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FOR CHRIST AND HIS CHURCH.

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### 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  
grace.

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  
more—

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  
eyes;  
But the bright sunbeam darteth from the  
skies—

One more in heaven!

One more at home!  
This is not home, where cramped in earthy  
mould,  
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. G. 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 that was effected between a portion of the Associate Presbyterian Church and 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, though many of these congregations are small.

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.

Our foreign mission work in Egypt and India is at present in very successful operation. In Pittsburg a large

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 *Evangelical Repository*, of Pittsburg—all conducted under the auspices of the United Presbyterian Church. There are also four or five colleges that are controlled by this Church.

The doctrinal standards of the United Presbyterian Church are the Westminster Confession of Faith, and a Testimony, the object of which last mentioned standard 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 oath-bound 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 attend 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 Society. All who know anything of United Presbyterians know that a more loyal set of people were not to be found in the 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 founded on the fact that the organization has the appearance of being a secret society, 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 the prosecution of this work, as well as for that of Home Missions and Church Extension, or more properly speaking,

"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 with us the Rev. Andrew Gordon, who has been for about thirty years our missionary in India. The appeals of this venerable and beloved brother were sure to touch 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 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 Nind, 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 Pittsburg?

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 prayer-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 in the spiritual condition of those present. Searching for passages of Scripture

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

It may be very profitable to have a lecture 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 up.

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-meeting 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 china 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 prayer-meeting. Any system that keeps children and young people away from the prayer-meeting or seals the lips of woman when she is there, ought to find no recognition, 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, dismayed," shall go for help, the be-reaved for comfort, the weary for rest, the weak for strength, and the despairing for hope.

To it the repenting prodigal will go, expecting to meet the Father with the robe and ring, and there for him should the feast be spread.

The awakened sinner would seek such a place for help to find Christ as instinctively as a hurt child seeks its mother's arms. In its conduct should be such a blending of the Word with its promises and provisions, of hymns of

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 cry aloud."

For what are we to knock? "Seek ye first the kingdom of God and his righteousness." 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 thee 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 unto 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 Pew.

Many a good man in the pulpit is saddened and discouraged by the fault-finding 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 petulance 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 hearers 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, research, meditation, away from worldly 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 preparatory work 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 the quietude of the study was comparatively lengthy and uninterrupted. Bishop Andrews, no weakling in intellect and no idler in the vineyard, was accustomed to say, when speaking of the trials of the ministry: "When I speak twice on Sunday, I have to prate once." Brethren of the pew be considerate. Your pastor's good life is his best sermon.—*Pulpit Treasury*.





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No advertisements of an improper character published at any price.

Members and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.

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

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

Entered at the post-office, at Wilmington, Del., as second-class matter.

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.

Collection Cards for sale at this office at 50 cents a hundred, by mail, 70 cents.

Marriage certificates for sale at this office at \$1.00 per dozen; by mail 1 10.

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 METHODIST, who renew their subscription 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 subscribers who remit amount due and one dollar in advance, from this date.

## Our Premium.

Do our readers take it in? A beautiful premium picture, nearly two feet by one and a half feet, and fifty-two numbers of the PENINSULA 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 emphasis being laid on the brevity, he consented. Announcing his text Prov. 19-17; "he that hath pity upon the poor lendeth unto the Lord; and that which he hath given," will he 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 above inducement, to induce more prompt payment, and to increase our circulation.

## The New Presiding Elder.

We congratulate the brethren of Easton District upon the wise choice Bishop Merrill has made to fill the vacancy caused by the transfer of Rev. Dr. J. H. Caldwell from the Presiding Eldership to the Presidency of Delaware College, Newark, Del. While we reaffirm what was said in our issue of the 15th ult., that "there is good reason to think that either of the brethren named, Bros. Haynes and Rigg, would admirably fill

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' Association, 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 world-wide celebrity, not only for the multitudes that attend from all parts of the country, as well as from foreign lands, and the varied and effective meetings that are held almost continuously for 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 had been upon the platform, when Dr. Newman preached one year ago, and 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 Riverside Park, on the banks of the Hudson. As the occasion was the anniversary of the Ocean Grove Branch of the Woman's Foreign Missionary Society of the M. E. Church, Dr. Newman very appropriately selected for his theme, "Christian Womanhood," taking as his text, Ps. 68-11; "The Lord gave the word; great was the company of those that published it." Quoting approvingly the Revision, which reads, "The Lord

gave 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 Brahm in India, and Confucius in China, and under the chivalrous Teutons, woman was a slave to her husband, without recognition as an individual with property rights. Cicero disparages her for her "infrimty of purpose"—Cato styles her, "that unreasoning animal," and even the Divine Plato sits at the feet of the courtesan Aspasia.

In Greece the wife was doomed to domestic drudgery and ignorance, nor was she allowed to sit with her husband, when he had the company of his friends. Homer and Aeschylus 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 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." Brahminism 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 civilizations 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, sits 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 quadruple with women's." Cleopatra's charms beguiled Pompey to his undoing; while under the virtuous Victoria, an empire on which the sun never sets, advances in intelligence, morality and happiness. All honor to Susannah Wesley,

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 lyricist. 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 God to create in him a clean heart. Some would say, get up from your knees, reform yourself; don't expect supernatural 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 virtue 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 born 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 the promotion of sanctification in believers; some for the conversion of young people; some for mothers; twilight meetings for all who desire to be devoted 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 Catholic; in the flood-tide of joyous enthusiasm, and in the variety of experiences given, all harmonizing with the glorious anthem, first heard by Bethlehem's pious shepherds,—"Glory to God in the high-

est, and on earth peace, good will toward men." There must have been present two hundred ministers of the gospel, with the venerable Anthony Atwood, a veteran of 84 years, cheerful and happy in Christ, "in age and feebleness extreme," at their head, and well nigh six thousand eager and sympathetic people, ready to speak for Christ, or take comfort from what other said. The tide of holy joy reached the flood, when at a signal, thousands of handkerchiefs were waved through the assembly, in token of the exultant hope 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 welcome us to our eternal home. One reporter not inaptly styled it the Cambrian Doxology.

According to Dr. Stokes' announcement the Camp meeting closed Friday morning with the sacraments of Infant 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 auditorium 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, unless I go an hour before the time for service. The crowds will increase and the preacher in each of two simultaneous meetings will find as many hearers as 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 sea-side resort, 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 Delawareans, 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 to live upon, and as a private man I should enjoy as much consideration as I desire. Why, then, should I exhaust myself with unwearying labor in this 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 government 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 steadfastness with which for these ten years I 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 crope.—*Pittsburg Christian Advocate.*

meeting  
Second Qu  
Bethel on  
Elder, 8 p.  
by pastor.  
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Ceylon.



The Light that is Felt.

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

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.

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.

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.

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.

Religion seeks to bind society together, and uphold the state. It is the strong friend of civil law, and demands equal liberty for all.

It is especially active in the reform and prevention of criminals. All the influence it can command is exerted to make worthy citizens.

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 religion for this purpose.

trying to defeat this spirit of humanity 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.

"I can't afford it," said a brother to us, the other day, as we were urging him to subscribe for a Church newspaper.

Somebody ventures to say that "it is a 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."

THE DEBT OF SCIENCE TO MISSIONARIES.—Missionaries are the most competent reporters of scientific facts. Karl Ritter said that he could not have written his works on geography without the knowledge contributed by missionaries.

An old writer has quaintly said: "God looks not at the oratory of our prayers, how eloquent they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but He looks at their sincerity, how spiritual they are."

The September Century.

Of greatest public interest among the contents of the September CENTURY are General Grant's article on "The Siege of Vicksburg," the forcible frontispiece portrait, after a photograph taken when General Grant was President.

St. Nicholas for September

Has a long and varied table of contents, one of the most attractive features of which is a fanciful tale by Frank R. Stockton, entitled "The Battle of the Third Cousins."

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. Stern.

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On and after Monday, June 22 1885, trains will more as follows, Sundays excepted:

Table with 4 columns: GOING NORTH, Mail, Mixed, P. M. Leave, Arrive. Stations include Rehoboth, Lewes, Millsboro, Georgetown, etc.

Bet. Franklin City & Georgetown.

Table with 4 columns: GOING SOUTH, Mail, Mixed, P. M. Leave, Arrive. Stations include Georgetown, Stockley, Millsboro, etc.

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

Table with 5 columns: Stations, a.m., p.m., p.m., p.m. Stations include Wilmington, W & B Station, Chadd's Ford, etc.

GOING SOUTH. Daily except Sunday. Stations include Reading P. & R. Station, Birdsboro, etc.

Table with 5 columns: Stations, a.m., p.m., p.m., p.m. Stations include Reading P. & R. Station, Birdsboro, Springfield, etc.

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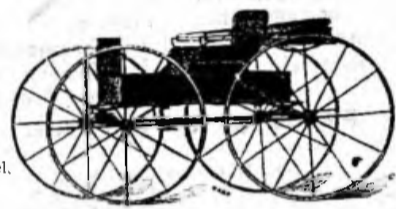
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