# , <br> IIminšula Mllethodist. 

HOMELY COUNSEL. It isn't worth whilie to fret, dear,
To walk as behind a heane No matter sow vexing things, may be,
They ensily might be wors

 Wouid better be piven to poing on
And pressing along the road.
ve trodden the hill myself, dear
TTis the tripping tongoelf, can prear-
Bat thoong inience
Bis ometimes Bat thoogh silence is sometimes geolden, child
As oft there is As oft there is grace in speech${ }^{\text {And }}$ I I see from my high less the path than the pal That wearies the beck and dimse the es
And writes the lices on the face. There are vexing cares enongh, dear, And to spare, when all is told; And the cheek's soft bloom grow old. But the spell of the craven spirit Turns blessing into carse, Thile the boild heart meets the troable o smile at each disaster That aill each disaster
That
wiesently pass aw And believe a brenght to-morrow
Winl follow the dark Whill follow the dark
There's nothing gained by fretting Gather your rtrength anew,
nd step by step po on ward And step by step po on ward, dear,
Let the skies be gray or bue.
-M. E. Sangster, in "Harper's Bazaur." One by One
by Rev. THEODORE L. CUYLER, D.
When a lad I used to join in the apple gatherings in the ripe month of October, The common truit, which was destined to the cider-press or the swine, was shaken from the trees, and no amount of bruising did any harm. But the choice pippins and Spitzenbergs, which were destined for the apple bins,
were carefully picked by hand. Those were gathered one by one-we intended that they should keep through the win-

This process illustrates the only effectual method for the conversion of souls. "Ye shall be gathered one by one," was the declaration to God's peo-
ple in the olden time. The Lord declares that in the time of the purification and restoration of Israel he would gather in his grain, seed by seed. Each seed should be tested, and not a single one overlooked, or one genuine kernel be lost. This emphasizes the fact that
in God's sight, there is no such thing as the "masses." God sees only individuals; every oue unlike every other, and every one the prossessor of an immortal soul. Guilt is an individual thing appertaining to a personal conscience. When a nation sins, or when a church
goes astray, it simply means that there are a great wany personal sinuers. Nor are sinners saved by regiments. When three thousand were converted in a single day at Jerusalem, each one repented for himself, each one came in union with the risen Christ.
It is vitally important for Christians to study and imitate the example of Je sus and his apostles. A very large portion of Christ's inspired biography is occupied by his personal interviewswith a guilty woman by a well, with a publican by the wayside, with a young ruler, with a blind beggar, or with a Nicodemus in a private room. To the Son of God, as to every faithful gospel minister, one soul was a great audience The single extended discourse of Christ, which is preserved was aimed at every auditor before him.
No fact is more patent on the face of the book of Acts than that it is the rec ord, largely, of individual labors for the conversion or the spiritual training of
individuals. Those first Christians were men and women who understood thor
oughly their personal responsibility, and the power of personal effort. Seven men
were, indeed, designated to the work of dispensing charities to the poor; but this was done in order to release the others for personal labor in declaring the word of life. Very little is said about church organizations. Nothing was allowed to keep man from man-the individual be-
liever from the individual sinner. Peter goes right after Cornelius, Philip talks directly to Queen Candace's treasurer, Aquila and Priscilla have a great Bible class in the person of eloquent Apollos, and Dorcas is a sewing-society in herself Amid all the Conventions and "Union
meetings" and endless talk about revivals, is there not danger that each Christian may forget that he or she is the
bearer of one lamp? And if that lamp be well filled wilh grace, and its light be lovingly thrown on one sinner's path, ruore good may be accomplished than by parade. A crowd is often in the way when a soul is to be rescued. Christ led a deaf man out of the crowd when he wished to deal with bim alone. Those early Christians wrought wonders for God and dying humanity, but they ac complished the same by the simple, direct method-every man to his man Personal holiness made each worker partner with the omnipotent Jesus.
As I recall my own ministerial experconverting testify that nearly all the sonal contact with souls. For example I once recognized in the congregation a new comer, and at my first visit to his house was strongly drawn to him as a
very noble-hearted, manly character. A long talk with him seemed to produce little impression; but before I left, be took me upstairs to see his three or four looking at the sleeping cherubs, I said to him, "My friend, what sort of a father are you going to be to these children. Are you going to lead them toward row lodued. At our way? That ar season he was at the Master's table, and he soon became a most useful officer in the church. There is an unbolted door in abuut everybody's heart, if we will
ouly ask God to show us where to find

Every pastor and every successful Sunday-school teacher will recall similar experiences of personal interviews tha did the business. Harlan Page never picking. Mr. Moody has often told me that his most effective work is done in the inquiry-room, where he deals with souls one by one. The true way to in sure conversions in our congregations is
for individual Christians (you for instance) to give themselves afresh to Jesus, and then go after some one soul that is within the reach of their influence. Be ou the watch for opportunitics. Do a personal kinduess, or make a personal visit to open the way to the heart's door. Sometimes a kind, faithful letter is blessed to a soul's awakeningo. A sinle sentence, kindly spoken to him in the street, brought one of my neighbors to the Saviour. Heaven has its myriads of saved sinners; but they were gathered there one by one.

Let me also remind those Christians who desire to grow in godliness, that they may commit the serious mistake of trying to grow "by wholesale." A vague
desire to be better, stronger, holier, will come to nothing. Character is built, like the walls of an edifice, by laying one stone upon another. Lay hold of some single fault and mend it. Put the knife with God's help to some ugly besetting $\sin$. Stop that one leak that has let so much into your ship. Put into practice some long-neglected duty The first step to improvement with one person was to banish his decanters; with another, to discontinue his secular paper on Sunday morning; with another, to ask the pardon of an injured friend; with another to go after some street arabs and take them to a mission-school He can never be rich toward God who despises a penny-worth of true piety Holiness is just the living to the Lord in the least things as well as the greatest; for graces can only be gathered one by one.
I count this thing to be grandly true: rbat a righteons deed is a step toward God
Lifting the soul from its common clod To a purer air, and a clearer view.
"Heaven is not reached by a single bound,
But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to its summit round by nd."

## John P. Durbin, as a Pioneer Preache

## by bishop warren.

In the admirable life of this wondertul man, by Dr. John A. Roche we find some important facts, in regard to his early life. For his first year's salary be received $\$ 55$, worth seventy-five cents on the dollar. "I found 140 members on the circuit. The log cabin did not exceed twenty feet square. Tbis one room was used for chapel, parlor, kitchen, dining-room, and chamber, for the whole family." There were very few appointments except at private houses. "During the first year I studied English grammar, and read all of Mr. Wesley's ad Fletcher's works, and Dr. Clark' notes of the Pentateuch, and New Tes tament, and Josephus. All these works
I read closely, and made abstracts in my I read closely, and made abstracts in my cise gave me two great advantages. First, it fixed the sentiment of the author in my mind; second, it gave me a habit of composition, and a command of language.
"1. I made it a rule, to go to bed at nine, and rise at five. This gave me sixteen hours for business.
" 2 . I made it a rule, to be ready to read at six, after having washed, said ay prayers, and taken a walk.
"3. I made it a rule, almays
my books, paper, pen and ink at hand. 4. I made it a rule, immediately after preaching, to sit down to read, even before dinn
all gone.

When the people saw that I was bent on improving my time, they afforded me every facility in their power, such as the following: lent me books, provided me candles, and when this conld not be done, provided dry wood or bark to give light, gave me a room to mysolf, or when they had no room to give, ruled the children into silence, that I might have an opportunity to read
"Under these regulations I prospered much in knowledge and piety, and came to Conference with a good report." Suc cess does not come without occasion Follo wing the above rules, changed an unpromising boy into one of the, greatest
men of his time.-California Christran men of
Advocate.

Money Power in the Churches.
The following plain words on a vital subject, from the Democrat and Chronicle, Rochester, N. Y, will be read with interest:
The Rev. Fredrick D. Huntington Protestant Episcopal bishop of Central New York, is a man of the highest spirituality, as well as of the bighest intellectual gifts. That which he says, upon any subject, is entitled to the most serious consideration. Certainly, his views, upon the proper way in which to conduct a church should have the widest circulation. No apology therefore, is needed for transferring the following to these columns: At the conference of Episcopalian clergymen and laymen, held at New York recently, a letter was read from the Right Rev. F. D. Huntington bishop of Central New York, in which this passage attracted wide attention: "Intense political and commercial forces are ready to push their way into the church, to magnify its material and secular aspects in commercial and politica official pageantry and corporate power of the world with hierarehical and other like distinctions in the kingdom of God. To specity the multiplying marks of such a tendency might seem invidious, but it could be easily done." In an interview Bishop Huntington said: "That commer cial forces are pushing their way into the church is very obvious. This is seen repeatedly in the election of vestrymen. Spirituality seems often no longer the high social position, shrewdness in the conduct of affairs are coming to be considered the moreimportant qualifications for a good vestryman or trustee. I do not refer to the Episcopal Church alone but to churches in general. The man poor in spirit but rich commercially, is preferred as a church officer to the man poor in worldly goods, though rich is also obvious in pew-renting. The rich is also obvious in pew-renting. The rich
occupy the choice places, while the poor must sit in the obscure, out-of-the way corners. The church becomes a club house, and this amounts in cases to be was to be merely a means of providing comfortable incomes for Sunday orators and cosy seats for wealthy listeners, the pew-renting system might be a success
But as the church is for $\Omega$ common sal vation of rich and poor alike, no systom that shuts out the poor or puts the rich into a fashionable house with a snint's name at one end of the town, and the poor in to $a$ bare chapel by themselves at the
other end can ever be a system that God other end can ever be a system that God
will prosper. If it could be known openly in how many parishes at this moment some influential and managing meu are secretly discussing the question of how he is not paying well in pew rents, or how they shall find one that will do that, an appeal of alarm would arise to the ears of God. I have long beeu an advo cate of the free-church system. I don't believe men should own the church at all. It should be as free as the winds of heaven. The church is not here ou sale.
it is a gift. It should be such that people of every nationality, every race, every color, in every condition would be welcome. The doors should be open wide No one should be excluded by class or social distinction."

Too Quick With The Applica

- It is common, for men to complain of the pressure of responsibilities, and the burden of manifold duties which are laid upon them. Sometimes these complaints are a subtle self-flattery. There is no such sense of pressure and burden, as is suggested by the complaint, but it gives the man a certain pleasure, to think that he is overweighted; it enhances his importance, to imagine that society needs him so much, that he must bear and do a great deal more than he wishes to do. This complaint does not imply a desire to be relieved, but only to be appreciated. Most: of us dislike to be thought of little account. Even modest men who never give voice to the feeling are pained, by the lack of appreciation and approbation which is usually their lot in probe. I have never forgetten an incident, life. I have never forgetten an incident,
which happened in my early ministry. I had been seeking the comfort which a pastor craves, amid deaths and removals from the teaching of scripture and experience that places which become vacant are supplied, that in the words of Wesley, "the workmen die, but the work goes on," and had embodied my thoughts in a sermon which gave me great satisfaction, and which I hoped would encourage the church. During the week, one of the most important teachers in the Sunday-school, and a valuable member of the church, called upon me and said, that she had wanted to go to another church for some time, but bad felt constrained by duty, to remain where she thought herself needed and useful. After hearing the sermon on the last Sabbath, she knew that she was mistakn; she had overestimated her imporance, and she thanked me for revealing to ber, the little need God had for our poor services, and much to the same effect. I did my best to explain the purpose of the discourse, and to convince her of her mistake, but all in vain; she vent away the next week, and I bave never preached that sermou again. The doctrine is true, but it is not pleasant to flesh and blood. We all like to be thought of some account, and many people are obliged to live on their own good pinion of themsel ves.-Augustus, in New York Observer.

The trustees of the Peabody Fund, beld their aunual meeting in New York and made reports. The sum of $\$ 70,000$ as been expended by the trustees within the past twelve months, distributed pretty evenly among the Southern States. During the last tweuty years, this fund has supplied resources, amounting to $\$ 1$,727,650 , for the extension of educational work in the South. The capital of the fund now amounts to about $\$ 2,000$,-

| Letter from Frankford, DeI. | C. G. Baker, for the evening; with Prof. | and will support and maintain them |
| :---: | :--- | :--- | :--- | :--- | :--- |
| and |  |  | Dear Bro. Thomas.-We came to this place, April 4th, and found many members and friends of the church awaiting our arrival at the depot. These formed a considerable procession, and escorted us to the parsonaze. Here we found still others, who most cordislly received us, and ushered us into the di-ing-room, where a sumptuous dinner was ready

nis corcial reception, made us a once feel quite at home, in our new charge.
I found the church in good condition; and great interest has been manifested at each service, the congregations usually filling the church, often to its utmost capacity.
Since it is the fashion to tell the number of pastoral visits, I will state, for the benefic of those who eujoy such statistios, I have made 108 up to this time, besides many social calls; and am still pursuing this important branch of the work. Our first quarterly conference was an event of great harmony and in terest, as we trust all the others will be. Houston's las been restored to the charge, much to the delight of a large class of people, who live to the west of our town. Ifind an opening for establishing preaching, in a Grange hall in the village of Millville, which I shall at once enter. This will delight several aged people who rarely can go to any church.
Our Children's Day service the 9 th , inst., it would be hard to surpass. We used the "Throne Service," issued by our Board of Education, modifying it somewhat; and though we think our modification was an improvement, we have not taken out a patent on it, but if anyone wauts to know how we modified it, we will tell the secret.
The church was packell, so that stand. ing room could scarcely be hadd; and important lessons were taught in the music, in the decorations, and in the ad. dreses. Our efficient superintendent, Bro. Asher Collins, deserves honorable mention for his painstaking efforts to advance every interest of the Sundayachool, and to prepare the cliildren for Children's Day.
We are now tallsing nbout remodeling and eularging our churcl edifice Some would like to pull down and build larger in a different part of the town All things considered, it will, as we think, be best to eularge the boundaries of Zion, where we are. It will soon be decided; and I doubt not, wo shall build a church edifice that will be an ornameut to our town.
And now, my esteemed brother, I am glad to be in this part of our couference territory. for it is ncar where four yeare of ny very early ministry were spent,
and hallowed a ssociations are awakened. While I consecrate myself to the work anew, my language is, "The lines bave we have a goodly herituge C. F. Sheppard.

Letter from New Church, Va. Dear Bro. Tifomas:-The dedica ton of our new church,Sunday, 16 th ins was one of the most interesting occasion ccurring in our tuinn for many a day The day was beautiful, though warm The structure is a neat frnane, $24 \times 40$, with a good coat of Harrisim's paint on the outside; wairscutiug and casings, stained cherry, with twin good coats of hard oil finish over it; pulpit and altar rail walnut, with halustrades, maple hard oiled. The church furniture consists of pews, with plush covered sufa and chairs; the latter having been douated by friends in Baltimore, through Mr Wm. H. Manshall, of cur town. The pupils came out in full force; those from a distance, with their baskets prepare to apend the day; the late comers had to listen from their carriages, drawn up by the windowe.
We had booked Rev. C. W. Pretty man, for the morning service; Rev. A S. Mowbray, for the afternoon, and Rev.

John G. Robinson, for a children's ser vice. Brother Prettyman failing to ap pear, we had to assign Bro. Baker to both morning and evening services. Both times he preached with unusual pression upon all present; the hearty Amens being beard from the farthest corner of the church.
Rev. A. S. Mowbray gave us an in eresting discourse, replete with practical thoughts, upon the dignits of being "Co-workers with God."
Prof. John G. Robinson, gave the school an earnest talk on the importance of obedience to the parents. He led the singing during the day, aud added much to the pleasure of the day, by his skill ful use of the organ, one of Estey's which we purchased of him.
He was also very efficient in aiding us to raise the money to pay off our indebtedness, which was entirely
cash and good subscriptions cash and good subscriptions.
At night, afler a "Lau by Bro. Baker, from the text Lauch out into the deep, and let down your net for another draught," which
was listened to with rapt attention, the usual dedicatory services were conducted by Bro. Baker.
Every body seamed to be happy, and glad at the return of the old Mother church, to spreading her sheltering wings and to calm as much as possible the waters of sectional strife and prejudice; counseling, "peace on earth, and good will towards men." It was a day grand success, and will long be remem-
bered by the large company present. And interesting feature of the occasion was the singing, at the close of the children's service of Miss Farry, a young ady who is blind, late of your city.
Our camp at this place, will commenc he third of August ; tents will be put u for friends from a distance, on notice.

## J. E. Graham,

## "Those Rules."

Mr. Editor.-In reading over your valuable paper last week, I discovered an unusual thing. Wonderful! "The editor," said I "has settled himself," "in ured his paper," "himself done for."
Why! he has actually put in the "Gen. ral Rules of the Methodist Episcopa Church." But we, as Methodists, you ought to have known, have no rules For when we have gotten through our probation, (I dislike the word probation) e are at liberty to do just as we're mind to. Talk of rules; why, Mr. Editor, you have done it. Yoursubscription list will be shortened very much, for we ny man bo pants to on us; and especially, that class meeting rule. Why, sir, when the minister asked con in the presence of the church and presence of God, if we would cheerful. ly be governed by the rules of the Meth. dist Episcopal Chureh, we hell our breath on that, in a mental reservation, and su we were non-committal. Why, Mr. Elitor, if you harl thrown a bomb-
shell into our quiet camp, you could not shell into our quiet camp. you could not buve stariled us worse. Now, sir. I want
you to know, it has made us trenble, and we thall not get over it for a long time. I hope you will think more seriously of this mater, and let us alone in our exceedingly jealous for you. But let us look at this matter about class meeting. It appeare to me we are making a great mistake; for if class meeting, or goiug to class is no Inriger obligatory upou us, it should ve taken out of the General Rules. It is said, that some preachers tell the members it is not required to go to class meeting any more, notwithstanding when we are received into full connection at conference, following questions and are and the following qua and are expected to answer then affirmatively, "Do you
know the General Rules? Do you keep them? And that we approve of them,
and never to miss class, to enforce vigor
ously, but calmly, the Rules of the Society:" And I have been considerably perplexed, in the first place, as to wheth er I have not misconstrued the meanin of the General Rule which says: "The class leaders duty is "to see each person in his class once a week." This has had two interpretations; 1st. That the lead er is to see each member of his class, once a week, and not necesssrily in his class; but the class leader with from 40 to 60 members, if he be a laboring man or a business man, how could be do it?
And so the rule is practically ignored, and then the members never go to clas 2d. The strict construction, on the other uand, that every menber is to attend class every week. This cannot be when he is absent from home, or sick. The construction is
In the next place, I don't know how to interpret this language in the Disci pline, if a member is not under obligation to attend class, "there shall be no more than 20 in a class," "the class shall be conducted in such a manner, "the class leader shall be directed to a cer-
tain line of study, "the preacher shall tain line of study, "the preacher shall
examine the leader as to his method of leading class," and "the exercisesshall be voluntary." Also the passage on "The Neglect of the meaus of Grace," menshich if they continue to willfally glect, they are to be excluded
Mr. Editor in another thing truck a verg unpopular vieg you have on this you are thought to be, in some quarters, a little cranky, on Bishop Tay lor's work in Africa, especially, as it is said that one of the bishops declared Bishop Taylor's work there to be a fail ure. But when we consider the utter ances of such men as Dr Welch and Mr. Grant, who give nuch of time and woney to further it, and of Dr. Lowrey and ${ }^{4}$ Bishop Taylor himself, and others oncerning the excellency of the wor done, we are apt to think somebody is
wrong. But in this, as in other thinga, may not our best men show the human side of their nature, by their prejudices. The Lord save us from putting one hand to the ark like Uzzah; bua rather let us pray for purity at bome, and progress abroad in the work of the Lord. Why should any of us discourage the work anywhere, on any liue, by any person? Can't we bid them God speed. May God help you, Mr. Edior, to be urue to purity, and true to it in pashing onward in all lands, the Kingdon of the glorious Redeemer.

## Greensboro, Md., June 17th 1889

## From Deal's Island

Rev. J. A. Brewington, a local preacher in this charge, and a teacber in our Subiath achool, has been appointed pasor of Accomac and Northampton cir cuit, by Rev. T. O. Ayres, Presiding Elder.
Sunday, June 16 th at a meeting of the Officers and Teachers of the Deal's Island Sunday echnol, the following reslution was unanimously adopted;
Wheress: Our beloved brother, Rev. J. A. Brewington, has, in the order of Divine Providence, been called in to the work of the ministry, therefore be resolved,
That while we deeply feel his loss in our school, we appreciate the howor tha has been conferred upon him, and heart ily tender him, our best wishes and prayers for his success.

Francis B. Gottier died at his residence in Philadelphia, Monday, May 27th, in the 89th year of his age. His faneral was held in the Elkton M. E. church. Thursday. Interment at the Elkton cemetery. Mr. Gottier was a native of this town, his grandfather having been one of the earliest residents of the place. He was long a member of the M. E. Charch. He leaves a widow and two dangbters. $-\Delta p$. He lea

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Camp-Meeting Calendar Mountain Lake Park, Md., July
Chester Heights, Pa., July 16-25. hester Heiguts, Pa., Juille, Pa., July 23 to August 2. Parksley, Va., July 27 -Aug 4. Pitman Grove, N. J., July 31 to Aug 14 Woodlawn. Md., Aug, 13-23. Canden, Del, July 31-Aug. 9. Concord, Del., Aug. 2-11. The Sound, Del., Aug 3-12.
Brandywine Summit. Del., Brandywine Summit. Del., Ang. 5-
Ocen Grove, N. J., Aug. 19-29. Rawlinsville, Pa., Aug. 28 to Sept.
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 Legson for stiday, jene 30th, 1889 ,by bev, Reviem.
[Adapted from Zion's Herald.]

## "The Triumphal Eotry" (Mark 11:

11),
be day was Sunday, the first day of the parce: The sendinis. The principal point phage, to bring a coll which they would find tied there, "whereou no mavo ever sat," with the further direction, to say to any one ob. jecting, "The Lord bath need of bim;"' the enthnsiasm of the muititude when the colt was brought-covering the beast with their mantles, and tapestrying the highway with garments and palm-fronds; the triumphan
Hallel: "Hosanna! Blessed is He that com eth in the name of the Lord !"' the protesta tions of the Pharisees; the tears of Jesus when He bebeld the city; the commotion in Jeru salem when Jesus entered; the visit of the latter to the temple, and His sabsequent re tirement to Bethany.
2. "The Rejected Son" (Mark 12: 1-12. Wicked Husbandmen, which portrayed a man Wicked Husbandmen, which portrayed a man
planting a vineyard, and equipping it for planting a vineyard, and equipping
saccessfal conltivation; and then, in view of his own absence, letting it out to hasbandto receive the fruits; but the latter was beaten and sent away empty. Succeeding mesnally the lord sent his son, expecting that he, being more than a messenger, would be treated with reverence. But though the husbandbim and seize the inheritance-a plot which they carried oat. "What will the lord of the vineyard do?'' the speaker inquired; and the rulers, though clearly seeing the drift of the ord could do compelled to admit, that the husbandmen, and commit the vineyard to others. As they retired, angry but impo
tent, He reminded them of the stone rejected by the builders, which was finally made the headstone of the corner

## 3. "The Two

Fark 12: 26-34)
The principal points were: "The scribe's question, "Which is the first commandmen ed by the familiar credo, "Hear, o Israel, the Lord our God is one Lord") in the brie but Lord thy God with all thy heart,"
the aud thy neighbor as thyself;" the admission on the part of the scribe that our Lord bad Jesus, that he was "not far from the king dom;" with the added remark, that there
after no one dared ask Jesus any questions. 4 "The Destruction of the Temple Fore told" (Mark 13: 1-13).
A remark of our Lord, as Ho left the temple with Eis disciples, Tuesday afternoon, and one called His attention to its "goodly
stones'" and bnildiugs-"There sball not be stones'" and bnildiugs-"There sball not be
left one stone upon another, that shall not be left one stone upon another, that shall not be
thrown down'-wns so astonishing, that, when they reached the Mounl of Olives, Peter, James, Johu and Andrew, inquired when this strange prediction should come to upon Jesus began his memorable discourse on "the last things,' ' limiting His view, in parts of it, to the destraction of Jerusalem, time. False Cbrists would arise and seduc many; of these they were to boware. Nor
were they to be.agitated at "wars and rumors of wars," earthquakes and famines; the end shall not be yet. The disciples would be
need not be alarmed, neither need they premeditate what to say; the Holy Spirit would speak through them. They would be hate those enduring to the end should be saved. ${ }_{28}{ }^{5}-37$ ).
Continuing Fis discourse on "ihe last things," our Lord passed from the immediate tents that should precede His second com. ing, in "power and glory"-the sun darkeued , the moon eclipsed, the stars falling, ote Retarning, then, to the nearer future, He reminded them, by the parable of the fig-tree,
whose bursting bud was the sure harbinger summer, that the signs specified of coming woes were equally infallible. His words
would not pass away. Even before the.generation then living should cense, the predictions should come to pass. Bat. though the fact was certain, the date was concealed.
None knew it-neither man nor angel; not even the Son himself. Hence the duty of anceasing watchfolness.
6. "Tbe Anointing at Bethany" (Mark 14
1-9).
The plot of the rulers to take Jesus by

The plot of the rulers to take Jesus b craft and put Him to death; the fenst given leper," at which Martha, Mary, nud the nev oving netted Lazarus were present; Mary feet with spikenard; the murmar of Judas aud the rest at this prodigal waste-more than three hundred pence in value, which migh bave been sold and given to the poor; Jesue ad wrought a mork on Him; that bereas they bad the poor always, they ould not alwass have Him; that she bad, with a prescient love, anointed His body fo arial, and that her loving act should be for ver linked with the publication of His Gos 7. "The Lord's Supper" (Mark 14: 12-26). The principal points were: The sending of The principal points were: The sending of
Peter and John from Bethany to Jernsalem Peter and John from Bethany to Jerasalem,
on the "first day of unleavened bread," to find a man bearing a pitcher of water, to fol ow him home, and to ask the "good man" ter and His disciples; their successfal mis sion and preparations; the evening walk to Jerusalem; the strife for priority; the washing of the disciples' feet; the warning on noancement that one of their number should betray Him, and that it were good for that patic blessing and breaking of the bread, with the words, "Take, eat,'" etc.; likewise the blessing of the cap, and its distribation, representing His "blood of the new testament, which is shed for many, for the remisdriok no pa the prediction that He would He should more of the fruit of the vine, until Father's kingdom; the singing of the Hallel and the retirement of the company to Geth semane.
8. "Jesus Betrayed" (Mark 14:43-54)
8. "Jesus Betrayed" (Mark 14: 43-54).
The approach of Judas, "one of the twelve, with a great multitade, carrying swords and
staves; the traitorous f Jesus to Malchus by Peter, the rebuke of the nct, and the healing of the ear; the remonstrance on the part of the Prisoner with the priests, that hey did not apprehend Him publicly, while of the disciples; the return to Jerasalem; the following and flight of the young man clad only in a linen robe; and Peter following affr
off-were the principal points of the lesson. -were the principal points of the lesson.
9. "Jesus Before the Council" (Mark 14 . 5-65).
nent has we visited Caiaphas' judg. ment hall in the night; we saw Jesus arraign ful attempts to criminate Him by false witful attempts to criminate Him by false wit-
gesses (particularly in the perversion of His words, relative to destroying the temple), observed the silence of the Prisoner, and the angry demand of Caiaphas, "Answerest Thou nothing?" listened to the fival question, ed ?'" and the calm reply, "I am," with the prediction, that they should see the Son of Man sitting on the right hand of power, and coming in the clonds of heaven; saw Caiaand heard the rerdict of the council that, sus was "guilty of death."
The "Sus Before Pilate"' (Mark 15: 1-20). The principal points were: The arraigument professed to be the King of the Jews, and forbade the people to give tribute to Cæal; the failure of Pilate, to find nny adequate tion of the charges, the turbulent reiterasending of the Prisoner to Herod Antipas, who failed to find any case, and sent Him back, clad in the robe of mock royalty; Píin Jesus; Barabbas preferred to Jesus by the rabble, as the prisoner to be released; the fiual yielding of Piate to the pressare; the sentence given; Jesus scourged, and His subsequent sufferings from the sa
and brutalities of the soldien
11. "Jesus Crucified" (Mark 15: 21-39). Burdened with His cross, and attended by two thieves, Jesus was led to Calvary. A part of the way, His heavy cross was horne by one Simon from Cyrene, whom the soldiers the plaed into the service. On reaching the wood, which was then lifted and dropped into the bole dug for the purpose. The in-
scription was placed over His clothes were divided, and the soldiers then monnted gaard, to await the ulow approach
of death. Then followed the mockeries and of death. Then followed the mockeries and tbat He should prove His royal claims, by descending from the cross; their flings at His piercing cry, "My God, why bast Thou forsaken $M e$ ?" the thirst; the offer of the sour
wine, and the final commending of His spirit wine, and the final coms.
into the Father's hands. trict.
12. "Jesus Risen" (Mark 16: $1-13$ ).
The principal points were: The vis The principal pointe were: The visil or
Mary Magdalene, with the other women, bringiug spices in the early dawn, to'the ser ulchre; their perplexity, as to who should
roll awny the stone from the door; their disroll awny the stone from the door; their dis
covery that the tomb was open; the angel sit covery that the tomb was open; the angel sit
ting within, who assured them that Jesus wag within; who assared them that Jesus
was risen, invited them to see where He had lain, and commissioned them to tell Peter in Galileee ns He had He would meet tho eparture in fear and amazement to tell the disciples; and the unbelief of the withstanding the testimony of Mary Magdn lene and of the Emmaus disciples.

## Pastoral Record. <br> \section*{by bev. w. x. s. murray, ph.}

 oontinued.(In this Record are given the several ap pointments of all the members of the Wimington Conference, from its organization
March 17th, 1869 , to the session of 1889 March 17th, 1869, to the session of 1889 . Sd.
tands for "superannuated," and Sy. for tands for "supe
Melvin, A. T., 1865-9, Methodist Protestant Conference; received from the same on credentials; 1884-7, Bethel .; '87-8, Tyazkin; '88-9, Roxanna. Merritt, J. B., 1853-69, Phila. Confer nce; '69-71, Chestertown; '71-3, Dover; 73-6, St. Paul's, Wilmington; '76-9, Odessa; '79-82, Still Pond; ' $82-5$, Cecilton; '85-9, Sy.
Milby, A. W., 1843-69, Phila. Conference; '69-71, Frederica; '71-4, Chestertown; '74-5, Laurel; '75-6, Brandywine, Wilmington; ' $76-7$, Centreville; '77-80, Harrington; ' $80-2$, Denton; '82-3, Felton; '83-6, Dover District; 82-3, Felton; 83-6, Dover District;
died June 13, 1886, in Harrington, Del. Miller, E., 1834-69, Phila. Conferace; '69-70, Laurel; '70-2, Georgetown' 72-3, Smyrna ct; '73-5, Elkton; '75-7, Cecilton; '77-81, Sy.; died April 15th 1881, in Sudlersville, Md
Miller, E. H., 1869-70, Lewisville '70-1, Smyrna ct.; '71-3, Bridgeville 73-4, Harrington; '74-6, Barrett' Chapel; '76-8, Queenstown; '78-80 King's Creek; '80-1, Kent; ' $81-3$, Royal Oak; ' $83-4$, Chincoteague
Sharptown; '87-9, Elk Neck.
Miller, G. W., received by transfer rom Central Pennsylvania Conference, 1880; '80-3, Grace, Wilmington; '83, ansferred to Phila. Conferenc Mitcbell, J. M., 1885-6, Bridgeville; M- 8 , Houston; '88-9, Vienna.
Morgan, F.M., 1886-7, Potter's Land ing; '87, discontinued; '88, readraitted 88-9, Greenwood; died, Feb. 11th
Morgan, S. M. 87-9 Townend
Morris, S. J., 1887, admitted on entials from M. E. Church South 87-8, Tangier Island; ' $88-9$, Harring ton.

Mowbray, A. S., 1883-5, Oxford; Mowbray, J Et Pocomoke City. 78-81, Frederica;' '81-4, St. Michael's '84-6, Frederica; '86, withdrew under charges.

## Marges.

Mowbray, W. R., 1886-7, ChincoMague; ' $87-9$, Royal Oak.
Muchmore, L. J., 1885-6, Somerset;
$86-7$, Bidgeville; ' 87 7, discontinued. Murray, W. L. S., 1871-2, Gumboro 72-3, Snow Hill; '73-4, Phoenix Station; '74, located,to attend school; (July 4, '75, to March '76, Claymunt;) '76, re admitted; '76-8, Cambridge; '78-80, North East; '80-3, Middletown; '83-6, Asbury, Wilmington; '86-7, St. Paul's Wilmington; '87-9, Wilmington Dis-

Nelson, E. H., 1870-1, Annamessex 71-2, Dorchester; '72-4, Kent; '74Mt. Lebanon; '75-7, Chester; '77-9, St. George's; '79-82, Frankford; '82-4, Federalsburg; '84-7, Newport and Stan ton; '87-9, Chesapeake City.
Newnam, E. B', 1866-9, Phila. Conrerence; '69-70, Leipsic \& Raymond 70-1, Millington; '71-3, Frederica 77-9, Easton; 75-1, Chesapeake City '81-2, Snow Hill; 1882, withdrew. O'Brien, 'Г. A. H., 1876-7, Snow Hill; '77-8, Fruitland; '78-9, Princess Anne '79-81, Chincoteague; '81-4, Madeley;
'84-7, Chesnprake City; '87-9, Cherry O'Neil, Wion.
ONeil, W. J., 1859~69, Phila. Con ference; '69-71, Kent Island; '71-3 Sudlersville; '73-4, Snow Hill; '74-6 Federalaburg; '76-7, Gumboro; '77-9 Rising Sun; '79-81, Millington; '81-2, Frankford; '82-4, Princess Anne; '84-7 Church Hill; died, March 9, 1887, in Cburch Hill, Md.
Otis, J. P., 1878, transferred from Virginia Conference; '78-80, Cambridge '80-2, Centreville; '82-5, Odessa; '85-8, Elkton; '88-9, Port Deposit. Pegg. C. M., 1870, received by transfer; '70-1, Leipsic; '71-4, Fairmount; 74-7, Lewes; '77-80,Scott, Wilmington; Conference.
Phoebus, G. A., 1853-69, Phila. Con erence; '69--70, Odessa; '70--3, Easton 73-5, Smyrna; '75-7, Elkton; '77--9 Newark, Del.; '79-82, Laurel; 's2-3, St. George's; '83-9, Sy.
Pierson, J. W., 1836-69, Phila. Con Hill; '73-6.-71, Centreville; '71--3, Snow Wilming, Newton; '76--8, Brandywine Pleasant; ' $80-1$ - Sy.; died, May 6, 1881, Pleasant; '80-1, Sy.;
in Wilmington, Del.
Pilchard, S. N., 1881-2, Briageville ' $82-3$, W yoming; ' $83-5$, Magnolia '85̄~6' Stockton; '86--9, Frankford.
Plummer, T. F., 1860-9, Phila. Conference; '69--73, Sy.; located '73; (Mt. Lebanon and Claymont, 1873-81;) died Feb. 2, 1881, in Wilmington, Del.
Pool, J. W., 1870-1, Bridgeville; 71-3, Harrington; '73-4, Federalsburg; 74-5, Snow Hill; '75-7, Fruitland; '77-80, Holland's Island; '80-1, Woodlandtown; ' $81-3$, Church Creek; ' $83-5$,
Farmington; ' $85-6$, Crumpto Farmington; '85-6, Crumpton; '86--8, Queenstown; '88--9, Sy.
Potter, Wm., 1870-1, Zion; '71--3, Newtown; '73, transferred to Western New York Conference
Poulson, T. L., 1857--69, Phila. Conference; '69-71, North Ehst; '71-2, Zion ; 72 , withdrew.
Prettyman, A. P., 1882-4, Millsboro;
84--6, Talbot; '86-9, Trappe.
Prettyman, C. W., 1868--9, Phila. Conference; '69-70, Wyoming; '70-1, at school; 71--3, Leipsic and Raymond 73-0, Appoquinimink; '75-7, Sudler ville; '77--80, Centreville; '80--3, Lewes;
'83-6, Union, Wilmington; '86-8, New-'83-6, Union, Wilmington; ' $86-8$, N
ark and Wesley; ' $88-9$, Fairmount.
Prettyman, T. J., 1874-5, East New Market; "75-6, Galeatown; '76-7, Hooper's Island; '77-9, Personsburg; '79--81, Stockton; '81--2, Newark, Md.; died Feb. 27, 1882, in Newark, Md.
Price, B. F., 1836-69, Phila. Confer ence; '69-71, Elkton; '71-3, North East '73--5, Cecilton and St. Paul's; '75--7,
Greensboro; '77-8, Mt. Lebanon; '78--80 Delaware City; '80--3, Kent Island; '83--4, Queenstown; '84.7, Madeley Wilmington; '87--9, Christiana. Prouse, J.'T., 1886,-7, Quantico; '87-Ellendale; 'S8--9, Church Creek.
Quigg, J. B., 1850-69, Philn. Confer ence; '69-72, Easton District; '72-4, Agent Couference Academy; '74-5, Re-
hoboth; ${ }^{7} 75-9$, Wilmington hoboth; '75-.9, Wilmington District;
'79-82, Milford; '82.4, Laurel; '84-. 7 , Smyrna; '87-9, North East.
Quigley, T. J., 1836-60, Phila. Condied, Oct. 19, 1870, in Laurel, Del.

During the twenty-three years of the existence of the Church Extension Society of the Methodist Episcopal Church
its total receipts have been $\$ 3,448$, 6533 churches have been aided (iucluding eighteen parsonages.) After exand all available securiti the treasury needed $\$ 108,000$ additional, besides applications coming in, every day since church make large advances.- Baltimor Methodist.

America publishes more newspapers than all the rest of the world combined. thist year its 17,017 periodicals printed copies enough to supply $2,959,556,500-$ earth with two ne supply every soul o

Merit Wins

feninsalla delthoulist, op Foss led in prayer. Dr. Mafers of the first Presbyterian church, read the third chapter of 2d Timothy, and Dr Evans pastor of the M. E. Church, rea the 204 fh hymn, beginning

Dr. Reed announced as his text, the Dr. Reed snnounced as his text, the
and 15th verses of second Timothy reading from the Revised Version, "But abide thou in the things which thou hast learned and been assured of, know ing of whom thou bast learved then; and that from a babe thou hast known the sacred writings, which are able to
make thee wise unto salvation, through make thee wise unto salvation,
faith, which is in Cbrist Jesus."
We shall not attempt a digest of this admirable sermon. The theme, most forcibly, logically, and eloquently presented, was "the reason and the advantage of steadtast adhere,
For more than an hour he held the congregation in closest attention and deepest interest. His striking putting of his thoughts, and his apt illustrations, made a fine impression. His recitation of Hamlet's soliloguy, in contemplating suicide, and the appositiveness of its ap-
plication, were exceedingly fine. As the first baccalaureate 'address of the ne president, it was a great success. The
earnestand devout tone of religious feeling that pervaded the sermon manifested at that pervaded the sermon manifested at
times by flowing tears, was a most assuring indication, that a consecrated heart ing indication, that a consecrated heart
as well as a well-furnished head, is to given to the service of the Church, i this most important position.
The service closed with singing 491st hymn, read by Rev. D. W. Gordon of the Philadelphia Conference, and be ginning
Love divine, all loves excelling
and the benediction by Rer. Dr
Krame
Bishop Hurst bad been engaged for the evening service, but at a late hour,
he sent word that he could not come, as his son was suffering from a brokeu limb. Most fortunately, Bishop Foss was able to take his place.
The hall was again filled, and every one was delighted with a grand sermon from the Bishop, on the text, "What i the son of man that thou visitest him ?" Ps. 8-4. His theme was the greatnes of man, as the paragon of animals, as
made in the image of God, sharing in his dominion, in his creatorship, and in his immortality. "Godliness is the onl true manlivess." The Bishop's appeal to the young, and to all, to aspire after this lofty ideal of virtue, was most effec ive.
Busler Hall was filled again Monday evening, the 24 th, to witness the oratori-
cal contest for the Pierion Medals. Four members of the Junior class entered the ists:-Messrs F. W. Crowder, Balti more, Md., W. P. Taylor, Dover, Del.,
J. P. McComas, Hagerstown, Md., and Hammond Urner, Frederica, Md.
Each one acquitted himself most cred itably, and the judges would have been glad to award each one a medal. A there were buttwo, this could nothe done.
The first was awarded to Mr Urner, and the second to Mr. Crowder
Tuesday, the Crowder.
Tuesday, the 25 th , the graduating claps held their class day exercises in Bos ler Hall; the trustees met in their annu al seesion in the afternoon, in the Jacoh
Tome Scientific Hall, and H Tome Scientific Hall, and Hon. Stewart L. Woodtord delivered the Phi Beta Kappa amnual oration, before the Literary Societies of the College, to a large audience in Bosler Hall.
Aiter thia address, a reception was ten dered the new President, by the trustees and the fuculty, at which a large number of friends of the College in Carlisle, and from abroad, extended cordial greetings to Dr. Reed.
Among those present, were his excelleacy, Gov. Beaver, Judge R. M. Henderson, of Carlisle, Rev. Charles F Deems, D. D. LL. D., of New York

Hon. J. B. Starn, of Stroudsburg, and Hon. J. B. Starn
Gen. C. B. Fisk.
Wilmington Conference was represent ed by Rev. John A. B. Wiloon, D. D and Revs. R. C. Jones, Thomas E. Ter ry, Adam Stengle, and S. M. Morgan, and Thomias Mallalieu, Esq., and Hon H. P. Cannon.

Weduesday at 9 a. m., President Reed delivered his inaugural address to a large audience in Bosler Hall; after which the trustees held another session, and the Belles Lettres and Union Phil respective halls.
After a business session of the Alumn Association at 7.30 p. m., Dr. Deems of the class of '39, delivered a most inter esting address, full of varied reminiscen ees respecting the past half century.
Thursday at 10 a. m., the exercises of the graduating class began, and at their close, the degrees were conferred by the President of the College.
In the evening, the grand fete concluded by a reception given at their resdence, by President Reed and his lady The editor had the pleasure of being the guest of Prof. Rittenbouse and bis wife; and takes pleasure in acknowledging also marked courtesies, from President Reed and lady, Prof. O. P. Super and lady, and others.

Prof. Wm. Trickett of Carlisle, Pa. was honored by De Pauw University, at gree of LL. D.

## DickInson Honors

The following degrees were conferred upon their respective recipients, by the Faculty and Trustees of Dickinson Col
Graduating Class:-Christopher Baldwin, Waterbury, Md., Charles W Black, Garlisle, Pa., Elmer E. Deemer Sout's, Pa., Mary I. Evans, Carlisle
Pa., Charles A. Houck, Williamsport, Pa., Charles A. Houck, Williamsport William A. Millard, Halifax, Pa., George V. Morris, Philadelphia, Pa., John H Murray, Milton, Lewis A. Parsels, Smith's Lauding, N. J. Francis A. Pax on, Chester, Pa., Charles W. Straw Dauphin, Pa., Morris E. Swartz. Belle forte, Pa., Jennie Taylor, Muncy Pa. Henry F. Whiting, Carlisle, Pa., Albert

## Tesan, Aloona, Pa.

Masrs Baldwin, Paxson, and Yocum Houck, Millard, Murray Iiss Kronenberg in the Latin Scientif Course; the others, in the ClassicalCourse Messrs Morris, Parsels, and Swartz, purpose pursuing a Theological Course in Drew Seminary; and Miss Jenni Taylor, a niece of Bisbop William Tay
or, contemplates missiou work in Africa.
Master of Arts, class of ' 86 ; Ralph T. Coursey, Stephen M. Morgan, and Isaac L. Wuod of the Wilmington Con erence; John H. Schively of India, and Messrs. Rogers K. Foster, J. Fred Heisse and Wilmer W. Salmon.
Master of Arts, Honorary. Prof. C . Bikle, Pennington Seminary, and Prof. Frank Thomas Baker, of Dickin son Preparators

Hon. James A. Beaver, Governor Pennsylvania, Hou. Stuart L. Woodford Now York, and Rev. Dr. Henry Bascom Ridgaway, President of Garrett Biblical institute, Evanston, Illinois, an alumnus of Dickinson, of the class of 1849.

Thomas Nelson Conrad, of the Uni veraity of Virginia

Hugh Asbury Curran, Esq.
Watson L. Phillips, of the Wyoming Conference, John Y. Dobbins, and
George B. Night, of the Nev Jerse George B. Night, of the New Jerse the Baltimore Conference, and William S. Robinson, of the Wilmington Conter

Rev. Badford P. Raymond, D. D. late of Lawrence University, Appleton, Wisconsin, was inaugurated President f Wealeyan University, Middletown, Conn., last Thursday. Rev. C. W. Gallagher, D. D., a presiding elder in the New England Southern Cr. Raymond.

## His Last Letter.

My Dear Brotaer,-I know not to whom I write, except that he is a broth er in the Lord's work. I have no stamp, my letters, and see they do not go to the dead-letter office. As my general correspondence for nearly two years is already missing, I am ansious about my letters not being stack a few stamps, I would be glad, as otherwise my outgoing letters cannot reach or leave Boma.
I pray continually for all you people down there, and for the work you have, in bringing up the steamer. The Lord ave been here nineteen months. I have built a three-roomed house, and have a large school, and a house which will on be ready. So much depends on cotton, but have other material-prints a ferr, and a dozen pieces of handker hiefs, etc., that will keep me running but building costs.
I have had much interference with my work. Could not get an official permit to build, or it did not reach me till the end of Jnnuary. We have bad two wars about three days' distance away; and an epidemic of small-pox; and since the be ginning of December, I have been an invalid, or nearly so, having managed to get a visit from that fearful disease phth-
isis, and for which I have no remedies, and all climatic conditions are aganst recovery. But I trust in God, that he will spare me for a long time.
He gives me many encouraging promises, and is faithful. Dear brother, ex cuse my writing so poorly, and my no writing more, for I am now played out and fatigued. I am trying to make a help. It's hard work when alone, and
God
God bless and prosper your work.
Your brother in Christ, and for Afr
V. R. Sumarers.
P. S. When you go to Boma, please see if I have any letters sticking there. guarding them for of cattle; and I am don't make haste, I will have to sell to continue work-but I will part wtth my boots first. Whenever the steamer does come, she must remain some days at
Luebo, for the proper country is six days inland. Luebo is simply head of navigation, and is a station made from clearing in virgin forest. The population begins three days east.
I will be able to give store and house room for all you bring, and you can best work out from my little place. We are only half an hour from State Station, and close to a large native town.
and its wonderfully intelligent people, and the marvelous population, your heart will nearly break, for putting so much time below. The natives are waiting for the missionary, and have an anxiety explained only by the fact that they wait for light.
Luluaberg, April, 2nd, 1888
Dr. Jex-Blake upon Mission
Work in Indla.
After describing a visit to the cities of Benares, Agra, Delhi, and Hyderabad in the early part of the present year, the learned doctor sums up as follows:

1. The degradation of the Hindoo relion is so deep, and the immorality States, are so revolting, that the need of religious renovation is more urgent, and the opening for Christianity is more pat-
ont, than one can understand till one nes with one's own eyes, and hears on he spot with one's own ears.
II. The Indian mind, though now flled with degraded objects and theories f worship, is essentially a reverent and religious mind, and, if once won to Chris. tianity, would be a fervently Christian mind.
III. To win India to Christianity is not $a$ hopeless task, if only enthusiasm t home were strong enough to multiply he army of workers ten-fold, and to end men of such quality as those now Delhi and Peshawur
IV. Every great religion, still an acive force in the world, is an Asiatic reigion, and the more imaginators or deal side of Christianity is really akin to Indian views of feeling and thought, really Asiatic still.

England has no moral ground for holding India, beyond the moral good she does there, and no moral good that she could do, would equal the results of the spread of Christianity all over that vast continent, peopled by scores of distinct nationalities with no unity whatthe subordination of each to one Empire.

The pace of industrial progress in the South is almost incredibly rapid, to one looking at the figures. During the first three months of the present year, the or projected, was 1,076 . This number falls belors that of the corresponding months of last year by nearly 200 ; but in respect of capital, the aggregate, for the first quarter of year 1889, greatly exceeds that of $1888,-558,227,000$ against $\$ 38,668,000$. The State of Georgia alone has fifty-five cotton mills; and the city of Augusta contains thirteen cotton manufacturing plants, representing $\$ 5,500,000$ worth of capital. The Manufacturers' Record expresses the opinion, that the coming year will be the greatest thus far in the industrial history of the South-a prediction which sincerely hope will come true.-Zious' Herald.

Dr. Louis A. Sagre, the very eminent New York surgeon, paid a short visit to Lexington, his native place, and sought out "old Aunt Be!le," and aged Negress. In answer to his inquiries she gave him the following spicy bit of recent experience: "Ise not very well; but de old man he was." Accident? "No; laws me, honey! it was all on puppus. Here's de way I gone done it. I was a dying with the toofake, and had my head all tied up. De ole man says to me ary he: 'Belle, dere's nuffin' de me, says

Just tink dere's matter wid never was toofake; you have no toofake; never had; and never will have ; dere's ao pain ; never was; and never will be;
and you'se well.' man said dat, I picked up as de ole and hit him, I picked up de ole chair great gasb, and as de ole man open a runnin' I shoved him, and he fell out of de door and broke free ribs. When dey carried him to his bed I says hen says I: 'Now, ole man to him medicine youset Just you dat pain; dere never was pain; and you hav no pain ; an' dat your ribs is not broke you, nebber will be broke; and you'se well.' I tell you, honey, dat cured de ole man of dat foolishnes." In response to the universal request for this story, we now give it to the public. -Herald and Presbyter.

There are but feer men in ITectodisism, 80 generous, thoughtful and brotherly as John D. Slayback of New York City. It is chiefly through his kiudness, that his pastor, J. R. Thompson, can have year of rest, and a salary of $\$ 2500$. church.-Ex.

## 值omferente ${ }^{2}$ Rews.

Woodlawn Camp, after existing for eight interest, and looks as if it was to be perpetuinterest, and looks as if it was to be perpetution, thinking it advisable to make a purchase of tents, have contracted with J. H. Wise \& C . of Baltimore, for a supply, so that hereafter, every one tenting will be able al applications for tents.

A Letter from Hillsboro, Md. Editor of Peninsula methodist: Dear Sir;-Will you permit me through your columns to give my obserrations as a
member of the Visiting Committee appointed at the recent session of our Conference, to the Wilmington Conference Academy. my privilege and pleasare, in parsuance of the daty ioposed upon me, by that appoint ment, to visit the Academy during the rewas one very gratifying to myself the visit regret is, that I did ng to myself. My only a day earlier so that I might have seen more of the character and methods of the examinations. What I did see, however, convinced me that they wore of a high order, and were subject they had studied while the methods of examination were such as to necessitate the reliance of each student apon himsel
I have no question in my mind, of the comIhave no question in my mind, of the con
petency of Prof. Gooding and his assistants for the work they are endeavoring to do. our people are looking for a school wher
their boys and girls may be well prepared for a course in College or even to receive good educational basis for the ordinary pur-
snits of life, they need go no farther than the Conference Academy. The excellent reputation, which the graduates heretofore have
borne, in the first particular stands in proof of what $I$ have said.
I was particalarly impressed and pleased with the most excellent order and bebavior
manifested while I was there. There was an entire want of anything that was rude or disorderly, notwithstanding it was a time of general suspension of school work. This to a condition of good discipline, leading me to believe that the moral condition of the students, as well
is looked after.
Such of the literary exercises as it was my privitege to witness, were of a first class character. The programme of the Middle
Class Exercises was most excellent; and the Class Exercises was most excellent; and the
orations and essays, without exception were bighly creditable giving evidence of careful and thoughtful preparation. To say I was
pleased is putting my appreciation of them pleased is putting
in its mildest form.
The building itself with the exception of one or two of the recitation rooms, I found
in good and creditable condition; in fact, the in good and creditable condition; in fact, the such as location, beanty and amplitude of
groands, is first class. The addition of grounds, is first class. The addition of
Ladies' Hall is a necessity ananimously con ceded by all who have any koowledge of th Academy, and I hope its erection will fery near future. While I w disappointed in not meeting the senior member of the Committee, Rev. A. S. Nowbray, Rev. Gee. A. Phoebus, D. D., and I heard with regard to some of the matters I have emphasized. I most heartily commend the Academy to our people, believing it to be
emphasized port, and I also wisb for it in the future, all the prosperity which it deserves

## June 25 th 1589 .

geo. W. Townsend.

## ITEMS.

Fraucis M. Fish, manager of a club at Easton, was sentenced to twelre months in the
House of Correction and fined $\$ 100$ for selling whiskey.
Rev. J. D. Gililan mrites from Litah: "The Colisseum never saw in its arena firmer mar tyrs, than we have here. The eastern states, who have ben reared aud converted in Cbristian communities, know absolutely nothing of the fighting done bere by the young converts. They are mocked, by the young convor, turned from home, clubbed; their honess besmirched with filth, their cattle killed, their homes bareth as the victory.' I have beard some of them say in those other, grandor words of Paul, "None of these thing move me."-Mormonism does not do all this meanness. knew.
Sixty-four acres of buildings were barned Sixty-four acres of on Territory, on the 6th
st Seattle, Wasbington portion of the city and
destroying the best por
cansing a total loss of $\$ 10,000,000$.

Statistics presented at the convention of
, which met in Princess the Diocese of Easton, which mot in Princess 1,456 families, 7,647 persons, 2,787 commancants, 284 Sunday-school teachers and 2,027 751.47 .

Over 1,100 magistrates in Ireland have signed a memorial complaining of the exces ive number of pablic houses as the canase of
most of the crime and poverty in Ireland. The population has diminished by one-hal hrough poverty, and there remains to-day of the requirements.
At the dedication of the elegant and commodious library building of the Grmmon Theological Seminary on May 28th, a brief
poem was written for the occasion by John poom was written for the occasion by John
G. Whittier, a forcible and characteristic letter by George W. Cable, and a hymn by Rev.
Willism Ingrabam Haven were read. The Willism Ingrabam Haven were reab. Rev Dr. C. H. Payne.
The tenth anniversary of the Indian train ing school at Carlisie, Pennsylvania, occurred recently. Fourteen boys and girls were grad-
nated. They have received a good grammar chool ducation, and The trustees of the Hartford Theologi Seminary at Hartford, Conn., have voted to open all courses of the institution to women
the same as to men. The action is tsken to the same as to men. The action is taken to
meet the special needs of women who are desirons of preparing themselves for Christian The firs
hall on the West Central London Mission was a great success-there were thirty conversions. The financial report was nearly
as satisfactory. This hall bas been long known as the headquarters of the secularist infidel) propoganda.
The triennial General Convention of the rotestant Episcopal Church is to be held in questions for discussion, will be liturgical revision, the place of the negro, the hymnal, and perhaps federate councils. As to the
colored question, The Churchman says that some of the dioceses have not only excluded their conventions, but also in the Genera Convention, and it is for the latter body to may be restored without invading diocesan ights.-Pittsburg Christian Advocate.
According to the Michigan Advocate DrLafferty, of the Richmond, is disgusted be contains the tune sung to "John Brown's
Mrs. McTyeire, widow of the late Bishop IcTyeire, has been granted by the Vander residence free of rent during life, with an an
and noity of one thousand dollars.
Dr. J. M. Buckley, the editor of the Now York Christian Advocate, delivered the Mem.
orial Day oration at the tomb of General orial Day orat
Grant this year.
President Harrison has ordered tbat Sun
day inspection at United States pilitary posts day inspection at United States military posts be hereafter merely of the dress and general under arms is to take place on Saturday.
At the late commencement of Grant Me morial University, the degree of A, M, pro
causa, was conferred on the Rev. J. P. Duffy of the Philadelphia Conference, our Phila delphia correspondent. An honor wort
conferred. - Pittsburg Christian Adcoeate
The Rev. E. E. Count, a recent graduat of Drew Seminary, sailed, May 2
inforce our mission work in Italy.

## Dr. Summer's Letters.

My Dear Brother:-I received to day your letter, and also one from Broth
er Burr (undated). You can't tell the er Burr (undated). You can't tell the
joy I felt, as I was brought thus in coutact, as it were, with Christian brethren. I have received correspondence but from one, my dear Brother Chatelain, since I've been here. Nearly two years' cor respondence missing. So yo
how your letter cheered me.
My time has been passed with more than sufticient difficulties, etc. We have had two years' epidemic of small-pox and now have a visit of some 0,000 or
6,000 cannibals from the Tubilish. Since coming, their chief has died-they burned seven people alive, the eighth escaping here, half roasted on face and arms They sacrificed perhaps forty-five slaves for their feasts on this occasion. They Known everywhere as Kasango Kabintu
admit the number to be thirty, on the other side of Luluaburg, and the number this side is doubtful; most likely the total is larger than I have said. They are very impertinent, and I fear we will have so
leave.
Our two wars cannot affect our work in any way, so don't talk of them-they gave me plenty of work.
In December I was very sick. For some two months before, I had a dry
cough, no expectoration, then in December pericarditis and pleurisy, these ending in septic fever-the whole lasting about twenty-four days; then slow con-valescence- I had one bad spell jus I thought of letting workmen go, and then fly myself. My friends of the station did not care to recognize may condition before.
One day, my worst, (temp. 103.9 or so), took no food; third day, desponding no one to take my place it I went by Jesus manifested himelf to all at once Jesus manifested himself to me in a glorc voice said, "I will never leave thee nor forsake thee!" "Lo, I am with you alway, even unto the end of the world." thought it was from pain. I then took my disease to Him, and said: "Lord, I am in a bad physical condition-all broken up. What remedies might assist.
I have not-the climate and all surroundings are against me-there is no help in man. I come to thee, who will never leave, and pray thee, as the great Phy disease according to thy will." The second day after, my maximum temperature was $101^{\circ}$, and I at the station helping my men. Since then, my strength
has improved remarkably-maximam temperature 102.2-not wuch rest in the night, as that is the time of low temperature, and I am too feverish to sleep
I go to superintend the station every day. I am putting up one large house about thirty yards long; fulur large
rooms, one being a school-room. Lots of difficulties since commencing, and am ow on my last bale of cloth ; but bav put in all my energies to finish the work Then there is a second house of three or dinary-sized rooms, which will be fin ished this week. I have seven and a
half or eight hectares* of land, good water, etc., near the town of Chinyama with 1,000 or 1,500 inbabitants, and scbool, thirty minutes from the station. Some difficulties came, and I could not
dark, no escape. Then communion with God in his Word fixed my eyes on, "Be still [stop trying to escape], and know that I am God." Four things dispersed, and now I know my Lord was God in ally. I think the Lord will keep me here to finish building, so the station wil be ready for the steamer's party, and in fellow to take my place, and let me, Thing, run away somewhere for a change
This is the first letter I have writte for a long time-was unable to write yesterday. Commenced this with ink but could not continue.
If you can send me two bales of cot on, I'll be glad-wot to pay my carriers, put possibly to purchase sheep and goats, dear; they will be out of market very horly. I use some cotton for this, and
necessary, at the end of my stock, use if necessary, at the end of my stock, use
other to help me till some one turns up, till I receive information from the Bishop; otherwise I will be obliged to ell some of my cattle, which I am try g to keep for the mission.
In this part of the country, there is no need of prospecting for mission stations -walk any way and you will pass two or three large towns a day. All the people will give a hearty welcome. I am Kumeso, and have had hard work in
traveling to leave the towns, the people
crying, and the chicfo rolling themselves crying, and the chicfs rolling themselves
in the nud, to iuduce me to stay with them. The field is here. The country teems with people, as a wheat fiel
grain; "where are the laborers?" The country is healthy; so much so, that I can recommend men to bring their wives, and young men to get mar
ried before hay cume. Fertility, mar elous. Gorl send the church!
Tf youl send we a man to pick up my poor thread for a time, I may come to
see you; but you would have to arrange see you; but you would have to arrange
for nuy pubsage on the steamer, and tell me the day, or near, of her arival at
Luebo; and ic must be the steamer next to that in which the broiher come he would have to learn some things about the station.
This writing is real hard, so I must
clase. Bless the Lord for a thousand merctes in the past. and unmeasured ones iu the future. My trust is in God,
rnd whether it be his will that I work, rnd whether it be his will that I work
or rest. stay down here, or go home, am ready. Praise the Lord ?
Luluaberg, March 27. R. Summers.
Distress after eating, heartbnrn, sick head-
he and indigestion are cared by Hood's ache and indigestion are cared by Hood's Carbart \& Co's store, Zion, Md., will b (hursday, July 4th, $18^{\circ} 9$
Fourth of July Excursions on
the Pennsylvania Railroad.
In pursuance of the usual cnstom the Penn-
sylvani Railroad Company will open its line
for Forrth of July travel at the usual reduc-
for Fonrth of July travel at the usual reduc-
tion in rates.
Excursion. tickets will be sold hetween al
stations on the system on Jnly 2d, 3d, and
4tb, valid for retura until July 8th 1839,
arior Car Line Between Was ia Pennsylvania
Railroad. Conmencing June 24th, 1889 , the Pennylvauia Railroad Company will place in se
Vice, a line of Pullman Padace Cars betwee
Washiguton, Baltimore, and Saratoga. Th
north-bound car will leave Washington, Balt narth-bound car will leare Washingto. T Bal
imore, and Potomac Railroad Station, at 9.0

M., and
Hywain
Hudson
at Sara


8out 8. 10 A. M., and arrive in Baltimore
. 06 and Washington 912 P M. This ar rangement will greatly enhance the comfort
ot travel to this fanous watering-place, as
the entire trip is made without the necessity of leaving the car. The traing carrying these
through cars, will also connect closely to and
ion from Phonicia. Kaaterskill, Grand Hotel,
and other points of interest in the Catskills,

## Quick Time and Improved

To Allantic City via Pennsyluania R. R.
The outlook for the summer season at At
lantic City. was never so promising as it is at
present, and the prosperous City by the Se
present, and the prosperous City by the Sea.
was never io so good a condition for eotertain-
ing and amusing its summer guests Euter
ing and amusing its summener guests Euter.
tainivent in the sense of afrording food and shelter, is all that is required of the Atlantic
City people, Nature furnishes the rest, and
she lays sea and saud, sky aud wind under tribnte, to aid in accousplishiug her parpose.
The great Seaside City of snumer pleasure
resourceful as it is in all that is attrictive and beneficial on sea and land, could never Nature's ally, the railroad, did not lend its
eflicient aid, in rendering access so easy that the average traveler conts the trip as
The
The The facilities afforded by the Penusyl rania
Railroad's seashore branches, will he greatly
mproved for the coming season. They bave
lways been maintained ou a seale of liber improved for me coming season. They bave
always been maintained ou a seale of liber-
ality, nnaproached by tbose enjoyed by any
other wateriug-place, but a progressive apirit other wateriug-place, but a progressive spirit
will, this sunumer be manifeared in many
ad striking improvements and striking improvements. The summer
schedule will go into effect on June 29ht,
nal it will present a service of trains superior nd it will present a service of trains superior
in namber, speed, and equipment to tatat of
any previous jear. The road way of both the Wy previous year. The roadway of both the
West Jersey and Camden and Atlantic roads
have been reballasted and relaid in many portions in anticipation of nu ian inoved, accelerated, and increased service, so that the
new schedule will find both of the Pennglcondition. A larger number of express trains
is promised, aud the very quick time of tran. is promised, and the very quick time of tran. and the ocean, will be materially reduced.
An innovation, which hard-working busine:t men will appreciate, and the residents of
suburbn towns aud neigbhoring cities, will suburban towns aud neighboring cities, will
find nost couvenient, is a late evening train
from Philadelphia. It is proposed that this fod most convenient, is a ate evenigg train
from Philadelphia. It in proposed that this
train shall leave Pbiladelphian about $6.30 P$.
M., after all the afternoon connectious are in
an I., after all the afternoon connections are in
and anl busiuess is orer, and arrive iu Atlan.
tic City for late supper. It will undoubtedly
rove a po tic City for late supper. It will undoubtedly
prove a popnlar moveruent, aud will oftenomes save much burry aud aunoyance. An-
other new feature will be a late train np,
leaving Atlantic City at 10.30 P . N., for eaving itlantic City at
Philadelphia, enabiling visitors to spend the
vening with friends, and return the same iight, Other fast trains will rua at conven. ient hours of the day in both directions, so
that every one may find a leaving and arriving hour to his taste.
ave beeu added to the schedule within the


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refer to the Rev. J. E. Kidney, late. of the
Wilmington Conference, now of the Pittsburg who had suffered long from in in pure or mucifed Thoo, calusing pimples, boils, ulcers,
etc. Three bottles cured him soundly; he
has gained thirty pounds. It is is plendid for
wenk and sore eyes, especially where there is scrofulous sympathy With our Ese Cure
applied to the eyes the eyes will peedily get
better applied to the eyes the eyes will speedily get
better. For scrofula, sores, tired felings,
general aches, weak feelings, itchy diseases,
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 rifi ilit

## CHAS. F. HUDSON,




WANTED.



## (1) emperatce.

Wine is a mocker; strong drink is raging and whosoerer is deceired thereby is not
Fise.-At the last it biteth like e serpent, and stingeth like an adder.-Scripture.
Oh! thon incisibibe spirit of wine, if thon
hast no name to be known by, let as call hast no name to be known by, let os call
thee devil.-Shakespeare.

## Bishop Merrill Explains.

Dear Doctor,-Some time ago, when you requested me to write a letter on the prohibition question, my first thought was that it was not necessary and I began writing you reasons why I so felt, but, after beginning, my thoughts ran out to a condition of things actually existing, in relation to which, unfortunately, good people do not see alike, and my pen kept on till my thought was expressed,and you printed it,for which I am grateful. Since then many have taken in band the task of setting me right. They have labored faithfully and with good spirit; each succeasive writer implying the failure of the preceeding, and every one intent on finding something very objectionsble in my position, and all determined to throw what little influence I might have over on the side of the question which is obnoxious to them and not less so to me. Their efforts would have been amusing but for this sad feature, which so plainly reveals their preference for party over the grea cause of prohibition, which ought to be dearer to all of us than any favorite method of working for it.
With me the cause is evergthing. Forty years ago I began contending for probibition, and bave never faltered in the belief, that that is the only remedy for the evils of the liquor-traffic. Where ever and whenever prohibition is within the range of choice, or has the slightest chance for success, it is my first and last and only choice. It bas never been in my mind or heart, to favor or adrocate anything else as a remedy, or as at all comparable with downright prohibition, and in all I have ever said or written, not a syllable can be found in conflict with this sentiment.
Wherein, then, is the issue with those who so laboriously persist in faulting my utterances? It is not with regard to the main question. No one finds any objection to my teaching that prohibition is the only remedy, nor to my in sisting that constitutional prohibition should be the ultimate aim of ail workers in the temperance cause. This is the ground of the Church, the only tenable ground for Christians to occupy Here I stand, and here I have stood without change for twoscore years; and constitutional prohibition shall triumph over all its enenvies, as triumph it will in spite of the folly of so wany of its friends. But there must be an issue, else so many well-menning people would not worry themselves so seriously over my brief "letter." What is it? I ventured to suppoze a case, in which probibition is out of the question. Such a case is not imaginary merely. It does sometimes exist. The good brethren who speak of it as "abstract" have seen it in the concrete. Then, when prohi bition is not in the range of choice, the question is, can we wisely exercise a
second choice? All the differences my second choice? All the differences my
brethren have had with me, have related brethren have had with me, have related
to this matter of a second choice, when our favorite first choice is absolutely out of the question. All debates among prohibitionists relate to this second choice, or to the method of securing the first choice. We all agree on the first choice; but there are a few-a very few, it is hoped-who utterly refuse to make
second choice. That is, they think they refuse, but in reality they choose to stand aloof from "temporary expedients" and permit the worst possible results to come to the people, because they cannot have their firet choica at once. On this point alone we differ. Some of us so heartily oppose the horrid traffic, that we want to destroy it out-
right: and if we cannot do that, we want to burden, restrain, restrict, and hamper it in every practical way, and make it as disreputable as possible. the General Conference enjoins, we want to use the best laws we can get, to keep the monster in the narrowest possible limits. We stand ready to "enforce the restrictive features of existing laws, and to impose additional hurdens on the business whenever we find it in our power to do so. All these restrictions we make, not as our choice, nor as ultimate measures, nor as compromises, but simply as "temporary expedients"-as the best we can get for the time being as better than nothing. This is Method ism. It is just what the General Confer ence meant, when it insisted upon th duty of "enforcing the restrictive fea ures of existing laws.
So plainly is this position in harmon with Methodist teaching, and with relig ion and common sense, that it is painfu to find it called in question by any who profess loyalty to the Church or devotion to the cause of prohibition.
But charity is exceedingly broad. I will not permit suspicion on the motives of any brother. Every one aims at the best. A few cannot see the difference between accepting a limited restriction as a "temporary expedient" and advo this point, not because of mental inca pacity, but because of partisan bias Their minds have looked till they are bent in another direction. They honestly believe, that my proposal to accep the benefits of existing laws, with whatever of burden or restriction they impose on the business, as preferable to an ab solutely unrestricted traffic, is as bad as to favor or advocate license; and there fore they treat it and argue against it as
if it were an adsocacy of license. They if it were an adrocacy of license. They concede the correctness of my statements as made by myself, but still oppose them as containing some latent error, not visble or tangible to the senses of other people. It is not in my heart to blame hem, and I gladly concede, that when they take my sentences and force then out of their connections, and put upon hem a meaning not contained in them they make a fair show at answering the positions which they first create and then assail.
In conclusion, I repeat, that the orly difference relates to second choicesto the line of duty when our first choice is absolutely unattainable. Is there no choice between absolute prohibition and absolute freedom for the traffic? The Methodist Church holds, that the "restrictive features of existing laws" are better than nothing; and few and far-between are the genuine friends of prohibition who dare to differ from this judg ment. If anyone is courageous enough to express his dissent, he ought also to have courage enough to meet the issue without twisting it, or seeking to put whom he assails in a false light. Temperance men ought to be temperate, and wise reformers will gladly welcome the aid of all who agree with them in the main thing.-Western Christian Advocate.
Pundita Ramabai, the high-caste Hindu woman who spent two years in this country soliciting funds for the establishment of a school in India for the ed to India with $\$ 50,000$
(G)ituaries.


## Memoir.

Spencer Nelson was born in Accomac Co.
$\mathrm{V}_{\mathrm{a}}$. , in M My 1812 ; and died Ma., in May 1812; and died at his home near
Modestown, same county, April 12,1850 Over fifty years ago, he was thoroughly con-
verted, and united with the Methodist Episverted, and united with the Methodist Epis-
copal church, in whose commanion be concopal charch, in whose commanion he con-
tinued this life, holding offices of honor, and oring an exborter, steward, class leader, and
trustee, when death came. Remarkable for nergy, and native ability, he became a prom igious interesta of the commaningity. well as re
Daring the alavery controversy and the di vision of the chnrch, and during the war of
the rebellion when our preathers were driven
oot. and our charches were tnken posecssion
of by the Mi E, church, south, he continued oot. and our churches were tnken possession
of by the MI. E. church, south. he continued of by the MI. E. church, sonth. he continued
loynal and faithful to the charch of bis early loyna and faithful to the church of bis early
choice, as well ns to his country. For n nump
ber oo years in ending tho war perion, be choice, as well ns to bis chuntry. For n numi
ber of years in endige the war period, be
held the onfice of Magistrate; nad being fearheld the ofice of Magistrate; nnd being fear
less nnd outppoken against slavery nud re-


#### Abstract

ellion. his life rass in jeopardy; yet he hero- cally nan faithfully performed his magis- erinl duties, nad was n terror to the dislogsl


 erial duties, nad was $n$ terror to the dislogal,ad evil doers. During the three ysen and evil doers. During the three years we
spent in the Virginia work, we frequently
resorted to bis pieasant bome to seek needed resorted to bis pieassant boome to seek needed
rest; und bare listened for hours to his re rest; und bave listened for hours to bis re
benrsals of the struggles of the charch in those dark days, when so muny wore forsank
ing her. His bome was the home of the itinng her. His bome was the home of the itin erant, and the preanchers found in him a
faithful triend, a wise counselor, and a de aithrul triend, a wise counselor, and a de-
ooted Methodist. His henlth bad been failing several years, and be was unconscionts
for several anys hefore his denth, but the long for several dafs hefore his deni, but the long
years of his Croristian lifie. give ample assur-
ance of his final trinmph His conversion ance of his final trinmph Fis conversion
was very clear, and his Christian experience was very clear, and his Christian experience
exceedingly bright. Just before last confer
ene ence, in compapy with his pastor. Rer. G.
E. Wood, we visited him for the last time, E. Wood, we risited him for the last time,
nnd fonnd bim anxious "to depart and be nnd fonnd bim anxious "to depart and be
with Christ," wuich he realized "wonld be
far better," With etrist," Wuich he renized "woald be
far better.' Houbteo fenrs, but
was enjoying a precions experience. He was enjoying a precions experience. He
was twice married, his two wives, and one
son having preceded him to the spirit world. was twice married, his two wives, and one
son having preceded him to the eppirit world,
Four sons, all leading and respected citizens, Four sons, all leading and respected citizens,
survive him. His memory is as ointment survive him.
poured forth.

AgHE日 a pant-hunter pantless
HE pants for the best pants
E panteth unpanted
RIMSELF in a pair of our


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For partitculars
$\substack{\text { firs jeara } \\ \text { For part }}$


Personal Reminiscenses. In the conference year of 1814, my father, Thomas A. Elliott, a member of the Philadelphis Conference, was pastor
of Snow Hill circuit. His health failing, of Snow Hill circuit. His health failing,
he asked for a location, and died in he asked for a lacation, and died in
May, 1815. His last sermon was preached in Snow Hill M. E. church, as he sat in a chair; his text was, "Finally, Brethren, farewell."
The writer was then an infunt in his mother's lap, who sat by the side of this broken down itineraut, whose friends, loath to give him up, took his hand in theirs for the last time, and kised his infant child, with their best wishes for him and for his mother.
Thomas A. Elliott embraced religion at the great revival, in Accomac Co., Virginia, under Rev. Thomas Smith, in 1800; was recived in the Philadelphia Conference in 1806, and served the church nine years. He was ordained deacou by Bishop Asbury, in 1808; the certificate of which $I$ bave, with the Bishop's signature.
In 1835, passing through Snow Hill, on my way to fill some appointments in Lewes, Del., I preached in the same house, standing in the same pulpit, witb many of the same congregation, to whom my father preached his last sermon, twenty yeara before. I was greeted by the worthy fathers of those early times; all of them gone to their heavenly rest. Their grand children and great-grand children occupy their places.
I have the strongest desire, to visit in my old age, the church at Snow Hill and preach to the successors of the old fathers of Methodism, what may perhaps be my last sermon to the present gener ation, to whose graud parents my father preached, seventy-five years ago.
If the brethren and friends of Snow Hill, teel disposed to give me a warm invitation, I will try to embrace the blessed opportunity, and conduct religious services in commemoration of their fathers, and my own father.

Very truly,
Very truly,
Juns W. A. Elliott.
Locust Mtt., Va., June 20th, 1889.

Ele Neck, Md., D. F. McFaul, pas tor.-Children's Day exercises at both our churches were of unusual interest this year. Flowers and evergreens are abundant here, and they were enployed to good advantage by skillful hauds, in decorating our churches with appropriate designs. The children did graudly and much prasse is due Miss Katie M. Wilson, of Hart's church, who prepared them. The choir rendered some excellent selections, Miss Wilson presiding a the organ. Brief addresses were made by W.C. McCullough, superintendent Philip Groves, a former superintendent, Rev. J. L. Houston, and the pastor.
At Wesley, the altar was a floral bower tastefully constructed. J. R. Duling superintendent, was happy and so were the childreu. The singing was excellent Miss Nolding, organist. Appropriate remarks were made by a young student of the Conference Academy, living in Elkton, and also by the pasto

A Ladies' Aid Society, was organized at this church recently

Festivals were held at both churches last week; and though the weather was unfavorable, quite a sum was realized.
These people cannot be excelled in kindness and generosity. On the arrival of the preacher and his family, and ever since, they have received almost daily, tokens of kindness from these good people.

According to the Brewer's Journal, the five old Prohibition States-Iowa, Kansas, Maine, New Hampshire and Vermont-show a decreased production during 1887 and 1888 of 78,589 barrels of beer, while the High Liceuse Statc Michigan show an increased production of 253,114 barrels.

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