# Maninginla 

Falth, or Divine Healling.
We prefer the latter adjective, as the former seems to give an undue promiuence to faith, in the cure of the body We are saved "by grace through faith." We are healed in a similar manner Faith in both cases, is the wire to bring the message, but not the sender; the con dition, but not the agent.
The literature on this subject is ver meagre, especially such as treats it in a scriptural and philossphical manner The advocates of an extreme form of the doctrine make many references to scripture; but their mode of interpreta tion is so "far fetched," that their conclu sions are wide of the mark, and hinder, rather than belp us. in a close study of the suhject. I will endeavor in this paper, to give what I conceive to be the teaching of seripture on this doctrine; allowing them in a large measure to speak for themselves,

1. While upon earth, Christ used his power to beal the bndy so largely, that we are astonished, whea fir the first time we take particular notice of the ex tent to which the account of this part of his work enters into the nake $u_{p}$ p of the gospels
The Savior had two objects in view in healing the sick
1st, Toestablish his Divinity, John IX 3.-The man was born blind not becanse he or his parents had sinned, but that "the works of God should be ruade man fest in him." Marb. II, 8-11,-the right to forgive the man's sins which be longs to God only, was established by the healing of the sick of the palsy. ${ }^{2}$ second object was to relieve the dis tressed. Matt. VIII, 2-4.-The man who had been healed, was to "tell no one"-showing that the healing was not in proof of his Divinity, as there wer none present beside his disciples who
already believed on him, but simply tor the relief of the distressed leper. Otbe examples are found in Matt. IN, 30, and XII, 16.
Fuith was sometiues required in the subject of healing as in Matt. IX. 28the blind man must answer, "Yea, Lord,"
to the question, "Believe ye that I am to the question," "Believe ye that I am
able to do this," before he opened their eyes.
At other times faith was not required in the subject, Matt. VIII, 5-13. The servant was at a distance, avd if he was saved by faith, it must have been the We have always admired the faith of this woman of Canaan, but her poor daughter, being a maniac in her distant home, was in neither condition or position, to believe. John V, 13,-The poor man who had been healed, did not even know who had healed him. He was there fore unable to exercise faith in any proper sense of the word.
2. How largely the healing of the body entered into the work of the apostles. may be seen from a few references. In Acts V, 15, 16, we see the people in a multitude, oringing their sick folks to Jerusalem, and placing them in the streets, "that at least the shadow of Peter passing by, might fall on them." Acts VIII, $6-8$, informs us that the people of Samaria with one accord, gave beed to those things which Phillip spake, because
the palsied and lame were healed, "aad there was great joy in the city,"-joy, becanse so many sick had been restored. Paul was not too busy in his great mis-
sionary labors, not to heal the cripple at
Lystra, Acts XIV, 8-11; nor too badly scared by his recent shipwreck, not to heal the eick on the island of Melita, begin ning with the father of Publius, the chiet man of the island," Acts XXVIII, 8, 9.
That the apostles workel there miraculous healings, to establish the divinity of their Lord, and thereby that of their own miksion, seems clear from scripture, Acts III, 12-16,-Peter used the astonishment excited in the multitude at the healing of the lame man at the Beautiful Gate, as the occasion for a discourse on the Divinity of his Lord, ascribing to Him, all the power and glory of this miracle. Philip used this gift, as an entering wedge for the Gospel at Samaria Acts VIII, 6, 7.-Because of the mira les which Phillip worked in the name of Jesus, "they with one accord gave
heed," winile he taught them his sallvation.
That they used it as a means of relieving individual distress, is not to be doubt. ed. In some cities multitudes were healed. A smaller number would cer tainly have sufficed to prove their mis sion divine. Furthermore, it was only is harmony with the message they were to declare, that they should go with a cordial for the budy in one hand, and a panacea for the soul in the other
Some bave asserted, that unlike their Master, the Apostles always required faith in the subjects of their healing. That they sometimes healed without this faith is seen in Acts III, 1-8,-The ame man asked alns of Peter and John They gave him no silver and gold, but ave him "in the name of Jesus of Nazareth," legs upon which he could thing. and received another, excluding the pussibility of faith.
At other times we freely adnit, the postles required faith in those to be henled as appears from Aets XIV, 9.-
Paul did not say to the lame man of Lystra, "Stand upright on thy feet, till he perceived he had faith to be healed." It further appears, from Matt. XVII 4-21, that the apostles themselves were obliged to have fuith in order to exercise
this gift. The young man who was a lunatie, falling oftimes into the fire and oft into the water," proved a stubborn case un the hauds of the apostles: they could not cure him. They asked Jesus The cause of their failure, and be replied: "Because of your unbelief."
3. This gift was not confived to the apostles, afier the day of Pentecost, when the Church was organized, but was shared by some of the other members of the Church, 1 Cor. XII, 9, 28. Jas. V 1t, 15.-A mong the other "gifts" to the Corinhian Christians, is named the "Gift of Healings." James exhorts the sick to call for the elders of the church, and let them pray over him, with the promise that "the prayer of faith shall save the sick, and the Lord shall raise bim up." From these two prasages, it is evident, that there was a gift of healing, of some kind, in the early Church. The gift was not to all, but only to certain members of the church. 1 Cor XII, 9,--to some was given knowledge, to some faith, and to others gifts of healing. The 30th verse of this same chapter is conclusive. "Have all the gifts of healing?" The apostles argument requires a definite, "no," in answer to his question. The fact that all did not have
the gifts of healing, is so well known by those to whom he is writing, that he can ject; just as forcibly, as we could use the argumentative question, "Is inan oconip. otent?" To my mind, this question conclusive as to the existence of this gift in the early Church, aud as to its limitaT.

The promises of miraculous posers made by the Savior in Mark XVI, 17 18 , were intended only for the apostles. This statement is confirmed: 1st, by the fact that the Saviour was then speaking to the eleven apostles alone. 2ad, by the further fact that muraculous powers, zuch as are here promised, were exercised by none
We thus see, that only two passages of scripture treat directly on the subject of Divine healing in the early Cburch 1 Cor. XII, 9, 28, and Jas. V, 14, 15. The first teaches us that there was such a gift, and that it was only to a part of the members of the church: the second teaches us, that when we are sick, we
ought to call for the elders of the church and have them pray for us.
The harmony of these two passages is difficult. What must have been the natives of this gift? Were the elders the gifted persous? If so, why call them all? Would not one who possessed the gift be sufficient? If the gitt was not to the elders only, but to any person of special fitdid not James say call the one who has the gift-the "healer?"
It seems to us, that the only reason ble harnony between these passnges, is on the privciple, that the gift of healing was not to the elders, nor to any other well person, more than was the gift of the Holy Ghost to Simon in return for his money; but to the person who was sick and that not to all sick persons, but
only to such as God in his wise providence, saw it best to restore. The gif was not to make a healer, but to heal an individual; not to oue for many, but th oue for his individual case.
But does not James say, that the pray er of faith shall save the sick? Dues not
this imply that the gift was to the elders? Not at all. It will be well for to remember, that the office of elder in the early Church, was one of peculiar importance, and required age, wisdom au piety in its possessor. Persons desiring sowe oue to pray for them, would vatur ally seud for the elder. Besides, when persons are bowing around the altar seeking the sulvation of their souls, the wise pastor calls up the most faithful mem bers of the church to pray with them but who dares to say, that these member have any special gift of salvation to impart? Here is an act exactly similar to that of the elders. Further, whose prayer is to do the gracious work, that of the sick man himself or of the elders? Jas, does not say more, than that "the praye of fuith" shall raise him up. Now I think that James includes the prayer of both. Let the elders pray, let the sick man fray, let everybody who can, pray, God will answer this, as he answers all
prayer, according to his wisdom and will in the particular case. Why then such a broad promise, as "the prayer of faith shall save the sick?" We answer in Yankee style, why did the Master say "ye shall ask what ye will, and it shall be done unto you." I can see no real objection to the above view, an, consid-
or it both reasonable and scriptural. ment of the subjertant parl of nay the gift of healing is still in the Churcb, as it was in the early church, with the exception of the specially miraculous powers of the apostles. But before elab orating this, there are some facts to be especially noted.

The Lord recognizes physicians.Gen. L. 2.-Here we find them embalming his chosen servant Jacob. From Job XIII, 4, we learn that there were physicians in his day, and further that poor physicians have Biblical ancestors. In Matt. IX, 12, the Savior tells us, Colossians IV 14, we learn that Paul loved a physician, and that he thought it of interest to the Colossion Christians, that "Luke the beloved physician, greets you."

2, The Lord recognizes the remedial enefits of medicine.
In Isaiah XXXVII, 21 , we find the evangelical prophet putting a fig plaiser on Hezekiah's boil, with the southing prophecy "he shall recover." The good effects of medicine are recognized in Prov. XVII, 22, also Jer. XXX, 13. Paul prescribed for Timothy; see $1 \mathrm{Tim} . \mathrm{V}$ $23,-$ - take no water, but
wine fur thy stomach's sake.

There is no warrant in scripture to "neglect medicine, and depend wholly on faith."-There is necessarily this differ ence between the salvation of the soun, and the healing of the body. Even the apostles with their miraculous gifts of healing for a special purpose, were no to neglect the common remedies in use in their day and time, Mark VI, 13.
The same is true of healing in the early Church, Jas. V, 14. The oil which was the common form of medicine in that day and country, was to be first applied God both permits and continues dis eases for our discipline.-Read Job II, 6,7 , in connection with Job XLII, 12 In the first passage, we see the Lord giviug Job into the hands of Satan to afflict, with the simple limitation, that Jol has bitten the dust sufficiently, we find in the last passage, that "the latter
end of Jub was better thau bis beginIIIng." wayed for the removal of the thom from his flesh, he was answered-not by laking it away,-but by the promise "my grace is sufficient for thee." Heb.
XII, $5-11$,-the chastening seems griev. was tor the present, and had we the pow er, we would remove it, but Gind, the Chastener, knows that it will yield the penceable fruit of righteousness, and therefore continues it.

God wills that we should die at an ppointed time.-Were the gift, claimed by some, and preached by others as possible to ali who believe, freely exercised nobuty would die, aud the race would the other hand Gud tells bucy. On puinted unto men once to die, Heb IX 27 , and that "thare is a time to die" Ec clesiustes III. 2

This is the centre of controversy The pusitions takeu above will determine the treatmeut here.

1. The necessity for Divine Healing has not passed away. We determined above that the scriptures lay down two objects in the healing by the Savior and his apostles, 1st to prove the divinity of

Jesns. 2nd to relieve the distress of the afllicted. Now while the occasion for the 1st object has passed away with the thorough establishment of Christianity, the necessity for the 2 nd is obviously as great to-day as ever. We cannot believe that the Savior, who while upon earth, was ever moved by the cry of the distressed, and ever ready to heal them, has lost any of his sympathy or power in his direction. But while there is still a necessity for Divine bealing, there is vidently a great change inthis necessi-
2. A change in the necessity has made corresponding chunge in the gifl. It is easily seen, that when Christ and his apostles were using this gift to prove is mission Divine, it was necessary hat they should not turn away from any case, which was brought to them as a test, nor fail in any cure they undertook, lest they give room for doubt. Whether it were better for the individual, to get well or remain sick, whether there was a tenacious faith, or none of any kind, when the time came, there was only one hing to be done, and that was to heal the sick. Hence there is no record of any failure.
There is no necessity of that kind today. We do not point to outward miracles, as proofs of the Divinity of Christ, rhis religion, but to the bistoric proofs of the miraculous life of Christ, and to the preservation of the original records of his life and teachings. We point with yet greater confidence to the transformation of the heart as it is practically experienced, and manifested by the change in outward life. These, we believe, are the greater works which Christ promised his disciples should do. What need have we of the power to heal the lame man at the Temple gate, when the Temple is full of men and women, who can testify to greater miracles, in the ransformation of their hearts and lives. But the distress of sick humanity still remains, and we naturally expect the sympathetic Christ, to still heal the sick, according to laws which are in accord with his wisdom and will as revealed in his word. We have found some of the principles of that revelation $t$ " be, 1 st that it is his will that we should atimes he stck; 2nd That there is a time for each to die; 3d, That it is proper to use the natural remedies within our reach; th. That we should pray fur the recovtry of the sick; $\overline{5}$ th, That God answers hat prayer, as he answers all others, in accord with his will in the particular case.
\%outh's 椟epartment.

## You Are A Little Too Fast, Sir.

 The very wirst thinz that ever befel oung sirat was ins being left a hith at moner when his ,hit gratifnchor sprat died. It wann't very nach, it but it was (10n mucb. nevortheles. for young Siratt s bsiance. It turberi him quite topey tursy. I am ato at all sure but that he wife if hatn't that unfurtunate money.It had three very bad effects upmo him, which I will now proceed to, relate. In the first place. it made him lazy. "What's the mord of working when can go a-playing? he was sccustome to say th himself and others. "Grind gribd, grind, all the day long isn't the sort of life I shall ever fall in love with; and the long and short of the matter is, I shall turs gentleman, put ny ha in my pockets, and do nothing
In the second place it made him proud He was independeut, wasn't he? He was a young man of consequence therefore--omebody a bit albore the or-
dinary run, somebody worth looking atdinary run, somebody worth looking at Dear me! how young Spratt did swell out. What airs ho por ong he he tried to look down
was proud all over.
In the third place, it made him fast. Of course it did. Whoever heard of a young man who went in for a lazy life, and being "stuck up" to boot, who kept straight? Duing nothing very sonn
leads to doing something, only that someleads to doing something, only that some-
thing will be something bad. And so thing will be something bad. Avd so
youn Spratt soon found hiwself among fast company, in fust places, and engulfed in tast ways.
Now, when a young man is beut on going to the bad he will not find it a plenty of pcople who will help him ou, and help him down. The devil himself will be at his elbow to "lend a hand," and help him over the stiles. A man never has so many helpers as when he
is going fast down hill. And so young Spratt found. Aud, moreover, when he once begins to go down he gathers speed as he goes. Every day, pretty nearly, finds him increasing his pace. Beginning slowly at first, he gets up more and
more steam until the speed becomes quite bewildering.
Poor young Sprimt! He went so "fast" that he shot past church doors, bring binsell to stop and enter there, And as for reading hia Bible, or kneeling down and praying, as he used to do, he was much too fast a voung man for that. In fact, religion was altugether
too "slow" for fast young Spratt. Spinning along it such a gildy pace, he very soun parted with the last particle of anything in the shape of religion. He left it all behiod him. Mother, father, aud sisters hung on to young spratt, to moderate, if possible, his pace. But aud all. and left then wepping h, bind bim. A runaway hurse was nohbiag to young Spratt, so "fast" whs he. Never theless, he stopped at last, and how be did it I am now going to tell you.
There was an honest old watch-maker a friend of the family, who lived not
very far from young Spratt's, and who very far from young Spratt's, aud who
had long been watching the young man's ways. While others watched and laughed, he watched and prayed, and hoped that the time would come to put the drag on young Spratt's speed. Well, the time came, as it always does to those why pray for it, and have patience to wait for it, and eyes to see when it does come. One day the young man brought in bis gold watch to be examined and mended. It woulduit "go," somehow. There was something wrong with it. used it. Opening the watch and nar rowly inspectiug it, be said, "You are a little tuo tast, sir." There was more
the voice said infinitely more. "You' lifeless bulb. Now here is a dead or parwant to be cleaned, sir-thoroughly alyzed power in you; can't you let the cleaned. In fact, sir, you need to be love of Christ warm it into life, so that taken to pieces and thoroughly overhauled. How long have you been going so fast, sir?"
"I dian't quite know," stammered young Spratt, who saw the meaning of the old man's words clearly enough, but did nut wish to seen to see it.
"Yes, sir," continued the old watch maker, "thoroughly cleaned, thoroughly overhauled, aud properly regulater re"l make a good jub of you yet."
Young spratt fled, leaving the watch in the old man's haods. But while he led he als, thouglt.
"Whats the good of a waich that is wo fust," he said to himself. And what's the groord of a young fellow who gnes tho fast? No good to anybody. And I've
been actually priding myself on being ast. Why, the watch might as well pride itself on being too fast.-Sel.

A Flower of Music for Easter "Do you know what I would like do. mamma," said Ethel Stanley, " ad a little more money? I would like put some flow
"Well, dear, what we have not got."
"No," said Ethel, smiling at the mat added, "Du you know, there doesn" seem to be anything I have got for an "propriate offering.
"Are you sure?" "Then, after a mo ment of quiet, Mrs. Stanley asked, "Who is going to play the melodeon
Euster Sunday, Ethel? Does not Miss Snider go home for vacation?"
"Oh, mamma, you know I can't do "hat!" And Elhel met her mother s quiet dilated with fright at the bare suggestion. "Are you sure?" Mre. Stanley asked. "It isn't for want of skill to play the simple music in the hyonal?
know how it affects me anyching in a roowful of people. Of
course, I can play sometimes for friends course, I can play sometimes for friends
because you have persisted so about it. But to lead the music in Sunday school -I never could."
you going to one elae offers to piay, are
Easter without the melodeon?"
Ethel hid her face in her hands. I knowit'sunreasunable!"'she said. "I'm ashament of it, mamma; but indeed, you
don't know how I feel about it." "No oue else doubts your ability, my dear." all the and seems so ungrateful, after pleasure lessins I have had, and all the plasure music bas given me. But,
mama, I can't do it It a were to try my hear! would just stop beating, and mist wouid come before my eyes, and my fingers would tremble so I could not manage them."
"Suppose all that happened. and you persevered in spite of it. You might rumble alf failure at the beginaing would not hur the schoul very much."
"It makes me shiver to think of it."
"Do you mind for your own sake or

## "For both."

Suppose you forget both, and only remember that you are trying to do something for Christ's sake.'
can't!" cried Ethel, wh

## ctually weeping.

"If you never do what you can't you'll never do what you can," quoted ". mother. "It's true, dear; it's most solemnly
"Ethel,,' she presently continued, "if ou had illies to give at Easter, the wuuld be appropriate,because they would be significant of beautiful life sprung

## Old Stranahan's Dog.

Stranahan was a curious specim fiving on the border of the Dutch sectle ments. He was selfish and independent He helitver in hinself and his own in
terests, and was accustomed to naintain terests, and was accustomed to mamtain ittle regard to those of other pople He was a little pecular in the clamm o some natters, which le classed under the head of what he called his rights For one thng, he persisted in keeping a arage dog, to the no little annuyance o his heighbors. It was not safe to pass
lest the big cur should come his house, lest the big cur shouid come
as the traveler. What provoked the people not a little, was the fact that sev eral children had been bitten badly by the ugly brute. Some thought the dog as mad.
Under all these provecations, some of the neighbors went to reason with this surly dog master; but he gave them quickiy to understand, that he could take care of his own dog, and such fanatics as thenselves, would best attend to their own business, and not be meddling with other people's aflairs. That was a Stranahan thought would end back, which Stranahan thought would end the mat-
ter. But the neighbors who had children to be exposed, did not think so. They were of opinion that something must be done in the matter. If this old Nabal would not secure his dog, somehody else must do it. The hot-headed proposed to end the matter by shooting the dog; but the more prudent held them in check with, "Old Stranahan would

But the people were so stirred and ex-
asperated, that something must be done; and the wise men proposed to chais the dog with a ten-foot chain. To this the owner made no special objection; he rather enjoyed the fact, that he held the hole community in terror. This made whole conmunity in terror. when the
all rigbt for a little while, but we out all rigbt for at litle whlled his neck out dng got restive. he pulled
of the collar. The collar wa
give when pulleil upon, and probably
those who make it knew and destgned
this defect. Lonse again, the dog was as bad as ever, and tried his teused the several of the people, which roused the dog with a shorter chain, so that the dog and he broke loose once more with renewed evidence of madness. In his renewed evidence bit two or three of the leading people, which brought matters to a crisis, and led them to shoot the evil.
only effectual remedy for the
only effectual remedy for the eviles the
Old Stranaban's dog symbolizes american salon. It is an ugly dog, Awerican saloon. the have tried to restrain by the long chain of license; but there is always slide in the collar, so that the dog can get loose when he wishes. The framers
of the law are sure to put in the slide. Of the madness of the dog there can be no reasunable doubt; his bite invariably makes his victims mad. We have tried the shorter chain of high license with no better results. The saloonist talks about his rights and the interference of meddlesome public with his busincss
but it is about tume tor an outraged and wrouged public, to take the matter into their own hands and dispose of
shooting the dog.-Zion's Herald.

Bonfort's Wine and Liquor Circular.
New York, in a recent issue, says: We must defeat the Penusylvania amendment. It is too important a state to lose. The moral effect of a defeat in that coutest would be incalculable, It would demoralize trade from the At ciate values millions of dollars." This importavee of prohibitory legislation importance of prohibitory legislation
What the liquor men are so anxious to defert, the friends of temperance should, subordinating all minor differences as to methods, lo their utwost, in Pennsy:al Tenperance Advocate.
M. Marambel repors that of three thousund couvicts in France examined
with respect to habibis or drunkenest wilh respect to habits of drunkenuess or tenperance, seventy-nine per cent.
vagabonds, from tify to ficy seven cent of assassins and incendiaries, fifty. three per cent of offenders against mor sharpers, and seventy.seven per cent of offenders against property were drunk.

aduls. - Populur Science Monthly.
The new excise law in Newl Jerisey, supplanting the county option lav, gives finuships, villages and cities the duly

John Bright's frrst public speaking was for the cause of temperance. Joh B. Gough had no warmer fruend in Eugland than Mr. Bright.

Iu Waldeck, Gerınany, no narriage license will hereafter be granted to per ons add:cted to the liquor habit


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By bev. w. o. holway, t. \&. x.
[Adapted from Zion:s Herald.]
DESTRUCTION OF THE TEMPLE FORE Gorden Text: "Bue I
in this place is one greater thant the temple: (Matt. 12:6).

1. As he went out of the tranpie-His fiual departare from its courts .Vaster sce. -in
R. V. $\cdots$ Master, behoiditwhat manner of sones, and whar manner of buildings?" in Lake. "how it wat adorned with kourlly stones and gifts" The splendor and strebpth of Herod's
temple, can scarcely be over estimated Fortemple, can scarcely he over est imated for-
ty-six years had passed, and the work was not yet completed. It way boik of white marble, and its are covered minetetn acres. "For six days together, the strongest of all the battering engines played on the wall and the battering engines played on the wall and
produced no effect; the size and jointiog of the stones
"OJerasalem, thou art above, the Motber of us all ! Let me bebold thy klorious palaces; let me almire thy buildings, "not made we see here are but as little hives of straw, and tre petty inhabitants as so many hees, God, those best enuployed magnificences, must fall at last. and oe crunsbled into dust. o Jerusalem, thou art ahove; let me hebold splendor'" (Augustine)
2. Seest thou these grent buildings?-As
hough He would sny, "Yon are inprese with the grandeur, the stahility. of these stractures." Not be loft one sfone upon anoth er-a prophecy which bad uo visible ground
at that moment for its folsilment Vothing at that moment for its fulfilment Nothing profond peace, than that a destruction so complete, coald ever overtake that massiv sanctuary. And yet in forty years the proph ecy was fulfilled, and that too in violation of preserve the temple
to which He rolired that same afternoonOcer against the temple.-Olivet is directly op posite the site of the temple. and from the mountain side the sacred buildingy, and the whole city indeed, were distinctly visible. It was from this locality that the siege of the city becan, and at this same period of the in addition to the favored three. Asked him privately - They ventured to approach Hio apart from the rest, as He sat io meditation.
The reply was doubtless given in the hearing of all the disciples. When shall these things be? -So confusel and crade were hey in their conceptious, that they classed together as one of the temple, the end of the worlth. and the return of the L.ord to reign. The sign. ulfinced -R. W.. he go when he mine thew, "the sign of thy coming and of the er of the world."
3. Began to say.-Mark alswass notices the heginnings of tbinks Tuke heed list any no mau lead you astray." He does not answer directly their questions of "when," or "signs," the errors and delusions to which they would be exposed. He sounds the note He in their ears.
He imparted only so nuch as was necesalate their watclifulness, and contirn their confidence, that the end wonld come at last Much, indeed, was at that time beyond their uch, indeed, was at bat obs ber lear by the enlightening infurence of the Sirit, and by the progress of events' (Nean der).
4. Many shall come in my name - It har ben computed, tatsome sixty false Christ Iam Christ - R. V.., "I am He" Shall dc cimany-R. V "shall lead many asull," Even Cbristians woald be mislen in supposEven some other thau the speaker to he the ord, the Messiah. tion, $a$ the Anubaptists in the sixleenth century" (Schaff). Sars Horison: "Even at
ene present day there is a eprinkling of he presentiduals, dotting society here and there over the world, who claim to be either Cbrist come back again, or the Holy Spirit or some kindred incarnhtion
"The Messiautic hopes ol the Jews were a fever heat, as the destrucion of their city drew near; many onhlosiasts appeared as se peotations (Schaff). She head of thirty thon-
 after our Lord's death; and Theudas, a fals deliverer, who, Jogepbus says (almost in out
Lord's words), deceived many. Under the procuratorship of Felix, in the reign of Nero, such impostors were eo numerous, that some
were taken and slain almost daily. Among false Christs, distinctive'y, were Dositheus, appearing an the Cbrist foretold by Moses, and Simon Magus as son of God" (Whedon) 7. Wars and rumors of tears-O the latte the threats of Caligula, Claudins, and Nero tion. have been cited in illustration; of the "wars" the persecution of the Jews at Alex andria, following the deposition of Flaccus, (about A. D., 38), the disturbance in Seleucia at about the same time in which more than 50,000 Jews were killed, and several other national tumults, are quoted by Alford from Josephue. "It is also," says Schaff "a pre diction of unexampled convalsions before the second coming of Christ." Be ye not troubled -by supposing that the end of the world has come. Such things must needs be-R. V. "these things must needs come to pass;" binting at a moral, not au absolute, necessi is not yet;'' these are not the immediate signs of the con
5. Nation shall rise agninst nation-All wa peaceful now, but these fierce collisions of nations and kingdoms, would occur after His departure from the disciples, nad are there ore foretold, together witb their true relation to the coming kingdom. Earthquakes.in the general commotion. Shortly afte his prediction, several destructive shock occurred at different places. Five occurred
in thirteen years. Famines and troubles in thirteen vears. Famines and troubles. - R. , omits "and troables." The Latin his the one that occurred in the ninth year of
Clauding, and was predicted in Acts $11: 24$ Claudins, and was predicted in Acts 11: 24
These are the begimnings of sorrors (R. V., "o travail') (the birthpangs of the regeneration. So Paul in Rom. 8: 22: "The whole
crention... travaileth together until crention . . . . travaileth together until
now." Says Alford: "The death throes of ot the universal Christian Church. as the deatb throes of this world the new heaven and new earth.'
"Bear in mind the massacres at Cesarea, between Syrians and Jews, in which 20,000 city was divided into two armies, which stood opposed to one anotber as deadly enemies; the quick succession of the five emperors in Rome within a few years-Nero, Galba. Otho, Vitellius, Vespasian, and the turower circles (Van Oosterzee) - The priveipal earthqitakes occurring between this prophe
cy aud the destruction of Jerusalem were (1) a great eartbquake in Crete, A. D. 46 or ; (2) one at Rome on the day when Nero A pawaa in Yhrygia, mentioned by Tacitas, A. D. 03 ; (4) one at Laodicea in Pbrygia, D. 60; (5) one in Campania ' (Alford).

9 Take heed to yourselves-not try to esunawares. They shall dafirer you up to counbefore these prodicted callamities things" of the A postles furbith the best commentary on this verse. Tbere we learn to what eccle-posed-arrap pued belore councils and rulers, beaten, imprisoned, etc. Brought befure rul ors and kings-in R. V., "Betore governors
od kings shall se stand for nay sake." Some of the kings and ralers were Herod Agrippa (Acts 26)), Nero (Acts 25: 12), Felix, Fes R. V., "unto them").-Their arraignment would be so overruled, as that it should fur aish an opportunity for these prisoners of th faith, to preach the Gospel to their judges. 10. The Go.pel must first be published, etc.R. V., "The Gospel must first be preached unto all the nations;" that is, this u
"The Gospel had been published through the Rowan world as then known, and every nution had received its testiniony befiere the Tim. 4: 17). But, firther, the Gospel ha yet to be preached universally, for a testimoy. and the upiversal diffusion of it by ign of the end'" (Jacubus).
11. When they shall lead you-R. V., "when they lead you to judgwent." Take no thought
R. V., "Be not anxious." -R. V., "Be not anxious." Do not be you shall utter lefore such exalted tribut what Neither do ye preneditate-omitted in R. V. It is not ye that speak, but the Holy Ghost.--In those critical emergencies all personal solicitade was to he dismissed; a bigher wisdom, adequate to the trial, would be granted, and Holy spirit become the moath-pieces of the Holy Spirit. The after history abundantly
shown that these "unlearned and ignorant men" spose with a power and wisdorn, which none of their adverarie, could gain12, 13. Brother betray (R. V.. "deliver ap") the brother, etc.-Even naturn ties would
be voluntarily severte, in the fierce opposibe voluntarily severted, in the fierce opposition against the Gospel. As it is to day in
missionary lauds, so it was in the early days; missionary lands, eo it was in the early days; members of a family relentlessly consigned
to banishment or death, their own brothers, sisters, parents or children. Hated of all men for my name's, salke. - This universal hatred would be excited, becanse they would bear would be excited, becanse they would bear
the name of Cbrist and be loyal to it. They the name of Cbrist nad be loyal to it. They
were to be reviled, persecuted, evil spoken of, treated as the offscouring of the worldall becanse of Cbrist. See Gibbon's Rome, vol, 2, chap 16. He that endureth unto the end, shall be saved.-Primarily this was a promise, that the Cbristian who held fast his profession without wavering, should be de li vired from the horrors of the siege of Jerusalem; but the more general meaning is that lhose who presevere until the end of their eartbly probation, shall be saved. Primarly this was a promise that the Christian who beld tast bis profession without wavering, siege of Jerusalem; but the more general meaning is that those who persevere until the end of their earthly probation, shall be saved. In Mattbew the warning is added: "Because iniquity shall abound, the love of " "
"The spiritual power of Christ is exempliGeed in the fact, that He could describe sucb dangers and yet inspire the twelve with courage, to go
(L. Abbott).

## ÁN EASTER SONG

We hore, to see the summer go; Beat hll the golden leaves and red, In rifting masses to and fro, Till not a leaf' remained behind;
We faced the winter's frown, and We inced the winter's frown, and said,
"There comes reward tor all our pid For every loss there comes a gain;
And spring, which never failed ns ye And spring, which never failed ns ye
Out of the snow-drift and the ice, Out of the snow.drift and the
Shall sume day bring the violet.
We bore-what could we do but bea We hore-what could we do but bear?
To see Youth perisb in its prime,
And Hope grow faint and Joyance grie And Hope grow faint and Joyance, grieved,
And Dreams all vanish in thin air, And Dreams all vanish in thin air,
And Beaut, at the touch of time Become a memory, halt believed
'Still we could umile bad still Hope. Joy, and Benuty are not dead; God's Angel caards them all, and seesClose by the grave be sits and waits-
There comes a spring for even these."
We bore, to see dear faces pale,
Denar voices falter swiles prow
Aod lite ebb like a tide at sea,
Till underneath the misty veil Aod ue erb like a tide at sea,
Ourdernath the misty veil
Oni hest-lored, oue by one by oue,
Vanished and parted sllently Our best-lored, oue by one by oue,
Vanished and parted silently.
We siayed witloout. but still could sal
"Griefs winter dureth not alway;
Who sleep in Christ with Christ shall rise; Who sleep in Christ with Christ shal
We wait our Easter morn in tears,
Ther, in the smile or Paradise ?" They, in the smile of Paradise."
O thought of healing, word of strength
Olight to lighten darkest way! $O$ saving help aud balm of ill!
For all our dead shall dawn at length A slowly broadening Easter The little sleep will uot seem lo
The silence shall break out in so The silence shall break out in song,
The sealed eyes shall ope-and then We who bave waited patiently
Shall live, and hare our

Shall live, and have oor own again, -Susan Coolinge, in Indepen

A man, who was shot in a gambling house at Ruadoke, Va., spent his dying moments in exhorting all near him, to cease drinking and gambling. An in yet we dare say, moss of those who heard his pleadings and warnings will abstain for only a little while, and then return
oo their ald babits. Nothing but the 10 their old babits. Nothing but the
grace of God can break the power of a grace of God can break the powe
reigning sin.-Baltimore Baptist.

## Is It Just?

In looking uver the appointments of the prachers, madeat the late session of the Wimington Conference, we see a a glance, that certain worthy and competent members, who are on the farther side of fifty. yet with eyes undimmed, and nutural strength unabutel, were handled roughly by the appuinting pow-
These men are true to Methodism conscientious, and ellucated in the best sense of that word. They have always been successful; leuving every charge assigned them better, stronger than they found it. They do not sound their own praise, nor depend upon flaming $r$ eporta They have no patience with the "Roll of Honor" but raise what they can, in a Christian way, for the benevolences Whe ther this is more or less than their
apportionments, does not trouble them. They ure neu of Cod, and are above cy on the other.
In their early ininistry, they served several successive charges, from which they received as salary, from one to three hundred dollars; and but for their labors, we should not now hive the fut salaries and luxurious parsonages, which are now enjoyed by men of later date. They bave toiled hard, and have con tributed liberally out of their meagre receipts, in behalf of our institution of learning. By their suffrages young men have been admitted into conterence who have been permitted to attend these schools, in order to equip themselves for the ministry. Returning from Col lege and seminary, they natural seek good positions in the conference; and the authorities, deeming them essential to the success of the church of today, consider it necessary, in order to retain them in the conference, to place them where they will receive the larger sala ies. As a result, the noble and godly men who have prepared the way, and who are at least the equal of these cy, must step in ability and real efficienharder charges, where they have already harder charges, where they have already
served a full apprenticeship. These men, thus ignored, are in no sense su pernumerary orsuperannuated. They are as strong and vigorous and useful, as any in the conference. There are few if any, of our pulpits they could not fill with credit to themselves, and general acceptability to their congregations if permitted to occupy them. But in the zenith of their ministry, they ar proscribed. The elect of the confer ence would persuade them that they ar reprobates. They may, indeed, look upon the splendid architecture of the costly churches; but it is somewhat, as a peassnt looke upon a palace He sees it, as the home of his sovereign, a mag nificent pile; but guarded, and with closed doors. How bumiliating, to know they are esteemed below par by their co-laborers. While the average sularies on their district are seven or eight hun dred dollars, theirs have been from four to six bundred, year after year. And they are told, they ought to be satisfied with such salaries, even though they are thus deprived of the improved facilities for educating their children; and this by some whose aries range among the thousands. Spirits of Wesley and

## of Asbury, bear

the episcopal yard stick.
Before reading the appointments our late seesion, the bishop informed us stretchiug a perpendicular line, that he had a place for every effective man, somenot place us all at the top, nour in the widdle, but somewhere. Ah! we knew what that meant. Somewhere is a convenitnt word for the bishop and his to the toil-worn veterans in the rank and file of the ministry. The bishop told us, that the appointments were made after much prayer gud deliberation, an that he believed they were "substantia ly in agreement with the will of God." Doubtless the bishop thought so; but some of us do not think so. On the contrary, it is plain to us, that these ap painments were not only made by men,
but that they were largely made under worldly influtuers, und the buser ele ments that always impede the real progress of the militunt church. As loyad Mothodist preachers, who are thus in jured, we do earnestly protest again i this abuse of power. And we remind o may amile when they real cheg til the final judgnent fur reiress. We are willing to bear unything tor Christin sake; but we have no reason tu believe that He is glorified by our quiet sub tian treatment at the bands of our peers One of Them.

## Dyspepsia



Hood's Sarsaparilla 100 Doses One Dollar

## TERY SOON:

You'll he thinking of order

PEININSSUTA MAETEIODIST, APEII 27, 1889.
Talbot Tines, one of our valued Penin- - of the Philadelphia Conference; and

Talbot Times, one of our valued Pening
sulda exchanges. In a complimentary notice of our visit, in the Times of last week, the editor says:
 edited, live newspaper, and one among thio
motyt highly appreciated of our oxchanges." most highy appreciated of orted very heartily
Bro. Highly participate in the exercises; and volunteered in the exerches,
speak to the congregation some very conmendatory words, in reference to connmendatory At the cluse of the morning servic we were introduced to a number of the brethren, (sisters included) and were taken in charge by brother
likin, in whose hospitable fanily we were likin, is whose hospitable fanily we made welcome; brother Merric
linquisbing his claim upon us, as guest.
Trappe is a village of some 300 in habitants, with four churches $10 r$ whites and one for colored. This would seem to be an excessive supply; but each church draws largely
ing country for its congregation, and, judging from what we saw, each church is fairly well supported. The M. E. church South, and our own, have, each two country appointments, and the Methodist Protestant chapel is associated with $\mathfrak{a}$ church in Oxford, eight miles distant. The fourth church is the Protestant Episcopal of White Marsh parish, and is a substantial brick structure. The M. E. church and the M. E. church South, have neat and comfortable par purposes.

Through the courtesy of brother R. T. Mullikin, seeretary of the board trustees of the M. E. church, we had the privilege of looking over the old records of trustee meetings, and found a copy of the original deed by which the church lot was conveyed by Jesse Mulikin and Elizabeth his wife, grand-parent of our
host, to Solomon Martin, Philip Mackey, Abuer Parrott, Wmo Brown, Harry Martin, Wm. Alexander, Francis Chay lain, James Mullikin, and James Chap Lain, April 21st, 1784.
As the Methodist Episcopal Church was not organized uutil the Christmas Conference of 1784, the title of our Trappe brethren to their church lot is eight months older than the Church o whicl they are a part.
The quaint terms of the grant indicate the
grantor.
This lot of ground, a part of a trat enlled York's Destruction, containing 1+4 square perches is conveyed to the above named trustees, "in special trust and con fideuce," "to the iutent and express pur
pose of building a preaching bouse or pose of building a preaching bouse or cbapel thereon;" they and their survivors are to "permit such persons, as sball b appointed at the yearly conference of the people called Methodists, held in Ameri cu faom year to year, to preach and ex These preachers are "to have and to en oy the said premises, provided always, the said preachers preach no other do trine, than is contained in Mr. Wesley Notes on the New Testament, and his two Thes of sermons.
The specified consideration was "tw shillings, specie;" and a certificate is made out, to the effect that the wife had signi fied, in a private examination apart from her busband, her free and willing consent, "without fear of his ill usage, or incurring his displeasure.
June 9, 1806, the church was incor porated, as Lebanon Chapel; the trustee being elected by "free, white, male mem berr 21 M . Ehurch and societ, are 21 years of age.
At the first election under this charter four of the original trustees were elected -Solowon Martin, Abner Parrott, Wm Brown, and Francis Chaplain. Thre new ones complete the list-W m . Jenkins, Benjamin Mullikin,(a local preach ar) and Samuel Abbott.
Mr. Francis Chaplain, we understand
John F. Chaplain, an honored Rev. Dr.
of the Philadelphia of that name, who now resides in Trappe, and is one of the esteemed
South.
Monday was spent in pleasant social calls, until evening, when we took the steame
Tuesday passed rapidly in similaroccution, until we resumed our homeward Journey; taking the train for Wilmington at $7.35 \mathrm{p} . \mathrm{m}$. While in Baltimore, we cant parsonage McCatuley, in the pleas as pastor of home, which he occupies a charge he Eutaw in., M. E chur for three years, served most efficiently forme-limit had immediately after the the three years. been extended from two to three ye; and Our trip was a very pome helpfulness to , trat, and contesies will be long cherished, as pleasing memwill
ories.

Delaware Bible Society.
$a$ meeting of the managers of this Society, held in Fletcher Hall, Friday, the 19 th inst., a letter was present ed by the secretary, Rev. V.S. Collins, from Rev. Lafayette Marks, D. D., re signing his office, as President of the Society; on motion, Dr. Marks' resigna tion was accepted; and an election was ordered of a President three Vice Pres dents, a Treasurer, and Secretary, with the following result:-Presideut, W. L S. Murray; Vice Presidents, Revs. Chas E. Murray, W. P. Swartz, and L. E. Barrett; Treasurer, C. WV. Howland Esg. ; Secretary, Rev. V. S. Collins.
A grant of Bibles and Teataments was wade to Rev. Altred Brown, in aid of

Revs. J.T. VunBurbalow, T. S. Thom s, and D. H. Corkran were appointed cornmittee, to draft a set of by laws. Adjourned, to meet at the call of the President.
Maryland Temperance Alliance At the Centennial Mass Heeting, Tuesday preside, aud Joshun L., Joshua Levering, will preside, aud Joshun L. B،illy, of Philadelphia high License Music by elusion of umily.
Wednesd
Ednesday, May lst, at 9.30 a. m., Deroonal Esercises will he led by members of
he W. C. T. U. of Maryland: Addresses of Welcome, by Rev. J. E. Grim. ar, D. D.; Response by Rev. Mervin J. ddress; routine business.
At 2.30 p . m., address by Prof. Johnathan mission of a Prohibitory Right, to the subConstitution of the Stary Amendment to the m., n paper by Rev. Wm. M. Alexander becussion. 415 and the Liquor Trafic. Discussion. 4. 15 p. m., Reports from Local
Option Counties and Districts, and Non-Pro hibitory Counties.
At 7.45 p . m ., Grand Mass Meeting. Prof. . H. Hopkins, President of the Woman' W. Bsin, of Kentucky, will make Col. address.
Thussday, May 2d, at $4.45 \mathrm{a} . \mathrm{m}$. , devotion exercises and music, to bo followed by an address by G. S. Grifith, Esq.; Intemperance in Relation to Crime in Margland, and the Benefits of Local Option. At 10.45 an perance 'Text Boaksield Munroo, Esq.: Temcussion. 11.30 a
cerabs Pablic Schools. Distc. 12.00 m ., an addresports, collections, Wilmer: Abstinence, an by Dr. Wm. R in Life. M. D., Smithsburg Wer by E. Tracey Bishop ace Foods and Dringhington county, Md ion. A Paper by ord County: Intempar. Wm. Baker, of Har aterests of the State. Aad the Canning arpenter, Esq.; Intemperaper by John C. or and Fishing Interests of thand the Oys. ddress by Bishop A. W. Waytate. An at 7 to Success. Unfinishadaan: Union At 7.45 p. m., Grand Mass Meetiness. will preaide Esq., of the Balting. Lew. ill preside. Hon. Sidney Perhamore Bar, dress the andience. Sam. W. Small will ad.
ill preach, (D. V.) in Chesula Methodist E. H. Nolson, pastor, Chesapeake City, Md.

## Cenference dews.

## Preachers' Meting in Fletcher Ho

 by the Vice president, T.S.Tbomas Vonday Smith led the devotions; and A. T. Scott was appointed gencral critic. Reports from terestingSunday.
D. H. Corkran reported 43 probatiouers W. E. Avery, 33; T. N. Gires. 5. Rer. R. I. Watkins reported the purchase of a Revs.
D. Golie from Massey, A. P. Prett c. Bostick from St. Paul's A. U. MI P Church, were introduced. Rev. brethren
Prettymen and Watkius were elected mem bers of the meeting.
A, for a public med arrange ents completSabbath observance, to be held under of anspices of the several evangelical charches of this city, in the West Presbyterian church Tharsday dext, May 9th. to be addressed by Rev. Dr. Wilbur, F. Crafts, Field-Secre tary of the National Sabbath Association. and J. T. YanBarkalow, read an interestin paper on the Second Advent, which was dis cussed by brothers Koons, stengle, Prettyman and Collins. The critic made his report; and the curators announced an essay for next
Monday, April 29, by Rey. Dr. Jacob Todd, n "A Conmmon basis of Knowledge for So ence and Religion.

## Adjourred, with benediction by H. Sande

Silyerbrook, C. K. Morris, pastor--Rev W. C. Johnson gave us a very excellent ser on, which was highly appreciated by th large congregation present. In the afternoon the Sunday-school held an Easter service consisting of recitations, and singing by sev eral little girls, a lesson on the blackboard by Mrs. W. E. Tomkinson, and a short ad dress by the pastor. Our Sunday-school in creases in uawbers and interest.
To-morrow, at $9.30 \mathrm{a} . \mathrm{m}$., we have prayer meeting led hy Bro. Hyrons; 10.30 preaching by pastor; $2 \mathrm{p} . \mathrm{m}$. , Sunday-school; 3.30,
meeting for promotion of Holiness led by Sister Parr; 6.30, Young People's meeting led by Bro. Albert Wild, and 7.30, preach ing by Bro. G. Howard Smedley
Rising Sun, Mid, I. Jewell, pastor.Last Sunday was red-letter day in the history of our church. The Sunday-school united specially arranged Easter programme; the singing was excellent; the charch was beau tifully decorated with flowers. At $7 \mathrm{p} . \mathrm{m}$., a service of song was rendered in fine style;
appropriate addresses were also made by Rev. Amos R. Brown, J. M. Campbell, Jacob Heagy, and Thos. crowded, collections good. Christ wa present.

Notice.-District Stewards for Wilming ton District, will meet at the district par sonage, 307 West 7 th St., Wilmington, Wed nesday, May 8th, at 10 a. m.

## Galena, Md., I. G. Fosnocht, pastor.-

 Easter Day services were very interesting;large congregations, tasteful floral decorations and appropriate discourses on the Resurrec tion. A freewill offering of $\$ 20$ was made toward painting the new chapel. This need ed improvement bas been bailt whing been met curring a debt; all exp
within less than $\$ 100$.
within less than $\$ 100$.
Similarly interestiag services, in honor

## Easter, were held at Locust Grove.

## The Pastoral Record.

To The Editor of the Peninsula Mfethodist.As the Minutes have been printed without The Pastoral Record, Wond in the Pevis to have it printed in sections, Methodist, so that corrections mas be made; and at the next session, after the be made; and at the next bas for the printing, hat has been passed to pay for the printing, we mar be confident of an accurate record. I presume Bro. Marray can furnish a du
plicate, if the original paper has passed be plicate, if the or
yond his reach.
N. M. Browne.

Quarterly Meetings, Wilming
Madely:-Preaching, April 28; 10.30
Scott.-Preaching, April 28; 7.30
Mt. Salem.-Quarterly Conference, April
29; 7.30.
Brandywine.-Quarterly Conference, A pril
30; 7.30.
30; 7.30
North East.-Preaching, May 5, 7.30; $Q$
Conf., May 6, 9 a. m.
Ellkton.-Preaching, May 5, 10.30; $Q$ Enlkton.-Preaching, May 5, 10.30
onf., May 6, 2. m.


## Adleu.

thirts of the menthers of Silver Rrook M. E church, wave Mrs.
On belalf
On behalf of the teachers and pupils of the Sunciay-sehool, the pastor. Rev. C. K. MorMis. presented her with a full chima ten-set. of this gift as a toket of regard from the Sunday-school; alluding very touchingly to the pleasant intercoure she had enjoyed with
theople; and saying, it was with feelings this people; and saying, it was with feelings
of sorrow, that she wust relinquish such happy associations. For nearly two years Mrs. Tomkioson has been a faithtul worker in this Sundar-school
Besides haring a clas
Besides haring a class of young ladies, to Whom she was very attentive, she bas illusboard, and given interesting talks to the school, in explanation of the same. She will he greatly missed by the many friends who have become so much attached to her, in cburch work and fellowship.
After a brief season of social
After a brief season of social converse, the meet again,', was sung, and the company took their leave, after the benediction by the pastor.

District Meeting.
Salisbury District Preachers' Association nesday, May I4th and 15th. Monday even ing preceding, Rev. C. F. Sheppard will Redman is opening sermon. Rer. W. W. morning; atter which Rev. C. S. Baker will
deliver an address of welcome, to which Rev. deliver an address of welcome, to which Rev. . O. Sypherd will respond.
Presiding Elder, T. O. Ayres, will read a paper on The District Outlook. Wednesday evening, a Temperance Mass Meeting is to be
eld; speeches by Revs. A. S. Mowbray, W F. Corkran, and B. C. Warren.

A correspondent writes us from Milford, Del,,-Our pastor, Rev. J. H. Willey, bas entered upon his third year, with good hopes
of success in church work. An impressive Easter sermon was delivered by the pastor, Sun. morning, from the words, 'And Thom answered and said unto him, my Lord and my God." The singing was very fine. The
special evening serivces were attended by an pecial evening serivecs were attended by an
overflowing congregation. Over the pulpil, vas a "oral arch wib war, "Christ risen;") and on either side, an arch, inscribed "Lo, I am with your." Rev. J. S. Willis, of last week, made a short address.
Our "Christian Eudeavor" is largely ended, and very interesting.
A reception was tendered our new Methodist minister, Rev. J. Warthwan, on his ar About forty-five persons ate dinner, and all had a very enjoyable time, antil about five o'clock in the alternoon when the threats of a thunder storm caused the crowd to disperse, wishing pastor and family a bright
cessful future.-Cape May Co. Gazette.
Rev. E. H. Miller, sent to Chiucoteag
a., in place of Rev. R. I. Watkins, was stationed here some years ago; and being very
popular with our people, he is cordially wel comed on his retarn.-Peninsula Enterprise.
The Sunday-school of the M. E. church, Trappe, Md, W. T. H. Seymour, superinten_ dent, gave an entertainment $t$ vo evenings
last week, which was well attended, and a last week, which was well attended, and a
success financially. The proceeds were for the benefit of the school.-Tallot Times.
Rev. James B. Merritt has again consented to "supply" Crumpton M. E. circuit; thus entering upon his third year in this capacity.
Just before conference, twenty-eight probaJust before conference, twenty-eight proba-
tioners were taked into full membership at tioners were taked into full membership
Crumpton, and two at Cbesterville. This is the resalt of the revival winter before last, when thirty-five joined the church at Crump ton. Of this number, two took certificates,
and twenty eight were read into full member and twenty eight were read into cell member
ship as above stated- This certainly is a ship as above stated- Coris certainly is

When Rev. C. F. Sheppard preached bis farewell sermon in Delaware City, the Presbyterians closed their church to attend, and the M. E. charch was crowded, with triends from all the churches. The Middletown Transcript says: "Delaware City has never
had a minister or a citizen, who bas been held had a minister or a citizen, who has been held
in higher esteem than Mr. Sheppard; and his departure is a matter of regret in which the good citizens join.

Rev. E. E. White and wife were warmly received by the Millingtonians. Quite a had an elegant dinner for them to sit down to, had an elegant dinner for them to
on their arrival. -Smyrna Times.

Rev. S J Morris occupied the Greeushor-
ough M. E. chureh pulpit, Sundny morning ough M. E. chureh pulpit, Sunday morning
aud evening, Apr. 7tb. His morning text was, Ler us coubicler one another to provok
unto love and to good work," Heb. 16,4 For the evening, his vabject was the pre-em incuce of Cbrist. His hearers were
pleased at both services. - Free Press.

Bond Methodist Episcopal Chapel, at Po mona, W. R. Mowbray, pastor, was re-open ed Sunday, March 31st, a large congrega-
tion was present. After the Sunday-school tion was present. After the Sunday-school
exercises, a pleasant talk to the children was exercises, a pleasant talk to the children was
given by Rev. W. W. W. Wilson of Easton. The nusic of the choir was sweetly sympathetic, and in sweet nacoord with the occasion Rev. Mr. Wilson was introduced by the for-
mer pastor, Rev. J. D, Reese, aud prenched an eloquent aud impressive sermon, from the good soldier of Jesus Christ. No man that good soldier of Jesus Christ. No mad that
warreth entangleth bimself with the aff:ir3 of this life; that he may please him who bath chosen
3,4,
The church is a picture of neatness. The windows have been beantifuliy colored, the ceiling.freshly varnished, and the walls cover the floor is a bright new carpet of beautiful design. One of the rost noticeable features of the interior ornameatation is the finely ex
ecuted lettering by Mr Henry Redue, of these words, "Holiness becometh thine house O Lord.'

A New Protestant Episcopal What is now known as Trinity Parisb Diocese of Delaware, includes, tw church buildings, "Old Swerles," and
Trinity Chapel. The former is a vener corner Church Sts., in this city; its corner-stone atter, erected in 1881, on Adams nea 12 th St., is the successor of a chapel of the same name, that stood at the corner April 6, 1830 .
The original Trinity church was erccted on the present site of "Old Swedes," by Swedish emigrants, soon after their
landing at the mouth of the Christian in 1638; the present suostantial stone structure having been consecrated,
July 4, 1699. From 1638 to 1791, this parish was under the supervisiou of the Lutheran Church of Sweden. From 1791 Episcopal Church were chosen to the rectorship. So that, as the late Bishop Lee stales, it was only at this last date,
that " $a$ full union with the convention of the diocese of Delaware was perfected." The site of the proposed new church is in front of the present chapel, at the Adams Street. The building is to be cruciform, 128 by 74 ft ., estimated cost
$\$ 35.000$. The material to be used is light colored Brandywine granite, rock faced; with dressed window and don
trimmings. Rev. H. Ashton Henry is the present rector.

Everything whicb belongs to pure, bealthy
blood is imparted by Hood's Sarsaparilla. A trial will convince you of its merit.

## Concluded from first page.

in a basketful of real live serpents, and pour them into his lap, and let him pick them up, one by one. If successful in tbat, give him a gill of genuine strychnine, and if it does not kill him in a half hour, let your faith be strong enough to
thank God heartily, for the return of faith into the world; and run and bring all the sick from the neighborbood, with the assurance that after having fulfilled all the others, he can fulfill this last part of this wonderful promise, viz, "heal the

But this exaggerated form of the doctrine, does not stand the practical test. A few years ago, when President Jame A. Garfield lay upon hissick bed, strick n down by a bullet from foul hands, a whole nation prayed for him. From al family altar pulpit, from almost ever God of Heaven for his recovery. Faith healing homes had special fasting and special prayer in his behalf. Notwith standing all this, he died. Why? Our burial service has, what we call, the only reasonable explanation, "It pleased Almighty God, iu his wise providence, to remove out of the world, the soul of the departed."

Some may ask, "how do you account or the cases of disease cured by the ao are, as a rule, goonl people of great faith but mistaken as $t$ th the extent of their powers. Many of their casea need no accounting for, in accordance with the theory above advocated, except to say that they are geuuine cnses of bodily bealing by the power of the Almighty. Becnuse he saw it best, when thc condi-
tions of faith and prayer, had beeu met, God exerted his power, as he does in heart conversions, and healed the borly This is far from admitting that all their pretended cases of healing are really such. Their "Faith-Healers" tel us notbing about their failures. If they fail in nine cases, hut succeed in the tenth, they say nothing about the nine, but send the tenth to the ends of the earth. If they possessed the gift they claim they would have no failures. They admit, that such is not the case.
The Rev. Mr. Simpson, who may justy be called the leader of this movement in America, was holding an anointing service in Peekskill, New York, when n elderly lady long uffected with the Simpson annointed her, and prowised ber speedy recovery. A few minutes later, she died.
Many of their cases are co-incidental. The patient would have recovered, just as certainly if the oil had not beeu ap plied and the prayer not said.
A large percentage of the cures which hey ascribe to supernatural agency may be traced to merely natural causes. The hopeful spirit produced by a nere knowing that the case has been taken to the Great Physician, is prominent among these natural causes. The faith of the so called "healer," though it may be per fectly groundless, operating upon the spirit of the sick person is another. This faith often leads the "healer" to sum will his subject to a strong exercise of in mauy cases. Dr. Buckley relates au incident which will illustrate. A gentle man, who had been, as was supposed, at the point of death for several weeks with typhoid fever, lay in his bed one dark aight, and saw a light glaring upon the walls of hissick chamber. Looking in flames leaping through the roof. "Great God," cried he, "there's nobody to le the cattle out." He sprang from his bed, dressed hurriedly, ran to the barn, loosed the cattle, came back, perspired freely and recovered.
A lady who was very sick, sent for a "Faith Healer" who annointed her with oil, and prayed for her recovery. Being suddenly called to a western cily, he wrote upon his arrival, and assured his eastern patient, that it had been reveal ed to him that she would recover. The letter arrived two days after her death, which probably occurred at the very time of the writing.
But while denying the extreme form f the doctrine, I do not wish to be un derstood to deny the truth of Faith Healing. I believe in it. I use it in my pastoral work. I pray God to raise up the sick. I exhort them to look to Jesus, the great Physician, for bodily as well as soul health; but in everything to be ready to pray, with that great
Physician himself, "nevertheless, not my will, but Thine be done." I believe that we have the same "gifts of healing' in the Church to day that they had at Corinth and Jerusalem in the days of Paul and James. When any are aick call the elders, or chief men of the church whatever you name them, let them pray, call the physician, and let him apply the remedies; let the sick take the remedies and pray; God will bless the remedies and answer the prayer, as he answers all prayer, according to His will in the particular case. If it be best for the
individual, and those over whom he has influence, God will put forth his power in bodily healing; if not, he will let the in bodily healing; if not, he will let the
disease run its course, snd perhaps the
individual may thus get well, or perhaps he may die.
Some may ask, "If it is God's will that any should be restored, why not heal them without faith and prayer." We a.sk in return, "Why does not God save the whole human race. which is certainly in accord with his will, without faith and prayer?'
I am persuaded. that many have died, whose lives might have been spared for years, had the prayer of faith been offered persistently, by and for them, for this special blessing of Divine healing.

Dr. Simms' Blood Purlfier. The Great Blood Care, for all diseases aris-
ing from an impure state of the blood. Wo refer to the Rev. J. E. Kidney, late of the
Wilmington Conference, now of the Pittsbarg
who bad saffered long from

Uemperame.
Wine pa mocker: strong drink is ragiug
and whotneerer is deceived thereby is no and whowerer is dectired thereby is no stingeth like sn adder--Scriptwre. Oh! thos inrisible spirit of wine, is tho
haet no narte to bee known by. let ns call thee de ril. -Shakegpente.

The conatilution of the Etate of Rhurde Iland ages that "rhe waupacture and sale of intoxicating liquons to be uxed as beverager shall be prohibited, and that "the General Assembly shali provide by law for carrying this article int effect." The members of the legisiature took the oath of ,ffice tw ohev the constitution, but insead of being true to their oaths they deliherately vi., late them by refusing to phes laws adequate to the work, and then purb ruund and add treachery to perjury and vote to "re-submit" the amendment to the petple. This is the meanest case of bad faith on record. Prohibition has hard no fair trial in Rhode Iblaud. It is an outrage to thus deliberately refuse the necessary laws, and then turn round and stab probibition in the bouse of its friends.-National Temperance Advocate.

The London Methodist Recorder takes an advanced position on the temperance question. It says, March 7: "The time has fully come for the appointment of an Organizing Temperance Secretary. Methodism can pever take its proper place among other Churches until it has a complete Temperance organization. It should be as fully equipped in this respect as the Church of England. There has bern no lack of earnest temperance work. There are Weslegan ministers whose names have become household words partly because of the service they have rendered as temperance reformers. Gifted men in the
ministry and laity have held the temperministry and laity have held the temperWesley they have been the sworn five of the ligunr traffic. It is only in the matter of orgenization, which ought to be its strongest point, that Methodist temperance is behind the times."

## Prohibltion Tested.

If the results of constitutional prohibi tion, where it has been tested, cruld the made known to the voting public of this common-wealth, (Massachusetts), theu there would nut be any question about the issue on the 22 nd day of April next. Of course the testinony must come from other States, because the proposed setts. The venerable Dr. Cyrus Ham setts. The venerable Dr. Cyrus Ham liu, whose mane is the synonym of all that is noble and wise. has recently expressed in the New York Observer, bis
knowledge of the operations of constituknowledge prohibition in Muine. He is an
tional expert witnese, and should be given entire credence. But he best speaks his own strong and discriminating word:"I am a Maine man, and I know the State, worth aod south, east and west, and the 'experience of Maine' is before we and before the world. There is nut a distillery nor an open, undisguised dram-shop in the State of Maine. What is there in this, that should frighten Buston believers in total abstinence? The farms in Maine are generally free from mortgnges, the houses are painted, shade trees are cultivated, the roads are good, the people are temperate, industrious and happy. What is the matter with Muine? Ol, there are drukenness and ruw-selling there still, and worse than ever. A hig lie is made out of a very enall amount of truth. There is rum-selling as there is thieving in the cities. But it is driven into secret places. It is carried on by the vilest and bavest of $m+n$ and fallen women. The grip of the law is not tight enough yet to stop it entirely. but the State is saved. Nine-leen-twentietlis are delivered from the curse. The curse creeps, and wriggles, and hisses in places foul and feestering,
with all moral filihiness. But it should be remembered by all the advocales (f take to interdict drunkenness at home You may be as drunk as you please at home, and, if you can keep from killitg wife and children, and from other outrages, the Maine lav dnes not concern itelif rbout, you It properses tustop the manufacture and sale of intoxicants in
the State of Muine. That work it ha done glorinusly, though not to the satis done gloriously, thougb not to the satis
faction of certain consercative temperanve meu certhin conservatice teuper They are probably in harmony with him who was 'in favor of the law, but agin its execution '"-Zion's Herald.

## Washington at his Inaugura

 tion.From a profusely illustrated series of articles on the Centennial of Inauguratiou in the April Century, we quote the following: "Washington was dressed in a full suit of dark brown cloth manutac tured in Hartford, with metal buttons bilted dress sword, white ailk bilted dress sword, white silk st,ckings, and plain silver shoe-buckles. His hair was dressed and powdered in the fashion
of the day, and worn in a bag and soli. taire.' Chancellor Rubert R. Livingstone, one of the committee of five to draft the Declaration of Independence, chirteen years betore, was dressed in a full suit of black cluth, and wore the robe of office. Just before the oath was to be administered, it was discovered that no Bible was in Federal Hall. Luckily Livingston, a Grand Master of Free Masons. kuew that there was one at St. John's Ludge in the City Assembly Rooms near by, and a messenger was dispatched to borrow the Bible Lodge No. 1, the property of St. Jobn Lodge No. 1, the hird old
lodge in the United States.
"Secre in the United States.
"Secrary Otis of the Senate hel efore him a red velvet cushion, upon which rested the open Bible of St. Joln' Lodge. 'You do solemmly swear,' sair
Livingston, 'that rou will faithfuly exLivingston, 'that you will faithfully ex-
ecute the office of President of the Unitecute the office of President of the Unied States, and will, to the hest of your
ability, preserve, protect, and defend ability, preserve, protect, and defend
the Colktitution of the Uuited States. -I do sulemnly zwear,' replied Washington, 'that I will failhfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitubowed his head and kisserd He then Bowed his head and kissed the sacred Book, and with the deepest feeling utChancellor then proclaimed, 'Long live Chancellor then proclaimed, 'Long live
George $W_{\text {ushington, President of the }}$ George Whshington, President of the of thirteen cannon follwed, and with loud repeated shouts and huzzas, the people cried, 'God bless our Washington; long live our beloved President!' The President bowed to the people, and the air again rang with acclamations. Washington, fullowed by the company at the ualcony, now returned to the Senate Chamber, where he tuuk his seat, and the senators and representatives, their seats When Washington arose to speak, all stood and listened 'with euger and wark ed attentiou.
"Afier delivering his address, the President, accompanied by the Vice of Congress, and ali who the two house augurares, and when the in auguration ceremony, proceded on toot wSt. Paul's Church. The sume order was preserved, as in the procession from the President's house to Felleral Hall.
The military 'made a goorl figure as they The military 'made a goorl figure as they
lined the street near the church. The services in the church were conducted by the Chaplain of the Senate, the Rt. Rev. Dr. Samuel Provoost, Bishop of the Episcopal Church of New York. "Aiter prayers had been read and the Te Deum' sung, Washington and the state coach and was escorted home."

WHEN a pant-hunter pantloss
HE pants for the best pants HE panteth unpanted gimself in a pair of implants HIMSELF in a pair of our
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## home from the ehop , nue night, mand found his wife much exciteri over the untrage- ous behavior of a tramp. He hati bey ged for somerbing to eat. and nut likin: her in the roundest iernis. <br> Johnny." said the man. thormugh andignant, when you heard that ew <br> Junaly buil

 didn't you run at once to the sture an let me knowi? [ would have made show work of him. Difn't you hear":"Yes, pa, I heird. I wals ou in th victuals, but;-"
-But what?"
"Why, pa, I thought it was you sculd ing mother. He used the very san:e words you do, when the dinner diesu' would dare calk to think anyhody el Selected.

The contemplation of even the possi Bility of a human soul going into eterna perdition, should most profoundly affect men. It should nerve them to labor with tremendous earnestness to rescue the endangered. Few realize the awful nese of the loss of a soul. Many believe in a hell, bat do not stop to think what it means. If they did, they could neve speak lightly or trillingly of the awtu fact.-Michigan Christian Advocate.

Father Gavazzi's funeral was attended by -all the evangelical ministers of Rome; the quest.

Marius S. Daniels, of Providence, R. I., b Fill, left a business block, valued at $\$ 100,000$ to be divided at the death of his wife, between Aid, and Woman's Home Missions.

## Our Book Table

The Unversity of Michigan has a roster of 1882 , only 17 less ahan that of
Harvard. While every denumination Harvard. While every denomination of Christians is represented among hese families, than from the families of any other religious body. In the interest of these Methodist youth, a Wesleyan
guild has been organized, of which Prof. H. W. R.gers. dean of the University Land School, is president. Two generous Michiganders have contributed funds for a lectureship; and Bishop, Newman ha the bonor of delivering the first lectur.
March 11, to an andience that crowded
the largest church in the citr. His sub ject was, "The Christian and the Agnos tic," and

The second lecture was by Dr.S.G Snith of Sr. Paul, Minn.; and Dr. H A. Cleveland, and Bishops Warren, Fo:s and Vincent are to follow.

## Commentary on the Old Testament

Genesis and Exodus, by Milton S. Ter ry, D. D., and Fales H. Newha, D. D, Hunt and Eaton,
Thomas, Wilmington, Del.
This forms Vol. II, of the great work projected by our Book Concern, for fur nishing our people with a popular commentary on the Old and New Testa ments, in which the best and latest re sults of Bible study, are
within the reach of our people.
Dr. Daniel D. Whedon, the general editor, with five of his associate editors bave died during the progress of the work; but it has so far advanced, that but two more series. This volume will be warmly welcomed. It has 570 pages; and sells at $\$ 2.25$; the same price as that of the ther nine volumes.
Dr. Terry's introduction to the Pentateuch appears in this volume, and is marked by the characteristic excellencies fhat eminent Biblical scholar. We doubt, if as good commentaries on the Bible, can be found any where else for the money; if indeed, for any price

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