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## WILMINGTON, DELAWARE, SATURDAY, SEPTEMBER 19, 1885


"If ye then, being evil. know how to give good gits to your children; how much more
shall your Heavenly Father give the Holy shall your Heavenly father give the Holy
Spirit to them that ask him?" I, uke 11:12. of Heavenly Father thou hast told
of a gif more precious than pearls Of a gift more precious than pearls and gold: A grough Jesus Christ, thy only Son
For his sake give it to me:

O give it to me, for Jesus said,
That a father fiveth bis children bread,
And how much more thou wilt surely giter And how much more thou wilt surely g
The gif by which the dead shall live?
cmanot sece and I
 I want to pray and I don,t know
O give me thy Holy Spirit now:
For Christ's sake give it

Thou hast said it, I nuast believe;
It is only ank and I shall receive: If is only ask and I shall receive:
If thou didst say it, it nust be true
And there's nothing cise for me to $d$ And there's nothing cise for me to do!
For Christ's sake give it to me: So I come and ask, becanse my
Is very great and real indeed. On the strength of thy word I con
Olet thy word come true to -day. let thy word come true to-day.

Southern Appreciation of Gen-

The universal tribute of the Southern deserves more than at silent recognition It is a remarkable phenomemon in our history. The Southern people deserve
for it national respect, and reciprocity of trust. Dediseval chivalry taught virtue more lofy than generosity fallen foe. The South has risen above that in exemplifying the epirit of Chri victorions foe. This is not an easy vir tue to human nature fothing bat a large growth of innate nohility could membered to the credit of the Gouthern people as the years yo ow. Not less remark. developed itwelf after the overwhelming disasters of the war. Great States have moods of popular feeling, as individuals with the fickleness of individuals. tional prejudices such as eivil war breeds life than mational piuciples The mood of chagrin and resentment and despair which the war must have created in formed into the mood of justice and loyalty and magnanimity without severe self-conquests among the thinking people of the South. The lifetime of one gen cration has not yet pased away since
the day of surrender at Apmattox yet this vast stride towards national un ity of spirit has taken place. Viewed as one of the silent revolutonsly rapid in its growth. Compare it with the chronic hatred which reddened the Tweed with blood after the old border wars of England and Scotland. The Southern States have manifested a much more mobile susceptibility to the power of Christianity than our common ancestry did. It involves collateral virtues of national character which could not have spared. We of the North could not have afforded a permanent alienation from such a people. If the South needs the North for the development of national life, the North surely needs the South as well.
ment of the South illustrates also the dially and give them scope rapidly in wisdom. in the main, of the policy adop-
ed by our Government at the close of
then Grant. and pre-eminently by Genera ation, not of retribution of conciliin the white heat of the war, believed that it could end in the triumph of the Uniou and pass quictly into history without the infliction of punishment on the leaders of the rebellion? Did not many of us feel that treason was a crime son must be made odious," said President Johnson in taking the presidential chair. On one occasion the inquiry was made of one of the leading statesmen of the North, "What will the Covernment do with Jefferson Davis?" The answer was a silent gesture. Mruay felt what that gesture symbolized. It seemed to be a grim necessity of the situation.
But not so thought the wisest of our Seward, at Washington, and Governor Andrew, of Masachusette, and the great General at the head of the army said:
"No; these men are our brothers; not: No; these men are our brothers; not a
life must be sacrificed under martial law fur the crime of treason. Let us have prove even the display of the ordinary trophies of victory on festive occasions. Blond-stamed battle hatos and captured frequented arehives of historical and aniquarian societies. In the main the policy of' magnanimity prevailed. Grent virtue es wisdom and its fruit.
Their example is contugious. It is as soft answer turneth away wrath. The nagnanimity of Gencral Grant at $\Lambda_{p}$. pomattox reappeas to-day in the mag-
nanimity of the South to his memorr. It is a sign of a remnited nation. Individual exceptions to it receive the nation's ndignant rehuke. An editorial "hyemi as one of his profession calls him, in North Carolima, vented his spleen upon the dead state at MIt. Mefiregor. But the press all over the land has reported the fact in that before the diatribe had reached the subscribers of the paper in which it appeared the editor had fallen dead in the that of a reciprocity of magnanimous feeling. The South gives up and the North keeps not hatk. The phenome non throws a bow of promise over our ian history for us.
Incidentally also it is an encouraging hint of what Christianity is yet to accomplish in the regeneration of nations. The time has been when such a revolution in not have come to pass in the space of twenty years. There are nations now in which it could not take place in thrice that time. Cortain families of nations are not yet capable of such au uplifting of public spirit in sympathy with Christian ideas. Could the nations of the Latin crises? Witness the fate of Maximilian in Mexico.
But the Teutonic stock of mind, and capecially the English ofthoots of it, appears to have a superior affinity for those Christian ideas which develop and consolidate Christian States. As a people
thifty national virtues. We reconstruct national policies and build national charcter solidly atter the Christian type of civilization. This is what the magnani mous reunion of these States means.

## Here and There on Snow Hil District.

The camp-meeting season coming on, increased our labors considerably. The first of the year 1850, that I jtt
was at a place called Witipqui Quantico circuil where I hearl Bros England, Calloway, Pattison, and the Elder preach, and delivered four sermons myself cluring the meeting. Next, I visited Rockawalking, a large encampment, and did sume service, before plishing on to "Moores" on Laurel circuit. The preachers that I listened to, were Jon.
Turner. Dr. Brown, James I. Wallace, R. H. Pattison. James Hubbard, C. Thompson, D. L. Patterson, and IV. Fingland.
We held two on Princess Anne circuit the first commencintr Aug. 1.5, at Cpper Trappe, and the next at Deal's F-land, Aug. 22. I was pretty well wearived after the former, but was directed to hurry on
immediately and start up the latter. The original Tangier camp wes s*? kept up sustained mostly by the Accomac (Yal) people. Deal's Island has become the and dwellers along the shores of the Chesapeake.
I mentioned when writing about Snow Hill, that I made a visit to this meeting It was held on the old ground that year. Now the site had to be changed, and the built a mas effed in 180.0 . We had Park's ground and a suitable y arove being in the vicinity we pitched the camp by the side of the churcl. Its chief disadrantage was in being a little inland.
All the people who came by sailing craft, had to cross a few fields and fences to reach it: otherwise it was a great improvement in its surroundinge.
L remember being placed in charge of he preliminaries until Bro Kenp arrivI had first rate help in Bro. Park's, Webster, Gabriel Rowe, and Lybrand Thomas.
The Baltimore crowd came
Saturday night, and while the steamboats nong whom wexcent preachers, a Bunting, and an eloguent local brothe named Jack Elliot1, the excurionist were mostly what old Joeeph Everett rould have termed a "hell-fire set," who robbed the watermelon patches, and dis
turbed the meetings. Old Father Thom a, however, would never consent to rigid restraint over rowdye. He always preferred getting them converted, tosending them to the lock-up. This was one of the last camp-meetings he was able to attend, and the very last where he atempted to preach. The most effective part of his sermon that afternoon was, I cannot get up and shout as I used to do, but I will weep awhile over these sinners who are careless and impenitent. They are my neighbors, and my neigh lor's children, (here he designated some
of them by name,) and they will probbly soon be lost for ever.
He then in a plaintive tone began to
ed for one dead. The preachers in the stand, cried also. Tears fell like rain in the congregation. The proudest hearts were broken, and in ten minutes everydifference changed from levity and in difference to a scene of weeping Scores came to the altar of prayer, and the suc-
cess of the meeting turned largely on this singular impulse of the dear old parson. He did nothing out of the ordinary way in mectings, except as he used to say, it comes to me." Surely God used him His tent on the first circle was always rowded with old friends, and when he could ret the hand of an unconverted man or woman, he held on until they knelt down by has chair. and gave their hearts to Gord. He had to be carried out to the preacher's stand, and back to the tent, and on one of these trips the bearers stumbled, and he was hurt. It was not long before he was laid to rest by the now church in the spot he selected
as sonn as it wats onclosed and dedicated. The dedication occured during this meeting. Rev. J. I). Onins preaching a grum sermon from Palin $84,1-2$ on the occasion, and the audience contribemaining indehtedne
Spiritually it was a grood meeting to many, and to myself in particular. But have noticed that all through pecial uplift, it was soon followed by some mean transaction of the Devil, to dewhile drivines towards Priucesis dune as In a "chariot of five," my horse stumbled ver a wretched bridge and fell headlong breaking my old sulky, and hurtung
himself. This brought me un unexpectedy on terra firma again, and nearly gard to road uverseers, and incautious hores.
Revival work broke out, however, at Trappe, Hungary Neck, Dames' Quarer, and other points and we turned in luring September for a vigorous cam paign during which my olddiary of that ing the difficulties we met with in per suading sinners to scek the Lord, and even after they did so, keeping them on the track long enough to become estabished in faith, and intelligent devotion o Christ and his Church. I gave an in cident some letters back where a "mourn er neary kicked the breath out of me Lord. People of his make up, were so impulsive, that for one or two who stood fast, out of ten, the remainder were liable prencher quoted as "up-setting sins." Still, we had a grood year, and a respect
able increas.
I was so near Fairmount, that I could often spend a day or two at my old home, Bro Water's, and also with my friend and colleague of last year, Rev. V. Smith who helped us right manfully at our meetings, as did his colleague Rev. James Hubbard, now one of the "fathers" living in Laurel Del. These brethren had a grand revival at Fairmount early in the Fall during which, after a sermon by Bro. H. one day, I counted 28 people ome of them heads of families around the altar of prayer. I took as much interest and delight in that tremendous a wakening as if it had been on the circuit where I belonged.
In closing this letter, I am led to men-
tion one of the thousand curious thing; in connection with Joshua Thomas. When Bros. Hargis and V. Smith were sent to Princess Anne, I was told he sent for them, and after setting forth the growing worldiness of the people, their gaity in dress, and tendencies to dissipation, he said the iden seems to be fadding out that there is a hell. "Brethren," he added solemnly, "you must preach up hell. Begin now on your first round and preach hell fire in every sermon for three months, and you will see a mighty revival on the circuit
Both preachers were equal to this dewand Bro. Hargis used to say "this theology was comprised in the fall of man, repentance and regeneration, holiness of heart' and a home in heaven; or hell and dammation-as the inevitable alternative. Smith was equally fearless in depicting the latter doom, and still more fervent in pressing home upon the careless conscience, the claims of the law. It is at
fact, that following the old Islander's advice, they saw hundreds awakened ind soundly convertel to God. Would not the same result happen nowadars as surely ans effect follows cause?

A Curious Calculation
In a recent leeture "On Fixed Stars," Dr. David Cill gave the following illusmation of the distance to Centauri: We ons for want of some other vitlet fios their energy, construct a railroad to Centauri. We shall suppose the railrom open for trafte. We shall further
suppose that the directors have found the construction of such a rulway to
have been peculiarly eass, and that the proprietors of the interstellar space had not been exorbitant in their terms for right of way. Therefore, with a riew to
nocourage traffic, the directors had made the fares exceedingly moderate, viz: first-class at one penny per 100 miles. Desiring to take advantage of the facilities, an American gentleman, by way
of providing himself with small change for the jonrney, buys up the mational debt of England and of a few other conntries, and presenting himself at the office, demands a first-class single ticket o Centauri. For this he tendens in payment the scrip of the national debt of England, which just corars the cost of his ticket. but I should explam that at this time the national debt, from: little wars, coupled with some unremunerutive overnment investment in landed proprty, had run up from ${ }^{2} 709,000,000$ to $\varepsilon 1,100,000$ sterlings. ( $\$ 5,500,000,000$ ). Having taken his seat it occurs to him to ask; 'At what rate do vou travel?' Sixty miles an hour, sir, includiug stop. ages,' is the answer. Then, when shall we reach Centauri? In 48,663,000 yeara 'Humph! rather a long journey' -Boston Advertiver:

There should be uo disputing or wailing or lecturing or critioising or preach. ing or talking ahouk disputed questions in a prayer-mecting, but a testifying to the truth of Christ. If the subject is faith,

## Houth's 筑epartment.

## The Wonderful Lamp.

A little, ragyed errand boy was bus onc day in the city of Yondon, with is piece of chalk in his hand, trying to write on a wooden gate this verse from the Bible: "Thy word is a lamp to my feet." He was so busy with his work that he did not notice a kind looking old gentleman, who, after walking slowly past him twice, returned, and stood behind watching him.
"M-y," said the little fellow, repeat ing the letters aloud, as he wrote them with the chalk; "f-double e-t, feet."
"Well done, my little man, well done," said the old gentleman. "Where did you learn that?'
"At the ragged school, sir," said the boy, who was half frightened, thinking perhaps that the old gentleman would hand him over to the police for writing on the gate.
"Don,t be afraid, my boy- I'm not going to hurt you. So you learned that text in the ragg
"No sir," said the bo
What is a lanip?
A lamp? light."
"And what is the word here spoken
"It's the Bible,
"That's right. Now how can the Bible be a lamp and give light?"
"I dun'no, said the boy, "cept you set "I dun'n
"There is a better way than that, my lad. Suppose you were going down zone lonely lane on a dark night, with an unlighted lamp in your hand, and a box of matches in your pocket, what would you
"Why, light the lamp, sir," said the boy, surprised that any one slould ask such a simple question.

## "To show me the road, sir"

"Very well. heing behind now suppose you were drop a shilling, what would you do?" "Pick it up and give it to you, sir." "But wouldn't you want to keep it yourelf?"
"I should want to, but I wouldn't do
"Because that would be stealing, and the Bible says we mustn't steal. And is the Bible says we mustn't steal. And is
the Bible called a lamp because it shows us the right way to walk in?" asked the
"That's just it, my lad. And now do you think it 'worth while to take this grod old lamp and let it light you right through life?"
"Yes sir."
Why?"
Because
" Because if I'm honest I shan't stand no chance of going to
"And what clse?" The boy thought a momett and then nuid
"If I mind the Bible 1 shall go to heaven when I die."
"Yez, that's the best reason for using this lamp. It will show you the right way to heaven. Good by my lad. Here's a shilling for you. Mind you use this lamp." "Sir," said the little fellow, clasping
hes shilling and taking off his ragered cap, "I'll mind."
One thing for which Bavid uned the Bible was-light-Richerd Neaton, I). I)

## For His Sake.

Nine v'clock on Saturday morning, and Hettic still standing by the stos baking pancakes.
Fur whom was she baking cakes a at such a late hour? For the family Most assuredly not. The family brenk fast had been eaten and cleared away full hour and a half ago.

Hettie was baking cakes for Brothe hob, who at that moment was sitting in the dining-room leisurely eating his

## breakfast-cakes and maple syrup, re- gardless of what the clock said, or of the Saturday work that was waiting fo

 Hettie.Rob was nineteen, four years older
than Hettie, and considered it his privithan Hettie, and considered it his priviege to tease his sister and would he come down-stairs late and demand his break fast of Hettie in a tone of authority, as if of course it was the buisiness of her the sister would reply with sharp, ugly words, multiplied by many more on his part-
On this particular morning Rob had been more exusperating than usual. He said the cakes were burned, then that they were raw, and he asked Hettie if he had to wait to have some four ground fore she brought any more.
Besides all this it was a warm mornng, and mother was sick, and life seemed all awry to poor Hettie. Do you wouder that her face was drawn into scowl, and that the frowns grew deeper she tried very hard-to tell the truthto have those cakes right, for certainly they were not done as nicely as Hettie Bryson could bake cakee-she was
rather noted for her skill in that lime.
"Rob says he wants a glass of water."
The small messenger who said this was the baby and pet of the house. Now
if it had been any one else but Bnby Lillie, Hettie would have sail, "Tell him to get it then;" but she could not quite bring herself to send such a message by this gentle little sister, so she
slammed her plate on to the table and went to get the water.
Lillie watched her sister a moment as she jerked the pump handle up and down, and then with a puzzled look
"Hett
"For His sakel What do you mean?
Whose sake?" Whose sake?"
"Why, for Jesus' sake, I guess. It is
in my Sunday-school lesson for to-morrow about getting a cup of water for His sake, and I don't see how we can when He isn't here. Will it do to give it to anybody?"
Poor, startled Hettie! It was in her Sunday-wehool lesson too. She had so longed last night for an opportunity to give a cup of cold water for His sake, to ple; had thought wearily of the coming morning with its round of homety duties, and had sighed and said there was nothing she could do. Was it possible that here was a chance right in her own home? Could she even give this glass of
water in His water in His name?
These thoughts rus
These thoughts rushed swiftly through her brain, and quick as the thought followed this answer:

## "Yes!

I es, it should be done for Jesils. She luoked at the glass. It was not clear and she knew the water she had filled it with must be warm and taste of the iron pipe because she had not pumped out
Hastily she reached after a clean ghass and pumped until the water was cold and sparkling as crystal. Instead of the hard thump she had intended, she set the glase down gently and in silence by Rob's plate, and went swifty back to
those cakes. The dried-up things were thrown away. The damper opened, the five made to roar, the priddle to smoke ame soon another set of cakes. goldenbrown heauties, had taken their places on the plate.
I say, how many years are you fo ing tokeep me waiting for those cakce?" was his greeting as she opened the din-ing-room door.
"The fire wasn't burning nicely; it
all right now," she said meekly
Amazement showed in every line of
Rob's face as he saw the tempting cak and heard the gentle reply. But Hettie did not see his face, for she was standing
over the stuve again. The next time she
went in, he said in a plensant tonewent in, he said in a plensant tone :-
"That will do, Hettic; they are beauties, though, and I wish I had time to cat some more of them.
Hettie was ulmost tempted to tell him Hat he would have had more time if he had cone down-tairs sooner; but she had cone down-stairs sooner; but she did not; she held her lips firmly, and
no sharp stings got out that time.
After Kob. was gone Hettie sat down on the back doorstep to cool herself off and think a minute. Rob was not a Christian; she had been praying for him, and here perhaps it was her own cross wor
him back
The next evening as she was starting for clurch, she lingered in the hall a moment when Rob was putting on his overcoat preparatory to going, she did
not know where, for it was not his habit to attend cinis meeting.
"fiob," said she, half timidly, "J wish you would go to the young
ing with me to night!"
How do you know but I will"

## "Oh! will you"'

I shouldn't wonder. You see Het
somebody told me you took part in
the meeting last wook, and I've been watching you to see if it was all talk. Yesterlay morning I made up my mind once-something that helped you. I'm sure if there is anything, I'd like to find it ton. I said to myself, if she can stop
snapping and snarling, why can't I? At any rate, I mean to go to this meeting cerery Sunday night after this."
And Hettie, full of smiles and tears could only murmur below her breath "O Roh, I'm so glad!'

Take Hold of the Right End.

The session of a certain Presbyterian church
had convened far the reception of memlers
The venerable elders sat around in a circle, the
The venerable elders sat around in a circle, the
young pastor in the midst. One candidate
after another passed the usual examinations
until all had been received and withdrawn.
A boy of ten years of age had been sitt!ng thought fully near the door. It was supposed that he was waiting for some of those who they were all gone, and hestill remained, the pastor approached him and learned that he, too, wished to be admitted to the commu-
nion of the church. He wasseated, however, nion of the church. He wasseated, however,
and the examination began. It progressed satisfactorily until most of the usual ground had been gone over, the boy clearly and calmly narrating the circumstances under which he had been been awakened to a sense of his
guilt. and to feel the need of Christ as a Savguilt. a
iour.
Then

Then came the question: "What did you
ner?''
The eyes of the examiners brightened as he
answered: "I just went to Jesus and told him how sinful I was, and how
Bat the uext answer brought
again to their faces, for, as the pastor asked, "And do you hope that Jesus heard yon and forgave your sins?" he anowered promptly,
"I don't only hope so sir; I know he did There was a contidence in the tone wit which the word "know', was uttered that
sarled the hearers. The oldest of the starled the hearers. The oldest of them
raised his glasses and peered into the face of the little candidate and said:
"our sins?
"Yes sir,', was the prompt and unhesita-
ing answer.
There wis an ominous pause in the exam. mation. Such positiveness could only be it was feared the offspring of presumption. The foy must be resting on some false foun-
dation. has parkened your sins:"'
"I hole he has, and I know it toos," with a bright smile on his manly face.
buing intent on the little fellow's reply "He naid he would," said the boy look of artonishment, as if any one should doulte it.
"He said he would do what?"
'He suid that if I would confets my sinshe
was. faithful and just, and would forgive
know ; and I did confess them to him, and I
would.

The elder took ofl his glasses to wipe them,
or the noistare from bis eyes hnd made then Sor the noistare from bis eyes hnd made then
dull, and he turned to the pastor and asaid: "He's got hold of the right end of itt, sir. Flesh and blood have not revenled it to him. 1 move the examination be closed."
Thank God for Thank (iod for alvation

## Personal Effort

A young man sixteen years of age heard a minister preach three sermons Sunday without the least impreasion being máde upon his mind, or even his memory, of a single text. But when, on Sunday evening, that minister took
him by the hand and expressed an interest for his soul, repeating," "Seek ye first the kingdom of heaven," that was so eflectual as to change his whole mora nature, and make that text the powe of God to his saluation. Three year after he was a student in college, and after he was a student in college, and
had a class of boys in the village Sunhad a class of boys in the village Sun-
day school. In that class was an orphan boy for whom he felt a deep and tender interest. Years after from him he learn ed that though he was led into a wicked course of life, and to the bold position of a lender in an infidel club, one passage of scripture used by his teacher in conversation he eould nover farget. $n$ r
silence, even in the midst of the wildest riotous scenes-"Thou God seest me." This same student when traveling by steambont to $a$ theological institution. saw a man at the wheel whose appearance deeply interested him. He knew nothing about him, not even his name; but every trip he made that interest increased. He had not spoken to him, for it was not possible. But learning his name, and that he was addicted to profanity and the glass, he ventured, after much prayer, to write him a lette Walking seven miles to deliver it to one of the hands on the boat, without even seeing him, he left it in God's hands. The Spirit made it effectual to his conversion and complete change of life.
Months after they met for the first time to give God the glory, followed by eigheen years of sweetest, closest communon and friendship. But one day, in a moment, Captain S. departed for the
heavenly shore, and his friend cre-long apects his welcome hail.
Thousands of such instances might be named where personal effort brought ouls to Christ, and the circle of personal influence widening as time rolls on, from one starting point, to reach with a saving power a great multitude which no man can number. N
to himself.-Watch Tower

## Marriage and Divorce.

Bishop Howe, in the Central Pennsyl ania Episcopal Convention, strongly condemned the present marriage and
divorce laws of this State and the indivorce laws of this state and the increasing laxity in this particular. He said there were not sufficient preliminaies to marriage, thus leading to secret hasty and ill-advised marriages, productive of misery, unhappiness and sin He thought that every minister should have evidence that the parties were of a proper age before performing the ceremony, and favored publishing the bans in church for three successive Sundays It is true, he said, that an organized at tempt should be made by Christian men to abrogate those licentious laws which breed iniquities. The laws of Church and State should be in harmony with the law of God.
"Have we not," asked he, "in casy divorces and frequent remarriages, polygany as bad in easence, though not so openly proclaimed, as among the Mormons 's'
The committee to whom it was referred 'epurted that the demand of the times is the greater need of awakening and instructing the public conscience in regard to the sanctity and inviolability of the home, and that the church cannot re fuse to help in such a good work. The entire matter was referred to the Federal
Council, composed of all the dioceses in

Pennsylvanta, the thatention
memorialize the civil authoriti ence to the matter. All the dioceses thus act in concert, so as to bring gree er force in bear to secure purer marriage
and fewer divorces.-N. Y.

## Heroism at Home

How useless our lives seem to us some. times! How we long for an opportunity ired of the routine of home life and im agine we would be far happier in other cenes. We think of life's great batels ficld and wish to be heroes. We think of the good we might do if our lot had been cast in other scenes. We forgea hat the word bestows no such titles a noble as father, mother; sister, or brother In the sacred precincts of lome we hap many chances of heroism. The dail acts of self-denial for the good of a loved one, the gentle word of soothing for nother's trouble, care for the sick, may all seem as nothing; yet who can tell the good they may accomplish? Ourslight. est word may have an influence over a nother for good or evil. We are dails owing the seed which will bring fort some sort of harvest. Well will it be for us if the harvest will be one we will proud to garner. If some one in that dear home can look back in after yean
(ilue sutuday sinool.


1. Naman-mentioned only in this chap-
ter. The name means "pleasantness," or "the good fellow." Coplain of the hout-com-
mander-in-chief. King of Syrin.-Genhadad II. probally. Syria at this time had for its boundary on the north Cilicia and MIt. Amanus, the Euphrates and the Desert of Palmyra on the east, Palestine of the south, and
the Mediteranrean on the west. A great man uith his master-occapied a high place in his
confidence, and held high offices under him. Sy him the Lord had giten delirerance.-In the
Hebres conception all nations were under Hebrew conception all montrol, and military success or defeat was ascribed to Kim Hence, to the
writer of the Book of Kings Naaman's eminence was traceable to the good fortune ting him to deliver his country from the foe to ing him to deliver his country from the foe peared to be the favorite of his god Rimmon. What "the deliverance" was which he tion for the rabbinical tradition that Naaman was the man whose bow, drawn "at a veninscriptions at Ninevah indications of an Assyrian conquest of Syria about this time, and in breaking this foreign yoke. A mighty
man in that ralor . . . a lepper-a "Dut" that man in that ralor ....a eqper-a
ruined all. Vain all his valor, renown,
wealth, with life poisoned at its very fountain. A pparently the Hebrew law of utter
seclusion for the leper did not exist in Syria. maruuding band, crossing the frontier for ness was shown in these hostile excursions
in those ditys. A predatory band made short work with a hamlet, murdering with-
out merey the aged and helpless, seizing whatever spoils could be casily carried and
not forgetting a choice captive or two for
the shave market. A little maid-a young girl, not necessarily, or probably, a child:
Haited on Naaman's urif, —lrobably, there-
fore, she was beautifil or uraceful; ; but her real worth did uot appear on the surface.
She said unto her mistress-forgetting ber She waid unto her mistress-forgetting her own
sad captivity in her sympathy for her new
and afticted master. Would God.-o that and affieted master. Would God.-O that
it might be God's will! My lorll were rith
the prophet . . in Samarit. -Elisha, who had his residence in the capital citr, but itinerated throughout the country. Ife round re-
coler him of his leproxy—using her own Israelitisld idiom, the same as that used in refer-
ence to Miriam's restoration(Num 12:15), "He would gather him from his leprosy." Her faith was remarkable, and had no pre-
cedent to lean upou, so far as we knowThere is no record of either Elisha or Elijah
healing a leper until we come to Naaman's case; what if she had made a mistake in his praises of a foreigu prophet, dwelling in an
enemy's land. One vent in. $\rightarrow$ Judging fronu the comnection, this "one" (a word supplied in the text) was probably Camam himself,
who, informed by his wife of the maid's contidence in her prophet, and eager above all things for eure
with his king.

## 2. (io 0, go-cquivalent to go," i. r. to Jsrael. I will sernd a leter unto the

 king. The prophet was, in his nation prob)ably, nothing but a pendent of the king, obeying him as the magicians obeyed Pharatob.He made the journey with a princely retinue, and carried a magnificent sum of money to purchase his cure. Ten talents of silver- Be -
tween sixteen and seventeen thousand dollars. Six thousand picces of gold-"shekels
of gold," according to Rawlinson. Coined money came later, in the time of Cyrus.
Bagster gives $\$ 48,000$ as the value of the gold. Ten changes of raime
6. Brought the letter.-In a straight line, the distance is reckoned at 110 miles from Damascus to Samarla. Evidently the art
of writing was in use at this time, and the Syrian and Hebrew tongues were not so dipondence could be intelligibly carried on between people of the tro countries. King
of Isracl-supposed to have been Jehoram. of Isracl-supposed to have been Jehoram.
the son of Ahab. Now when this letter. -The introduction and conclusion are evidently introduction and conclusion are evidently
omitted; only the principal message is
given. Sent Namman . . . that thou mayst
recover hinn-that is, that you puny order your
chief chief of the magicians to effect his cure. 7. Rent his clothes-in alarm and indignation at what he considered an affront put upon him by the Syrian king. He knew nothing of the circumstances which led to this abrupt and extraordinary demand. I God to kill and to moke alize?-Does this Syrian king look upon me as God, that he giveth life and removeth from life at His sovereign pleasure? To the king of Israel lep-
rosy was "the parable of death," by human nueans, yielding only to supernataral power- Consider, I pray you-spoken, probably, to his counselers. See how he seek-
eth a quarrel against me--He asts of eth a quarrel against ine.-He asks of me an
impossibility, as a mere pretext for renewing the national quarrel.
R, 9. When Elisha the man of Cond had heard - Yaaman's arrival at the palace gate doulttosity. The nature of his errand and the king's consternation would soon become pubEligha would thus hear of it. Sent to vine intimation to intertere in the matter Let him come now to me-not uttered bonst-
fully, but simply with the purpose of vindicating Jehovah's honor both before this heathen general and his apostate king and
countrymen. A prophet in Irracl. - Jehoram had indignantly disclaimed the power to ex ercise the divine prerogatives, but he had
ignored the presence in his capital of one who did represent Jehovah, and could, in "kill and make alive." It was well that the king shoold be reminded of the prophet's existence and power. Naaman cume with hi
horsey and chariot. -He probably did not rel ish being sent from the palace to the humble leare none of his state and retinue care to
him. If he must go to Elisha's he would him. If he must go to Elisha's he would
make the impression upon him that no conn inon patrou
upon him.
hazi probaluly- It was a cutting but whole some rebuke to the haughty arrogance of
Naaman that the prophet did not even come out to meet him ; that all his display of rank
and grandeur was wasted. Of course, there were towards him. Elisha was not afraid ef
his leprosy. He way acting under divine in-
struction, and the first step in humbling the
Syrian's pride and preparing him for his cure,
was for Elisha to decline to see him. Neithei
hisis grandeur nor his gifts were to purchase
for him healing, but his obedience ; and be fore he would obey, his pride must be humsimple, but a very unpalatable, direction. upon him, the inditference with which hi rank and pomp and credentials were treated
by this unknown prophet, the seeming frisolity of the direction given to himb, Went
awny.-Burning with anger, he turned away from the prophet's door, intending prohably to give up any further effort, and return to
his own land. Behold $I$ thought. As he turned his chariot he probably gave vent to
his feelings aloud and his servants heard
his wordy. An Oriental in his rage is no
$\qquad$
$\qquad$ case-a great general, and bearing royal cre
dentials. Callon the name of the Lord his God hearsed in his own mind all the details o
Elisha's expected behavior, based upon th Elisha's expected behavior, based upon the
usual behavior of wonder-workers: He wil
come pomponsly to his door, take an attitude come pomponsly to his door, take an attitude
utter a formula of incantation, etc. Then
will condescead to reward him for his offices. will condescend to reward him for his offices.
Strike his hand orer the place - "move his hand up and down over the places." His leprosy
was apparently local. bath be all I need, why not the pure crystal streams of my own land, rather
than the waters of this muddy Lsraclitish than the waters of his nuday Lsraclitish
are stin met by a "why this?" and a "why
not that?' Abana, the modern Barada, rises in the high table-land east of Damascus,
crosses the plain, and a part of its waters are diverted and flow through the city in seven streams. The
runs about eight miles south of the city
Serconts came near-fortunately, not blinded
Sercants came near-fortunately, not blinded
by pride as their master was. If the prophet had bid thee do some great thing-a soothing and most sensible. and most convineing way obeyed the prophet then. It would hav exploit-but only left him prouder than be iore. How much rather then.-If you would
gladly obey him i
rather in the less:
(1). mamas's clire ( 1 (14-16).
14. Then reent he doten.-Persuaded by his servants, and surrendering his own prejudices and pride. The land descendy from Samaria
to the Jordan. Dipped himself secen timesto the Jordan. Dipped himself seren fimes
obeyed the order to the Ietter. "Seven' is the stamp of the works of God" (Keil). His uring scars all disappeared, and the flest bencath was as fresh and healthy as that of child. Refurned to the man of God-making niles; returning as did the Samaritan leper whom our Lord healed, to "give glory to
God." Stood before him.-Elisha was willing God" Stood before him.-Elisha was willing
to receive him now. No God in all the earth but in Israel.-He realized that there was no other God but Jehovah, and declared him-
self His worshiper and servant henceforth. Take a blessing of thy serrant. - The gratefu man longed to load the prophet down with gifts. I will receive none.-The Syrian must
never forget that his care was wrought by the grace of God, and that Gord's prophets, not greedy for pay. Further, the avarice o fice into disgrace
E. District Camp Meeting
camp meeting for the New Yor East District was held last month Brookside Park,-a beautiful grove along the Norwalk and Danbury R. R., owned by the R. R. Company. It is lighted in which a large congregation can be comfortably seated. The Camp Meeting Association is granted the use of the ground from year to yeur, free of charge. There are usually but few tents on the ground, as the great mass of the people vate conveyances. Wednesday and Thusday are the great days when people from all over the neighboring coun and religious enjoyment.
The preaching has heen grood in years

## car. "His reverence," Bishop Harris,

 Whom some of the Peninsula brethrenhave in such tender and grateful rememhrance for his consideration of their feel ession in Asbury church, in 188t, preach inggreat power of memory and aptness in quoting Seripture and poetry in illustrapreached two powerful discuuses, very practical and interesting. His fiery eloquence might have created elsewhere Now Englanders showed their appreciaion by attentively listening to what was that though our Yankee Methorists do not very numerously or loudly respond
under the preaching, they greatly enjoy some show of life and power in the pulpit.
But few conversions have been secured Brookside Park camp meeting in recent years. It is a lamentable fact that
for some cause sinners who attend these ervices, do not so believe the Word of the Lord as to repent and believe in
Jesus. Dr. Taylor did preacls mightily on the Word of the Lord, as the hammer to break the stone, and the fire to melt the hard heart, but as far as I know
not one strong heart was ever cracked say nothing about being pulverized under its great power.
One of the greatest mountains in the God in the progress of the Kingdom of God in this neighborhood, is the agitation and bitterness consequent on the
unsettled labor question. More and more does this disturbing factor make itself felt in the aftairs of the business world and unfortunately for the church ome who are in fellowship therewith, are among the meanest, most contemptible and dastardly demagogues who burbe when the impecunious wretches who fled their own native land for their country's good, have come to completely dominate the thought and action of the vast American business world, we sh
have rest and Eden again on earth.

We Hind a monthly Sabbath + school oncert, very helpful in interesting our people and bringing a crowd to our ser-
vices. This exercise by the young people aids us in our work; and, so long as conducted with the decorum of last.Sunday night, we believe will be productive of much good.
Temperauce interests hereabouts are quiet. We need a great awakening on the subject. A fearful judgment recent $y$ overtook one of the foulest liquor dealers on the foot-stool of God. He had for years sold in a house stable in defiance of law, though repeatedly prosecuted. Friday cvening he was on his ay home with supplies of liquor in his wagon, when his horse was found twisted p in the harness, and on looking around he drink seller and sensualist was found upright and dead in a pond of water ad joining the highway. He was often resas "suddenly destroyed"" and there o "remedy."
C. M. Pegs.
Ch, $188 . \mathrm{i}$.
 flowers with wheh Mr. Hutchins pur-
poses to make his Islund "a thing of beauty," if sott "his joy forever." When everything is in order, no lovlier summer residence will be fotind in all New England.
Pssing on, we glide slowly by island after island, on many of which the trees have been partly cut away to give place to neat and picturesque cottages-ideal
summer bomes. Occasionally. we notice in a little clearing along the shore of the main land or one of the islands a canvas tent, which the imagination calls a wigwam, while the painted boat moored below is transformed into the birchen canoe of the primeval Indian But the truth is these tents and boat: are the property of no more distinguish ed personage than Harvard or Dart mouth students, and so the poetry and
romance are gone.
On we go, the scene ever changing and growing more beautiful. As we pass to the north of Long Island where are two delightfully located, summer hotes, a brond expanse of the Lake to while from the water's edge rise the green and wooded slopes of the Belknap Mountains. Turning our bow northward, we now skirt the eastern shore of the Lake for a mile or two, having on our right the imposing heights of Mt Ossipee, half way up whose cide ca barely be distinguished the Ossipee Park Hotels, from the wincows of which a magnificent view of the whole Lake can be obtained. These hotels are reached by stage from Centre Harbor, to which place we now turn our attention. A sud den bend of the shore brings the whol village into view, perched high up abov the water at the extreme northern end of the Lake. In its rear looms up the Red Hill to a height of 2000 ft ., the view from whose summit out over the Lak and surrounding mountains is
he finest in New Fagland.
cntre Harbor is a lovely summer resort, and the most frequented in the whole Lake region. It combines the beauties and advantages of both mounno other resort in New England doesThe "Senter House." the principal hote here, is supplied with every modern conveuience and prepared to cater to the most fastidious tastes. I can coneciv
of no more delightful spot in which t pass the months of July and August than this little secluded village, nestling at the foot of the mountains and washed by theshores of the Lake mountain climbing driving, lawn-tennis, and croquet; suil ing, rowing,'and fishing; impromptu hops and masquerade balls are all to be found among the diversions one has in this ro mantic little spot. But the steamer whistles and we must return, though i s with the greatest reluctunce I can tea myself awy. For me, at least, the place has a peculiar fascination.
After another delightful two hours on the lake, we reach Wiens in time for the six o'clock express south for Tilton where my friend and I scparate, he to return to Wesleyan, and I to resume the role of instructor in Latin and Greek in the Seminary here.
R. K. W.
1885.

Tilton, N. H. Sept. Tth, $188 \bar{i}$
Anecdote of Washington.
Soon after the clase of the Revolution ary War, Washington went to Alexan dria on horseback, accompanied by his negro servant. The main road was impassable, and the road for travel ran Washington was about to enter this priWashington was about to enter this priate the way and said, "You shall not red the way and snid,
pass this way."

## ington. I You the

 "Yes, Ido. Yourm are the general who If you attempt to pass I will shoot you." ter and handing it to his sorvant, said. If this person shoots me do you shoot him," and coolly passed on and was notmolested. Sel.
feninsula 獭ethodist,
PUBLISHED WEEKLY BY
j. milleer thomas,

TCE, S. W. COR FOURTH ATD SHPPLET STS.


Havivg put in a new Gordon Steam Power Job Press, of the latest improved pattern, as well as a lot of new type, we sre now prepared, better than ever heretofore, to do all kinds of Church, Sunday School and Commer
Printing, at reasonable prices.
Collection Cards fros sale at this office at
60 cents a hundred, by mail, 70 cents.
Marriage cerrificates for sale at this ofice at
$\$ 1.60$ per dozen: by mail 110.
We have secured a benutiful premium picture, 17x:2, entitled, "Two Bites to a
Cherry," which will be given to all old Cherry," which will be given to all old
and new sulscribers of the Pexissch, Merhonstr, who renew their subsciption and pay in advance. The pictures may with above terus, but if they are to be sent ty mail ten (10) cente extrainust accompany the remittance to pay cost of pack-
ing aud pestage. The alove ofler will also be extended to all delinquent subecibers who remit amount due and one dollar in alvance, from this dute.

## Still More Great Preaching.

It is not our purpose to attempt eve
digest of other great sermons that it
was our privilege to hear at this feast of
tabernacles, but merely to pive tribernacles, but merely to give a few
notes. Of the tone und style of the preaching this season, Dr. McCullough, in the Philudelplpia Methodist says:
"In the phain, earnest, evangelical presentation of the truth as it is in Jesus,
it has perhaps excelled. Less has been it has perhaps excelled. Less has been
atid nbout modern doubt, and "advanved thought" engendered by scientific investigations, but more has been spoken of Christ aud salvation, of life and duty, of huppiness and haven. Fewer rock-
ets have been exploded over the bends of the peeple, while more arrows have leeen sent home to thei hearts. God be
praised, for the cevidences given at this, pruised, for the evidences given at this,
and indecel at our camp-meetings generrilly this year, of a return on the part of the ministry, to old lishioned gospel preachiug, such as was so
the days of our fathery!"
We would add, there was apparent
little, if any, of that self-consciousness, little, if any, of that self-consciousness,
and self-assertion, that always suggest the thought, that the speaker is more concerned to impress his hearers with his own greatnes than with the importunce of the grand message he bears. They
evidently aimed at the Pauline model, evidently aimed at the Pauline model,

- "not handling the Word of Giod deaitfully, hut by mandextation of the
(routh, commending themselves to every troulh, commending themselves to es
man's emscience in the eight of God." One of the most delightfully refres
ing ermons was preached by L. I. Dunn, D. D., of Jersey City, on The Tranefiguration. As he graphically depictod the scene, so gloriously illuminating not only the person of the lowly Nazarene, lut his character and teachings, witnesces the glorified inhabitants of the witnesces the glorified inhabitauts of the
heavenly world, and setting forth, in the
light of heavenly interest, the ntoning
death of God's beloved Son, sll hearts death of God's beloved Son, all hearts
were stirred. "There may be men who were stirred. "There may be men whe
stumble at the Cross, but here on the nountain, in the presence of the chosen three, and in the presence of the representatives of the Law and the Prophets, Christ receives Divine recognition. This
is my beloved Son, in whom I am well pleased; hear yc Hin.' To swerve from the doctrine of his essential Divinity is to enter the descending road to rationalism, unitarianism, infidelity and down
right atheism. Hear ye Him,-not right atheism. Hear popes, cardinals or priests, but the One Great Teacher,--all he says,-when he warns of the fires of hell, ne well as when he allures with the joys of heaven.
Peter, in his eestacy longed to linger in this company, forgetful of the needy ones that were waiting at the mountain's foot. The Master lends his disciples down to resume the work, for which these glorious revelations were designed the better to prepare them. So let our visions, our
mounts of Transiguration qualify us for more earnest and successul labor for the Lord, that in us also he may be well Rev. J. E. Adams of N. Y. preached on the great text, Isa. 63: 1-6, in which the prophet represents the Conquering
Christ, as a travel-worn, blood-stained Christ, as a travel-worn, bload-stained
but gloriously appareled victor, "travelling in the greatness of his strength," I that speak in righteousness, mighty to save." This was one of the finest ser-
nons delivered here. In thetorical finish, felicity of illustration, elegance of sh, felicity of illustration, elegance of
diction, and impressiveness of exposition, it was a masterpiece.
Great among the great preaching was
the sermon by Rev. P. S.Henson, D. D. ate of Philadelphia, now of Chicago, an earnest and eloquent Baptist Divine. His text was Eph. 3:9, "to make all men see what is the fellowshinp of the mystery,
which from the beginning of the world hath been hid in God, who created all
things by Jesus Christ." No sacrifice too great to serve Christ. The highest honor possille to mortal man to be a
minister of the Gospel. Paul Jew, and intensely Jewish in his feelings, he says, "my heart's desire and praye to God for Israel is, that they might be
saved." Such was tne inteusity of his kinship, his fellowship with his people, that he cries out, "I could wish that myself were accursed from Christ, for the flesh." It is said "one touch of nature makes the whole world akin;" this is not true; it is the touch of grace,
that makes the world akin,--the grace that makes the world akin,-the grace
of God, by which our Lord Jesus Christ "tasted death for every man." Paul, the persecutor, touched by grace be comes the self-sacrificing disciple who
seeks the company and fellowship of the beeks the company and fellowship of the
brethren at Jerusaleu. Mystery is everywhere, Creation is a mystery, the
fall of man a greater one, and human history a greater mystery still; why were not the guilty offenders at once en angels:" Great is the nystery of redemption. Paul himself did not pretend to understand every thing, but he had the clew. Creation is not the best thing God designed-tu make the world a littl theater on which to work out great issues.

The closing exercisess of the Occan Grove Camp-meeting were very iupressive. After the baptism of mure than sired to dedicate them to God, on this consecrated spot, the Sacrument of the Lord's Supper wat adhinistered by Dr Stokes, :ssisted by more than a hundred
ministery of the gospel, from difterent ministerx of the gospel, from difterent
parts of the country, and from amous different denominations of Christians, Rev. Chas. Hill, of the Wilmington District took part in the consecrating service. Two thousand and ninety-three
perions availed themselves of this opportunity to confews the crucified, hut
rien Christ. When nbout one half of
this number had commuucd, Dr. Stokes called a halt, and n procession of oue hundred and forty boys and girls following Rev. J. H. Thornley and Mrs Martha Inskip, filed down the middle aisle, and took their places nround the altar that they too might partake of the Holy Communion. The choir led the congreCommunion. The choir led tee congre-
gation in singing the beautifully appropriate hymin "Precious Jewels" Few in that vast throng of more than five thousand people were unmoved, while from the eyes of many tears flowed freely, as they gazed upon the acene, which holy angels, we doubt not regarded with
intense delight. Dr. Stokes said these were some of the fruits of the children's meetinge, held uhder the supervision of Bro. Thornley and Sister Inskip,-tha their names had been tuken, and that
upon a careful examination they had upon a careful examination they had
giveusatisfactory evidence of the genuine ness of their religious experience. These tender lambs of the fold, he earnestly commnended to the special watch-care of
their respective pastors; and then, as they their respective pastors; and then, as they
knelt around the altar, gave to each one, with the aid of other brethren, the sacred symbols of His dying love, who while upon carth uttered those ever-memora ble words,-"Sufter the little chilaren to come unto me, and forbid them
of such is the kingdom of God."
In closing, Dr. Stokes said, there had been reported to him four hundred and sixty nine conversions, one hundred and
fifty two backsiders reclaimed, and fifty two backsliders reclaimed, and
three hundred and eight believers who professed to have received the blessing of entire sanctification, while five thousand eight hundred and twenty had ac-
knowledged having received special help in he religious life, making a grand to al of nearly seven thousand souls that had been directly touched by Divine power through goispel labor during this meeting. The Gloria Patria was re-
peatedly sung with fine effect. Highly laudatory resolutions were then read by Rev. Dr. Kyuett commending Dr. Stwkes,
President of he Camp-meting Asta President of the Camp-meeting Associafion during the sixteen years of its existence, for the wisdom, fidelity and devotion, with which he has managed this great religious enterprise; expressing
the fullest confidence in his executive the fullest confidence in his executive
ability and his Christian character; aund imploring the continuance upon him and his work the rich blessing of Almighty God. A unanimous vote of apr roval ing of handkerchiefs. The ministers and choir, with the officers of the Association leading them, marched twice around the auditorium, singing appropriate songs, and returned to the platform, where Dr. Stokes solemnly announced the close of the Camp-meeting of 1885, "in the name or the Father and of the Son and of the
Holy Chost," the bell sounding once, as the name of each one of the three Persons of the Triune God fell from the lips of the speaker. The Doxology and Benediction followed; many personal farevells were uttered; in a few minutes the crowd scattered and the scene of ten lays earnest toil for Christ was deeerted.

A pleasing and effective feature in
Dr. Stokes management of the meetings held here, is the cordial brotherliness with which the aid of lay and clerical members of the different evangelical denominations is sought and welcomed; Rev. F. T. Mundy, a Congregationalist of Lynn, Mass., Rev; J. J. Murray, D. D., a Metholist Protestant, of Baltimore, Rev. J. Cruikshanks, a Presbyterian of Metuclien, N. J., and Rev. George J. Mingins, of the Presbyterian Union Tabernacle, N. Y., ats well as Dr. Henson of the Baptist church, preached from the platform, during the camp; while in all the social meetings there was the greatest freedon, and the disciples of a common Lord, whatever may have
been their denominational distinctions, joyfully testified that they were "one in Christ Jesus."

Weare plensed to learn that Delaware College, Newark, Del., under its new Pregident Rev. J. H. Caldwell, D. D. late Presiding Elder of Dover District, has opened under encouraging nuspices, with an unusually large number of new students. Some young women rerasin to prosecute their studies in the higher classes; as the rule recently adopted against co-education, does not exclude such students as had previously matriculated. With a Faculty of
highly cultured and refined Christian gentlemen; ample financial support from the exchequer of the state, and an advanced standard oschorship, be a potential beneficent factor in the work of Christian education.

Our correspondents send us very
interesting letters. Bro. Price reports from Illinois, Bro's Pegg and Williams from the land of steady habits, while Dr. Wallace recalls the stirring incidents of his early ministry in the garden spot of Methodism. The Doctor's letter last week was one of the spiciest of the series. Scarce any one can read it without some
disturbance of the cachinatary muscles; but to any one who can identify the prime and dignified brother whose hap it was to be so unceremoniously submerged, a hearty laugh is almost a necessity. We hope our brother will not lose sight of a correspondent's request for
some autobiogicphic sketches a little previous to his introduction into the itiner ancy.

## 1TEMS.

Miss Aune Unshur Jones, the danghter of
he Rev. Clave Jones, died at her residence, ge. Her father had been reetor of Trinity churcl many years ago, and after his death Her mother was a Southern lady, and related great interest in the Virginia Seminary for great interest in the higinaa seminary yor
the Education of Young Men to the Ministry, and le
tion.

The work on the Methodist Episcopal church, Kennet Square, Pa., is progressing
finely. The foundation walls will he finished this week and the brick work will be

## commenced at once.

The handsome new building of the shiloh Baptist Church at the southeast corner of
Twelfih and Orange streetse of which the Rev. B. T. Noore is paslor, is so far comple ed that it was dedicated last Sunday.
The M.E. Churcb, South, Easton, Md., is greatly improved in appearance by the
new steple. $I t$ is to be painted and penciled in front, and have a sonorous bell hung in the belfry, and be lighted with gas, all of which was not contemplated at first. Owing to this the house will not be ready

Thie Church of England, that has heretofore shown so much interest in the salva-
tion Army, is becoming unemy and power, and is takingstepsto ofrm a Savlation Church Army to ase similiar methods of
work within the Church - lookser work within the Church. - Worker ant $F$ F
positor.

In respect to the memory of General (rant, hhe Jews of New York set aside a long estab
lished law forbidding funerals on their Suu dny. The Rabbi oficiating at the obsequies
walked the shole distance the anurch forbidding him to ride
Chine
The German Synod of the Reformed Presilyterian Church has appointed a com-
mittee of leading ministers to examine the mittee of leading ministers to examine the
Revised old and New Testannents, and report whether it be wise or expedient for that lody to recommend the
lic or private worship.
Mme. Atzeroth, who produced near Manalce, Fla., in 1880, the first confee ever grown
in the United Slates, is is yeany old has 25 confee trees on her plantation, and has sinceessifilly demoustruted the liect that under proper culture contec may
ish in the latitude of Florida.
At the Pritish Wesleyan Comference, which met at New castle, the case of a woman preach er in the Swaliman circuit was brought up;
and as it transpired that she was seventy-six years of ase, and the oldest local preacher on he plan, having been regnlarly preaching
for fifty years, it was acreed to "4 for inty years, it was agreed to "pass ou."
Dr. Rigg held, howerer, that such eases were Dr. Rigg hela, however, that such cases
prof. Adelatde Latin, Kanssas State University, is a mbair or Mrs. Garfield.
Mr. A. J. Cross has presented to the Prot
estant Eppisconal Church in Po estant Epixcopal Church in Pocomoke city
un altar cross and two candlesticks in mety. ry of $\mathrm{h} s$ deceased wife.
Mr. H. H. Colclazer; son or the late $R_{\text {Rer }}$
Heary Colclazer, is on the Yhill Henry Colcl
Record staf.
Miss Mary M. Hubbard; sister of the E. L. Hubbard, pustor of Brandswine
Cluurch in Wilmington, wiss married time ago to John McCuuley, a relative or MeCauley, president of Dickinson College.
Harriet Beecher Slowe has passed her enty-thira, but has her faculties in foul poos She has been a fruitful and snceesed quie, thor. In June 1851, she began the pubsilication of the story which is the foundation of
her fame, as a serial in the N "Uncle Tom's Cabin" sold 313,000 con the United States alone in four yearse in sides being a frequent contributor to be known periodicals, she has published orer fifty separate volumes.
Dr. John O. Barton, who has been rector of St. Andrews Protestant Episcopal Church, tendered his resignation to the officials of said chnrch, several months ago, and it has sust been accepted. Dr. Barton has been in
ill-health for sixteen years, and on the count being unable to discharge the duty of Rector, he resigeed. It is thought that the Rev. Chass. B. Turner, of Now Castle, Del, rill be called to succeed him. - Easton Ledg.

Rev. N. M. Browne, pastor of Scott M. E. Chureb, sprained his ankle very bally last
week by stepping on a loose brick in the pavement
The Rev. Dr. S. W. Dunean, pastor of a Baptist church in Rochester, X. Y., was last week unanimously elected Presi dent of Vassar College.
Bishop Walden recently made the statement that the M. E. Church has forty-five great presses, ruming ten hours day, sending out religious papers and
Miss Mary L. Ninde, a daughter of Bishop Kinde, who has been making, with a female companion, an extended tour in Europe from the North Cape to the Upper Nile, has a book in the press of James McClurg \& Co., Chicago, entitled, "We Two Alone in Europe."
Rev. Dr. C. H. Payne, president of the Ohio Wesleyan University, has been spending his vacation in New Eggland amung his old friends.
H. J. Atkinson, a well-known Wesley an, wealthy and deeply interested in moral and social reforms, has been elect ed to Parliament, defeating the Liberal
candidate for North Lincolnshire candidate for North Lincolnshire. Mr. Atkinson is the only Tory Methodist in
the IIouse of ('ommons.
Rev. T. E. Terry of New Castle Del., is visiting friends in and around Centreville, Md. He preached at the M. E. Church last Sunday to a large congregation.
Bishop Fowler telegraphs: "The Califor-
niia and Southern California Conferences are arove the million line in their missionary 'ontributions."
Dr. J. H. Vincent has removed from Nem Haven, Conn., to Plainfield, N. J. His ad
dress is "Jock Box, 1,075 , Plainfid

Bishop Foster, on his way to his Fall Conferences, spent last Sabbath in New York
rity, worshiping with his for city, worshiping with his former parishioners
in the Washington Square Chureh, and preaching in the morning, at the re-opening of that church, from the same text used by him at its dedication lwenty-five years ago. There
was a large congregation present, and those

## Conferente flats.

## Wilmington District.-REV. Cha

 Hill, P. F., Wilmisaton, Del. Rev. S. T. Gardoer, pastor of Wesley M. E. Church this city, has been hservices during the past week.

The new lecture room of Asbury M. E. refuraished. Tine foor has been lowered thirty-two inches and covered with a hand with a reversible folding with ash settees, with a reversible folding chair in the centre
of the alternate seats for the oce of the teachr. It has a seating capacity of $56{ }^{3}$, and is lighted by large windows and with handsome
ehandeliers by night. Church services are chandeliers by night. Church services are
now held in it, as the auditory is having the eiling and walls frescoed. On a level with the floor of the auditory the I addition contains a large infant school room carpeted,
with is seating capacity of 260 , and the walls overed with artistie mottocs. The third rory contains a double parlor, with folling
conss, for the meetings of the ladies' societies ons, for the meetings of the ladies' societies, ommittees, quarterly conferences, etc. The coom on the first floor
I. E. Church lagt Thursday evening.

The ladies of Malely M. E. Church, this sity, he
ucces.
Rev. G. T. Price, of the Wyoming Conferpuce, preached at Scott M. E. Church, this
city, last Sunday morning, to a large audiadience. Mr. Price was at one time a member of this church. from which he went int and after four years was honorably diechargHe is now occupying a fine position among he members of the allove conferenoe The regular Quarterly meeting of the W F. M. Society wats held in Scott M. E. Church of the Presilent Mis. N. M. Brown one er devotional exercises the regular order or business was trumsacted. Receipt from aux-
iliarites showed a continued and increasing interest in this important work. Mr. E. Y. H. Stevens gave an interesting aceount of th
work done by Bible Reading women as well work done by bible Reading women at
as a most hopeful outlook for the werk he society in their eflorts to rescue wome in the benighted landy of the east. Mrs.
Brown was elected delegate to the annual Brown was elected delegale to the annal
meeting at Titusville, Oct. 7,8 , and 9 , Mrs. swiggett alternate. The attendance was
large and quite a wide spread interest among large and quite a wide spread interest

## Dover District-REv. A. W.

Cambridge charge, J. E. Bryan pastor, writes: We have received about miph, oth ers are yet to be reccived, wore to be recommended. Two persuns have rerenny service. The ladies are holding an oyster supper and festival for the benefit of the
chureh. The oflicial toard very kindly gave heir pator a three week's vacation, but he hats not taken any yet. Congregations are resuming their usual harge propertions since prassed.
ogging along We leve ir it indy we chill at phe which is a great blessing. Our class of probationers stands well. Camp weeting bas ceased to rumble, the binding lightning hat gone out and the summer struck sunday hope. Congregatious good; the preacher well cared for; circuit division a bin succese. Th lord send us a big revial

A stout boy fron 10 dolsice. One laving experience at feeding Cylender Press pre lerred.
veral hundred p verted at the Ohio Conte

A Bible woman in Cunton is supportd by thirty-six rezcued girls in the Hom for Chinese Girls in San Francisco.

The Pope has built at Rome a cholera hospital capable of accomodating 200 patients at a cost of about $\$ 200,000$. It adjoins the Vatican, and it is suid that the Pope will visit the patiente in person and superintend the hospital work.

We might have exprected, andare glad Consul-General at Vienma' indignantly denying the charge that he sold the jost of Vice Comsul. The deninl he makes of the mont sweeping character, in general and particular. There are few consuls who have done so much to make he visit of A mericans abmuad, pleasant y all official and social courtesies. Mr Weaver left a college professonship to en to return to a professorship.
General S. B. Ruckner's staf furnished he Prote tant Episcopal Church with three
Hishops, Gallagher of Kentucky, who was a lienterant-colonel and assistant adjutant encral, is now Bishop of Louisiama ; Elliott, is Eishop of Texas; Marris of Georgia, ad-de-eatup. is : Bixhop of the Michigan the same strange training school is Shoup, a West Point graduate, who left the old army and went south. He jv now a D. D., and was in the old times for daring and reckleas ourage.
The foundations of : new M. E. Church in the old house being decided unft shartly, in on account of danger of the ceiling falling
Gine new milding will be of brick the roof. The building is est imated to cosit $\$ 4200$ and to be
The Media, Methodist lepiseopal Church, undergoing a thorough renovation, was reopened Sunday with nppropriate services.
The cubseritions during the day amounted previously ritiod, will pay the entire ex
pensecs of the inprovements, 88,300 .

Letter from Laurel, Del.
The obituary notice of the Rev. Geo. W
Covington, in the prownsth Methons of last week brings freshly to my mind many
pleasant reminisences. I first met him at Rockawalking M. E. Church, when on Salis bury circuit, in 18:47. He ofton during that
ear gave us a pleasamt welcome to his home He was at that time licensed to preach the goxpel at Misser's Chapel. Kev. John I)
Onins Jreviding Flder, put him up to preach salurlay night, his license having ber cranted in the afternoon. Histext was "The
wages of sin is death." He soon became ompued, and atter blundering along for ten cavioned at follows: Rev. James Denson, loral elder of precious menory, had grea
sympathy for all young preachers, but in ympathy for all young preachers, but in
this cave was most unfortunate in his way or howing it. Father Denson felt so much fo seco Cons to have been entirely ollivious of all about him. Sitting near the pulpit with his cllows on hisknecs, and his face in his hand he swayed from side to side, moaning so
loudly that he was heard all over the house. Rev. James Allen, pracher in charge was in he pulpit, and hearing this queer noise, tirs Woked out the pulpit windows to see if ther Then thinking it might be at dog snoring, and looking over the pulpit to see, he dis and called vut in a low but audible voice "Bro. Willen, wake up that mam." By this and moon nat dowa in confusion. All these brethen have long since passed away, and Ce now happy in the heasenly world. Bro
Covingto
knew.

## Dover District Preachers

The Dover District l'reachen', Association uet at 7.30 p . m. Tuesday the Bth inst, in the
a. E. Church at Harrington, Del. The excomom by P. E. A. W. Yilly from St. Lathe xaii-1!), followed by the sacrament of the ord's sumper
i.p $9 t h, ~$
9
sep. sth, 9 al. m.-l'res. Milhy in the chair Devotions conducted by W. R. Mefarkne
from Satishury Jistrict. Address of welcome as ambunced by (i. W. Burke, and response by W. S. Robinson. "What are the necessay qualifications to insure suecess in Sunday school teaching, proved to he as ever an in-
terenting question. Sjpakers, G. W. Bowan, G. W. E. Eugland w a (ire, Ayens, W.
W. R. McFarlane.
"1'reparation and delivery of a sermon,'" as treated at length in wo valuable esays y. J. Duhadray, and E. H. Hynson, and is sage remarks, W. F. England was
motive appointed literary ctitic
2.30 p. m. -J. M. Collins led in devotions. In addition to those ulready named as visitors introduced was our exteemed bro. J. Miller
Thomas of the Pewisula Methodst. A spontaneous question came in here as to personal habits of the Bretiren in Sermonizing. It was both interesting and instructive. Speakers, F. H. Hywson, Jas. A. Prindle, W.
E. Finglaud and W. S. Robinson. All agreed on writiug as being very necessary.
T. O. Ayers reported for committec on roll secolution that two rolls be kept, one for sell members be required to sign it, which nas adopted. G. W. Purke reported as re
sult of new rule an individual expense of but sult of
"Report of Yastoas" Bro. Brindle spoke. He considered himsell" "one of the fathers." here." "How to promote revival work,' Was mins, Jas. A. Mrindle, J. M. Collins, G.
R Hardenty, W. S. Kobincon and W. E. Encland. Penediction by G. Q. Bacchus of the II. P. Church.
...90 p. me,-lusic by the choir. l'rayer W. E. England. Sermon, G. J. Hardesty, from Lum, xxis, 11. Exhortation, f.
Cochran The sermon was much apprecia ted and a prayer-meeting of merest close the exercises of the day.
Sep. $10,9 \mathrm{a} . \mathrm{m} .-\mathrm{G}$. F. Hopkins led in deotions, afler which Bro. England was called out with un essay relative to the harmony
aisting betwen Science and Revelation. It sas valuable in itself and also in tappius wany other fountains.
Next came "'The Influence of the Conte ace Acadenyy on "peninsula Methodism" which was soted to be published in the Pra Mstia Merhoms. He
Next plate on meeting by vote, Seatord ime, second Tuesday in Jube, und one meet two. C'urators, W. E. England, E. Dalis aud 230 p m.-T. E. Martindale led in Derothons "Business methods in the Temporal
Work of our Churches," was called for, aud bro. Hyess first npeaker. He was fol
lowed by Bros, Hirdety, Purke, Eacland, Duhad way and Brinclle. The question turned on the building and repairing of churches, pastor or committer of laymen. Amon: was of the pastor's spiritual work he might soon he permitted to have little
Another spontancous and much apprecia-
ted question wals "The Weekly (or we:lkly)
prayer-meeting." It brought out malny hints from the speakers, T. Martin
dule, Jas. A. Brindle, W. J. Duhadway,
Jewell, T. O. Ayers, W. F. Dawson, E. H.
Hyson and W. S. Robinson. Bro. Brinde poke on "Prayer and 'Temporal Blessings." The committee on Resolutions Bros. Hynson. Duhadway and Robinson reported :
Resolved, that we tender our sincere oopitality extended to this association. Also o Bro Burke for his genial courtesy, to the rustees for the use or their chureh edifice, Breolved, that we, the Preachers of Dove District have heard with profiound sorrow of
the painful bereavebuent of our dear liro. the the painful bercuneduent. of our dear hro. the
Rev. J. S. Willis, and hasten to assure him our unfeigned sympathy and earnest prayour his behalf:
The association adjourned. benediction by
Jewell.

## To the Preachers of Easton District.

Deal: Behtumen.:-
Dersually and on behalit of the people
of Sullersville I take pleasure in emphasizing the invitation you have already received from the buard of Curaton to loe present during our District meeting on the -omel and end inat.
Trains reach here on fuesday the 22 nd
In time for the fint session, and the plan of the programme will permit all to reach home loy train Wednestay evenins. Ampleaccommodations for all the
J. D. Rigi

## Programme

of the Euxton District Preacher's Association,
Sullerscille, Mid., Scptember 2?, and 23,18850 .
tersday.
10.30 al . m.; Jevotional services and or gavization. $10.45 \mathrm{a} . \mathrm{m}$. ; Address of WelJ. O'Niell. 11.15 a. m.; Salutatory-J .


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## The Dead-prayer Office.

What becomes of all the unanswered
ctters: Thowsands of them find their ctia to the Dead-letter Office iome never reach the persun for whom they are intended because the postaye is not paid ; sone fail because they are directed to the wrong office; sme cannot be ent because the address is illegible, and some because the matter is unmailable. These float through the mails, are ex anined at different offices, marked "misent," and finâlly they fall into the Dead-letter Office. There they are opencd and read, and, if valuable, are for warded; if not, they are given to the flames. Such is the accuracy and skill of the postal official that very few valuable letters ever fail of reaching their destination.
Some prayens never reach God, because they are not addrensed to God's office. They are directed to the audience. Here one pravs a "sharp cut" to some stubborn brother, or rebukes some error in theology to another, or drives some keen-edged blade of censure into anoth er, directs a severe criticisns to some who are running into fashiouable follies, and sometimes (shame on us') the very supplication, which we offer in tenderest cones, in hehalf of the wecping widow and helpless onphans, is intended more or those who kneel in mourning before before us than for God who sits in glory above us. God's office is not in our prayers to that point they will certainly o to the "dead-prayer office"
grin, there is a prayer upon which the address is illegible, not because it is a rough, scrawling "hand-write"-these has so many extra flourishes. Thi prayer is uttered in a pompous, grandi loguent style. It is full of long words scientitic terms, and classical grotations The writing on the envelope is very inside. The ink was fancy, and it soon faded: the jen was the to ngue, and it did not set the colur in the prayer. How difterent when indited by the heart! It and finds its way into the clead-prayer office."

The hast payer we sotice is the uma vailable prayer. There is a great latitude allowed is in the postal matter of
our govermment, but there are a few thinne which cannot even get into the mail-baps. Shup-edged ton)s am! (orronimg acils, no mater harcly wropperd, willnot he urinspurted through hox and eent to the "Dead-letter Office," or they are captured by the first post mater that handles them. Many of our prayens, if answered, might be blessshower of dazpers upon our acighbors Sometimes in our phayers we half way complain of the strange providence which has befallen ts, and argue the case with (hod; then the praver is full
ot sharp-pointed arrows. Is it at all strange that kind
turned". The corrodiny acid oficeltishnews or semsuality or pride is sometimes in our prayer. Such a prayer is lost on the way. It is poured out in mid-air.
It is never answered, and well for us that tis not.
No legally "stamped," sincerely directed, and well-meaning prayer is ever lost. The answer may be delayed, but the prayer is "on file."-Adrance
Christian Holiness-a few Suggestions
In Culifornis and elsewhere our brethren are dist urbed by a controversial agitation of our most trusted and honored ministers have thought it incumbent upon them to speak of what they regard as dangerous tendencies in connection with the teachings of some ion, we offer a few respectrul suggestions his sabject consider it more in the spirit of
bumility and love that of controvervy.
gry divputings, sudh as have oometimes lee
evoded by agitating this matter in a evoked hy agitating this matter in a wro
pirit, are little less than sacrilegions, 2. Let it be horne in mind that Holine a Methodist doctrine, and that the Methodist Church is a Holiness association, or it is Methodists can do all their work for the promotion of Holiness in the Church, without departing in the least from its doct
leaving the path their futhers toml
3. Let all who love the Church, and are ealous for its peace and its honor, be discriminating and patient. Do not confound
and the devout men and women who are stressing the sulject of personal Holiness because
of a profound conviction of its importance. and because they have a personal experience
of the grace that saves from sin and fills the soul with God, and the ceniorious, conten-
tious, schismatical persons whose advent nto a communit
4. Let no excesyes or blunderings of any who assume to be the special exponents and adrocates of Holiness cause uny num charged
with the respmsibility of proclaiming the doctrines of Christianity as held and taught mong us to ignore this subjiect. To do so
would be to depart from New Testament teaching, and to repudiate the example and experience of our forefathers. When Metho-
dists cease to preach and to enjoy a present, free, and full salvation; their glory will have aparted.
5 . let all bear in mind that their sauctification now is the will of God. Claim, receive, nd enjoy the blessing now. lo not wait
dispute :inout the method or the chronology 6. In all proper and necessary discussion
of the subject in its practicall bearings, it of the subject in its practicall bearings. it
will be well to adhere to Scripture teramino locy. That is not so likely to be misleading.
The Holy Spirit interprets. Himself to the The Holy Spirit interprets Himself to the
humble, sinecre soul of him who longs to
know and do the will of the Lord.  who do not or will not wee what scems so
plain to you.
\&. Let brotherly love plain to you.
\&. Lhetherly love continue. Love i
the fulfilling of the law. Let not the adver sary triumph be making the doctrine of
Holinesa a cause of discord among the follow
 Aneshillle Chrivition Allopeatr,

## OBITUARX

C. Christopher Wright died at Elkton, thirty yeans old had he lised four weeh long. But though cut down in early wanhoond, to win the love and confidence of the entire community, and there was such a gathering row at his burial as one seldou witnessed. He was converted during a time when Elk porarily without a pastor, during a protract ed meeting conducted by Mr. Jas. Nicholson, 1873 received into full membernhip wy Elijah Miller. His ardent and impulsive temperiuauent beetume filled with the love of
Ciod, and he so walked in the light that oth ers were led to glority God. At home and everywhere he was the sane joyous, earaest,
singing Christian. Shortly lefore his death he became superintendent of Crouch's Chape Sunday-school, having previously become a steward. By his song and testimony, one of
the greatest helpers in our services, helpful to the preaching hy the cager way he listened to it. one of the most skillitul workens in iron in all this region and very successful in
his busines, the very sunlight of his home, his death has made a void only God's hand
cia fill. His lust ill can fill. His last illness was short and full
of suffering, but full also of holy triumph. J. P. Otis.

Levin Caney, M. b, departed this life
June 27 the, $18 \mathrm{cos}^{5}$, at his home June $27 \mathrm{th}, 1 \mathrm{ks}$, at his home near Salisbury, Md., aged 77 years. He was reared in the warm affection through life. He howeder habitually attended the Methodist Episcopal church, in the several communities where he
resided; was rejoiced that most of his fuily became members thereof, and wats deeply in terested in everything that involved her prasperity and success. His Christian profession was decided, and his conduct consist-
ent. He was oftimes jubilant in his expresent. He was oftimes jubilant in his expres
sions of hope and victory. He was an obliging neighbor, a kind father, a devoted conspanion in the truest sense. His latter days
were shadowed with afflictions that made the path a "weary way:" but patiently toil ing on and up that way, no murmur
escaped his lips. He died expressing his en escaped his hips. He died expressing his en
tire satisfaction with the Gospel of Jesus, and his readiness "to depart and be with Christ." From the home of a beloved
daughter in Snow Hill, he attended the ses-


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fective clarifier and beautifer of the skin.

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loral cards drab ground. Eight cards on Floral cards, with short Test

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cround, with short verses from the Bible. rround, with short verses from the Bible.
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