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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS

THE BOOK OF BOOKS.

BY WALLACE RUTHVEN RICHARDSON.

Marvelous things in the Bible I see,
The wonder of ages for you and for me.
A guide for all time, a shield and a tower,
My fortress and strength divine in its power.
Though men may assail it, belittle, defy,
Like the granite of Nebo it rises on high,
O'ertripping, outreaching like the waves of
the sea,
All conditions of men, rich, poor, bond or
free.

In childhood's fair time, its prattle and glee,
"Come, little children," says Christ, "unto
Me!"

In the heyday of life this source of all truth:
"Remember thy God in the days of thy youth."
When old age advances like a swift-flying
dart,
God says through His Bible, "Son, give Me
thine heart!"

And though we reject invitation so great,
The angel still calls to the Beautiful Gate!
—*Zion's Herald*

The Revival in the Smyrna Methodist Episcopal Church A. D. 1829.

BY REV. JOHN A. ROCHE, D. D.

Man has a moral nature that demands his first attention. The faculties with which he is endowed, the passions by which he is moved, and the instincts of which he is conscious, do not more clearly show he was not made for idleness, or for the cold and cheerless regions of solitude, but for improvement, society and companionship, than do his moral intuitions prove that he was not made to "live without God in the world," but to recognize the Divine Glory as "the chief end of man." To no part of our physical, intellectual, or social being is there a more positive appeal, than to our sense of right. Our spiritual capabilities are the most exalted; they utter the loudest cry, and there are times when they most perfectly absorb thought, and direct action. But men may slumber over any of their susceptibilities. There are periods when the sublime passion of patriotism may not assert itself, and yet on a sudden may be waked to the most convincing demonstrations of its presence and power. This was seen in the "great up-rising" of April, 1861. So the mind, that has long slept with regard to moral obligations, may in one hour, wake to the intensest interest, and to the most earnest effort, on the question of eternal salvation.—Nothing may transcend this "great concern." The philosophy of a Religious Revival may never be given; speculations as to its cause and progress may prove unsatisfactory, but the reality of the work as truly commands respect as if every thing in the labor of man and the plan of God was perfectly comprehended.

Immediately preceding the revival of which we write, there was nothing in the state of the society to indicate its approach. The language of the members was "Religion is at a low ebb." They were without reproach; they had a commanding influence in the community; they were generally plain in dress, in speech and in manners. There was simplicity in their public service. Modern notions of choirs, organs, and instruments of music, they had none. To "sing with the spirit," was understood to mean, to "sing without

note," or the use of any instrument, but the human voice. A transient resident had the temerity to attempt singing by note in "the meeting house," and the "look that our "old" leader of singing gave, and the scowl that his features expressed, are still before me, for a brief space the society was in a flutter. As for manuscript in the pulpit, except as it might be hid away in the head or heart, it was not thought of, and reading sermons was an unknown art. Solomon Sharp preaching from the text, "The poor have the gospel preached unto them," added, "The rich have it read." He placed reading sermons with "steeple churches." But, on the dawn of June 13th, 1829, there appeared no cloud of the "size" of a man's hand" to foretoken "the Showers of Blessings." The heavens gave no sign. There was no rumbling or disturbance of an earthquake. The cholera did not appear till 1832. As the sun, that "rose on Sodom" the day the city flamed, scattered no vengeful fires to cause the woe, so the sun, that rose on Smyrna the day of the Revival, shed no benignant beams than was his wont, to account for the scene.

On that Sabbath, Henry Grubb King filled the pulpit,—every part of it. That day, he launched those mighty sentences. "Sinner, we will have you. We will cast the net on the right side of the ship, and will enclose a great multitude." One said, for such speech he "deserved to be taken out of the pulpit." But these words rang out upon the assembly, as from a minister, whose trumpet-blast was God's signal for immediate and decisive action. Down deep in the corners of the soul, amid the recesses of disturbed spirits, for hours afterwards were heard the reverberations of these words, as if they would not die—as if their authority became more and still more awe-inspiring. That night witnessed scenes of penitence and exhibitions of ecstasy, that the memory of fifty-five years reproduces with the vividness of yesterday. The whole church was an altar. Could the terror have been greater, the morning after the Angel of the Lord smote the camp of the Assyrians, than was the triumph of God's people, the morning after this Revival was ushered in? They recounted the moral victories, and "then was their mouth filled with laughter and their tongue with singing; then said they the Lord hath done great things for us." He had "turned the captivity of Zion." The news spread, the people came, the church was thronged. Night after night—week after week—for successive months worship was kept up, and sometimes till the morning hours. The shout of new born souls again and again broke the stillness of the midnight, as they returned to their homes to tell the "great things God had done for them." In store and shop and counting-house, at the corners of the street, in social and business circles, the people of all ages and conditions, spoke of the Revival. What would be its result? If it could commence under such circumstances, continuance was not incredible. Religion was the ascendant

attraction. It was the thought of every mind; the theme of every tongue. Guilt confessed, Contrition wept, Faith struggled, Prayer prevailed. The Revival had come to stay till its mission was accomplished. It swept through the town like a tornado. The young readily yielded; the stout-hearted quailed; the obdurate were subdued. Some, sunk in vice, rose to eminence in virtue; the desperate, that defied the sweep, were torn away from the grasp of iniquity; the town was under a moral arrest! Oh! that day! the tears of joy come while I write. It was an epoch, in the writer's history! it was, in the history of many a one! How sagely did Judge Davis say, "If these boys will only be faithful, God will make men of them."

Though the Revival was generally as unlooked for as a bolt from a serene sky, the work was as manifest, as when the ancient oak is shivered or the massive tower is riven.

TO BE CONTINUED.

The Power of Christian Love.

A native of New Zealand, who had as a convert and professing Christian, come to the Lord's supper, suddenly rose, leaving the communicants, just before the taking of the bread, and took his seat in a distant part of the chapel, but almost immediately, as if a new thought darted into his mind, he came back again to his former place and received the bread and wine. When the missionary enquired the cause of this strange conduct, the heathen convert said: "When I went to the Lord's table I had no idea with whom I was going to partake, but when suddenly I observed who was next to me, I saw a man whom, but a few short years ago, I had sworn to kill the very next time he crossed my path, for he had killed my father, and had drunk his blood. Now, can you imagine what I felt when thus unexpectedly I found him close beside me? An awful dread took possession of me, so that I could not stay, and felt compelled to go to a seat away from him; but when I got there, the heavens seemed to open before me, and I saw the last great supper of the Lamb, and I heard a voice saying, 'Father, forgive them, for they know not what they do; and then I returned to my place with all my dread gone, peace in my heart.' Thus he felt and acted out the constraining influence of the love of Christ.—*Illustrated Missionary News.*

What One Person can Do.

There is no limit to the amount of good one person can do, even a plain and uneducated person, who draws on God for daily wisdom and strength. A colporteur of the Board of Publication in Pennsylvania tells how he lately met a bookkeeper of a mining company, and found him an earnest Christian. This good man brought his religion with him, and makes it felt by the ignorant and irreligious miners around him. He has founded a mission Sabbath-school which he has well equipped with a library, with Sabbath-school papers and lesson leaves, and of which he is the superintendent. Through his efforts, preach-

ing services are held every Sabbath. The results of his individual efforts have become clearly apparent in a better tone of morality in the community and in the general discontinuance of drinking and Sabbath-breaking. A Presbyterian church will soon be gathered there, and a house of worship built. The colporteur found everything delightfully prepared for his work. He visited every family, there being about two hundred of them, gave them tracts, had religious conversation and prayer in their houses, and started a weekly prayer-meeting with a good attendance. His visits will powerfully advance the work so well begun by the pious and faithful bookkeeper.—*Westminster Teacher.*

"Just As I Am."

"It is that precious hymn, by Miss Elliott, 'Just as I am, without one plea,' which so beautifully expresses the very essence of the Gospel, that hymn contains my religion, my theology, my hope. It has been my ministry to preach just what it contains. When I am gone I wish to be remembered in association with that hymn. I wish that all my ministry may be so associated—

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O, Lamb of God, I come."

So said Bishop McIlvaine of Ohio in taking leave of his clergy. Thirteen years later, when upon his death-bed in Florence, after desiring messages of love to friends, he said: "Read to me three hymns: 'Just as I am,' 'Rock of ages,' 'Jesus lover of my soul,'" and he was filled with joy and peace.

Miss Elliott's hymn has nearly had already its fifty years of life, having been written in 1836, and long ago, as stated by Miller, (*Singers and Songs of the Church*) "with its rich evangelical doctrine, its candor and simplicity, its personal confession of sin, and expressions of trust, had taken a great hold upon the public mind.

Miss Elliott, as is well known, wrote this hymn upon a bed of illness lamenting that, as a confirmed invalid, she had not the power to do anything for Christ. How many it has since been instrumental in bringing to Christ; how many more it will be the means of bringing to him in years to come! How little she foresaw the lasting influence of her words, the effect of which will never cease.—*New York Observer.*

PROHIBITION IN MAINE.—At the recent election, an amendment to the State Constitution, prohibiting the manufacture, importation and sale of intoxicating liquors as a beverage within its limits, was voted upon, and was carried by a majority of over 44,000 votes. The people of Maine certainly don't think prohibition a failure. Out of a total vote of 140,000, nearly 85,000 votes were cast on this amendment, and only 20,224 against it.

Answer to Prayer.

Bishop Bowman gives the following instance of answer to prayer from his own experience:

"In the fall of 1858, while visiting Indiana, I was at an annual conference where Bishop Janes presided. We received a telegram that Bishop Simpson was dying. Said Bishop Janes, 'Let us spend a few moments in earnest prayer for the recovery of Bishop Simpson.' We knelt to pray. William Taylor, the great California street preacher, was called to pray, and such a prayer I have never heard since. The impression seized upon me irresistibly, *Bishop Simpson will not die!* I rose from my knees perfectly quiet. Said I, 'Bishop Simpson will not die.' Why do you think so? 'Because I have had an irresistible impression made upon my mind during this prayer.' Another said, 'I have the same impression.' We passed it along from bench to bench until we found that a large proportion of the conference had the same impression. I made a minute of the time of day, and when I next saw Bishop Simpson he was attending to his daily labor. I inquired of the Bishop, 'How did you recover from your sickness?' He replied, 'I can not tell. What did your physician say?' 'He said it was a miracle.' I then said to the Bishop, 'Give me the time and circumstances under which the change occurred.' He fixed the day and the very hour, making allowance for the distance—a thousand miles away—that the preachers were engaged in prayer at this conference. The physician left the room and said to his wife, 'It is useless to do anything further; the Bishop must die.' In about an hour he returned and started back, inquiring, 'What have you done?' 'Nothing,' was the reply. 'He is recovering rapidly,' said the physician; 'a change has occurred in the last hour beyond anything I have ever seen; the crisis is passed, and the Bishop will recover.' And he did."—*H. T. Williams, in Domestic Journal.*

But for the Elect's Sake.

The elect means those who are chosen, those in whom God takes pleasure. Enoch walked with God, and had the evidence that he pleased God. We read in the first chapter of Malachi of some who dishonor God, and despise his service. To them the Lord says (verse 10), "I have no pleasure in you." But in Mal. 3: 3, we read of some who will offer unto the Lord an "offering of righteousness;" of their offering it is said that it shall be "pleasant unto the Lord." So the elect, the beloved of the Lord, are those who delight to serve him. God is no respecter of persons; i. e., he does not esteem and choose one person above another on account of any natural qualification that he may possess; but he is a respecter of character. "In every nation he that feareth him, and worketh righteousness, is accepted with him. Acts 10: 34, 35.—*Christian Instructor.*

BARRATT'S CHAPEL.

The following parody was written by Mrs. R. D. England, wife of Rev. W. E. England, of Wilmington Conference, some years ago, upon hearing that the Trustees talked of forsaking the building, and using the brick to enclose the cemetery, which had just been enlarged. Mrs. E., now confined to the house by paralysis, joined Barratt's Chapel, when she was only fourteen years old, and remained a member there until she entered the itinerancy. Her father, Wm. Roe, was one of the official members of this church for nearly a half century, before his death, which occurred in 1856. He, with his saintly wife, also a member there, sleeps a few rods from the Church door. The family have many interesting reminiscences of the dear old church.

Let that old church alone:

For the past it should be prized;
Its history is known,
And should not be despised.

Touch not a single brick,
It is a sacred pile—
The graveyard you may wall,
But not the church defile.

That church is old, 'tis true,
And few now worship there.
But 'tis as good as new
To meet for humble prayer.

Oh! do not tear it down;
Its memory is dear—
There first I gave my name
To be Christ's worshiper.

There my dear parents met
In youth to worship God,
And there their bodies sleep
Beneath the silent sod.

There Coke and Asbury met
First, in the land of the free—
There 's the seat on which they sat:
Oh! let that old seat be.

For a monument of the past,
That old, old church should stand—
To Methodists it is dear,
Throughout this happy land.

Then, brethren, spare that church,
Touch not a single brick,
But leave it there to stand—
The grave yard to protect.

Religious Journalism.

BY REV. B. F. PRICE.

It is the mission of a religious journal to supply its readers with such information as tends to their intellectual and moral improvement, to inculcate lessons of virtue and piety, to promote good conduct in social life and in the body politic, to elevate society in all its walks, to encourage business comity in all its relations, and give to citizenship the crown of Christian deportment, to prove itself by the very glow of its columns at once the vehicle and exponent of Scripture Truth. Also, to bring before its readers the works and ways of God, tracing them in the march of civilization, and in the evangelization of the world.

This is surely a mission of no meagre dimensions, and he who assumes such a vocation, may be a great benefactor. He must be more than level headed, and generous hearted. These pre-requisites he ought to have, but in addition to these, he ought to have at command the miscellanies of all knowledge, and bring from his treasury things new and old. If only the old is served, his sheet, however well prepared, by mechanical skill, will be stale and mildewed. If only the new is used, some intellectual and moral epidemic, for which a remedy will be hard to find, will be the product of such immature vintage. Truth is always old and always new—it has age without decrepitude and youth without immaturity. The dew of the latest morning sparkles in the same sunshine that gave color and beauty to Eden's primeval bloom. The alphabet learned in childhood must still form the words of the octogenarian, as he traces the wonders of science, or dictates the lessons of high theology. The editor cannot be omnipresent, but he must have such intellectual activity and versatility, as to make the locomotion of his thoughts universal. The evil and the good from the great surface world of exterior forms, and interior forces,

should be classified, their gradations, relations and uses, outlined if not explained. The vast growth of vegetation, covering the landscapes, should be dissected, so as to discriminate the wholesome from the foul, for food or medicine. The qualities of the forest's productions should be known, so that sound timber for our voyaging crafts may be secured, that marine and merchant may escape shipwreck. Journalism is for all classes of readers: it provides for the fireside, the work-shop, the counting house, and can even put the pulpit, as well as those of its own calling, upon their good behavior.

The journalist ought to be capable of a wide sweep of vision, and with steady accuracy, learn the situation, as when the soldier captain, with his spy-glass, scans the lines of his foe; or when the sailor looks ahead to know that his sea path is clear. It becomes him, like the watcher of souls, to be "all things to all men." He must mingle in the multitude, and take observations, and make notes of what he sees and hears; he must also shut himself up in solitude; "commun with his own heart and be still." In such situations he finds his constituency, and the inner and outer world must not violate the sanctum of each other. The song of the pearl is only heard in its own deep waters, while the trump of the storm echoes over the world. High aims and purposes should sway the journalist—the conceptions and aspirations of his soul should invest the printed words, and be reproduced in the minds of his readers. If these crude hints have in them the grains of philosophic thought, then with its already veteranized panoply, the PENINSULA METHODIST will not go amiss by gathering from this brook a pebble for its sling.

A Camp-Meeting Adventure.

BY REV. GEORGE W. LYBRAND.

Rev. Joseph Rusling, who was born May 12, 1788, died in Philadelphia, July 6, 1839. While stationed in Newark, N. J., in 1826, he wrote this letter, which first appeared in the *Christian Advocate*, and afterwards in the *Methodist Magazine*, November, 1826:

NEWARK, NEW JERSEY, Sept., 1826.—*Most Worthy Friend:* You are already aware of the particular fondness I feel towards a well conducted camp-meeting, which fondness in all probability arises from the circumstance of my being fully inducted as a son of the forest, at Croton, in the year 1818; and since then, I have witnessed divers, great and good things, at such meetings, and have let in a conceit, that anything said or done, at a campmeeting, is a little better than what can be said or done at any other place; I mean preaching, praying, exhorting, speaking experience, etc. I therefore proceed to detail for your reflection a camp-meeting adventure. A few years since I attended at C—, and one day while walking leisurely about within the enclosure formed by the tents, reflecting upon various matters, an old gentleman made his address to me in a very pleasant, simple manner, and observed, "We have a most heedless multitude upon the ground. I wonder if they think seriously at all! They most certainly, many of them at least, can't believe the Gospel! Besides, I am inclined to say, they think we, who have believed, are all fools. However, we must make some allowance for some people's ignorance, because I recollect when I was as they now are; but God, my good and gracious God, opened my blind eyes. Six-and-twenty years ago I was a drunkard, a gambler, and a swearer,

and so long had I pursued this course, that I had involved myself and family in a state of absolute ruin. In the midst of all this, I was persuaded to go and hear a Methodist preacher, who had visited our neighborhood. So in a very heedless manner I attended with many others; but, soon after the minister had commenced his discourse, the word was accompanied with such demonstrations of power to my mind, that I at once saw myself undone. I immediately resolved to drink, gamble and swear no more, if God would but be merciful to such a wretched sinner. Trembling, and fearing, lest I should be tempted to forget my present convictions. I determined to join the meeting, provided they would receive me. But here a difficulty arose. The members of the meeting being well acquainted with the baseness of my previous character, and somewhat suspicious of my being then under the influence of liquor, made some objections. But this was nothing to me; I was resolved not to be put off. My soul was at stake, and this was my last resort; I therefore begged to be taken into meeting. Partly to get rid of my importunities, and partly hoping I might really be in earnest, they agreed to let me meet in class, at the same time, having little expectation of seeing me there again. I returned home, sick at heart, and spent most of my time in groans and prayers, until the next meeting, when, to the great surprise of the members, I appeared again, with tears and cries for mercy. The brethren now, divested of their reserve, began to feel some confidence towards me, and soon found me laboring under genuine conviction, and now all hearts were poured forth in prayer, that God for Jesus' sake, would have mercy on a poor, miserable sinner. Surely the Lord heard on that day, and gave me his pardoning grace. My whole "soul rejoiced in God my Saviour," truly I was a brand plucked from the burning fire. A most singular circumstance transpired soon after. I had pursued my wicked course so long, I was largely involved in debt. Nevertheless, almost every one would trust me until now. As soon, however, as it became generally known that I had abandoned my evil ways, and joined Methodist meeting, my creditors with one consent, served warrants upon me. Being worth nothing, it was impossible for me to answer them. In this sore distress, and not knowing what to do, I was sent for by a neighbor, who it appeared, had fixed his eye upon me, and saw the impending storm approaching, I went, without knowing what he wanted me for, when he said: "W—, I hear that thee has joined meeting, and given up thy evil ways." "Yes," I replied. "And thou hast good resolution to stand fast, through God's help?" "Yes, I have." "That since thee has joined meeting, thy creditors are warranting thee?" "Yes, they are." "And can thee meet their demands?" "I cannot, I have nothing upon earth." "How much does thee owe?" "I really can't tell, but at least \$—."

"Well, W—, I do here present thee all the money thou hast said, thee needs to pay thy debts, and if this is not enough, come to me again, and I will give thee more, and if ever thou art able thou must pay me again, but by all means stay in the Methodist meeting, and stick to thy integrity." So I took the money and paid all my debts. After most arduous toil for about twelve years, I was able to return this generous loan.

More than twelve years have passed since then, and by God's help I have "stuck to my integrity." The big tears started from his eyes, and

poured down the furrows in the old man's cheeks. I scarcely knew which to admire most, the old man W., or his "thee and thou" friend, or the grace of God in both.

Yours,
J. RUSLING.

Church Finances.

EDITOR PENINSULA METHODIST.—I notice in your issue of August 30, a plan to raise church funds. It is most excellent, and if tried in any church and it succeeds, let well-enough alone—if it fails, add our plan to it, and I have no fear but what it will succeed in any but a Godless church, whose fixed charges are so heavy that the financial ability of its congregation is not equal to the demand. At the last official meeting of the year, the board appoints a committee to audit the account of the treasurer. The treasurer is expected to present to this committee a detailed statement of all receipts from each contributing member by name, and the amount paid by such member, and the expenditures in detail with the statement of the committee appended, is printed and sent to every member of the church, and to those of the congregation who have contributed to the church.

The auditing committee consists of three members, two of whom are not members of the Quarterly Conference.

This plan works like a charm with us, and has with us only caused comment on the part of a very few, and those few not the poorer members. They are not the ones that will ever be offended by letting day-light into the finances of the church. The rich and poor ought to know who contributes, and how much and what goes with the money. A. C.

Frankness and Harshness.

How often a bitter speech, which has caused keen pain to the hearer, has been followed by such words as these, as if in justification of the unkindness shown: "I'm a plain, blunt person, and I have to speak out just what I think. People must take me as the Lord made me." Any thing meaner than such an attempt to throw the responsibility for one's ugliness of temper off upon the Lord it would be hard to imagine. Frankness of speech is one thing, but harshness is a very different thing. The Lord never endowed any man with such a disposition, or put him in such circumstances that he was obliged to make stinging, cruel remarks. Some men have more difficulty than others in being sweet-tempered and kindly spoken, but when one fails it is his own fault. The very attempt to justify harshness in such words as we have quoted, is evidence of an uncomfortable consciousness of guilt, and proves that the speaker does not believe what he says. Let the repulsiveness of such utterances when we hear them teach us how they seem to others when we make them.—*Congregationalist*.

Prohibition.

Rev. Dr. Aaron Gurney, in a sermon preached in Elgin, Ill., June 26, on the subject of liquor prohibition, said: "If any of you are disposed to censure my frank speech, I bid such remember I am a Methodist preacher; that Methodists carry their religion into politics; that the Methodist Church is pledged to labor for prohibition. Permit me to say, with emphasis, though the whisky lordlings were strong enough to silence the Republican convention, they are not strong enough to silence the Meth-

odist pulpit. Our General Conference, our Annual Conferences, our bishops, and 12,000 Methodist preachers have declared deadly war against all saloons. We have drawn the glittering battle-sword and raised the thrilling battle-cry, 'The sword of the Lord and of Gideon,' and we shall not sheath that glittering sword, nor hush that thrilling battle-cry at the command of the whisky-ring, even though that whisky-ring, has suborned the Republican Convention as their messenger to bring us the command that we be silent."—*Northwestern Christian Advocate*.

Prof. Francis G. Peabody of Harvard declares for the belief in God as "one of the ineradicable institutions of the mind." He thinks that the office of philosophy is to justify and verify the natural conceptions of plain minds, that is, "to renew the natural point of view at a point higher up."

The only effectual cure of unbelief is to act. Every step towards Christ kills a doubt. Every thought, word and deed for him carries you away from discouragement.—*T. L. Cuyler*.

Obituary.

William Short, son of the late Cannon Short, died at his home, near Snow Hill, Worcester Co., Md., August 18th, 1884; after six years of suffering from a cancer. He secured the confidence and respect of the entire community, as a man of honesty and sobriety. The deceased at one time, was an active member in the Old Furnace M. E. Church. After that appointment was dropped, he did not connect himself with any other. A few days before his death, he said, "I am not afraid to die." Thus a loving husband, a kind father and a faithful friend has passed from time to eternity, leaving a wife and seven children to mourn his loss.

"Man dieth and wasteth away,
And where is he? Hark! from the skies,
I hear a voice answer and say,
The spirit of man never dies.

His body, which came from the earth,
Must mingle again with the sod;
His soul, which in heaven had birth,
Returns to the bosom of God."
GEO. W. BOUNDS.

Our Book Table.

Mrs. Hurd's Niece. By Ella Farman. The Young Folks' Library. Illustrated. Boston: D. Lothrop & Co. Price 25 cents. This fascinating story, one of the best from the author's practised pen, will find a multitude of earnest and appreciative readers. It draws a sharp contrast between genuine, practical religion and its fashionable substitute, and shows the hollowness of a life not based upon sound principle. There is hardly a page without its suggestive passage, and we know of few books which contain so much that is really helpful to young girls placed in positions where self-control, moral courage and self-sacrifice are required.

An examination and perusal of the September No. of *The Southern Cultivator* has proved most interesting. The contrasts between the *Southern Cultivator* of a few years past and that of to-day is most noteworthy. The South has in it an able and efficient exponent of her varied resources. The proprietors are really giving a \$3.00 magazine for \$1.50 and for this are entitled to the highest appreciation of the Southern people—an appreciation which may be most appropriately manifested by subscribing to *The Southern Cultivator*, which will be sent to any address, one year, for \$1.50; or with this paper, one year, for \$2.25.

OUR SABBATH HOME PRAISE BOOK. By Jno. R. Sweney and Wm. J. Kirkpatrick. Published by John J. Hood, 1018 Arch st. Phila., Pa. 192 pp., 30 cents; \$30 per 100. Advance copies were extensively used at Ocean Grove and elsewhere during the past summer by the genial editors, Dr. Sweney and Prof. Kirkpatrick; the selection that seemed to be most popular at these resorts is found on page 66, "I hope to meet you all in glory." We commend the work to all who are interested in Sunday-school music.

A Song of Praise.

LESSON FOR SEPT. 21, 1884. Psalm 103: 1-22.

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

GOLDEN TEXT: "Bless the Lord, O my soul, and forget not all His benefits." (Psa. 103: 2).

I. PRAISE FOR PERSONAL MERCIES (vs. 1-5).

1. Bless the Lord, O my soul.—The "soul" is the self—the thinking, feeling ego. The Psalmist devoutly calls upon this inner personality to "bless Jehovah," that is, to offer Him praise and thanksgiving. All that is within me.—Every power and faculty of the soul is here invoked. His holy name. God's "name" and nature, or attributes, are interchangeable terms in the scriptures. To bless "His name" is to bless Him. In the parallelism of this verse the second clause explains the first.

"Bless the Lord, O my soul." Let others forbear, if they can; "Let others murmur, but do thou bless. Let others bless themselves, their idols, but do thou bless the Lord. Let others use only their tongue, but as for me, I will cry, 'Bless the Lord, O my soul.' And all that is within me, bless His holy name." Many are our faculties, emotions, and capacities, but God has given them all to us, and they ought all to join in chorus to His praise" (Spurgeon).

2. Forget not—which, alas, man is prone to do. All His benefits—"the sum, which is infinitely great, of His benefits" (Cook); "Any of His benefits" (Hibbard). There is evidently a hint here at the admonition, so frequent in the Law, not to forget Jehovah who brought Israel out of Egypt. Says Hengstenberg: "He that has been blessed, and refuses to bless, has sunk from the state of man to that of a beast."

"This touches the secret spring of so much ingratitude—forgetfulness, the want of re-collection, or gathering together again of all the varied threads of mercy. Comp. Deut. 6: 12; 8: 11, 14. "Si oblivisceris, tacebis" (If thou forgettest, thou wilt be silent)" (Perowne).

3. Who forgiveth all thine iniquities.—The Psalmist's first reason for blessing Jehovah was a pardon so entire as to include every act of sin. Health all thy diseases—both of body and soul, so that the writer was "every whit whole." Spiritual and bodily renovation was the second reason for praising God.

"All the healing power of the body is from God. He also leads to the right medicines and care of the body, to healthful habits; and this way as really heals our diseases as if He should heal without means. Spiritually we are daily under His care, and He visits us as the surgeon does his patient; healing still (for that is the exact word) each malady as it arises. No disease of our soul baffles His skill; He goes on healing all, and He will do so till the last trace of taint has gone from our nature" (Spurgeon).

4. Who redeemeth thy life from destruction.—Redemption was the third cause for praise. The Psalmist's "life" had been delivered from "the grave," or "corruption," as the word means. "Here, also," says Hibbard, "in the idea of resurrection from the grave, the germ of the doctrine of the resurrection is discovered." Crowned thee, etc.—conferreth upon thee a truly royal garland of mercies and compassions.

"By purchase and by power the Lord redeems us from the spiritual death into which we had fallen, and from the eternal death which would have been its consequence. Had not the death penalty of sin been removed, our forgiveness and healing would

have been incomplete portions of salvation, fragments only, and but of small value. Glory be to our great Substitute, who delivered us from going down into the pit by giving Himself to be our ransom. Redemption will ever constitute one of the sweetest notes in the believer's grateful song" (Spurgeon).

5. Satisfieth thy mouth.—Instead of "mouth," Cook, following the Chaldee Version, translates "thine age"—satisfieth thy age with good, so that thy youth is renewed," etc. Alexander prefers "thy soul." Murphy comments thus: "The blessings of salvation are here indicated. The satisfaction of all legitimate desires is included." Youth . . . renewed like . . . eagle's.—As the eagle, after moulting, renews its plumage, and puts on the beauty and freshness of youth, so fares it with the thankful soul which has passed through the stages thus far enumerated. Says Murphy; "Forgiveness and healing are the beginning. Redeeming and crowning refer to the mediatorial part. Satisfying and renewing denote the plentitude and perpetuity of salvation."

"However bold it may sound, we say not too much when we speak of an eternal youth as the glorious privilege of the devout servant of the Lord, but of Him alone. All that with reason charms and captivates in the appearance of youth, is seen in heightened measure where the spiritual life develops itself undisturbed in fellowship with God. He has (1) the innocence, (2) the enjoyment, (3) the strength and energy, (4) the development and growth, (5) the hope, which belong to youth" (Van Oosterzee).

II. PRAISE FOR PUBLIC BLESSINGS (vs. 6-18).

6. Executeth righteousness . . . judgment for all . . . oppressed.—In days of national oppression Israel had found in Jehovah a just and righteous Deliverer; so those who are wronged in any nation are entitled to appeal to the righteous administration of God.

"He does not leave the poor and needy to perish at the hands of their enemies, but interposes on their behalf, for He is the executor of the poor and the executioner of the cruel. Man's injustice shall receive retribution at the hand of God. Mercy to His saints demands vengeance on their persecutors, and He will repay it. No blood of martyrs shall bespread in vain, no groans of confessors in prison shall be left without inquisition being made concerning them. All wrongs shall be avenged. Justice may at times leave the courts of man, but it abides upon the tribunal of God" (Spurgeon).

7. Made known his ways unto Moses.—See Exod. 33: 13. "His ways" are the "principles of His government, and His providential purposes." His acts—His dealings, including rescue from bondage, support in danger and trial, and merciful interposition. Israel's history was full of these "acts."

Moses was made to see the manner in which the Lord deals with men; he saw this at each of the three periods of his life, in the court, in retirement, and at the head of the tribes of Israel. To him the Lord gave specially clear manifestations of His dispensations and modes of ruling among mankind, granting to him to see more of God than had before been seen by mortal man, while He communed with him upon the mount" (Spurgeon).

8. Merciful and gracious—quoted, apparently, from Ex. 34: 6, 7, in the proclamation made by God, in reply to Moses' prayer to show him His glory. Not only those who are unjustly oppressed may look to God,

but those who are sinners also. Slow to anger—reluctant to show wrath, bearing long with the sinner in love before He smites in justice. Plentiful in mercy—as quick to bless as He is slow to smite; as abundant in mercy as He is sparing in wrath.

"He can be angry and can deal out righteous indignation upon the guilty, but it is His strange work. He lingers long, with loving pauses, tarrying by the way to give space for repentance and opportunity for accepting His mercy" (Spurgeon).

9. Will not always chide—literally, "will not strive to the utmost" (Murphy); will not carry His judicial severity to the extreme in the case of a penitent sinner. Neither keep . . . anger forever—will not cherish a perpetual grudge or resentment, this being the idea in Lev. 19: 18, from which these words are derived.

He is not only long in anger, that is, waiting a long time before He lets His anger loose, but when He contends, that is, interposes judicially, this, too, is not carried to the full extent. The procedure of His righteousness is regulated, not according to our sins, but according to His purpose of mercy" (Delitzsch).

10. Not dealt . . . after our sins—not treated us according to our merits, nor even according to His warnings. He had been forbearing in spite of the ill deserts of His people and of His own threatenings to punish them.

He has not inflicted the judgments we have merited, nor deprived us of the comforts we have forfeited, which should make us think the worse and not the better of sin, for God's patience should lead us to repentance" (Henry).

11. As the heaven is high above the earth, etc.—None can measure that, though he use for his unit of measure, a beam of light traveling 192,000 miles a second. Equally transcending all measurement is the divine mercy towards those who fear and obey Him.

"As the lofty heavens canopy the earth, water it with dews and rains, enlighten it with sun, moon, and stars, and look upon it with unceasing watchfulness, even so the Lord's mercy from above covers all His chosen, enriches them, embraces them, and stands forever as their dwelling-place. The idea of our version is a very noble one, for who shall tell how exceeding great is the height of heaven? Who can reach the first of the fixed stars, and who can measure the utmost bounds of the starry universe? Yet so great is His mercy" (Spurgeon).

12. As far as the east is from the west, etc.—Pardoned sins are here conceived of as taken from the sinner and transported to the farthest possible boundary, a space as wide apart from him as the diameter of the sun's daily circuit—"a splendid figure," as Murphy justly calls it.

"Fly as far as the wing of imagination can bear you, and if you journey through space eastward, you are further from the west at every beat of your wing. If sin be removed so far, then we may be sure that the scent, the trace, the very memory of it must be entirely gone" (Spurgeon).

13. Like as a father pitieth his children.—We understand what kind of compassion is meant when we read the parable of the Prodigal Son. This is a most tender and touching truth in itself, and also an anticipation of that great truth which our Lord impressively taught—the Fatherhood of God.

"The father pitieth his children that are weak in knowledge, and instructs them; pities them when they are froward, and bears with them; pities them when they are sick, and

comforts them; when they are fallen, helps them up again; when they have offended, and upon their submission forgives them; when they are wronged and rights them. Thus "the Lord pitieth them that fear Him" (Henry).

14. Knoweth our frame—restricted by some momentary, to the mortal perishable frame of man; but extended, by others, to include man's moral nature, his temperament and infirmities. Remembereth . . . dust—created, fallible, fallen" (Murphy).

Made of dust, dust still, and ready to return to dust. We too often forget that we are dust, and try our minds and bodies unduly by excessive, mental and bodily exertions; we are also too little mindful of the infirmities of others, and impose upon them burdens grievous to be borne; but our Heavenly Father never overloads us, and never fails to give us strength equal to our day, because He always takes our frailty into account when He is apportioning to us our lot (Spurgeon).

15, 16. Days are as grass—transient, short-lived, quickly withering. Flower of the field—a wild flower, whose beauty is as attractive as its life is frail. The wind passeth—not a tempest, not anything that is mighty overpowering; only the sirocco breath of the east or south wind. Gone—utterly gone as completely as though it had been. So, often, the slightest thing humbles man to the dust. The images used in this verse are frequent in the Old Testament.

How small a portion of deleterious gas suffices to create a deadly fever which no art of man can stay. No need of sword or bullet, a puff of foul air is deadlier far, and fails not to lay low the healthiest and most stalwart son of man (Spurgeon).

17, 18. But.—Were it not for this hopeful word, and the wonderful contrast which it introduces, human life would be utterly comfortless. Mercy . . . everlasting to everlasting.—"How wonderful that His mercy should link our frailty with His eternity, and make us everlasting too!" (Cowles.)

Righteousness to children's children—an echo of the Second Commandment. Mercy and faithfulness shall descend from generation to generation in the case of those who keep the conditions. Them that fear him.—There is no promise for any other class. A holy fear of offending God, a fixed determination to keep the terms of the covenant and to obey the commandments, these are indispensable for one who hopes for mercy.

"In the midst of this plant-like, frail destiny, there is, however, one strong ground of comfort—there is an everlasting power which raises all those who link themselves with it above the transitoriness involved in nature's laws, and makes them eternal like itself. This power is the mercy of God, which spans itself above all those who fear Him, like an eternal heaven. This is God's righteousness, which rewards faithful adherence to His government and conscientious fulfillment of His precepts in accordance with the order of redemption, and shows itself even to children's children, or into a thousand generations, that is, into infinity" (Delitzsch).

III. A CALL TO PRAISE (vs 19-22).

19. Prepared . . . throne . . . heavens.—He has fixed, or established, His throne, or seat of power, in the heavens, above all change or decay. Kingdom ruleth over all—not simply the race of man, but the universe of His creation, in which the earth is but the merest atom. Hence, being supreme and mighty, God can fulfill His promises.

"His throne is 'fixed,' for that is the word; it is established, settled, immovable. About His government there is no alarm, no disorder, no perturbation, no hurrying to and fro in expedients, no surprises to be met, or unexpected catastrophes to

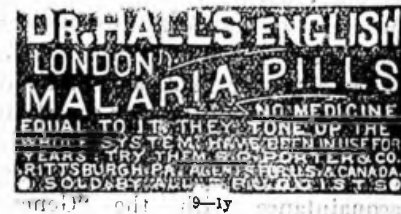
be warded off; all is prepared and fixed, and He Himself has prepared and fixed it. He is no delegated sovereign for whom a throne is set up by another; He is an autocrat, and His dominion arises from Himself and is sustained by His own innate power. This matchless sovereignty is the pledge of our security, the pillar upon which our confidence may safely lean" (Spurgeon).

20-22. Bless . . . ye his angels—the highest and purest of created spirits, mighty in strength, who stand nearest the throne and listen to the faintest intimation of the Holy Will, and are the executors of the same, are here invoked by a mortal tongue to sound the praises of God. All ye his hosts—subordinate ranges of celestial intelligences—the ministering spirits. All his works—comprehending the whole animate and inanimate creation. O my soul—ending where he began.

"His call to the angels to join in the praise of Jehovah has its parallels only in Psalms 29 and 148. It arises from the consciousness of the church on earth that it stands in living, like-minded fellowship with the angels of God, and that it possesses a dignity which arises above all created things, even the angels which are appointed to serve it" (Delitzsch).



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be in hand, not later than Tuesday morning, 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.

We give this week the first install-
ment of a very interesting article by
our brother, Rev. Dr. John A. Roche,
who writes with the grace, force,
point and power of his most vigorous
days. He is certainly a remarkable
specimen of the saints "who bear
fruit in old age," for in less than half
a decade, if we mistake not, he will
reach four score. We hope and pray
he may live in mature vigor to write
many more valuable articles on his
personal reminiscences for the PENIN-
SULA METHODIST. Don't forget, friends,
he writes by special request to oblige
his friend, the editor.

The Delaware Conference Standard,
we are pleased to learn, is growing in
favor with its patrons. It is a live
paper, well stocked with church news,
self-respectful and out-spoken. In its
issue of the 15th inst., the editor
writes up his vacation trip in a
sprightly and graphic letter, well
worth reading. In a pleasant para-
graph, referring to the PENINSULA
METHODIST, he charges us with a
"very grave error," in representing
him as "pastor of Zion A. M. E.
Church." The initials, we cheerfully
confess, were one too many; the mis-
take, however, was not from our un-
acquaintance with the "General
Minutes," or with the facts in the
case, but from our quoting an item
in a secular paper, without noticing
the inaccuracy. Our brother's church
is and, we believe, always has been
one of the churches of the Methodist
Episcopal Church.

We are in receipt of a characteristic letter
from Rev. Andrew Manship. From it we
learn he is actively engaged in evangelistic
work. He says, "Monday, September 1, we
formed a Children's Anti-Liquor and Anti-
Tobacco League, and up to this writing 151
children, from 8 to 16 years, have taken our
pledge. To each signer we give a certificate
and a copy of the New Testament." His
little son, aged 5 1/2 years, died suddenly a
year ago; young as he was, he loved to sing
of Jesus, and join his father in circulating
tracts among the people who attended the
tent meetings. Bro. Manship has recently
published a unique volume, entitled, "His-
tory of Gospel Tents and Experience,"
which is full of interesting facts, told in the
author's best style. It may be had at 1018
Arch street, Philadelphia, or of the author,
1328 Jefferson street, Philadelphia.

Theatre Going.

While happily few Methodists are
to be found who attend the theatre,
even occasionally, the question often
comes from our young people, what
harm is there in going to such a place?
We give our readers the benefit of
the views of the distinguished pas-
tor of the Church of the Strangers,
in New York City. *The Independent*
gives the following, and Joseph Cook

of Boston, says he thinks Dr. Deems'
article contains more weight than
any he has seen on this vexed ques-
tion:

A pastor in this State, recently ad-
dressed a letter to Rev. Dr. Deems, of
this city, pastor of the "Church of
the Strangers," which reads as fol-
lows:

"Will you kindly consider the
facts stated below, and answer briefly
the questions?"

"FACTS.—1. A new opera house
has been built in this city. 2. At-
tendance at the theatre is becoming
popular. 3. Opposition to the theatre
is considered old-fashioned, if not
obsolete. 4. I must oppose, and want
your testimony to aid me."

"QUESTIONS.—1. Are you opposed
to theatres? 2. Briefly why? 3.
What, in your judgment, is the effect
of attending the theatre? (a) Upon
churches whose members attend?
(b) Upon individuals who attend?"

"Will you please pardon the intru-
sion of a stranger upon your time
and attention, and answer, for the
good of souls, in this place?"

The following answer, sent by Dr.
Deems, we commend to the careful
consideration of every Christian.

"Reverend and Dear Sir:—My time
is most closely occupied and my re-
ply to your questions must be brief.

1. I am opposed to theatres in gener-
al. 2. Because, while there are real
gentlemen and ladies connected with
theatres, and while there are good
plays, the great majority of persons
who make up the theatrical personnel
are ungodly persons, whose lives are
vicious, and the weight of whose in-
fluence is thrown against religion and
morality, so that the general effect is
deleterious to society; so much so
that if every theatre in the land, the
best and the worst, were closed for five
years the whole community would,
undoubtedly not lose but greatly
gain by the procedure. 3. The effect
of attending the theatre, by which I
suppose you mean habitual attend-
ance upon theatrical entertainments.

(a) Upon the churches whose
members attend is a waste of the
moral power of those churches. Last
week a gay and beautiful actress was
soliciting a member of our church to
attend her performance. When the
lady positively refused, on the ground
that, as a church member she could
not go, the young actress applauded
her and made the statement that
whenever she was on the boards and
saw a church member in the house,
she despised that person as a hypocrite.

Although this is a violent judgment,
every actor may be presumed to feel
thus toward theatre-going church peo-
ple. All those people lose their in-
fluence over others, both actors and
irreligious attendants. If you were
a worldly person, sir, could any man
or woman whom you met at the the-
atre have any influence over you to
bring you to God? Probably they
would never attempt it. Theatre-
going churchmen are not active work-
ers for Christianity as a rule. If such
a man should approach you on the
subject of your soul's salvation you
would laugh him to scorn. He knows
that, and, therefore, will not address
you on religious topics. (b) I have
yet to learn of a single person who
has been converted by attending
theatres, and I have had the knowl-
edge of a number of men and women
who have been ruined by theatres—
ruined in body and fortune and
spiritual life. The best Christian
workers do not attend theatres; those
who are active in church work, soon
lose their zeal if they become at-
tendants upon theatres.

"This is as full a reply as I can
now make to your questions. It is
proper to say that I have never been
present during a representation in a
theatre, with the exception of twice

at the opera in Berlin very many
years ago. I do not take the ground
that a man who attends the theatre
is necessarily no Christian. There
is no rule in our church which pre-
vents its members attending the the-
atre. But I do present the views stated
above and leave it to their consciences.
If any mere amusement of mine
gave half the pain to the humblest
member of my flock which his going
to the theatre gives his pastor, I would
drop that amusement at once.

Very truly yours,
C. F. D.

Those who ridicule and denounce
Christian men and women, calling
them puritanical and narrow-minded
for staying away from the theatre,
will see by the above that they de-
serve no such thoughtless censure.

We believe that, while it cannot
properly be said that every person
in every case is positively damaged
by going to the theatre, yet if he
wants to escape denunciation in
another quarter and being called a
hypocrite by a play-actress, he had
better stay away from the theatre.

Editorial Correspondence.

Sabbath, September 7th, was a
beautiful day in Bristol, R. I. There
are seven churches in the town, one
Congregationalist, two Protestant
Episcopal, two Baptist, one Methodist
Episcopal and one Roman Catholic.
The Adventists also have service in
a hall. A Young Men's Christian
Association is at work here. We
spent the day with our former pa-
rishioners, and the representatives of
the cherished friends in this charge
who have "fallen asleep in Jesus,"
since our pastorate in 1865-8. The
morning was given to the Sunday-
school, which we were glad to find in
a prosperous condition under the
care of our brother, George H. Peck,
for several years the faithful and
efficient superintendent. He is ably
supported by a corps of devoted teach-
ers. The infant department, under
the care of Sister Goreem, whom, as
an infant, I had baptized with her
twin sister, soon after my arrival, is
divided into classes, each class being
taught by a teacher. This plan is to
be preferred to teaching *en masse* if the
best results are to be obtained. In
the afternoon we were gratified to
meet a large congregation in the
beautiful audience room, to whom we
declared the glorious gospel. An im-
pressive communion service followed.
At night we enjoyed a prayer-meet-
ing after the New England style. The
large room was well filled: three or
four sacred songs were sung. After
prayer by the pastor, the Scriptures
were read, and a few, earnest com-
ments given, then a season of prayer,
three or more successively volunteer-
ing; the time thereafter being occu-
pied in volunteer songs and testimo-
nies to Christ's power to save. These
Conference meetings, when the people
are in the spirit, are a power in the
church, influencing both saint and
sinner, and often clinching the
nails of divine truth, fastened by the
Master of assemblies. Rev. E. D.
Hall, the present pastor, is an able
preacher, and greatly beloved. Bristol
has some large industries. Beside
a large manufactory of india-rubber
goods, covering some ten acres of
ground, there are the extensive boat-
building shops of the Messrs. Herreshoff's,
where the most elaborate and
swift sailing yachts in the world are
built. Mr. Herreshoff, Sr., is totally
blind, yet makes his draughts, moves
about his shops and conducts his
business as readily as though he
could see. The gardens about Bristol
are wonderfully productive in onions,
carrots and potatoes. A fine brown
stone building, the gift of one of its
successful bankers, is used for a li-

brary and hall, and another just
erected, as a memorial of the late
General Burnside, is to be a museum
of antiquities. The churches are fine
structures, the streets wide and well-
shaded with large and wide-spreading
trees, the harbor, an arm of the pic-
turesque Narragansett, is said much
to resemble the bay of Naples. The
people, as may be supposed, are in-
tellectual, moral, industrious and
well-to-do. Bidding our kind friends
adieu, we again took passage for New
York in the Pilgrim, a floating palace,
and after a day in the empire city,
made the city of brotherly love, and
thence reached home in safety.

Noteworthy Conversions at Wood- lawn Camp.

Among many interesting incidents
of this camp meeting was the conver-
sion of a member of the society of
Friends. One evening in a prayer
service held in the large tent, an el-
derly gentleman came forward, and
knelt at the altar for prayer. I kneel-
ed beside him, and entering into con-
versation with him, found him to be
a member of the society of Friends,
earnestly desiring a full conscious-
ness of his acceptance with God. His
expression was "more light." At the
close of the service, I committed the
very natural blunder of asking him
to sing the doxology, forgetting that
Friends do not sing. But very early
the next morning the "light" broke
in upon his soul, and he went from
place to place on the ground telling
what peace now filled his soul. He
left soon after, saying he was now
going to his own people to tell them
of this new love and power, and
preach to them a full, conscious sal-
vation. He was an original charac-
ter, and a man of considerable
strength of intellect. When accosted
by one of his neighbors about pro-
fessing this change of heart, he said,
"when a man's religion failed to
change him, it was about time for
him to change his religion."

Another incident was that of a
gentleman, who had been a member
of the church eight years, but had
never been satisfied with his religious
experience. After spending a day at
the camp, he visited his son residing
near the ground. After leaving there
he had gone but a short distance on
his way home when he felt a strong
impression to go back to the camp
ground, to which he at once yielded.
When he arrived the meeting was in
progress at the stand. He came and
presented himself at the altar. As I
began to direct him to Christ, he
gave me the circumstances above
stated, and said, "now I must have
peace before I leave this place." God
soon most graciously rewarded his
obedience and earnest faith, and he
was able to go on his way rejoicing,
to tell his family and friends what
great things the Lord had done for
him.

One very estimable lady, a member
of a sister church, but whose experi-
ence had never been such as to jus-
tify her in saying with assurance, "I
know that my Redeemer liveth,"
while leading one of her friends to
Jesus, was herself sweetly saved, and
at once spoke of this new found joy
to all about her. How God honors a
faith that seeks him in good works.
A very interesting feature of our
camp, was the large attendance of
members of other churches—Presby-
terians, Protestant Episcopalians, and
quite a large sprinkling of Roman
Catholics, who were not only present
at the preaching services, but also at
the prayer meetings, giving respectful
attention. Woodlawn camp is a del-
ightful place, and those who meet
and mingle in its services of holy
song and prayer want to come again.
May the friendships and associations

of the past be renewed year by year
until we shall meet on heaven's eter-
nal camping ground.

R. C. JONES.

Port Deposit, Md.

A Chinese young girl, daughter of
a wealthy mandarin, has been brought
over to this country by Dr. Whitney,
of Lunenburg, to study medicine in
Washington, D. C. She intends to
practice, on her return home, after
finishing her education here.

At the late Pan-Presbyterian Coun-
cil, the members sang hymns together
on several occasions, and celebrated
the sacrament of the Lord's Supper.
Neither of these would they do at the
former session in Philadelphia. The
walls of separation are coming down.
The watchmen will soon see eye to
eye.—*Chris. Standard.*

DR. PIERSON, of Indianapolis, in
one of a series of Monday evening lec-
tures, delivered in his church, is re-
ported by the *Indiana Baptist* as fol-
lows: "He said that a tithe was not
the most, but the least, that the peo-
ple were to give to the Lord; but even
that was enough to carry on the Lord's
work. Ten men can support a pastor
for if any ten men would give each a
tenth part of his income to the elev-
enth man—his pastor—that eleventh
man would have as much as each of
the ten, and his own besides. If they
could live on what they had left, he
could live on what they had given
him; so that any church of ten mem-
bers can have a pastor for all his time.
If any one should say that he cannot
live on nine-tenths of his income, and
therefore cannot give a tenth, it needs
only to be replied that any man can
live on one-tenth less than he thinks
he can, or if he had to do it."—*Gospel
Banner.*

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was instituted by the Rev. Dr. Deems,
Pastor of the Church of the Strangers,
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who was born at Chapel Hill while
his father was in the Faculty of the
University of North Carolina. It is
intended to assist needy students by
loans. In 1881 it was greatly enlarg-
ed through the munificence of Mr.
William H. Vanderbilt. On the 1st
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amounting to \$13,310.77, representing
current loans to students. To that
date seventy students had been help-
ed by the fund. As payments are
made, new loans will be made to ap-
plicants who meet the requirements.
They must come with good recom-
mendations for character; or, if mem-
bers of the University, must have
demonstrated to the Faculty that they
are worthy of assistance. The loans
are made at six per cent. interest, on
satisfactory security, and for a suffi-
cient length of time to make the pay-
ments easy."

JOSEPH COOK, in talking of students
who did not have time to go to pray-
er-meeting, said that when he was in
college he always took time for such
things. "When a student becomes
unspiritual," said he, "his mind is
beclouded; but when he is lifted into
a high spiritual atmosphere by the in-
fluence of an hour or two of prayer he
can swoop down upon his studies like
an eagle on his prey." Very few stu-
dents would deny that "prayer is the
highest occupation of the human soul"
and yet it is a common thing to
see professedly Christian student,
deliberately neglect the prayer meet-
ing where it seems to conflict with
social or intellectual pursuits.—
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