



BEV. T. SNOWDEN THOMAS, A. M. Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS. Associate Editor.

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HOMELY COUNSEL.

It isn't worth while to fret, dear. No matter how vexing things may be. They easily might be worse; And the time you spend complaining And groaning about the load Would better be given to going on And pressing along the road.

I've trodden the hill myself, dear-'Tis the tripping tongue can preach, But though silence is sometimes golden, child As oft there is grace in speech— And I see from my higher level 'Tis less the path than the pace That wearies the back and dims the eye

There are vexing cares enough, dear,
And to spare, when all is told;
And love must mourn its losses,
And the cheek's soft bloom grow old. But the spell of the craven spirit Turns blessing into curse.
While the bold heart meets the trouble That easily might be worse

And writes the lines on the face.

So smile at each disaster
That will presently pass away,
And believe a bright to morrow
Will follow the dark to day. There's nothing gained by fretting; Gather your strength anew,
And step by step go onward, dear,
Let the skies be gray or blue.

— M. E. Sangster, in "Harper's Bazaar."

One by One.

BY REV. THEODORE L. CUYLER, D. D.

When a lad I used to join in the apple gatherings in the ripe month of October, The common fruit, 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 people 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 one unlike every other, and every one the possessor 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 many personal sinners. 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 into personal union with the risen Christ.

It is vitally important for Christians to study and imitate the example of Jesus 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 record, largely, of individual labors for the conversion or the spiritual training of individuals. Those first Christians were

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 believer 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 with grace, and its light be lovingly thrown on one sinner's path, more good may be accomplished than by a whole torch-light procession out on 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 him alone. Those early Christians wrought wonders for God and dying humanity, but they accomplished the same by the simple, direct method-every man to his man. Personal holiness made each worker a partner with the omnipotent Jesus.

As I recall my own ministerial experience, I can testify that nearly all the converting work done has been by personal 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, he took me upstairs to see his three or four rosy children in their cribs. As we stood 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 heaven, or-the other way?" That arrow lodged. At our next communion 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 about everybody's heart, if we will only ask God to show us where to find

Every pastor and every successful Sunday-school teacher will recall similar experiences of personal interviews that did the business. Harlan Page never attempted any other method than hand. 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 insure 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 on the watch for opportunities. Do a personal kindness, 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 awakening?. 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 men of his time. — California Christian men and women who understood thor- trying to grow "by wholesale." A vague Advocate.

desire to be better, stronger, holier, will Money Power in the Churches. 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: That a righteous 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 round."

John P. Durbin, as a Pioneer Preacher.

BY BISHOP WARREN.

In the admirable life of this wonderful man, by Dr. John A. Roche we find some important facts, in regard to his early life. For his first year's salary he 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. This 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 Euglish grammar, and read all of Mr. Wesley's and Fletcher's works, and Dr. Clark's notes of the Pentateuch, and New Testament, and Josephus. All these works I read closely, and made abstracts in my own language from them. This exercise 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 lan-

"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 my prayers, and taken a walk.

"3. I made it a rule, always to have my books, paper, pen and ink at hand.

"4. I made it a rule, immediately after preaching, to sit down to read, even before dinner, or while the people were not

"5. 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 could not be done, provided dry wood or bark to give light, gave me a room to myself, 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." Success does not come without occasion. Foilowing the above rules, changed an unpromising boy into one of the greatest

The following plain words on a vital subject, from the Democrat and Chronicle, Rochester, N. Y, will be read with inter-

The Rev. Fredrick D. Huntington

Protestant Episcopal bishop of Central

New York, is a man of the highest

spirituality, as well as of the highest

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 political centers, and to match the wealth and official pageantry and corporate power of the world with hierarchical and other like distinctions in the kingdom of God. To specify the multiplying marks of such a tendency might seem invidious, but it could be easily done." In an interview Bishop Huntington said: "That commercial 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 test of a church official; business success, high social position, shrewdness in the conduct of affairs are coming to be considered the more important 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 spiritually. This commercial tendency 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 clubhouse, and this amounts in cases to be exclusive of the poor. If the church 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 a common salvation of rich and poor alike, no system that shuts out the poor or puts the rich into a fashionable house with a saint's name at one end of the town, and the poor into a bare chapel by themselves at the 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 men are secretly discussing the question of how h ey shall get rid of the minister because 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 been an advocate 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 on 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.

social distinction."

with the street, but the same and the same a

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 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 had 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 mistaken: she had overestimated her importance, and she thanked me for revealing to her, 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 went away the next week, and I have never preached that sermon 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 go opinion of themselves .- Augustus, in New York Observer.

The trustees of the Peabody Fund. held their annual meeting in New York and made reports. The sum of \$70,000 has been expended by the trustees within the past twelve months, distributed pretty evenly among the Southern States. During the last twenty 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,-000. Three new trustees were elected: Chief Justice Fuller in place of the late Chief Justice Waite; Senator R. L. Gibson, of Louisiana, in place of ex-Minister Manning, and Judge Charles Devens. of Massachusetts, in place of ex-Congressman Lyman. The other trustees are, ex Speaker Robert C. Winthrop, ex-President Hayes, Senator Evarts. Bishop Whipple, Dr. Green, of Boston, ex-Governor Porter, of Tennessee, William A. Courtenay, of South Carolina; A. J. Drexel, of Philadelphia; J. Pierpont Morgan, and Dr. J. L. M. Curry, No one should be excluded by class or of Virginia, who is to act again as general agent of the fund.

A Letter from Frankford, Del. 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 parsonage. Here we found still others, who most cordially received us, and ushered us into the dining-room, where a sumptuous dinner was ready.

This cordial reception, made us at 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 ut-

Since it is the fashion to tell the number of pastoral visits, I will state, for the benefit of those who enjoy such statistics. 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 interest, as we trust all the others will be. Houston's has been restored to the charge, much to the delight of a large class of people, who live to the west of our town, I find 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 9th, 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 wants to know how we modified it, we will tell the secret.

The church was packed, so that standing room could scarcely be had; and important lessons were taught in the music, in the decorations, and in the addresses. Our efficient superintendent, Bro. Asher Collins, deserves honorable mention for his painstaking efforts to advance every interest of the Sundayschool, and to prepare the children for Children's Day.

We are now talking about remodeling and enlarging our church 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 enlarge the boundaries of Zion, where we are. It will soon be decided; and I doubt not, we shall build a church edifice that will be an ornament to our town.

And now, my estcemed brother, I am glad to be in this part of our conference territory, for it is near where four years of my very early ministry were spent, and hallowed associations are awakened. anew, my language is, "The lines have fallen to us in pleasant places. Surely we have a goodly heritage."

C. F. SHEPPARD.

Letter from New Church, Va. DEAR BRO. THOMAS:-The dedication of our new church, Sunday, 16th inst was one of the most interesting occasions occurring in our town for many a day. The day was beautiful, though warm, The structure is a neat frame, 24x40, with a good coat of Harrison's paint on the outside; wainscoting and casings, stained cherry, with two good coats of hard oil finish over it; pulpit and altar rail walnut, with balustrades, maple hard oiled. The church furniture consists of pews, with plush covered sofa and chairs; the latter having been donated by friends in Baltimore, through Mr. Wm. H. Marshall, of our town. The pupils came out in full force; those from a distance, with their baskets prepared to spend the day; the late comers had to listen from their carriages, drawn up by the windows.

S. Mowbray, for the afternoon, and Rev. | them? And that we approve of them, | peal.

vice. Brother Prettyman failing to appear, we had to assign Bro. Baker to both morning and evening services. Both times he preached with unusual unction, and made a most favorable impression upon all present; the hearty Amens being heard from the farthest corner of the church.

Rev. A. S. Mowbray gave us an interesting discourse, replete with practical thoughts, upon the dignity of being "Co-workers with God."

Prof. John G. Robinson, gave the of obedience to the parents. He led the and then the members never go to class; singing during the day, and added much | 2d. The strict construction, on the other to the pleasure of the day, by his skillful 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 covered by cash and good subscriptions.

At night, after a very impressive sermon 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 seemed 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 of grand success, and will long be remembered by the large company present. An interesting feature of the occasion was the singing, at the close of the children's service of Miss Farry, a young lady who is blind, late of your city.

the third of August; tents will be put up 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," "inured his paper," "himself done for." Why! he has actually put in the "General Rules of the Methodist Episcopal Church." But we, as Methodists, you ought to have known, have no rules; should any of us discourage the work that is, no rules we are bound to keep, anywhere, on any line, by any person? For when we have gotten through our probation, (I dislike the word probation) we are at liberty to do just as we've a mind to. Talk of rules; why, Mr. Editor, you have done it. Your subscription list will be shortened very much, for we are not going to patronize any paper, or any man, who wants to enforce any rule on us; and especially, that class meeting While I consecrate myself to the work | rule. Why, sir, when the minister asked us in the presence of the church and congregation, not to say anything of the presence of God, if we would cheerfully be governed by the rules of the Methodist Episcopal Church, we held our breath on that, in a mental reservation, and so we were non-committal. Why, Mr. Editor, if you had thrown a bombshell into our quiet camp, you could not have startled us worse. Now, sir, I want you to know, it has made us tremble, and we shall not get over it for a long time. I hope you will think more seriously of this matter, and let us alone in our quietness. Mr. Editor, we have been exceedingly jealous for you. But let us look at this matter about class meeting. It appears to me we are making a great mistake; for if class meeting, or going to class is no longer obligatory upon us, it should be 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, we are asked the following questions and are expected to We had booked Rev. C. W. Pretty- answer them affirmatively, "Do you

C. S. Baker, for the evening; with Prof. | and will support and maintain them, John G. Robinson, for a children's ser- and never to miss class, to entorce vigorously, but calmly, the Rules of the Society." And I have been considerably perplexed, in the first place, as to whether I have not misconstrued the meaning 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 necessarily 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? school an earnest talk on the importance | And so the rule is practically ignored. hand, that every member is to attend class every week. This cannot be when he is absent from home, or sick. The construction is for the members to attend class meeting.

In the next place, I don't know how to interpret this language in the Discipline, 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 certain line of study, "the preacher shall examine the leader as to his method of leading class," and "the exercises shall be voluntary." Also the passage on "The Neglect of the means of Grace," mentioning class meetings among them, for which, if they continue to willfully neglect, they are to be excluded

Mr. Editor, in another thing you have struck a very unpopular view. Indeed, on this you are thought to be, in some quarters, a little cranky, on Bishop Taylor's work in Africa, especially, as it is said that one of the bishops declared Bishop Taylor's work there to be a fail-Our camp at this place, will commence | ure. But when we consider the utterances of such men as Dr Welch and Mr. Grant, who give much of time and money to further it, and of Dr. Lowrey and Bishop Taylor himself, and others, concerning the excellency of the work done, we are apt to think somebody is wrong. But in this, as in other things, 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; but rather let us pray for purity at home, and progress abroad in the work of the Lord. Why

Can't we bid them God speed. May God help you, Mr. Editor, to be true to Methodism, in looking after its inward purity, and true to it in pushing onward in all lands, the Kingdom of the glorious

Redeemer.

S. J. Morris. Greensboro, Md., June 17th 1889.

From Deal's Island.

Rev. J. A. Brewington, a local preacher in this charge, and a teacher in our Sabbath school, has been appointed pastor of Accomac and Northampton circuit, by Rev. T. O. Ayres, Presiding Elder.

Sunday, June 16th at a meeting of the Officers and Teachers of the Deal's Island Sunday school, the following resolution was unanimously adopted;

Whereas: 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 it resolved.

That while we deeply feel his loss in our school, we appreciate the honor that has been conferred upon him, and heartily 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 funeral 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. Church. man, for the morning service; Rev. A. know the General Rules? Do you keep He leaves a widow and two daughters .-- Ap-

Looking over the minutes of the Baptist churches of a neighboring State, we were surprised to observe, that a large and wealthy church, worshipping in a handsome building, and with an eloquent pastor, stood foot in the list of churches contributing to general benevolence. Making inquiry of one familiar with its affairs, we learned that the members contribute liberally to home enterprises, but think their obligations met by small gifts to outside objects. They pay a handsome salary to the pastor, and liberally for music, etc., but when it comes to the support of missionaries in distant regions, or even to city mission, they think a little ought to go a long ways. What is this but selfishness?-Baltimore Baptist.

An Important Element

Of the success of Hood's Sarsaparilla is the Of the success of Hood's Sarsaparilla is the fact that every purchaser receives a fair equivalent for his money. The familiar head line '100 Doses One Dollar,' stolen by imitators, is original with and true only of Hood's Sarsaparilla. This can easily be proven by any one who desires to test the matter. For real economy, buy only Hood's Sarsaparilla. Sold by all druggists.

Camp-Meeting Calendar. Mountain Lake Park, Md., July 6-15. Chester Heights, Pa., July 16-25. Landisville, 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. Camden, Del., July 31-Aug. 9. Concord, Del., Aug. 2-11. The Sound, Del., Aug 3-12. Brandywine Summit Del., Ang. 5-15. Ocean Grove, N. J., Aug. 19-29. Rawlinsville, Pa., Aug. 28 to Sept. 4

Quarterly Conference Appoint-

WILMINGTON DI	STRICT-SECOND QUARTER.	
	QUAR, CON. PREACHING.	
Claymont,	June 29, 7½ " 30, 3	
Mt. Pleasant,	" 29, 3" " 30, 10½	
Chester,	July 1, 9 30, 7½	
Scott,	" 11, 74 July, 7, 101	
Epworth,	" 9, 7½ " 7, 7½	
Madely,	" 10, $7\frac{1}{2}$ " 7, $10\frac{1}{2}$	
Silverbrook,	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	
Swedish Mission.	, ' 12, $7\frac{1}{2}$ '' 7 , $\frac{102}{3}$	
North East,	" 15, 9" " 14, 7	
Hart's.	10, 0 14, 17	
Elkton.	" 13, 4 " 14, $10\frac{1}{2}$	
	15, Z P. M.	
Charlestown,	10, 3 Р. Л. 16, 3	
Christiana,	20, 79 21, 104	
Ebenezer,	22, 0 41, 3	
Newark.	20, 2 21, 15	
Cherry Hill,	22, 9 A. M.	
Union, [Wil.]	28, 104	
Grace,	20, 37. 31. 20, 105	
Wesley,	30, 17 20, 15	
Newport,	" 28, $7\frac{1}{2}$	
Marshallton,	Aug. 1. 7½ " I, 7½	
New Castle,	July, 29, 8 Aug. 4, 103	
Red Lion	Aug. 5, 9 " 4, 7%	
Summit,	2, 3 " 2, 3	
Del. City,	" 3, 71 " 4, 101	
Port Penu,	" 3, 3 " 4, 3	
At Woodlawn Ca	mp,	
Zion,	" 17, 10,	
Rising Sun,	17, 1,	
Port Deposit,	" 17, 2,	
Rowlandsville,	" 17, 3,	
Hopewell,	" 17, 5,	
Union, [Wil.]	" 22, 7½	
Asbury,	1 24, 8, " 25, 101	
St. Paul's,	" 26, 8, " 25, 71	
Kingswood,	" 27, 8. " 25, 10 ³	
Newport,	" 28, 7½.	
• ′		
W. L S. MURRAY, P. E.		

DOVER DISTRICT—SECOND QUARTER. Charge Date Sab. Ser. Q. Con Frederica Felton S. 10 F. 2 S. 2 22 23 Hurlock 29 30 Viena Wainwright 30 Jul 1 Elliotts Isl. W. 7 S. 2 M. 9 T. 3 M. 9 Crapo St. Thomas 6 7 Hooper's Is. Hopkins 7 8 Taylor's Is. Asbury 9 10 11 12 Church Creek Cambridge 13 14 Beckwith Beckwith 13 14 S. 8 S. 10 T. 8 Dorchester Seward 16 17 Farmington White 20 21 S. 9 S. 2 S. 9 T. 8 S. 9 Harrington Marten 7 10 Woodside Woodside 21 22 Camden Lebanon Wyoming Asbury Leipsic Raymond Little Creek S. 3 F. 4 F. 1 F. 9 Magnolia Barretts T. 8 T. 4 T. 1 S. 9 S. 2 M. 9 Denton 10 Potters L'd'g camp

Burrsville Preston Bethlehem Fed r'lsb'g Chestnut 10 11 Palestown Cokesbury 11 12 M. 7 S. 3 S. 9 S. 11 Seaford Cannon Concord Greenwood Chaplains 17 18 Bridgeville Houston Milford Milford S. 3 M. 8 incoln Cedar Neck 25 26 Milton M. 9 S. 8 31 Sep 1 Harbeson Zoar M. 11 Nassau Ebenezer Milisboro Central S. 3 S. 9 11

> M. 3 JOHN A. B. WILSON, P. E.

31 1

Georgetown St John Ellendale Sand Hill

HAY FEVER.CATARRA Ely's Oream Bali was recommended me for hay fever have found it a specif for that dreadful dis ease. For ten years have been a great suf Oream Bal is the only preventiv I have ever found. -F. B. Ainsworth. Pul lisher, Indianapolis.

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phlets

The Sunday School.

LESSON FOR SUNDAY, JUNE 30th, 1889,

Review. BY BEV. W. O. HOLWAY, U. S. N. [Adapted from Zion's Herald.]

1. "The Triumphal Entry" (Mark 11: 1-11),

The day was Sunday, the first day of the paschal solemnities. The principal points were: The sending of two disciples to Bethphage, to bring a colt which they would find tied there, "whereou no man ever sat," with the further direction, to say to any one objecting, "The Lord bath need of him;" the enthusiasm of the multitude when the colt was brought-covering the beast with their mantles, and tapestrying the highway with garments and palm-fronds; the triumphant Hallel: "Hosanna! Blessed is He that cometh in the name of the Lord !" the protestations of the Pharisees; the tears of Jesus when He beheld the city; the commotion in Jerusalem when Jesus entered; the visit of the latter to the temple, and His subsequent retirement to Bethany.

2. "The Rejected Son" (Mark 12: 1-12. The lesson contained the parable of the Wicked Husbandmen, which portrayed a man planting a vineyard, and equipping it for successful cultivation; and then, in view of his own absence, letting it out to husbandmen. At the proper season, he sent a servant to receive the fruits; but the latter was beaten and sent away empty. Succeeding messengers fared the same, or even worse. Finally the lord sent his son, expecting that he, being more than a messenger, would be treated with reverence. But though the husbandmen recognized him, they conspired to slay him and seize the inheritance—a plot which they carried out. "What will the lord of the vineyard do?" the speaker inquired; and the rulers, though clearly seeing the drift of the teaching, were compelled to admit, that the lord could do nothing else than destroy the husbandmen, and commit the vineyard to others. As they retired, angry but impotent, He reminded them of the stone rejected by the builders, which was finally made the headstone of the corner.

3. "The Two Great Commandments" (Mark 12: 28-34).

The principal points were: "The scribe's question, "Which is the first commandment of the law?" and our Lord's answer (prefaced by the familiar credo, "Hear, O Israel, the Lord our God is one Lord") in the brief but comprehensive summary, "The shalt love the Lord thy God with all thy heart," etc., and thy neighbor as thyself;" the admission on the part of the scribe that our Lord had answered him well, and the rejoinder from Jesus, that he was "not far from the kingdom;" with the added remark, that thereafter 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 His disciples, Tuesday afternoon, and one called His attention to its "goodly stones" and buildings-"There shall not be left one stone upon another, that shall not be thrown down"-was so astonishing, that, when they reached the Mount of Olives. Peter, James, John and Andrew, inquired when this strange prediction should come to pass, and what signs should herald it. Thereupon Jesus began his memorable discourse parts of it, to the destruction of Jerusalem, cause for punishment; the turbulent reiterabut frequently extending it to the end of tion of the charges, and Jesus' silence; the time. False Christs would arise and seduce many; of these they were to beware. 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 in Jesus; Barabbas preferred to Jesus by the summoned before kings and rulers, but they rabble, as the prisoner to be released; the fineed not be alarmed, neither need they premeditate what to say; the Holy Spirit would speak through them. They would be hated

of all men for their adherence to Christ, but those enduring to the end should be saved. 5. "The Command to Watch" (Mark 13: 28-37).

Continuing His discourse on "the last things," our Lord passed from the immediate to the remote future, and described the portents that should precede His second coming, in "power and glory"-the sun darkened, the moon eclipsed, the stars falling, etc Returning, then, to the nearer future, He reminded them, by the parable of the fig-tree. whose bursting bud was the sure harbinger

woes were equally infallible. His words gibes of His enemies; their taunting challenge would not pass away. Even before the generation then living should cease, the predictions should come to pass. But though the fact was certain, the date was concealed. None knew it—neither man nor angel; not saken Me?" the thirst; the offer of the sour even the Son himself. Hence the duty of un- wine, and the final commending of His spirit ceasing watchfulness.

6. "The Anointing at Bethany" (Mark 14:

The plot of the rulers to take Jesus by craft and put Him to death; the feast given to Jesus and His disciples by "Simon the leper," at which Martha, Mary, and the newly-resurrected Lazarus were present; Mary's loving act, in anointing her Lord's head and feet with spikenard; the murmur of Judas, and the rest at this prodigal waste-more than three hundred pence in value, which might have been sold and given to the poor; Jesus' defense of Mary, and His declaration that she had wrought a good work on Him; that whereas they had the poor always, they would not always have Him; that she had, with a prescient love, anointed His body for burial, and that her loving act should be forever linked with the publication of His Gospel-were the principal points of the lesson.

7. "The Lord's Supper" (Mark 14: 12-26) The principal points were: The sending of Peter and John from Bethany to Jerusalem, on the "first day of unleavened bread," to find a man bearing a pitcher of water, to follow him home, and to ask the "good man" for the use of the guest-chamber, for the Mas ter and His disciples; their successful mission and preparations; the evening walk to Jerusalem; the strife for priority; the washing of the disciples' feet; the warning an nouncement that one of their number should betray Him, and that it were good for that man, if he had never been born; the emblematic blessing and breaking of the bread, with the words, "Take, eat," etc.; likewise the blessing of the cup, and its distribution. representing His "blood of the new testament, which is shed for many, for the remission of sins;" the prediction that He would drink no more of the fruit of the vine, until He should drink it new with them in their Father's kingdom; the singing of the Hallel, and the retirement of the company to Gethsemane.

8. "Jesus Betrayed" (Mark 14: 43-54). The approach of Judas, "one of the twelve," vith a great multitude carrying swords and staves; the traitorous kiss; the self-surrender of Jesus to arrest; the smiting off the ear of Malchus by Peter, the rebuke of the act, and the healing of the ear; the remonstrance on the part of the Prisoner with the priests, that they did not apprehend Him publicly, while teaching in the temple; the panic and flight of the disciples; the return to Jerusalem; the following and flight of the young man clad only in a linen robe; and Peter following afar off-were the principal points of the lesson. 9. "Jesus Before the Council" (Mark 14:

In this lesson, we visited Caiaphas' judgment hall in the night; we saw Jesus arraigned before the tribunal, noticed the unsuccessful attempts to criminate Him by false witnesses (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 final question, 'Art Thou the Christ, the Son of the Blessed?" 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 clouds of heaven; saw Cainphas rend his tunic at this "blasphemy," and heard the verdict of the council that Je-

sus was "guilty of death." 10. "Jesus Before Pilate" (Mark 15: 1-20). The principal points were: The arraignment of Jesus before Pilate, on the charge that He professed to be the King of the Jews, and forbade the people to give tribute to Casar; "the last things,,' limiting His view, in the failure of Pilate, to find any adequate sending of the Prisoner to Herod Antipas, who failed to find any case, and sent Him back, clad in the robe of mock royalty; Pilate's second declaration that he found no fault nal yielding of Pilate to the pressure; the sentence given; Jesus scourged, and His subsequent sufferings from the savage mockeries and brutalities of the soldiers.

11. "Jesus Crucified" (Mark 15: 21-39). Burdened with His cross, and attended by wo thieves, Jesus was led to Calvary. A part of the way, His heavy cross was borne by one Simon from Cyrene, whom the soldiers impressed into the service. On reaching the place, Jesus was stripped and nailed to the wood, which was then lifted and dropped into the hole dug for the purpose. The inscription was placed over His head, His clothes were divided, and the soldiers then mounted guard, to await the slow approach summer, that the signs specified of coming of death. Then followed the mockeries and that He should prove His royal claims, by descending from the cross; their flings at His miracles; the supernatural darkness; the piercing cry, "My God, why hast Thou forinto the Father's hands.

12. "Jesus Risen" (Mark 16: 1-13). The principal points were: The visit of

Mary Magdalene, with the other women, bringing spices in the early dawn, to'the sepulchre; their perplexity, as to who should roll away the stone from the door; their discovery that the tomb was open; the angel sitting within, who assured them that Jesus was risen, invited them to see where He had lain, and commissioned them to tell Peter and the disciples, that He would meet thom in Galileee as He had promised; their hurried departure in fear and amazement to tell the disciples; and the unbelief of the latter, notwithstanding the testimony of Mary Magdalene and of the Emmaus disciples.

Pastoral Record.

BY BEV. W. L. S. MURRAY, Ph., D. CONTINUED.

(In this Record are given the several appointments of all the members of the Wilmington Conference, from its organization, March 17th, 1869, to the session of 1889. Sd. tands for "superannuated," and Sy. for 'supernumerary.")

Melvin, A. T., 1865-9, Methodist Protestant Conference; received from the same on credentials; 1884-7, Bethel ct.; '87-8, Tyaskin; '88-9, Roxanna.

Merritt, J. B., 1853-69, Phila. Conference; '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; died June 13, 1886, in Harrington, Del.

Miller, E., 1834-69, Phila. Conference; '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's Chapel; '76-8, Queenstown; '78-80, King's Creek; '80-1, Kent; '81-3, Royal Oak; '83-4, Chincoteague; '84-7 Sharptown; '87-9, Elk Neck.

Miller, G. W., received by transfer from Central Pennsylvania Conference, 1880; '80-3, Grace, Wilmington; '83, transferred to Phila. Conference.

Mitchell, J. M., 1885-6, Bridgeville 86-8, Houston; '88-9, Vienna.

Morgan, F.M., 1886-7, Potter's Landing; '87, discontinued; '88, readmitted; 88-9, Greenwood; died, Feb. 11th,

Morgan, S. M., '87-9, Townsend.

Morris, S. J., 1887, admitted on credentials from M. E. Church South: '87-8, Tangier Island; '88-9, Harring-

Mowbray, A. S., 1883-5, Oxford; €-7 Manyou: 87-9 Pocomoke City. Mowbray, J. E., 1876-8, Madeley; '78-81, Frederica; '81-4, St. Michael's; '84-6, Frederica; '86, withdrew under

Mowbray, W. R., 1886-7, Chincoteague; '87-9, Royal Oak.

Muchmore, L. J., 1885-6, Somerset; 86-7, Bridgeville; '87, 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, Claymont;) '76, readmitted; '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; 74-5, Mt. Lebanon; '75-7, Chester; '77-9, St. George's; '79-82, Frankford; '82-4, Federalsburg; '84-7, Newport and Stanton; '87-9, Chesapeake City.

Newnam, E. B., 1866-9, Phila. Conference; '69-70, Leipsic & Raymond; '70-1, Millington; '71-3, Frederica; 73-5, Easton; 75-7, Chesapeake City; 77-9, Still Pond; 79-81, Chestertown; '81-2, Snow Hill; 1882, withdrew.

O'Brien, T. A. H., 1876-7, Snow Hill; '77-8, Fruitland; '78-9, Princess Anne;

'84-7, Chesnpeake City; '87-9, Cherry Hill and Union.

O'Neil, W. J., 1859-69, Phila. Conference; '69-71, Kent Island; '71-3, Sudlersville; '73-4, Snow Hill; '74-6, Federalsburg; '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 Church 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; 1880, transferred to New York East Conference.

Phoebus, G. A., 1853-69, Phila. Conference; '69--70, Odessa; '70--3, Easton; 73-5, Smyrna; 75--7, Elkton; 77--9, Newark, Del.; '79-82, Laurel; '82-3, St. George's; '83-9, Sy.

Pierson, J. W., 1836-69, Phila. Conference; '69.-71, Centreville; '71--3, Snow Hill; '73-6, Newton; '76-8, Brandywine Wilmington; '78-9, Felton; '79-80, Mt. Pleasant; '80--1, Sy.; died, May 6, 1881, in Wilmington, Del.

Pilchard, S. N., 1881-2, Bridgeville; '82 -3, Wyoming; '83-5, Magnolia '85-6' 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, 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 East; '71--2, Zion ct.; '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 -5, Appoquinimink; 75--7, Sudlersville; '77--80, Centreville; '80-3, Lewes; '83-6, Union, Wilmington; '86-8, Newark and Wesley; '88-9, Fairmount.

Prettyman, T. J., 1874-5, East New Market; '75-6, Galestown; '76-7, Hooper's Island; '77-9, Parsonsburg; '79-81, Stockton; '81-2, Newark, Md.; died, Feb. 27, 1882, in Newark, Md.

Price, B. F., 1836-69, Phila. Conference; '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--8 Ellendale; '88-9, Church Creek.

Quigg, J. B.,1850-69, Phila. Conference; '69--72, Easton District; '72--4, Agent Conference Academy; '74-5, Rehoboth; '75-9, Wilmington District; '79-82, Milford; '82-4, Laurel; '84-7, Smyrna; '87--9, North East.

Quigley, T. J., 1836-60, Phila. Conference; '69-70, Felton; '70, Laurel; died, 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 \$3,448,120. 6583 churches have been aided (including eighteen parsonages.) After exhausting cash balances in the treasury and all available securities, the board needed \$108,000 additional, besides applications coming in, every day since. We must therefore everywhere in the church make large advances .- Boltimore

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INTRODUCTION BY

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Entered at the post-office, at Wilmington, Del., as

We will send the PENINSULA METHodist from now until January 1st 1890, to new subscribers, for only fifty-One and two cent five (55) cents. stamps taken.

We club the Peninsula Methodist with the African News, from now to January 1st, 1890, at \$1.35 for both papers. (Back numbers of the African News furnished.)

Mrs. Hayes, wife of ex-President, R. B. Haves, died last Tuesday morning, at her home at Freemont Ohio.

"The Church of England year-book recently issued, is four years behind in its statistics; the difficulty of collecting information being assigned as the reason for representing figures of so distant a date. It appears that 20 per cent. of the incumbents, applied to for information, have failed to furnish any details whatever. From available information, it appears, that in 1885, there were baptized by the clergy of the Church of England, 450,794, infants, and 12,938 adults. The communicants were 1,181. 915." - Central Christian Advocate.

With our brethren of "the historic Episcopate" scarcely anything is so important as antiquity. That these statistics are "four years behind" must, we presume make them all the more valuable in their estimation.

The One Hundred and Sixth Commencement.

Old Dickinson has donned an attractive attire for her annual fete. The campus, with its stately trees and substantial buildings, never looked in better condition. A general clearing up and trimming out, with sundry needed painting, glazing and pointing, give an impression of neatness and beauty that is very pleasing. The President's quarters have been tastefully refitted and refurnished, and all the surroundings have been made to look their best.

Sunday morning, the 23d inst., the series of interesting exercises of commencement week began, with a baccalaureate discourse by President Reed. The faculty, and stewards, trustees, and visitors, marched in procession to Bosler Hall, whose spacious audience room was filled with citizens of the town and visitors from abroad. Dr. Reed led the way in a handsome silk university cap and gown, with Bishop Foss on his right and Rev. Dr. Kramer, the veteran pastor of the Lutheran Church, on his left.

The Presbyterian, Lutheran, Reformed, and Methodiet churches in town were closed out of respect to the occasion, and their pastors were present and participated in the exercises. After a voluntary by the college choir, Dr. Reed announced the order of services, and Dr. Welch, of the Reformed church, read the 279 hymn, beginning,

Come Holy Ghost our hearts inspire After singing, Presiding Elder Moore

selection from the 119 Psalm, and Bishop 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, read the 204th hymn, beginning

In the cross of Christ I glory,

Dr. Reed announced as his text, the 14 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, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings, which are able to make thee wise unto salvation, through faith, which is in Christ 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 steadfast adherence to the truth revealed in the Bible."

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 soliloquy, in contemplating suicide, and the appositiveness of its application, were exceedingly fine. As the first baccalaureate address of the new president, it was a great success. The earnest and devout tone of religious feeling that pervaded the sermon manifested at times by flowing tears, was a most assuring indication, that a consecrated heart. as well as a well-furnished head, is to be given to the service of the Church, in this most important position.

The service closed with singing 491st hymn, read by Rev. D. W. Gordon of the Philadelphia Conference, and be-

Love divine, all loves excelling and the benediction by Rev. Dr.

Kramer.

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 broken 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 is man, that thou art mindful of him? or the son of man that thou visitest him?" of man, as the paragon of animals, as D. Yocum, Altoona, Pa. made in the image of God, sharing in his dominion, in his creatorship, and in his immortality. "Godliness is the only true manliness." The Bishop's appeal to the young, and to all, to aspire after this lofty ideal of virtue, was most effec-

Bosler Hall was filled again Monday evening, the 24th, to witness the oratorical contest for the Pierson Medals. Four lor, contemplates mission work in Africa. navigation, and is a station made from members of the Junior class entered the Master of Arts, class of '86; Ralph lists :- Messrs F. W. Crowder, Baltimore, Md., W. P. Taylor, Dover, Del., J. P. McComas, Hagerstown, Md., and Hammond Urner, Frederica, Md.

Each one acquitted himself most creditably, and the judges would have been glad to award each one a medal. As there were but two, this could not be done. The first was awarded to Mr Urner, and the second to Mr. Crowder.

Tuesday, the 25th, the graduating class held their class day exercises in Bosler Hall; the trustees met in their annual session in the afternoon, in the Jacob Tome Scientific Hall, and Hon. Stewart L. Woodford delivered the Phi Beta Kappa annual oration, before the Literary Societies of the College, to a large audience in Bosler Hall.

After this address, a reception was tendered the new President, by the trustees and the faculty, 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 excellency, Gov. Beaver, Judge R. M. Henderson, of Carlisle, Rev. Charles F. of the New Jersey Conference, read a Deems, D. D. LL. D., of New York, ence.

Hon. J. B. Starn, of Stroudsburg, and Gen. C. B. Fisk.

Wilmington Conference was represented by Rev. John A. B. Wilson, D. D. and Revs. R. C. Jones, Thomas E. Terry, Adam Stengle, and S. M. Morgan, and Thomas Mallalieu, Esq., and Hon. H. P. Cannon.

Wednesday 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 Philosophical Societies, held meetings in their respective halls.

After a business session of the Alumni Association at 7.30 p. m., Dr. Deems of the class of '39, delivered a most interesting address, full of varied reminiscences 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 residence, by President Reed and his lady.

The editor had the pleasure of being the guest of Prof. Rittenhouse and his wife; and takes pleasure in acknowledging also marked courtesies, from Presiand lady, and others.

Prof. Wm. Trickett of Carlisle, Pa. was honored by De Pauw University, at its recent commencement, with the degree of LL. D.

Dickinson Honors.

The following degrees were conferred upon their respective recipients, by the Faculty and Trustees of Dickinson College, at its commencement this week:

Graduating Class:-Christopher C. Baldwin, Waterbury, Md., Charles W. Black, Garlisle, Pa., Elmer E. Deemer, Stout's, Pa., Mary I. Evans, Carlisle, Pa., Charles A. Houck, Williamsport. Pa., Alice Kronenberg, Carlisle, Pa., William A. Millard, Halifax, Pa., George V. Morris, Philadelphia, Pa., John H. Murray, Milton, Lewis A. Parsels, Smith's Landing, N. J. Francis A. Paxson, Chester, Pa., Charles W. Straw, Dauphin, Pa., Morris E. Swartz. Belleforte, Ps., Jennie Taylor, Muncy Pa., Ps. 8-4. His theme was the greatness | Henry F. Whiting, Carlisle, Pa., Albert

Messrs Baldwin, Paxson, and Yocum graduate in Modern Languages; Messrs Houck, Millard, Murray, Swartz, and Miss Kronenberg, in the Latin Scientific Course; the others, in the Classical Course.

Taylor, a niece of Bishop William Tay- days inland. Luebo is simply head of

T. Coursey, Stephen M. Morgan, and tion begins three days east. Isaac L. Wood of the Wilmington Con ference; John H. Schively of India, and room for all you bring, and you can best Messrs. Rogers K. Foster, J. Fred Heisse and Wilmer W. Salmon.

Master of Arts, Honorary. Prof. C. and close to a large native town. A. Bikle, Pennington Seminary, and son Preparatory.

LL. D. Hon. James A. Beaver, Governor of Institute, Evanston, Illinois, an alumnus wait for light. of Dickinson, of the class of 1849.

MASTER OF SCIENCE. Thomas Nelson Conrad, of the University of Virginia.

PH. D. Hugh Asbury Curran, Esq. D. D.

Watson L. Phillips, of the Wyoming Conference, John Y. Dobbins, and

Rev. Badford P. Raymond, D. D. late of Lawrence University, Appleton, Wisconsin, was inaugurated President of Wesleyan University, Middletown, Conn., last Thursday. Rev. C. W. Gallagher, D. D., a presiding elder in the New England Southern Conference, has been elected to succeed Dr. Raymond.

His Last Letter.

MY DEAR BROTAER,-I know not to whom I write, except that he is a brother in the Lord's work. I have no stamp, and have no friends at Boma, to attend to 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 anxious about my letters not being stuck at Boma. If some one could send me 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 bless you, and make the road easy. I have been here nineteen months. I have built a three-roomed house, and have a large school, and a house which will soon be ready. So much depends on dent Reed and lady, Prof. O. P. Super funds. I am on my last load of white cotton, but have other material-prints a few, and a dozen pieces of handkerchiefs, 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 January. We have had two wars about three days' distance away; and an epidemic of small-pox; and since the beginning of December, I have been an invalid, or nearly so, having managed to get a visit from that fearful disease phthisis, and for which I have no remedies, and all climatic conditions are against 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, excuse my writing so poorly, and my not and fatigued. I am trying to make a nice station, but would like a brother to help. It's hard work when alone, and

God bless and prosper your work. Your brother in Christ, and for Africa, W. R. SUMMERS.

P. S. When you go to Boma, please see if I have any letters sticking there. I have six head of cattle; and I am guarding them for your coming; if you don't make haste, I will have to sell to continue work—but I will part with my Messrs Morris, Parsels, and Swartz, boots first. Whenever the steamer does purpose pursuing a Theological Course come, she must remain some days at in Drew Seminary; and Miss Jennie Luebo, for the proper country is six

> I will be able to give store and house work out from my little place. We are only half an hour from State Station,

When you see this part of the country, Prof. Frank Thomas Baker, of Dickin- and its wonderfully intelligent people, and the marvelous population, your heart will nearly break, for putting so much time below. The natives are wait-Pennsylvania, Hon. Stuart L. Woodford | ing for the missionary, and have an anx-New York, and Rev. Dr. Henry Bascom | iety explained only by the fact that they Ridgaway, President of Garrett Biblical | have thrown away all fetiches, and they

Luluoberg, April, 2nd, 1888.

Dr. Jex-Blake upon Mission Work in India.

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:

I. The degradation of the Hindoo George B. Night, of the New Jersey religion is so deep, and the immorality Conference; C. Hubert Richardson, of and vices obtaining, not only in Native the Baltimore Conference, and William States, are so revolting, that the need of S. Robinson, of the Wilmington Conferreligious renovation is more urgent, and the opening for Christianity is more pat- church.—Ex.

ent, than one can understand till one sees with one's own eyes, and hears on the spot with one's own ears.

II. The Indian mind, though now filled with degraded objects and theories of worship, is essentially a reverent and religious mind, and, if once won to Christianity, would be a fervently Christian mind.

III. To win India to Christianity is not a hopeless task, if only enthusiasm at home were strong enough to multiply the army of workers ten-fold, and to send men of such quality as those now at Delhi and Peshawur.

IV. Every great religion, still an active force in the world, is an Asiatic religion, and the more imaginators or ideal side of Christianity is really akin to Indian views of feeling and thought, really Asiatic still.

V. 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 whatever except the subordination of each to one Empire.

X.

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 number of new enterprises organized or projected, was 1,076. This number falls below 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,-\$58,227,000 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 writing more, for I am now played out of the South-a prediction which we sincerely hope will come true.-Zious' Herald.

> Dr. Louis A. Sayre, the very eminent New York surgeon, paid a short visit to Lexington, his native place, and sought out "old Aunt Belle," 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, says he: 'Belle, dere's nuffin' de matter wid you. Just tink dere's no toofake; dere never was toofake; you have no toofake; never had; and never will have; dere's no pain; never was; and never will be; and you'se well.' As soon as de ole man said dat, I picked up de ole chair and hit him over de head, cut open a great gash, and as de ole man was 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 to him, says I: 'Now, ole man, you take dat medicine yousef. Just tink dar is no pain; dere never was pain; and you have no pain; an' dat your ribs is not broke; dat dey 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 few men in Methodism, so generous, thoughtful and brotherly as John D. Slayback of New York City. It is chiefly through his kindness, that his pastor, J. R. Thompson, can have a year of rest, and a salary of \$2500. God bless such men and prosper such a

Conference Rews.

Woodlawn Camp, after existing for eighteen years, starts off this year with renewed interest, and looks as if it was to be perpetuated for a long time to come. The Association, thinking it advisable to make a purchase of tents, have contracted with J. H. Wise & Co. of Baltimore, for a supply, so that hereafter, every one tenting will be able to have a new tent. We have already several applications for tents..

A Letter from Hillsboro, Md. EDITOR OF PENINSULA METHODIST:

Dear Sir: - Will you permit me through your columns to give my observations as member of the Visiting Committee appointed at the recent session of our Conference, to the Wilmington Conference Academy. It was my privilege and pleasure, in pursuance of the duty imposed upon me, by that appointment, to visit the Academy during the recent Commencement exercises, and the visit was one very gratifying to myself. My only regret is, that I did not reach the Academy 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 were of a high order, and were such as showed the students knowledge of the subject they had studied while the methods of examination were such as to necessitate the reliance of each student upon himself. I have no question in my mind, of the competency of Prof. Gooding and his assistants, for the work they are endeavoring to do. If our people are looking for a school where their boys and girls may be well prepared for a course in College or even to receive a good educational basis for the ordinary pursuits 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 particularly impressed and pleased with the most excellent order and behavior 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 me was an indication, if not an evidence, of a condition of good discipline, leading me to believe that the moral condition of the students, as well as their intellectual training 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 orations and essays, without exception were highly creditable giving evidence of careful and thoughtful preparation. To say I was pleased is putting my appreciation of them 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 institution in all its material appointments, such as location, beauty and amplitude of grounds, is first class. The addition of a Ladies' Hall is a necessity unanimously conceded by all who have any knowledge of the Academy, and I hope its erection will be a fact of the very near future. While I was disappointed in not meeting the senior member of the Committee, Rev. A. S. Mowbray, yet I had the pleasure of the company of Rev. Geo. A. Phoebus, D. D., and I heard him personally congratulate Prof. Gooding with regard to some of the matters I have emphasized. I most heartily commend the Academy to our people, believing it to be entirely worthy of their patronage and support, and I also wish for it in the future, all the prosperity which it deserves.

GEO. W. TOWNSEND. June 25th 1889.

ITEMS.

Francis M. Fish, manager of a club at Easton, was sentenced to twelve months in the House of Correction and fined \$100 for selling whiskey.

Rev. J. D. Gililan writes from Utah: "The Colisseum never saw in its arena firmer martyrs, than we have here. The Christians in the eastern states, who have been reared and converted in Christian communities, know absolutely nothing of the fighting done here by the young converts. They are mocked, spit upon, turned from home, clubbed; their honess besmirched with filth, their cattle killed, their homes burned.-But, "thanks be to God who giveth us the victory," I have heard some of them say in those other, grander words of Paul, "None of these things move me."-Mormonism does not do all this meanness. Infidelity revels in immoral depths of hideousness that Mormonism never

Sixty-four acres of buildings were burned at Seattle, Washington Territory, on the 6th destroying the best portion of the city and causing a total loss of \$10,000,000.

the Diocese of Easton, which met in Princess Anne last week show enrolled in the diocese 1.456 families, 7,647 persons, 2,757 communicants, 284 Sunday-school teachers and 2,027 pupils; total contributions for the year, \$31,-

Over 1,100 magistrates in Ireland have signed a memorial complaining of the excessive number of public houses as the cause of most of the crime and poverty in Ireland. The population has diminished by one-half through poverty, and there remains to-day 17,000 public houses in the country in excess of the requirements.

At the dedication of the elegant and commodious library building of the Gammon Theological Seminary on May 28th, a brief poem was written for the occasion by John G. Whittier, a forcible and characteristic letter by George W. Cable, and a hymn by Rev. William Ingraham Haven were read. The dedicatory address was delivered by Rev. Dr. C. H. Payne.

The tenth anniversary of the Indian training school at Carlisle, Pennsylvania, occurred recently. Fourteen boys and girls were gradnated. They have received a good grammar school education, and are refined in manners The course of study is now five years.

The trustees of the Hartford Theological Seminary at Hartford, Conn., have voted to open all courses of the institution to women the same as to men. The action is taken to meet the special needs of women who are desirous of preparing themselves for Christian teaching for missionary work.

The first evangelical services in the new hall on the West Central London Mission was a great success-there were thirty conversions. The financial report was nearly as satisfactory. This hall has been long known as the headquarters of the secularist (infidel) propoganda.

The triennial General Convention of the Protestant Episcopal Church is to be held in New York City next October. Among the questions for discussion, will be liturgical revision, the place of the negro, the hymnal, and perhaps federate councils. As to the ing my men. Since then, my strength colored question, The Churchman says that has improved remarkably-maximum some of the dioceses have not only excluded colored churchmen from representation in their conventions, but also in the General Convention, and it is for the latter body to consider how that right of representation may be restored without invading diocesan rights. - Pittsburg Christian Advocate.

According to the Michigan Advocate Dr-Lafferty, of the Richmond, is disgusted because the new Southern Methodist hymn-book contains the tune sung to "John Brown's

Mrs. McTyeire, widow of the late Bishop McTyeire, has been granted by the Vanderbuilt University, the use of the Bishop's late residence free of rent during life, with an annuity of one thousand dollars.

Dr. J. M. Buckley, the editor of the New York Christian Advocate, delivered the Memorial Day oration at the tomb of General Grant this year.

President Harrison has ordered that Sun day inspection at United States military posts be hereafter merely of the dress and general appearance, without arms. The inspection under arms is to take place on Saturday.

morial University, the degree of A, M, pro causa, was conferred on the Rev. J. P. Duffy of the Philadelphia Conference, our Philadelphia correspondent. An honor worthily conferred .- Pittsburg Christian Advocate

The Rev. E. E. Count, a recent graduate of Drew Seminary, sailed, May 25th, to reinforce our mission work in Italy.

Dr. Summer's Letters.

My Dear Brother:—I received today your letter, and also one from Brother Burr (undated). You can't tell the joy I felt, as I was brought thus in contact, as it were, with Christian brethren. I have received correspondence but from | dear; they will be out of market very one, my dear Brother Chatelain, since shortly. I use some cotton for this, and I've been here. Nearly two years' cor- if necessary, at the end of my stock, use respondence missing. So you can think other to help me till some one turns up, how your letter cheered me.

than sufficient difficulties, etc. We have sell some of my cattle, which I am tryhad two years' epidemic of small-pox, ing to keep for the mission. and now have a visit of some 5,000 or In this part of the country, there is no 6,000 cannibals from the Tubilish. Since need of prospecting for mission stations coming, their chief has died-they burn- - walk any way and you will pass two ed seven people alive, the eighth escaping or three large towns a day. All the peohere, half roasted on face and arms. ple will give a hearty welcome. I am They sacrificed perhaps forty-five slaves for their feasts on this occasion. They Kumeso, and have had hard work in

Statistics presented at the convention of 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 some trouble with them before they

> 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 convalescence. I had one bad spell just after I commenced to build the station; I thought of letting workmen go, and then fly myself. My friends of the station did not care to recognize my condition before.

One day, my worst, (temp. 103.9 or so), took no food; third day, desponding, no one to take my place if I went by steamer or chariot. Then, all at once, Jesus manifested himself to me in a glorious manner, and in sweetest sympathetic voice said, "I will never leave thee nor forsake thee!" "Lo, I am with you

alway, even unto the end of the world." I cried and shouted for joy, till my boys 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 Physician, to heal my body, or modify the disease according to thy will." The second day after, my maximum temperature was 101°, and I at the station help-

temperature 102.2—not much 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; four large rooms, one being a school-room. Lots of difficulties since commencing, and am now on my last bale of cloth; but have a few other things to work in. I shall put in all my energies to finish the work. Then there is a second house of three or-

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 inhabitants, and a school, thirty minutes from the station. Some difficulties came, and I could not clearly see my way-everything was dark, no escape. Then communion with

dinary-sized rooms, which will be fin-

God in his Word fixed my eyes on, "Be still [stop trying to escape], and know that I am God." Four things dispersed, the average traveler counts the trip as no-At the late commencement of Grant Me- and now I know my Lord was God indeed. Wonderful providence continually. I think the Lord will keep me here to finish building, so the station will be ready for the steamer's party, and in the meantime, send me some sensible fellow to take my place, and let me, if

> living, run away somewhere for a change. This is the first letter I have written 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 cotton, I'll be glad-not to pay my carriers, but possibly to purchase sheep and goats, which are becoming scarce and very or till I receive information from the My time has been passed with more Bishop; otherwise I will be obliged to

traveling to leave the towns, the people crying, and the chiefs rolling themselves in the mud, to induce me to stay with them. The field is here. The country teems with people, as a wheat field with 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 married before they come. Fertility, marvelous. God send the church!

If you send me a man to pick up my poor thread for a time, I may come to see you; but you would have to arrange for my passage on the steamer, and tell me the day, or near, of her arival at Luebo; and it must be the steamer next to that, in which the brother come, as 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 mercics in the past, and unmeasured ones in the future. My trust is in God, rnd whether it be his will that I work, or rest, stay down here, or go home, I am ready. Praise the Lord!

Your brother in Jesus for Africa, W. R. SUMMERS. Luluaberg, March 27th, 1888.

Distress after eating, heartburn, sick headache and indigestion are cured by Hood's Sarsaparilla. It also creates a good appetite.

Carhart & Co's store, Zion, Md., will be closed on Thursday, July 4th, 1889.

Fourth of July Excursions on the Pennsylvania Railroad.

In pursuance of the usual custom the Pennylvania Railroad Company will open its line for Fourth of July travel at the usual reduction in rates.

Excursion tickets will be sold between all stations on the system on July 2d, 3d, and 4th, valid for return until July 8th 1889.

Parlor Car Line Between Wash ington, Baltimore, and Saratoga, via Pennsylvania Railroad.

Commencing June 24th, 1889, the Pennsylvania Railroad Company will place in service, a line of Pullman Palace Cars between Washington, Baltimore, and Saratoga. The north-bound car will leave Washington, Balt imore, and Potomac Railroad Station, at 9.00 A. M., every week-day, Baltimore 10.08 A. M., and run through to Saratoga via Penn-sylvania, West Shore, and Delaware and Hudson Canal Company Railroads. arriving at Saratoga about 4.25 P. M. The south-bound car will leave Saratoga every week day about 8.10 A. M., and arrive in Baltimore 8.06 and Washington 912 P M. This arrangement will greatly enhance the comfort of travel to this famous watering-place, as the entire trip is made without the necessity of leaving the car. The trains carrying these through cars, will also connect closely to and from Phoenicia, Kaaterskill, Grand Hotel and other points of interest in the Catskills

Quick Time and Improved Train Service.

To Atlantic City via Pennsylvania R. R. The outlook for the summer season at Atlantic City, was never so promising as it is at present, and the prosperous City by the Sea.

was never in so good a condition for entertaining and amusing its summer guests Entertainment in the sense of affording food and shelter, is all that is required of the Atlantic City people, Nature furnishes the rest, and she lays sea and sand, sky and wind under tribute, to aid in accomplishing her purpose. The great Seaside City of summer pleasure resourceful as it is in all that is attractive and beneficial on sea and land, could never attain to its high standard of popularity if Nature's ally, the railroad, did not lend its efficient aid, in rendering access so easy that

thing.
The facilities afforded by the Pennsylvania Railroad's seashore branches, will be greatly improved for the coming season. They have always been maintained on a scale of liberality, unapproached by those enjoyed by any other watering-place, but a progressive spirit will, this summer be manifested in many and striking improvements. The summer schedule will go into effect on June 29th, and it will present a service of trains superior in number, speed, and equipment to that of any 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 an improved accelerated, and increased service, so that the new schedule will find both of the Pennsylvania's Atlantic City lines in prime physical condition. A larger number of express trains is promised, and the very quick time of transit heretofore, made between the Delaware and the ocean, will be materially reduced.

An innovation, which hard-working busine's men will appreciate, and the residents of suburban towns and neighboring cities, will find most convenient, is a late evening train from Philadelphia. It is proposed that this train shall leave Philadelphia about 6.30 P. M., after all the afternoon connections are in and all business is over, and arrive in Atlantic City for late supper. It will undoubtedly prove a popular movement, and will often-times save much hurry and annoyance. Another new feature will be a late train up, leaving Atlantic City at 10.30 P. M., for Philadelphia, enabling visitors to spend the evening with friends, and return the same night. Other fast trains will run at convenient ient hours of the day in both directions, so that every one may find a leaving and arriv-

ing hour to his taste.

signed to deliver the newspapers in Atlantic City before breakfast, and the other an early train up, for the accomodation of those who would be in Philadelphia before nine o'clock.

The equipment of the summer trains will

be greatly improved by the use of new coaches and by the substitution of new Al-toona-built Parlor Cars, such as are run between New York and Washington, for the old Woodruff Parlor cars that the march of progress has left behind.

With these superior facilities, and the advantages offered by a centrally located station easily accessible from all portions of the city, and in direct connection with Broad Street Station, travel to Atlantic City by the Pennsylvania Railroad holds out to its patrons the strongest inducements of promptness, readiness, and comfort.

Dickinson's Examinations.

Examination of candidates for admission to any of the college classes will be held as follows; in Carlisle, Wednesday and Friday of Commencement week, Friday recommended; 9 A. M., also Wednesday and Thursday, September 18th and 19th same hour.
For convenience of candidates, residing at

a distance from the college, and to save time and expense, this year, examinations under the direction of officers of the college, will be held July 2d, 9 A. M., at the following

Hagerstown, Md.; parlor of First Methodist Episcopal Church, Rev. H. S. Frame,

Baltimore, Md.; Methodist Book Room, Dr. John Lanahan, agent, 118 East Baltimore St.

Philadelphia, Pa.; Methodist Book Room, F. F. Clegg, agent, 1018 Arch St. New York City.; Mission Rooms, 805 Broadway.
Sunbury, Pa.; Parlors of Methodist Epis-

copal Church, Rev. W. V. Gause, pastor. Altoona, Pa.; First Methodist Episcopal Church, D. S. Munroe, D. D., pastor.

The Fall term begins Thursday, Sept. 19. Parties desiring to make application for cooms, or solicitors of further information, will please address

Geo. E. Reed, President. Dickinson College, Carlisle,

24-3t

Dr. Simms' Blood Purifier.

The Great Blood Cure, for all diseases arising from an impure state of the blood. We refer to the Rev. J. E. Kidney, late of the Wilmington Conference, now of the Pittsburg who had suffered long from impure or muci-fied blood, causing pimples, boils, ulcers, etc. Three bottles cured him soundly; he has gained thirty pounds. It is splendid for weak and sore eyes, especially where there is scrofulous sympathy With our Eye Cure applied to the eyes the eyes will speedily get better. For scrofula, sores, tired feelings, general aches, weak feelings, itchy diseases, etc. \$1 Prepared by Dr. J. Simms & Son, Wilmington. Del. Philadelphia depot, Smith & Kleine Co., Arch street. Sold by dealers in medicine.

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Wholesale and rotail dealer in choice butter, eggs, choese and poultry, Gilt Edge Creamery Print Butter a specialy. Good store trade and consignments solicited. Telephone 441.

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WANTED.

Agents in every charge in the Wilmington Conference to solt the HISTORY OF THE JOHNSTOWN FLOOD. In c'oth, 2.0 pages, \$1.00; 460 pages, \$180; Library \$2.50. For full particulars address Wm T. Tull, \$00 Monroe st., Wilmington, Del. Post paid of the control of pages.

Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder. - Scripture

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us 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 hand the task of setting me right. They have labored faithfully and with good spirit; each successive writer implying the failure of the preceeding, and every one intent on finding something very objectionable 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 great 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 everything. Forty years ago I began contending for prohibition, and have 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 has never been in my mind or heart, to favor or advocate 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 insisting that constitutional prohibition should be the ultimate aim of all workers in the temperance cause. This is the ground of the Church, the only tenable ground for Christians to occupy. over all its enemies, as triumph it will, bition who dare to differ from this judgin spite of the folly of so many of its | ment. If anyone is courageous enough friends. But there must be an issue, to express his dissent, he ought also to not worry themselves so seriously over without twisting it, or seeking to put my brief "letter." What is it? I ven- whom he assails in a false light. Temtured to suppose a case, in which prohibition is out of the question. Such a wise reformers will gladly welcome the case is not imaginary merely. It does aid of all who agree with them in the sometimes exist. The good brethren main thing .- Western Christian Advowho speak of it as "abstract" have seen | cate. it in the concrete. Then, when prohibition is not in the range of choice, the question is, can we wisely exercise a second choice? All the differences my 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 first choice at once. On this point alone we differ. Some of us so heartly oppose the horrid we make, not as our choice, nor as ulti-

ion and common sense, that it is painful 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. It 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 advocating it as a principle. They fail at this point, not because of mental incapacity, but because of partisan bias. Their minds have looked till they are bent in another direction. They honestly believe, that my proposal to accept the benefits of existing laws, with whatever of burden or restriction they impose on the business, as preferable to an absolutely unrestricted traffic, is as bad as to favor or advocate license; and therefore they treat it and argue against it as if it were an advocacy of license. They concede the correctness of my statements as made by myself, but still oppose them as containing some latent error, not visible or tangible to the senses of other people. It is not in my heart to blame them, and I gladly concede, that when they take my sentences and force them out of their connections, and put upon them a meaning not contained in them, they make a fair show at answering the positions which they first create and then

In conclusion, I repeat, that the only 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 Here I stand, and here I have stood Methodist Church holds, that the "rewithout change for twoscore years; and strictive features of existing laws" are here I expect to stand, till the cause of | better than nothing; and few and far-beconstitutional prohibition shall triumph | tween are the genuine friends of prohielse so many well-meaning people would have courage enough to meet the issue perance men ought to be temperate, and

> 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 education of Hindu widows, has returned to India with \$50,000.

Obituaries.

Memoirs, if brief and correct, will be published as written. If not brief, they will be condensed, Poetry can in no case be admitted.

Memoir.

Spencer Nelson was born in Accomac Co. Va., in May 1812; and died at his home nea Modestown, same county, April 12, 1889. Over fifty years ago, he was thoroughly converted, and united with the Methodist Episcopal church, in whose communion he continued this life, holding offices of honor, and being an exporter staward gloss location and being an exhorter, steward, class leader, and being an exhorter, steward, class leader, and trustee, when death came. Remarkable for energy and native ability, he became a prom-inent leader in all the business, as well as re-Some of us so hearthy oppose the normal ligious interests of the community.

During the slavery controversy and the di-

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. As the General Conference enjoins, we want to use the best laws we can get, to keep the monetar in the narrowant restricts. to use the best laws we can get, to keep the monster in the narrowest possible limits. We stand ready to "enforce the terror to the disloyal, and was a terror to the disloyal, the control of the contro 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 power to do so. All these restrictions are make not as our choice nor as ultiwe 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 Methodism. It is just what the General Conference meant, when it insisted upon the duty of "enforcing the restrictive features of existing laws."

So plainly is this position in harmony with Methodist teaching, and with religion and common sense, that it is painful ing her. His home was the home of the itinwas enjoying a precious experience. He was twice married, his two wives, and one son having preceded him to the spirit world. Four sons, all leading and respected citizens, survive him. His memory is as ointment poured forth.

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Personal Reminiscenses.

In the conference year of 1814, my father, Thomas A. Elliott, a member of the Philadelphia Conference, was pastor of Snow Hill circuit. His health failing, he asked for a location, 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 infant in his mother's lap, who sat by the side of this broken down itinerant, whose friends, loath to give him up, took his hand in theirs for the last time, and kissed 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 deacon by Bishop Asbury, in 1808; the certificate of which I have, 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, with many of the same congregation, to whom my father preached his last sermon, twenty years 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 generation, to whose grand parents my father preached, seventy-five years ago.

If the brethren and friends of Snow Hill, feel 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, JOHN W. A. ELLIOTT. Locust Mt., Va., June 20th, 1889.

ELK 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 employed to good advantage by skillful hauds, in decorating our churches with appropriate designs. The children did graudly; and much praise is due Miss Katie M. Wilson, of Hart's church, who prepared them. The choir rendered some excellent selections, Miss Wilson presiding at 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 children. 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 pastor.

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.

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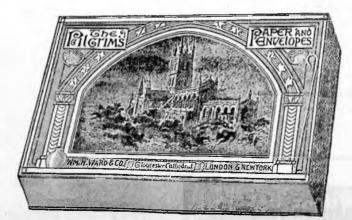
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