the proper time you would not have had to come back to do it," said Mrs. Wright. She added: "I guess you love order as well as any of us if the truth were known."

"No, mamma, I am sorry but I positively hate order. What I love is to fly my kite, or to make a boat and sail it on the pond; and when it is dark, I love to come in and see you, and eat supper of huckleberries and milk and doughnuts. But I just despise to be always folding up or hanging up something."

In emphasizing his views, Jamie jerked the tablecloth so that the baby's tray and spoon went clattering to the floor. Then there were two more things to pick

"Still," said Mrs, Wright, "I think there are some kinds of order which you

"I am afraid not, mamma; not one.' "When you have played out of doors

intil the last minute, and you get into the house just as the clock strikes one, then do you mind your dinner being all

Jamie smiled and looked a little sober. "Yesterday, when Uncle Charles came to take you to ride with him, if you could be ready in five minutes-Uncle Charles who is so elegant—then were you sorry to find clean collar, necktie handkerchief, gloves, hat, all ready to lay your hand on them?"

"Mamma!"

"Would you like to find yourself at school with holes in your jacket? Do you hate, when you go upstairs at night, tired, to find a bed made up comfortably?"

"Mamma, what do you mean?" "That it is not order which you hate, but the trouble necessary to gain it. Ah, my boy? No one of us likes that, but ought not each one of us to take part of it. Or should papa or mamma and Bridget do all the tiresome picking up and 'fixing up,' while Jamic only enjoys it?"

Jamie put two arms around his mother's neck. "Mamma, you are great for tween the sky and the sea. The vessel went explaining things, aren't you?"-Boston

# Hal's Misfortunes.

"Have you piled your wood, Hal?" "No, not yet; but I'm just going to."

"Picked up your apples?" "No : they won't take long."

"Father said we were to do our chores ear ly, you know."

"Yes, I'm just going to." But Hal kept on trying to make Carlo sit upright and hold a pipe in his mouth. The sitting up was a success as long as Carlo was held up, but he weakened down in a most provoking manner as soon as left to himself. The pipe fell to the floor and went to pieces just as Hal's father looked in at the shed

"All done, boys?"

"Yes, sir, said Hal's brothers promptly. &Well-almost," said Hal.

"The general and his staff, with a detachment of soldiers, are going to pass along the Winburg road this morning; I thought if you had all finished your work we might walk over there and see them. Hurry, then ! there will be no time to lose."

"Hurrah! what a frolic!" The boys whose work was done ran to get ready. Hal knew better than to leave his work undone, for his father, with all his indulgence, was strict, and Hal had had enough disappointments erations than any other mere man since Christian Advocate.

through his heedless, dawdling habits to have

taught him better.
"I'll help you," said little Tom kindly as he made a rush to pick up the apples. The were soon gathered, but in poor order, and then Hal insisted on Tom's leaving him, and going with the othes.

"I'll catch you," he said. I'll ride the pony and go 'cross lots."

He piled the wood, but so badly, in his hurry, that it fell down and had to be done over. Then, out of breath and fearing he would entirely lose the fine sight, he threw himself, coatless, hatless and shoeless upon the pony's bare back, and rode quickly across the fields.

"I won't go 'round by the bridge," he said to himself. "I'll go by Farmer Allen's ford; it'll shorten the way a great deal.

But as he came to the brook he saw that it was so much swollen by late rains that he felt a little doubtful about the wisdom of trying to cross, and wished he had gone around by the bridge.

"But it's too late now," he said. "If I don't hurry up I shan't see a thing." He dashed in and urged the pony on.

"Hello there !" cried a man's voice. "Don't you try to cross; it's too deep. Look out, now! there's a big hole right ahead of you if you get in it's ten to one you'll never get

Hal reined back his pony, which was aleady floundering about as if in great doubt of his footing. From farther down the bank Farmer Allen came on his own horse, picking his way along the shallower places and growling at the folly and stupidity of boys.

"There!" he grumbled as he at last seized the pony and turned him the other way. 'The next time you come foolin' round in deep water I'll leave you to get out as best you can-see if I don't !"

In a very crestfallen spirit poor Hal turned the other way.

"If only the General's a little after time," he said, "perhaps I'll be there soon enough yet. I do believe I hear the drum and fife now. Get up, Pony !

Pony did his best, but, alas! when Hal at last reached his brothers, whom he found in a state of delighted excitement, he could only catch a faint glimpse of nodding plumes over a cloud of dust in the far distance

"Oh, if you had only been here. We cheered and waved our hats."

'And the General took off his hat to us.' "And I'm going to be a general myself some day," added Tom. "Such a horse as he had-and sword !"

Always late, poor Hal!" said his father. ooking pityingly at his boy's rueful face.

'When I'm a general," said Hal pettishly "I'll take my own time to do things; and

not always have to be hurrying." "If you are ever a general or any other great man, my boy, you will find it your first need to be prompt and diligent in all you do. But be sure that no one who is a tritler and a laggard as a boy will ever be a great man, or a good one, which is far better. A soldier of Christ must always be up and about his Master's business. If you ever expect to do him good and loyal service, Hal, you must make your first fight against the faults which beset you now. When you reach home go to your room and learn this

"Not slothful in business; fervent in spirit, serving the Lord."-Sunday School Visitor,

# Superior Ability.

How much easier it is to see defect than to see beauties in anything at which we look. No art education is requisite to the perceiving of a broken arm or nose, on an ancient Grecian statue, or of the weather-stains on its marble surface; but it does required a trained eye and a cultivated taste to recognize the lines of beauty, and the tokens of power, in a discolored and a battered fragment of a master-work of art. And so it is in the reading of a book, or in the observing of a character. The ability to perceive that which is worthy, and that which is admirable, is higher and rarer than the ability to perceive errors and flaws. This truth has been newly illustrated in the recent Sunday-school study of the life and writings of David. No teacher or scholar has been too stupid to see David's faults. Only here and there one has been noble enough, and clear-eyed enough, to recognize the excentional high qualities, and the transcendent attractions of character, which lift David above his fellows as a man among men, and which have given him a larger personal influence for good over the minds and hearts of succeeding gen-

the world began. And so, again, this truth is continually being illustrated Let him who would have the credit of sh perior ability be careful not to criticise or to condemn too freely; for that is a sure mark of inferiority. The power to point out beauty and worth, where others would pass it by, is, in itself, a proof of excel lence. Why can not all aim at that higher standard?—The Sunday-school

Elljah

SHORT RULES FOR LONG COMFORTS AT HOME.—Put self last. Be prompt at every meal. Take little annoyances out of the way. When good comes to any one rejoice. When any one suffers speak a word of sympathy. Tell neither of your own faults nor those of others Have a place for everything and every. thing in its place. Hide your own troub. les, but watch to help others out of their Take hold of the knob, and shut, with out slamming, the door. If the door squeaks apply the drop of oil at once. Never interrupt any conversation, but watch patiently your turn to speak Look for beauty in everything, and take a cheerful view of every event. Carefully clean the mud from your feet in entering the house. Always speak politely and kindly to servants. When inclined to an angry answer press your lips together and say the alphabet. When pained by an unkind word or deed, ask yourself, "Have I never done an ill and desired foregiveness?"-Soldier and Servant.

#### The Lord is Thy Keeper.

"Kept by the power of God." Weak and stumbling child of God, have you fully tested that privilege? How often have you told in the social meeting, or by your daily life, how you have been overcome and led into sin and disobedience? Such a testimony does not honor Him whose name you bear. Men see that you are not "kept." How, then, are they to judge fairly of your religion and of the faithfulness of Him who has promised to keep his children? You owe it to Christ, to yourself, and to a lost world, to fully, squarely, put his promise of keeping to the test. Trying to keep yourself is not trusting him to do it. You were ready to own your utter inability to save yourself from your load of sin. Why not also admit your entire helplessness to keep yourself in the least, and put yourself, your weakness, your temptations, into Christ's keeping, in the most literal, absolute sense. He can and will be your keeper only when you do this. He cannot share the work with you; he could trust no such partnership; it would be a complete failure. When the soul, the will, and the whole being are utterly abandoned to him, he can control and keep; he will do it sometimes without our thought of the dauger or the rescue; at another time by saying to us, "Turn aside hither," and so lead us away from danger. He will have his own, and it will be a sure way and an overcoming way. "Behold, he that keeneth Israel shall neither slumber nor sleep."-Selected.

One of the missionaries laboring among the heathen of New Hebrides estimates the total population at about 100,000, speaking 20 different languages, and the Bible has been translated into only one of these languages. How great the work yet to be done! - Ecangelical Messenger.

If Christianity is dying, isn't it strange that so many churches are being built? Do men give millions of money to spread doctrines which they do not believe? Preposterous! The fact is, that nothing in these times is more vital than Christianity. It is not dead. It is not dying-It is sweeping on to victory .-- Western

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-- Western

# The Sunday School.

Elijah Translated.

LESSON FOR SUNDAY, SEPTEMBER 6, 1885. 2 Kings, 2: 1-15.

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

[Adapted from Zion's Herald.]

1. GOLDEN TEXT: "And Enoch walked with God; and he was not; for God took him" (Gen, 5: 24).

1. THE JOURNEY (1-8).

1. It came to pass.—Rawlinson fixes the date of Elijah's translation in the fifth year of Jehoram of Israel. He supposes that the final scenes of Elijah's life occurred later in time than their place in the history indicates. When the Lord would take up Elijah .- His exit from earth was to be exceptional, miraculous, appropriate to his character and missiontranslation, not death. By a whirlwind. -- So it would seem to a spectator. In a blaze of fire' and a cyclonic vortex, he would be rapt upward. The "whirlwind" was "the herald of divine self-revelations" (Job 38: 1; 40: 6). Elisha-the son of Shaphat, of Abel-Meholah. He had been divinely designated as Elijah's successor. I On his way from Horeb to the "wilderness of Damascus," Elijah found him at his plough, and east his mantle upon him. Thus summoned, Elisha became Elijah's attendant, and was under his master's training for about eight years. His prophetic career extended over a period of sixty years. Went from Gilgal-where Elijah and Elisha had been living for some time. It was not the Jordanic Gilgal, but the one in Ephraim, southwest of Shiloh, now known as Jiljilia. There was a school of the prophets there

2, 3. Tarry here, I pray thee. - Various conjectures have been offered in explanation of these thrice-repeated words spoken to Elisha Some regard them as expressive of an effort on Elijah's part to escape from the pain of parting with his taithful friend; others see in them only a test of Elisha's devotion: Rawlinson suggests that Elijah, having been fully notified of what lay before him, "thought that so awful and sacred a scene should be kept as secret as possible;" Keil supposses that "he did not wish to have any one present to witness his glorification with out being assured that it was in accordance with the will of God;" perhaps Smith's conjecture is as good as any: "He desired to end his life; as he had spent its greater portion, in solitude with God." The Lord hath sent me to Bethel. - He was conscious of a sacred impulse to make a final visit to the "schools of the prophets' before his departure. As the Lord liveth, and as thy soul liveth.-Taylor Lewis calls the customary Hebrew adjuration "an oath by the eternity of God and the immortality of the soul." I will not leave thee-a pardonable refusal of obedience on the part of one of the most obedient of servants. Elisha knew what was to happen, and he would stay by his master to the last. The sons of the prophets.-There had been a lull in the Baalite persecution, and the "schools of the prophets" which Samuel had founded, were now restored and tolerated. It is natural to suppose that Elijah had had considerable to do in re-establishing these seminaries, and in superintending the instruction in them. They had of course been suspended during the period of defection and apostasy under Ahab. Came forth to Elisha. There was probably something in the demeanor of Elijah which did not warrant any allusion on their part to the event in which they felt so sad and yet so curious an interest. To Elisha they could speak more freely. Knowed thou that the Lord will take away thy master?-It had been revealed to them, it seems, as also to the theologians at Jericho, that Elijah was to be removed from them shortly in some mysterious manner. From thy head-altuding to the well-known custom of disciples sitting at their master's feet and looking up to him as their head (Acts 22: 3). Hold ye your peace .- He would not have so high, so sacred, an event discussed. He would repress all garrulous talk upon a subject which concerned him so deeply and ten-

4-6. They came to Jericho-Elisha refusing to be shaken off. Here the "sons of the prophets" put the same question to Elisha as at Gilgal, and received the same answer. The distance from Bethel to Jericho is about thirteen miles. Tarry, I pray thee, here-the last and fruitless attempt to leave Elisha behind. The Lord hath sent me to Jordan-five or six miles distant from Jericho. They two went on .- There were no more schools to visit, The impending change, whatever it was, was near at hand.

7-8. Fifty men . . . stood to view-They dared not follow, but the heights in the rear of the city commanded a view of the Jordan, and they probably climbed these, and witnessed the scene from a distance. Stood by Jordan .- "Even an Elijah must cross the servants" (Bahr). The sons of the prophets Jordan before he passes from this world, ... saw him.—They had been on the watch;

though it be not by the gates of death" Took his mantle-the sheepskin cloak, which was the badge of his prophetic office. Wrapped it together-rolled it, probably, for convenience in handling. Smote the waters-"as Moses smote the River Nile (Ex. 7: 20), Aaron the dust (Ex. 8: 17), and Moses the rock (Num. 20: 11)-strongly, as one smites an enemy" (Rawlinson). They were divided-a miracle granted in accordance with the prophet's faith, which faith probably rested on some specific private command given him by God. They two went over .-"The aged Gileadite cannot rest till he again sets foot on his own side of the river'

II. THE REQUEST (9-10).

9. Ask what I shall do for thee-make your parting, final request now. Had not Elisha persisted in following his master, would he have heard this last question? Before I be taken away from thee .- Says Bishop Hall: "I do not hear him say, 'Ask of me when I am gone; in my glorified condition I shall be more able to bestead thee;' but, 'Ask before I go.' We have a communion with the saints departed, not a commerce." Let a double portion of thy spirit be upon me. - He asks that Elijah would regard him as his spiritual son, and bequeath to him the double portion which came by law to the first-born. Says Smith: "The phrase employed in Deut, 21 17, to denote the amount of a father's goods which were the right and token of a firstborn son, is literally 'a mouth of two,' a double mouthful. Thus the gift of the double portion of Elijah's spirit was but the legitimate conclusion of the act of adoption, which began with the casting of the mantle at Abel-Meholah years before."

10. Thou hast asked a hard thing.-Houses and lands can be bequeathed, for they are what a man has, but "spirit" cannot strictly be bequeathed, for that is what a man is. God might bestow a double endowment upon Elisha of that which He had given to Elijah if the former were capable of receiving it and the circumstances of his case required it; but Elijah could not impart his gifts to Elisha, and it was certainly a hard thing to be asked to gave not merely what he had, but double what he had. If thou see me . taken from thee-if permitted to witness my miraculous removal, the prophetic succession will devolve upon you, and "it shall be so unto thee"—that is, adequate spiritual gifts and graces shall not be wanting.

111. THE CHARIOT (11,12).

11. As they went on and talked-in holy tender converse. Behold a chariot of fire and horses of fire.-We cannot reason about a phenomenon of this kind, much less explain it; we can only accept the statement as we accept other statements of miracle. While Elijah and Elisha talked and walked, the fire of God, in shape like a chariot and horses, suddenly approached them. Parted them both asunder-Elijah being in some mysterious way snatched from his friend to the waiting car. Elijah went up by a whirlwind into heaven.-Having received Elijah, a whirlwind seized chariot and horses, and bore all upward in its swift vortex into the

12. Elisha saw it .- The whole transaction might have been kept invisible from Elisha; perhans he also saw it by that inner sense with which on a latter day he perceived himself encompassed with "horses and chariots of fire" (see chapter 6: 17); that it was revealed to him was significant that the request which he had made to Elijah was granted. My father-"a loud scream of grief' (Stanley) at losing him who had been to him a spiritual father. The chariot of Israel, and the horsemen thereof!-"either an exclamation of wonder, or an instinctive tribute to the heroic saint, who had been Israel's' strong defence against the ravages of idolatry" (Keil); "Elisha addresses him as the true defence of Israel, better than either chariots and horsemen" (Rawlinson); meaning, as generally understood, that he regarded Israel as bereft of its strength, its chariot, and its horsemen, by the departure of this great prophet" (Kitto). Saw him no morenor is there any record of his subsequent appearance on earth, save on the Mount of Transfiguration. Rent them in two pieces-in token of his grief and loneliness (Gen. 37:

IV. THE MANTLE (13-15).

13-15. Took the mantle of Elijah-left be hind for him, as the badge of his succession to Elijah's office and spirit. No mention, however, is made of his use of it except in verse 14. Went back . . . Jordan-alone now, but in that brief space of time how wonderfully elevated and endowed! Where is the Lord God of Elijah?-an invocation (see Jer. 2: 8) rather than a question, offered as he smote the waters. The waters . . . parted-a confirmation by miracle of his recognition as Elijah's successor, and a testimony that "the Lord opens paths for those whom He has chosen and called to be His messengers and

they saw Elisha return alone,' with Elijah's mantle, and saw him repeat the miracle at the Jordan; they were satisfied that he had inherited Elijah's spirit. They went forth to meet him, and acknowledged his leadership with a profound obeisance.

#### Personal Memories of General Grant.

BY J. H. VINCENT, D.D., LL.D.

The following reminiscences are "put down" at the personal request of my oldtime friend, the Editor of The Sunday School Times; but for this request, I should never have thought of giving them a place on any printed page.

My first interview with "Mr. Grant" was in a Dubuque (Iowa) hotel one Sunday morning in the winter of, 1859 and 1860. I was at that time pastor of the Methodist Episcopal Church in Galena, and had gone to Dubuque the night before on an "exchange" with the pastor of the Methodist Episcopal Church of that city, the Rev. Robert Laird Collier. Coming down-stairs on Sunday morning, I stood for a few minutes by the stove in the office of the hotel, where a gentleman, whom I did not recognize, saluted me. "I hear you preach, Mr. Vincent, every Sunday," he said: "I

live in Galena, and my name is Grant." I had at one time been in correspondence with the speaker's father concerning the occupancy of the Covington (Ky.) pulpit; but this Mr. Grant, the son, I had never met. We at once entered into conversation, and the stirring questions of the day soon occupied our attention. I was greatly surprised at the intelligence of my newly discovered parishioner. He seemed to understand and to be deeply interested in national affairs, and discussed men and parties, perils and possibilities, with great ease, and with remarkable sense and ability. The conversation was continued for half an hour or more, and I was surprised to find that I had a man of such force and thoughtfulness in my congregation; for he assured me that since his arrival in Galena he had regularly attended

As he stood by the stove that winter morning, with his broad shoulders slightly stooped, his compact head and calm but emphatic manner, I then and there compared him in my thought to the familiar picture of the great Napoleon; and on my return to Galena I told my wife of the discovery and the comparison. I did not during the first interview learn, nor had I before known, that he had been in the army,

The Mississippi River at that season was full of ice; and as my wife had been somewhat anxious about my crossing it late on Saturday evening, and as Mr. Grant was to return to Galena that morning, I asked him to call at the parsonage and relieve her solicitude. This service he promptly rendered. After that I watched carefully the pew where my parishioner sat; and I found him to be a most helpful listener, giving close attention to the sermon from beginning to end; and it was not a little flattering to my professional pride when, four vears later, at City Point, General Grant introduced me to President Lincoln, saying, "Mr. Vincent was my pastor in Galena, and I do not think I missed one of his sermons while I lived there." This apparent praise of the preacher was simply an unconscious tribute to the conscientiousness and reverence of the hearer.

Galena is a city set on a hill. It rises from the river side, climbs the steep declivity, and crowns the lofty summit. One who travels much through its streets must mount many steep stairways. From the front door of my church to the front door of the parsonage just behind it, there were between eighty and one hundred steps to climb. About fifty steps more brought Mr. Grant to the level on which, a short distance back from the brow of the hill, his own house stood.

landings for conversation on the news of the day and the prospects of the nation. What a pity that one cannot sufficiently foreknow the career of a hero, to keep a record of his sayings in such moods, of frankness and enthusiasm! I always loved to meet Mr. Grant, -"the Captain" as I occasionally heard him called; and more than once I saw him with the old blue army overcoat which has gone into history. I did not again think of the Napoleonic comparison instituted at the first interview in Dubuque. I was too much interested in the simple-hearted, intelligent, friendly neighbor whom I respected and loved. He lived a quiet life; was, as I understood, a clerk in his father's leather store; had never succceded very well in business; had been in the army, and was an excellent man, who went to church, and sent his children to Sunday-school. That was all I knew of him.

On the breaking out of the war, Captain Grant presided at the first war meeting in Galena. He soon left with a company of men for Springfield; and on the occasion of their departure I was requested to deliver the farewell address, —an address to which he kindly alluded when, four years later, he sent a message to me in Chicago, asking me to go with him to Galena for the grand reception which that faithful old city was eager to give the returning chieftain. The ride from Chicago to Galena, on the day of the return in 1865, is memorable. A special train of elegant drawing-room cars had been provided for the invited guests. Every station was crowded with enthusiastic people to great the great conqueror. At Galena the demonstrations were most hearty. The crowd was immense. There was a touch of neighborly affection and pride in the expres sion of their welcome.

On the way, the general asked me to be his-spokesman in Galena. He said: "Mr. Washburne will deliver the address of welcome. I want you to answer for me. I don't care to speak myself. I do not say that I cannot speak; but you may say for me that never having been accustomed to making public addresses, I do not think it well to begin now. Tell the people how thankful I am for their welcome, and tell them that I shall consider Galena as my home for the future." These thoughts he desired me to express for him. I attempted it but never wish again to represent another man on the platform. I did the best that I could, but was embarrassed in the a little more than amusing to have a an "old countryman," say to me in the the gineral th' day."

People have now come to know that General Grant was an admirable conversionalist. In private, he always spoke. with ease, never hesitating for a word. On the car that day, he gave me with great freedom his opinion of the leading men of the times: Sherman (who was just at that time speaking a little too much for his own good, whom General Grant ably defended); Sheridan, Stanton, Rawlins, Lincoln, and others. He paid tribute to General Sherman's honesty and enthusiasm, and to General Sheridan's dash and brilliancy. Of Lincoln, among other things, he said: 'I have learned to love him, He is a wonderful man."

When we reached the station at Galena, the General seemed positively timid. Mrs. Grant had to urge him to show himself to the crowds that climbed up on the platform to see him: "They want to see you, Mr. Grant. Why don't you give them a chance?" Like an obedient husband, he drew near the end of the car, and bowed and blushed as any modest maiden might do.

Mrs. Grant always appreciated the ability of her husband. On the day of We often climbed these steps together, his departure for Springfield in 1861,

they had witnessed the whirlwind probably; lingering on the frequent and welcome after the public farewell at the rallway station, I called with my wife at the Grain home, and had a conversation with Mrs. Grant. In those days, she defended slavery .. Indeed, I think that at that time she owned one or more slaves in St. Louis. We had a short discussion on the general subject of slavery, I being a Lincoln Abolitionist. I ended the harmless tilt between pastor and parishoner by saying: "Well, Mrs. Grant, I hope your husband will be preserved, and will be brought to you again in safety;" to which she replied with a pleasant smile, but with much emphasis: Dear me! I hope he will come back a major-general, or something big." When, in 1865, I reminded her of this remark. she said brightly: "I knew there was something in him, if he only had a chance along with those other fellows." Mrs. Grant's insight into her husband's character, her beautiful domestic qualities, her freedom from pretense, her habitual simplicity, her devotion to husband and children, and the manner in which she has escaped the hardening influence of public life, render her altogether admirable, and deserving of public sympathy in these days of her grief; and of public respect, honor, and affection, during all the remaining years of her life. "I used to believe in slavery," she said, on her way to Galena that day in 1865; "but Mr. Grant says all that state of things has been forever changed, and I agree with him."

General Grant was noted for his loyalty to old friends. When, on his return to Galena, he was offered by the North-western Railroad the use of a private car for himself and friends for the trip through Wisconsin, he invited as his companions, not the new and distinguished associates who had been drawn toward him by the successes of his career, but the old friends and cronies who in the ante-bellum days had given cheer to his humble life as a clerk on Main Street. Simple-hearted, sincere, and affectionate, he was always loval to those whom he had once loved.

The General was a faithful Methodist in opinion and preference. I think he never joined the church, but was always devoted to it. "He never can be anything else," his wife once said to me. He was a man reverent and full of faith. One night in Washington, before his election as President, I said to him: "I saw the other day in a religious paper the statement that of all our generals you were the only one who made no allusion, or but very slight allusion, to a divine remembrance of it. And it was to me | Providence, in our days of national danger." He replied promptly: "During friend of mine from the neighborhood, the war there was so much said in official proclamations, by the other side, about afternoon, as he clasped my hand heart- God and his purposes, that I thought it ily: "Weel, Mr. Vencen', ye blatted fur | might be better to say less in public but" he added, "in all my campaigns, I have seen the presence of a more than human wisdom, without which I could have done but little: and where I have failed in my plans, I have seen that the results were better for the nation than if my plans had succeeded."

I have neither time nor space to extend these reminiscences. Grant was a man of marvelous personal power. He had great magnetic force; but there was in him a mystic psychological energy that gave him a peculiar hold on all who truly knew him. He was a man of clear insight into the quality of men, and of unrelenting purpose; while his amiability and gentleness made one's love for him fervent, tender, and unchanging, much like one's love for a noble and gentle

He was wise, honorable, firm, affectionate, and faithful; and while I am not a hero-worshiper, and while I have not for years been thrown into the society of this great General, I can appreciate all the tributes paid to his memory; and I humbly thank the great Ruler of men that it was my privilege to know at one time in his life, and to be thrown into warm personal relations with, one of the greatest of great men who, under Divine direction, have carved out the channels of modern history, and made true men prouder to be men .- S. S. Times.

Chautauqua, New York.

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HAVING put in a new Gordon Steam Power Job Press, of the latest improved pattern, as well as a lot of new type, we are now prepared, better than ever heretofore, to do all kinds of Church, Sunday School and Commercial Job Printing, at reasonable prices.

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We have secured a beautiful premium picture, 17x22, entitled, "Two Bites to a Cherry," which will be given to all old and new subscribers of the PENINSULA MITHODIST, who renew their subsciption and pay in advance. The pictures may be had at this office, free to all complying with above terms, but if they are to be sent by mail ten (10) cents extra must accompany the remittance to pay cost of packing and postage. The above offer will also be extended to all delinquent subscibers who remit amount due and one dollar in advance, from this date.

### Our Premium. Do our readers take it in? A beauti-

ful premium picture, nearly two feet by one and a half feet, and fifty-two numbers of the Penineula Methodist all for one dollar. Even delinquents, may avail themselves of this offer by paying up, and sending their dollar for another year. We will send a specimen premium to each charge, if a responsible canvasser will apply. In case the premiums are to be forwarded by mail, ten cents must accompany each remittance to pay for packing and postage. When the eccentric Dean Swift was requested to preach a short Charity sermon, a special emphaed. Announcing his text Prov. 19-17; unto the Lord; and that which he hath given," will be pay him again. Swift appealing to his congregation, cried out, "if you like the security, down with the dust," and took his seat. The tradition is that the short sermon, was followed by a large collection. If our readers like our proposition, send on the dollars. We shall aim to make the PENINSULA METHODIST many times more valuable to our subscribers than the price they pay for it, and add the circulation.

# The New Presiding Elder.

Easton District upon the wise choice Bishop Merrill has made to fill the va- of the Ocean Grove Branch of the cancy caused by the transfer of Rev. Woman's Foreign Missionary Society Dr. J. H. Caldwell from the Presiding of the M. E. Church, Dr. Newman very Eldership to the Presidency of Delaware appropriately selected for his theme, College, Newark, Del. While we reaf- "Christian Womanhood," taking as his firm what was said in our issue of the 15th text, Ps. 68-11; "The Lord gave the ult., that "there is good reason to think word; great was the company of those that either of the brethren named, Bros. that published it." Quoting approving-

the bill," we cordially endorse the appointment of Rev. John France, as one eminently fit to be made. He is a man of sterling worth, a brother beloved, in whose Christian integrity and devotion to the church, all have the fullest confidence, a preacher clear, forcible and edifying, whose practical sagacity has been tested not only by his success in many important pastoral charges, but also in the valuable service he has so long rendered in the Board of Conference Stewards. He was appointed to the charge of Smyrna circuit at the last session of the Wilmington Conference; and is now in the thirty-sixth year of his itinerant ministry. Among the delicate duties demanding his immediate attention, will be not only those usually pertaining to the responsible office he now holds, but also that of appointing his own succession in the pastorate, or assisting Bishop Merrill, to do so. We have no doubt the pastors and churches of Easton District will give Presiding Elder France a hearty welcome, and their earnest support.

The Dover District Preachers' Asso ciation, as announced in our issue of the 15th ult., will meet in the M. E. Church Harrington, Del., G. W. Burke, pastor next Tuesday, the 8th inst., at 8 p. m. when Presiding Elder, A. W. Milby, will preach the opening sermon, to be followed by the sacrament of the Lord's Supper. An attractive program for the next two days has been published, closing with revival services. Thursday evening under the direction of Rev. James A. Brindle. We hope brethren of the district will make the effort and sacrifice necessary to attend. It will be remembered, it was decided at the last meeting that the travelling expenses of all who attend should be added together, and equally divided, so that no one brother should have to pay more than another. This brotherly equalizing of expenses obtains also on Salisbury District, and will no doubt aid much in securing a more general attendance- The editor regrets to be disappointed of a visit he anticipated with much interest, but by the advice of friends, he must abstain a while longer from all labor that can be avoided. We hope our brethren, under the lead of our friend, their excellent Presiding Elder, will devise effectual plans for placing the PENINSULA METHODIST in every family within our bounds, by the first of the New Calendar Year.

# Great Preaching.

The annual camp meeting at Ocean Grove has attained an almost worldwide celebrity, not only for the multitudes that attend from all parts of the country, as well as from foreign lands, sis being laid on the brevity, he consent- and the varied and effective meetings that are held almost continuously for "he that hath pity upon the poor lendeth ten days, but also, for the excellent preaching that is furnished by some of the most prominent and eloquent divines. Sunday, the 16th inst., Rev. J. P. Newman, D. D., ex-Chaplain of the United States Senate, and the trusted friend of the lamented Grant, was charged with the responsibilities of the morning service, and nobly did he acquit himself. In introducing him, Dr. Stokes, President of the Association, alluded to the interesting fact that General Grant hadbeen upon the platform, when above inducement, to induce more Dr. Newman preached one year ago, and prompt payment, and to increase our then, made his last public address; now, while we are here to listen again to the same eloquent orator, his friend, the great General, lies in his grave in River-We congratulate the brethren of side Park, on the banks of the Hudson.

As the occasion was the anniversary Haynes and Rigg, would admirably fill by the Revision, which reads, "The Lord

giveth the word; the women that publish the tidings are a great host," he presented his subject under the two questions,-"What has Christianity done for Woman" and "What can Woman do for Christianity." In most eloquent and convincing argument from the facts of history, he vindicated the claims of Christianity as the one great liberator and benefactor of woman, showing that under the best civilizations of Rome and Greece, the vaunted teachings of Buddha and Branhin in India, and Conflucius in China, and unedr the chivalrous Teutons, woman was a slave to her husband, without recognition as an individual with property rights. Cicero disparages her for her "infirmity of purpose"-Cato styles her, "that unreasoning animal," and even the Divine Plato sits at the feet of the courtezan Aspasia.

In Greece the wife was doomed to do-

mestic drudgery and ignorance, nor was she allowed to sit with her husband, when he had the company of his friends. Homer and Aeschvlus describe woman as the "scourge of mankind;" and even Socrates daily thanked the gods that he had been born, "neither a slave nor a woman." Buddha's first act was to divorce his beautiful wife, and only after twenty-five years, did he allow her to enter his home, and then only to live apart | God to create in him a clean heart, by herself. Here we find the true origin of the Nunery. The only hope that | Buddha offered to woman was that she might possibly, by sundry transmigrations, at last become a man. Confucius, the Chinese sage, taught that one man was equal to ten women; and gave seven reasons for divorce, among which were "talking too much," and "being jealous of others' clothing." Brubminism treats the sacred relation of marriage no better, justifying the destruction of female infants, and teaching the duty of the wife to immolate herself on the funeral pyre of her husband. The Teuton woman married a master, who could put out her eyes and abuse her person and sentence her to death with impunity. Under all eivilizations outside of Christianity, woman was a thing, man's toy, his slave, whose sole value was her power to do him service, or to gratify his passions. But under Christianity, her individuality is at once recognized, she becomes the companion of man, and as wife and mother, site on the throne of her husband's respect and affection. The sacred record not only tells of Jesus' home with the sisters of Bethany, but adds, "Jesus loved Martha and her sister, and Lazarus." He defended woman, and reclaimed the fallen; and Mary Magdalene becomes the first herald of his resurrection. Here the Doctor reached a thrilling climax, equal to anything, we ever heard, as he represented the Divine Teacher confirming the history of the original institution of marriage in the Garden of Eden, and giving his eternal sanction to monogamic, as against polygamic, marriage, and vindicating the Mosaic record. When Constantine, beholding the luminous cross in the heavens, embraced Christianity, he at once banished from the court his father's mistress Theodora, and recalled his own mother, the virtuous St. Helena. Under her patronage was built the church of the Holy Sepulchre in Jerusalem, the most venerable pile on the face of the earth. Princess Paula gave her fortune in benefactions to the poor and assisted Jerome to translate the Scriptures, To Christianity is woman indebted for her present exalted position of honor and respect, as a real factor in human affairs.

But what can woman do for Christianity? Much in many ways; first by translating the sublime virtues of the Gospel into her own character and life; secondly, by restraining men in their tastes and appetites; "men's virtues quadrate with women's." Cleopatra's charms beguiled Pompey to his undoing;

the wise and virtuous mother, whose two sons, John and Charles, in her plastic hands, were trained for a career of unsurpassed usefulness; the one, the great leader of Methodism, the other its unequalled lyrist. All hail! all other virtuous and faithful women, who have done what they could for God and his Gospel. Consider how much there is to be done to bring the blessings of Christianity to all the nations. The hosts of the heathen marching in single file, three feet apart, would girdle our earth eleven times. Truly "the women that publish the tidings" ought to be "a great host."

Six thousand people listened with delight to the ornate and classic utterances of the speaker; and it may be hoped, that lasting impressions were made of the important truths spoken. A contribution of nearly \$400 was made to the cause of Foreign Missions.

Wednesday morning, the 19th inst., Bishop Andrews preached the opening sermon of the camp meeting. His text was Ps. 51-10, "Create in me a clean heart, O God; and renew a right spirit

within me.' His theme,-religious experience, a Divine creation, was ably and impressively treated. The king, conscious of an evil heart, falls upon his knees and asks Some would say, get up from your knees, reform yourself; don't expect super-natural aid; this is all delusion. The Bishop showed conclusively that such a change of man's moral nature, as David prayed for, and all men need is, (1) conceivable by man; (2) possible the Almighty to effect; (3) probable, from the universal homage paid to true goodness by virtne of the nature God has given us, and from the revelations of his loving interest in our welfare; (4) actually provided and promised in the Bible; (5) a matter of actual experience; and (6) an absolute necessity, "Ye must be

horn again.' Sunday last, in the absence of Rev. Dr. J. W, Beach, President of Wesleyan University, Middletown, Conn., Rev. Dr. S. M. Vernon, of Trinity, Phila., consented to preach the morning sermon. His text was Rev. 5-6; and the sermon was clear, forcible and very impressive in its exhibition of the slain Christ as the central figure of all kingdoms, and the one object of man's hope for salvation.

Rev. Dr. Dunn preached a remarkable sermon. on Christ as a Conqueror, from Isaiah's vision of the traveller from Edom, Isa. 63-1-3.

Three times a day crowds gather within the spacious auditorium to hear the preaching, while from 6 a.m. to 10 p. m. there are meetings held for various classes of persons,—some specially for to live upon, and as a private man the promotion of sanctification in believ- should enjoy as much consideration as I ers; some for the conversion of young desire. Why, then, should I exhaust people; some for mothers; twilight myself with unwearying labor in this meetings for all who desire to be devotional at short metre; and some on other special lines. The tone of the meetings, the spirit of the preachers, and the interest awakened promise grand results for Christ and his Church.

Two wonderful meetings Tuesday evening, the 18th inst.; the camp meeting was begun with a most impressive Sacramental service. Over one hundred preachers were on the platform and participated in the holy Ordinance, and not less than 1500 persons bowed at the table of the Lord to receive the sacred tokens of his vicarious death, while plaintive and joyous songs were sung in honor of our living Christ. It was a solemn scene, and a time of refreshing from the presence of the Lord.

The Camp-meeting Love-feast, Sunday morning was one of the most wonderful ever held, in the vast multitude present, in which were believers from almost every branch of the one Church Catholie; in the flood-tide of joyous enthusiasm, while under the virtuous Victoria, an and in the variety of experiences given, empire on which the sun never sets, ad- all harmonizing with that glorious vances in intelligence, morality and hap- anthem, first heard by Bethlehem's pious piness. All honor to Susannah Wesley, shepherds,-"Glory to God in the high-

est, and on earth peace, good will town men." There must have been present to hundred ministers of the gospel, with the venerable Authory Atwood, a veteral of 84 years, cheerful and happy in Chris in age and feebleness extreme," atthe head, and well nigh six thousand head, and sympathetic people, ready to speak for Christ, or take comfort from what other ssaid. The tide of holy joy reached the flood, when at a signal, thousands handkerchiefs were waved through the assembly, in token of the exultant hop of final triumph. To us it seemed like the harbinger of that final welcome on the shining shore, when the angels, who rejoiced over us as penitents, shall come on their snowy pinions to join with our loved ones who have gone before to wel. come us to our eternal home. One n. porter not inaptly styled it the Cambia Doxology-

According to Dr. Stokes' announce. ment the Camp meeting closed Friday morning with the sacraments of Infan Baptism and the Lord's Supper, and appropriate address. We are more than ever convinced that the Association will be recreant to their duty and fail to improve their opportunity to glorify God in the salvation of the people, if they do not construct a second auditori. um on the southern part of their grounds The present one is so large that only the strong voiced preacher can be heard by all the congregation; and on all sides We are told, I don't go to preaching because I can't get a seat where I can hear, up. less I go an hour before the time for ser. vice. The crowds will increase and the preacher in each of two simustanious meetings will find as many hearers & any one man can address to advantage. Last Sunday morning seven additional services were held to meet the demands of the crowd.

Among the clerical visitors from the Peninsula to this delightful sca-side to sort, we observed Revs. I. Jewell and lady, A. Stengle, G. S. Conaway, A. Smith, J. D. Rigg, J. Dodd, T. E. Martindale and lady, J. L. Houston, R. C. Jones, J. T. VanBurkalow, C. Hill, wife and daughters, E. E. White, and J. L. Wood. One of the latest arrivals was a party of thirty Delawareaus. Walter H. Thompson, of Easton, Md., F. A Ellis, of Elkton, Md., and A. Cox, of Middletown, Del., with their ladies, were among the lay visitors.

# Bismarck's Faith.

Said Prince Bismarck in his speech at Ferriers: "If I were not a Christian, I would not serve the king another hour, If I did not obey my God and put my trust in Him, my respect for earthly rulers would be but small. I have enough world? Why expose myself to difficulties, unpleasantness, and ill-treatment, if I had not the feeling that I must do my duty before God and for His sake! If I did not believe in a divine govern ment of the world which had predestined the German nation to something great and good, I would abandon the trade of diplomacy at once, or rather, I should never have undertaken it.

"I do not know whence my sense of duty should come except from God, Titles and decorations have no charm for me. The confident belief in a life after death-that is it-that is why I am a royalist; without it, I should by nature be a republican. All the stead fastness with which for these ten years ! have resisted every conceivable absurdity has been derived only from resolute faith. Take this faith from me, and you take my country, too ... : . How willingly I would leave it all! I am fond of country life, of the fields and the woods. Take away from me my belief in my personal relation to God, and I am the man to pack up things to-morrow, to escape to Varzin, and look after my

crops .- Pittsburg Christian Advocate.

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Conference Rews.

Wilmington District.—Rev. Chas. HILL, P. E., WILMINGTON, DEL.

The Methodists of New Leeds have begun

The Sunday school of Grace M. E. Church will resume its sessions tomorrow.

The improvements at Asbury church are nearing completion, and the trustees have awarded the contract for frescoing the church to N. F. Goldberg, of this city.

Easton District-Rev. JOHN FRANCE, P. E., SMYRNA DEL.

Last Sunday week there were three persons received by certificate and twenty-four from probation into the Hillsboro M. E.

At the second Quarterly Conference for Hillsboro charge, the following preamble and resolutions were unanimously adopted.

Whereas Rev. Dr. J. H. Caldwell is with us in Quarterly Conference for the last time, and whereas his association with us in the capacity of Presiding Elder has ever been both pleasant and edifying, therefore,

Resolved, that we regret that his connection with us is so soon severed, but earnestly invoke the blessing of the Lord upon him, in

Resolved that a copy of these resolutions be farnished the PENINSULA METRODIST for publication.

St. Michaels charge, J. O. Sypherd, pastor, writes: Quite an ovation took place at the St. Michaels M. E. parsonage last Monday, while the pastor went to Easton to meet his family, who had tarried a week longer than himself on their vacation. Some of the noble ladies of the charge took possession of the parsonage, and on the return of the parson and his family, an elegant dinner was awaiting them, and provisions stored away in the pantry for days to come. Neither did they overlook the great disideratum of the preacher's home, the poultry yard, for there they had cooped some fine "yellow legs." Thus giving another evidence of the generosity and kindness of this people. For which the friends will accept the grateful acknowledgements of the dominic and family, and praying that they may share largely in the gracious benefits of their Heavenly Father's store-house, and the church of their choice in this place may speedily be visited with a copious out-pouring of the Holy Spirit, and the ingathering of precious tropies for

Salisbury District-Rev. J. A. B. WILSON, P. E., PRINCESS ANNE, MD.

Rev. J. Hubbard from Laurel, Del., writes: The Rev. G. W. Bowman pastor of Burrsville circuit closed a ten days camp meeting at Concord, Md., five miles above Federalsburg, on the 17th of August. One of the managers reported that the meeting "was a success both spiritually and financially." Although only 15 souls were converted the church was greatly revived, and the neighborhood which had become noted the last few years for rowdyism regained by sobriety and the good order of the people, the good name it enjoyed in former years. There were about 80 tents, the most of which were two story, and neatly constructed. The liberality of the managers is worthy of commendation; for they not only fed the traveling, but the local preachers, exhorters and leaders who labored in the meeting at a cost of \$78, and after paying all expenses there was left in the treasary for the benefit of the circuit \$139. Mr. Bowman by his way of managing the meetiug and conducting the religious devotions, greatly endeared himself to his people, and the multitudes who assembled. The pastor of the M. E. Church at Laurel has announced a village camp meeting to commence the first Sunday in October, to which he intends to invite one of the successful Evangelists. We carnestly desire the prayers of all good people for a deep awakening, and sweeping revival both in and out of the church.

St. Peters charge, G. W. Wilcox, pastor, writes: Our Wood's meeting at Upper Monie closed last Tuesday night. Our meetings were well attended by both religious and irreligious. Our official brethren and members worked zealously and cheerfully. 23 professed saving faith in Christ. We extend thanks to our Mt. Vernon brethren for faithful and valuable service rendered. Protracted meeting began at Bethel last Sabbath. Second Qutarterly Meeting will be held at Bethel next Sabbath. Preaching by the Elder, 8 p. m. Love feast, 9 a. m. preaching by pastor.

Nineteen Sunday-schools are connected with the London church over which the Rev. Newman Hall is pastor, and these schools 5.600 children.

The Wesleyans have six thousand communicants and twenty thousand adherents in Here and There on Snow Hill the wind and case her up a little." District. REV A. WALLACE, D. D.

No. 25. The "Rowe family" of Deals Island, to which allusion was incidentally made in my last letter, were all typical of the most agreeable people, one was likely to meet with 30 or 40 years ago on the "Eastern Shore." Rev. George Washington Rowe was a popular local preacher, and like Bro. Z. Webster, and other useful helpers in Church activities, was a protege of the "Parson of the Islands." He died in the zenith of his career, and nearly every brother and sister he had soon followed him to an early grave, stricken down by consumption. His brother Gabriel I think, may be still living, as I learned a few years ago, he had become a prominent member of the Church. It took more than a score of years in the solicitude of preachers and friends to induce him to assume this position one which everybody knew he ought to have taken decisively in his

early youth. At old Bro. Daniels', I remember the wonderful "Maryland buiscuits" Mrs. Daniels' cook used to make for us, and the roval entertainment always given the preachers, at Jacob Parks', Lybrand Thomas' and other excellent homes on the Island. Fish, ovsters and wild fowl were always abundant, and frequently in very small houses we were honored with invitations to dinners of sump-

My first visit to the Smith's and Hol. land's Island Churches, was in company with my colleague, Father Kemp. Since the long famous canoe Captain could no longer attend to the preachers on these trips, by reason of his age and infirmities, his son, Seymour Thomas took his place for a time, and after him an expert hand at the paddle and sheet rope, a Bro. Jones of Rock Creek. Bro. Jones used to quiet our fears when it blew a gale and we became fidgety over the prospect of a capsize, by the sententious remark, "Don't you s'pose I know how much sail to carry, and how close she'll run to windward: besides I think as much of my life as you do of your'n." The vessel used was the widely celebrated canoe "Methodist" in which "Parson" Thomas used to make his voyages over the Tangier Sound, and up the larger rivers, when called here and there to preach, and visit camp meetings. This same "Methodist" is still a popular craft, but not often used of late years because of the veneration in which the Thomas family hold it, by association with the life and history, of the good old Island preacher. I was written to during the Centennial year, to have it brought up to the great exhibition, and launched on the Schuvlkill river, or the artificial lake in Fairmount Park, but I | tribulations deep. was too busy to undertake the care of it so far away from home.

It has sometimes occurred to me to try and purchase it, as a great curiosity and relic, for our Wesley Lake at Ocean Grove, and an occasional cruise out to sea, giving all the Successors of Peter the fisherman, who come to that school of the prophets, the luxury of a voyage in the identical craft which for more than a quarter of a century carried the preachers to their appointments on the Islands of the Chesapeake. For such a well meant compliment to them however, I am as badly off now, as in 1876, in regard to a spare hour of any day in the week, to trim the sails, and handle the paddle, or go a fishing. If I do find a week's leisure, the present generation about Little Deals Island will probably see a stranger some day prospecting about the Straits, and inquiring for this aforesaid canoe.

"Did she ever go over?" asked the quiet and inquisitive Bro. Kemp, as we sailed that first trip the 10 mile stretch to Cages Straits Light House?

"Spect so," was the reply of our ferryman. She'd go over now as quick as wink if I didn't watch these flaws in al church in Kioto, Japan.

There was another way to "go over" besides capsizing, as one of the preachers up about Hoopers Straits found out once to his cost. He was a genteel, dignified minister, wore his high hat and heavy velvet collar'd cloak wrapped closely about him, as the day was bitter cold. The two boys who were navigating the eranky canoe, seemed to the mind of their passenger to be too much given to levity. They held her on the wind until her lee rail was under water, and the preacher perched himself on the windward side as needed ballast, to keep her from going on her beam ends.

"Better look out mister," said one of the boys, "for if this sheet rope parts, you'll be likely to lose your balance."

"Boy" said the Dominie, "mind your own business, and I'll attend to mine."

The very next lurch the craft made the "sheet rope" did give way, or in mischief was let go of a sudden, and over went the preacher, hat and Pauline mantle, body and boots! The last they saw of him as he went down was his boot heels disappearing. He soon came up again, and they "luffed" immediately to grapple for him. He was rescued, but with dignity very much hurt; especially as those sons of Belial couldn't keep from winking and smiling as they headed for the nearest point where the shivering brother could obtain lodging, and get himself in presentable appearance for his preaching appointment.

I made a dozen trips that year with Jones, and only once got cast away. It was on the course from Tommy Tylers, up to Hollands. A sudden squall struck us, off the marshes, and my navigator pushed for the nearest point where we landed. He then made a temporary shelter out of the sails and we crept under to keep dry. When the rain came it poured. The mosquitoes found us. The rain on our roof weighed it down over the bushes where we were huddled, and the water rose to our knees. It was literally, a tight place, and although my hair didn't turn gray during that afternoon of horrors, I shall not forget the discomfort of being eaten alive, drowned in the rising tide, and smothered to death

During another trip we were detained three days during the September equinox at a house on Hollands Island, when the tide rose so high that it covered most of the surface of the ground, and the waves of the Sound and Bay rolled with irresistible furv.

These were but incidents of our circuit work, and we met them with fortitude, at least in the seeming; for native pride would not allow us to exhibit the white feather in danger, while Jones' weather eye was upon us, and we always had to preach to others endurance in

## PERSONAL.

Rev. J. L. Houston has been attending about 9,000 Jews. the camp meeting at Ocean Grove, N. J.

A large and enthusiastic audience greeted Prof. S. T. Ford at the Sheldon House last Saturday night. The Professor expects to spend the month of October on the Peninsula filling engagements with some of our churches. His address is 260 W. 21st St. New

## ITEMS.

Never use fly-paper or poison in an eatingroom, or kitchen. It is almost impossible to protect food, while in process of cooking or consumption, from falling, sickened vermin.

Thirty converted Roman Catholics have been received at Brest, France, and the Presbyterian Church at Valparaiso has added to its membership.

As a result of shutting up the drinkingplaces in Ireland on Sundays, there has been in the last five years a decrease of \$27,500,000 spent for intoxicating liquors

The Christian at Work says : "The wonderful progress which Christianity has made is well illustrated in the fact that the Mount Vernon Congregational Church, Boston, was called upon to dismiss one of its members, a native Japanese, by letter to a Congregation-

A church consisting wholly of Japanese members has been organized by the Presbytery of San Francisco: 16 united by letter, and 16 on profession of their faith.

I deem him the best and most commendable who pardons others as if he himself daily went astray, yet abstains from faults as if he pardoned no one.—Pliny, the Young-

In Canada the Bible is not losing its place in the public schools, but rather gaining new standing. The Christian Guardian says the Minister of Education has made recently fuller provision for the reading of the Bible in the public schools.

The parent who sends his son into the world uneducated, defrauds the community of a lawful citizen, and bequeathes to it anuisance.—Chancellor Kent.

It is daily life that tests us, the manner of men we are. It is not our prayers, it is not our profession, but it is the tone of our daily intercourse and conduct which decides how we stand—the little homely graces, the cheerful, every day amenities, the Christspirit uttering itself; not so much in conscious nfluence, not so much in deeds, as in that subtle aroma, which, without name, permeates the atmosphere of our daily life. - Dr.

It was beautifully said of a great preacher that he "contrived to instill into his very controversies more of the spirit of Christ than most men can find room for in their prayers. This style of controversialist is not as common as could be wished, - Nashville Christian

If you are responsible for making use of your limited gift, are you not equally responsible for making use of the grace and power which are to be had for the asking, which are already yours in Christ, and which are not limited?—P. R. Havergal.

The true Ch.istian is like the sun which oursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him. - Luther.

The late W. W. Smith, of Worcester, Mass., has bequeath all his estate of perhaps \$25,000 to the American Board, for the education of

Bible carriage work, which has proved successful in England and other European countries, is to be commenced here shortly. Two young Englishmen, one of whom is familiar with the work, are arranging to commence an extensive tour with a Bible carriage. They propose visiting country places where there is no church, and holding services of a strictly unsectarian character; they intend also making a bouse-to- house visitation, with the view of disposing of Bibles,

tracts, and other religious literature .- Chris-

A dear friend in New York has douated the Teluga Mission a Golding Printing Press exactly like the one Wm. Taylor took to Africa. We mean to publish tracts in Teluga, Canerese and Hindustani and English; employing our East Indian orphaus in this way out of schools hours. Praise God for the gift of the press. Who will give us the type?—India Meth. Watchman

Old Damascus, where Paul met Ananias, and received the restoration of his eye-sight, is not entirely Christian, yet the name of Christ has perhaps never since Ananias' day been unrepresented there. It now has a population of 150,000; of which about 120,000 are Moslems, about 20,000 Christians and

All Methodists in the United States, actual residents in 1884, number 3,891,023. All Baptists in the United States number 2,571,-375. Methodist majority, 1,319,848.

Mr. Nicholas F. Goldberg, artist and fresco painter, who left this city for Europe nearly two years ago, has returned in good health and spirits, notwithstanding the report of his death and burial in the land of his ancestors. During his tour he visited the museums, cathedrals and great buildings in the beautiful cities of Paris, Munich, Vienna and Rome, and is now better prepared than at any other period to beautify and decorate the interior of churches and other buildings in our city and on the Peninsula, where his artistic taste has already been appreciated and admired. His address is Wilmingtin,

## MARRIAGES.

MEGEE-ROSS-On Aug. 12, 1885, at his residence, by Rev. Wm. F. Talbot, Mr. Charles A. Megee to Miss Addie F. Ross all of Somerset Co. Md.

NELSON-LAIRD.-On Aug. 26th, 1885, at the Methodist Episcopal parsonage, Annamessex, Md., by the Rev. Benj. C. Warren, Geo. T. Nelson to Annie Laird both of Somerset Co.

#### DIED.

At the residence of its grandmother, near Centreville, Md., Kezia, infant daughter of Rev. B. F. Price, aged 4 months and 12

# Quarterly Conterence Appoint-

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# SALISBURY DISTRICT-THIRD QUARTER. Laurel. Sharptown, S. Grove, Hepburn, Mills. Zion,

Barren Creek. Delmar, Quantico. Parsonsburg, Bethel, Gumboro, Roxana, Sound. Houston, Berlin. Bishopville, Ebenezar, Chincoteague Smith's Island, Tangier, Holland's Island, Wesley, Connor's, Girdletree Stockton. Remsen, Pocomoke City; P C John Wesley, Mt Vernon Princess Anne, P A Deal's Island. Somerset, St Peter's Cape Charles City, Accomac Fairmount, Westover Rehoboth. Pocomoke Ct Curtis, Quin

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PRESIDENT. For Catalogues and full information ad-ress GEO. E. ENANS, dress

Secretary Board of Trustees, Newark, Del.

A tender child of Summers, three, Seeking her little bed at night, Pansed on the dark stair timidly. 'O mother, take my hand.'' said she, "And then the dark will all be light."

We older, children grope our way From dark behind to dark before: And only when our hands we lay. Dear Lord, in Thine, the night is day And there is darkness nevermore.

Reach downward to the sunless days Wherein our guides are blind as we. And faith is small and hope delays: Take Thou the hands of prayer we raise. And let us feel the light of Thee! John G. Whittier, in St. Nicholas.

### The Gospel as a Burden.

Among the many journals which come to this office is one which has for its object the overthrow of religion. It calls itself, with fine irony, The Truth-Seeker, and its peculiar province is to seek occasion to hold religion up to ridicule and contempt. By an estimate, with whose accuracy we are not concerned, it finds that upwards of \$250,000,000 is paid annually in this country for the support of religion. It speaks of this as the "religious burden borne by the people." "Every man, woman, and child in the country," pays on an average, it says, \$5 for this purpose. The inference, of course, is that they get nothing in return. Let

In the first place these offerings are all voluntary. No public tax is levied and collected for the support of religion. The \$250,000,000 is not wrung from an unwilling people. It could not be raised unless they were willing, nor would they be willing unless they believed that great good is accomplished. Are they mistaken in this belief?

1. One of the features of religion is its kindness to the poor, the sick, and the unfortunate. It fills hungry mouths with meat and drink, it clothes the naked, it visits the sick, and rears hospitals for their sake, and it helps and encourages the unfortunate. It causes money to flow like water for these pur poses, and its "dupes" give their personal service and sympathy as well as their funds. Every church is an eleemosynary institution, every pastor an angel of mercy to the sick, the suffering, the

2. Another channel of the benevolent activity of religion is education. It rears schools, and endows colleges everywhere, and invites and urges everybody to use them freely, and pursue all branches of efforts to advance science." learning. It both stimulates and satisfies the desire for education, and encourages research in every field of human

Theist or Atheist. It calculates submission to rulers, payment of tribute, and exhorts to industry and diligence in business.

4. It is especially active in the reform make worthy citizens. It restrains from murder, robbery, dishonesty, drunkenness, adultery, cruelty, and all the erimes and vices which afflict society. K h, s reformed many a criminal, many a drank ard, and made of them useful members of society.

Here are only a few of the humane, the moral and the social results of religion, given in merest outline. Millions of money are expended annually by re-Ugion for this purpose, and its humanity is not confined to nation or continent. It covers the globe. It has created the civilization and commerce of savages in the South seas and Africa, and developed the better elements in all peoples. This is the fulfillment of the highest demands of Free-thinkers. Is it not magnificent beneficence? If religion does this, is it a "burden" on the people? Where is the beneficence, where is the humanity, that are not the offspring of religion? What is the infidel party doing to-day but others.

trying to defeat this spirit of humanity by attacking its inspiring cause?

er to offer? None. But the Gospel smoothes out the difficulties of life, lightens its burdens, eases its pains, turns its sorrows into joys, and lights with an unquenchable and restful hope down to and then, is the Gospel a burden?-Indepen-

"I can't afford it." said a brother to us, the other day, as we were urging him o subscribe for a Church newspaper; and then he resumed smoking a cigar. He could afford to turn two or three tween times), but he could not afford to others. have a Church paper come every week for the edification of himself and children. See if there are any such as this brother in your own church, and if so, try to get them to occupy the mourner's bench until they do better.

Somebody ventures to say that "it is shame for a rich Christian man to be like a Christmas-box that receives all, and nothing can be got out till it is broken in pieces, or, like unto a drowning man's hand that holds whatsoever it gets." He might have added that what the "rich Christian" receives, and selfishly holds to feed his avarice, will do him no more good than the money in the Christmas-box does to the box, or the thing clutched by the drowning man's hand does to the dead man.

THE DEBT OF SCIENCE TO MISSIONveres .- Missionaries are the most competent reporters of scientific facts. Karl Rider said that he could not have written his works on geography without the knowledge contributed by missionaries. Mr. Cotton, the cartographer, made a similar acknowledgment. The Ethnological Society rarely meets without a paper from a missionary. The best paper on Africa was written by a missionary. Agassiz said: "Few of us are aware how much we owe to the missionaries. We must look to them for aid in all our

An old writer has quaintly said: 'God looks not at the oratory of our prayers, how eloquent they are; nor at 3. Religion seeks to bind society to- their geometry, how long they are; nor gether, and uphold the state. It is the at their arithmetic, how many they are; strong friend of civil law, and demands | nor at their logic, how methodical they equal liberty for all, Christian or Pagan, are; but He looks at their sincerity, how spiritual they are."

# The September Century.

Of greatest public interest among the conand prevention of criminals. All the influence it can command is exerted to make worthy citizens. It restrains from ents of the September CENTURY are Generile of his first signature on the army pay-account as "General Retired"); and a commu-nication from General Grant, dated Mt. Mc-Gregor, June 22, which is printed with "Memoranda on the Civil War," and in which he withdraws what was said by him in THE CENTURY of last February in regard to the conduct of "Grangel Low Valles." to the conduct of "General Lew Wallace and General McCook at Shiloh." An editorial in "Topics of the Time" explains why Gen-eral Grant's article on Vicksburg is printed without illustrations, and also that the sub-ject will be resumed, with pictures, at an-other time. A supplemental article of great interest, in the same number, is "A Woman's Diary of the Siege of Vicksburg," which gives an inside view of the hardships and anxieties suffered by the besieged. The "Memoranda on the Civil War," besides General Grant's communication, embrace, "Who projected the Canal at Island No. 10?" by Ceneral Schuyler Hamilton.

The short story of the number is a war story by Mrs. Burton Harrison entitled "Crow's Nest," containing two fullpage illustrations. This number contains the the eight part of Henry James's serial, "The Bostonians."

Poems are contributed by Owen Insley, Dora Read Goodale, Amanda T. Jones; and in "Bric-a-Brac," by Mrs. Helen Jackson (H. H.), Miss Jennie E. T. Dowe, Frank Dempster Sherman,, John Vance Cheney, and

St. Nicholas for September

Has a long and varied table of contents. by attacking its inspiring cause?

Is the Gospel a burden to the mind and conscience? Ask him who has accepted it, and lives by it, and hopes in it. The world is full of pain, perplexities, privations; life is a battle with fears and forces of evil, and death is a dark destiny. What help or hope has the Freethinker to offer? None. But the Gospel smoother to offer? None. But the Gospel smoother to offer? None its life, lightens its of the serials, "Sheep or Silver?; is concluded; while, both "Driven Buck to Eden," by E. P. Roe, and "His One Fault," by J.

T. Trowbridge, are evidently working to the able and restful hope down to and satisfactory conclusions, next month, which through the gates of death. To whom, no well-regulated serial should be without. Schubert is the subject of the "From Bach the country of the serial should be satisfactory conclusions, next month, which is the subject of the "From Bach the serial should be satisfactory conclusions, next month, which is the subject of the "From Bach the serial should be satisfactory conclusions, next month, which is the subject of the "From Bach the serial should be satisfactory conclusions, next month, which is the satisfactory conclusions and the satisfactory conclusions are satisfactory conclusions. to Wagner," paper; and Edmund Alton tells about Congressional Investigations and Republican Simplicity, in "Among the Lawnakers

The illustrations are especially noteworthy this month, and include a full-page engraving direct from nature by Elbridge Kingsley, and a full-page drawing, by Alfred E. Sterner, called By the Sea. W. H. Drake contributes two full-page illustrations to Driven Back to Eden, and there are drawings by Marker Birch. Hopkings Francis Reserved. cigars into ashes every day (not to speak of tobacco ground up by his teeth benot, M. L. D. Watson, Walter Bobbett and

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nnd 5.48 p.m New York, 2.09 3.15, 6.30, 8.47, 10.05 11.55 a in 12.41, 1.54, 5.55, 6.29 6.36 6.48 р. ш. For West Chester, via. Lamokin, 0.40 and S.15 a m.

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### Between Harrington and Lewes.

ľ	GOING NORTH.		GOING	SIJU I H
•	Mail, Mixed.		Mail.	Mixed
	A. M. A. M.		Р М.	Ρ, ≫
	Leave Leave	77	Arr.	Arr
	8 10	Rehoboth		1 15
	8 25 10 50	Lewes	6 20	1 00
	8 32 1102	Nassau	6.10	12.54
	8 30 11 14	Coolypring	5 59	12 46
1	8 44 11 22	Harleson	5 52	12 41
		*Benuums	₹5 44	12 36
		*Messick	5 38	12 31
-		Georgetown	5 32	12 26
		Redden	5 12	12 1
	9 11 12 33	reducii	5 0.5	12 1
ı	9 16 12 46	1Robbins'		12 (
•	9 24 P.1 02	Ellendale	P 4 58	
	9 37 1 25	Lincoln	1 86	11 5
	9 45 1 50	Milford	4 18	11 4
,	9 5 2 06	*Houston	≥ 3 53	11 3:
t	10 05 2 20	Harrington	< 3 35	11 2
•	Ar. Ar.	Arrive		
2	12 40 5 50	Willintington	1235 8	
2	₹3 15 8 25	Baltimore	9 40	635 63
	c 1 40 6 50	Philadelphia	11 33 7	32 856
	At Couractours	trains connect wit	h trains to	0 00
s	from Franklin Clt			
	HOW LINDKING CH	2 /		

# Bet. Franklin City & Georgetown,

GOING SOUTH.			GOING NORTH	
	Mixed. Mail.		Mixed.	Ma
	Р. м. а м		A. M.	P
	12 27 11 40	(reorgetown	8 45	3
	12 38 12 16	Stockley*	8 29	8.
	42 48 12 30	Millsborough	8 10	8
	1 00 12 43	Dagsborough	7 45	8
	1 08 1 00	rank ford	7 32	9
	1 20 1 30	Selbyville	7 13	
	1 31 1 50	Showella	6.48	7.
	1 36 1 56	Friendship*	6 32	8 7 7
	1 12 2 2 1	Berlin	6.23	7
	1 51 2 17	Poplar*	6 08	7
	1 58 2 26	Queponeo	5 57	7
	2 07 2 40	Wesley	5 42	Ġ.
	2 14 3 29	Snow Hill	5 30	6
	2 2 3 38	Scarborough*	5 17	6
	2 29 3 49	Girdletree	5 07	6
	2 38 4 00	Stockton	1 55	6
	2 49 Ar 4 12	Franklin City	1 40	6
	P Trains	Pass + FI	as Stations.	

Express Train leaves Harrington for Rehoboth at 45 am. Leave Rehoboth for Harrington 300 pm. CONNECTIONS At Franklin City with Steamer om Chincoleague. At Georgetown for Rehoboth and intermediate

At Georgetown for Rehoboth and intermediate joints.

At Georgetown for Franklin City and Chincoteague. At Lewis with Steamer for New York, Tuesdays, Thursdays and Saturda s.

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Steamer leaves New York for Lewes Mondays, Wednesdays and Fridays at 4 of olock, p. m. arriving at Lewes early next morning.

Steamer Widgeon leaves Pranklin City for Chincoteague at 2.48 p. m. on arrival of train. Leaves Chincoteague 4.45 a. m. to connect with train from Franklin City.

SPECIAL NOTICE. Rehoboth express train, No 10 stops only at Milford, Georgetown and Lewes, except to passengers holding tickets from points beyond Harrington.

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cept to passengers about a transfer of the Harrington.

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#### Time Table, in effect June 19, 1885 GOING NORTH. Daily except Sunday.

	Stations	a.m.	a,m.	pm	p.m.	рω.	р
ì	Wilmington, P) W&BStation		7.00		2,47	4.16	К,
	Dupont, Chadd's Ford Jc		7,20 7,45		3 03 3,23	5,16 5,36	6,
	Lenapa, Coatesville,		7,55 8,36		3,33	5,50	7
	Waynesburg Je		0,13		4,08 4,3	6,25	7 :
	St Peter's, Warwick,	6,45 7,00		12,30 $12,45$			
	Springfield, Birdsboro,	7,15	9,34 10,06	1,02 2,01	4,51 5,20	7,13 7,19	
	Reading P & R Station	8,80	10,40	2,34	5,55	8,?	
	4	GOI	NG SO	UTH.			

GO1.	NG SOUTH.	
Dally e	xcept Sunday.	
Stations. a,m	a,m. a.m, a.u	i. p.m. p
Reading P. & 1	5 30 8.00 9.2	5 2 10 5
R. Station,	0.00 0.2	o o 10 5.
Birdsboro,	6.02 8,32 10.0	6 3.46 5.
Springfield,	6.31 9.0010.4	3 4.20 6
Warwick	10.5	
St Peter's	111	
W'nesburg Jc.	648 9.16	1.37
	7 20 9.45	5.12
	7.5510.20	5.50
Chadd's F'd Jc 5.20		6 02
	1 8.2410.47	6.23
	0.2110.11	0.23
Wilmington 6.25	8.4511.01	613
F. W. & D. DIR		

Additional Trains .- On Saturday an ad ditional train will leave Dupont station at 1.00 p. m., Greenville 1.03, Newbridge 1.11, Silverbrook 1.19, and arrive in Wilmington 1.35 p. m.

For connections at Wilmington, Chadd's Ford Junction, Lenape, Coatsville, Waynes-burg Junction, Birdsboro, and Reading, see time-tables at all stations.

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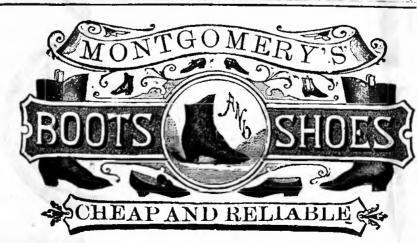
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