# 11 eningsila <br> Mithonist 

## FOER CEIFISI AND EIIS OEIURCEI.

 volumext

A HYMN OF TRUST.

Thon sweet, beloved will of God: My anchor-ground: My fortress hill
My spicit's silent. fair abode! Wy spinits silint. fair nhore !
Upon Goi's will I lay me dosvn. As child upon its nother's breas No silen chuch. nor snflest hed
Could ever give me sucb sweet
Thy wonderful, grand will. my God
With triumph now I make And love shall cry a joyous "Yes."
ony dear comman of thine.
Thy beautiful, sweet will, my God,
Holds fast in ils sublime embrnce Hy captive will, a gladsome birace My captive will, a gladsone bird,
Prisoned in such a realm of grace. Witbin this place of certain good, Within this place of certain good, Love evermore expands her wing
Or, nestling in thy perfect choice.
Abides content with what it brin Abides content with what it brings.
Oh ! sweetest hurden, lightest yoke
It lifts. it bears my happy soul; It giveth wings to this poor heart; $y$ freedom is thy grand control.

Holiness, Ethical and Experi mental.
by rev. t. m. к. stuart, d. d.
In much that is said and written o boliness or sanctification, there is a per sistent confounding of two this. logical confusion is the result. The etbical may be the olject of continual pursuit, while the experimental is the subject of constant possession. In other words, that may oe affirmed of experi mental holiness which cannot be affirmed
of ethical holiuess. For example, an individual may be experimeutally holy who yet, judged by the standard of The Corinthian Church is a case in point. The apostle addresses the Church as "sanctifiod" and "holy." 1 Cor. $1: 2$.
"unto the Chureh of God which is at Corinth, to them that are sanctified Christ Jesus, called saints," or "holy." Yet the apostle immediately charges them with dissensions and in the thind
verses 10 aud 11 . And in ther chapter he says that they are "carnal," in their practices. Now the only
way, in which we can secure doctrinal consistency, is to maintain the distinction above insisted upon, between ex tion, and ethical holiness, which is maturity or Christian perfection. These persons whom he canctified" and holy, butimwature and limited in knowledge and imperfect in practices.

The same distinction must be regarded in iuterpreting Paul's epistles to the Thessaloniaus. In the first epistle, first chapter, the apostle uses the strongest language possible to define the perfection of their experience, yet afterwards,
$3: 13$, he speaks of their future establishment in holiness; and in $4: 3$ he says to this same church, "For tbis is the will of God, even your sanctification, that ye should abstain from fornication; slaw of ing that, judged by the pure saw othical Christ, they were very far from ethical ganctification. The influence of their heathen customs upon their outward lives.

Taking this very obvious view of this text, how absurd therefore is that use of it, which applies it to the converted Christian of to-day by way of an exhor tation to experimental sanctification The people were experimentally sanctified, to whom this language was address ed, they belonged to "the holy." In the
guage used in 5:23. The adjective holot eleis, translated "wholly," does not properly modify the verb "sanctify," but the promoun "you," and a literal rendering would be, "sanctify you to completeness" i.e., in all respects." The sanctification is ethical, and the result of a growth in koowledge of the divine will and an
application to Christian duties, and not such as to be attained by one instanta neous experience, and one exercise of faith. This is the only passage of Scripture, that seemingly gives any warran for the phrase "entire sanctification,"
which is employed by those whose know ledge of God's Word leads them to see that sanctification is repeatedly affirmed of all Christians. But "entire sanctifi cation," in this instance, is the sancification of the whole church.
It m.cy, however, be said, that the eth cal implies at the same time the experi nental. This is readily conceded. But every one who is a child of God has this. See 1 Pet. 1:2; where the entire Church of a large district is addressed as "elect
through the sanctification of the Holy Spirit," so als" Paul addressed the Churches at Rome, Corinth, Ephesus, Colosse, Phillippi, as "saints"-_" "the holy. To love God supremely, and to be ness. But it is a misinterpretation of the Scriptures, that denies these exper ences to any converted soul. To refuse Gord the whole heart is to stop short of pardon, and when this is given, "He aithful and just to forgive our sins an to cleanse us from all unrighteousness."
Let it not be forgotten, that the new birth brings freedom from wilful sin. John 3:9, "Whosoever is born of God doth not commit sin; for his seed re cause he is born of God." The new birth is also a cleansiog from sin. Titus
$3: 5$, "Not by works of righteousness which we have dome, but according to his mercy he saved us by the washing of Holy Ghost." Here the regeneration is distinctively called the cleansing. It follows therefore, who ver is born again is cleansed from all sin. Those who deny this cleansing to the converted, uni formly call it sauctification, and in sup. porting their theory quote the passiges
that specifically refer to ethical sanctif cation. $\quad$ of which intimates cleausing from sin, but refers to the perfecting of the external life. In 1 Cor 6:11, the relation that cleansing, sancti fication, and justification sustain to each were come of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." Here it is at once apparent that justification is the divine acceptance and approval of the leansed and sanctified. Hence to be justified is to be cleansed and sanctified. To such, however, it will be very appropriate to say, "Perfect holiness, in the fear of the Lord ;" "go on unto perfection," because this perfection or maturition," because is the result of growth, a constant "pressing towards the mark for the prize of the high calling of God in Cbrist Jesus." And this last is ethical sancti fication-Central Christian Advocate.

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## Deaconesses.

## mRS. JENALE FOWLER withing.

During the ages when wonan was a oy or a drudge, deaconesses would have been quite impossible. We catch glimpse of the diakonoe or ministrue, in the apostolic church; but when the tides of worldiness set in, and the church went back to the beliefs and practices of the her womentoward the zenana and seragli life, which makes them mibister, not the divine epirit, but to human flesh. Then marriage ceased to be honorable. Men enriched themselves by marriages de convenance, and threw the rein on the neck of their passiuns. Women who
would live dignified and active Christian lives had to take vows of poverty, cha tity, and obedience, rennuncing forever what is dearest of earthly things to woman's heart-home life and mother hood. Now and then a saint was de veloped in the conventual orders, but oftener the waves of sensuality, which through the against the fress, guilty of nameless sins.

When Luther and printing came the dawn touched the hills. Yet even in that same century, when Francoise de Saintoigne undertook to teach girls to read her father called in four doctors, learned in the law, to
In this better time women are much freer to do the thing to which God bas called them, and yet they need all help from their brothers in the difficult task steering their tilting craft through the breakers of vamity, worldiness, sel-
fishness, and sin. Nothing, after personal faith in Christ, is better than to occup the Master.
The plodding Germans, who kincle slowly and burn like an anthracite furnace, were pioneers in the revival of the primitive order of deaconesses. Their work at Kaiserwerth is world wide in reputation and beneficencé.
The sisterhoods of the High church England take vows that differ but litthe from those of the Roman Catholic nuns. That marvelous Mildmay work in the Low church began in 1860 , with the purpose of utilizing the activity of Protestant women in a manner similar to that of the Roman Catholic sisterhood
but without any of its objectionable features. It began in a small way, trusting God for its daily bread, but now it has millions of money invester in its houses, 100 deaconesses, 100 trained nurses, its training-school, hospitals, con-
valescent houses, soup-kitchens, nightschoois, refuges, orphanages, training home for servants, mothers' meetings, every con ceivable benevolence under the care of those same sweet, gentle-voiced deaconesses. Its conference hall stands
like a Fresnel light, sending its rays not only over the British empire, but to the ends of the earth.
Within a year the Wesleyans have aken up the idea. Their twelve sisters in Katherine house are known as the "sisters of the people." All the English deaconesses, except a few of the Wes-leyan'out-sisters, live in communities for the sake of economy, mutual help, freedom from worldly entanglements, and availability for service. The Mildmay
deaconesses have Saturday to themselves
when they receive their friends, ladies and gentlemen, just as other young women might do. The "sisters of the peo ple" are at home for calls on Friday, quite as they would in their own houses. In America we have not such an bundance of material for that sort of deaconesses as one fiuds in England We have fewer single ladies of fortune Our women being freer from caste limi tations, have pushed their own societies much more successfully, thus leaving less unemployod feminine activity.

The Mildmay ladies support them selves. Each pays $\$ 250$ a year for he board. It is not uncommon for one to pay the boark of two, though no one but her and the treasurer may know who supports the one of narrow meaus. The "sisters of the people" work without
salary. They all wear uniforms. Cos tume to indicate position is quite th rule in this old England. Even young gervant grirls wear caps to show that they re not to receive the consideration due only to the ladies of the houshold.
The rules governing the deportmen of different classes are so exact, that costume is deemed necessary to warn one against breaches of etiquette. Ye desirable for women, who are set apart for Cbristian work. They are easily recognized by the poor, whom they are to help. At night, in a great surging motley London crowd, a glimpse of the gray or black veil is quite aid you, and whose business it is to protect the helpless and needy.
to depend upon the denconessess, as the Roman Catholic woman cliags to a sis ter of mercy or charity. The heart of many a poor, hunted thing onunds with joy, wheu her eyes rest on the costume of both time aud money. The lady knows that she is to wear it the year round, and she takes no more thought of the fashions than do lilies and wrens. She is saved from the temptation of throwing aside, or putting into rough of date. The costume must be plain, so that there is no bewilderment of brain, ver drapings or plaits in tucking or puffing up a costly fabric. I am sure that, as the years go by, a woman can
dress as well in a costume for one-fourt of the money that ordinary dress would cost. The Mildnay sisters have a uniform, that Mrs. Pemnefeather gave them more than twenty years ago-a plain black dress with a trail that is easily drawn up into a puff to shorten it for the street, a light, pretty cap, collar cuffs, und apron, sll faultlessly white When they go out, they wear a black bonnet and veil. The "sisters of the dress has no trail, and the veil that falls over the back of the bonnet is gray.

All these deaconesses work under direction. The Mildmay sisters are assigued two of them to each parish, the vicar of which has requested their services. He provides them two or three rooms in which to live, and a servant to keep house for them. These are so much plainer and simpler than those to which they are accustomed, that they usually go to the deaconness' home to sleep at night, when they are not too fur away.
The
The "sisters of the people" have their
respective districts, where each does pastoral work. In addition to that, they attend the services of the mission, sitting on the platform, and holding themselves ready for inquiry-room, and other work in which they are needed.
One point of strength in all this Protstant deaconess' work, is its freedom from vows. After the Mildrasy ladies have been in the house a number of jenrs, they nay declare that they think they will never leave. Then they put an extra bow of black velvet ribbon on their caps, aud are looked upon as "per arnencies.
There is that in human nature, that objects to being bound. People some times want to do a prohibited thing that would never have entered their heads but for the prohibition, like the two old farmers of whom I have been told, who had not left their farms for years. Their neighbors, to play a joke on them, pass ed a town ordinance, confining each to his own premises. The poor men telt dreadfully the loss of liberty
Even one of the"permanencies" among the Mildmay ladies, may be borne amay by the matrimonial tide, but she goes forth with the kindest of wishes of her nssuciates. They are also free to use their natural gifts as God directs. Two of the Mildmay ladies bave artistic tal ent, and anywhere in London sbops, and in many houses. you may see their deli cate, exquisite floral texts, the proceed of which have put $\$ 5,000$ into the hos pital treasury
Yeurs ago it was believed by good people, to be flying in the face of divine providence for a woman to be a teacher Had not Paul said plainly: "I suffer not a worman to teach"? 'That false notion has been thrown aside, with other misin terpretations of the great apostle.

## "Let us pray, <br> That conie it may,

that each woman whose hauds are not full of home and "childward care," may be traiued to speak as the Spirit gives her utterance, not ouly upon platforms and in pulpits. but in the homes of the spiritually destitute rich and the pitia London, England.

The Power of Conviction.
This is the greatest need of the world. Has this power departed? Has it, in any serious degree, diminished in its practical effects? We should not answer these and kindred questions with undue haste. Our present field of Christian labor, may lee eacoropassed about with peculiar difficulties; such as require patient continuance in well doing in an extraordinary sense. Time may be requisite in order to break the crust of selfishness and indifference that has come upon the souls that we would save Marked exhibitions of this divine power may seem to a weary worker to be want ing in a community when, in reality it

Month's Bepartment.
the plat et whicil nollis swee faid fore aid was cliked of her careleg hablt. "Oh des, I have dreadful trouble! cro!!dn't bear it. Sobody bnows haw fesl."
ver you $70 \pi$ Puss?" asked brothe Ben, jnoking up from his Latis. "I your cake all dough?"
"Yuu know I baven't any cake. You are laughing ai me. Youd think was truable!' mobbed Dolly. Who knowe but I can find a way out of it?"
"There in't any way out of it," eaid got the idea, that I am careless, "Tien' so ; I'm just as careful, but some wa my thinge get out of sight. Last week one of my rubber over shops got lost, and then I couldn't find one of my new always losing; and so mamma said if I lost any thing more, I sloould have to carn the money and pay for it. Sh "Your mother is plan," laughed Ben. "But I would no
"You don't know the worst," said Doly. "This morning I borrowed mam ma's pearl-handled pen knife, and to oight I put it in my pocket just as care I'll have to pey a dollar." asked Ben
Dolly hung her head.
"I nsked her if I could take it to harpen my pencil," she said, very low
but way be, ahe didn's bnow how "anted to take it to schom?"
"I should think not," said Ben. "But how will you earn the money? I've got litele I could lend you.
"Mamman saye 've got to earn it," said Dolly. "She'll pay three cents every time I wipe the supper dishes, and
four cents if I go without dessert for dinner. Hrw long will it take to earn dnllar

## "Just about two weeks," nuswered Ben,

if you don't miss any duys."
There were eigns of another tear show er, which the kind brother hastened to
"I don't see as I can wipe your dishes, or divide my pudding with you," he couldn't earn your money, but I'll do his: whenever you wipe the dishes ciean and bright, without auy tears, or frowns, I'll give you a ride down the long hill my 'traverse. Will that help ads, Puss?
"Oh goody!" cried Dolly, the tears giving place to smiles.
"And Ill give you the first one now," said Ben. "Put on your mraps, and well have $n$ jolly slide.
When Dolty came back, her face was so bright, you would not suppose she bad ever had any trouble. For two long weeks, she wiped the for dinner. It was hard, and they all pitied her, but there cane a day at last, ied her, but there came a day at last,
when Dolly stocd befure her mother, when Dolly stood
with bright face.
"There, mamma, I've earned the dol lar to pay for the knife," she caid, "and I'n so glad
"I am glad, tos," said mamma, "And I think, little daughter, that you are improving. You haven't lost ang thing
for a week-have you'"
for a week-have you?
"No," said the little
pencil; but I most lost a button off mad cloak. Will you please sew it on? I put it in my pocket."
"I don't find it," eaid mamma, looking in all the pockets.
"I surely put it there," said Doily.
 it there, manna, and now I've paid fu i besides." "Well, d
little note-book I will give you, and is sball write it down whenever you lose any thing, and, sloo, what you eurn by extra work. or self-denial, and we will will have a dollar wu the credit side to begin with"
"How nice!" cried Dolly. "And will ou pay we all the noney that's lef
"Certainly I will," eaid mamma. Dolly clapped her hands. I'll have gaid. "You just wait and see."-Youth's Companion.

## Letter from India <br> Deas Reo. Thomas:-I promised to tell yon something about the doings of the North

 India Conference. Since then, the Bengal Conference hass been beld and its members re preparing for another year of bard work.It was held in Allahabad, and I ran down for a day, 120 miles at a cost of Rs. $3^{3}$ intermediate class. We call it "Methodist firstclass '. But to my sulyject: Onr conference
(North India) met at Bareilly, a historic North India) met at Bareilly, a historic
phace in Indiau Mctlodisn, and in connecplace in Indiau Mcthodisn, and in connec-
tion with the muting of 1857 as well. We were all (about 100) knngly quartered at the garious homes. but dined and Innched to Institute, where, every ovening after tea, we
had an experience mecting, a real feast of had an experience mecting, a real feast of
fat things. It was so precious to meet each other, after a year of toil, and before begin-
ning another, and to bear of God's dealings ning another,
with each other
The promincot question of the first day
was that of sonday obsurvore endowment sonday observance. Shall our which are run on the Sabbath? The senti-
ment was almost unatimous, against haviog ment was almost unazimours, agaiust haviog
any thing to do with any sach companies.
"II "It is onr duty to keep tbe Sabbath holy,
and to use all our influence in that direction. Presiding Elder, Dr. Waugh stated to our joy in bis report thut purchase had been made of School at Nainee, Tall, for Rs. 52,000 . Rer. Mr. Jauvier, a representative from
the Presbyteriau Synod, made a most excelthe Presbyteriau Synod, made a most excel-
lent address, both in English and HindooThe Bishop replied. Iu the evening ,
report, and apeeches on self support; sur-
prising us with the announcerent prising us with the amnouncement from stabut this was shown to be due, to the very
large iucrease in menbership, just at the large acrease in menmbership, just at the
close of the year. It came out very promi-
nentls, nently, that we must and will pusí forward Friday, the educational
and the new enterprise of a Christian $u$ lege at Lucknow received nuch atten col All are agreed that we need it, but there was a division as to whether it should be un-
dertaken at once, dertaken at once, hecause of the debt it
would necessitate. Nevertheless it was de cided to hegin it, and trast in God to add
تis blessiug giren ns land to the valon ent mas alread condition that the baildings be 12,000 , two years.
Saturday,
ce repar, Jan. 12, we adopted a tempe State of the cburch methodism. vancement all along the line.
The Bishop ate
The Bishop explained what is meant b
the new order of deaconesees happily received as jeaconesses, which was the thing. Miss Sol. livan, one of the vew missionaries fron conesses bome in that citr
One of the class of deac
to the tobacco question: "I will try in reply it up." This was laken as very unfarorab th ruled out, Brother (nalive) was about to final answer, whic was again called in for Thea Dr. Scott came for ward with one of hisl pinned it on badges, and amid great applans er came who bad answered. Then anoth likewise receivad a badagered straight, and and went well
Sunday was the bigh and a. m., 40 witnesses; one day; Love feast at 8 Parker, had spoksen; 27 times in the 27 an
nual love-feaste. Dr. Johnson
ker, and Dr. Mansell were full of joy, in the
glorions prospect of victory. Their bead glorions prospect of victory. Their bead are grag, but they still feel young,
no idea of quitting the field. Jr Scott finds no time, to get weary or plais; too much to do at Matra; be sees vic tory for Cbrist in one of the strong bolds of Gidoooism. Bro. Oldhan is preselt from Singapore, and thinks of Pentecost, ns b hears, '"in other tongacs, the wonderful work of God." Dr. Knox, from New Hampshire
on a trip around the world, confesses bis sur os a trip around the world, confesses bis se
prise in what he sees and hears. He though the stories told in Anverica by returned mis sionaries, must be rather extravagant, but
sans "the half was never told." We close sass "the half was never of hail the power of Jesas' onme. The Bishop preanched us a grand sermon 1 o'clock, and ordained 12 deacons. also preached in hiders. He thougbt of Asbury
ordained 7 Elde ordained 7 Elders. He thougbt of Asbery
and his glorions work, and seemed to see throngh his tears, thousands of preacher
coming, and behind them the millions of In coming, and behind them the millions of
dis pressing into the kingdom of God. I say as it were, in this frrst ordination of onr in dian Bishop 12 apostles; and the complete
nimber 7 indicating the innumerable host number 7 indicating the innumerable May God
which be will lead on to victory. Ma grant it!
Dr. Bad
evening, they. of Lacknow, preachod in evening, the missionary sermon, which wa
ordered printed. Conference closed, Tnesdny nothing elso specially interesting, except the excellent re
Lutcknow.

Yours in Cbrist
IF. Hokpins
Riehop gomler and wife and soa a now in India, have been here for a week or more. I met him at Alahabad.
P. M. Bnck and wife and childre Cawnpore, on their way to
he is appointed for this year.

The Cambridge Jubllee. Dear Bro. Thomas,-The long and hard struggle is over; victory is upou our side ; and I comply with your reques to give you some account of our jubilee
services. In order that you and your renders may have au intelligent apprehension of what this jubilee service means, it wiil be necessary to go back a
little. In the sprong of 1880 , the Rev. E. L. Hoffiecker was sent to Cambridge as pastor of Zion M. E. Church. The tial stone structure, entirely too small and badly needing repairs. Bro. Hoffecker began, immediately upon his arrival, to lay plens for the work. Near the end of his third year, he had finished the repaira, and olfered for re-dedication, morious churches within the bounds of the Conterence. The eutire cust was tirely covered by cash, and subscriptions on the day of dedication.
The trustees however, on the 18t of Jan 1883, foưnd it necessary to borrow $\$ 5000$ in order to pay off all pressing claims To do so, it became necessary to place a artgage on the church for this nmpun
At the end of three yenrs more (1886) it was found, that all available subscrip tions had been gathered in, and applied without reducing the mortgage debt one dollar. The interest however, had been regularly and promptly paid. This was the state of the case, as I found it in the spring of 1886, when I was appoint. and to this charge,-A 85000 mortgage, Subscription a a vailable resources. 15,000 had had evaporated, until $\$ 15,000$ had dwindled to $\$ 10,000$; Of course a shage of $\$ 5000$.
Of course, our first and most impor debt. After was the liquidation of this debt. After looking into the matter very carefully, and getting acquainted witis the people, I began in July of ' 86 to take subscriptions for this purpose All of July and August was spent in this work. About 83500 was promised ; our plau heing to pay in installment, much every four months, until the whole should be paid. The last two paymente, with the needed balance of 8800 , have just been paid. Including principal first payment from Nov. 1886, when the 1889, whent was made, to Feb. 25th 889, when the last payment was made $\$ 1500$ of which amounte to 85,649 ;

## the last thirty dayg.

The struggle has been a long and heroic one. All praise to guch ghas been and noble people! The We have only eneral and faithful. Wrom beginning end, $\$ 240.50,-\$ 37.50$ by dea bad 32.00 by remuvals, and S17 ber cent ubsecriptions,-only abou
pon the whole amount. This explaius our Jubilee, 25 th. We eld Monday evening, Feb. J. Wilsere fortunate in having Bro. J. at the is with us, both on Sunday and preachJubilee ; he did us grabd servicelivering ng twice on Sunday, and night. W were also fortunate in having Dr. Wr on, our presiding elder, with us. He had ridden 30 miles in the cold, present: Ralph T. Cansey of Hurlock, was bro. Ralph T. Cansly strengthening our also on hand, greatly several delightful sochoir, The singing was full of thankfulness and praise. The house wharches ed ; menbers of all the sith us.
being present to rejoice atter turning all
About $9.30 \mathrm{p} . \mathrm{m}$. , alt cooks and papers over to the trustees, match was touched to the time.-stand, as and cadaverous old mortgage, into the
in flame and smoke it ascended into ambient air, the congregation arose and sang again and againa, "Praise God from whom all bleasings flow." The presid ing elder pronounced the benediction; but the people lingered to exchange per soual greeting and congratulations,
Joy was in every heart, and brighties upon every face.
At last, the pecple departed to their
homes, with the joyful satisfactiou, that their beautiful chureh is at last entirely free from debt. I will arda, that we have our church of about 100 members. "The Jacob is our refuge.

Fraternally
Cambridge, Mdd., Feb. 26th, $18 x 9$

$$
\begin{aligned}
& \text { Don't Get Caught } \\
& \text { ring with your blood full }
\end{aligned}
$$

This spring with your blood full of impur
ties, your digestion impairel, your appeti
poor, kidueys add liver torpid, and whole
systen liable to be prostrated by disease-
hit get yourself iuto zood condition, and
eand for the changing sind warmer weather equalled Sor purisyive the blood, giving an
appettite, and for a keneral spring medicine. Our Book Table, Thie Sabbath, What, Why, How,
Day Reasons, Made, by M. C. Briges, D. D
Philip \& Hust
 This is a very able and thorough price 60 ets. of a most inportant sobject. Dr. Briggs is
a well-known member of the California ConFerence, and introduces as new argument
which he claims is conclusire and must the debate. To support this, he presents
nine propositions. which he claims if nine propositions, which he claims in ade-
quately substantial, will end the contro-
veriey vanely sabstantial, will end the contro
versey; and the Sabbath will appear a
a;reeable to the widg versey; and the sabbath will appear as
a;rreable to the wisdoun and beneficeoce of
God, ns necessary to the welfore of God, as necessary to the welfare of maukind,
and as imperative upon the conscience as
when the A Dozen Be's for Boys, by Jennie Fowl
ing Willing; McDowall, Gill, \& Co Boston, Mass, ; $J$. Miller Thomas, Wilmiagton, Belt.
pages 150 . price 40 cts Jishop Fowler's sister bas a national rep tation as a writer and public speaker. In
these Dozen Be's, the boys are tor these Dozen Be's, tbe boys are told how
nuch they may kain by being right, faithful,
true brave tonest nuch they may gain by being right, faithful,
true, brave, honent, geolle, polite, industrious
pare, all right pore, all-right, happy, and somebody.
is a capital book of counsel for boys.
Bible Studies, for 1889, by Geo. F. Pen
cost, D. D. A. S. Barues \& Co., N. Y.;
Miller Th Miller Thomas. Wiluington, Del; ; payes
402 , price 50 cts. in paper covers, $\$ 1$ in cloth These comments and expositions will The author is well-known as a succeord. ovangelist.
 ler Thomas, Wilmington, Del.; Y., pages Mi1 291
price $\$ 1$. The scopo of this athered frome the close of this volume may be hor's preface; "with a sacred regard to pitying gazes of the world, wo expose to theroine of then
ick-bed, with the ick-hed, with the hope that some may lea
Sy her experience, to avoid her example." Sher experience, to avoid her exampple,
Shan-sickness, and sham medecation Sro up in a very readable story.
Sislox Jasper, by Mark Guy
Phillips \& Hunt, N. Y., J. Miller
Phillips \& Hunt, N. Y., J. Minler Tharse
Wilmington, Dei.; pages 250 ; price 90 cts
To say that Mr To say that. Mr. Pages 250 ; price 90 cemas,
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| This is a picture of enety in the latter part |  |
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| the rise of Methocism <br> 解 tches of the prominent lead. |  |
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## Jusumes si

## DICTCIOINARY

BIBLE

## ©lin Sunday School.

Lusson for sinday, March 10th, 1889.
MAKK 9: 33-42.
BY bev. w. o. hoLway, c. s. n
[Adapted from Zion'b Ferald.]
THE CHILDIIKE SPIRIT.
Golden Text: "Whosuever shall not re-
ceive the kingdom of God as a little child,
he shall not enter thereiu" (Mark 10: 15 ). he shall not enter thereiu"' (Mark 10: 15).
33. $B e$ (R. V., "they") came to Caperraim -from Cesarea Philippi; they bad been ab. sent abont five months. Being (R. V., "when
be was") in the house-His place; possibly in Peter's house. What ang it? elc.-in R. V., "What were ye reason ing?' In the ray-on the road hefore reachprefirred to hold His peace nutil a fitting op. portunity came when He could make their vain ambition the text for important instruc. tion.
"According to Mathew (18: 1) the disis greatest in the kingdom?' Here (iu Mark) Jesus begius the con versatiou. Townsend's explavation of the see ining inconsisteney is
reasonable. This is, that certain of the dis reasonable. This is, that certain of the dis-
ciples had claimed pre-emineuce, as James ciples had claimed pre-emineuce, as James
and John did later; that Jestus asked them and John did later; that Jesus asked them of their dispute; that they were asbamed to
reply; and that then the other disciples preferred the question, 'Who is greatest?' Mark narrates the circunastances which led to this questi
bott).
34. They held their peace-silent for shame. Who ... greatcet. - It was the question of
primacy, aud surely if our Lord intended that Peter should occupy this position, now was the time for the designation.
the question of the ecclesiastic, not of the
true Christian people.' Peler did not retrue Christian people.
ceive the appointment

## "What seductive drenus lay for Galilean

 fishemen in their being conmissioned bythe Messiah as His confidential friends and the first dignitaries of His kiugdow! They had as yet no other notion of the kingdons that was shortly to appear than that it would be a temporal one; that heir Master was to
become a powertul prince, with places, honbecome a powertul prince, with places, ho
ore, wealtia at His command' (Hanva). ors, wealti at His command'' (Hanva).
35. He sat down.- Tbe occasion was a ous one, and He had important lessons to
teach. Called the tacelre. - "Tbey might be clustering in groups which somewhat represented the cliques into which they had broken up" (Morison). If any man desire to be first.
In R. Y., "If any man would be first, he shall be last of all, and minister of all.' Whoever seeks to he pre-emivent in My
kinydom, must seek it not iu the world's way of aspiring to office and rank, but in My way-r-nouncing self-seeking altogether, and making himell' the bumblest of all, the servaut of all. "I am among you as Be that serveth." "Even as the Sun of Man came not to be ministered uuto, but to minister.
and to give His life a ransom for many." Very touchingly was the same lesson taught, later on. when the Master washed His disciples' feet.
36. Took a child-R. V., "a little child." Tradition says that this child became either St Ireneens, a celebrated "father of the early cburch, or martgr of Antioeb. Schaff. Ellicott and others conjecture that it was Peter's own child. Set him in the midxt-an acted parable. "For such ad little child is free from
pride, and the wad desire of glory, and envy, pride, and the wail desire ond and sneh passions,
and contentioustess, and all and having many virtues-simplicity, humility, unworldiness-prides itself on none
of them; having a twotold severity of goodof them; having a twotold severity of good-
ness-to have thene things, and not to be ness-to have these things, and not (Clirysostom). Taken him into His arms-a loving embrace. In Matthew's account Hedeclared to the twetve aud become as little children, ye shall not enter into the kinglom of hearen. Whosoever, therefore, shall bumble himaself as this dom of beaven.'
om of beaven."
"The action seemed to say; Look here! In this child you bave a charming picture of an unambitious spirit. childish, but childike, so har any one seek to be appermest, or to gain an advantage over to the re at ? It is surely nobler thing of using us get. This child is not thise Its whole soul is beaming forth with fulu
upou us all" (Morisou).
37. Whosoever shall rcecive one of such chil-dren-referring. primarily, to little chind, to in fuct, but also to the chilklike in spirt, With thase who "beconse as litlie cbil. They shall be highest, or greatest in the kingdom who
all self-seeting as the child whom He held
in Hister, one of church loyalty, or disloy
His. In my name-for My anke; ont alty. of love to Me. Receiveth me-Every child
is to be received into spiritual fellowship hy
the the church; and every adult with a childreart is to be likewise receiven; and in such
reption for Christ's sake, the Lord Hinself is received, for the childlike most truly represent Christ-all of which ran counter to the competitive and biersrchical iden which me-that is, not Me only, Him that sent me. -This completee the cbain. Humility "receives," welcomes to its beart, in the person of the childlike, the Eternal Love.
38. John anscered-R. V., "John said."

We sato-possibly in one of their missionary ciple, probably, though not a personal fol lower. He bad listened to Cbrist, trusted in Him, and though he bad received no commission to do so, had sufficient faith to exorcise demons in Gis name. Forbade him, because he followeth not us.- The emphasis is on
"us." John felt that this man was invading the sacred prerogatives of the apostleship. He did not stop to tbink how praise worthy a work it was to deliver a soul from demoniac control; the offence in his eyes was that an bigoted, illiberal, exclusive outbreak of that the church has suffered all through the ages. How unlike John's spirit at this time was God that all the Lord's people were prop
ets "Note, how mighty the words and influ ence of Jesus bad wrought ontside the sphere Fis permancnt dependents', (Meyer).
39, 40. Forbid him not - Don't hinder a man. Says Ryle: "Thousands in every period of clunch history have spent their lives in copying John's mistake. They bave
labored to stop every man who will not work for Christ in their way from working for Christ at all." No man... do a miracle. quickly to speak evil of me'). -His saccess in working miracles will confirm bis faith. He will not be found among those who one
day blessed the name of Christ and on the vext reviled it. Notice, that our Lord does a negumend this min. His chief purpose a negative kivd of way. His chief purpose
is to teach the disciples toleration. "This a waruing against limiting the work of the Spirit on God outward form of church" (Alford) "The principle inculented forbids discouraging any work, hy whomsoever undertaken, minister or lagnjen. man or woman. which is really accomplishing spiritual results" (Abhott) He that is not againat us is on our part (R. V. is given in Matthew 12: 30: "He that is not with Me, is against Me." Neither utterance is to be pressed with too much literalness. of hostility is a proof of friendship; in other the failure to co-operate is the proof of enmiIy; and both might occur in the experience of the same persou. But in all cases there is cither friendsbip or enmity
Cbrist; Mark's, to outward conformity with His people
His people
d in R. V. Because Christ s" He shall not (R. V., "he shall in no wise') lose, etc.-Even the smallest. cheap est act which a man can render to his fel-
low, if done to a disciple because he belongs to Christ, shall be recognized and rewarded by the Master; moch more, then, shall he he recognized and approver
42. Whosoever shall offend, etc-in R. V. "Whosoever shall cause one of these little better for him than a millstone-in R. v were better for him if a great millstone etc. The "great millstone," turned by the donkey, or ass, is meant, and the teaching is hat this terrible mode of denth is better
for a man than the punishment which will most surely follow him, if he ensnares or seduces from his allegiance the humblest of Cbrist's followers. The mode of capital punishwent here referred to "was practised by the Egyptians, Greeks and Romans."

## Petltioning the Bishop.

Although the appointing power ac cording to church law seems arbitrary the right of petition is not questioned but is generally recognized as inherent in behalf of the laity, but not so gen erally in the interest of the pastora There seems to be an inequality of priv ilege here. But granting or refusing request by the proper authorities, and the acceptance or rejection of the appointee by the people, involve some grave questions. The former is a question not
of right, bat of conviction of right; the

The advantage of asking for pastors, is not always manifested by increased har-
mony in the church; but it does some imes modity the responsibility of the bishop and his cabinet. Perhaps this is ne of the reasons, if not the chief one for presiding elders urging quarterly conferences to "name a man." In some en to do so, they have to work up sentiment.
Some years ago, one of our churches called an official meeting, to deliberata on the next pastor ; the meeting was pri vate, but the presiding elder appeared (an uninvited gueat) in the meeting, and e opposed every nomination, until the ist was exhausted; and then made his nomina
Another instance of making sentiment is the case of a minister, singularly de voted and useful, who was moved at the end of his frst year on this wise. Sev ral of the official brethren were inter jewed privately, it is said, and told by the elder, that the pastor did not suit them. This was a revelatiou of which they had not dreamed; but after the sentiment was made, the elder approached the pastor, and told him the people want ed a change. We know of other similar Suc
Such conduct does not necessarily pastors, of the custom of asking for this privilege exists in respect to pastors, why not extend it? Why should an objectionable pastor be dismissed, and an objectionable presiding elder be retained? Is not the :nfluence of the latter more wide spread, than that of the former? Why then may not the official Board of each charge in a district, express itself in respect to the return or removal of its presiding elder, every year? It is not necessary, that such action should
be taken in the quarterly conference The official men may meet at any time, and send an expression of tyeir judgment to the bishop. Why may not the laity on a district, have as much voice in the chnice of an elder, as the preachers The preachers may be removed to an ther district, but the elder may remain six years.

Henry.

## Learning to Pray

The first thing the young convert eeds to learn, in regard to prayer is its simplicity. 'The terms used in the Bi ble to denote or characterize prayer indicate this. They are such as a child
c an comprehend: "Ask," "call," "cry," an comprehend: "Ask," "call," "cry,
etc. An essential pre-requisite of all
true prayer is a deep sense of need.
Where this is felt, the expression of the soul is spontaneous and artless. The Gospels abound in illustrations of the nature and power of prayer; and we know of none nure fruitful in belpful choughts on this subject, than the one that Luke gives immediately following the Lord's Prayer, given in answer to the request of the disciples, "Lord, teach The pray."
Tharabl
represents a person in nidnight, to a neighbor's house at before a friend, who some bread to set before a friend, who in his journey had
come to see him at that late hour. He came with a definite purpose, asking fur three loaves. He found the door shut, and the man in bed with his children ; and he therefore declared that he could oot rise and accommodate him. But the man was importunate; it was a case of necessity, he could not wait till morning, as his friend wished to continue his journey in the cool hours of the night; so he kept knocking and calling, until finally the man arose and gave him as many as he needed. So, added our Lord Ask and it shall be given you ; Seek, and ye shall find; Knock and it shall be opened unto you. For everyone that asketh, receiveth; and he that seeketh,
findeth; and $t$, him that knocketh, it thall be opened.
The prayers
The prayers recorded in the Bible are noted for their directness and simplicity There are no zedundent words or explemeaning. Take for example Peter's sinking prayer, "Lord, Save, I perish;" or the mother's cry for her child, "Lord help me;" or the confession and plea of the down-hearted publican in the temple "God, be merciful to me the sinner." You could nol extract a jot or tittle from either one of those, without utterly de stroying it. Yet they said all they desired to, but they put their whole soul nto their prayers. "Ye ask and receive not, because ye ask amiss."
The young Christian should also be aught, the spirituality of prayer. All cceptable prayer is the outcome of the ndwelling Spirit. "Praying in the Holy Ghost.". "He helpeth our infirmities; for we know wot what to pray for as we ougbt, but the Spirit maketh intercession within us, with grownings that cannot be uttered." Many a prayer has gone up to God unclothed in the garb of words. Hannah spoke in her heart;
only her lips moved, but her voice was not beard.'

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.
The most beautitul form' of prayer is ifeless and unavailing unless inspired with the spirit of devotion. It is the Spirit that quickeneth. Therefore cultivate the fellowship of the Spirit. Main ain daily communion with God. Let nothing come in between you and Him whom your soul loveth. Hearken to your Beloved, as He invites you to his banqueting house. Respond to the still mall voice bidding you enter the secret place of the Most High, and abide under the shadow of the Almighty. Draw nigh unto God, and be will draw nigh unto you: and the experience of the Psalmist will be verified in your case,"It is good for me to draw near to God." The young disciple, if he follows on to know the Lord, will learn by blessed experience the poreer of prayer. "More things are wrought, by prayer than
this world dreams of."
The power of prayer is clearly se forth in those marvelous words of the divine One; "If ye al,ide in me, and my words abde in you, ye shall ank what,"
will, it shall be done unto you."
Possiuly the most wonderful testimeny on record, in regard to prayer, is that of most intimate terms with Jesus, having known him as no other man had known him. and who deliberately made this record, after an experience of over half a century of prayer and labor and suffering: "This is the confidence that we have
in Him, that if we ask anything according in Him, that if we ask anything according
to His will. He heareth us. And if we lnow that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him."
Lord, "teach us to pray."-Buffalo
Christian Advocate. Christian Advocate.

March April May Are the months in which to purify the blood,
as the system is now most susceptible to benefit from medicine. Hence now is the time to take Heod's Sarsaparilla, a medicine
peculiarly adapted for the purpose posse pecaliarly adapted for the purpose, possess-
ing pecaliar curative powers. It expels
every blood, and also
It creates an appetite, tones the digestion, invigorates the
liver, and gives now hife and energy to every liver, and gives now hife and energr to every
function of the body. The testimony of housands, as to the great beneflit derived
from Hood's Sarsaparilia, should couvince every body that it is peculiarly the best bloos
purifier and spring medicine.

California Excursions. Excursions to Colorado and Pacific Coast
Points will be run January 15th and 29th Points will be run danaary 15th and $29 t h$,
and February 12 th and $26 t h$, via B. \& O. R. R Passengers purchasing second class tickets will be furnished free arcommodations in
Reclining Chair Sleepung Car to Kausas City Reclining Clair Sleepug Car to Kausas City
and in Sleeping Car from thence to destiuaand in Sleeping Car from thence to destiua-
tion. As the number of passengers for each ex-
cursion is limited, those who contemplate koing sbould communicate at once with ang
of the following Agents, viz: of the following Agents, viz:
D. BKIDE, Pass. A


LYMAN McCARTY. Ticket Agt, 833
P. G. SMITH, Pass. Agent, 1351 Penna.

SCROFULA
Is that imparity of he wellings in the neck; Which causes runnlig sores on the armas,
legs, or fect; which develops ulcers in the egs, or feet; which develops ulcers in the cerous growths, or "humors;" witch, fastenlog upon the lungs, causes consumption and

## ${ }^{n, n}$

## By taking Hood's Sarsaparilla, which, by

 tho remarkable cures it has accomplished,las proven Itself to Lo a potent and pecullar has proven Itself to be a potent and pecullar
mediclne for this discase. It you suffer from scrofula, try Hood's sarsaparilla
"Every sprlag my wite and chldren hare been troubled with serofula, my little boy, three years old, belng a terriblo sufferer. I/ast sping ho was oule manss of sorcs from head to fect. We all took IIood's Sarsaparilla,
and all havo been cured of the scrofula. My and all havo been cured of the scrofula My
little boy is entircly free from sores, and all four of nyy chititren look bright and hicalthy."
Hoods Sarsaparilla

## 76

## Beninsula 解cthoulist,

published wetkly. by J. MLLLER ThOMAS,
wilmington, del

## TRBY OP sUBSCRETTION.






\section*{moe six

## moe six <br>  Ant mempu <br> 

We club the Pexinsuld Metionist with the "African Yewa, "t s180 boch papers.

The Bullimore Baytist cites from Cambridge (Ma.) paper the fullowing item.
Bro. Fitzrilliam was to "spleak on Cleaninucss Sunday, anterumon, and im-
merse one at night." The juxtaposition of the topic aud the evering perfosition was at least suggestive

## A Chance to Invest.

Bishop Vincent writes to the Adrocate of this week, "There is a demand for Methodist Epise, pral Church
place, (Bowliug Gienn, Ky.) place, (Bownog (hartlyn, fine opporturity offirs for th asuafly ine opportunity ofirs for the
purchuse of a tuilding. Do nut some of Gur brothers or bisters, to whon God has given menns, feel called ypon to a aid in
this worlhy cause? If bo, commanicate

## We learn with sulpes

Feb. 2arh, of Mrss. Elizizeth K. Auderson, wife of Thos. W. Anderson, Eeqq. of severe bouily suffering. Her kiad of severe bowity suffering. Her kiad
nttentions and those of her worthy hus. nttentions ald these of her worthy hus.
beut, to dhe writer anyl his fanity, during our fiur manthe pnstorate in that
beautiful town, in 1859, are cherished in beautiful town, in 1879 , are cherished in
very gruteful memory. Through a long very gruteful memory. Through a long
and very serious illness, which laid us and very serious illness, which laid us
aside from the effective ranks fur eeveral years, bister Anderson was one of our
most attentive and sympathising iriends. We assure our bereaved bruther, of our deepesest sympathises, and earuest prayers.
May the abounding connollations of gruce May the aboundiny crinsulations of grace
be his: One dear frieud less on earth, one mure in haven. Mrs. Anderion

## The Balance on the Right

We are pleascl to note. in the report of cur Missimary Treasurer, Rev. Dr. Sannord Hunt, as made ins this week' Decenller, and January, the firet quar. ter of the new fiscal year, that the receipts are $81,650,30 \mathrm{in}$ advance of those for the correspouding quarter of last year. Cheer up, brothens, Secretaries! The pudiate His grast Commission.

## Historical.

We learn from the Conference Neus, that the Historical Society of the Ceatral quite a number of donations, among which we note, as of epecial interest and value, a bound copy of the Methodist
Magazine, for the year 1797; bound minutes of trustees' meetings of our church in Carlisie, Pu., from 1806 to 1854 with its church record from 1826 to 1850 pamphlet minutes of Baitimore Conference for 1825 ; Disciplines for 1820 , '32, '44,' 52 , '56, and '60; and a Hyman Book compiled by Rev. Exekiel Cooper, 1804.
The Wilmington Conference Society
is in its fifth year, Rev. B. F. Price president, Rev. R. W. Todd, secretary
and A. Cosgill, Esq., of Dover, custo and A. Cowgill, Esq... of Dover, custo
dian. Among the articles nilready col. dian. Among the articles niready col.
lected, are a Buble, once the property of lected, are a Brble, onee the property of
Biehop Ashury, a bound copy of the first Biehop Ashury, a brund copy of the irs numbers of The Chrixtian Advocate, a
small volume with an extract from Wesley's Journal, and the saddle bags used by Rer. Henry White.
It is very desirable to secure promptly for preservation, he relice and memor-
ialg of Methodism on this historic territory, or as Dr. R"ehe styles
"clussic gronud of Methoolisio." The Prince of Pulpit Orators. The promised lite of Juln Price Dur on our table. In an iutroduction by Bishop R.S. Foster, the interest of the
subject, and the adoirable work of the biagrupher, are so forcibly and so justly set forth, that we need only to make c
tations from the Bishop's utterances, order to a faithful representation of thi volume.
"American Methodism," says the
Bishop, "among all her gifted sons, in any work of official distinction or min isterial service, has never had one, if we
except her first bishop, and he only by the accidents of his position, who more fichly deserved a classic niche in her finer subject for the pen of genus, than John P. Durbin.
If there have been greater or more
loyal suns, we do not know of them. If loyal suns, we do not know of them. If
any have excelled him, we are not able any have excelled him, we are not able
to name them. He cane on the stage, in the heroic days of the nation and the church, and for fifty years aud more,
without a faw or failure, stond in the pubic gaze, only to be honored by those, whose respect is discrinninated praise, and by whom to be csteemed great, is proof of real greatness. He was not sitwequally of all those of other churches, Whether in pulpit or pew, god of the cultured of no charch as well, who were
capable of appreciating sacred eloquence or adwiring the charm of noble and

## magnetic uunhood."

## mastery of his audience; but it

 ways as the ambussador of the Great king, that he delivered his messages, was never forgetful of his great commisand glory of his adares ane dignity and ghory of his adored Master." S.much, aud as we think, not au exaggeration in the slightest deyree; so much for the man. An exa
narveluus power.
"My recollection of the great Ductor" fifty years, just at the time when he was in the zenith of his fatne." "It was height of their power. Simere at the height of their power. Simpson was
just in the dawo of nis rapidly rising popularity. I think it aafe to say, that Methodisw has never hud four comparable na
"Impassioned speech thrilled and wayed the vast expectant assemblies, orator." "Hungry of hear the famous orator. "Fungry of combustion, the
asembly took fire at the first spark. On asembly took fire at the first spark. On
the tager flame, the orator himself more impassioned, rose and soared to the sublimest heights of insjired eloquence. The effect was often magical. The
flames of feeling that rushed over the flames of feeling that rushed over the
assembly, were as visible as the effect of the storm on ocean or farest. Hundreds would rise to their feet under unconscious impulse, lean forward, press to ward the speaker, weeping, sobbing, or shouting under the thrilling appeal. Many times, numbers fell like the slain in battle. Under Durbin and Bascom, I have repeatedly witnessed all these ef-
fects myself"" ects myself."
Next to the rare privilege of seeing
and hearing these giants of sacred elo-
their life like portraiture, and listening
to the echo of their thrilling toves, a recorded in faithful and appreciative biography. We quote again from Bishop Fuster, in illustration of the masterly has executed his grand task.
"The cburch and all the admiring rients of the great Durbin, have reason rapher. Dr. Roche brought to his chos en task, the indispensable conditions of success; deep personal affection; long and intimate aequaintanca; special op of his subject ; and discriminating understaunling and appreciation of sacred eloquence ; dramatic skill of arrangement ; to which must be added spiritual sympathy. Througbout, he is on fire with is thene; never wearies of it; neve grows dull or vapid. There is nothing charin of the mind picture. He makes it live, as he tells the story.
The rare charm of the volume, the gent strat of biographical skill and enius, is that is fall of Durbin. "You seem to be listening again to the match-
less orator, and hearing the very tones of his voice, and find yourself crouching under those amazing gestures of his,
which no one who beheld can ever forget. That flash, rather ehall I say glare, of his eye startles you, as it did when you sat before him; that transfigured
courtenance ; that upturuerl face; that courtenance; that upturnerl face; that
wand of the uplifted haud ; together with the words that made him the most mag. ic of preachers, come to you over and
over again, as you read the interesting pages.
Dr.

Dr. Roche has nubly done his noble task. We commend Dr. Ruche's book with unqualificd indorserent. "It must have been au inspiration, that led Dr. Roche to unicrtake the work. Perhaps so other
'This book we think, will find a rapid and large sale ; it slould bave a place in church and Sunday-school library in

## Methurism.

In addition to the memoit covering 225 pages, Dr. Roche gives us in 144
pages, an aunlysis of his homiletic skill and sacred oratory, which is virtually a add greatly to the value of the This will its clerical readers. An excellent portrail of Dorbiu forms an attractive frontThe
The volume bears the imprint of our Methorlist Book Store, Wilusiugton Del.; 369 pages, price $\$ 1.50$.
Bishop rhoburn.

Here is what the Indian Witnexs has now of his work in India: "Biahop Tho burn has emmenced his arduous labors in his large diocese. The keynote of God for :a revival. His health is fairly good, his faith is strong, and his enthusiasm contagious. He makes no prelatwith cares, completely absorbed with his Master's toil. He preached twice on Sunday to immense congregations, day morning and an after-meeting Sunday night, and preached on Wedneeday Thursday and Friday evenings. At hi
suggestion, the social reception wa abandoned, and the evenings are all de voted to spiritual work. It was super noous to give him a reception, for he friendships and forming Dew ones, that he is already in touch with the young
and old of the congregation. His ser mons throb with the humanity of Christ, and burn with the unction of the Spirit. When he entered the pulpit Sunday morning, the congregation arose and sang the doxology. In him Indian Methodism sees its Asbury. May the health and wisdom of Asbury be given
unto this tireless toiler !"

## N sio sio

x

## Bishop Vincent at th

The following are some of the goo things, that Bishop Vincent said in an address last reek, lefore the stun Univer the school
sity :-
"The students of to day, are the prencl
of to-morrow."
The bishops and presiding elders ar Your enbinet, for wisely placing soll in the ficld. In Congregational churche is the few always do the thing. as much tyrany in an. In the Methin a connectional systens. In the to the odish Church, the freat to your best judg bishops: 'We coumming of our immediate eld of Jabor;' the people say to the bishops: 'We trust you to provide ' with the best available man for 'Here are bishops say to the preacher, three churches asking for you-whe 'I would you prefer? will you have '?' Such a system provides a place for every man for every day every yeur, as long as he is affective.
"The itiucruncy is the only settled inistry in this country. I could poin to hundreds of Methodist churches, that ave never had the break of an hour in their ministry for fifty years.
"Weigh the matter thoroughly and prayerfully, whether or not you will serve in this commuion. Decide as young you do go, we won't think any the less of you-only be a litie sorry for you. first water drop into auother current. We need their lustre and sparkle and inspiration in our own."

Get that must valuable experience that is gotten in nethermosit depths, among the humblest people, by rubbing
your hear up acrainst tearful, toiling struggling humgnity. It will put new vitality into the valuable work of the choons.
When a man makes himself a deces-
sity, there vill be no trouble about sala
${ }^{\text {"We bave local dioceses, and a local }}$ episcopate in our Conference districts, the same as the Protestant Episcopal bishops. The Methodist bishops, or ral superintendents with unlimited dioapse, the world their
af the church."
"When you bring so mony old me bers to the higher life, it is just as much as bringing so many probationers to the ower life. Work must be counted, not by numbers aloue, but by expansion of

Gure, how much we all need good ministry-the commonsense sonse in cur Ull a man when to be sileut that wil peak, how to do the right thing in the right place, at the right time!!" in the

## Conference Nens.

H.

Eiscol Year-Book of the Methodis ing: To Church, we take the follow five new institutional agencies, fifty wo theological seminve been added leges, thirty-four minaries, eleven class seminaries; and to schools and vested in schools has to the money in965. The collection for mission $\$ 6,455$,he last eight years, give missions during $21,049,54$. The grand total receiv, 1819 to Novernber its organization in 39999. The Chber, 1887, was 820,161 dission work, 1,643 Sund in her foreigu 80,355 scholars. Thatay-schools with follows: In Europe, 710 distributed ,354 scholars; in Asia 8950, with with 31,750 scholars; and 8 schools, schools, with 2,784 Bcholars.-Christia
Shandard.
sins of OId Testament
BISIIOP SIMP
Bon.
Bible reader from my childI was a Bible reader from very early I hood, and I remember that very cil things was surprised that so the best men; that were "rituits of some of then, though the portring as a whole, wors. There commanding and dark colors. Shere with esceedingy which, it seemed to were eved pasadall have been omitted. me, might as we the that they acded did not seem to gory of God or to the real dither to the glory of cation of humavity. instruction of ch teacher why they When I asked my teached: It was to were there I was ans and impartiality of how the truthfulness and is they had he divine writers, thout shadow, rawn these characters wimour true; he portruits would not have been true and their marratives would I mppose ulogien, rather than histories. which could he explanation was the best which ory. I e given, but it was not satishactory had uuld not help saying to myself that had written the life of Noah I would wave mitted that so minutely described scen of his dronkene oudah, I should not writter the life of Judah, with Tamar ave dwelt on his associalion wid lad I been writing an sketch of Didid I should have passed more rapidly over the story of Bathshebar, and 1 . not have made so prominent the sins of inciden. were related that the wonder ful mercy of Gual might be exhibited and that hope might be given to simners was seen that, no withstanding these vices and crimes, God pardoned and honored His servants still.
That view gave me more comfort, but not perfect satisfaction. I was realing one day, when it occurred to me that uearly all these dreadful things were recorded of the ancestors of' C"brist. That Noalh was nut the only man who had used strongdriak; nor Judah, nor David nor Solomon the only men who had gone astray. They were, afer all, picked men mane of thound and beneath them was a mass of the degraded and corruph. These were passed by, while the fauits of abese
men, ancesturs of Cirist, were carefully recurded. Then there opened bafore The what seemed a new range of thought. The Romanists have been trying to get the human nature of Christ as far away

## Conference thews.

Stockton, Md., C. H. Williams, pastor_ Oar meeting at Franklin City resulted in about 25 converts, nearly all of whom bave
joined the church there. Ten times hove nations come to the parsonage during the year. The fourth quarterly conference asked for the pastor's return for a third year. The people have been very kind

Sharptown, Md., E. H. Derrickson, pas-tor.-Since our protracted meeting of thirteen weeks ${ }^{\text {d }}$ duration, our members and proba-
tioners have settled down to solid thinking and meditation on the line of groving in grace. As it is as difficult to have our proba-
tioners and young members hold on as it is to bave them first make a profession faith, we deem it advisable for the church to make all possible effort to enconrage then to persevere and prove faithful nnto death, in or
Oar Sunday-sclool is prospering under the superintendence of Bro. L. T. Cooper. Last Sanday the pastor's class received the ban-
From the 7 th to the 20th ult., I supplied Roxanoa for Bro. A. T. Melvin, whose health is still feeble. At this church, I was a memministry; We began our special meetings,
Feb. 7th, starting with a consecration ing, in which many rejoiced in saving faith The second evening, we had a large congregation, and one penitent at the altar. The
subsequent congregations were large, and conversions occurred in almost every meet-
ing. The last evening $I$ was with them, we had a glorious time, and I deeply regretted my time was np, and I must leave for my
own charge. About 20 professed faith, with own charge. About 20 professed faith, with sorry to
people.
people.
While I bave bad many bappy seasons during my five years' ministry, the two weeks
with my own people were the most glorious with my or
of my life.
During the extra services at Janes M. E. church, Chestertown. Md., more than fifty est continues unabated. - Transcript.

The Delaware Conference, of the Methodist Episcopal church, embracing the colored portion of Pennsylvaniu, will be held in portion of Pennsylvania, win be beld in
Chester, Pil., on Marcla 27th. Bishop Bow.

## We understand, that Rev. W. F. Corkran,

 Who has served Asbury, near Crisfield, Md., threc years very acceptably, and who is extremely popular in that section, has been in tremely popular in that section, has beed return for the fourth year.-Crisfield Iited to
Leader.

## The members of Rev. Cbas. A. Hill's con-

 gregation, Centreville, Mal., will present him Witta a handsome gotd watch just prior to theassembling of conference. The conference will be asked to return Mr. Hill for the third

The vestry of St. Peter's church, Lewes, Del, have extended a call to the lev. J Hutchins Brown, and he has accepted the Bame. Mr. Brown is asq, deceased, the celebrated crimiari lawyer of Philadelphia, who was well known through bis connectiou with the fa famons Windsor case,
mearly forty years ago.
Sudlersviliee, Md., T. F. Haynes, pas tor. Mrs. Kenney and Miss VanName hav been assisting in revival services; 27 conver sions reported up
terest increasing.
The 4th quarterly conference of the Greensboro, M. E. Charch, have unanimously re quested the Bishop to reappoint their pastor Rev. T. I. Price for the coming year. We anderstand that Bro. Price has accepted the invitation
appoints.
Rev. A. D. Melvin, pastor of the M. P. Charch of this place, is conducting a series of revival services ats a number of converts,
mount. He reports and says meeting is growing in interest all the time. May the good work continue -Pocomoke Times.
Sunday morning, the 10th inst., will be missionary day on Queenstown circuit. The
pastor will preach a missionary sermon in pastor will pring at 10.30 at Queenstown; also a Perry's Corner at 2.30 p . m. The Sunday Perry's Cornern an will give an entertain
echool at Queenstown wing consisting of readings, ment in the evening, consisting of reanntici ment in the evomusic. A. good day is antici

The Quarterly Conference of Dela-
ware City M. E. Church, has requested ware City M. E. Church, has requested
the Bishop to return Rev. C. F. Sheppard, for the ensuing year.
A fund is being raised to repair the church

## The reviva, Md.

The revival at the Greensboro M.E.Church resulted in 117 conversions, most
hare already joined on probation.
The Rev. James H. Rich, of Denton, Md., bas receutly completed a unique representaiou of the interesting Biblical town of
Bethlebem and environments. These scenes are worked in wood. gravel, moss, evergreen \&c., and are formed according to the idea gained by Mr. Rich from the study of the
Bible. The second chapter of St. Luke is Bible. The second chapter of St. Luke
the subject of illustration. The whole occopies a space of perbaps 14 by 4 feet, and lighted in the evening by Chinese lanterns, ighted in the evening by Chinese lanterns,
forms a picture of much interest. The cotter's quaint houses with their flat roofs, the "Inn" of the place, and the well, famous in
Bible story, are given; while beyond hangs "Road and beneath is the manger.
Road to Betblebem" are found
men on their journey to pay bomage men on their journey to pay bomage to the
Saviour of mankind. The soldiers guarding the well are there and beyond appea are flocte are flocks upon the hills and the shepherds,
over whom, on this day of the dawning of the Christian era, the angels bovered. There is also a portrayal of the cave of Adallman he issued his orders to his soldiers, by whoye
prowess the lines of the Pbilistine armp were pierced and the well of Bethlehem
gained.- Denocratic Dfessenger.
Revival interest prevails in Clirist M. P church, Chestertown, Ma. Meetings bave
been held for more than five weeks.

Virginia District.
Your Onancock correspondent must have written while suffering frum an attack of iu-
digestion or torpid liver, as he gave you such a dark picture of our Virginia work. This
communication has led us to investigate, and we wish to give your readers the facts in the
case. We deem this to be due to the presid. ing elder and the faithfal, self-sacriticing
brethren, who are helping bim to push this grand work. Less than three years ago Brother Davis entered this feld as an evan-
gelist and organizer, and now we have gelist and organizar, and now we have nine
new churches, and an old one repaired and beautified, and also a nice new parsonage at Parksley We admit that in the vicinity of
Parksley and Crowson, churches are in proximity to each other; but the people are coning to ours, and Bro. Dulaney is preach ing to larger cougregations, than usually assemble in the Onancock church. About two years and a half ago, Brother Davis built
and organized these churches, at which time we did not have a single member. Now we bave over one bundred and fifty members
and probationers, with over two bundred Sunday-school scholars.
At Hallwood, we have a foorrishing Sun-day-school, and yood congregations, with a
number of valuable accessions during the number of valuable accessions during the
year, and Brother Wood is meeting with en couraging success.
The same can be said of Cape Cbarles City, where our frst church built some three years Vigo. has made the ministrations of Brother Wise, become too small to accomodate our
coustantly increasing congregations, and now the brethren are building a fine new church of moderu style, sufliciently large to accorn-
modate the many that come to worship with us. new work taken in the present year, we have new charch buildings and have organized societies, and Bros. Ayres and Grabam are preaching to good congregations and all
along the line of our new work the people are coming to us, and the future outlook is very cheering indeed. We confidently assert very cheering indeed. We conforey newn ap. propriated that will bring back larger returns for God and bis cause, and the Methodist Episcopal Church, than bere in Accomac and
Northampton counties. Then the outlook Northampton counties. Then the outiook
for the fature of this section of country, for the fature of this section of country,
equally as brigbt. There is scarcely a com munity along the line of the railroad, run ning the whole length of these two counties, but where northern settlers are to be found, and they are constantly coming in; and there is no part of our Peninsulu where there is likely to be a greater increase of population from emigration, than in these two countie of Virginia.
There are several places where we now need church homes for these people, and we mast faraish them just as soon as we can ob. tain means. As to the district's absorptio tically abandon this work. The difficulties
cannot be doubled up as ou the main, would make it impossible for the prosiding elder to give this work the attention it slould bave
Let there he five districts as equally divided as practicabte. By tha arrangementit of the work, the elders could prolong their quarterly visits, spend more time with their
preachers aud people, become better acquain ed with their needs, assist in revival moetings, and render such service as will stop rendered. The ampunts now pain to the fire presiding elders, if eqnalized, would give to each about $\$ 1,450$, a salary fur above the average paid to brethren of equal merit io he itinerant ranks, and equal to that paid
in other Conferences. If the brethren hav ing charge of the districts are not willing to serse for the above compensation, doubtless,
others can be found who will be willing to "take up the cross, and bear the burden."

Laurel, Del.
Mr. Editor:-Although there has been no official action in regard to the return of Rev. J. Owen Sypberd to Laurel for the third year desire his reappointment. The two years be has been with us, have been quite successfal and all seem to be pleased with bim as a and all seem to be pleased wit
gentleman, and as a preacher.
entleman, and is a preacher.
There arors in the state ments made in the Peninsula Methodist, about Rev. Frank M. Morgan. I have been informed by one who talked with wis withe, eration was performed. He lived about four hours, and told his wife be expected to get off. His father, Rev. W. W. Morgaw, lives within 5 miles of Laurel, instead of in Tal-
bot county, Mid., as stated in your last issue. Ido not believe that his brother is a menber the Delamare legislature.
The Rer. William B. Gregg, of Bethel charge, preached for us an few sudays ago,
from the text, "There is a betier country," and pleased our people very much. His re-

Hubbard.

Letter from Parsonsburg, Md.
Dear Bro. Thomas: The enclosed letter will explain itself; probatly I am not im-
parting anything not already known, but still with your permission, let me add, for the benefit of
By going to Easton via Cambridge, you will
ave fifty miles in distance, and a stop over
all rates, you will save money by taking the
Cambridge route. The fare by boat from formed, is twents-five cents.

Yours frat
Cumbridge, Md., March Lst, ' 89 Mar Bro. Bowsan: Pardon my long a time when I was exceedingly busy, closing The train church debt, and I overlooked it.
boat leares for Easton at 5 p . m., and reaches (Monday). I will have the church open for

## you as a place of rest till boat time.

Fraternally

## ITEMS.

In the absonce of the claplain, a member the Obio Senate led in the Lord's Prayer which the other senators joined with in ressive effect. This is said never to bave
ccurred before. It should be repeated when-
er there is no minister present.
It is beliered that the oldest timber in the orld that has been used by man, is found an Egyptian temple which is known to be least 4,000 years old. The wood is in the another. The ties appear to have been made of shittim-wood.
Says a Comanche Indian clergrman: "What we need is the Bible taught in a plain manner, instead of the whisky-flask. We want the government to educate our children
to be good and useful citizeus of this counto be good and useful citizens of this coun-
ry iustead of dravkards. Let the govern went appropriate more money for teachers f a good, moral character, aud less for scalpkives and guns.
The twenty-fifth anniversary of the introaction of Sunday schools into Germany was recently celebrater. There are now more than 1,000 Sunday schools, with 1,100 teach era and 230,000 children, in the German
Empire.
The Philadelphia Institute for colored youth, a school maintained by private enter-

Levi P. Morton is the weallthiest man ever elected to the Vicr-
senting $\$ 20,000,000$.
The city of New York fipenils on its schools about $\$ 5,000,000$ a year. Philadelphits spends less than $\$ 2,000,000$, Boston more than Philadelphin, hut still less than $\$ 2,000,000$, and Balfimore three guarters of a million. The cost of each child's teaching in a year in New York is about $\$ 31$, in Boston $\$ 26$, in Baltimore nhout $\$ 18$, in Philadelphia about $\$ 17$.
George Gabriel, who left recently $\$ 10,000$
to Yale Colloge, aud $\$ 15,000$ to Yale Divinity to Yale Colloge, aud $\$ 15,000$ to Yale Divinity
School, wade his fortune in New Haven by School, wade his fort
repairiog umbrellas.
The Kaiserwerth deaconesses home, Germany, has 600 workers in various fields in Europe and Asin. Their hospital at Alexandria is said to be a model of skilfful arrange ment and Cbristian benevolence.
Parabyba, Brazil, nearly twice as large as Maryland, with a population of over 400,000 , about that of Marghand in 1820, has only

The regular plate collection of Trinity
Church, Denver, amounts to over three hun dred dollars each Sunday.
A faith cure church has been organized in Jersey City. A pastor and deacons aud dea conesses bave been chosen.
New York City will spend over one hun dred thousand dollars this year in teaching German in its public scbools.
siss Rufie Jordan, the only lady who ever was graduated from Yale, was married recently to a lawyer in Washington territory. Since the war, the vegroes of Georgia have amassed $\$ 8,000,000$. The estimated Wealth
of the colored people of the United States is of the colored people of the United States is
more tian $\$ 2,000,000,000$. They publish 250 journals, with colored authors, editor and printers. As farnaers and busin
they are increasing and prospering.
Rev. Sam P. Jones is at Sacramento. Ex-candidate St. Jobn is now a real estate seculator in California,
One of the finest epitaphs ever carved opon a stone was a llule girl's--"Her companions
$\qquad$
The Rev. A. D. Field, of Indianola, Iowi is making a list of Metliodist preachers who
have been members of a conference for over hall a century.
The addition, during 1888, of 6,430 miles clls well for the prosperity of the country, The larger part of this incre single State of Kansas.
Bishop Furst says that in Mexico $8,000,000$ persons bave uever seen a copy of the Bible
The Metbodist Book Concern will be a century old next year and will celebrate the ing in the opening of an imposing buildure will cost $\$ 1000,000$, and will be the institution dusing its existence has expended over $\$ 2,000,000$ in charities.
A careful calculation of the wealth of the individual members of the Vanderbilt family makes the following exhibit; Cornelius
derbilt, $\$ 110,000,000 ; \mathrm{Wm}$. K. Vanderbilt $\$ 85,000,000$; Fred. W. Vanderbilt. $\$ 15,000$, 000.

Charles Wesley when in Boston, on his King's Chapel, an Episcopal Charch. King's Chapel, an Episcopal Church.
bas been suggested that the Methodists Boston request permission to hold a memo ial service in that church

The Mohammedans and Hindoos of India are reported to be so indignant over the attempt of a Mohammedan butcher of Calcutta The Mill a cow that serious results are feared. kill corss, and the Hindoos declare that if they do they sball die with the cows. As small a matter as this - the use of cartridges the Sopoy rebellion, during which so many lives were lost.

To the victors belong the spoils,年, if the victorious Republicans are will require less than the whole of their four years, to show that their is nothing so good as spoils to spoil a good victory. - Syracuse Christian Advocate.

Forty-times ! just think of it! The liquo traffic costs the State of Penrsylvania forty High License. Does it pay? The table published on the third page of this week's
Voice ought to bring the "commercialism' of Pennsylvania to the side of Probibition.

Uoion church, st. I.ouls, employs a lady as assistant pastor, in paztoral visitation
with very gratifying results.

More than two hundred Methodist stadenta More than two hundred Methodist stadente
attend Cornell University, enough to start a Methodist College.

Mies Linda Gilbert, whose work for many years ama the prisons in this conntry, has given ber the title of "The Prisoner's Friend. ${ }^{\prime}$ is trying to raise a fund of $\$ 5 n 0,000$ to build an industrial and educational home near New York, to mect the needs of ex-conchapel, library and nigbt school, and, to make it selt-supporting, a farm, hennery workshop and laundry.
George HI. Vanderbilt has purchased 1,000 acres of mountain lands near Asheville, $N$. C., where be will build a large industrial in stitation for the education of poor white children, who will be taught in wood and metals, ind tuas becom shill mechanias. The Vanderbilt intends to make it a monument to his family.

Boils, pimples, hives, ringworm, tetter,
and all other manifestions of impare blood, are cured by Hood's Sarsaparilla.

## Conference Noticos.

R. R. orders, for reduced rates over all the lines of the P. W. \& B. to Easton and return, good from March 18th to 28th ivelusive, via Cambridge. I have sent a sufficient number to each presiding elder of the Confer ence to ence, to supply ministers and laymen request-
ing, according to agrecment made with R. R. ing, according to agrecment rade with R. R. and the un, lat arders be returned to me as and the possible after Conference.
W. L. S. Murray

307 W. 7ub St.,
Wilmington, Del.

## © Cmperancc .

##  


Oh! thoo in isibibe spirit of wine is thou hatt no nome to be erpont

The Business View of Total stinence.
We publish this week the annua our life insurance companies. Of on thing we are sure, thase companies are charging total abstainers ton much, or moderate driskers ton little. Look this from the British Medical Journal: "Some light is thrown on the rexed question of superior healthfulness abstinence or molerate driuking by recently publicherl returns. The Uniten Kingdom Temperance and Genera Provident Institution has two sections o lives. The one section consists of ab stainers only, the other of non-abesinDuring the periol of 21 years the num ber of expected deaths in the moderate section was 5,785 . Only 164 fewer death actually occurred. The expectanc amone the abstaining insured was $3,65 \%$ and the deathe amounted to 1,076 less There is, therefnre, the enormons defi ciency in favor of teetotal survivors be yond expectance of fully 24 per cent The teetotal insured have received bon usee on an average 24 per cent. higher than have accrued to the restricted driakers."
The managers of life insurance companies should be shrewd euough to re cognize the business side of the temper ance question.-The Voice.

In an address on "The Saloon in Pol itics," before the anmual convention of the Prolestant Episcopal Church Tem perauce Society in New York City, Mr. Seth Low said: "One of the greates our coumtry is the control of our politic our country is the cootrol or our politics f the last primaries were held ciber of the last primaries were held eliber in city usually a majurity of your An this ity usually a majority of your Alder men are suloon beepers. They are the l 1 yo rol youl. Amost atways you send majority of sthoon keepers in your deleThis to Abawy to make your laws. us eviluas grom until lis become anbearable. To grown until these men make their boast that they contro yr onow, bor or withe and of the city. It is an evil which the people of the State of New York will not nuch longersubmit to."

## The agitation in favor of the Pennsyl

 vamia Prohibitory Ameudment is forc ing the liquor-dentiers to orgunize for their own protection in business. They favor high license-which is iteelf a proof that we ought not to waut it, because they do. They are insisting on the observance of all laws, and especially of the Sunday laws, regulating their tralic. How is it that such a "respec table (?) business" needs so much law to regulate it" And how is it that these boborable men-"all honurable men have never buthered themselves much in obeying law, or in inducing others to do it, until they are thrcutened with prohi bition. Surely, probibition must be the very thing we need. If the bare preseibility of it dues eo much groxi, what will the actual reality do:-Farn and Home.High license, to be entitled to respect as an exononic mieasure, must unmistakably
show three things. I. It must show that uader the polisy, the number of liquor ss. loons decreaser. 2. It mast abow that less the burden of taxation is lesseued. Well, it is said chat in bigb-license states and cities the nowber of saloons has decrensed from 33 to nothing so long as the recorda show that the quantity of liquor consamed remains anchanged, and the burden of taxation is
pon remored. The case is not relieved a into the school fund. It doee not al waye go there. If it did, and the tax was nnything onld be for school purposes, the relie? when they paid their annual taxes. We never bear then rejoicing over anything,

Women cant rote, and it is said, can't sharpen a lead peucil, hut they can do very mueh to create Prohibition sec
timent and in securins Pruhibition votes Woman torlap is suffering mest from the rum curse und ought to he willing th do
whatever is ponsible to blot it out. Talk whatever is mnssible to blot it intr Talk
Prohibition. Orgunize, Work. Pray, and
 Sad to eny, entue of the parsons are on the fence. or shamefully apathetic. and our voble Christian women must rike
their whaces. I their phaces. Iet $y$ yur zeal inflam. or hers and put time est
Lehigh Dfelhodist.

Tine way so do it.--Fify years ag ven humble men in nhoemuker'e sh Hamburg undertook the work angelization on the principle of ind vioual responsibility. In twenty years
they had organized fifty churchea, gathed 10,000 envert distributed 400,000 Bibles, and $8.000,000$ pases of tracts, and preached the Gospel to $50,000,000$ people. As they went from place to place, the work grew, and new convert inspired with similar zeal, became helpers, so that a pupulation as great as that of the United States, or of the Congo Free State. heard the grospel within those twemty yeare. If any are distrustful of mere arithmetic as applied to the probhat it is perfectly feasible so to organize the work as to reach $100,000,000$ of peo. ple every year, and that too, with only an insignificant Gideon's band. An Englist preacher asked some British coldiers, "If Queen Victoria were to issue a proclamation, and, placing it in the hands of her army and navy, were proclnimo ye into all the world and do you hink it would take to do it?" One of those brave fellows, accustomed o obey orders without hesitation or deswered, "Well, I think we could manape it in about eighteen months." $-R v v . \mathrm{Dr}$. A. T. Pierson.

Samuel P. Godwin, sou of the late Rev. Danicl and Elizableth Godwin, a ative of Milfurd, Del., died in Philadelphia, last Sunday, in the 61st year of his age. Mr. Godwin was an active preeminent distinction was his derotion to and persevering efforts in behalf of the intemperate. He was the founder and first president of the Franklin Re frmatory Howe, in which forid and shel drink appetite whor wims on effort at reform. Not satisfied with giving rest, retirement and food for Wr. Gedvin the victims of iutemperance, Mr. Godwin urged the faormity of the
sin of drinking, as a sin aguinst Gool and man, and used every eflort to lead he soul to ecek forgiveness in the $R$ deemer's name, and nssistance from the Holy Father. With this object in vie he eetablished Bible classes, and meet ings for prayer in the home, as early as the latter part of May 1872. Mr. Gind win also founded the Godwin Assnciation a brotherhood of mea pledged to temper abce.
(Blituaries.

Friday, 2\%ud, nlt.. we were called upon to ommit to the grave, the remains of Brobber Ie wus couverted Nov. ' 82 , und received as
full member, by Rev . John M. Colling in ane B3. He was a man of rare piety, a The Lord gave, and the Lord hath hase way. Blessed be the name of the Lord.


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$\qquad$

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## 1888. Announcement

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dilerent fty ec and prices. A 10.00 gmp for 795 nad 800 la mp for 695, ect. En to the purchare mave of the above yonds was rinp the cash and every dire beyond competition The ndynurzye is in the
the epportus in ofered.
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rished for get better. Hower, all to rest and iry n spite of all my sickness daring the vor age, Fm very much better than when and the sea.rod was in a violent race but our noble ship laughed in his face, washed her decks with his foam. I and continually cherish their memory. Sir, you will allow me to reach them throug you again and again, as I continue search after the fair goddess Hygeia Most Respectfull

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