# hominsula 

REV. T. SNOWDEN THOMAS. A. M.

## FOE CHIEIST ANND EIIS CEIUECEI.

J. Minivir riomas,


HE CHOSE THIS PATH FOR
He chose this path for thee No feeble chance, nor bard, relentless fate,
Bat love, His heve, His love, bath placed thy footsteps He knew the Knew how thy heart would often desolate, fear;
et tend

## derly He whispered, "Child, I see

He par best for thee.
He chose this path for thee. Aud well feet, Knew how way
Knew all meet, Knew how thy faith would falter day by day still the whisper echoed, "Yes, I see

He chose this path for thee.
well He knew that thou And wel Its $\begin{aligned} & \text { alone } \\ & \text { gloomy } \\ & \text { strea.a; }\end{aligned}$ vales and ford each flowing strea.an; new how thy bleeding heart would sobbing
noan, moan,
Dear Lord
dream. dream." see This path is best for thee."
He chose this path for thee E'en while He knew the fenrful midnight Thy $\begin{gathered}\text { gloom } \\ \text { timid, }\end{gathered}$ through;
How towerin How towering rocks would oft before thee
loom, And phantoms
ened view;
Still comest the whisper, "My beloved, I see

> .

Ite chose this path for thee.
What
to $\qquad$
$\qquad$
O'er rows, stecps and where diark rivens
flow.
His loving arms will bear thee "rall tho His lovin,
steps more, and thon thyself shalt see
This path is best for thec.
Dr. Summers in Central Africa.
The following letter is directed to Rev. Samuel Mead, one of the mission who was the Doctur's fellow-student here and his only companion when the landed at Loanda in February, 1885, as pioneers of Bishop Tatylur's party', which followed them a month later

## On the banks of River (ranngo

Auyust Th. $18 \times 6$. (Night 10.50.) Writen by the light whtained from becewas and a piece of
Dean Bmotners:

## Dean Bumpers: To fockl my Fithe

fotion. my torer, the all praise for and for His holy presence in tiones of gladness, of doubt, of danger and difficulties. Through Him alone, I stand, praise His holy Name.
Escaped two battles. The first at N'Dalla Kiswa's, where the saba had died and the ministers had kept his body in the house for more thun "a month raiting for interment, until my experli tion with Germanos arrived, so as to
raid our eamp, and take what they could lay their bands on. The esecond day after our arrival I paid the Saba (son of N'Dall:a Kissua) at visit. The third day he paid me a visit. and gave me a sheep, a cow, a goat, and the hashels of farima (?) Alour. I gave him presents ewvering the value of his by $\$ 9$ or $\$ 10$. Heasked fur a burning glass, as his secretary (") had ince, and he himself was tired of get-
ting his light from the earlh, and wished to have it dircet from heaven. I had given him a Portuguest Guspel of Matthew. The fourth day I was alarmed by a great stir in camp, coury man arrang-
ing his arms, and putting fresh green
leaves over the loads and huts. I found leaves over the loads and huts. I found
or inquiry, that N'Dalla Kissus was or inquiry, that N'Dalla Kissua was
dead. It occurred to me that his subjects would think I had killed him by some fetish of mine, or in the book I had given him, but I was told on fair authority that he had been dead about a wonth and that the Saba, by whom I had bee received, was the son reigning in hisstead matil we had passed, when the new Saba,
would be selected from among his sons, or ministers; also that it was customar to raid all expeditions passing about the time of a Saba's death. We waited patiently for dezelopments, and two days after this, I received a letter from the new Saba. He wanted any amount of gunpowder, also cotton goods, etc., to
bury his father, the letter being worded in most friendly terms, but he was sorr I had not helped him in his war. We then understood the reason of the excess days; this ward heard during previou days; this war had saved us, and he was,
as yet, too weak to be bumptious and was readily satisfied with a barrel of gunpowder and a barrel of fuzenda. He had had a war, and God, by His power, kept as uninvolved. This Saba asked and begged for rum, but we got along well riers. A few days after leaving this gent, we arrived at Saba Quingonga's: he pronised a cow and a calf, and I gave him a present accordingly, but a few calf, saying it was not included in the present, while in reality their idea was, out her calf, and thus they would save cow. Some of our carriers, hearing of this, rushed to the camp and in two armed and shouting, yelling, hooting, and gesticulating so violently, that I had to arm myself for the purpose of stopping
the danger of battle, if possible; but the more I tried to stip them the more noise they made. Their shouting could open no conversation with the ather side for a long time. After an hours anxicty, we arranged with the
Saba; he promised a cow and a calf, which promise he fulfilled on the follow ing morning. I was glad for the delivcrance, and for the Deliverer' ; had the
carriers opened fire, we would certainly have lost mest of our goods, and perhap The next thing, much worse than with the Saba, was the trouble with my car riens. The bearer Antonio had, I be lieve, a hand in setting the camp on fire
five days ago. The fire started at mid nitht in my cook hut, where there was
motire beine used. I sprancr through the door of my hut, and helped to yuench the fire, before it reached the gunpowder, of which Germano had 250 harrels; other traders had about 100 ,
while I had 33 . We were, however, by Di:ine puwer delivered from the dancer The day following, I overheard a conpiracy to engage a fetishonan to curse me and my goods, ete., and half of the carriers to be ready to run away with ing bull adod a few litle thinge. I wait ed up. watchiag, and at midnight, the fetishman started his cursing from some distinne. Then followed a great comnotion in camp, and the cargoes commenced to take to themselves wings, when 1 suddenly appeared, and demand
ad my carriers to answer to the roll-call About twelve men were absent, but they made their appearance in a little while, being recalled by their friends. I then disarmed every man, demanded the restoration of cargoes, had fires lit, and placed two of their number (one my cook) on guard; and having read God's Word. in first four Psalms, went to sleep Antonio had taken the bull, but return crl it. In the morning, I had a geod talk with the men, without being angry with
them, but dealing firmly. During the day, Antonio conspired to call me "Puti," until every man took up the ex pression, which has a very bad meaning. esterday, Antonio joined in anothe
conspiracy to poison me; so at break conspiracy to poison ne; so at break
fast I found certain "melengo" in my food, giving it a puogent taste. Having overheard the conspiracy between the cook and others, I asked what the "melengo" was in, for. They told me it was simply to make the thing boil well threw the food away, and they seemed surprised that I should have a second dose for dinner. They, however, gave following the breakfast. I could say nothing, as all my men were in the thing; hut Gord said to me, "ベo weupn formed gainst thee shall prosper;" "Ln, I an with you always, even unto the end of
the world." I have no fear, except a holy one, and I expect to stay comfortable, after finishing this letter. I felt it necessary to get rid of Antonio this paying him in rations and giving him

## of eotton groods. The cook is, l believe

 waiting tustart with Antonio, and wheu I leep, to steal cooking utensils and some uzenda, and perhaps two or three guns One other carrier whom I have heardcurse because his loads were all books, is more or less likely to go with them. I'l let them take what they like, to get rid ct them. One other conspiracy was to fre my hut, and last night they sent man with a barrel of gunpowder
change for other goods, while they knew full well, that all my goods were packed for the roorning. However, he would hut. Happily, trom sume canse is missad fire. Another day, they came to see where and how four barrels of powder had received, were placed, and I heard then report, so guarderi the
and there was another miss-fire.
This is the class of men I have, but I doult not I'll reach Lubuco in about wo months. My confilence is in God Poor fellows, they scem to have a special enmity against me. Their idea, is duabt-
less, in the first place plunder. Germano (a trader) is not pronounced in his opinions, while the dozen Ambaquisto traders would help in the plunder. As yet I have lost but little, and I believe God is going to protect the things $H e$ has given me. The Sabas cost me about $\$ 50$; for which I have in return, one cow, one heifer, one cow and calf, one sheep, and a goat. The natives here are perfect savages, well armed with guns, but few with bows. They belong to the Kasi nation, are fanous in battle, and have cont me $\$ 20$ for right of way across the river, and I'll have to pay $\$ 10$ more, for use of a cadoe! They are impertinent in their demands. I would not be surprised if they were to combine with the carriers, for al raid. Major Carvalho passed here
people, besides the rum, and they expect the same from every man, and will demand it, in the future. They yesterday threatened a raid on the camp, but were silenced by the old Saba, who said that if they touched a thing they would surely die on the road home. But the carriers re a hundred times more troublesone to me, than the natives. What they have "in the wind" for to-night and to-morrow, I do not know, but I heard one thing was, to lose my cattle in crossing the
river. Now, pray don't be anxious. I shall send this letter immediately, for if I wait till to-morrow the bearer will cer tainly not deliver it, for fearit will tell too much. Bro. Sam must deal with him, as he feels led. I can't deal with him here, as I have not a man in whom $I$ can place confidence. I am very doubtful about this letter reaching you. All being well, I expect you will receive another in about ix months. Now, the grace of God which keepeth me, keep you and your family in His love, for Jesus' sake.
Yours in Him and for Him, among this poor African people,

## William R. Summers.

All for Jesus, and Jesus for all. -Medical Missionary Record

## The Great Libraries of the

## World.

poffora, Liorarian of C gress, in a pablished account of the for which a new building is projete rives some information of wher great libraries. He states that the Nationa

## Library now contains 570,000 volumes

not counting 200,000 pamphlets and a
large and rare collection of manuseripts, bout 25,000 volum
"When I took charge of this libry wenty-two years ago, there were twenty five larger libraries in the world. Now there are but five larger.
"The lurgest library in the world is the Bibliotheque National of France, formerly Royal, then Imperial, accord ing to the changes of Government. It was founded in 1737 by a royal printirg tax requiring a copy of each book printed for the King's fibrary and conof the British Museum, founded in 1753 rom a donation of books and private gallery of Bir Hans Sloan, contains
$1,500,000$ volnmes. it became a reat library through liberal donations from subjects of the Crown, including many gre:t private libraries. The books, engravings, arts, antiques and matural his-
tory have long since outgrown thrir present quarters. All collections except books, engravings and a few antiquities have been successively removed to Kensington to make room. The St. PetersImperial Library, founded by ukase of the Czar, has $1,000.000$ volumes. The Royal Library of Berlin, fuunded by a copy tax in 1661, the oldest big library in the world on the globe, has 700,000 volumes. The Library of Munich, Bavaria, founded in the sixteenth century, clains 800,000 , but includes pamphlets, which we do not. If we counted pamshlets we would have 770,000 . The next in size is the library of Congress which is our national collection.

It is an abuse of the itineracy to use it merely to keep in the ministry an efficient, lazy, or unsuccessful preacher.
that it enables the Church to place pe culiar talent where it is best adapted; but when a man cannot succeed any where, then, so far as we know, he is failure. If he is a failure, let the Church have the honesty and frankness to tell him so, and why he is so, and if he has the stuff in him of which men are made, he will succeed or dic. God does not want mere things in the ministry; He wants men. If a man fails on a charge one year, and there is no good reason to beiieve that he is better adapted to another, tell him plainly where he fails, and let him go back to the scene of his failure, and organize victory. Men fail because of their lack of interest in the work, their'inattention to it, their imperfect lives, or their lack of fervent piety. It is better to have it made right where the failure is.-Religious Telescope.

Don't whine. Kick, struggle, sink; but don't whine. You may make a complaint, but let it be in a manly, standup, once-for-all fashion. Dou't drizzle forever: but pour and stop. It is peevish, disgruntled, incessant lament, it is the whine, that wears. A vigorous tempest, a hearty scold, we can stand. The oak will brace itself against the storm, and defy it. It despises the worm at its heart, that bores on and kills it. Who rouses himself to resist a whine? It is too contenptible to awaken resistance, and yet has its eflect. Jon's boils separately would not have upset him; but cumbined, boil after boil, they were worse than the wilderness wind, the fire rom heaven, or those thieving Chaldeans. -Sunday-School Journal.

The art or forgetting is a blessed art, of overlooking is quite as important. And if we should take time to write down the origin, progress and outcome of a few of our troubles it would make us ashamed of the fuss we made over them and we should be glad to drop such things and bury them at once in eternal forgetfulness. Life is too short to be worn out in eternal forgetfulness. Life is too short to be worn out in petty worries, frettings, hatreds aud vexations. Let us think only on whatsoever things are pure aad lovely and gentle and of good report-Baptist Weekly.
[s all its deputments and doings the whisky business is infamous. But at some it sinks to a depth of infany which is inhumen and inexpressible. One of these is the sale of liquor to minors and even little chiddren. Attention has just been called to this subject afresh, in New York by the efforts of the Herald, and a determined effort is being made to secure the suppression of the evil. The work is in the hands of an carnest committee, composed chiefly of ministers, representing the Society for the Prevention of Crime. Dr. Thompson, chairman of the Committee, made this startling statement concern the extent of this great wrong: "After many montbs of experience we have estimated that over one

## © emperante.

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 The influence of a Mother's
hichmond newton, d. D.
More than thirty years ago, one lovely
Sabbath moraiag, eight young men, students in a law school, were walking along the banks of a stream that flows along the Ponnac river not fir from the
into the Potonacton. They were going city of Washington. to a grove, in a retired place to speod a to a grove, in a het hours of that hay in playing
few hask of wine cards. Each of them had flask of wine praying mothers. As they were walking along, amusing each other wittle viljests, the bell of a clas off; began to ring. Itge about tro miles on, began thoughtIt sounded young men as plainly ns though it was only on the other side of the lirtle trean along which they were walking Prcently one of their number whos name was George stopped and said to the friend nearcst him, that he wond go no further, but would go the go to church. His friend called out
and go to their companions, who were a little ahead of bim: "Boys! boys! cone back
here. George is getting religions. We oust help him. Come on, and let's bap tise him by immersion in the water." In moment they formed a circle round he could save himself from haring a cold bath was by going with them.
In a culm, quiet, but carnest way he "I know very well that you have pe there till I am drowned; and if you choose you can do so, and I will make no resistance; but listen to what I have
$y$, and then do as you think best. "You all know that I am two bundnow toat my mother is a you do not ridden invalid. I never remember sceing her out of bed. I am her youngest child My father could not afford to pay for my schooling; but our teacher is a warn
friend of my father, and offered to tak me without any charge; He was very anxious for me to come; but mother would not consent. The struggle almos cost her what little life was left to her. At length, after many prayers on the
subject, she yielded, and said I subject, she yielded, and said I might go. were soun made. My mother never said a word to me on the subject till the had eaten men breuk to leave. After I and usked if everything was ready, told her all was ready and I wis only waiting for the stage. At her request kneeled beside her bed. With her loving youn upest my head she prayed for her since have I dreamed the whole swene over. I believe till the day of my deane I shall be able to repat that prayer. Then shespoke to me thus: "My precious boy, you do not know mother's heart in parting for the last
time, from her youngest child you loave hom youngest cliild. When for the last time, this side of the grave on the face of her who loves you arave, camot alfurd the ox can. Your tather visitx during the two yearo your sturdes will occupy. I camot posith! live as ghess are nearly ran oands in the fonerthere will be no lowing you are ghing Soll counsel in time of troulble. Sive bath morning from ten twele Every Sal will spend the hour in prayer richath Wharever you masy be in this saterest ringing, let your thoughe church bells this chamber, where your dying mother she is pari. phaying in that shap odowe will te agonizing in prayer forther tue see it. Thitian, though it is note corsy

## But I he farewell!

"Boys, I never expect to see my mother again on earth. But by the grace of God, I mean to meet her in heaven. As George stopped spenking, the tears were streaming down his chaeks. He looked at his comp.ars.
In a moment the ring was opene which they bad formed noont him. He passed out and went the right against great odds. They admired him for doing what they had not the courage to do. Ois their way here each of them quictly threw away his cards and wine flask. Never again did any of those young med play cards on the Sabbath. From that day they Christians, and they are now in heaven George is now an able Christian lawye party, who wrote this account has bee for many years an carnest, active mem ber of the clauch. Here were eight C good Christian woman. And if we only
knew all the results of their examples and their labors, we should have a grand illustration of the intluence of a mother's prayer.-Selected.

## Texan Odyssey

## menop J.

To travel over Texas is like threading a continent. The roll of the wheels piled on hundreds of others, appear reader no impression. Is it any woncan put within it all of large that you New York, Peunsylwan Men and sprinkle Ihode Island around for neat lace border. The boundary alon Mexico is 900 miles long, and the north ern line along Arkausas is 500 miles.
Cosmopolitan is no sufficient
Cosmopolitan is no sufficient epithet or Texas. All nations have been flowing thither. There are twenty-one lanBible is distributed in thirteen. Some of the Indian tongues-the Alabama, for war. Whave been reduced to a gram American from the Northern states and he German from the dear old Father land. These are the forces which are
wost active now in Texas. The railmad onveniences are wonderful. Towns al ready existing are touched, while new downs are built wherever the roads are he roads make any earning mony of here can be only a monderate expense ast undulating country consists of nerage number of rivers. The tumeling in easily to done . I came for
souri Pacific Railway. This by the Misme through the Indian Territory reaching it, one would never know the difference hetween it and the old Mis-
souri. The soil is rich, of the country pleasing and the surface stations furnish a lively scene. Iudians,
of a!l the shade withe the be seen in groaps, waiting to see to unclicons to sell them have fruit and are so nearly white parsengers. Some are so nearly white that you have Some whin that thicy are Indians in order be quang citizen, of whon I singled out a "Are there many hadims in the uest

## "Are thare many hadians in the ateigh.

 "dramb""Oit, yrs," lat answered
 owil," 1 add.e. Thu can hardly tell h m see it. The races in it is hot cisy bere in. The races have combing
stranger can tell, on
which preponderates.'
Which young man pointed out others, whose manner and complexion would not reveal the least sign of Indian ori not reveal When I engaged in conversation gin. Wim. I suposed him to be a pure with him, I supposed he had been born white,
in the shadow of the White Mountains. in the shadownkle of his cye. and by a betraying smilc, at further inquiries, had reason to make up my mind, that himself of mixed white aud Indian blood. I gave up my search after this interview, and contented myself with verely looking on, and reading over and At Fort Worth, I stopped for Sunday. We have a college, under the able presideucy of the Rev. A. A. Johnson and the patronage of the Austin Confer ence. It is beautifully situated, on a cir loking duwn upon it. The chapel, when I visited the institution, was filled with students. The citizens of Fort Worth lege, and regard it as a great privilege to send their children to it. As m visit was about four in the afternoon, the exercises of the day were nearly over
Carriages were in waiting in differeut parts of the grounds, sent thither by parents for conveying home the child ren living iu the city. I took this as fair prof, that the wato people of Fort Worth were patrons of the college But they have given other proofs-es-
pecially in making subseriptions, at an hour when thie future of the school de pended on what they were willing to do
Just across the ridges, only about mile distant from the college, is the spot where our immortal Bewley was hung Bishop Janes was hereabouts, and quietly aying out the wish we now cul tivate in peace. The tree no longer
stands, on whose bough the murderous stands, on whose bough the murderous bout it. Few citizens, likes to lalk fully you might inguire, could tell any thing about it. A general oblivion covers all the mooted things in all this were a century ago. There is no reason or bringing it up. Ex-Confederate sol diers with whom I have conversed, are a had never heard of it. They as if they regrets when they do talk of the pust, qually went into the war but they ar when without regrets, that it ended yet, who would change the issue, if he could.
Long before reaching Central Texas beyomd. In Furt Wurders of the Mexied many people of pure Mexican blood in on the seen on their punies coming ing tuguther on the street comeris, tall, duing a little shopping for the mere and Aztec blord. If there is of the oh Spanard in them save the patois on the hight they gather at the street cornat and sell their little tomales, or pies of chopper meat and red pepper. The carefully wrapped ap and laid pide by be
side in a und makes alonot three mouthfuls is kept up in a corn-husk. Pefore is wrapped he husk wrapper, the tomate hooks like
 ode other phacestas of fars awo Worth, One catin min

## re the child

## e the children

 a breathing song atican of ere driventing spell. II is isst, he hen Mriven out by the Sis futhers hen Montezuma ruled the Spaniaris, millions. That Spaniard was a hatecmaster. He spared neither the blow the bak, Of mercy he knew the native The Texan Mexican, has de nothiug. The Texan wexican. across acended from those who has led a lowly existence. Ho is poor and poorly edu cated, and seems never to think of a future.

But it is now intensely dark, and I Bid "groodnight" to the tomale man. There is no twilight here in Texas. 'The sun is no sooner down than everything drops into darkness. But what a sky! The moon and stars seem to be nearer by, than in the far north, and to be just over your head. Then there seem to be more of those worlds above your head, as if you were looking through a telescope. This air is very rare, and, now the frost has come and brought the "blue northers," very pure and bracing. One breathes quickly, as though on the Alpine locights. Of clouds you see but little. Day after day I have seen only the spotices sky-not a fleck as large as my hand. But there are clouds in their season, and a plenty of rain in them. Only on my umbrella no heavy one has falle
yet.-Pittsburgh Christian Advocate.

## Putting it Strong.

Whisky is the cause of nearly all crime disorder and misery
Srike it out, and striking will cease
Tramp it out, and tramps will be few
Murder it, and murders will cease.
Stab it to the heart, and hearts will Ponger be stabbed
Putan everlasting end to the mean tiong, and not the rule.
Set fire to it-burn the last bottle and harrel, and fewer souls will burn in hell.

## Quarterly Conteren

Epworth,
Newport,
Madely,

## Swedish Missio Port <br> Port Peposit, Rowlandvile, Hen <br> Hopewell, Charlestown,

Asbury',
St. Paul's,
St. George's,
Delaware Cit
Red
Delaware Ci
Red Lion,
New Coastle, istrict-

EASton mistrict-mourtil quis

dover district-fourth quarter.
Henna,
List New Marke
Federalshurg,
Purterswill Landing,
Burfs sille,
Denton,
ferning
Farningtou,
Greenwood,
Gren wood,
Pridgevile,
Gialestown,
Galestown,
Camnon s;
Camnons,
Seaford,
The ab

| The above plan is subject to change to suit |
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| occasions. | the form and as directs will be called tor in will preathers, class-leader the Discipline.

work tand form on of the Discipline ommittecs
wor plan
$\qquad$
lasison for sunday, february 6th, 1887
Gen. 13: $1-13$. [Adapted from Zion's Herald.]
GoLnen TEXT:-"Seek ye fint the king dom of
6: 33).

1. Abram went up out of Egypt-literally went up," from a low country to a high,
one. Arabia Petrea, and the "hill country' one. Arabia Petrea, and the 'hill country' Egypt. His vife-restored to him, and dismissed with him, by Pharaoh's order. Lot
vith him.-Thus far he bas not figured especially in the historg; now he become prominent. The South-a distinctive aame given to
11: 16).
When called to , a wiser and a better man forthwith obeyed. Such obedience evinced the existence of the new power of godliness in his breast. But he gets beyond the land of promise, into a land of carnality, and out of the way of truth, into
Such a course betrays the struggle between moral good and evil which has begun with-
in him. We have no in him. We have no doubt that the result,
in a subdued, sobered, chastened spirit, will in a subdued, sobered,
2. Abram was very rich-literally
heavy." His riches had greatly increased
in Egypt, especially in liocks and precious in Egypt, especially in llocks and precious
metals. "Silver" is pat before "gold here, because of its comparative rarity at that time. Gold was abundant in Egypt in the days of Abram; "not only solid, molten, and graven, and in the rings for currency but beaten into thin plates for silver, wood and stone.'
"The danger of riches appears prominently here, in the very first ca
as such, are mentioned
3. Went on his journeys-quite likely re-
tracing his steps, and visiting the campingtracing his steps, and visiting the campingplaces he had found on his way down. Fven
to Bethel.-The narrative seems to indicate to Bethel.-The narrative seems to indicate
that he tarried here, and "called opon the name of the Lord;" but from the allusion in the next verse, to the first altar, Murphy
thinks he may have gone farther north, to Sichem, bis first halting-place.
4. Called on the name of the Lord.-Though increased in riches, and naturally inclined, therefore, to yield to luxury and relax piety,
it seems that he longed for Bethel, "the house of God," longed to find the spot where
God had revealed Himself to him, that he mod had revealed himselin Him.
might again invoke Him, We
alter set up to Jehoval in Sgypt.
"He now calls upon the name of the Lord.
The process of contrition in a new heart bas
come to its right issue in confession and sup-
come to its right issue in confession and sup-
plication. The sense of acceptance with God, which he has before experienced in these
places of meeting with God, he has now replaces of meeting with God, he has now respeaks within him.
5. And Lot-Abram's nephew and brother-
in-law. Iad flocks,-Lot lost nothing by
being Abram's associate in his pilgrimage. being Abram's associate in his pilgrimage. His increase of wealth kept pace with his
uncle's, thongh not probably to the same extent. "Phe kingred of the saints are often enriched with ontward bessings for their strengh of faith, and therefo
easily corrupted by prosperity.
6. Land wax nof able to bur them. - So great
wats the multiplication of their flocks and herds, and so limited the capacity for pasturage, considering the presence, also, of the tion became necessary

There was a strifc betucen the herdmen-an unavoidable contest between the shepherds,
neither party having any title, and thereneither party having any title, and therefore each greedy to secure the best herbage
and watering places for his flocks; and not very scrupulous how he gained it. The guarrel thus begun by the servants, would
so a embroil the masters. The Canaunite and the Perizzite divelt then in the land-which made a quarrel between kinsmen, who were impolitic; and, considering the profession of these kinsmen as worshipers of Jehovah, disthese kinsmen and wrong. The idolater would gradly find occasion to criticise the monotheglady find occasion the canaunites were the descendants of Ham. They were the lowlauders. The Perizzites, or highlanders, are not mentioned in the table of nations ( Gen . I0) and their derivation is uncertain. They are frequently mentioned in as a distiuct and independent tribe. Their manner was nowadic, and it is conjectured that they were a Semitic tribe, who occupied the land before the arrival of the Canaanites.
his superior rights; he did uot treat with rendered everything for the sake of pence aund kinship; his whole manner of speech shows a tender weekness and unsellishness and forphere of the Sermon on the Mount" (Matt 6: 28-42). We be brethren-Abram was they were kinsmen, too, in faith and worthey w
ship.
".
"It is evident that Lot was beginning to
ake part with his herdmen, and regard himself as an iujured man. The words of this verse would make a beautiful motto to-day for the kitchen,
9. Is not the whole land before thce?-Not only had this "whole land" been promised to Abram, and not to Lot, but also the uncle,
as the elder held the right of choice. With rare reder held the right of Lot the pick of the land.
"Abram yields over the right of his choice: ot takes it; and, behold, Lot is crossed in that which he chose, and Abram blessed in any man to lose by a humble remission of his right in a desire for pence "
10. Lot lifted up hiseyes. - His whole choice is dictated by ourward and earthly motives
He selects the region of the Jordan, because, being well watered, it would be less likely to suffer from famine; he is quite indifierent to the cbaracter of the new associations he
would there make. The meaning of the name "Jordan" is the descender-so called
because, in its winding course of about 200 miles, it leaps down twenty-seven rapids and falls 1,316 feet below sea level at its entrance by extruordinary. fertility. As the garden of the Lord.-"The lower plain of the Jordan was glorious as the vanished glory of Para dise, or as the rich plains of the Nile, whic
were still fresh in the memory of Lot." fore the Lord destroyed.-Sodou and Gon rah were probably located on a plain or vale Dead Sea. Before their destruction, this re gion appeared to those who approached it
by the way of Zoar ("not the Zoar near the Dead Seat to which Lot fled, but the border land of Egypt toward the east'), like a sec
ond Eden, or like the fruitful land they had recently visited
Lot seems to have no great reluctance a
caving Abram's family, and losing the bene hit of his ennversation, counsel, example
vorship and instructions; nor so muel as to lave remitted to him the privilege of the
first choice. But if this was faulty, it was first choice. But if this was faulty, it was
still worse to choose, merely from "the lus
of the cye," a well-watered, fruitful land, without any higher motive than the hope
that his sulstance, already too large, would that his sulstance, already too large, would
then become much greater . . It is not said that Lot built an altar to the Lord." Lot shows no modesty in accepting his unworldy point of view, the best. and is paid for his greed and selfishness, as the sequel shows. "Thus, he who sought this world
lost it; and he who was willing to give up cserything for the honor of God and religion, 12. Cities of the plain-five in number-
Sodom, Gomorrah, Admah, Zetoim, and Zoar; of which four were afterwards de-
stroyed by a special and terrible jualgment. Pitched his tent torard Sodom-not at Grst en-
tering the wicked city, probahly not intendthat Lot professed to be a believer in Jehovah, and is call
cons man."
"So treacherous is fallen human nature i
its weakness, that, having once been per
suaded to tread the borders of forbidden ground, we are easily induced to proceed a length every restraint is broken through, and we are borne forward into the vortex of sin. So with Lot. The next that we hear of him, 13. The nen of Sollom were wicled -NOt withstanding the garden-like beauty and fertility of their clinsate, the people had
sunk to an infamous depth in corruptiou and sunk to an infamous depth in corruptiou and
wickedness. Dr. Arurphy supposes that Lot was umarried until he went to Sodom, and took at wife from its guilty population, fall-
ing into the snare of an ungodly alliance which "was the damning sin of the ante diluvians." Sinners defore t"

Henry George has done a noble thing-he tate left him by an admiring disciple, because it would leave a paralyzed widow without sufficient support. Instances of such gener-
osity are all too rare, and Mr. Ceorge deosity ares honor for his deed. The widow will now be provided for, and he will have the

Review of the Rev. J. H. Willey's
Article on Future Recognition. This subject has a history in substance as follows: The Preachers' Meeting of Wilmington, assigned to the Rev. T. E. Terry, the subject above mentioned, on which to prepare a paper, to be read before it. In complying with this request, he took the affirmative, and delivered a finely prepared essay on the subject. His paper elicited censiderable discussion, in which I took part. And by the preachers' meeting, I was requested to prepare a paper on the negative side of the question. In the meantime, I ascertained that bro. Willey had an essay on the subject in the affirmative, and having nvited him eysself to deliver it before the meetiug, I suggested to the mecting that by vote, he be requested to do so; prepared a paper, without any know predge of the contents of bro. Willcy's paper. After bro. Willey delivered bis I requested that mine should follow on the same occasion. This I desired fur two reasons: fist, because it was pre-
pared without a knowledge of brother pared without a knowledge of brother
Wiliey's, and was not a criticism of it, and second, because the time for closing our meeting, for the summer had come and I wished the matter disposed of Aurd here I wish to say, that my present criticism is entirely independent of my ingle thought or statement, not to my knowledge have I looked at it since its delivery. Aud I will further say, that listened with interest to bro. Willey's essay. It was well written, aud well de-
livered; it had indeed a charm about lt, as those who heard it can testify, and those who have read it will admit, but to my mind, it fails to establish its position, and indeed the arguments in some points puts it to a disadvantage from the standpoint of the author. And here wish to say, that if ruture nechondion ne another in the future world, as asso ciates aud participants in its hlesserhess, without reference to the previous relat
tionships and incidents of the earthly state, Lhere can be no negative side to
the question, and no controversy. But it on against the popular sense in which this "estion is held and defended abd which
bro. Willey advocates that, I berg leave to protest. Bro. Willey says in his es
here be any ground for hope, or reasons For belief in the pleasing doctrine of
Future Reognition." I would say, it seems that in his estimation, the ground cient. The doctrine dons seem pleasing cient. The toctrine does seem pleasing
when viewed from a certain standpoint, hut allow me to say that a thing may be
pleasing, and yet untrue. Every error has a pleasing phase to it, in the estima
tion of thuse who hold it, and is held ion of thuse who hold it, and is held
because of the graity that pleases. admit the point to be well taken by bro
Willey, when he says, "I an mot ignom ant of the fact that there are serious dif ficulties, and am ready to sive to such
difliculties their full measure of consid. cration." But I may here say, that the way our bro. treats those difheuties,
to simply state them, and by an attem, to explain them away, ereates others, or by his methods of reasoning. And I do think, my giftel bro. has overrated his capacity, when he says I "will there fore proceed to state and remove objec: tions as far as is possible to the finit
mine, and the partials revelations of ou mine, and the partass revelations of our must be master of the situation, "ib
far as posible" compasses the whole please accept congratulations. But submit, is it not posisible that one finite mind mirht be able to state and remore
difficulties, to which another finite mind is not equal. And furthermone ther may be some difficulties in this subject which sur brother dues not perceive, o perceiving, owing to certain predilec tions or habits of thought, he is not pre
"revelations of our earthly life," are in
deed partial, and furnish little deed partial, and furnish little as helps
to solve the problems of the life hereafter; for as the Scripture says, know in part;" and it doth not yet ap pear what we shall be." And yet it i strange to say, that it is chiefly from
such revelations that nur brother finds the data on which he seeks to build his castle of Recognition. The first objec tion, he says, is "from broken ties," whilh he puts in the following form "How can I be happy in Heaven, with the knowledge that loved ones are suffer ing the doom of the eternally lost?" And he forthwith says, that he is willing "to venture the assertion. that if this had never suggested itself, no one would have searched the book, or the brain, for ar guments against Recognition." Certain ly not, but fortunate for the Truth and
its cause, suggestions do come, and in this case the suggestion is so matural and logical, that it is forced upon the thoughtful mind. And if as elsewhere our brother unwillingly admits, that the loves of this life pass over to the here "how can I be happy" well be asked "how can I be happy," knowing that
my loved ones are in endless misery? The negative side noither admits the cause nor the effect of such a situation, that is, it does not admit that any con sciousness of kindred ties and affection of the earthly state is experienced in
Heaven. Our brother opposes the idea of doing away with memory hereafter but it is neither unnatural nor unphil sophical nor contrary to a proper inter pretation of Scripture, to say, that it will be superceded by the presence of other things, or will cease, as does the scaffold ing, when the building is complete. And other place, when he speaks of absorp iion and pergation. I hold that meno is a simple operation of the menta faculty in man, and called into exercis by the law of association, and is found tinct, and will find no office and be of use in IIcaven. Our brother uses a strange argument for his side of the question, when he says. "that only those ties that the crisis of denth." So I believe, and heuce take the negative, against Future Recognition. He also adds, that "our
love for the unconverted is a flesh and Here things are certainly confounded, but the point is virtually surrendered by the above statement Now love for kindred and friends in this world is altogether a "flesh and blood and intellectual beiog. It is love be tween husbands and wives, between par
ents and rhiddren, \&c. It is all born with the carthly ties, and lasts no longer than the earthly life, for these relations do not exict in Heaven. And their re ween the converted and the unconverted. Love for the converted is a Christ whin, spiritual affection, the bond by
whe saints in earth and Heaven which all the saints in earth and Heaven
are united and made one in Christ. 'This only those who are born of the Spirit, and are children of God can cherish The kindred affection after the flesh and blood order, saint and simer alike posand creeping things. And in the procoss of our brother's argument he effec tually ncutralizes memory, by saying, "that memory will not fail, but will be purged." Now if this means anything in this argament, it means that the good will be remembered hereafter, and the bal forgrotten ; that is, Joseph will re member his prosperity at the court of Pharioah, but forget that his brothers envied him and sold him into Egypt. And Peter will remember his preaching on the day of Pentecost, and the out pouring of the Spirit, but will forget his badness in donying his Lord. Bat can this be pussible? Which law of matter
or of mind, teaches such strange philosophy? Dur brother's argument admit ophy? Dur brother's argument admits an it were, puts it on its good behavio and only allows it to recall what is pleas
ant. He forgets that the scenes and ransactions of earth, are of the epic
character, when good and bad mingle together. But why should memory be
necessary hereafter, and give to it only partial action? And strange to say, th the negative view, is employed by bro Willey to establish the affirmative, fo ren ceded in mature years by higher attach ments; and to quote our brother, whic do with pleasure, "when we becam id und if away chindoh much here, I know full well it will d reater things in the manhood state in Heaven. This may de said will not be he failure of memory, but simply purg ing it ; but I will attach to it another ame, and say being no longer necessa-
$y$, it is left with the "former things that ave passed away."
B. F. Price.

It may safely be said that "Natural Law in the Spiritual World" is one of the most important books, which have appeared in a decade. It is indeed a revelation. The author states his premise thus: "Is there not reason to believe that many of the laws of the spiritual an entirely separate province occupying ply the laws of the natural world?" This he proves most conclusively striking out into undiscovered coun-
tries of thought. The language, unlike that of most scientific books, is beautifu'ly simple. The chapters on "Growth" and "Death" are especially wonderful. In "Growth" he says: "Lilies grow spon-
taneously, without trying, without fretting, without thinking. Applied plant, to animal, to the body, or to the suul, this law holds. One would never think of telling a boy to grow. A doctor has no prescription for
growth, He can tell how growth may be stunted or impaired, but the process itself is recognized as beyond his control. No physician of souls, in like manner has any prescription for spiritual growth. He may prescribe more earnestuesss, more praycr, more self-denial, or more Christian work.
These are prescriptions for something, but not for growth. Not that they may not encourage growth; but the soul grows as the lily grows,-without trying without fretting, without even thinking. Earnest souls, who are attempting sanctification by struggle, instead of sanctification by faith, might be spared much humiliation by learning the botauy of the Sermon on the Mount."-Jennie M Bingham, in Northern Christian Advo-

Rev. R. L. Harris is about returuing o Africa as a self-supporting missionary. He is a member of the Free Methodist


## Comferente sifurs.

North East, Min. Last Sabbath was
another good day for this charge. According to announcement, Rev. Benjamin $F$
Price, the youthful veteran of the Confer ence, whose maiden efforts at preaching the blessed gospel were made when the writer
was scarcely six jears old, preached to large and interested andiences in the M. E. chnrch morning and evening, notwithstanding the served the double purpose of the two se vices, was Colossians 3; 1-4: "If ge then be abore whith Christ, seek those things whicis ar of God. Set your affection on things above not on things on the earth. For seare dend, and your life is hid with Christ in God then shall ye also appear with him in glory.' The theme suggested by this passoge, the duty of Heavenly-mindedness, was landled in an earnest, clear, and impressive style
and well calculated, to convince the atten tive hearer that it was a fital folly to se one's affection on "the things on the eart above."

A most interesting prelude to the morning the pastor, Rev. T. S. Williams, of a class of eleven recent converts, all of whom, but one, the made profession of saving grace during the lock, was a little lad of ten years, who bears the honored name of his great grand father, Arthur Beatty, bong a pillar in the old Salem (Del., M. E. church. Another
bears the name of one, of similarly fragrant memory, of the same gencration as the lit tle lad's great grandfather, but of the other
sex. Nay the mantle of earnest zeal for God and Methodism, that clothed these saint for so many years and was not laid aside until, in age and feebleness extreme, they
exchanged mortality for life eternal, fall upon these, their children of the fourth gen eration, and upon their
The evening service was thronged; a num ber of penitents at the altar, and at least the week-a lay brother being assigned $t$ Brother Price was the guest of R. L homas, Esq., while in town, and was mos ministered as pastor, from the spring of 187 to that of 1873 .
Nexts.and the 6 th inst., one of onr Own contributions to the itinerant ranks,
Rev. N. M. Browne, pastor of Scott M. E church, Wilmington, is to preach for us. I
will be remembered that, he is one of Re, John A. B. Wilson's predecessors on Salishbry District, and, if Madame Rumor is not inac tions of Bishop Warren and his cuuncils, as respects the appointment of his Episcopa staff at the approaching Conference, brothe tailed for District duty. Being the first Sab bath of the month, the Lord's supper will
be administered, and our new converts will enjoy for the tirst time, the great privilege of thus showing forth their Lord's death, in Rev his coming. Rev. W. M. Frysinger, D. D., the whole
souled and indomitable advocate and friend of the higher education of our brothers in
black, the eflicient head of the Centenary Biblical Institute, Baltimore, Ma.. is ex-
pected to supply our pulpit, Sabbath, Feb. 13 th. We have no hesitation will enjoy a rare treat in Dr. Fry-
people, they Il larger auditnces than have yet greeted Sinting brethren. Since Sabbath, the interest has increased
and fifteen have been hopefully converted. An hour's meeting is held Saturday atter on, especially for recent co
terested are made weleome.

The Quantico revival olosed, as soon as severe winter weather was against us: twenty-
two conversions. Then followed a splendid donation and a grand Christmas tree enter tainment. The last sermon by our Presiding der, Rev. J. A. B. Wilson, on this circnit,
, for its power and love, many years to We are loath to part with him The revival now in progress in the M. E. ver known in that place. A large number of persons have experienced a change of heart, the altar is crowded with mourners. The excitement runs so hign in the stores

For severnl weeks, a revival has been in
progress in the M. E. church at Dover, under
the direction of Rev. T. E. Martindale, and the direction of Rev. T. E. Martindnle, and day, Jan. 23d, a pleasant sight wns witness ed in the church. Among the probntioner were, a young girl of about fifleen years, and an elderly gentleman of ahout sixty-five d. Wonderful is the grace of God. The church is crowded nightly, and much inter est is manifested.
Churcis Creer, Md.-The meeting here has been one of unusual power. The love feast on Sunday morning was a season of re ival, resulting in a shout in the camp, that will be remembered for days to come. The church is alive, and going about the work of the Master. Twenty-two bave been received on probation. The pastorate of Bro. Wil liams is drawing to a close. He will leave the church in a prosperous condition, and the hands of the people

El/kTos, Mo.-It may be of interest to those who desire to hear of the prosperity Christ's kinglom, to know of the good ings just closed at Elkton. A large portion of the membership of the chureh partici pated in the blessed influences, and some Besides this, about thirty-five professed conersion. Of these, twenty-six have joine the church on probation, together with two
converted elsewhere. Others are expected o join. Our "children's hour," or "clas ,r baptized children," one result of the re ival last winter, celebrates its anniversary

## Fraternally

The Rev. J. D. C. Hanna, preached in the Morning and cenowing the Md., Sunda morning and crening, the being crowded on both occasions. A collection was raised which amounted to 200. He delivered a lecture in the same building, Monday evening, suhject "Women' Rights,' at which he had a good andience but we were not interested in this, because
we know enough about them: if some one would come along and say something about Ien's Rights, we'll invest.
The protracted mectings which bave been going on for two weeks, are continued until Gurther notice. The result so tar has bee Democratic Messenger.

The revival at the M. E. church, St. Michaels, Md, which has been in progress mor
than three weeks, continues with increasing interest. Sunday, the 23 d ult., 15 young persons united with the church on proba-on.-

Red Lion M. E. church, recently dawaged by fire, is being rapidly robuilt and put in order. The amount o equal to the damage sustained; this has been satisfactorily adjusted.
Protracted meetings at the M. E. church Smyrua, Del., have been in progress for four
weeks with some success.. The church ha been refrewhed and sinners converted.Farm and Hone.
Rev. James Carroll, now of Greenwood as pastor last year, was wated on by a num-

The extra meetings in progress in the M E. church. Georgotown, Del., are growing in
interest and power. The church is crowded every evening, and many persons have asked the prayers of the church, and have kuelt at the altar. Spectal serveren, and there are conversions at nearly every meeting. The Nabibath services, the 23d ult., were of both morning and evening; and the largest commanion the church hats had for years, was celebrated in the morning. Mr. Du-
Hadway has lathorer hard for a revival; and is enteribg into the froits of his labor.Suserx Jomrna
A correspondent from Snow Hill, Md. 12 glorious conversions, 10 of whom have joined the M. F. chureh, and 2 the Preshyerians. Charch greatly blessed. Oure lor ed brethren are now having the most wonderful meeting known among them, for nearly 50 years. 50 or 60 persons forward nightly, and often over 20 conversions at a
meeting. A noonday meeting was beld to- Eeston,

The at which there keepors are grently alarmed unny of
the Lord

An interesting revival is in progress
Felton, Del., Rev. V.S. Collins pastor.
The Quarterly Conference of the Union M E. Church this city, last Monday evening, to meet in that church, in 1888 .
nt from Harr
A correspondent from Harrington, Del. rrites: Our meeting is still going on with date; 94 taken on probation thus far; 10 or 15 more will probably yet join. The res will unite with other churches, with few ex-
ceptions. We have had a grand year's glorious season of refreshing; and many homes have received sunshine, hitherto in darkness
ad gloom. Praise the Lord for the Christ ian's bope and heritage.
Dear bro. Thomas:-What's the matter with Bro. X. Y. Z.? Sacrifice is a beantiful thing, and homility is Cbristlike. But, the more humble we feel, the weaker we believe ourselves to be; hence we shall not feel that the work "Is doneoy us," bat that Christ wotkfeel that he is doing this work. If so, let him not be anxious to publish' it; but if God is doing it, then let him at least praise God for it, and not be ashamed to let some one else hear im. I want to let others know what God His servants. Praise his holy name

Yours,

Letter from Blackbird, Del,
Dear Bro. Thomas:-As your paper is so faithful a medium by which to make known the kindness of our parishioners throughout our Conference, and your patience don't
seem yet exhausted, a few lines may as well be sent you from Appoquinimink cbarge. As to tarkey during the holiday season, we ared so well hoth at home and from home that it had not been strange if we had really
learned to gobble. The evening our friends learned to gobble. The evening our friends
of the Union hatd fixed upon for a donation, of the Union had fixed upon for a donation,
was unfavorable, yet some came, and did the handsome thiag for "Miller" by bringing corn and filling the loft with hay. This was the second time that this has been done during the year; many substantials and kxuries were also brought to the parsonage while others have sent their kind remembrances. All our people have been very kind to us throughout the entire year
whie wip until the bang at riendship, until the bad weather compelled us to close. At Union, owing to press of
business and prevalence of sickness, our business and prevalence of sickness, our
meeting was not very successful. But the set time to favor Zion seems to have come Last Sabbath evening, at a prayer meeting
held by the members, three penitents were t the altar; and lasi Tuesday evening, one vas converted, and received on prubation. We are now very hopefill for Old Union.

## $F e b .2 d, 1887$.

Rev. J. D. C. Hanna's Article. he tipacical test, which he has leaves no question as to the efficiency of this this method in our benevolences. But I wish fallen into, as to the former relative position Salisbury District. In the second para graph of this article, he says, of the present
condition of affairs on the district: "this gives us a safe second-place in the four districts of our Conference, when formerly we were al ways a very safe, fourth.
In a statistical table, in which the figures are given of each quadrennium of the dis Conference existence, the term closing 1879 is the lowest in the list; and, without ex planation, to one who leaps at conclusions, did the work of those four years. It may surprise Bro. Hanna and others, who have not looked beneath the sarface to learn that Salisbury District held the second place among the districts of the Conference,
that time. We simply refer to the figures. that time. We simply refer to the figures
The decrease on church property valuation from 1875 to 1879 , was.
Wilmington District
$\$ 32,000$
29,000
Dover,
Salistury,
During the same quadrennium, the decrease
Dinisterial support, and the seven benevolent collections, was:
ent collections, was:
ilmington District 1,980 1,973
1,036

So that the Kalisbury District, in a time of unprecented financial depression, had a sec-
ond place among the districta of the Conferond place amonk the districta of the Confer-
ence. Therefore the presumption is, that it ence. Therefore the presmmption is, that
bus never occupied a lower place. And with the present financial methods, and the en thusiasm of the workers in this field, in all its star wane
Worcestor.

## ITEMS.

William A. Leary, the founder of "Leary's Book Store," on Ninth St., Philadelphia, and died recently. aged 73 years. He was a native of Church Hill, Queen Anne's County, Maryland.
In reading the pleasant notice, in the Congrcgationalist, of the new buildings of the Theological School of Boston University, one might infer that the writer supposed they were not yet fitted up, and that the trustees were waiting for the gift of $\$ 40,000$ to complete the work. Will the editors please call upon Dean Bucll, at 72 Mt . Vernon St., aud he will show them from basement to roof one of the completesl edifices, thorougbly furnishdd for the intended purposes to which lat been dedicated, that they ever visited The trustees are gratefully receiving subscriptions
pended

General and Mrs. Logan were mem bers of the Methodist Episcopal Church, and during their residence at the Capital, were in regular attendance upon the services in the Metropolitan Church Mrs. Logan is very active in the inter ests, small and great, of our denomina tion and of Christianity at large. Her husband was a devout, consistent and spiritual member, an example of virtue and liberality to his associates in high political position, which will not be with out its reward. The feeling of sadness well nigh universal in Washington and in the country. Exceedingly impressive were the funeral services on Friday under the charge of his pastor, Rev. Dr. John P. Newman.-Baltimore Methodist.

WANT of appetite is one of the first symptons of something wrong in the health. The same thing is strictly true with regard to the food of the soul. The soul is as dependent on spiritual nutriment, as the body is on its appropriate nourishment; and if no relish for that be felt, the soul is not in good health. A healthy soul craves food, and resorts eagerly to the two ordinary sources of it, that is, the written word and the spoken word. The Bible, which is the food of God's own providing for the soul, continues for years an unedifying book to many people; and the preach-
ing of Divine truth, in the forto whether of exposition or of narration is also without relish to many believers. All who are conscious of such a want of appetite would do well to take immediate alarm, at this sympton; for their souls are as suredly unhealthy, and the disense will become chronic if neglected, and may have a fatal termination.-E.c.

The almanac for 1887, gives a few items of general interest. New Yenr's comes on Saturlay ; Washington's Birthday on Tuesday: St. Valentine's day on Monday ; April Fool day on Friday ; Memorial day on Monday; Christmas on Sunday. Easter Sunday will be on the 10th of April ; Lent begins March 2 There will be four eclipses, two of the sun and two of the moon. On February 8, as a partial eclipse of the moon will be visible in the United States.-Sel.

## Brother and Siste

"Young men seldom realize how happy they can make their sisters by small acts of courtesy. How many brothers offer to their sisters the little attentions which they instintively give to other girls and women? Nay, how many are there who do not feel themselves justified in venting upon their sisters the irritated feeling which they have felt obliged to conceal in their intercourse with the world?
irreparable wrong of rudenese-a wrong
as irreparable as it is dastardly. For rudeness hurts-hurts grievously and lastingly; and what man is worthy of lastingly; and what man is
the name who hurts a womau?
"Brothers do not realize how far a want of courteous conduct at home may go to wreck their sisters' future lives They wonder at the unaccountable lik-
ing of girls for men whom the brothers know to be unworthy-men whose very attentions they feel to be almost an insult to a woman's good sense. Do they not see that it is the courtesy of these men-their 'company manners', if you
please-which makes them agreeably to women?
"Brothers, if you will have your sisters love worthily, let them at least be accustomed to gentle manners, that they see them in strangers they may not be so dazzled as to become incapable of dis tinguishing a true man from a sham.' - Sel

Bishop Taylor's Congo Steamer
Fund Receipts.
Previonsly Announced,
Cyras Stern,
Cash,
ame of stenmer
The Gospel Pioneer, l; Wm. Taylor, 14 Bishop Taylor, 1; Methodist, 1; America 1; Good Tidings, 1; Leopold, 2; Gilber Haven, 6.

## Conference Notice.

Will the laymen in official standing with the Conference, and for whom entertainment is expected, please notify me, if they ar


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## H. ARTHUR STUMp

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