# Tonenincula <br> Illethodisit. 

## sometime.

[Ascribed fo Mrs. Mary Rilley Smlith, by Old
Farbiers Almanac, 1836,] Sometime, when all life's lessons bave been learned,
and sun and
And sun and stars forevermore have set, he things which our
have spurned, The things o'er
lashes wet,
Will flashes wefore, as, out of life's dark Will flach before ns, out of life's dark night,
As stars shine most in deeper tints of blue
And And weshall see how all God's plans are right And how what

## And me shall true

sigh,
God's plans go on as best for gor
How, when we called, he heeded not and me; And even his wisdom to the end could see. ADoo much of pise parents disallow So Good, perhaps, is keeping from us now, And if, som $\qquad$ We Fine, the wormwood, and rebel and shrink,
Be sure a wiser
Pours ouis this hand than yours or mine And if some friend we love is $r$ ling to dri Oh, do not blan kisses cannot reach his fand Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace And you shall shorliy know that lengthened Is not the sweetest gift God sends bis friend;
And that, sometimes, the sable pall of death Conceals the fairest boon his love can send. If we could push ajar the gates of life,
And stand within, and all God's wor
see,
We could interpret all this donbt and strife,
And for each mystery conld find a key. And for each mystery conld find a key. Bnt not to day. Then be content, poor heart
God's plans, like lillies pure and white unfold;
We must not, tear the close-shut leaves apart
Time will reveal the calyxes of gold Time will reveal the calyxes of gold. land
Where ti
When rest, sball clearly see and understand,
When we shall clearly see and understand,
I think that we will say, "God knew the best."
"That ye Sorrow Not Ever as
Others who have no Hope.

## samuel t. spear, d. d.

The term "bereavement" as ordinarily used, applies to those sorrows of the heart that have their occasion in the death of near and dear friends, especially those who constitute so large a part of the charm, the blessing and the bliss of dowestic life, and are bound together by the tenderest ties of affection. It is only when death enters this circle, and strikes down the objects of our warnest earthly Sove, that the sorrows of bereavement are felt in their most pungent form Tears then flow. The heart of the
strongest man is then broken- The coldest stoicism is compelled to yield. The sensibilities are shivered as if smitten by a bolt from the skies. Our kindred dead are not, and cannot be thought of with feelings of indifference. Their absence docs not destroy our memory Death has not diminished, but rather enhanced their charms. We recur to
them as they once were, and try to think of them as they are in that mysterious realm whither they have fled. The heart, still clinging to them, and often rehears ing the tale of its own bitterness, sighs for the touch
"Of a vanisted hand
And he sound of a voice that is still." Alas! that hand ministers no more That voice is beard no more. That cheering and cheerful presence is no longer present. The awful, and for this it all conscious intercourse between the living and the dead is at an end. No one who has felt it needs to be told that this, to the living, is a most heart-rending experience. Is is not possible to understand it without having felt it, and hard-
ly possible to overstate it. It goes to the very depth of the soul, and fills it
with its own sorrow. These griefs are no discredit to human nature, and surely no evidence of weakness, but rather of the strength of our love. If we did no love, we should not weep.
What, then, shall wo do with these stricken, bleeding, saddened hearts, when thus assailed by the death of those we
loved in life, and love not the less because they are dead? How shall we deport ourselves in such a terrible emer gency? What shall we think, what shall relief and comfort?

1. The first ant?
. The first answer to these questions is that we must accept the situation in which providence has placed us. We
have no power not to do so. The facts have no power not to do so. The facts
themselves are just what they are; and it is beyond our power to make them otherwise. The dead are dead and gone; they have spoken their last words on earth, and with us exchanged their las thoughts. We cannot bring them back or reproduce them in actual life as they
were before death. Time may mitigate were before death. Time may mitigate
the severity of our grief; but the grief itself will always remain as a remember ed, and to some extent, a present sorrow. We must bear it. We cannot success fully contend with the facts or with ou own nature, and must, hence, as best we
can, accommodate ourselves to both, pursuing the remainder of life's journey in submission to what we cannot change oum
2. A second answer is that we should, with the griefs of bereavement, mingle the distinct recognition and devout ac knowledgement of the rightful supremacy of God, as the providential ruler deeply smitten with these gríefs, pre-eminently needs this thought, not as a cold abstract speculation merely to make
sound creed, but as a profound and tho roughly realized belief that carries with it one's confidence and affections.
One who thinks of God as the Supreme Factor in the whole problem of our present life, aud at the same time know Who he is, and what are his attributes
and relations to his creatures, will, by the very terms of the thinking, convey to his heart a useful lesson in respect to resignation to the divine will, and also ring to it a royal comfort in that resig providence of life and that of death are in the best possible hands' He will no need to understand all God's reasons for what he does. It will be enough to know who he is and what are his attributes, ithout undertaking to sit in judgment him to give any "account of his matters." This may not absolutely banish all sor mingle with these tears and sorrows the comfort that comes from the thought of God. The heart can get along much better with this thought than it can without it. There is a solid pleasure in the thought. Ft enables us to say, "Even so,
Father, for so it seemed good in thy sight." It puts these words in our lips: "Not my will, but thine, be done." It makes God himself a comfort to the soul. It teacbes us to trust him where we cannot trace him. It disposes us submissively to accept his appointments
whether we understand them or not, and that, too, whatever may be their
immediate effect upon us. It makes the min
If we shed tears, as we must, when our kindred die, and leave us to plod our way to the grave without them, let them not be the tears of those who have no God to think of, and no God of whom they do think, and whom they love and
trust. We should think of him while we weep as well as of those for whom we weep. That is no time to have him absent from the mind. That is just the time to cast our care upon him, remembering that he "careth for us." No
one will do this without being consciously helped in bearing his sorrows. The burden will be less to him than it otherwise would be. He will treat God as a friend, and God will be his friend and comforter.
3. A third answer is that we should devoutly turn our thoughts to the holy in histures, and heard. The Bible itself is the Book of books to give comfort to one who is suffering from the pangs of bereavement, provided always that he of the Book, and is willing to commune with him through it. It will supply bim with better thoughts than he can originate and authenticate for himself. It will assure him that death is not the
final terminus of our consoious being and that this short day of life is only preliminary to that which is to come and that, no matter what may be its ircurastances of joy or sorrow, its great importance depends upon the issues
thereof in another world. It will bring before him the doctrine of God in Cbrist, with a gracious plan for the rovidon of siuners, and with a divine as to make "all things work together for good to them that love God." It will set before him a shining Heaven, as the place of final rest when all the
sufferings, sorrows, and tribulations of sufferings, sorrows, and tribulations of
this life shall be forever ended. It will teach him that those who "die in the Lord" are greatly the gainers by an him the continued care of God, through the whole journey of life, by a provi dence without him, and by a providence
of grace within him, until he shall win the victory, and at last be more than conqueror "through him that loved" him. It will present God to him as his heavenly Father by the adoption of grace, holding toward him the paterna
relation, dealing with him as a child and an heir of salvation, seeking in all things to make him a partaker of the divine holiness, fitting him for "the in heritance of the saints in light
finally receiving him to glory.
These comforting, cheering, animating hopeful, soul-inspiring and soul-clevaiing thoughts constitute what Paul calls "the comfort of the Scriptares." There is great comforting power in these 13 i ble thoughts. They give us glorious and pleasant things with which to occu
py our minds, and are calculated to warm the aflections of the heart. They strengthen one for endurance, and in vigorate his patience. They awaken gratitude, iuspire hope, and make us spiritually happy in spite of our sorrows They pour a flood of joy upon a soul that might otherwise be inconsolably
miserable. They scatter the shadows that darken even the darkest day of
life. They displace thoughts that depress oppress, and afflict the mind, either expelling them, or giving them a new and nuch more cheerful coloring. There is nothing which one who is sorneeds to do for his own comfort than devoutly to betake himself to the Word of God, thoughtfully to read the Book divine, and prayerfully meditate upon its contents. The experiment will soon teach him that the God of the Book is his best companion, and that the comforts which in this way come into the soul are superior to all other comforts. He will understand what Paul mean when he spoke of God as "the Father
of mercies aud the God of all comfort." He will have a quietude, composure and serenity of mind which nothing
earthly can give, and nothing earthly essentially disturb.
The writer has tried this resort fo himself, and that, too, amid the grief of repeated bereavements, and knows by a blessed experience what the Lord
has done for his soul. He here records his testimony to the power of the Bible or rather the power of God through the Bible, to comfort a suffering and bleeding heart. When those whom he loved on earth were taken from him, leaving his social family life a perfect wreck,
God came to him by his grace through his Word, and in that Word spake to him words of comfort. God opened the eyes of his understanding to read and appreciate that Word as they had never been opened before, and as perhaps they never would have been opened unde different circumstances. Yes, child of
sorrow, burdened, blasted, and broken with the griefs of bereavement, go to the Bible, and read it diligently, thoughtfully, prayerfully. You will not do so in vain. That Book will give other books put together.

## he mystery of mysteries; <br> Iappiest they of human race, <br> o whom their od has given grace, o read, to fear, to hope, to To lift the latch, to force the way, And better bad they ne''er been born, Who read to donbt, or read to scorn.

The fourth and final answer is that, whether we are the children of God by faith in Christ Jesus or not, we should make the griefs of bereavement the
means of our spiritual benefit. The godless and thoughtless man whose wife, or child, or father, or mother, or brother, or sister, has just been laid away in the grave, would be worse than a brute if he were unaflected by hts own loss. He will be cruel to himself if he does not make the loss the occasion for considering his own mortality, and also the urgent need of preparing to meet his God in the final judgment. The hour to him is a solemu one. It cannot be
otherwise. God speaks to him in the death of his friend, and warns him to be wise. He will make a great mistake for himself if, in this peculiar hour, he fails to heed the warning and seek and secure his own salvation. He will suffer all the bitterness of grief with no benefit to his own soul. Many have done this, while some have had the wisdom to think of their ways, and turn their feet into the path of life.
Those who are already in the fold of Christ and on their way to Heaven, who have lost dear friends, and whose hearts have been bowed down under the weight of the affliction, should also hear the
voice of God speaking to them. He has laid his hand upon them by an impressive providence; and they ought to earn something from it, and be made he better by it. It should be more to them than merely a scene of grief and sadness. The sorrows that bring with them a spiritual benefit, that subdue, chasten and cultivate the soul, that corect errors in one's life, and that ripen saintship and fit it for the skies, are the orrows that give more than they take. The quality of the good they give is vastly superior to that which they take away. Tho' fur the present "not joyous, but grievous," they, nevertheless, afterward yield "the peaceable fruit of righteousness to them which are exercised thereby." The moral benefit outweighs the pain, and is more than a compensation for the latter. A providence that dispossesses one of his earthly joys in any form, and thereby more perfectly enthrones God in his heart, has done him no damage. What he has gained far exceeds what he has lost.
And whether this shall be the resuit of aflliction in the loss of dear friends, depends upon the manner in which we treat the affliction. We may make it the means of the richest blessing and grace to the soul; and if we do, then the language of the Psalmist will fit our lips It is good for me that I have been af "icted, that I might learn thy statutes." Then the language of Paul will express our experience: "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience hope; and hope maketh not ashamed.' To mourn over the dead is the instinct of our nature. To reap a spiritual benefit from that which causes us to mourn is alike a solemn duty and a gracious privilege.
That man is in a sad plight, whose orrows are lost sorrows-all pain with no blessing-whose character is unim proved thereby, and who is more anx ious to get rid of his sorrows than to de rive moral profit therefrom. The more our aftlictions and sorrows bless us in the spiritual sense, the better will we be able to bear them. If we make God our comforter by drawing near to him, and his Word our guide by devoutly reading it, they will not so embitter life as to destroy its cheerfulness and serenity, or ar ray the heart in rebellion against him who docth all ihings well. The peace of God, which passeth all understanding, will still be left to the soul. Dr. Young has well said:

## "Ileaven gives us friends to bless the present

 Brooklyn, N.Our engagement at Crystal Springs his year, was for Monday and Tuesday last. Rev. Dr. JEnoch Stubbs, C. G. Thomas and Dr. Johns preached on the Sabbath. Dr. Stubbs gave almost ex clusive attention to the doctrine of holi-


## How Children Become Crimi

Many $n$ jassionate child rules the er's knee, gres into a passion because its dinner is withheld from him, or some toy denied him. He shricks, and strikes is mother, and the mother sa little boy, he has such a passionate nat ure: he can't be crossed," and yields to
him. She ourht to spank him-spank him. She ought to epank him-spank give him nothing till his passion has cooled. The child, though he be so roung that he caunot speak, if he be ol deserves punishment, needs to have lesson of repression taught
mother who BCg .
chances of her son's going to the gallows. When the child is older, there are bet ing; but when the child reaches such a age that he is useful, it may be too late his temper may have grown into a dom inating force in his character that can not be eradicated. Mothers sometimes say, when a child shows a vile temper and shrieks go deal, endanger his life to punish him. Por bot but you still more endanger his future, if you don't punish him. Many $^{\text {a }}$ a gallows tragedy hite had its beginning ou the mother's lap.
Day by day I see criminals, hundreds of them-thousands of them in the course of the year. 1 see scorcs of brok their sons had never been born, than they had lived to bear such burdens of shame and disgrace. I hear the wailing of disappointed mothers, and see humiliated fathers crying like children, because of the sins of their children. I see mothers growing gray between the successive visits, in which they come to enquire about the boy in prison. And cos hese dread. and fathers whose boys have not yet gone astray to mothers and father whose little families are the care of the lives, teach your children obedience want it written large. I wish I cou
make it blaze here in letters of fire. wish I could write it in imperishable glowing letters on the walls of ever Obedience to law-to household law; to parental authority; uquestioning,
stant, exact ubedience. Obedience in he fimily; ubedience in the school Wherever, from the beginning, from the
first glimmering of intelligence in the chitd, there is expression of law, let ther be taught respect for it and obedience good citizenship, it is the only road.IF. F. SI. Round, in the Independent.

## Speak Reverently

When Prince Bismarck, the grea German statesman, was a lad, his father once overheard "him speaking of the for the familiarity, and added, "Learn to speak reverently of His Majesty, and you will grow accustomed to think of him with veneration.
The words made a deep impression on the boy, which was never effaced Even in his old age he lowers his voice and assumes a respectful tone whenever he speaks of his sovereign. If a mes sage is brought to him from the palace either verbal or written, he always atands to receive it.
What a lesson is the custom of this great slatesman to boys who speak so lightly, if not profamely, the name of the Kings of kings.
It is very easy to lower our standard of reverence for anything. We have orly to speak of it habitually in a light way. There is mothing like it to take the life out of the most precions texts of
Scripture. We way repent of such sin
with bitter weeping, but those words can never be to us again what they were before. We may have cat down long bridge we shall some day vainly long to cross.
A gentleman of keen wit used often point his remarks with some apt quotations from the Bible. A friend ho greatly admired him, was present sympathy, what was the future ontlool. "Very gloomy indeed," was the re

Surpriscd, and deeply pained, he hasened to quote some preg
"I have spoiled them all for myself," as his answer. "There is not one but

## associated with some jest."

His light went out in darkness, though same was on the church roll. What lesson is here for o be taught by
Wcekly Advocate.

## Our Own Wives And Children

It is ten thousand times harder to be just than generous. It is casy enoug o give a poor woman a dollar, but ne, being just in all things, just to God o your family, to your children, to all men, it is a different thing. Some men their cook five dollars very willingly Saturday night; but when the hard working, economical, painstaking wife brute will say: "O wife, what do you rant with money?"
I knew a fellow in Georgia who had
been married ten years. His wife one
morning suggested that that was her birthday, and he said to himself: "I'v a good wife ; she has been kind, se sacrificing, and true in all respects.
must buy her a present." So he weit down town that day, and walked into a store and bought himself a new hat, con soling himself, that nothing would mere please a good wife, than to make her asband $\mathfrak{a}$ present of a new hat. He is re a great many men just that way.
We are too often unjust to our chil
dren, exacting of them things we don't
do ourselves, and berating them with
do ourselves, and berating then with
our tongues, when they don't understand what we want. And then we are too mean to say ten words to make one of

## them happy. O, how unju wives, husbands, children!

## If you put a little downight justice

in your conduct with your children,
ou'll have happier homes. Did youn

## eep hurrying her up, when you ough

to know that she has not only to dres
you have nothing to do but get ready
"Hurry up, hurry up; I don't want to
on myself." And after awhile she tell
on myself." And after awhile she tell
you to "Go on, husband; I'm afraid
can't get ready in time for you. I don'
ant to hinder you.'
I've done just that way. I've walked off, out the gate, and fifty yards down the road, and then I'd stop and think.
'd say: "Sam Jones, you are the mean
church or anywhere else, till you lear
how to behave yourself." And then I walk back and go in, and find worry in ay wife's face and tears in her eyes and I go up and put my arms around but us two-and say: "Wife, I'm just as mean as a dog, I know I am, and I want you to forgive me." And she forgives ne, and we get ready and go,

## The Iod he mor

unjust we are to our wives, our children
our brothers and sisters, and our neigh. bors!
There are men in this very town, who
meet a neighbor's wife on the strect,
and take off their hats and bow, and
smile as sweet and tenderly, "How are
you, madam?" und then go home and
wound their own wives with their tongues. Clever to all wives bives own. And so $t$ is with some wind in they are all smiles and hind words to the company, nnd cat their tongues. God pity the man who has such a wifo as that. man who has such a wife as I intend t don't scold. If a'do, Ife. I lave scold somebody else's when a neigibor's hild would break some article of value "O, it doesn't matter!" when, if their ann child were to do it, Sam the room.-Sones.

## What Does Inficlelity Do?

The following is from the St. Lous hristian Advocate
Has infidelity ever raised a man or voman from the haunts of vice, and made his or her life clean? Has it ever
 life of shame? Has it ever found a life of shame? coarse and brutal in character and made him a kind husband and faithful father? Inas it ever gone out into the heathen lands, and found a people ig. pornat and barbarous, and murder, and by the power o its teachings lifted them out of their deg. radation until they adopted the customs of civilized nations? Is there in all the history of infidelity $a$ story of its moral triumphs that will match the re generation of the Fiji Islauds under the Has it added anything to the sum human happiness? Does it bring one
ray of comfort into the chamber of death. filling the soul of the dying with peace and the hearts of weeping friend with hope? The religion of Jesus Chris has done all these things. The tree i wn by its fruits.

Shouting-Politics-Religion The Republican, the Democrats, and the Prohibitionists have each met in national conventions within the pas few weeks. Could one but draw a pen picture of what took place at these
gatherings, the best lunatic asylum in the country would be put to sbone. Louis became a pandemonium, Chicag went crazy. Indianapolis was enthused and sobered. The moment the names nounced the excitement beggars descrip ton. Men and women usually quiet their manner stood on chairs, and shou ed themselves hoaree. Flags and banmarched ait tired nature exhausted itself and Nin

## he light of these facts, why is it tian

old saint of Gol gets loose at camp
comes the centre of a veritable :un
corner? Why is it that a political shom
Why isd and a religinus shout hissed
litical convention and a disgrace
shout in a religious gathering? Why
live politician called a patriot and dist Young People.
ustice for Political Opponents.
Even a Demucrat is entitled to justice. The President never made a better nomination than that of Melville W•. Fuller as Chiefjustice of the United States. After his nomination somebody accused
him of being a copper-hend during the war. We have known the nominee for twenty years, but we never heard of the accusation until after his nomination Mr. Fuller is a member of Bishop Cheney's Church, in this city, and has the reputation of a Christian gentleman. IIe was a Democrat, but we do not be lieve he ever had a disloyal thought in his life. There ought to be such a thing as faimess to a political opponent when he has Mr. Fuller's moral inches. At least so thought North-western Univer
-ity last week, when it gave the degre

Open Those Closed Churches We heard a presiding elder say the We heard a presding elder say the other day: "I nm doing to have service the country churcher We never pass on feeling of oppresive a protest against its want of harmony with Christianity. Cro, brother; invite oor neighbors, opers your church, rear the Scriptures, sing and pray, and the next time the circter sermon. - Weesleyan Christian Adrocate.

## Dyspepsla

Makes the lives of many people miserable,
and often leads to self destruction. We know af no remedy for dyspepsia more successfol than Hood's sarsaparilla. It acts gently, yet
urely and efliciently, tones the stomach and surely and efliciently, tones the stomach and
other organs, removes the faint feeling, cretes a good appetite, cares headache, and re-
reshes the burdened mind. Give Hod's
(1).ituaries.
"Blessed are the dead who die in the
Lord."
Died, on Tilghman's Island, Md., July 18
1888, Jessie F., only danghter of John Rob1888, Jjessie F ., only daughter of John liobert, and Sarah C.

## So tiny to be a grave, Oh! how can I render so soon to God <br> St how can I render so soon to Goa <br> Must I , int you away, my pet, My tender bud unilown

## you yet, biussom all un zhown.

his a weary world at best,
This world that she will not know, This world that she will not know,
oull I wathen her out of such rest
Fior its sorrow and strife? Ob nc. The only its thorns and harms The only path she has led,
that which leads from the mother

$\qquad$

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Lbgson for sunday, afgctat 26th, 1888 ;
[Adapted from Zion's Herald.]
THE PILLAR OF CLOUD AND OF FIRE Goldex Text: "O send out Thy light and Thy truth: let them lead me', (Psa. 45: 3)

## 15. On the day that the tabernacle vas raared

 zp.-In describing the pillar of cloud and of fire, the writer only goes back to its first connection with the tahernaele. The fuller that after Moses had set up the sacred tent and court, and put in place the furnitur from Succoth in Egypt (Exod. 13: 20-22), covered the tabernacle, in token of the Divine acceptance and leadership. cotered the tabernacle. - Within the cloud, and flling the tent was "the glory of God," a that Moses was unable to enter the sacred precincts (Exod. 40: 36). At erenappcarance of firc, until the morning.--Says Ellicott: 'The dark side of the cloud afforded a grateful sbade by day, and the bright side served to supply light by night. Compare Psa. 78: 14: 'In the daytime also He with a ligbt of fire;' and Neh. 9: 12: 'Thou leddest them in the day by a cloudy pillar, and in the nigbt by a pillar of fire, to give them light in the way wherein they should go;' also, Isa. 4:5; 'And the Lord will creand upon her assemblies, a cloud and smok by day and the shining of a flaming fire by night.'"
16. So it vasas alvay-an crer-biding mani all their movements. There was nothing transient, or uncertain, or erratic about it Says Dr. William Taylor: "We are told that in the campaiges of Alexander the Great, he cnused to be set up beside his tent a lofty
pole, shich bad at the top, a cresset filled pole, which bad at the top, a cresset filled
with combostiblo materials which were always burning. Thus every one could disalways burning. Thus every one could dis a
tinguishl his headquarters in the day by a tinguieh his headquarters in the by a flaming fire. But we must not confound this pillar with any such contrivance. This loud was ang bush, we the symbol of the presence of Jehovah. So that in very deed,
'Their fathers' God before them noved,
An awful Guide, iu smoke and flame.'
In like manner the church bad divin rerelation for its guide from the first-long
before the word of God existed in a written form; but ever since the setting up of that sacred canon, it resta on this, as its tavernacle, and there only is it to be found. 'It accompanies us wherever we are to go, just as the cloud led the way of the Israelites. It is always accessible-can be carried in our engraven on the inner tablet of our memories and our hearts. And so true, faithful, and complete a guide is it, that there is not a
scene of duty or of trial, through which we scene of duty or of trial, through which we
may be called to pass in the world, but it may be called to pass in the world, but it
furnishes a clear, a safe and unerring direction" (Col. 3: 16) (J. ,F. and B.)

## 17. When the cloud was baken up.-Its

a divino sigual thal they were to set forth on their journey. It was acknowledged and confirmed by trumpet blasts on the silver horns described in the next chapter, and
which were to be blown by the sons of Aaron. Says Edersheim:
dicated the commencement of the march. the southern part of the camp was to move forward; then came the taberuacle and its custodians, the western, and finally the northern part of the camp, Naphtali closing the rear. On the other hand, when an assemmons was only one blast of the trumpets all times, the blast of these silver trumpets, whether in war, on festive, or on joyous ocwhether in war, on festive, or on joyo chall be remembered before Jehovah, your God.' In other words, Israel was a host of which Jehovah was leader and King an the trumpets which summoned this host, were silver trampets of the sanctuary, blown by the priests of Jehovah. Hence these blasts brought Israel as the Iord's host in remembrance before God their King." Where tents. -The panse in the onward move ment of the clond, and its slow descent towands the earth, was the Divine commondmant for a halt. The tabernacle was at once pitched benesth the nysterious pillar, which
18. At the commandment of the Lord-as in dicated by the flery, cloudy pillar. children of Israel jovrncyed.-Says Dr. Gib sod: "In Exodus wo have a series of revela-
lations from the 'holy mount;' in Leviticns, we have a series from the holy place; in Numbers, we have the corenanted hosts, the priestly armies of the Lord, setling out In establish lisis kingdom in the Holy Land. to the people from the mountain top; in Leriticus the people me, in Numbers, they sanctuary in to service for Him in the field. In Exodus, the people look up and listen to the voice of God; in Leviticus, they draw near, and as it were behold His face; in Nambers, they go forth in His name to do His will.' They pitched.-Absolutely nothing that condecision. Edersheim computes the space occupied by the camp at about three square miles.
19, 20. When the cloud larried long guidance granted, but salutary lessons in obedience were taught by the fiery pillar Often perhaps, when impatient to proceed on their wny, the tarrying sigual kept them but they learned from these providential pauses to "rest in the Lord, and wait patient
ly for Him." Eept the charge of the Lordsubmitted to His will
"It is exceedingly instructive to take a survey of the camp of Israc.
of all was the tabersacle. Ranged around it were the tents of the people in two squares, a small inner and a larger outer square. The
inner square was formed of the tent of the Levites, the familics of Kohath on the soath, of Gershom on the west, of Merari on the
north, while Moses, Aaron and the priests were stationed at the enst, at the door of the were stationed The outer square consisted of
tabernacle. The the tents of the warriors of the difierent The tabernacle in the centre-there is the embodiment of the Sinai revelations in Exodus. The inner square of the priests 21. There is Leviticas" (Gibson)
-The Revised Version makes important changes in this verse. It reads as follows "And sometimes the cloud was from erening until morning; and when the cloud was taken up in the morning, they journeyed; or in
it continued by day and hy nigbt, when the cload was taken up, they journeyed would require, of course, constant vigilance, especially at uight. Sentinels were doubt less appointed to keep the cloud in sight.
"The encampment and its movements
were peculiar to the desert. Many usages were pecular to the desert. Many usages
mentioned in connection with it, must bave perished at once on their entrance into sot-
tled life. But relies of such a state are long to be traced both in their language and in their monuments. The very words "camps"
and "tents" remained long after they had and "tents" remained long after they had
ceased to be literally applicable. "Without the camp" was the expression applied even to the very latest event of Jerusalem.
like manner the mational warcries go ba to this early state. The sbout, "Rise up, 0 cord, and let Thine enemies be scattered Thee," was incorporaefd into the psalms of the movarcly; but its first force came from repeated as the ark was slowly and solemnly raised on the shoulders of the Levites, and desert. "Arise, O Lord, into Thy resting"place ! Thou and the ark of Thy strength." leadest Joseph like a flock; Thou that dwelcst between the cberubim, shine forth! Be stir up Thy streugth, and come and help aken in ity application to the latest decline of the Jewish kingdom, it is still more so, When we see in it the reflected image of the
order of the ancient march, when the ark of (iod went forth, the pillar of fire shining Levites. its rear guarded by the warrior tribes of Ephraim, Benjamin and Mazasseb, rusted with the embalmed remnins of their mighty ancestor" (Stanley).
$\therefore 2$. Whether . . turo day
or year.-No doubt it was often irksome, and provoked impatient murmuriags, to be kept or a long period in camp, beforehand just when they were to move;
but there was no safe course for them but implicit obedience. They broke over the restraint in one instance (chap. 14: 40-45), and paid for it by being defeated and smit ten by the Amalekites.
"We are al ways arguing with our orders. and inferior meanings. We waste life by
discussing in idle words which can settle
nothing, tho gravity and authority of nothing, tho gravity and authority of our marching orders. To obey is to live. To of the day is to bo the marching or Parker.)
23. At the commandment of $t$ he Lord.-
These words are frequently repeated in the lesson. It was a visible rather than an audible commandment, appealing rather to the
eyo than to the ear, but none the less signia eyo than to the ear,
cant and imperative.

## The Land of The Danes.

## bishor $W$. F. mallaliev.

What with Hamlet, Horatio, and Ophelia, Denmark has become very
widely know. All this is to he credited to the man who wrote Shakespeare's plays. But one knows very little of the eled through it by daylight. It is one of the smallest, if not the smallest king dom in Europe. It used to be much
larger, running down into what is now larger, running down into what is now
included in the northern part of th German empire ; it possessed Schleswig and Holstein, and all Norway, and a good part of Sweden. Long ago the Danes got a foothold in England, and for some time, in a partial way, ruled
the island. But now Denmark includes the upper part of the peninsula of Jut land, the land of the Jutes, who combined with the Saxons and Angles for the invasion of England, which made it English and Saxon, as it continues to
this day. It also includes the two islands this day. It also includes the two islands
of Funen and Zealand, and a few small islands scattered about the larger oncs and three small islands in the West Indies. After passing through the peninsula and the two principal islands, the littletion that is retained is, that what little territory is left to the Danes is very
beautiful and very productive. The beautiful and very productive. The
waste land observed is mostly bogs, that are very valuable for the supply of
peat, which serves for fuel for a grent part of the rural population. There but little wood and no coal in the country and hence the peat deposits are of great importance. The land is level or gently
rolling, with now and then a considerarolling, with now and then a considera-
ble bill, though all the hills are smooth and capable of cultivation to the very
top. The principle grain crops are rye and wheat, though there is manifestly ten times as much rye as all the othe cereals put together. The rye is just now at its full growth and in bloom
and as the wind sweeps across these broad acres, almost constantly in sigh as we ride along, the eye is struck with the beauty of the waving harvest fields. If Denmark were only more easy of
access, there are a thousand places that would serve as most excellent summer resorts. And then, if the weather is as cool as during the fortnight we have spent in it, no one would have occasion
to complain of the heat, for the thermometer has ranged with great regularity from $53^{\circ}$ to $64^{\circ}$. The only trouble has been too much rain and too little sun. But then we have plenty of day
light, if not sunlight; for we may begin to read at half past two in the mornin and still read at half past ten at night, and this without any artificial light. I rangement, and a world that was made so that such days could last all the yeut
round, would be beautiful. It would only take one more sun, properly placed in the solar system, to give us light all the time, which would be better still. There are some fine beech forests here preacher could not possibly pass them by without saying, what a splendid place fur a camp meeting! We have two or three such places distinctly in mind, and when the institution of camp-meeting is introduced into this country, suitable
places will not be wanting for their ac places will not be wanting for their ac-
commodation. Possibly a site might be selected for a Chautauqua Assembly If Methodism thrives and increases, as
shall need all facilities and arrangements for all our machinery.
The most remarkable thing about recent Danish events is the outcome of the family of the present king. His oldest daughter is the wife of the Prince of Wales; and whatever may be said of her busband, all England loves his wife. Another daughter is empress of Russia, and is greatly admired and loved by her husband and the people of Russia. A son is king of Greece, and said on has recently married a daughter of the duke of Chartres of the Orleans family, and still there are a daughter and the crown prince of the family at home. It very seldom happens that the members of a single family succeed in attaining so many distinguished prizes, and especially if, as in the present case the family represents a small and impoverished kingdom
The great present need of the Danes and of Denmark is more Methodism. We have a small but growing mission couference, which before another General Conference comes about will, in a! probability, be organized into an annual conference. In 1872 we had 4
missionaries, 227 full members, and 38 probationers, while the collections for all purposes amounted to only $\$ 842.59$. This year the reports show that we have 16 missionaries, 1,361 full members, and 214 probationers, while the misssonary collection alone amounts to $\$ 746.92$ and all other collections amounted to $\$ 6,903.34$. It only needs that this ratio of increase should be kept up for 16 vorthy of the couse well as the money and effort expended. Our mission work in Denmark promises to be a grand uccess.-Western Christian Advocate.

Methodism not what it used
be-Christlanity the Same.
Forty years of observation have shown mg a great change in the customs of the M. E. Church. In former days we beheved in experimental Christianity Penitents had not to be told when they God was the spokesman, and the penitents would testify they had the evidence that their sins were forgiven, the depression of a sin-burdened heart was re moved, and gladness and joy filled their souls, and thence shouts of praise were knowledge of a new birth, (as the Saviour says, "ye must be born again.) Then these converts gave their names the obligation of obeying all its ordinances, such as class and prayer meeting, as well as the public services, and they were expected to keep their prom

But things have changed.
what is the cause? I will say what I hink is the cause, in part. In the interest in the people and get 『them to stop sinning, and accept salvation, we
make the way too easy. We say to a make the way too easy. We say to a
inner, (uot yet penitent), would you not like to be a Christian, or have ligion; and if they answer in the affirmative, we say, come and take a front seat, or kneel at the altar, (just as you
may choose.) and then they are asked a ew guestions, such as, do you want to Lord Jesus Christ ; and if they are unwilling to answer by speaking, they are recquested to answer by raising their right hand. If they will only do so as the party in charge of the meeting asks, they are told that they are convert ed, and advised to return to their seats in the congregation. After this they are taken into the Church, without having known anything about a true repentance, or the forgiveness of sins. Hence the first thing you hear from them is, "I do not like class meetirg.' If they happen to go they have no experience

They never felt the load of sin upon them; they never felt, as the apostle expresses himself, " $O$ wretched man that I am, who shall deliver me from this body the bitter pool of repentance, nor taste the wormwood and the gall of a heart under condenonation. They were led around the wicket gate. I would refer such to St. John 10-1, to learn what the master says about entering some other

The result is, the church is filled with mere nominal Christians, and who is to blame?
To keep up the interest various means are resorted to. Instrumental music must be introduced into the services which, I think is very detrimental to their spirituality
But somebody asks, does not David in the 150th Psalm call upon the people to praise God with all kind of in struments of music? I answer, yes and he ought to have done so. At the close of his life, reviewing his past his tory, he sees how mercifully the Lord has dealt with him, in the midst of deserved wrath; and he ought to have called on all the world to praise God with the tongue as well as with all kind of instruments. But we are living in a very different age, from his.
Just as far as we have resorted to instrumental music, we have suppressed the spirituality of our Church. Did the Saviour employ musical instruments to draw a crowd when he was going to preach? Did the apostles use such things to attract the people before they began to preach "Jesus and the Resur
W. I. S. Murray and others. The

| equally eligible material? or has the |
| :--- |
| Wesleyn reacled a point of develope- | Wesceyan reached a point of developement, when it is on loger a matter or

importance, whether her students are importance, whether Wesleyan Arminianism, or sone other $i \mathrm{sm}$ ? Of course an affiruative answer to either query, will
assist in explaining the recent action of assist in exp
the Board.

## Our Bishops.

Bishop William Taylor was the fifth bishop elected four years ago. Born,
May 2,1821 , he attained his sixty seventh birthday, the second day of last General Conference, a memorable day in the history of our church for two
most interesting events, the reading by Bishop Merrill of the masterly quadrennial address of our General Superintendents, and the presentation of the report of the conmittee of seventeen,
(six dissenting) to the effect, "That under the Constitution and laws of the
Church, as they poow are, women are not eligible as lay delegates, in the General

## Extraordinary Offer.

All, For Only S2.-One year's subseription to the Pevisclla Methodist
and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," for 82 , to new subscribers, and to all old
subscribers, who renew their subscriptions for 1888; in ench case the cash must accompany the order.

## Our Schools.

Our readers will do well to consider carefully, the respective advantanges of the institutions of learning whose advertisements appear on our seventh page.
Our own flourishing Couference Academy, in Dover, Del., hends the list. We regretted our inability to accept Principal Gooding's polite invitation, to attend its last Commencement, but are glad to learn that the last year was one of increased prosperity, and that the trustees are resolved to secure the indispensable addition of a Ladies' Hall. With Pre-
siding Elder Wilson's pledge of 85000 siding Elder Wilson's pledge of 8.5000
from IDover district, as given at the last session of the Conference, the additional amount necessary, it would seem, might be raised without much difficulty from the three other districts. Several charges on Wilmington district, we understand have already met their apportionment for this object. Still we repent
the appeal to our brethren, who have the appeal to our brethren, who have
the ability, to unite in providing what the ability, to unite in providing what
moneys may be necessary for the immediate coustruction of this building. Is
there not some family, or sone individ. there not sone fanily, or sone individ-
ual who would make a contribution of fifteen or twenty thousand dollars, for the erection of such a Hall as a meemoriyield perennial honor to the meniory of the donor. $\Lambda s$ nn important enterprise of Peninsula Methodism, every true
friend of Christian education within our bounds, in any degree interested in the prosperity of our cause, should take pride in making this Academy equal to the best in the land, in the completeness of its appointments, as well as in the extent of its patronage.
Next comes our own "Dickinson," with its Preparatory School. We trust
the right man will soon be found to carry on the good work to which Dr. McCauley so faithfully devoted himself, and with the earnest co-operation of faculty and trustees, to induce a larger during his administration.
Hackettstown Institute is justly the pride of the Newark Conference. Its adrantages under the auspices of its efficient President crowd its halls with students from near and far.
Weslegan University and Drew Seminary are too well known, on the Peninsula, to require any special commendasula, to requir
In the former, we notice a new departure in the addition to the faculty of two new profesons, who are not members of the Methodist Episcopal Church.

Conference."
Couference.
It will be seen, that in the number
of his days, he is the senior bishop of of his days, he is the senior bishop of Foster; and yel, so little have his eyes waxed dim and his natural force abated, that he claims to be as vigorous as the
most vigorous of his colleagues, and maintains his claim, by sustaining a
burden of labor, activity, exposure and care that distances comparison. Bishop Taylor has but one Conference, the Afpreside ; but what may be lacking in number, is made up for in extent, for his one Conference includes within its
bounds the whole Continent. If spared to make his second quadreminal repurt,
it will be after he has passed his seventy first birthday. After six weeks of continuous preaching and lecturing at camp meetings, from Maine to Minnesota, and from Thousand Islands park in the St. Lawrence, to Emory Grove, in MarrConferences as he can, and then spend a few weeks in California, before again
bidding farewell to his family for another long absence from home and native land, to do what he can for the evangelization of the degraded and ignorant that has a heart can withoold an honest "God bless his heroic servant," or refuse him generous support? With the em-
phatic endorsement of the late General phatic endorsement of the late General
Conference to the efflect, (we quote from the record) that his "plan of self-supporting missions deserves an opportunity care of the whole C'hurch," there should be no antagonism between his claims aud those of the Missionary Board; both are the Church's approved agen-
cies for the one work of extending the Redeemer's Kingdom. Bishop Taylor will most likely not leave the country, until after the annual meeting of the vember.
The six brethren who were elected to the Episcopacy by a two thirds vote, at the late session of the General Confer-
ence take kindly to their new employ. Only tiro, Bishops Vincent and Fitz. Gerald had a chance to take their turn at presiding over the august body with whose suffrages they had been honored; but since its adjournment, receptions, dedications, camp-meetings and other special services have given them aıople occupation.
Bishop Vincent has gained some special notoriety, through the papers, for having said in ia public rddress; "I am not a third party man. Being a true prohibitionist and anti-Romavist, I am Republican.'
Bishop John H. Vincent will be fifty seven, Feb. 23. Two of his four Conferences are in Indiana. Sept. 19th and 26th ; his first one is the Kentucky, Sept. 12th ; his last, Central New York Oct. 10.
Bishop James N. FitzGerald is in his
fiflieth jear. Three of his four Conferences are in Tennessoe, Sept. 27th,
Oct. 4th nud 10th; the other, Blue Ridge, meets Oct. 18th.
A correspondent of Zion's Herald sends the following item respecting this bishop's poilitical views; Bishop
Fitzgerald said, at Prohibition beadquarters, Chicago, July 24, that "ho wants to
bitionist,
As there are "feariess Prohibitionists,"
who claim also to be either Democrats or Republicans, according to their pre-
ference, this declaration can't be regarded as quite so explicit, as that of Bishop Vincent.
Bishop Isaac W. Joyce has held three of his five Conferences, one each in
Utah, Montana, and Colorado; the two others are, East Ohio Sept. I9, and Tennessee, Oct. 25. He will be fifty
wo Oct. 11.
Bishop John P. Nerman will be sixty-two Sept. 1st. Three of his Conand 26th, and one in Missouri, Sept. 12.
Bishop Daniel A. Goodsell will be forty-eight, Nov. 5, and is thus the
youngest of the entire Board. He has is four Conferences all in Iowa, Sept 5th, 12th, 26th, and Oct. 3d.
Bishop James M. Thoburn was fiftytwo, March 7th. At the age of twenty three he went as a missionary to India aud for nearly thirty years, he has de voted himself most successfully to the
cultivation of this great field. Dr cultivation of this great field. Dr
Buckley says, "to describe hin would be to portray the ideal missionary. He seems wholly consecrated to God and his work,s peaks earnestly and easily.
His jurisdiction covers the great penin His jurisdiction covers the great penin-
sula of India with its teeming millions of heathen, and the adjacent islands called Malaysia.
With these eighteen bishops to walk the quarter deck of our Methodism, we voyage, trusting to gather a rich and abundant cargo for hi
and whom we eerve

Brandywine Summit.
Brother Hammersley's text, Wednes day morning of last week, was, "Blessed are they that do his commandments," Rev. xxii: 14; Brother Corkran's in the they might know thee the only true Gord and Jesus Christ whom thou hast sent," John xvii: 3; and Brother Sharp's, at night, "How shall we escape if we
glect so great salvation." Heb. ii: 3 .

## TEMPRRaNce day. Thursday of last week was devoted to

 services in the interest of temperance reform. Rev. R. C. Jones preached at 10 A. M., from the words, "Take up thestumbling block out of the way of my

## people." Isa. Ivii: 14.

## Intemperance, in its manitold evils,

 was shown to be the great obstacle to the progress of the nation in happiness and prosperity. As to the best methods forits removal, it was urged, that to license the traffic, whether at a low or high rate, was not only ineffective as a restriction, but, as a sanction of what was essentially any tr could not receive the approval of would do very well, where the majority of voters were ou the side of temperance and against the traffic. Constitutional
prohibition was the end for which temprohibition was the end for which tem-
perance people should labor. Thisshould be sought by state legislation, rather than by that of the General Government, as the more expeditious way. The speaker had no faith in the practicability of securing it by means of a third political party. In Delaware, much can be done
by remonstrance, petition, and personal pledges. But all our efforts should be reinforced by earnest and unceasing prayer to God for his help in this great conflict. Victory is sure to come, for
our cause is right.
The atternoon services wore in charge
of ladies of the W.C. T. U. of Wilming.
ton. Miss Madge Fillis presided. After scripture reading by ono of the latice Rev. V. S. Collins offered prayd. $\begin{aligned} & \text { Miss. } \\ & \text { interesting addresses were made by }\end{aligned}$ interesting addresses were and Deborali
Julia E. Tomkinson, and Leeds, a Friend from Germantown, Pr Rev. E. L. Hubbard made a brief introductory address, in which he said he
Reva. J. D. C. Hanna and W. B Gregg offered earnest prayer, at the close of the morning sermon.
At night Rev. C.
W. Prettyman preached from the text, "Choose ye this day whom ye will serve." Josh. xxiv: 15 .
Friday morning, the 17 th, Rev. J. T. VanBurkalow prenched from the text, "And I, if I be lifted up from the earth, will draw all men unto me," John xii: prenched from the words, "At even time it shall be light," Zach. xiv- 7. At 7.45 Rev. E. L. Aubbard preach
"lowing kine," 1 Sam. vi: 12.
Saturday morning, Rev. C. A. Grice preached from the words, "The wages of in is death, but the gift of God is eter Lord," Rom. vi: 23. At 3 P. M., the ermon was by Rev. George Boddis of the Philadelphja Conference, now sta-
tioned at Elam; his text was, "Fte shall tioned at Elam; his text was, "He shall
he great." Luke i: 32. Rev. W. H Swith of the same Conference, preached at night, on the parable of the fig tree. Notwithstanding the threatening skies, hast Sunday, there was a large attendance at the carap meeting. The ful programme of scrvices was carried out
family worship, 6.30 A . M., led by J. S Hoffecker; experience meeting at 8.30 A. M., led by Rev. N. M. Brown ; preaching at 10 A. M., by Rev. G. D. Wat"There is no fear in love; but perfect love casteth out fear ; because fear hath Lorment. He that feareth is not made
made perfect in love," 1 Johu iv: 18 . At 1.80 the Rev. J. D. C. Hamm conducted the children's meeting in the tabernacle, while the Rev, George D. Watson gave a bible reading in St. Paul's
tent.
Rev. L. E. Barrett preached from Isaiah 63: 1, "Mighty to save."
The young people's service was conducted by the Rev. W. E. Avery, at the tabernacle, at 6.30 P. M., followed by Bible reading by Rev. G. IJ. Watson.
Rev. I. W. Layyfield preached at 7.45 Rev. L. W. Layfield prenched at 7.45
P. M. His text was Isaiah $35,10:$ "For in this mountain shall the hand of the Lord rest, and Moab shall be trodden den down for the dunghill."
Revs. W. C. Johnson of Wilmington, and Robert A. McIlwain of Siloam, were present at the camp, Thursday of last

Monday's services, at 6.30 A . M Lewis Naxwell led the family prayer-
meeting; the Rev. T. N. Given had charge of the 8.30 prayer meeting; the Rev. Harvey Ewing preached at 10 A .
M., from St. Mathew $21,9:$ And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David! Blessed is he that cometh

## the Highest

The Rev. Adam Stengle had charge
the children's meeting at 1.30 .
The Rev. Dr. Watson preached at 3 P. M., from the text, Romans $8,15-16$.
At 6.30 o'clock the Rev. W. led the young people's prayer meeting At 7.55 the Rev. W. E. A very preached on the "Parable of the Pound." His text was St. Luke xix 16-23.
Tuesday's services, family prayermeeting at 6.30 L . T. Grubb; 8.30 prayer meeting the Rev. D. H. Cochran 10 o'clock preaching by the Rev. Dr. Baldwin, from the text, Psalms cxxvi 1-6: "To Him that stretcheth out the earth above the waters: for His mercy endureth forever." At 1.30 Rev. C. A Grice had charge of the childron's
meeting. At 3 o'clock a missionary meeting. At 3 o'clock a missionary
service was held. It was addressed by
Dr. Baldwin, Mrs. N. M. Browne, Rev.

## Woman's Home and Foreign Mispions wore well represented. <br> Wore well represented.

Young People's prayer meeting at
6.30 was led by Rev. V. S. Colling. Preaching at 7.45 by Rev. J. D. C Hanna. His text was Luke xiv, 18: "And they all with one consent began to "And they excuse."

## Ocean Grove.

Monday, the 20th inst., was devoted to exercises specially preparatory to the annual camp meeting, closing with an impressive communion service at night. This is always deeply interesting. In the present instance there were present some three or four thousand people, including over a hundred ministers, among whom were Bishops Taylor and FitzGer. alds, Drs. Dennis Osborn from Indla, and John E. Cookman of N. Y., and the venerable Dr. Augustus Webster of Baltimore. Bishop Taylor consecrated the elements. Prof. Sweeny conducted the singing, selecting hymns appropriate to the solemn occasion.
Tuesday, religious services begun with devotions at $5.4 \overline{\mathrm{j}}$; after this, a variety of mectings were held-family prayer in the auditorium, young people's meeting, helping hand, holiness meeling, etc.
At $10.30 \mathrm{~A} . \mathrm{M}$, the first sermon of At $10.30 \mathrm{~A} . \mathrm{M}$, the first sermon of
the ten days camp was preached by Bishop FitzGerald. The platform was filled with preachers and singers, and notwithstanding the steady rain, the spacious auditory was nearly filled with people who were cager to hear this one of our new Bishops. After the usual devotional exercises, Dr. Stokes introced as Bishop FitzGerald, who announsaid unto the people san, And Joskua for to-morrow the Lorl will do wonders among you." Josh. 3: 5. His discourse was plain, parnest, and practical, and
made a fine impression The theme was The theme was obedience to the Divine command.
If his people will but sanctify them. selves, set themselves apart to holy uses, in obedience to his command, the Lord will do wonders among them.
At 1.30 P. M., a children's meeting was held in the tabernacle, at which the wife of Dr. Dennis Osborne and Bishop Trylor made most interesting addresses, illustrating the intelligent and courageous piety of heathen chuldren when converted to Christianity.

## a shenthy witi bishoi

At this visit of our Missiouary Bishop for Africa to Ocean Grove, after his clenr and thrilling statement of his plaws and work for selt-supporting missions,
the people generously made their offeriugs for his Transit and Building Fund antil they amounted to $\$ 2500$. As f. Welch or Vineland, a special frien promiop taylor and his work, had what was thus freely offered, Bishop Taylor receives $\$ 5000$ as the result of his visit.

Rev. D. C. Ridgway, who was trang. erred from the Wilmington to the Ci

## CEnfferemer stives.

Rev. W. S. Robinson, with Ed. C. Faries Rev. W. S. Robinson, with Ea. C. Faries
and Isaac C. Faries, lef Smyraa, Del., Satarday, 4th inst, for a week's craise around river. Mr. R'e pulpit mas supplied, Sunday, by Hermon Roe.
The Rev. T. E. Terry, of the Dover M. E Church, has been given a foar week's vaca tion, which he proposes to spend at Saratoga Springs, N. Y., but be will not leare Dover until after the return of Mr. Stonecipher, of
the Presbyterian Charch and Mr. Williams, the Presbyterian Church and Mr. Williams,
of the Baptist, who are both taking a vac:tion at present.-Smyrna Times.

In 1880, Easton had 3,005 inhabitants, according to the United States census; Salisbury, 2,581; Cambridge, 2,262.
Ten persons joined the Preshyterian church Sanday, Aug. 5 , eight on profession of faith and two by certificate. Rev. Geo. Porter of the quarterly sacrament, Rev. G. S. Sweezey being only jet a licentiate.
The Rev. B. F. Price, pastor of the M. E charch at Christiana, near this city, who tainted in his pulpit on Sunday morning, the 12th instant, has been seriously ill since then, and his friends have grave
donbts as to his recovery. Mr. Price is the donbts as to his recovery. Mr. Irice is the ence, haring been 53 years a member of that body. Last Sanday was the first appoint ment that he hat
Morning Nexs.

The Sound Camp.
The Sound Camp-meeting which began many respects, this meeting was a decided saccess. There were 81 tents all but one of
two stories, and 40 covered wagons occupied two stories, and 40 corered wagons occupied
by more than one thousand people. The order was excellent, notwithstandiug there were no managers. No injury either to person or property was done. There were
conversions every day and at nearly every service, numbering between fifty and sixty. Bro. W. L. S. Murray preached ou the morning of the first Sunday, to the delight of his many friend
prenched Tuesday morning a very excellent sermon. In addition to these, and to whom
I am under very special obligation for their 1 am under very special obligation for their
very effective services for nearly the whole time of the camp, are the Bros. MeFarlain. time of the camp, are the Bros. MeFarlain
Watkins, Carpenter and Lecates. One need not waut mon
than them

## Dickinson College D Ocean Crove.

From the Philadelphia Lelgcr and othe reliable sources, we gather the following
account of the day. Tuesday, the account of the day.
Many of the alomni and friends of Dick inson College, founded in 1783 at Carlisle Pa., essembled in the mornivg at the Aud torium. After prayer by the Rev. .I.
Hargis, D. D., of Germantown, Res, Stokes made remarks introductory of Proles
sor Himes, Acting President of the College sor himes, Acting thed to the chair lies. Jr. Deems New York, formerly of North Carolina. was in consideration of the college as th alman mater of Southerners like Dr. Deems that its buildings and campus were sacredy lee during the invasion of the Cumberlaud Valley
Hon. Charles B. Lore, of Delaware; Prot: Tygert, of Vanderbilt University, and (ieu. Clinton B. Fisk, a trustee of the college
made speeches in the interest of bigber edu cation in general aud for lickinson in par ticular.
As a representative of the younger gradu
ates the Rev. J. J. Dobbins, of Trenton upoke of the transition between the precious past, now closed oy the resignation of $\mathrm{Dr}_{r}$ McCauley, and the golden future Presidency Happily, said he, in this transition time the college is not without a living bead, the acting President, Dr. Himes, and has a coms petent outlook committee for the coning
man. Anso Adition to gentlemen on the platform, in fessors Harmase already named were Pro per, Durrell, Dare, and Morgan, of the college; ex-Professors Bossell, Millman, Bowman and Trickett; Hon. Wilbur F Sadlor, Revs. Drs. Kynett, Swindells, Thomas and Webster; Geu. James Rusling, C. W. Esq. gift of the Hon. Jacob Tome, to the Bosler Memorial Hall, the endowment of Mr.
Thomas Beaver, and gymnasium equipment
by W. C. Allison, of Philadelphin,
elicited repeated applnase. Public interest
in the occasion was evidenced by the large and enthusiastic assembly.
Ata meeting of the alumni in the afternoon, whilst expressions of regret were rhose presence had been boped for, notably that of Bishop Hurst and Dr. Jacob Todd, who were too remote to conveniently partic ipate in the occnsion to the success of which
they had coutributed by letters, yet there wey had coutributed by letters, yet there speecles were made. Gen. 1Ioratio C. King presided in approved style, and called ou of old boys, and younger Dickinsoninns denominated "the chief speaker.
Rev. James I. Boswell, D. D., of the Ne ark Conference, presented himself as a livclass, possibly, who is not a candidate for the Presidencs.
Substantial remarks by Rev. J. Emory
Price, Ph. D., sustained the popalarity this young pastor of one of the larges charches in the Wyoming Conference.
Depths of religious conviction as to high
education marked the manuer and tone education marked the manuer and tone of
Rev. William P. Davis 1). 1). a Delawarean now seationed in the capital of New Jersey, When Rev. J. Hepburn Hargis, D. D. the son of a Peninsula preacher, was called
ont, be contributed an interesting bistoric acident, counecting the founder of the college, John Dickinson, with Tbomas Coke, Dr. Coke landed in Philadelphia on the 64 of Norember, A. I). 1784, jnst one year atter the founding of the college by the then
Colonial Governor of Pennsylvania John lickinson. Three days after his landing, as it appears from Coke's journal; "On Wednesday, the 9th, we wnited ou his Excellency, (iovernor Dickinson, at the appointed
ime, and drank Cofiec, and spent a couple or hours with him. He is a man of excellont sense, and the utwost politeness, and character in America. He told me, that he had the pleasure of spending some time with Mr. Wesley in the year 1755, at Mr. Black-
well's, Jewicham, near Jondon, and spoke vell's, Jewicbam, near London, and spoke of him with the highest respect. He has
read some of Mr. Fletcher's Polemical writ. ngs, and admires them most highly." terest is added to this incident, in that a
year ago there came from the Friends' Liyear ago there came from the Friends' h
brary, Geriantown into the speaker's haud "etcher's Works inseribed on the fly-len and later on, Dr. Hargis had receiced Coke's journal from the hands of Bishop John Fletcher Hurst, himself a Dickinsonian. We learn further, that the exercises of the day closed with au informal reception, given at the Atlantic house in the evening, when
friends of the college, from difierent sections of the country, called upon the Faculty, and suitably to the lemperature of the dog days, greeted each other as zarm frieuds.

## ITEMS.

stained glass window, in memory of resident Arthur, is to be placed in Trinity The engiueer on the New lork Wate
Then, Nass. Works, devised an ingenious method for geting through quicksauds at the Quaker
Bridge dan. In sinking a diamond drill or the purpose of ascertaining the geological formation, a "uicksand was encountered
which barred further progress. To overcome he difficulty, the drill was withdrawn, and very liguid cement poured into the hole This tound its way through the sand, and
when set formed a solid column resting on Wen set formed a solid column resting on ole driven through this cement pillar pass
.
dission in l3razil was be the Prestyterian Preshytery of fifty churcbes and thirty

## .

A rope just finished for the Edinburgh Cable Tramway is 17,000 feet long. This is Britian, but or tramways ropes 20,000 and 26,000 feet in supplied. The latter weigh 24 tons.
The Methodist Church has now sixteen one for Africh and two fish or bishop by far the strongest force it ever had. Dr. Thorne has called attention gradual decline of small-pox in England during the past 50 years. In five year from 1838 to 1842, the deaths from this dis ease amounted to 57.2 per 100,000 living bile in 1880-84, the death rate bad san 6.5 per 100,000 . It is beliered that vac

In calusing this marrelons reduction in tho
number of victims to amall-pox, but has also lind in tendency to make the children of va There 300 religions and charitable institutions or societies, whose ohject is to help the poor These organized local cbaritable inatitutions receive and distribute annally about $\$ 4$, 000,000.
Bishop Key is reported by the Raleigh

## innnce:

He gave it ay his helief that the Greut head of the Church still claims the tithes, lightened Christian conscience. No man said the Bishop, ever gives to the Lord until he goes beyond the tenth of his income. "The tithes are mine, saith the Lord.' and the man who stons short of that, is not giving to the Lord, but is witbholding bis dnes, and is doing that in the face of light and
truth. There is something here that will do to meditate o

An entirely new machine has been invent and to turn them out packed in bundles of onenty-ive. It prints the cards at the rate
300 a mianute in the usual way, hy meang of a rotary he cards off and drops then fonr abreast into little cells especially prepared for them When tweuty-five cards have dropped out, set of steel fingers turns the pack over, twines a paper band about it aud pastes it
together. The packages are cauglt iu an together. The packages are cauglt io an
cadless belt of buckets, which carry them andless belt of buckets, which carry then
into an adjoining room, where they are reeived by girls, who place then in boxe ready for delive
two machines.
The growing cosmopolitanism of Bosto
University is strikingly shown in the fact That its seven bundred and serenty-five maeign, and from Uirtr American States and Territories. A nong them were bearers
university degrees from no less ban seventy ne American and foreign universitics, col tion was given by one huodred and twenty professors and lecturers. The number of graduates in June was one houdred and thirty one. From a lady who died in France
last Jinuary, the institution has just receired bequest of $\$ 25,000$.
It is compoted that there are nearly tbonsand women in Iowa who own farms
and give them their personalattention. Oneighteen of these farms are mortgaged.
Tho 1r. Dowling, of Cleveland, has re
jected the Baptist close communion, he declares that Baptist close communion, he deBaptist Chureb are no more bigots in the has met people who were "just as bigoted in their denunciation of Baptist views as the
most bigoted Baptist" he ever saw. In. most bigoted Baptist" he ever saw. In.
deed he thinks most people can see a bigot if they take the tronble to look in a looking
The Cincinnati Centeunial celebration is
graud affiir, and great enthusiasm is man-
fested by that good city. The haildingst
corer forty-three acres. The exhibition costs over a million.
The legal steps have heen taken to so
mend the name of the Freedmen's tid So ciety as to insert the words ''iouthern Fd ucation." This clange was ordered ly the the work of the society among both colored nd white people in the South.
Three hundred and ten thousand sets of hen. Graut's Memoirs have boen sold, from which Mrs. (irant bas r
of the profits, § 411,000 .

Wyoming, where women have roted ince 1869 , it is expressly provided by lav
cunt of sex in the pay for any kiud or

## An Interesting Incident

$\Lambda$ brother under whose observation occurred, sends us the following: A vessel passing through a canal was found to be leaking so badly, that it was deemed necessary to stop for repairs. The only unconverted man on loord was detailed as watchman, but such was his distress of mind, that he secured a sub. stitute and started off in search of some eligious meeting. In the church he entered, the pastor was preaching on the ext, "The king held out to Jisther the golden scepter that was in his hand." At the close of the sermon, the guestion was asbed, "are there any present who was assed, "are there any present who
desire to seek salvation, at this time?"

This is not the regular custom of this pastor, but on this night be felt impressed to give an invitation. In response, the young man from the vessel arose to bis feet. As it was intended there to organize a sociely of Chriatian Endenvor the young man was requested to meet the pastor at the close of the meeting; but such was his earnestness, that instead of waiting he pressed his way through the crowd, and came forward at once While the pastur was talking with him the brethrea sang an appropriate hymu after which, all knelt in prayer. The penitent seeker continued on his kaces until during the sioging of asecond hymn, light broke in upon his soul, and he rejoiced in finding salantion in Christ his Saviour.
The same gracious Spirit that convicted the young man of his need of Christ impressed his servant to offer the gospel invitation.

## From Corea

Rev. J. M. Reid, D. D.
Dear Brother:-Wc have just finished holding what might be callerl our an nual meeting, and will be that if Bishop Fowler does not visit us. We met for
five days of two or three hours ench The peculiar interest att:ched to the meeting is, that we conducted our work in the midst of great excitement among the Coreans. Rumors were set afloat that foreigners were guilty of seizing and eating native children. This seemed so
absurd, and we have hear! it so often before, that we gave ourselves 110 concera abont it. But tbe rumors became more frequent and alarming. Ourminister advised me not to take the proposed trip through the suath which I had plan ved; the lives of some of our servants were threatened. The king privately advised closing the schools for a short time (though his college goes right on) Our brick college building has a basement, and there we were suspecterl of hiding the victims of our uppetites. My teacher said the building would be the first object of attack. Our minister cal led for soldiers from our man-of-wa from Chemulpo, as also did the Russian and French representatives. The for eign and native officers were earnest in their efforts to quiet the excitement; the king himself issued a very good and sen sible proclamation to the eflect that, if children were missin ${ }_{f}$, report should be made to the proper officer, hat that the
false reports against the foreigners must cease uoder penalty of arrest. Five men were arrested because they were found busy circulating what was prohibited These eflorts on the part of Che Corean
Government were successful, and viol ence is no longer feared. All through this excitement yuur missionaries were
planning by day to carry on God's work, and guarding what was committed t them by night.
How near we came to having a rint we cannot tell; but I cannot help feeling that not only has the governmen shown commendable zeal in stopping the rumors, but also, and more particularly All our missionaries are well, and thankful to the good providence of (iod that has brought us safely thus far. ery sincerely yours,
H. G. Appentehileh.

Seoul, Corea, June 22, 1888.
It is interesting and encouraging to now that Polycarp was converted at nine years of age. Matthew Henry at eleven, President Jonathan Edwards at seven, Dr. Isaac Wate at nine, Bish op Hall at eleven, and Robert Irall at twelve. As is well known, John and
Charles Wesley were not converted until after they had been ordained to the ministry. They are among the excep tions to tho rule, however, for the great majority of prominent and efficient Christian workers were converted in early life, and the conversion of children

## God's Plowing.

I was walking once in the carly I was walking once in the carly
Spring, along the country road. Just over the stone fence yonder, there was a broad field, smooth as a floor, and exquisitely arrayed in the frcsh Spring greenness of its grass. It seemed to me my ejec had rarely tallen on a sight so lovely. But ripping right through that smooth and pleasaut greenncss, there was being dragged a plow, and the fresh beanty of the fairswans wat leing turned under from the sun and air, and only the ugly brown esil was being turned outward, and ail tief fair aud radiant scene was beins changed and scarred. "Why "," I aske. inyself. I do not have to wail long for an answer. The "chastisement" of the fair field was in order that the Autumn might find it golden, with the more precious harvest of the wheal. Well, God's plowshare cuts, but never for the simple sake of cutting: always for the sake of results of charac-ter-fairer, sweeter, nobler. There is
benign design behnd our chastisement. "Wherefore lift up the hands which

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benefit from his services in the Tabernacle, and as a slight token of her ap precintion of these services, asked his acceptance of the inclosed onyx ring, necklet and bracelcts, for which she had o further use. This intensified his sur prise, and he hastened home with what had been so strangely sent, went up to
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lished at irregular periods, but in 1361 it became a weekly. In $180+$ it under went another transtormation, and ap peared daty. It cests a haif pemmy edition, printed on yellow paper, is devoted to commerce; the noon edition printed on white paper, contains official acts and miscellaveous news; while the evening edition, primed on red paper, is laken up articles.-Book: Iecord.
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