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

VOLUME XI. NUMBER 38.

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WILMINGTON, DELAWARE, SATURDAY, SEPTEMBER 19, 1885. ONE DOLLAR A YEAR, SINGLE NOS. 3 Cents.

Asking. F. R. HAVERGAL.

"If ye then, being evil, know how to give good gifts to your children ; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:12.

O Heavenly Father thou hast told Of a gift more precious than pearls and gold: A gift that is free to every one, Through Jesus Christ, thy only Son For his sake give it to me !

O give it to me, for Jesus said, That a father giveth his children bread, And how much more thou wilt surely give The gift by which the dead shall live? For Christ's sake give it to me!

I cannot see and I want the sight : I am in the dark and I want the light ; I want to pray and I don,t know how ; O give me thy Holy Spirit now ! For Christ's sake give it to me !

Thou hast said it, I must believe ; It is only ask and I shall receive : If thou didst say it, it must be true And there's nothing else for me to do ! For Christ's sake give it to me !

So I come and ask, because my need Is very great and real indeed. On the strength of thy word I come and say, O let thy word come true to-day. For Christ's sake give it to me! -Christian Voice and Banner of Holiness

Southern Appreciation of Gen-eral Grant.

The universal tribute of the Southern States to the memory of the great soldier deserves more than a silent recognition. It is a remarkable phenomenon in our history. The Southern people deserve for it national respect, and reciprocity of trust. Mediaval chivalry taught no virtue more lofty than generosity to a fallen foe. The South has risen above that in exemplifying the spirit of Christianity. She has been generous to a victorious foc. This is not an easy virtue to human nature' Nothing but a large growth of innate nobility could have given birth to it. Let it be remembered to the credit of the Southern people as the years go on.

Not less remarkable is the brevity of the time in which this magnanimity has developed itself after the overwhelming disasters of the war. Great States have moods of popular feeling, as individuals have. They do not change those moods with the fickleness of individuals. National prejudices such as civil war breeds are more obstinate in their tenacity of life than national principles. The mood of chagrin and resentment and despair which the war must have created in a conquered people has not been transformed into the mood of justice and loyalty and magnanimity without severe self-conquests among the thinking people of the South. The lifetime of one generation has not yet passed away since the day of surrender at Appomattox; yet this vast stride towards national unity of spirit has taken place. Viewed as one of the silent revolutions of a proud people, it has been marvelously 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 not yet capable of such au uplifting of States have manifested a much more public spirit in sympathy with Christian mobile susceptibility to the power of Christianity than our common ancestry | ideas. Could the nations of the Latin did. It involves collateral virtues of stock rise to the level of it in national national character which our common crises? Witness the fate of Maximilian history could not have spared. We of in Mexico. 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.

wisdom, in the main, of the policy adopation, not of retribution. Who of us, in the white heat of the war, believed that it could end in the triumph of the Union and pass quietly into history without the infliction of punishment on the leaders of the rebellion? Did not many of us feel that treason was a crime too sanguinary to go unpunished? "Treason 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 Government do with Jefferson Davis?" The answer was a silent gesture. Many felt what that gesture symbolized. It seemed to be a grim necessity of the situation. But not so thought the wisest of our

leaders. President Lincoln and Senator Seward, at Washington, and Governor Andrew, of Massachusetts, and the great General at the head of the army said : 'No; these men are our brothers; not a life must be sacrificed under martial law for the crime of treason. Let us have peace." Senator Sumner did not approve even the display of the ordinary trophies of victory on festive occasions. Blood-stained battle flags and captured cannon he would have stored in the unfrequented archives of historical and antiquarian societies. In the main the policy of magnanimity prevailed.

Now we see its wisdom and its fruits. Great virtues reproduce themselves. Their example is contagious. It is as true of States as of individuals, that a soft answer turneth away wrath. The magnanimity of General Grant at Appomattox reappears to-day in the magnanimity of the South to his memory. It is a sign of a reanited nation. Individual exceptions to it receive the nation's indignant rebuke. An editorial "hyena" as one of his profession calls him, in North Carolina, vented his spleen upon the dead soldier's name while his remains lay in state at Mt. McGregor. But the press all over the land has reported the fact in significant conjunction with anotherthat before the distribe had reached the subscribers of the paper in which it appeared the editor had fallen dead in the street. The national temper is clearly that of a reciprocity of magnanimous feeling. 'The South gives up and the North keeps not back. The phenomenon throws a bow of promise over our national future. It prohesies a great Christian 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 the political temper of great States could 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

ment of the South illustrates also the dially and give them scope rapidly in ed for one dead. The preachers in the thifty national virtues. We reconstruct stand, cried also. Tears fell like rain in ed by our Government at the close of national policies and build national charthe war, and pre-eminently by General acter solidly after the Christian type of Grant. It was a policy of concili- civilization. This is what the magnanimous reunion of these States means.

FOR CHRIST AND HIS CHURCH.

Here and There on Snow Hill District. REV A. WALLACE, D. D. No. 27.

The camp-meeting season coming on, increased our labors considerably. The first of the year 1850, that I attended was at a place called Witipquin, on Quantico circuit where I heard Bros. England, Calloway, Pattison, and the Elder preach, and delivered four sermons myself during the meeting. Next, I visited Rockawalking, a large encampment, and did some service, before pushing on to "Moores" on Laurel circuit. The preachers that I listened to, were Jon. Turner, Dr. Brown, James L. Wallace, R. H. Patrison. James Hubbard, C. I. Thompson, D. L. Patterson, and W. E. England.

We held two on Princess Anne circuit he first commencing Aug. 15, at Upper Trappe, and the next at Deal's Island, Aug. 22. I was pretty well wearied after the former, but was directed to hurry on immediately and start up the latter. The original Tangier camp was still kept up, sustained mostly by the Accomac (Va.) people. Deal's Island has become the great mustering place for Baltimoreans 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 transfer was effected in 1850. We had built a new church on Capt. Jacob Park's ground and a suitable grove being in the vicinity we pitched the camp by the side of the church. Its chief disadvantage 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 surroundings.

I remember being placed in charge of the preliminaries until Bro Kemp arriv-

the congregation. The proudest hearts were broken, and in ten minutes everything was changed from levity and indifference to a scene of weeping Scores came to the altar of prayer, and the success of the meeting turned largely on this singular impulse of the dear old parson. He did nothing out of the ordinary way in meetings, except as he used to say, "it comes to me." Surely God used him to save many a soul, in or out of season.

His tent on the first circle was always crowded with old friends, and when he could get the hand of an unconverted man or woman, he held on until they knelt down by his chair, and gave their hearts to God. 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 new church in the spot he selected as soon as it was enclosed and dedicated. The dedication occured during this meeting. Rev. J. D. Onins preaching a grand sermon from Psalm 84, 1-2 on the occasion, and the audience contributed \$500 towards the liguldation of its remaining indebtedness.

Spiritually it was a good meeting to many, and to myself in particular. But I have noticed that all through my experience, whenever I used to receive a special uplift, it was soon followed by some mean transaction of the Devil, to destroy my soul's ecstatic repose. Next day while driving towards Princess Anne, as if in a "chariot of fire," my horse stumbled over a wretched bridge and fell headlong breaking my old sulky, and hurting himself. This brought me up unexpectedly on terra firma again, and nearly created an uncharitable conviction in regard to road overseers, and incautious horses.

Revival work broke out, however, at Trappe, Hungary Neck, Dames' Quarter, and other points and we turned in during September for a vigorous cam paign during which my old diary of that year records many an incident illustrating the difficulties we met with in persuading sinners to seek the Lord, and even after they did so, keeping them on the track long enough to become established in faith, and intelligent devotion to Christ and his Church. I gave an incident some letters back where a "mourner" nearly kicked the breath out of me while writhing under the terrors of the Lord. People of his make up, were so impulsive, that for one or two who stood fast, out of ten, the remainder were liable to be overtaken by what the colored preacher quoted as "up-setting sins." Still, we had a good year, and a respectable increase. 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, some of them heads of families around the altar of prayer. I took as much interest and delight in that tremendous awakening as if it had been on the circuit

tion one of the thousand curious things in connection with Joshun 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 worldliness of the people, their gaity in dress, and tendencies to dissipation, he said the idea seems to be fading 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."

J. MILLER THOMAS Associate Editor.

Both preachers were equal to this demand 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 damnation-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 a fact, that following the old Islander's advice, they saw hundreds awakened and soundly converted to God. Would not the same result happen nowadays as surely as effect follows cause?

A Curious Calculation.

In a recent lecture "On Fixed Stars," Dr. David Gill gave the following illustration of the distance to Centauri: We shall suppose that some wealthy directors for want of some other outlet for their energy, construct a railroad to Centauri. We shall suppose the railroad open for traffic. We shall further suppose that the directors have found the construction of such a railway to have been peculiarly easy, and that the proprietors of the interstellar space had not been exorbitant in their terms for right of way. Therefore, with a view to encourage 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 national debt of England and of a few other conntries, and presenting himself at the office, demands a first-class single ticket to Centauri. For this he tenders in payment the scrip of the national debt of England, which just covers the cost of his ticket. but I should explain that at this time the national debt, from little wars, coupled with some unremunerative government investment in landed property, had run up from £709,000,000 to £1,100,000 sterlings, (\$5,500,000,000). Having taken his seat it occurs to him to ask; 'At what rate do you travel?' 'Sixty miles an hour, sir, including stopages,' is the answer. Then, when shall we reach Centauri? In 48,663,000 years, sir.' 'Humph! rather a long journey''' -Boston Advertiser.

But the Teutonic stock of mind, and especially the English offshoots of it, appears to have a superior affinity for those Christian ideas which develop and consolidate Christian States. As a people This generosity in the public senti- and as a race we take in those ideas cor- plead with God, and cry, as if he mourn-

ed. I had first rate help in Bro. Park's, Z. Webster, Gabriel Rowe, and Lybrand Thomas.

The Baltimore crowd came in on us Saturday night, and while the steamboats brought several excellent preachers, among whom were Rev. J. Sewell. Dr. Bunting, and an eloquent local brother named Jack Elliott, the excursionists were mostly what old Joseph Everett would have termed a "hell-fire set," who robbed the watermelon patches, and disturbed the meetings. Old Father Thomas, however, would never consent to a rigid restraint over rowdys. He always preferred getting them converted, to sending them to the lock-up. This was one of the last camp-meetings he was able to attend, and the very last where he attempted to preach. The most effective part of his sermon that afternoon was, when he said, "Excuse me now, brethren, 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 neighbor's children, (here he designated some of them by name,) and they will probably soon be lost for ever.

He then in a plaintive tone began to where I belonged.

In closing this letter, I am led to men- tender .- Pulpit Treasury.

There should be no disputing or wailing or lecturing or critioising or preaching or talking about disputed questions in a prayer-meeting, but a testifying to the truth of Christ. If the subject is faith, let each one witness to the power of faith as they have found it in their particular relations in life. If the subject is hope, let each one tell how the Gospel hope has helped him in conflicts. Whatever the theme may be, testify to its helpfulness in your life; and these testimonies should be, like the prayers, short, prompt, and

Bouth's Department.

2

The Wonderful Lamp.

A little, ragged errand boy was busy one day in the city of London, with a 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, repeating 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 go ing to hurt you. So you learned that text in the ragged school? Do you know what it means?"

"No sir," said the boy.

"A lamp? Why, a lamp! It's a thing that gives light."

of?"

ble be a lamp and give light?"

it on fire,"

"There is a better way than that, my lad. Suppose you were going down some lonely lane on a dark night, with an unlighted lamp in your hand, and a box of matches in your pocket, what would you do?"

"Why, light the lamp, sir," said the boy, surprised that any one should ask such a simple question.

"What would you light it for ?"

"To show me the road, sir."

"Very well. Now suppose you were walking behind me one day, and saw me drop a shilling, what would you do?"

"Pick it up and give it to you, sir." "But wouldn't you want to keep it

yourself?" "I should want to, but I wouldn't do

it."

"Why not?" "Because that would be stealing, and

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 boy.

"That's just it, my lad. And now do you think it worth while to take this good old lamp and let it light you right through life?"

"Yes sir." "Why?"

"Because if I'm honest I shan't stand | followed this answer:

breakfast-cakes and maple syrup, regardless of what the clock said, or of the Saturday work that was waiting for

Hettie. Rob was nineteen, four years older than Hettie, and considered it his privilege to tease his sister and lord it over her generally. Often would he come down-stairs late and demand his breakfast of Hettie in a tone of authority, as if of course it was the business of her life to wait upon him. As often, too the sister would reply with sharp, ugly words, multiplied by many more on his part-words that left a sting all day

long. On this particular morning Rob had been more exasperating than usual. He said the cakes were burned, then that she had to wait to have some flour ground

before she brought any more. Besides all this it was a warm morning, and mother was sick, and life seemed all awry to poor Hettie. Do you wonder that her face was drawn into a scowl, and that the frowns grew deeper with each cake turned? I don't think 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 line. "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 Baby Lillie, Hettie would have said, "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 asked:

"Hettie, are you getting it for His sake?"

"For His sake! What do you mean? 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-school lesson too. She had so longed last night for an opportunity to give a cup of cold water for His sake, to prove that she was trying to be a disciple; had thought wearily of the coming morning with its round of homely 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 name?

These thoughts rushed swiftly through

over the stove again. The next time she went in, he said in a pleasant tone :---"That will do, Hettie; they are beau-

ties, though, and I wish I had time to cat some more of them." Hettie was almost tempted to tell him that he would have had more time if he had come down-stairs sooner; but she did not; she held her lips firmly, and so no sharp stings got out that time.

After Rob. 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 words and way that were keeping him back.

The next evening as she was starting for church, she lingered in the hall a they were raw, and he asked Hettie if moment when Rob was putting on his overcoat preparatory to going, she did not know where, for it was not his habit to attend this meeting.

"Rob," said she, half timidly, "I wish you would go to the young people's meeting with me to night!"

"How do you know but I will?" "Oh! will you?"

"I shouldn't wonder. You see Hettie, somebody told me you took part in the meeting last wook, and I've been watching you to see if it was all talk. Yesterday morning I made up my mind you had something that you didn't have once-something that helped you. I'm sure if there is anything, I'd like to find it too. 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 every Sunday night after this."

And Hettie, full of smiles and tears could only murmur below her breath, 'O Roh, I'm so glad!"-GRACE LIV INGSTON, in the Pansy.

Take Hold of the Right End.

REV. D. NASH.

The session of a certain Presbyterian church had convened for the reception of members. 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 sitting thought fully near the door. It was supposed that he was waiting for some of those who were in conference with the session, but when they were all gone, and he still remained, the pastor approached him and learned that he, too, wished to be admitted to the communion of the church. He was seated, 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 Sav-

Then came the question : "What did you do when you felt yourself to be a great sinner?"

The eyes of the examiners brightened as he answered : "I just went to Jesus and told her brain, and quick as the thoughts him how sinful I was, and how sorry I was and asked him to forgive me."

The elder took off his glasses to wipe them, for the moisture from his eyes had made them, dull, and he turned to the pastor and said: "He's got hold of the right end of ity sir, Flesh and blood have not revealed it to him. I move the examination be closed." Thank God for salvation and the know

Personal Effort.

ledge of it !- Zion's Herald.

A young man sixteen years of age heard a minister preach three sermons on Sunday without the least impression being made 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 effectual as to change his whole moral nature, and make that text the power of God to his salvation. Three years after he was a student in college, and had a class of boys in the village Sunday school. In that class was an orphan boy for whom he felt a deep and tender interest. Years after from him he learned that though he was led into a wicked course of life, and to the bold position of a leader in an infidel club, one passage of scripture used by his teacher in conversation he could never forget or silence, even in the midst of the wildest riotous scenes-"Thou God seest me." This same student when traveling by steamboat 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 letter. 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 eighteen years of sweetest, closest communion and friendship. But one day, in a moment, Captain S. departed for the heavenly shore, and his friend cre-long expects his welcome hail.

Thousands of such instances might be named where personal effort brought souls 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. None of us liveth to himself .- Watch Tower.

Marriage and Divorce.

Bishop Howe, in the Central Pennsyl vania Episcopal Convention, strongly condemned the present marriage and divorce laws of this State and the increasing laxity in this particular. He

Pennsylvania, the intention being to memorialize the civil authorities in refer. ence to the matter. All the dioceses will thus act in concert, so as to bring great er force to bear to secure purer marriage and fewer divorces .- N. Y. Observer.

Heroism at Home.

How useless our lives seem to us some. times! How we long for an opportunity to do some great action! We become tired of the routine of home life and im agine we would be far happier in other scenes. We think of life's great battle field and wish to be heroes. We think of the good we might do if our lot had been cast in other scenes. We forget that the world bestows no such titles as noble as father, mother, sister, or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for a. nother's trouble, care for the sick, may all seem as nothing; yet who can tell the good they may accomplish? Our slightest word may have an influence over a. nother for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest will be one we will be proud to garner. If some one in that dear home can look back in after years and, as he tenderly utters our name, sav: "Her words and her example psepared are for a life of usefulness; to her I owe my present happiness." We may well say: "I have not lived in vain."-National Presbyterian.

Does It Pay?

Does it pay to have fifty workingmen poor and ragged in order to have one saloon-keeper dressed in broadcloth?

Does it pay to have one citizen in the county jail because another sells him liquor?

Does it pay to hang one citizen because another got him drunk?

Does it pay to have a dozen intelligent young men turned into thieves and vagabonds that one may get a living by "sell ing them rum?"

Does it pay to receive \$15 for a rum license, and then pay \$20,000 for trying a man for murder, induced by the rum sold him?

Does it pay to have a thousand homes blasted, ruined defiled, turned into hells of misery, strife and want that some rumseller may build up a large fortune?

Does it pay to have twenty mothers and their children dress in rags, live in hovels, daily famish, that one rumseller's wife and children may live in ease and affluence?

Does it pay to have hundreds of thousands of men and women in the almshouses, penitentiaries and hospitals, and thousands more in the asylum for the id-



"What is a lamp?"

"And what is the word here spoken

"It's the Bible, sir."

"That's right. Now how can the Bi-

"I dun'no, said the boy, "cept you set

because if I in nonest I shan t stand	"Yes!"	But the next answer brought the shadow	said there were not sufficient prelimina-	tate and transmither () are con-
no chance of going to prison."	Yes, it should be done for Jesus. She	again to their faces, for, as the pastor asked,	ries to marriage, thus leading to secret,	iotic and insane, that a few heavy cap-
"And what else?"	looked at the glass. It was not clear,	"And do you hope that Jesus heard you and	hasty and ill-advised marriages, pro-	italists of the whiskey ring may profit by
The boy thought a moment and then	and she knew the water she had filled it	torgave your subservice answered promptiy;	ductive of misery, unhappiness and sin.	such atrocity ?- Christian at Work.
said;	with must be warm and taste of the iron	I don't only hope so shi , I know he ulu,		
"If I mind the Bible I shall go to		There was a confidence in the tone with	He thought that every minister should	Did You Speak to Him.
heaven when I die."	pipe because she had not pumped out		have evidence that the parties were of a	Did Tou Speak to Him
"Yes, that's the best reason for using	enough.	startled the hearers. The oldest of them raised his glasses and peered into the face of	proper age before performing the cere-	You had the chance, perhaps such as will
this lamp. It will show you the right way	Hastily she reached after a clean glass		mony, and favored publishing the bans	never come within reach of your influence
to heaven. Good-by my lad. Here's a	and pumped until the water was cold	Way over you have that I am a the	in church for three successive Sundays.	again. Ah ! How many precious opportuni-
shilling for you. Mind you use this lamp."	and sparkling as crystal. Instead of the	your sine?"	It is true, he said, that an organized at-	ties slip through our fingers! The other day
"Sir," said the little fellow, clasping	hard thump she had intended, she set	"Yes sir," was the prompt and unhesita-	tempt should be made by Christian men	Mr. Spurgeon went to preach at a prominent
the shilling and taking off his ragged	the glass down gently and in silence by	ting answer.	to abrogate those licentious laws which	chapel, and, after taking tea at the deacon's
cap, "I'll mind."	Rob's plate, and went swiftly back to	There was an ominous pause in the exam.	breed iniquities. The laws of Church	house, walked down to the chapel under the
One thing for which David used the	those cakes. The dried-up things were	ination. Such positiveness could only be it	and State should be in harmony with	guidance of a son of the household.
Bible was-lightRichard Newton, D. D.	thrown away. The damper opened, the	was feared the offspring of presumption.	the law of God.	"Do you love my Master?" was the ques
And	fire made to roar, the griddle to smoke,	The boy must be resting on some false foun- dation.	"Have we not," asked he, "in easy	tion which, in his clear, manly way, the
For His Sake.	and soon another set of cakes, golden-	"You mean, my son, that you hope Jesus	divorces and frequent remarriages, po-	preacher put to his young friend. Before re-
strated in Managements of Manipal and of Paul	brown beauties, had taken their places		lygamy as had in essence, though not so	plying, he stopped in the street, and looking his questioner straight in the face, said:
Nine o'clock on Saturday morning,	on the plate.	" I hope he has, and I know it too," with	openly proclaimed, as among the Mor-	"Mr. Spurgeon, I have walked down to
and Hettie still standing by the stove	"I say, how many years are you go-	a bright smile on his manly face.	mons?"	this chapel with ministers for several years,
baking pancakes.	ing to keep me waiting for those cakes?"	now do you know it, my son," every one	The committee to whom it was referred	and not one of them ever asked me that
For whom was she baking cakes at	was his greeting as she opened the din-	being intent on the little fellow's reply.	reported that the demand of the times is	question before."
at such a late hour? For the family?	ing-room door.			The latintal word was the beginning
Most assuredly not. The family break-		look of astonishment, as it any one should doubt it.	the greater need of awakening and in-	new light; and seeking God, he found par-
fast had been eaten and cleared away a		"He said he would do what?"	structing the public conscience in regard	
full hour and a half ago.	Amazement showed in every line of		to the sanctity and inviolability of the	
Hettie was baking cakes for Brother	Rob's face as he saw the tempting cakes		home, and that the church camnot re-	
Roh who at that moment was sitting in	and heard the gentle reply. But Hettie	them; and I did confess them to him, and I	luse to help in such a good work. The	The second secon
the dining room leigundy esting his	and heard the gentle reply. But Hettie	I know he forways them becomes he said he	entire matter was referred to the Federal	to dow alim the and some function? The Watch
the during room reparery enting his	did not see his face, for she was standing	would.	Council, composed of all the dioceses in	man.

miention being to vil suthorities in refer. All the dioceses will , so as to bring great ecure purer marriages .-N. Y. Observer.

at Home.

lives seem to us some. g for an opportunity iction! We become of home life and im. far happier in other of life's great battle. e heroes. We think ght do if our lot had scenes. We forget ows no such titles as her, sister, or brother. acts of home we have eroism. The daily r the good of a loved d of soothing for a. e for the sick, may yet who can tell the nplish? Our slightan influence over avil. We are daily ch will bring forth Well will it be for l be one we will be f some one in that back in after years tters our name, say : example psepared lness; to her I owe s." We may well lived in vain."-

Pay?

e fifty workingmen rder to have one san broadcloth? e one citizen in the

nother sells him li-

one citizen because nk? e a dozen intelligent

o thieves and vagaet a living by "sell

ive \$15 for a rum \$20,000 for trying luced by the rum

a thousand homes , turned into hells want that some p a large fortune? e twenty mothers ss in rags, live in at one rumseller's live in ease and

hundreds of thounen in the almsund hospitals, and asylum for the idfew heavy capring may profit by The Sunday School.

Naaman the Syrian. LESSON FOR SUNDAY, SEPTEMBER 20, 1885. 2 Kings, 5: 1-16.

BY REV. W. O. HOLWAY, U. S. N.

[Adapted from Zion's Herald.] 1. GOLDEN TEXT: "Wash me, and I shall e whiter than snow" (Psa. 51:7).

L. NAAMAN'S CAPTIVE (1-4).

1. Naaman-mentioned only in this chapter. The name means "pleasantness," or "the good fellow." Captain of the host-commander-in-chief. King of Syria .- Benhadad II. probably. Syria at this time had for its boundary on the north Cilicia and Mt. Amanus, the Euphrates and the Desert of Palmyra on the east, Palestine on the south, and the Mediteranrean on the west. A great man with his master-occupied a high place in his confidence, and held high offices under him. By him the Lord had given deliverance.-In the Hebrew conception all nations were under Jehovah's control, and military success or defeat was ascribed to Him Hence, to the writer of the Book of Kings Naaman's eminence was traceable to the good fortune which Jehovah had granted him in permitting him to deliver his country from the foe. To the Syrian king, Naaman probably appeared to be the favorite of his god Rimmon. What "the deliverance" was which he wrought, is not clear. There is no foundation for the rabbinical tradition that Naaman was the man whose bow, drawn "at a venture," had slain Ahab. Rawlinson finds on inscriptions at Ninevah indications of an Assyrian conquest of Syria about this time, and conjectures that Naaman had been successful in breaking this foreign voke. A mighty man in that valor a leper-a "but" that ruined all. Vain all his valor, renown, wealth, with life poisoned at its very fountain. Apparently the Hebrew law of utter seclusion for the leper did not exist in Syria. 2-4. Syrians had gone out by companiesmarauding bands, crossing the frontier for plunder. Brought away captive .- No tenderness was shown in these hostile excursions in those days. A predatory band 'made short work with a hamlet, murdering without mercy the aged and helpless, seizing whatever spoils could be easily carried, and not forgetting a choice captive or two for the slave market. A little maid-a young girl, not necessarily, or probably, a child: Waited on Naaman's wife,-Probably, therefore, she was beautiful or graceful; but her real worth did uot appear on the surface. She said unto her mistress-forgetting her own sad captivity in her sympathy for her new and afflicted master. Would God .- O that it might be God's will ! My lord were with the prophet . . . in Samaria .- Elisha, who had his residence in the capital city, but itingrated throughout the country. He would recover him of his leprosy-using her own Israelitish idiom, the same as that used in reference to Miriam's restoration(Num. 12:15) "He would gather him from his leprosy. Her faith was remarkable, and had no precedent to lean upon, so far as we know There 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 case? It required courage, too, to sound the praises of a foreign prophet, dwelling in an enemy's land. One went in .- Judging from the connection, this "one" (a word supplied

things for cure, conferred upon the matter with his king. II. NAAMAN'S JOURNEY (5-10).

given. Sent Naaman that thou mayst recover him-that is, that you may order your 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. Am I God to kill and to make alire?-Does this Syrian king look upon me as God, that he asks me to do what only. God can do, who giveth life and removeth from life at His sovereign pleasure? To the king of Israel leprosy was "the parable of death," incurable by human means, yielding only to supernatural power Consider, I pray you-spoken, probably, to his counselers. See how he seekth a quarrel against me.—He asks of me an impossibility, as a mere pretext for renewing the national quarrel.

8, 9. When Elisha the man of God had heard. -Naaman's arrival at the palace gate doubtless attracted attention and stimulated curiosity. The nature of his errand and the king's consternation would soon become public. Elisha would thus hear of it. Sent to the king-following, undoubtedly, some divine intimation to interfere in the matter. Let him come now to me-not uttered boastfully, but simply with the purpose of vindicating Jehovah's honor both before this heathen general and his apostate king and countrymen. A prophet in Israel.-Jehoram had indignantly disclaimed the power to exercise the divine prerogatives, but he had ignored the presence in his capital of one who did represent Jehovah, and could, in that capacity and under proper conditions "kill and make alive." It was well that the king should be reminded of the prophet's existence and power. Noaman came with his horses and chariot .- He probably did not relish being sent from the palace to the humble home of the prophet; but he took care to leave none of his state and retinue behind him. If he must go to Elisha's he would make the impression upon him that no common patron of his skill had deigned to walk upon him.

10. Elisha sent a messenger unto him. -Gehazi probably- 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 lessons for Naaman in Elisha's behav ior towards him. Elisha was not afraid ef his leprosy. He was 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. Neither his grandeur nor his gifts were to purchase for him healing, but his obedience; and be fore he would obey, his pride must be humbled. Go wash in Jordan seven times-a very simple, but a very unpalatable, direction.

III. NAAMAN'S RAGE (11-13). 11. Naaman was wroth-at the slight put apon him, the indifference with which his rank and pomp and credentials were treated by this unknown prophet, the seeming frivolity of the direction given to him, Went gway.-Burning with anger, he turned away from the prophet's door, intending probably 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 words. An Oriental in his rage is not apt to be reticent. He will surely come out to me.-Certainly, Eastern manners gave him a right to expect that; and especially in his case—a great general, and bearing royal credentials. Call on the name of the Lord his God. -"'Jehovah his God." Naaman had rehearsed in his own mind all the details of

gladly obey him in the greater, how much rather in the less!

IV. NAAMAN'S CURE (14-16). 14. Then went he down .- Persuaded by his servants, and surrendering his own prejudices and pride. The land descends from Samaria to the Jordan. Dipped himself seven times-obeyed the order to the letter. "Seven' is the stamp of the works of God" (Keil). His flesh came again .- The ulceration and disfiguring scars all disappeared, and the flesh beneath was as fresh and healthy as that of a child. Returned to the man of God-making a backward journey of about thirty-two miles ; returning, as did the Samaritan leper whom our Lord healed, to "give glory to 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 himself His worshiper and servant henceforth. Take a blessing of thy servant. - The grateful man longed to load the prophet down with gifts. I will receive none .- The Syrian must never forget that his cure was wrought by the grace of God, and that God's prophets, unlike the heathen wonder-workers, were not greedy for pay. Further, the avarice of pseudo-prophets had brought the sacred office into disgrace

N. Y. E. District Camp Meeting. Our camp meeting for the New York

East District was held last month at Brookside Park,-a beautiful grove along the Norwalk and Danbury R. R., owned by the R. R. Company. It is lighted with electricity and has a fine pavilion in which a large congregation can be comfortably seated. The Camp Meeting Association is granted the use of the ground from year to year, free of charge. There are usually but few tents on the ground, as the great mass of the people come and go with the trains or with private conveyances. Wednesday and Thursday are the great days when people from all over the neighboring country come together for a season of social and religious enjoyment.

The preaching has been good in years past, and perhaps never better than this year. "His reverence," Bishop Harris, whom some of the Peninsula brethren have in such tender and grateful remembrance for his consideration of their feelings at the Wilmington Conference, at its session in Asbury church, in 1884, preached a massive sermon on Christ; showing great power of memory and aptness in quoting Scripture and poetry in illustration of his subject. Dr. George L. Taylor preached two powerful discourses, very practical and interesting. His fiery eloquence might have created elsewhere quite a scene, but these undemonstrative New Englanders showed their appreciation by attentively listening to what was said. It seems pretty evident however, that though our Yankee Methodists 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 at Brookside Park camp meeting in recent years. It is a lamentable fact that for some cause sinners who attend these

We find a monthly Sabbath-school concert, very helpful in interesting our people and bringing a crowd to our services. 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 recently 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 evening he was on his way home with supplies of liquor in his wagon, when his horse was found twisted up in the harness, and on looking around the drink seller and sensualist was found upright and dead in a pond of water adjoining the highway. He was often reproved," he "hardened his neck," he was "suddenly destroyed" and there is no "remedy."

C. M. PEGG. South Norwalk, Sept. 9th, 1885.

An Afternoon Ride on Lake Winnipesaukee.

Delightfully situated on the western shore of Lake Winnipesaukee is the charming little town of Wiers, a few years ago unknown to the tourist, but now one of the most popular summer resorts in New England. Here it is the New Hampshire Veterans hold their annual reunions, and grand good times they have of it in their sumptuous quarters over-looking the Lake. Here also the State Temperance Alliance has its summer meetings, while in the grove just above the town an indefinite number of camp-meetings-Methodist, Universalist, and Baptist-fill up almost the whole of the months of July and August. But that which gives the place its greatest popularity is its convenience as a starting point for tourists and excursionists who would catch a glimpse of the beauties of Winnipesaukee. All the Boston and White Mountain trains-which by the way are almost as numerous as the hours of the day, and as finely equipped as those of any road in the country-stop at Weirs, thus furnishing the tourist an opportunity of making a most delightful side excursion before entering the portals of the White Mountains proper. It was at this cosy little summer village that your correspondent in company with a college friend left the north bound noon express last Saturday for a sail upon the Lake. We were just about three minutes too late to catch the beautiful "Lady of the Lake," the principal steamer of the B. & L. Line, running to Centre Harbor and Wolfboro; but in a few minutes another steamer of the same line started over the same course and we were soon gliding away over the pure clear waters of Winnipesaukee, and reveling in its many beauties.

The name of the Lake is of Indian place has a peculiar fascination. services, do not so believe the Word of origin and means, it is said, "the smile After another delightful two hours on Elisha's expected behavior, based upon the the Lord as to repent and believe in of the Great Spirit." And well may it the lake, we reach Wiers in time for have such a designation. Twenty-five miles in length, its sparkling expanse is broken ever and anon by beautiful wooded isles, 375 in number the denisens of the Lake tell us, which add much to the charm and romance of the changing scenes that meet the tourist's eye at every turn. To the right as we stream away from Wiers lies Governor's Island owned by Stilson Hutchins, the wellknown editor of the Washington Post. This is a most beautiful Island of several acres in extent, rising high above the surface of the Lake in the centre, and then gently sloping away in every direction to the water's edge. On the summit against a back-ground of noble trees Mr. Hutchins is now building a palatial residence which promises to surpass all his former architectural efforts. The

orminiontal tree and tare plants and flowers with which Mr. Hutchins purposes to make his Island. "a thing of beauty," if not "a joy forever." When everything is in order; no lovlier summer residence will be found in all New England.

З

Psssing 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 homes. 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 boats are the property of no more distinguished personage than Harvard or Dartmouth 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 hotels, a broad expanse of the Lake to the south and west bursts upon our view, 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 side can 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 sudden bend of the shore brings the whole village into view, perched high up above 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 Lake and surrounding mountains is considered the finest in New England.

Centre Harbor is a lovely summer resort, and the most frequented in the whole Lake region. It combines the beauties and advantages of both mountain and lake scenery and recreation as no other resort in New England does-The "Senter House." the principal hotel here, is supplied with every modern convenience and prepared to cater to the most fastidious tastes. I can conceive of no more delightful spot in which to pass the months of July and August than this little secluded village, nestling at the foot of the mountains and washed by the shores of the Lake mountain climbing, driving, lawn-tennis, and croquet: sailing, rowing, and fishing; impromptu hops and masquerade balls are all to be found among the diversions one has in this romantie little spot. But the steamer whistles and we must return, though it is with the greatest reluctance I can tear myself away. For me, at least, the

the six o'clock express south for Tilton where my friend and I separate, he to return to Wesleyan, and I to resume the role of instructor in Latin and Greek in the Seminary here.

PENINSULA METHODIST, SEPTEMBER 19, 1885.

ian at Work.

k to Him.

erhaps such as will of your influence precious opportuniers! The other day ach at a prominent tea at the deacon's e chapel under the ousehold.

er?" was the quesmanly way, the friend. Before restreet, and looking the face, said : walked down to s for several years, er asked me that

the beginning of iod, he found parrist.

e a follower of the uestion, "Have I ect?" Or are you ou have from duy gers?-The Watch5. Go to, go-equivalent to "Very well,

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 dol-

lars. Six thousand pieces 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 raiment-costly robes,

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 di-

verse but that conversation and corres-

pondence could be intelligibly carried on

between people of the two countries. King

of Isracl-supposed to have been Jehoram.

the son of Ahab. Now when this letter.-The

introduction and conclusion are evidently

very acceptable as presents.

in the text) was probably Naaman himself,

who, informed by his wife of the maid's con-

fidence in her prophet, and eager above all

usual behavior of wonder-workers : He will come pomponsly to his door, take an attitude, go," i. e. to Israel. I will send a letter unto the utter a formula of incantation, etc. Then I king .- Being a king, he will only deal with a will condescend to reward him for his offices. king. The prophet was, in his nation prob-Strike his hand over the place-"move his hand ably, nothing but a wonder-worker, a deup and down over the places." His leprosy pendent of the king, obeying him as the mawas apparently local. gicians obeyed Pharaoh. Took with him .-

12, 13. Are not Abana and Pharpar, etc.-If a river bath be all I need, why not the pure crystal streams of my own land, rather than the waters of this muddy Israelitish Jordan?-a truly rationalistic argument, true to human nature to-day. God's commands are still met by a "why this?" and a "why not that?" Abana, the modern Barada, rise 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 Pharpar, the modern Awaj, runs about eight miles south of the city. Servants 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 convincing way of putting the matter. Yes, he would have obeyed the prophet then. It would have refreshed him to have undertaken some great exploit-but only left him prouder than beomitted; only the principal message is fore. How much rather then.-If you would

Jesus. Dr. Taylor did preach 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 un der its great power.

One of the greatest mountains in the way of 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 affairs of the business world and unfortunately for the church some who are in fellowship therewith, are among the meanest, most contemptible and dastardly demagogues who burden and curse our communities. It may be when the impecunious wretches who grounds are to be laid out by Boston's fled their own native land for their most famous landscape gardener, and country's good, have come to completely will be a perfect Paradise when the work dominate the thought and action of the vast American business world, we shall have rest and Eden again on earth.

R, K. W. Tilton, N. H. Sept. 7th, 1885.

Anecdote of Washington. Soon after the close of the Revolutionary War, Washington went to Alexandria on horseback, accompanied by his negro servant. The main road was impassable, and the road for travel ran through the farm of a desperado. As Washington was about to enter this private road a stranger, on horseback, bar-red the way and said, "You shall not pass this way."

"You do not know me," said Wash-

ington. "Yes, I do. You are the general who commanded the army in the Revolution. If you attempt to pass I will shoot you.' The general took a pistol from his holster and handing it to his servant, said. will be a perfect Paradise when the work is completed, 8000 shade trees alone him," and coolly passed on and was not are to be planted, to say nothing of the molested.-Sel.

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Still More Great Preaching.

It is not our purpose to attempt even a digest of other great sermons that it was our privilege to hear at this feast of tabernacles, but merely to give a few notes. Of the tone and style of the preaching this season, Dr. McCullough, in the Philadelphia Methodist says:

"In the plain, earnest, evangelical presentation of the truth as it is in Jesus, it has perhaps excelled. Less has been said about modern doubt, and "advaneed thought" engendered by scientific investigations, but more has been spoken of Christ and salvation, of life and duty, of happiness and heaven. Fewer rockets have been exploded over the heads of the people, while more arrows have been sent home to their hearts. God be praised, for the evidences given at this, and indeed at our camp-meetings generally this year, of a return on the part of were not the guilty offenders at once wells were uttered; in a few minutes the ministry, to old fushioned gospel consigned to perdition, as were the fall- the crowd scattered and the scene of ten preaching, such as was so effective in the days of our fathers!" We would add, there was apparent 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 greatness than with the importance of the grand message he bears. They evidently aimed at the Pauline model, --- "not handling the Word of God deceitfully, but by manifestation of the truth, commending themselves to every man's conscience in the sight of God." One of the most delightfully refreshing sermons was preached by L. R. Dunn, D. D., of Jersey City, on The Transfiguration. As he graphically depicted the scene, so gloriously illuminating not only the person of the lowly Nazarene, but his character and teachings, District took part in the consecrating bringing within the view of human service. Two thousand and ninety-three witnesses the glorified inhabitants of the persons availed themselves of this op- joyfully testified that they were "one in

were stirred. "There may be men who sentatives of the Law and the Prophets, Christ receives Divine recognition. 'This is my beloved Son, in whom I am well pleased; hear ye Him.' 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 popes, cardinals or priests, but the One Great Teacher,-all he says,-when he warns of the fires of hell, as 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. But no such selfish indulgence is fitting. The Master leads 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 Transfiguration qualify us for more earnest and successful labor for the Lord, that in us also he may be well pleased." 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 but gloriously appareled victor, "travelling in the greatness of his strength," I that speak in rightcousness, mighty to save." This was one of the finest sermons delivered here. In rhetorical finish, 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. late 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 fellowship 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 minister of the Gospel. Paul was a Jew, and intensely Jewish in his feelings; he says, "my heart's desire and prayer to God for Israel is, that they might be saved." Such was the intensity of his kinship, his fellowship with his people, that he cries out, "I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to 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 "tasted death for every man." Paul, the persecutor, touched by grace bebrethren at Jerusalem. Mystery is history a greater mystery still; why ediction followed; many personal fare-

light of heavenly interest, the atoning risen Christ. When about one half of death of God's beloved Son, all hearts this number had communed, Dr. Stokes called a halt, and a procession of one stumble at the Cross, but here on the hundred and forty boys and girls followmountain, in the presence of the chosen ing Rev. J. H. Thornley and Mrs. Marthree, and in the presence of the repre- tha Inskip, filed down the middle aisle, and took their places around the altar, that they too might partake of the Holy Communion. The choir led the congregation in singing the beautifully appropriate hymn "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 scene, which holy angels, we doubt not regarded with intense delight. Dr. Stokes said these were some of the fruits of the children's meetings, held under the supervision of Bro. Thornley and Sister Inskip,-that their names had been taken, and that upon a careful examination they had given satisfactory evidence of the genuineness of their religious experience. These tender lambs of the fold, he earnestly commended to the special watch-care of 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 earth uttered those ever-memorable words,-"Suffer the little children to come unto me, and forbid them not: for 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 backsliders reclaimed, and three hundred and eight believers who ancy. professed to have received the blessing of entire sanctification, while five thousand eight hundred and twenty had acknowledged having received special help in the religious life, making a grand total of nearly seven thousand souls that had been directly touched by Divine power through gospel labor during this meeting. The Gloria Patria was repeatedly sung with fine effect. Highly laudatory resolutions were then read by Rev. Dr. Kynett commending Dr. Stokes, President of the Camp-meeting Associahonor possible to mortal man to be a tion 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 ability and his Christian character; and imploring the continuance upon him and his work the rich blessing of Almighty God. A unanimous vote of approval was passed, and emphasized by the waving of handkerchiefs. The ministers and choir, with the officers of the Association leading them, marched twice around the auditorium, singing appropriate songs, of God, by which our Lord Jesus Christ | and returned to the platform, where Dr. Stokes solemnly announced the close of the Camp-meeting of 1885, "in the name comes the self-sacrificing disciple who of the Father and of the Son and of the seeks the company and fellowship of the | Holy Ghost," the bell sounding once, as the name of each one of the three Pereverywhere, Creation is a mystery, the sons of the Triune God fell from the lips fall of man a greater one, and human of the speaker. The Doxology and Ben-

We are pleased to learn that Delaware College, Newark, Del., under its new President Rev. J. H. Caldwell, D. D., late Presiding Elder of Dover District, has opened under encouraging auspices, with an unusually large number of new students. Some young women remain 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 of scholarship, we may hope this college will prove to 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-

ITEMS.

Miss Anne Upshur Jones, the daughter of he Rev. Clave Jones, died at her residence, in New York, in the ninetieth year of her age. Her father had been rector of Trinity church many years ago, and after his death his daughter published a history of his life. Her mother was a Southern lady, and related to Commodore Upshur. Miss Jones took a great interest in the Virginia Seminary for the Education of Young Men to the Ministry, and left her entire fortune to that institution.

The work on the Methodist Episcopal church, Kennet Square, Pa., is progressing finely. The foundation walls will be 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 Twelfth and Orange streets, of which the Rev. B. T. Moore is pastor, is so far completed that it was dedicated last Sunday.

The M. E. Church, South, Easton, Md. is greatly improved in appearance by the new steeple. It 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 for service until October 4th.

The Church of England, that has heretofore shown so much interest in the Salvation Army, is becoming uneasy at its growth and power, and is taking steps to form a Savlation Church Army to use similar methods of work within the Church.- Worker and Expositor.

PERSONAL. Prof. Adelaide Randblph, of the chair of Latin, Kansas State University, is a niece of Mrs. Garfield.

Mr. A. J. Cross has presented to the Protestant Episcopal Church in Pocomoke City an altar cross and two candlesticks in mem ory of h's deceased wife.

Mr. H. H. Colclazer; son of the late Rev Henry Colclazer, is on the Philadelphia Record staff.

Miss Mary M. Hubbard; sister of the Rev. E. L. Hubbard, pastor of Brandywine Church in Wilmington, was married a short time ago to John McCauley, a relative of Dr. McCauley, president of Dickinson College.

Harriet Beecher Stowe has passed her sev. enty-third, but has her faculties in full possession and is enjoying a well-merited quiet. She has been a fruitful and successful author. In June 1851, she began the publica. tion of the story which is the foundation of her fame, as a serial in the National Era, "Uncle Tom's Cabin" sold 313,000 copies in the United States alone in four years. Besides being a frequent contributor to well. known periodicals, she has published over fifty separate volumes.

Dr. John O. Barton, who has been rector of St. Andrews Protestant Episcopal Church, at Princess Anne, for twenty-three years, tendered his resignation to the officials of said church, several months ago, and it has just been accepted. Dr. Barton has been in ill-health for sixteen years, and on this account being unable to discharge the duty of Rector, he resigned. It is thought that the Rev. Chas. B. Turner, of New Castle, Del., will be called to succeed him.-Easton Ledg-

Rev. N. M. Browne, pastor of Scott M. E. Church, sprained his ankle very badly last week by stepping on a loose brick in the pavement^{*}

The Rev. Dr. S. W. Duncan, pastor of a Baptist church in Rochester, N. Y., was last week unanimously elected President of Vassar College.

Bishop Walden recently made the statement that the M. E. Church has forty-five great presses, running ten hours a day, sending out religious papers and books.

Miss Mary L. Ninde, a daughter of Bishop Ninde, 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 England among his old friends.

H. J. Atkinson, a well-known Wesleyan, wealthy and deeply interested in moral and social reforms, has been elected to Parliament, defeating the Liberal candidate for North Lincolnshire. Mr. Atkinson is the only Tory Methodist in the House of Commons.

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-

demption. Paul himself did not pretend to understand every thing, but he had the clew. Creation is not the best thing God could do but the best thing for the end God designed-to make the world a little theater on which to work out great issues.

The closing exercises of the Ocean Grove Camp-meeting were very impressive. After the baptism of more than a score of little ones, whose parents de-Lord's Supper was administered by Dr. Stokes, assisted by more than a hundred ministers of the gospel, from different parts of the country, and from among different denominations of Christians. Rev. Chas. Hill, of the Wilmington heavenly world, and setting forth, in the portunity to confess the crucified, but Christ Jesus."

en angels? Great is the mystery of re- days earnest toil for Christ was deserted.

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 Methodist Protestant, of Baltimore, sired to dedicate them to God, on this Rev. J. Cruikshanks, a Presbyterian of consecrated spot, the Sacrament of the Metuchen, N. J., and Rev. George J. Mingins, of the Presbyterian Union Tabernacle, N. Y., as 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 freedom, and the disciples of a common Lord, whatever may have been their denominational distinctions,

In respect to the memory of General Grant. the Jews of New York set aside a long established law forbidding funerals on their Sunday. The Rabbi officiating at the obsequies walked the whole distance, the laws of his Church forbidding him to ride.

The German Synod of the Reformed Presbyterian Church has appointed a committee of leading ministers to examine the Revised Old and New Testaments, and report whether it be wise or expedient for that body to recommend the same for use in publie or private worship.

Mme. Atzeroth, who produced near Manatee, Fla., in 1880, the first coffee ever grown in the United States, is 78 years old. She has 25 coffee trees on her plantation, and has successfully demonstrated the fact that under proper culture coffee may be made flourish in the latitude of Florida.

At the British Wesleyan Conference, which met at Newcastle, the case of a woman preacher in the Swaffman circuit was brought up; and as it transpired that she was seventy-six years of age, and the oldest local preacher on the plan, having been regularly preaching for fifty years, it was agreed to "pass on." Dr. Rigg held, however, that such cases were exceedingly dangerous and improper.

above the million line in their missionary contributions,"

Dr. J. H. Vincent has removed from New Haven, Conn., to Plainfield, N. J. His address is "Lock Box, 1,075, Plainfield, N. J."

Bishop Foster, on his way to his Fall Conferences, spent last Sabbath in New York city, worshiping with his former parishioners in the Washington Square Church, and preaching in the morning, at the re-opening of that church, from the same text used by him at its dedication twenty-five years ago. There was a large congregation present, and those who heard him at the dedication a quarter of a century ago and again last Sunday, say he has lost nothing of the force and power of his cloquence, while the years have greatly added to his powers of thought.

Rev. E. E. White, pastor of Charlestown charge, has returned from Ocean Grove very much improved in health. His expenses were met by the members and friends of Principio church.

Two young men can find at the "Conference Academy" work sufficient to pay one third of their expenses for board and tuition. For further information apply immediately to W. L. Gooding, Conference. Academy, Dover, Del.

Conference Rews.

Wilmington District .-- REV. CHAS. HILL, P. E., WILMINGTON, DEL.

Rev. S. T. Gardner, pastor of Wesley M. E. Church this city, has been holding revival services during the past week.

The new lecture room of Asbury M. E. Church this city, has been completed and refurnished. The floor has been lowered thirty-two inches and covered with a handsome carpet. It is furnished with ash settees. with a reversible folding chair in the centre of the alternate seats for the use of the teacher. It has a seating capacity of 568, and is lighted by large windows and with handsome chandeliers by night. Church services are now held in it, as the auditory is having the ceiling and walls frescoed. On a level with the floor of the auditory the L addition contains a large infant school room carpeted, with a scating capacity of 260, and the walls covered with artistic mottoes. The third story contains a double parlor, with folding doors, for the meetings of the ladies' societies, committees, quarterly conferences, etc. The addition also furnishes a handsome library room on the first floor.

James Ward, elocutionist read in Union M. E. Church last Thursday evening.

The ladies of Madely M. E. Church, this city, held a festival this week with good Nuccess

Rev. G. T. Price, of the Wyoming Conference, preached at Scott M. E. Church, this city, last Sunday morning, to a large audiaudience. Mr. Price was at one time a member of this church, from which he went into the army, where he did creditable service, and after four years was honorably discharged and soon after entered the ministry, He is now occupying a fine position among the members of the above conference. Rev. W. L. S. Murray preached at night.

The regular Quarterly meeting of the W F. M. Society was held in Scott M. E. Church this city, Tuesday Sep. 8th. In the absence of the President Mrs. N. M. Brown one of Vice Presidents was called to the chair. After devotional exercises the regular order of business was transacted. Receipt from auxiliaries showed a continued and increasing interest in this important work. Mrs. E. B. Stevens gave an interesting account of the work done by Bible Reading women as well as a most hopeful outlook for the work of the society in their efforts to rescue women in the benighted lands of the east. Mrs. Brown was elected delegate to the annual meeting at Titusville, Oct. 7, 8, and 9, Mrs. Swiggett alternate. The attendance was large and quite a wide spread interest among the ladies of churches is manifested.

Dover District-Rev. A. W. MILBY, P. E., HARRINGTON, DEL.

Cambridge charge, J. E. Bryan pastor writes: We have received about thirty of our probationers into full membership, others are yet to be received, more to be recommended. Two persons have recently requested prayer in their behalf in the prayer service. The ladies are holding an oyster supper and festival for the benefit of the church. The official board very kindly gave their pastor a three week's vacation, but he has not taken any yet. Congregations are resuming their usual large proportions since the heated term of camp meeting has passed.

We might have expected, and are glad to see the card of Mr. J. R. Weaver late Consul-General at Vienna' indignantly denying the charge that he sold the post of Vice Consul. The denial he makes of the most sweeping character, in general and particular. There are few consuls who have done so much to make the visit of Americans abroad, pleasant by all official and social courtesies. Mr. Weaver left a college professorship to enter the diplomatic service, and is likely to return to a professorship.

General S. B. Buckner's staff furnished the Protestant Episcopal Church with three Bishops, Gallagher of Kentucky, who was a lieutenant-colonel and assistant adjutant general, is now Bishop of Louisiana; Elliott, another Kentuckian, captain and aid-de-camp is Bishop of Texas; Harris of Georgia, aid-de-camp, is a Bishop of the Michigan Diocese. Another clergyman who came from the same strange training school is Shoup, a West Point graduate, who left the old army and went South. He is now a D. D., and famed for his sincere and earnest piety, as he was in the old times for daring and reckless courage.

The foundations of a new M. E. Church in Kennett Square will be commenced shortly, the old house being decided unfit to worship in on account of danger of the ceiling falling in. The new building will be of brick in Gothie style, 35 by 62 feet and 25 feet high. It will have a belfry 30 feet above the roof. The building is estimated to cost \$4200 and to be ready to worship in before winter sets in.

The Media Methodist Episcopal Church, which has been closed for several months undergoing a thorough renovation, was reopened Sunday with appropriate services. The subscriptions during the day amounted to about \$1,400, which with the amounts previously raised, will pay the entire expenses of the improvements, \$2,300.

Letter from Laurel, Del.

The obituary notice of the Rev. Geo. W Covington, in the PENINSULA METHODIST of last week brings freshly to my mind many pleasant reminiscences. I first met him at Rockawalking M. E. Church, when on Salisbury circuit, in 1847. He often during that year gave us a pleasant welcome to his home. He was at that time licensed to preach the gospel at Massey's Chapel. Rev. John D. Onins Presiding Elder, put him up to preach Saturday night, his license having been granted in the afternoon. His text was "The wages of sin is death." He soon became confused, and after blundering along for ten minutes, sat down. This confusion was occasioned as follows : Rev. James Denson, a local elder of precious memory, had great sympathy for all young preachers, but in this case was most unfortunate in his way of showing it. Father Denson felt so much for Bro. Covington in his first attempt that he seems to have been entirely oblivious of all about him. Sitting near the pulpit with his elbows on his knees, and his face in his hands he swayed from side to side, moaning so loudly that he was heard all over the house. Rev. James Allen, preacher in charge was in the pulpit, and hearing this queer noise, first looked out the pulpit windows to see if there was not an old cow lowing near the house. Then thinking it might be a dog snoring, and looking over the pulpit to see, he discovered the real source of the curious noise, and called out in a low but audible voice,

motive appointed literary critic 2.30 p. m .- J. M. Collins led in devotions. In addition to those already named as visitors introduced was our esteemed Bro. J. Miller Thomas of the PENINSULA METHODIST. A spontaneous question came in here as to personal habits of the Brethren in Sermonizing. It was both interesting and instructive. Speakers, E. H. Hyuson, Jas. A. Brindle, W. E. England and W. S. Robinson. All agreed on writing as being very necessary.

T. O. Ayers reported for committee on roll resolution that two rolls be kept, one for secretary and the other in record, and that all members be required to sign it, which was adopted. G. W. Burke reported as result of new rule an individual expense of but 76 ets.

On "Report of Pastons" Bro. Brindle spoke. He considered himself "one of the fathers." Bro. Milby retorted, "You have no company here." "How to promote revival work," was made interesting by speakers, P. H. Rawlins, Jas. A. Brindle, J. M. Collins, G. T. Hardesty, W. S. Robinson and W. E. England. Benediction by G. Q. Bacchus of the M. P. Church.

7.30 p. m .- Music by the choir. Prayer W. E. England. Sermon, G. L. Hardesty, from Num, xxiv, 11. Exhortation, F. J. Cochran The sermon was much appreciated and a prayer-meeting of interest closed the exercises of the day.

Sep. 10, 9 a. m. -G. F. Hopkins led in devotions, after which Bro. England was called ran. 2 p. m ; Devotional exercises. 2.15 p. out with an essay relative to the harmony existing between Science and Revelation. It was valuable in itself and also in tapping J. E. Kidney, G. P. Smith. 3 p. m.; "Helpmany other fountains. Next came "The Influence of the Confer-

ence Academy on "Peninsula Methodism" in an excellent essay by T. E. Martindale, which was voted to be published in the PEN-INSULA METHODIST. He was followed by Bros. Brindle and Jewell.

Next place of meeting by vote, Seaford time, second Tuesday in June, and one meeting in the year is recommended instead of two, Curators, W. E. England, E. Davis and W. J. Duhadway.

2.30 p. m.-T. E. Martindale led in Devotions. "Business methods in the Temporal Work of our Churches," was called for, and Bro. Ayers first speaker. He was followed by Bros. Hardesty, Burke, England, Duhadway and Brindle. The question turned on the building and repairing of churches, and who should take the matter in hands pastor or committee of laymen. Amen! was the appreciation of the sentiment that in view of the pastor's spiritual work he might soon be permitted to have little to do in conducting such temporal business.

Another spontaneous and much appreciated question was "The Weekly (or weakly) prayer-meeting." It brought out many valuable hints from the speakers, T. E. Martindale, Jas. A. Brindle, W. J. Duhadway, I. Jewell, T. O. Ayers, W. F. Dawson, E. H. Hyson and W. S. Robinson. Bro. Brindle spoke on "Prayer and Temporal Blessings." The committee on Resolutions Bros. Hynson. Duhadway and Robinson reported :

Resolved, that we tender our sincere thanks to the citizens of Harrington for the hospitality extended to this association. Also to Bro Burke for his genial courtesy, to the Trustees for the use of their church edifice, and to the choir for their excellent music.

Resolved, that we, the Preachers of Dover District have heard with profound sorrow of the painful bereavement of our dear Bro. the Rev. J. S. Willis, and hasten to assure him of our unfeigned sympathy and earnest pray-

Devotional services. 2.15 p. m.; Review of Bishop Foster's Centennial Sermon, J. B. Gal Mil Cri Quigg. Discussed by H. S. Thompson, Adam Stengle, T. R. Creamer.

3 p. m.: Essay .- "Bona Fide Pastoral Visits," Alfred Smith. Discussed by R. K. Stephenson, W. E. Tompkinson, O. S. Wal-Ch ton. 3.30 p. m.; "Is Practical Honesty Sufficiently Taught in our Pulpits?" J. T. Van-Burkalow, I. D. Johnson, J. W. Poole. A. P. Prettyman. 4 p. m.; Essay.-"Faith Cures," Adam Stengle. Discussed by Alfred Smith, J. D. Kemp, T. E. Bell. 7.30 p. m.; Sermon-G. W. Townsend. Alternate-J. M. Lindale.

N.	VESDAY	WED?
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9 a. m.; Devotional services. 9.15 a. m.; Discussion. "Resolved that pastors are largely responsible for the parental neglect of infant baptism." N. McQuay, G. S. Conway Geo. Barton, J' A. Arters. 9.45 a. m.; What is the minister's duty toward the Temperance cause of the present day? G. W. Townsend, J. E. Kidney, J. O. Sypherd, L, P. Corkran, W. W. Chairs. 10.30 a. m.; "Would the interests of religion be promoted by the enforcement of the Discipline of our church against those who neglect the meaus of grace and fail to keep the General Rules?" W. J. O'Niell, E. C. MacNichol, Alfred Smith, 1. L. Wood. 11.15 a. m.: "Should Protestantism send Missionaries to the Roman Catholic Church!" J. B. Quigg, H. S. Thompson, C. K. Morris D. H. Cork. m.: "What is the duty of ministers toward camp meetings?" H. S. Thompson, D. Golly, ful hints on the promotion of revivals." Opened by J. France, P. E. Discussion open for all. 4 p. m.; Adjournment. In time for trains A cordial invitation to attend is extended to all.

J. D.	RIGG, TOMKINSON, MOWBRAY,	
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Excursion Tickets to Pennsylvania State Fair and Novelties' Exhibition.

The annual fair of the Pennsylvania Agri-cultural Society will be held in Philadelphia from September 23d to October 14th, and the Novelties' Exhibition of the Franklin Instiinte will be opened on September 15th, continuing until October 31st. Both of these exhibitions offer attractions of unusual interest. The State Fair, held on the grounds of the society near the Germantown Junction station of the Pennsylvania Railroad, promises to be the most successful event of the kind ever held in Philadelphia. There will be an un-usually large display of various products of farm and garden, articles of domestic handiwork, fine stock, cattle, and machinery pecial feature is the dog show of the Philadelphia Kennel Club, which bids fair to surpass all previous shows in the extent and variety of its exhibits.

The Novelties Exhibition, as its title implies, is designed to be an exposition of all that is new in the field of mechanics, electricity, and industrial science. The exhibition will embrace a comprehensive display of machinery and appliances, illustrating the progress and advancement in electrical and other sciences. Apart from this, special feat-ures, as lectures and practical illustrations of the work will be introduced ; and music dispensed by a celebrated band will form a part of the ceremonies of each afternoon and evening. The buildings are commodious easily accessible to the railroad, as well as to all portions of the city.

For the benefit of visitors the Pennsylvania Railroad will sell excursion tickets from Sep-tember 23d to October 14th, inclusive, to Philadelphia from Wilmington, West Chester and all intermediate stations on the P. W. & B. R.R., at a liberal reduction from the reg-ular rates. The tickets will bear coupons of

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Dickinson College. CARLISLE, Pa.

Fall Term opens Sepf. 10. Three Courses : the Classical, the Latin-Scientific, and the Modern Language. Facilities of every kind improved -- new Buildings, enlarged Faculty, and increased resources. Tuition by schol-arship, \$6.25 a year; to sons of ministers, free, Expenses of living exceptionally low. The Preparatory School, by giving ex-clusive attention to the requirements for ad-Expenses of living exceptionally low.

mission, saves time and cost in preparing for College. For Catalogue, or desired information, address

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are all at neace among ourselves, which is a	and soon sat down in confusion. All these	I. Jewell.		H. ARTHUR STUMP
great blessing. Our class of probationers	brethten have long since passed away, and	G' F. HOPKINS, Sec.	Quarterly Conference Appoint-	ATTORNEY AT LAW,
stands well. Camp meeting thunder has	are now happy in the heavenly world. Bro.		ments.	35 ST. PAUL STREET,
ccased to rumble, the blinding lightning has	Covington was one of the best men I ever	To the Preachers of Easton	WILMINGTON DISTRICT-THIRD QUARTER.	BALTIMORE, MD.
gone out and the summer struck Sunday-	knew.	District.	Grace, Sept. 9 13	Practices also, in Cecil County Courts with
whools are coming back, to live all winter, we	J. HUBBARD.	DEAR BRETHERN, :		Post Office at Perryville for Cecil County business.
hope. Congregations good; the preacher well	Deven District Dress have		AL. DOMADON, 12 13	ousiness.
mored for: gircuit division a big success. The	Dover District Preachers	Personally and on behalf of the people	Mt. Salem, 13 14	D ' I II '
Lord send us a big revival. Class and prayer	110000lation.	of Sudlersville I take pleasure in em-	Wesley, 17 20 Claymont, 18 20	Pennington Seminary,
meetings well attended.	The Dover District Preachers' Association	phasizing the invitation you have al-	Chester, '19 20	Pennington Seminary,
	met at 7.30 p. m. Tuesday the 8th inst. in the M. E. Church at Harrington, Del. The ex-	ready received from the Board of Cura-	Brandywine, 27 28	After an outlay of \$20,000 in improvements,
		tors to be present during our District	Mt. Pleasant, 26 27 Epworth, 22 27	offers rare facilities for the health, comfort.
A stout boy from 16 to 18 years of age, can	sermon by P. E. A. W. Milby from St. Luke	meeting on the 22nd and 23d inst.	Chesapeake City, Oct. 3 4	and education of both sexes. Address
find employment at this office. One having	xxii-19, followed by the Sacrament of the	Trains reach here on Tuesday the 22nd	Bethel & Glasgow, " 3 4	DR, HANLON, Pennington, N. J.
experience at feeding Cylender Press pre-	Lord's Supper.		Elkton, '' 11 12	35-2m
ferred.	Sep. 9th, 9 a. m.—Pres. Milby in the chair.	in time for the first session, and the plan	Elk Neck, " 11 12 Hockessin, " 17 18	
Several hundred persons were con-	Devotions conducted by W. R. McFarlane	of the programme will permit all to	Christiana, 11 18	DIVERTING COTTING
verted at the Ohio Conference camp	from Salisbury District. Address of welcome	reach home by train Wednesday even-	Newark, 18 19	DELAWARE COLLEGE,
verted at the onto content the	as announced by G. W. Burke, and response	ing. Ample accommodations for all the	Zion, 24 25 Rowlandsville, 4 25 26	
meeting at Lancaster, Ohio.	by W. S. Robinson. "What are the necessa-	preachers of the district.	Rowlandsville, "25 26 RisingSun & Hopewell, "25 26	NEWARK, DEL.,
A Bible woman in Canton is support-	ry qualifications to insure success in Sunday	· J. D. Rigg	Cherry Hill, Oct. 31, Nov. 1	-WILL-
ed by thirty-six rescued girls in the Home	school teaching," proved to be as ever an in-		North East, 1 2	
ed by thirty-six rescued gives in the Aronio	teresting question. Speakers, G. W. Bow-	Programme	Scott, 38 Union, 4 4	Open on the 2nd day of September, 1885,
for Chinese Girls in San Francisco.	man, G. F. Hopkins, Jas. A. Brindle, T. O.	of the Easton District Preacher's Association,	St. Paul's, " 8 9	the second term part of the second term part of the second term of t
m p 1 1 11 1 Pama a abalana	Ayers, W. E. England, W. M. Green, and	Sudlerscille, Md., September 22, and 23, 1885.	Port Deposit, " 18 15	with many improvements, affording superior advantages for the higher education of youth.
The Pope has built at Rome a cholera	W. R. McFarlane.	TCESDAY.	Charlestown, 14 15	
hospital capable of accomodating 200	"Preparation and delivery of a sermon,"	10.30 a. m.; Devotional services and or-	Newport, 21 22 Asbury, 21 22	Rev. J. H. Caldwell, A. M., D. D.,
patients at a cost of about \$200,000. It	was treated at length in two valuable essays	ganization. 10.45 a. m.: Address of Wel-	St. Georges, " 27 28	PRESIDENT.
adjoins the Vatican, and it is said that	by W. J. Duhadway, and E. H. Hynson, and	come-A. E. Sudler, M. D., response-W.	Delaware City, "28 29	For Catalogues and full information ad. dress GEO. E. ENANS,
the Pope will visit the patients in person	a speech by T. O. Ayers. In deference to	J. O'Niell. 11.15 a. m.: Salutatory-J.	Red Lion, Dec. 6 7 New Castle, 6 7	Secretary Board of Trustees,
and superintend the hospital work.	his sage remarks, W. E. England was by	France, P. E. Reports of pastors. 2 p. m.,	CHAS. HILL, P. E.	35 Newark, Del,
and supermeend the nospital norm	mis sage repairing the sa magnine man of	the second se	,	

The Dead-prayer Office.

What becomes of all the unanswered letters? Thousands of them find their way to the Dead-letter Office. Some never reach the person for whom they are intended because the postage is not paid; some fail because they are directed to the wrong office; some cannot be sent because the address is illegible, and some because the matter is unmailable. These float through the mails, are examined at different offices, marked "missent," and finally they fall into the Dead-letter Office. There they are opened and read, and, if valuable, are forwarded; if not, they are given to the flames. Such is the accuracy and skill of the postal officials that very few valuable letters ever fail of reaching their destination.

Some prayers never reach God, because they are not addressed to God's office. They are directed to the audience. Here one prays a "sharp cut" to some stubborn brother, or rebukes some error in theology to another, or drives some keen-edged blade of censure into another, directs a severe criticism to some who are running into fashionable follies, and sometimes (shame on us!) the very supplication, which we offer in tenderest tones, in behalf of the weeping widow and helpless orphans, is intended more for those who kneel in mourning before before us than for God who sits in glory above us. God's office is not in our neighbor's care, and if we direct our prayers to that point they will certainly go to the "dead-prayer office."

Again, there is a prayer upon which the address is illegible, not because it is a rough, scrawling "hand-write"-these can always be deciphered-but because it has so many extra flourishes. This prayer is uttered in a pompous, grandiloquent style. It is full of long words, scientific terms, and classical quotations. The writing on the envelope is very much in keeping with the style upon the inside. The ink was fancy, and it soon faded; the pen was the tongue, and it

12 cts, The last prayer we notice is the unaof people, and such a manifestation of sor-Proverbs and Promises. Favorite Flowers, vailable prayer. There is a great latidrab ground, with selections from the Prov-erbs of Solomon. Size 3³/₄ x 3¹₄. Price per row at his burial as one seldom witnessed. THE PASTOR'S PERPETUAL tude allowed us in the postal matter of He was converted during a time when Elk-DIARY and Pulpit Memoranda. Uudeset. 20 cts our government, but there are a few nominantonal, Perpetual in Character, A Clergyman's invaluable Pocket Companion ton church was, in the Fall of 1872, tem-Flowers on Gold Disk, green ground. Brief Franklin City. SPECIAL NOTICE: Behoboth express train, No 10 stops only at Milford, Georgetown aud Lewes, ex-cept to passengers holding tickets from points beyond Harrington. Texts All different Price per set 20 ets. Miniature Floral Panels, assorted grounds, with Texts Price per set, 25 ets Floral and Fern Reward Tickets with things which cannot even get into the porarily without a pastor, during a protract-Price, 50 cents mail-bags. Sharp-edged tools and cored meeting conducted by Mr. Jas. Nicholson, GLAD TIDINGS. Sermons deliver-ed in New York by D. L. Moody. With Life and Portrait. 514 p., crown, 8vo. Price, author of "Whiter than Snow," and was in Harrington. Rehoboth Express Train, No. 9, stops only at Lew-es, Georgetown and Milford, except to leave off pas-sengers from Rehoboth. roding acids, no matter how securely 1873 received into full membership by Rev. brief, impressive Texts. Six cards on each wrapped, will not be transported through Elijah Miller. His ardent and impulsive sheet Price 25 cts. \$1.50. the mails; these are put in a separate H. A. BOURNE. Supt. O. D. S. S. Co., 235 West Street, N Y. THOMAS GROOM, A. BROWN Superintendent. Traffic Manager. GREAT JOY. Moody's Sermons de-livered in Chicago. With Life and Portrait of P. L. Bliss, 528 p., crown, 8vo. Price, \$1,50. temperaturent became filled with the love of Any of the above sent by mail on receipt box and sent to the "Dead-letter Office," God, and he so walked in the light that othof price. One and two cent stamps taken. J. MILLER THOMAS, Wilmington, Delor they are captured by the first posters were led to glorify God. At home and TO ALL PEOPLE. Moody's Ser-Wilmington & Northern R. R. master that handles them. Many of everywhere he was the same joyous, earnest, mons, etc., delivered in Boston. With Life and Portrait of Ira D. Sankey. Introduction by Joseph Cook. 528 p., crown, 8vo, Price, \$1.50. Time Table, in effect June 19, 1885. our prayers, if answered, might be blesssinging Christian. Shortly before his death GOING NORTH. he became superintendent of Crouch's Chapel CLUB LIST. ings to us, but they would fall like a Daily except Sunday. Sunday-school, having previously become a steward. By his song and testimony, one of the greatest helpers in our services, helpful The PENINSULA METHODIST and shower of daggers upon our neighbors. THE PULPIT TREASURY. First year. Devoted to Sermons, Lectures, Bi-ble Comments, Questions of the Day, Prayer Service Sunday-school Cause, etc., et ,12 Sometimes in our prayers we half-way the greatest helpers in our services, helpful be sent to any address, postage free Chadd's Fo 42 complain of the strange providence to the preaching by the cager way he listen-Lenap, Coatesville, Waynesburg Jc St Peter's, Warwick, Springfield, Birdsboro, 7,55 8,36 9,13 3,83 4,03 4,3 5,50 7.16 6,25 7.56 6,53 at prices named. with full Index of Authors, Subjects and Texts. J Sanderson, D. D., Managing Edi-tor Bound Volumn. 765 pages. Price, \$3.00. CHRISTIAN THOUGHT. Issued which has befallen us, and argue the ed to it, one of the most skillful workers in Pegular Price. Price for both. case with God; then the prayer is full iron in all this region and very successful in 9,13 12,30 12,45 9,34 1,02 10,06 2,09 6,45 7,09 7,15 7,53 his business, the very sunlight of his home, 3,50 Independent, of sharp-pointed arrows. Is it at all -3.004,51 7,13 5,20 7,49 CHRISTIAN THOUGHT. Issued under the aupices of the American Institute of Christian Philosophy. Edited by Charles F. Deems, D. D., LL.D., containing Papers on Philosophy, Christian Evidence, Biblical Elucidation, etc. 420 p. First year. Price, \$2. Auy of the above books will be sent pos-tage free on receipt of price. Address his death has made a void only God's hand Reading P & R Station Godey's Lady's Book, 2,00 2,50strange that kind answers are not re-8,30 10,10 2,33 5,55 8,2 can fill. His last illness was short and full turned? The corroding acid of selfishness of suffering, but full also of holy triumph. Cottage Hearth, 1.50 2,00 GOING SOUTH Dally except Sunday. a,m a,m. a.m. a.m. p.m. p.m. or sensuality or pride is sometimes in Wide Awake, 3,00 3,50J. P. OTIS. Stations our prayer. Such a prayer is lost on Our Little Men and f Reading P. & 1 Levin Causey, M. D., departed this life 1,00 1,75 5 30 8.00 9.25 3 10 5.00 Women, R. Station, J tage free on receipt of price. Address J. MILLER TUOMAS, 4th & ShipleySts. Wilsington D. the way. It is poured out in mid-air. June 27th, 1885, at his home near Salisbury, 6.02 8.32 10.06 3.46 5.50 6.31 9.0010.43 4.20 6.30 10.55 6.42 Birdsboro, Springfield, Warwick The Pansy, 1,00 It is never answered, and well for us that 1,75 Md., aged 77 years. He was reared in the Cultivator & Coun-Baptist church, for which he cherished a it is not. Wilmington, Del. 2,503,00 warm affection through life. He however, try Gentleman, St Peter's 11.10 6.55 No legally "stamped," sincerely di-6 48 9.16 4.35 7.20 9.45 5.13 7.5510.20 W'nesburg Je. Century Magazine, 4.37 habitually attended the Methodist Episcopal 4,00 4,75 Coatesville rected, and well-meaning prayer is ever 5.12St. Nicholas, church, in the several communities where he 3,00 3,755.50 6.02 Lenape lost. The answer may be delayed, but resided; was rejoiced that most of his family Harper's Magazine, 4,00 Chadd's F'd Jc 5.26 8.0510.28 4,50 the prayer is "on file."-Advance. Harper's Weekly, Dupont 551 8.2410.47 Wilmington P.W.&B.Stn } 6.25 8.4511.01 became members thereof, and was deeply in-4,00 6.23 4,50 terested in everything that involved her Harper's Bazar, 4,00 4,50 613 Christian Holiness-a few Sug-Harper's Young People2,00 prosperity and success. His Christian pro-2,60Additional Trains .- On Saturday an ad-American Agriculturalist 1.50 Frank Leslie's Illus- 1 400 gestions. ditional train will leave Dupont station at 1.00 p. m., Greenville 1.03, Newbridge 1.11, Silverbrook 1.19, and arrive in Wilmington fession was decided, and his conduct consist-2,25 ent. He was oftimes jubilant in his expres-In California and elsewhere our brethren 4,00 4,50 SINGER trated Newspaper, are disturbed by a controversial agitation of sions of hope and victory. He was an oblig-Sunday Magazine 2,50 1.35 p. m. For connections at Wilmington, Chadd's 3,25 the subject of Christian Holiness. Some of ing neighbor, a kind father, a devoted com-SEWING MACHINE " Popular Monthly 2,50 3,25 our most trusted and honored ministers have Ford Junction, Lenape, Coatsville, Waynes-burg Junction, Birdsboro, and Reading, see panion in the truest sense. His latter days " Pleasant Hours, 1,50 2,25With drop leaf, fancy cover, two large drawers, with nickel rings, and a full set of Attachments, equal to any Singer Machine sold for 840 and upwards by Canvaswere shadowed with afflictions that made thought it incumbent upon them to speak " The Golden Rule, 2,00 2,75 time-tables at all stations. L. A. BOWER, Gen'l Passenger Ag't. A. G. McCAUSLAND, Superintendent. the path a "weary way;" but patiently toilout in words of warning and counsel in view Christian Thought, 2,00 2.50 of what they regard as dangerous tendencies ing on and up that way, no murmur Babyhood, 1.50 2.00 in connection with the teachings of some escaped his lips. He died expressing his en-A week's trial in your home, before payment is Cash must accompany order. specialists in this line. After due consideratire satisfaction with the Gospel of Jesus, A PRIZE Send 6 cents for postage, and re-ceive free, a coatty box of goods, which will help all, of either set, wilmington, Del. A PRIZE Send 6 cents for postage, and re-ceive free, a coatty box of goods, which will help all, of either set, than anything eise in this world. Fortunes swalt the worker absolutely sure. At once address Taux & Co., Augusts, Maine. Buy direct of the Manufacturers, and save agent's profite, besides getting certificate of warrantee for 3 Address, tion, we offer a few respectful suggestions : and his readiness "to depart and be with 1. Let all who feel specially interested in Christ." From the home of a beloved Co-operative SEWING MACHINE Co. this subject consider it more in the spirit of daughter in Snow Hill, he attended the ses-- Plat culter 217 Quince St., Philadelphia. 33-1y WITH A DAMESTER 1 42 was a company 12

humility and love than of controversy. Angry disputings, such as have sometimes been evoked by agitating this matter in a wrong spirit, are little less than sacrilegious,

2. Let it be borne in mind that Holinessis a Methodist doctrine, and that the Methodist Church is a Holiness association, or it is only a barren fig-tree that fumbers the ground. Methodists can do all their work for the promotion of Holiness in the Church without departing in the least from its doctrines or leaving the path their fathers trod.

3. Let all who love the Church, and are jealous for its peace and its honor, be discriminating and patient. Do not confound the devout men and women who are stressing the subject 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 censorious, contentious, schismatical persons whose advent into a community is so often the signal for unseemly strife.

4. Let no excesses or blunderings of any who assume to be the special exponents and advocates of Holiness cause any man charged with the responsibility of proclaiming the doctrines of Christianity as held and taught among us to ignore this subject. To do so would be to depart from New Testament teaching, and to repudiate the example and experience of our forefathers. When Methodists cease to preach and to enjoy a present, free, and full salvation; their glory will have departed

5. Let all bear in mind that their sanctifi cation now is the will of God. Claim, receive, and enjoy the blessing now. Do not wait to dispute about the method or the chronology of it.

6. In all proper and necessary discussion of the subject in its practical bearings, it will be well to adhere to Scripture termino-Ingy. That is not so likely to be misleading. The Holy Spirit interprets Himself to the humble, sincere soul of him who longs to know and do the will of the Lord.

7. Be patient toward all men-even those who do not or will not see what seems se

plain to you. 8. Let brotherly love continue. Love is the fulfilling of the law. Let not the adver-sary triumph by making the doctrine of Holiness a cause of discord among the follow ers of our Lord Jesus Christ. He has had too much success here already. Let no place be given him hereafter. Let love be the fruit and crowning proof of the possession of that Holiness which is likeness to Christ.-Nashville Christian Advocate,

OBITUARY.

Scriptures. Eight cards on each sheet. Price per set, 20 cts. C. Christopher Wright died at Elkton, did not set the color in the prayer. How from Chincoteague. Al Georgetown for Rehoboth and intermediate points. At Georgetown for Franklin City and Chinco-teague. At Lewis with Steamer for New York, Tuesdays, Thursdays and Saturdays. All traius to and from Harrington with trains of P. W. & B. R. R., going North and South. Steamer I aves Lewis for New York Inter-days and Saturdays p. m., arriving in New York early next morning. Steamer leaves New York for Lewes Mondays, Wed-needays and Fridays at 4 o'clock, p. m. arriving at Lewes early next morning. Steamer Widgeon leaves Franklu City for Chinco-teague at 2.45 p. m. on arrival of train. Leaves Chincoleague 4.45 a. m. to connect with train from Franklin City. Md., July 31st., 1885, and would have been Reward Tickets. Flowers on birchbark different when indited by the heart! It thirty years old had he lived four weeks longground, with short verses from the Bible. Eight cards on each sheet. Price per set, THE THEOLOGY OF CHRIST. is no wonder that this prayer gets lost er. But though cut down in early manhood, From his own words, This book crystalizes the teachings of Christ upon the various topics that enter into the live theological questions and finds its way into the "dead-prayer 25 ets. he had lived long enough and well enough Favorite Flowers, birchbark ground Minoffice." to win the love and confidence of the entire iature Panels, with Texts. Price per set, of the day, By Rev. J. P Thompson, D. D. late Pastor of the Broadway Tabernacle, New York. 310 pages, crown Svo. Price, \$1.50. community, and there was such a gathering

sions and anniversaries of the late gathering of the Wilmington Conference, being filled with an enthusiasm that made his heart and speech glow till the sun went down in death. Having seen a few numbers of the PENINSULA METHODIST, he expressed his great delight with the religious character of the paper, and had arranged to send on his subscription in a few days, when his eyes closed on earthly pages to be opened on the more luminous and glowing ones accessible to the redeemed. The memory of his good life, and the anticipation of heavenly reunion, is the consolation of his sorrowing wife and children. His dust sleeps in the Methodist Episcopal Cemetery in Snow Hill, Md.

"Life's labor done as sinks the clay, Light from its load the spirit flies; While Heaven and earth unite to say 'How blest the Righteous when he dies!' ' R. W. TODD.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed vith Glenn's Sulphur Soup, which banishes pain and renders the joints and muscles supple and elastic. It is at the same a very affective clarifier and beautifier of the skin.

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The Ten Commandments, Illuminated Border Size 4 x 21. Price per Set, 25cts. The Lord's Prayer, with Illuminated Bord-er. Size 4 x 21. Price per set, 25 cts. The Cardinal Virtues, Illustrated: Faith, Hope. Charity, Temperance, Prudence, Jus-tice and Fortitude Selections from Scrip-ture bearing on each. Price per set, 10 cts. Precious Words. A series of eighty short Verses, mostly from the Bible. Miniature Floral eards drab ground. Eight eards on sheet. Price per set, 20 cts.

sheet. Price per set, 20 ets. Floral cards, with short Texts Six cards

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rice per set 10 ets. Flowers on gold and drab. Miniature Panels. Fen cards on each sheet, with short, impressive Texts. Twenty different.

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Trains will leave Wilmington as follows: For Philadelphis and intermediate stations, 5.40 00 10.30 a. m.; 2.30, 4, 7.40 9.55 p. m. Philadelphia,(express),2, 3.05, 3.47, 7.50, 8.15 .90°,9 10 9.47 10.05 11 55 a. m. 12.41, 12.45, 1.54, 5.22, 5.35 6.29, 6.28 and 6,48 p.m.

New York, 2.00 8.15, 6.30, 8.47, 10.07 11.55 a. m *12.41, 1.54, 5.55, 6.29 5.36 5.48 p.m. For West Chester, via. Lamokiu, 6.40 and 8.15 a. m.

nd 2,80 and 4 p m. Baltimore and intermediate stations, 10.06 a u 6.00 1.50 pm.

Baltimore and Bay Line, 7.00 p m. Baltimore and Washington, 1.28, 4.41, 3.05, 10.06

Baltimore and Washington, 1.22, 4.41, 3.05, 10.05 10.55 a m. 1.00, 4.1.1, 4.53, 700, 11.47 p. m Tains for Delaware Division leave for: New Castle, 6.15,8, 5 a. m.: 12.35, 2.50, 3.50, 4.25 p. or Harrington, Delmar and intermediate stations, 3.35 3.40 a m.; 12.35,2.50 pm. Harrington and way stations, 6.25 p. m. Express for Seaford 3.50 pm. For Norfolk 11.56; For further information, passeugers are referred to the time-tablea posted at the depot. Trains marked thus (*) are limited express, upon which extra is charged. FRANK THOMSON J. B. WOOD, General Manager. General Passenger Ag=nt

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On and after Monday, June, 22 1335, trains will more as follows, Sundays excepted

Between Harrington and Lewes.

GOING	NORTH.		001100	
Mail.			Mall.	Mixed.
A. M.	A, M.		P. M.	P. M.
Leave	Leave		Arr.	Arr.
8 10		Rehoboth		1 15
8 25	10 50	Lewes	6 20	1 00
8 32	1102	Nassau	6 10	12 54
6 39	1114	Coolspring	5 59	12 46
8 44	11 22	Harbeson	5 52	12 41
8 4 9	[1 30]	*Bennuma	25 41	1236
8 54	11 38	*Messick	1 5 38	12 31
9.02	12 15	Georgetown	5 32	12 26
9 11	12 38	Reddeu	5 12	12 16
9 16	12 46	[Robbins'	5 05	12 11
9 24	P.1 02	Ellendale	P 158	12+6
9,37	1 25	Lincoln	4 36	11 53
9 45	1 50	Milford	4 18	11 46
951	2 06	*Houston	2 3 53	11 32
10 05	2 20	Harrington	- 3 35	11 24
Ar.	Ar.	Arrive		
12 40	5 50	Wilmington	1285 8	35 9 10
🗙 8 15	8 25	Baltimore	9 40	635 685
L 1 40	6.50	Philadelphia	11 35 7	
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At Georgetown trains connect with trains to and from Franklin City.

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Bet. Franklin City & Georgetown. Going South. Mixed. Mail. GOING NORTH

Mail.	Mixed.	Mail
A. M.	A. M.	P. 31.
11.40 Georgetown	3 15	8 56
12 16 Stockley*	8 29	8 46
12 30 Millsborough	8 10	8 36
12.45 Dagsborough	7 45	8 21
1 00 Frankford	7 32	8 12
1 30 Selbyville	7 13	8 00
1.50 Showells	6 43	7 38
1.56 Friendship*	6 32	7 80
2 01 Berlin	6 23	7 23
217 Poplar*	6 08	7 69
2.26 Quepouco	5 57	7 00
2 40 Wesley	5 42	6 50
3 29 Snow Hill	5 30	6 41
3 39 Scarborough*	5 17	6 30
3 49 Girdletree	5 07	6 24
4 00 Stockton	4 55	6 13
r 4 12 Franklin City	4 40	610

2 48 AT 4 12 P Trains Pass Flag Stations. Express Train leaves Harrington for Releaboth at 45 am. Leave Reholoth for Harrington 300 pm. CONNECTIONS. At Franklin City with Steamer

	1.11.	a.m.	р.ш.	р.ш.	pm,	р
os,P) úlon ∤		7.00		2,4*	4,16	f,
ord Jc		7,20 7.45		3.03	5,1.5	6,
ora ac		1.12		5.75	3.56	

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