

VOLUME XIII.

NUMBER 46.

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR. SINGLE NOS. 3 Cents.

WILMINGTON, DELAWARE, SATURDAY, NOVEMBER 12, 1887. BETTER THAN GOLD.

Better than grandeur, better than gold, Than rank and titles a thousand fold, Is a healthy body, and a mind at ease And simple pleasures that always please; A heart that can feel for another's woe, With sympathies large enough to enfold All men as brothers, is better than gold.

Better than gold is a conscience clear, Though toiling for bread in a humble sphere; Doubly blest with content and health. Untired by the lusts and cares of wealth, Lowly living and lofty thought Adorn and enoble a poor man's cot; For mind and morals in nature's plan Are the genuine tests of a gentleman.

Better than gold is the sweet repose Of the sons of toil when their labors close; Better than gold is the poor man's sleep, And the balm that drops on his slumbers deep

Geep Brings sleeping draughts on the downy bed, While luxury pillows its aching head, The toiler simple opiate deems A shorter route to the land of dreams.

Better than gold is a thinking mind, That in the realm of books can find A treasure surpassing Australian ore, And live with the great and good of yore The sage's lore and the poet's lay, The glories of empire passed away : The world's great dream will thus unfold, And yield a pleasure better than gold.

Better than gold is a peaceful home, Where all the fireside characters come, The shrine of love, the heaven of life, Hallowed by mother, or siter, or wife, Or tried with sorrow by heaven's decree, The blessings that never were bought or sold And centre there are better than gold. - Rev. Father Ryan

Bishop Foss' Sermon before the Genesee Conference.

Bishop W. X. Ninde being unable to meet the Genesee Conference, Bishop Cyrus D. Foss presided in his place. His sermon, Sabbath morning, Oct. 9, is thus reported in the Buffalo Christian Advocale.

The bishop took for his text, Acts 5, 3, " We are his witnesses of these things."

The bishop said : There are two ways of coming at the truth, argument and experiment. I want you to examine whether the Christian religion will submit to the test of experiment. We shall certainly find it does. Only thus can it become the religon of the world. The angel's song spoke of a gospel that was for the world. It was to be to all people. Jesus gave the irrepealable marching orders to go into all the world and preach the gospel to every creature, and it could accomplish its mission only by presenting itself to the experience of men. The great teacher shows us what religion is by calling it the bread of life, and the water of life. Only by experience could it be the religion of all men in all nations. Only experimental religion can answer the wants of man in tribulation in the hour of death ; and the humblest Christian can take it in as well as the greatest. Experiment is the best way of gaining knowledge. Bacon taught it and the circle of the sciences has grown up on experiment. A philosopher demonstrated, in his way, that a steamer could not cross the Atlantic, but it went across. The only way to gain knowledge is to build on facts; and it is probable that God will take that way, in religon. We certainly do find that the Christian religion submits itself to facts of experience. In the Holy Scriptures religion is represented as actual knowledge based on experience. Cain and Abel worshipped, and Abel had the testimony that he pleased God. Enoch walked with God and was not, for God took him. He had the testimony.

David says, " He bath taken my feet magnetism is. I will explain the last accomplished more in self-support than grace, for the shock almost paralyzed from an horrible pit and established my goings, " a grand Methodist testimony before John Wesley's time.

Paul said, "I live, yet not I, but Christ liveth in me." John, a son of thunder who wanted to call fire from heaven and burn up a whole village comes to say nineteen times, "We know God, " and then says "We do know that we know him, " and repeats his testimony until he has said it fifty-one times. And the whole church testifies that we know God. Many minds shrink from applying experiments to God, and some experiments should not be applied, and some cannot be tried. The chemist goes down to the feet of nature to experiment and find knowledge. Let us come to our text book as he comes

to his. If we do we shall find God. Λ Scotchman found 18,000 promises in the Bible, and every one of these is an invitation to experiment and find the truth; every one is confirmed by the oath of God. He says, "As I live;" that is he will come down from his throne and die before we shall fail. He says he who is willing to do his will, shall know of the doctrine. "Be not conformed to this world, but be ye transformed, that ye may prove what is that good and perfect will of God." Those who never read the the Bible, profess to doubt its truth. The remedy is to read slowly and carefully two or three chapters a day. Mil-

lions have learned the truth in this way. The Bible says "He that believeth shall be saved." St. Paul, the greatest man God ever made, and the greatest logician of the world, had nothing to say to a sinner but " believe and be saved ;" he said also, " To me first as a pattern to all who hereafter shall believe in him-

to salvation." Paul found a test case, in the case of the jailer of Phillipi. In the jail Paul and Silas sang and the earthquake opened the doors, and the rough, wicked jailer cries, "What shall I do to be saved, " and Paul said, "believe in the Lord Jesus Christ, and thou shalt be saved, and Paul baptizer him the same hour, and he danced for joy, as the Greek says, from then till morning; and the succession of witnesses is unbroken from as sure as any of the facts of the physic- a small store to sell cloth and other then till now.

Among the converts in Baltimore, Md. was a Jewess. She dropped into a Methodist meeting, and was greatly en tertained. On the third evening she asked, "What if Jesus were the Messiah?" The next evening she said Jesus was the Messiah, and when her husband came home she begged him to get a New Testament; and finally he went and borrowed one, and the man from whom he borrowed it, called a Christian neighbor, and went over to the house, and found the Jewess converted. She had taken the New Testament and read it on her knees, until she came to the 16th verse of the first chapter of Romans and read "I am not ashamed of the Gospel of Christ, for it is the power of God to every one that believeth, to the Jew first," and she was saved. Bishop Janes knew that woman for fifteen years, and saw a daily demonstration of her salvation. If the Roman Empire is a fact, then this is one. The scientist says the old days are goue. The Bible is a good book of morals but not inspired, and experimental religon is a thing of the past. The world

mystery of the Holy Trinity, or of the nel of wheat.

Is there any objection to the Christian it on testimony? Then why believe the revelation of the spectroscope. Suppose that the twelve apostles had been the only witnesses. Were they not competent, and did not every one, but one, die for his religion? Nature is full of adaptations. There is honey for the honey bee. The scientist finds the remains of a web-footed animal on the top of a mounscience says it is true.

Man needs food, and it is abundantly supplied. The intellect sees certain macleansing. The whole world cries,"O! that I knew where I might find him. O! wretched man that I am who shall deliver me from the body of this death." The whole world crics," My Father where art thou?" I hear a voice, I see a face, and the child has found his father, and Christian religion meets a felt want in human nature.

Suppose I pass the Bible through the congregation, and ask, "Do you believe this book." Almost every one would cry, yes. Your old mother read "how sweet is that word to my taste," and you believe it. But when I ask you if you live as though you believed it, you say "I have doubts as to experimental religon."

What are you going to do about, it? If you go on as you are, and the Bible is true you will perish forever. The blind man will not put his eye to the glass and learn the truth of astronomy, and the unbeliever will not look into these things to learn by experience. You are doubting about the will of God, now take advice from those who know more than you do, and learn these precious truths that are

affecting reference to his own personal keeps the house in confusion. experience, and said, "the Great Power of the Christian Church, is the Experience of the Church." God help these ministers to preach experimental religon.

in all the time before that we have been him, but he triumphed gloriously. Bless new birth, to any man who will explain here. Many spend money for that the Lord! In looking over the deaths magnetism, or the germination of a ker- which is not bread, and labor for that that have occurred, we find that more which profiteth not, because the Lord relatives of Missionaries have died in has not their whole heart to live in, and America, than Missionaries since we religion in the statement, that we believe they have not their ears sharpened to eatch His voice.

American life, it seems such a rush and turmoil, or stream of excitement and novelties and worldliness, that one has to pray with all diligence to keep out of it after, being helped out by the Lord. We count it a great advantage for our tain, and says this was an animal that li- children that they are so far removed ved in the sea, and the whole world of from such a variety of corrupting things, that are all the more to be feared because of the many new forms in which they present themselves, and all the thematical problems and feels them in while the same in nature-sensual, devhis soul, and the world furnishes prob- lilish. The Lord has given us plenty to lens by the million. Man everywhere eat and a good variety. We have hot wants God, wants forgiveness, wants skimmed milk for breakfast, with eggs and bananas; meat, rice, mandioux, vegatables, honey, white bread, apple sauce, corn. coffee, and puddings. We are making considerable butter, which we sell the most of, eating but little. We get sixty cents for canned butter. We have 139 head of cattle, including workif there is need in the universe then the ing bulls, four yokes, which Bertie can eatch in the yard, although some are

big fellows. We punch a hole through the nose and put in a ring, and after some training, the black men can train them very well. The children go among the cattle without much fear; they are all very tame. One walks up to be caressed and, we have named it Jennie.

We are very happy in our home and among this humble people. They like to swarm our house and yard, and see us eat, and watch all our doings, which gives us good chances to preach to them. They will all kneel respectfully when we pray with them. The men work for us at nine cents per day in cloth, and we could have hundreds of them at that price if he had work for them. We are managing a small tannery, to see if we can make leather to use and sell; also, al world, and find for yourself how true things to the natives who come to us to they are. The Bishop closed with a very buy, and there are so many that in Bro. Gordon is a great help to us; greatly changed in employment, from dry-goods clerk, book-keeper, to milking cows. He has a dog named Saucho. He has much to do with the natives, and Bro. Dodson and he and Bertie know more of the native language than any of us. The girls know considerable of Portuguese and Mibunda, Flossie and

came to Africa.

We sing Madam Guyon's hymn, No. Our life is much more simple than it 696 of Methodist Hymnal, "My Lord, could be in America. As I think of how full of sweet content." Oh, blessed cleansing in the blood of Jesus, that goes down deep into our hearts and makes us clean.

Your son,

EDDIE WITHEY.

Кімроко, July 17, 1887. Dear Father and Mother,-I suppose Mrs. E. has written all the news, so I will just write a few lines this time, as I have at present much that keeps me very busy, and next time will try and give you a long letter. At present we are all well, my health never was better. The dear Lord is very precious to us, He saves us completely.

Yesterday was the Sabbath, and a blessed day to me. God wonderfully blessed my soul, as I was preaching His Gospel; text, Matthew ix., last clause of #3th verse: "For I am not come to call the righteous, but sinners to repentance." I had quite a congregation, mostly of natives, and some of them understood English. Never did I feel the power of the Holy Spirit while preaching, more than on this occasion. Glory to God for the gift of a Saviour to dying men! I am happy in the love of God. Jesus saves me moment by moment. My all is on the altar. My burdens are all at Jesus' teet. My cares, my anxieties, my all is taken to Jesus. I rest sweetly in Him, and He is leading me day by day with His loving hand. Glory to His name!

At present I am the only preacher at this station. I am preaching every Sabbath. We are trying as best we can, to get at the hearts of this people. The other night I took the boy who is taking Munsie's place, and went over to one of our villages, and talked to the natives through him, as he understands some English, and pointed them as best I could to Jesus. The Lord filled my very being. We are learning more and more about these natives, and are praving that the time may not be far distant when they shall be brought to the blessed Saviour. I do love the work of God. Souls are very near my heart. I care nothing for this world's goods; only enough to make me comfortable. Above every thing else, my desire is to lead lost men and women to God. He is wonderfully precious to me every moment. Hallelujah! What a dear Saviour is ours! Oh, let us love Him with all our heart's best affections, and when our work is done, it will be ours to receive the Christian's reward.

Interesting Letters From Africa.

NHANGUE-A-PEPO. Dear Mother,-The Lord has been very gracious to me, and my heart is all.

filled with thanks to Him. Fannie and I have just been praising God together, and giving away to the tide of heavenly love that presses against every heart, and only waits for the door to open, or the gate to be raised, to flood all the room it finds vacant and ready to be filled. The more we pray, the faster we go ahead. It seems a secret that we have not fully realized, although we knew the theory. When we first came here we were so eager to fulfill our own

Bro. Gordon's box came all right. Bro. Hicks, of Newton, who came in July, is our carpenter, and does nice work. The wood we get here is rosewood, and would cost much in Boston. You would think it quite extravagant to have a rosewood dining-table, but a pine-table would cost us more than rosewood in Lynn.

My heart was pained by the news of the sudden death of our Sister Myers Davenport, at Dondo Station, after ten and others' expectations in making this hours sickness of bilious fever, from a self-supporting station, that we did not which only one out of ten survives. She find so much time to wait on the Lord said, just before she died, "I die for as we have during the last six months; Jesus. Jesus, I die for Thee." Her religon is a time to state of religon. but since we turned about and sought husband was with us at Conference at does not receive all of mysteries. Prof. first the kingdom of God and His right- the time, and when he returned she had But science to the does not know what eousness with all our hearts, we have been buried. The Lord gave him great

Do not worry about us. God will take care of us; and if we are His. it matters not what part of the world we are in, we are safe.

Well, dear ones, I must close. Give my love to Bro. Scale's good people, and to the dear ones in the little church 1 love so well. Thanks to Sister E. for her letter, which I read when I did yours. Also, thanks to Sister W. The Lord bless you all, is my prayer, and may the God of all grace keep you unto the end.

Your loving son, HIRAM W. ELKINS.

PENINSULA METHODIST, NOVEMBER 12, 1887. and joy of this auspicious anniversary

Houth's Department.

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Elsie's Last Chance.

Little Elsie Venable had one fault that cost her mother many anxious tears; out of a large family of boys and girls she was the only one whose word could not be depended on.

Venable asked her busband. "It breaks my heart that I cannot teach her to tell the truth, no matter how severely I punish her."

"Elsie is a tender-hearted, child," replied the husband, thoughtfully; "sup. pose you make her feel how much it distresses you by punishing yourself."

One day, after this, Mrs. Venable saw Elsie coming from the garden, with her is he going to preach about? Will it be hands behind her back; she met her at interesting?" the door and said, gravely, "Didn't I tell you not to eat any more gooseberries, Elsie?"

"I haven't been near the gooseberries," answerd the girl promptly; but the next minute her hands were found full of berries, and the seeds were sticking between her teeth.

Mrs. Venable led her to her own room, and talked earnestly and sadly about the wickedness of lying. "Now, Elsie," she said in conclusion, "God has given you to me that I may make you a good child; when you commit such a sin, it must be because I have not done my duty by you, so I am going to punish myself. I shall stay in my room all day, and cat no food, and pray God to keep my child from ever telling a lie again."

over the house. It was some time before | inson Crusoe as a text-book. the little girl even felt tempted to tell a story again.

Summer and fall with their fruits and flowers passed away. One day in early learned his advantage in appealing to winter, Elsie's mother was seized with a juvenile curiosity. He knows it is esudden and violent illness; the doctor nough to promise new sensations and was with her all day, and the children | new knowledge with the eating of forbidwere kept out of the room.

As the early twilight began to gather, Elsie slipped noiselessly up to the bed where the dear mother lay pale and exhausted. She drew her little daughter down to kiss her and whispered, faintly, part of the congregation not yet in their apple.

Now apples were very scarce this year and the children were only allowed to have one a day, from the closet chest. | still; but the minister can holler all he's There was nothing that Elsie liked half | a mind to -can't he?" The Rev. Dr. so well as an apple, and while her moth- Vincent has told us that his little son er was speaking the tempter whispered, | had a similar want of appreciation of "She didn't ask whether you had had public worship as a monk-like rule of sione ; you needn't say anything about it, lence ; for, on being asked, one Sunday that won't be a story." But, after an evening, what blessing of the holy day instant's hesitation, the little girl felt he felt most thankful for, he replied : that it would be a silent lie, and then | "For the short sermon of the Drew stushe said. "I've had my apple to-day, dent." mamma."

There, on a white-draped couch, lay the precious mother as cold and white and still as the beautiful snow outside, but wearing, it seemed to Elsie, the same glad, bright look that had come to her face the evening before.

With a burst of tears the child threw herself upon the quiet form, crying aloud, "O mother mother, mother! I'm so glad I told you the truth ; it was my last "What shall I do about Elsie ?" Mrs. chance - Congregationalist.

Will It Be Interesting?

That was the question a nine-year-old, with child-like innocence of the conventionalities of adult stiquette, put to the minister's wife touching her husband's sermon on the coming Sunday. "What

It was the half-inspired prophesying of a child. Like all impressive questions, it has a haunting quality of universality. Who shall say how many millions of children, hearing the sonorous summons from myriads of steeples next Sunday morning, would not find the words alluded to the precise equivalent of their secret musing? Whether or not it ought so to be, childhood's first challenge to

the pulpit is, Is it interesting? That, too, is his first challenge to his educator. The challenge is taken to heart, and grammar, geography, arithmetic and history are nowadays made engaging as never before. A few days ago the writer heard an eight-year-old boy spiritedly telling a playmate the story of General Jackson's victory at New Poor Elsie! She was very miserable. | Orleans, and dwelling with patriotic gu-Her mother did not come out to dinner, sto on the statistics. The Germans have nor tea, and a gloom seemed to hang | learned the secret of using dear old Rob-

> Satan, hard-hearted enough not to shrink from the enterprise of ruining everlastingly the soul of a child, long ago den fruit.

There are reasons for suspecting that the half-hour's address from the pnlpit on the fathomless important things of revelation is not always engaging to that "Go into my closet, darling, and get an teens. A little boy of the writer's acquaintance, after making his first visit to church, said to his mother: "Mamma, when we go to church, we have to keep

The child has not learned the adult's

'Elective Presiding Eldership." Church. One would suppose on reading this article, that the polity of the M. E. Church had its birth during the dark ages, and that it was not in keeping lization; in fact, he states "that while

the time has come for the church to as- ial work. sert her "ecclesiastical Independence,' and his moral and official character is

chafes under the yoke of despotism; he groans for the "righteous laws of perfect liberty." The way from under the yoke of despots, the road to "ecclesiastical inelective Presiding Eldership. Would the simple fact, that the preacher had a voice in the formation of the Bishop's cabinet help him to submit more gracefully to a disappointment, in the way of an appointment? Would this answer

Friday evening, Oct. 28th, Rev. and all questions? Would it keep a church Mrs. J. D. Kemp celebrated their silver wedding in the M. E. Parsonage, Chesfrom feeling that it had been badly treattertown, Md. At 8 o'clock many of the ed by the appointing power? The shifting of the responsibility from the Bishop | members and friends of the church callto the Presiding Elder, to our mind, ed on the pastor and his lady, bearing yould tend to cripple the Presiding with them a handsome and elaborately Elder's influence on the district, and carved silver ten service of eight pieces, create a feeling of distrust in the minds | In the centre of the waiter is the followof the preachers and laymen, better let ing inscription : "Presented to Rev. John the Bishop be the "Scape Goat" for all D. Kemp and wife on the 25th annivermistakes, How would an Elective Pre- sary of their Marriage, by the Congresiding Eldership remove the assumed gation of the M. E. Church at Chesterdespotism or "absolute authority" from town, Md. Oct. 28, 1887. The presentthe appointing power? Make the Pre- ation was made through Rev. Jno. siding Elder the "legal adviser," that is, France, P, E. in a nent address. Brother make the appointment to work, depend France had also the pleasure of presenton the vote of a majority of the Presid- ing to this happy pair a purse of ing Elders in the cabinet, with no veto twenty silver dollars, as a token of love power in the hands of the Bishop. What from a few of his ministerial brethren. need then of Bishops, if they are simply These gifts were gratefully accepted un to be figure heads in the cabinet? The a graceful response by the pastor. Other only power the Bishops have is in the presents were received from friends in cabinet. To come down to the more Rising Sun, Port Deposit, Baltimore, democratic idea, and to have "the high- Jersey City, and other places. est power of self-government," would be Poems written for the occasion, were to do away with the Episcopacy, and read; congratulations extended, refresheach annual conference elect its own ments served, and after a session of depresiding officer from its own body. So lightful Christian converse, the company long as the church holds the Bishops separated, leaving with the pastor and his responsible for the work of the church wife their best wishes, that they might at large, he must have the absolute pow- live in health to celebrate their golden er to select his own advisers, the men wedding. who are to represent him in the work. The following poetic effusion formed The Presiding Elders are the "Bishops a pleasant contribution to the interest Africa and Madagascar.-The Golden Rule.

eyes," and he must do the selecting. Brother Jones in his article in the This is why Joshua Soule refused to be consecrated. He was not willing to be us a medley, on electing Presiding Elders held responsible for some one else's mis lay delegation in annual conferences, takes. The fact that the Bishops are and ecclesiastical despotism in the M. E. held responsible leads them to be careful in the selection of the men for the office of Presiding Elder, and mistakes that have been in the selection of Presiding Elders have been where the Bishwith the spirit of a more advanced civi- ops have lent their ears to the voice of the district, or conference. Some of us know nations advance in civilization, etc" "the the methods that are used to bring a M. E. Church in particular should be candidate before the Bishops While more in harmony with the progress of the Bishop maybe a stranger personally the age, etc." Wherein has the M. E. to the conference he is assigned to pre-Church been behind the spirit of the side over, he is no stranger to the work. age? Certainly not on any moral ques- This is a part of his duty to familiarize tion that has ever presented itself to the himself with the work of the church. church. Look at her record on slavery The office itself implies his general sutemperance; in all these issues she was perintendence. The Bishops have every the pioneer, nor has she been wanting in facility to become acquainted with the interest for Education, having always work of the conferences they are to prebeen its strong friend, not behind the side over; they have the printed minutes age in the spirit of charity. But what of each annual conference, with the recof her "ecclesinstical freedom ?" Her ord that every man has made in addition Bishop-ridden clergy, and priest-ridden to the information that he receives from layity. The inference is that the M. E. the Presiding Elders, and from other Church is the twin-sister of the Church sources. They have nothing else to do, of Rome in her "despotic character," and but to devote all their time to this spec-

If we are to have an elective Presidthat the poor down-trodden laymen ing Eldership, let us have it without should come forth and demand an ad- any restrictions. The plan suggested mission into the annual conferences, the Bishops to nominate, is no improvewhere they would represent nothing, for ment on the present method. It is a dethere is nothing to represent, as an an- vice for a bishop. If we are going to nual conference is not a legislative body, run the church on this true democratic but simply an assembly where the plan and have "perfect liberty," let the preacher makes a report of his work, appointing power keep hands off, and when we remodel the Bishop's cabinet, passed upon by his brethren, and he re- let us put in laymen into the cabinet, ceives work for another year. When for they have as much interest at stake has a layman been excluded from the as the preachers. Then will that glorisession of an annual conference? True ous day of "ecclesiastical independence" he has no legal right to vote; but what dawn upon the M. E. Church. What if is there to be voted upon ; he represents Messrs. Emory and Waugh did recomno church work, he might vote on the mend the plan of elective Presiding Eldpassage of character. The door is open ership in 1824. In after years, when to him to arrest the character of any clected to the Episcopacy, they never preacher. We vote on the admission of brought it before the General Conference candidates into the conference but lay- in their official addresses to the church, men already have had a voice in recom- and when their position would have givmending them. We vote on the reports en more weight to their recommendation but they are only suggestions, nothing than it had in 1824. The power and binding. The bishop ridden preacher, success of Episcopal Methodism lies in its strong "central authority." Let us keep our Episcopacy as it is. Compare the record of Episcopal Methodism with the churches that are run on the true dependence,"is to give the church an democratic idea of government. Our motto is, no tampering with the power of the Episcopacy.

Wedding Anniversary.

WARTHMAN.

All hail! to the twain who have been one All hart to long! May the rest of their life be a ceaseless a The better half still well kempt, And the bearded half exempt, From every Caudle attempt, From every Caudle attempt, His ways and his habits of life to improve By kind curtain-lectures of querulous lors Nine thousand one hundred and thirty-on

days Of cannubial bliss, in two different ways; First in early married-life, With high aspirations rife,

Mid the Laws struggle and strife; But thanks be to God ! for the most of the

time.

In preaching the Gospel, serene and sublime

May the blessed Word preached e'er che-May the loved pair, the loved pair, And greatly prevail through their labor and

prayer, And may it please God that they Both may live to work away

Till they celebrate the day Till they celebrate the day Of their Golden Wedding, twenty-five year

hence; Joy to them both, here and hereafter in. mense

BY REV. J. T. VAN BURKALOW

TWENTY-FIFTH WEDDING ANNIVERSARY.

In eigteen hundred and sixty-two. Her hand and heart were pledged to you: These five and twenty years, which move Now past, have served to clearly prove The aptness of Charles Wesley's word, which you hourly praise the Lord,) (For which you nourly prime v.) "Wisdom to silver we prefer." Were all the silver in the land, Placed free and ready to your hand; And richer metal heaped beside, One glance upon your priceless bride, Would cause you, rapturous, to exclaim, Of her who shares your name and fame, All "gold is dross compared to her." Hark! singing with united voice, "Oh, happy day that fixed my choice!" Your blended tones the ether fills O'er Kentish plains and Cecil hills; Two younger voices join the strain, And add the thrilling, sweet refrain: God bless the day that made them one; Be distant that, when sets their sun!" From Susquehanna's rocky bed. To where the storm King leaves his tread Upon Henlopen's glistening saud, This day the grip of friendly hand Oft multiplied, would glad essay A greeting, wide as bay to bay. For twenty years, and five, they say. The "beat and burden of the day," Together you have duly shared; (A happy pair, by Heaven paired.) And sung, as hand in hand you go, "Praise God from whom all blessings flow!" Now, loud from many a hill and glen Respond your hosts of friends "Amen!!!" But none of any class or sort, So heartfelt, true, as that from "Port," Joy, oceans of it, to the bride, Delight of daughters-husbands pride! Best wishes to you-happy groom: More joy—if, for more there's room! This silvery day is dimming fast; And when the Golden shall have passed: The Diamond be of things that were: No wish, your start for heaven, defer: Then - ope the pearls of the Beula land, And you-together-hand in hand, Hear IIis "Well done!", oh, sweet reward; And dwell "forever with the Lord.', L. A. C. GERRY.

Port Deposit.

TWENTY-FIVE YEARS.

To sail the sea of wedded life Amid its sunshine and its storm; And find love's anchor 'mid the strife, Hold fast and keep us safe from harm, For twenty-five long years; Encourages the youthful heart

To launch his bark and spread his sail! With faithful mate to do her part,

He need not fear the stoutest gale, While Hymen's pilot steers.

Our muse, awak'd from slamber sound, By Bro. Kemp's kind billetdoux; Indites these lines, upon the ground Of Christian friendship, pure and true, Unbroken through the years; And tenders to those loving hearts Entwined by Hymen's silken cords, And safe beyond the tempter's darts His fervent prayers and loving words To cheer their future years.

The sick mother saw the hesitation, art of appearing interested when he is the quick flush, the look of resolution, not. Nor has he the adult's trained aand knew just what a struggle it had been, and what a victory. A sweet, bright look came to her suffering face, as she pressed the Elsie's hand, whispering faintly, "Dear child-dear Elsicthat was right-and makes mother so happy."

The next morning, very early, Elsie roused up in her little bed, and looked out of the nursery window. A deep snow had fallen during the night and covered everything with its beautiful whiteness. Elsie uttered an exclamation of pleasure, but it was checked by the they can understand. The late Dr, Stesound of sobbing in the room, and, standing up in her bed, she saw her father less than fifty of the little boys looking and the elder children clinging together up wistfully into his face on Sunday at the hearth-stone, weeping bitterly. They had not observed, and, with a sudden pang at her heart, she slipped out of bed, and ran, in her little bare feet, to the mother's room. It was empty and desolate, and the child stood, shivering and bewildered, until her father came, and, wrapping her in a great warm Marcus D. Buell. Pittsburg Christian Adshawl, carried her down to the parlor. vocate.

bility to fix his attention on a matter that is not engaging. Interest is the only lamp that lures him out into the shadowy fields of unknown truth.

It is not easy to find for the main truth of every sermon the parable of illustration which will fascinate and awe

the youngest portion of the congregation ; but the effort to find it is worth while. The pillars of the church in the next generation are the restloss boys and girls who are wandering now if there will be anything in next Sunday's discourse that phen H.Tyng lived long enough to see no mornings enter the ministry of the gospel. So eminent a clergyman as Bishop Foster yielded to the truth heard in church at twelve years of age. That was the age of the Child from Nazareth, whose eager and thoughtful face Hofman has depicted so wonderfully .- Prof.

The pilot who has steered their bark, Is skilled upon lif's treacherous sea; And never fails, though storms be dark, To keep the good ship trim and free, Obedient to His grip; And now, with "snowy sails" all furl'd They anchor off a quiet port, And entertain, from all the world, Their many friends, with a report Of their adventurous trip.

We wish them many happy years Of sailing o'er this pleasant sea, With eyes kept free from sorrow's tears, And Heaven's own prosperity, To shine upon their heads. And when their evening sun declines, May golden radiance fringe the sky, And, mingling with its fire contines, Amid its splendors, sleep and lie On Heaven's roscate beds.

PROF. JNO. G. ROBINSON, Ballimore, Md.

Nine young Norwegian missionaries who have been studying at the mission school at Stavanger for six years, and also having medical training, are about to leave for fields in



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LESSON FOR SUNDAY, NOVEMBER 13th, 1887. Matt. 11: 2-15.

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

CHRIST'S WITNESS TO JOHN.

GOLDAN TEXT: 'He was a burning and a shining light" (John 5: 35).

2. John-now imprisoned in "the Black Fortress," the lonely castle of Machaerus, "on the brink of a great precipice, above the steaming hot fountains of Calirrhoe, east of sition? Not such a man was John. The and facing the Dead Sea." Heard-through his disciples. The works of Christ-(R. V., "the works of the Christ")-Says Morison: "The evangelist speaks decisively regarding our Lord when about to record a message from the Baptist, which seemed to throw a doubt upon the reality of our Lord's Messiahship or Christhood." Sent two of his disciples. -The Revised Version changes the words: "sent by his disciples," but we learn from Luke that there were two sent. Their journey to Jesus would measure from forty to sixty miles, according to the place (unknown) where Jesus was at the time ministering

3. Art thou he that should come (R. V., "he that cometh")?-There were many claimants of Messiahship-no less than sixty in all. John could not really doubt that Christ was the coming One," but His meek behavior, His quiet, undemonstrative course, His refusal to fill the conception which his fiery, impetuous herald had formed of Him, and, indeed described-purging His floor, burning the chaff' with unquenchable fire, etc.combined with the despondency which his imprisonment would naturally couse to a child of the desert like John, led him to send this message. Or do we look for another? -another, who will assert himself, and, like the prophets of old, denounce prevailing sin and blast the wicked, rather than work miracles of healing. John probably had not forgotten that Jesus was what He had proclaimed Him to be-"the Lamb of Godbut his nature was such that he looked rather for "the wrath of the Lamb" than for displays of meekness, compassion and selfsacrifice

4. Jesus answered-after they had seen miracles which testified far more than any simple assertion on the part of Jesus could have done. Luke says: "In the same hour he cured many of their infirmities and plagues. and of evil spirits; and unto many that were blind He gave sight." Go and show John (R. V., "Go your way, and tell John ") -He appeals to Ifis works, and bids John believe "for the works' sake." Thus John had to pass through the same discipline of faith which is required of disciples as a body No favoritism is shown him. There seems, indeed, to have been sternness and a lack of sympathy for His dispirited predecessor in this reply of our Lord, but we do not know all the bearings of the case. This trial of John's faith, as of that of every disciple, is "much more precious than that of gold." Just now his shaken trust needed to be braced by an appeal to works "which none other man could do." "So," says Abbott, "Christ solves our doubts by pointing to those evidences of Christianity which are open to all."

5. The blind receive their sight-which no human power could effect. Lame. lepers, deaf, dead-every gradation of healing and recovery, even to the raising of the dead! recovery, even to the factory of the factory of the afternoon session was What an enumeration is this, and none too like plunder. Jesus does not commend this The first part of the afternoon session was hard, none showing the slightest faltering, or suspense, or imperfection. The poor have the Gospel preached .- The common people, "who know not the law," and were therefore regarded by the Pharisees as "accursed," hear the glad tidings uttered by "One having authority;" the "poor in spirit" are made rich by the teachings which make "the kingdom of heaven" truly theirs. 6. Blessed is he, whosoever shall not be offended in me (R. V., "whosoever shall find none occasion of stumbling in me").-See Isa. 8: 14. John had presumed, indirectly at least, to question our Lord's claim to the Messiahship because of the course He had laid down for Himself; Jesus here reminds him that He himself knows best what to do, and was doing it; that John must take care lest this misconception which he cherished of the Messiah should prove a stumbling-block, and there should be found in him "an evil 7. As they departed (R. V., "as they went heart of unbeliet." their way.") .- He waited till after the disciples of John had started back, before He proceeded to vindicate him. Jesus began to say .-- Our Lord was quick to seize a text from some current event-even from an interruption. To this readiness to improve the present opportunity, we owe some of this parison which follows intimates that few of Delaware. most notable parables; and, also, this parison which follows intimates that few of Delaware.

panegyric on John. The throng around Him had heard John's message, and listened also to its answer. The people remembered him well, and were liable to put an unfavorable

construction on what they had heard. Impetuous people are generally changeable; John belonged to this class, they know, and it is quite possible that they were now mentally criticising him as inconstant. What went ye out . . . to see?-A question thrice repeated. The population of Judza en masse, and Galilee also, had gone to the wilderness of Judica to hear John preach. He was then the popular idol. A reed shaken by the wind ?- A weak, pliable man, fickle, Syrian reed is very tall, pliant, and abundant. It is the symbol of weakness in Scripture (2 Kings 18: 21; Isa. 42: 3).

8. A man clothed in soft raiment ?- "A soft, silken man, trickled out in splendid dress, and living on dainty fare, like the glittering courtiers of Tiberius?" A wide contrast this from the austere truth-"the camel's hair and leathern girdle;" and for yourishment, "the locusts and wild honey." Kings' houses-not king's prisons, or lonely, rugged deserts. John had been no flatterer; he had spoken the truth, even to the king's face. The people need not think that he

would swerve now by the breadth of a hair, even to save his neck from the sword. 9. A prophet? - To this they would all agree, but Jesus went further than this. I say unto you .- I, who know, and speak with authority. More (R. V., "much more") than a prophet-"because himself the subject of prophecy; because the last in the succession of the prophets and the clearest in the prophecies of the coming King; because He pointed out the Messiah whom others only forefold, and saw Him whom kings and prophets desired to see; and, chiefest of all, he was a forerunner as well as a prophet"

(Abbott) 10. This is he of whom it is written.-Thus does our Lord positively identify John with the Elijah predicted by Malachi. Behold, etc.-All three evangelists quote this from from "My" to "Thy." Says Schaff: "Our phrase 'My messenger' to John, and the a special cause for thankfulness. word "Thy' to Himself, thus appropriating a

and co equal Godhead " 11. Among them that are born of women-

among all the race hitherto. A greater .-"he that is but little") . . . greater than he.of privilege, station, knowledge, is the Gosprophet is outranked by the lowliest Christian. Spirit; the one is a servant, the other a son. 12. From the days of John the Baptist-that

is, for over a year. Kingdom of heaven suffereth violence-John's ministry had started a mighty movement. His teaching had awak- twice as much as in 1886. ened intense interest in the kingdom which was "at hand." So that that "kingdom" was no louger treated as a distant prophecy, precious things pounced upon and seized that is taking place within our borders. vehemence; He speaks of it only as having occupied in hearing reports, relating to our "men of violence") take it by force .- In John 6: 15, we have an illustration of this foreible aspect in the behavior of the crowd that thronged Jesus and threatened to force kingship upon Him.

would 'receive' the truth respecting John, or , have 'ears to hear' the glad news of the thanks to our retiring treasurer, Mrs. J. B. Messiah's presence."

W. C. T. U. Convention.

Since the steady growth of any reform, is the best evidence of the justice and rightcousness of the cause advocated. The Woman's Christian Temperance Union of Delaware, have reason to renew their allegiance to the warfare "for God and home and native land," and say in their hearts, "surely what hath God wrought," since their organization seven years ago.

The Eighth Annual Convention met in the M. E. church, at Scaford, Del., on the 26, 27, and 28th of Oct. Delegations were present from twenty-eight local Unions, and these with the State Officers and Superintendents of departments, constituted a memhership of aboutone hundred and fifteen present at the Convention, making the largest and most representative session ever held.

The business of the first afternoon, consisted in hearing the address of welcome and response, the report of the Executive Committee for the year, and the appointment of committees on credentials, and principles and plans.

On Wednesday evening, the Rev. W. E. England, pastor of the church, and the pastor of the M. P. church, gave addresses of welcome, on behalf of the churches, assuring us of hearty sympathy and co-operation. An attractive part of the evening's programme, was the singing of the Cold Water Band of Seaford, and a recitation by one of their members. They have a very successful organization, under the care of Mrs. Hester Rawlius. The annual address of the President, was read by Mrs. Martindale, and was heard with special interest, as it was of necessity her last, because of removal to the State of Maryland. The report of the superintendent of Scientific Temperance Instruction, read the same evening, told of the earnest work done toward securing the pas-

sage by the Legislature of the Bill, requiring such teaching in all schools, under State control. This is the first distinctively Tem-Malachi (3: 1) with the change of pronoun perance measure that has been enacted by the Delaware law makers, for many years, Lord, on His own authority, applies the coming as the outgrowth of our work, it is

The fact of the presence of our Nrtional pronoun referring to God." Alford refers to President, Miss Frances E. Willard, was it as "no mean indication of His own eternal sufficient to make Thursday, the first day of the Convention. By special request, Miss Willard presided at both morning and afternoon sessions, beginning that of the morning Luke says, "a greater prophet." Either with a Bible reading from 1 Cor. I chapter, reading confers upon John pre eminence in and giving us a clearer insight of the blessthe earlier dispensation. He ranks all by edness of our calling, and thus leading us virtue of his intimate relations with the Ob- into the Holy of Holies, as she voiced our ject of all prophecy. He that is least (R. V., | petitions. The business of the morning consisted in hearing the annual of the corres-How transcendently superior, then in respect | ponding secretary, Mrs. N. M. Browne, from which the following statistics are taken: pel as compared with the Law! The greatest "Number of W. C. T. Unions 25; aggregate membership, 1057; number of Y. W. C. T. The one is simply "born of a woman;" the U's. 9; aggregate membership, 350; Juvenile other is "born again"-born of the Holy organizations 19, with membership of 1111; total amount of money raised by Local Unions, \$2500." The increase in membership during the year is about 50 per cent, and the amount of money raised for all purposes.

Following this were reports from the county vice-presidents, and the superintendent of departments of Sabbath Observance, but as a visible fact, and eagerly "broken Social Purity, and Hygeine. It is in the into, as a ship enters a harbor by breaking work of all the departments, that we note the boom stretched across the harbor's the growth and interest, and foundation for mouth;" or treated like a captured city, its the steady, if not rapid advance in sentiment

Also resolved, That we extend a vote of and made a Bible primer for the race, Quigg, for the faithful services rendered in her department, and pray that the illucrant wheel may bring her in our midst again.

The majority of the ballots were in favor of Miss Margaret Hillis, and she was declared elected for the coming year.

The committee on "principles and plans," presented a partial report, declaring in favor of prohibition, with the ballot for women, as a means to secure this; of Sabbath observ ance, scientific temperance instruction, juvenile and Sunday-school work; work among colored people and social purity being prominent among those read.

At 4 o'clock, Miss Anna Gordon held a children's meeting, greatly enjoyed by those present, and at the adjournment of the afternoon session, a conference on juvenile work, was an occasion of much interest to all concerned in this line of work. Miss Gorden is Assistant National Superintendent of juvenile work, having compiled several books for this department, and is able to give many helpful ideas.

Seldom, if ever, has the Seaford M. E. church held such a gathering as assembled on Thursday evening, to hear Miss Willard, After the preliminary exercises, Miss Willard addressed the audience for more than an hour, keeping the close attention of her hearers, as she with clear argument and eloquent sentences set forth the creed of the W C. T. U. of this land. Total abstinence for the individual, and total prohibition for the State. Type and paper utterly fail to give an idea of such an appeal. Alluding to the necessity of suffrage for women, she stated, 'Woman's ballot is to be the coffin of the lipuor traffic, and the cradle of the new era," So fearless, yet so courteous, so strong, yet so gentle, that one's judgment is convinced, and prejudice overcometh quickly, yet truly.

The session on Friday morning was occupied with hearing the reports on prison and lower mission work, read by Mrs. N. B. Smithers of Dover; Sunday-school work, by Miss Quigg, and the election of the other state officers. Mrs. K. K. Brown of Wyoming, Mrs. George S. Capelle of Wilmington, and Mrs. M. A. Fisher of Wyoming were respectively chosen. In the afternoon reports were read by the superintendent of departments of unfermented wine, and work among colored people, followed by the election of delegates to the national Convention to convene at Nashville. Tennesee, November 16th next, and miscellaneous business. Invitations to hold the next year's session were received from Middletown, Dover and Milford, the former being accepted.

Friday evening was devoted to the Young Womens' Temperance Union, and the programme carried out by them. The young adies sang two bright, appropriate songs, specially written for their work. A very cordial welcome was given by Miss Sharpe, President of the Seaford Y. W. C. T. U. The record of the year, read by the State superintendent, and an address by Mrs. Frances J. Barnes of New York, national superintendent of this department of work, all combined to make their second anniversary a successful occasion.

Mrs. Barnes' manner and thought were oth such as to present the subject of Temperance in a far more attractive form than it is generally the case, and many were thus interested.

The Y. W. C. T. U's. of Delaware, have chosen the Peach Blossom as their emblem; with, "Herein is my Father glorified, that ye bear much fruit." as their motto.

The morning train northward, bore most

would not the race have outgrown it ages ago? The fact that the Bible is still read and studied, notwithstanding what. you call mysteries and obscurities, shows that God understood human nature better than you do. He meant that this Book should interest men as long as men lived on earth; for that reason he made it so deep in some parts that we shall never get sounding lines long enough to fathom it. But we will keep trying, just because we don't succeed, as we keep sending expeditions to find the North Pole. Every time we try we learn something new and valuable, and we gain strength by the effort."

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As John did not seem quite satisfied with this little explanation, I went on to say, "You used to be a miner, I believe."

"Yes, I came over in '49, and worked in the placers."

"You found gold lying loose all over the ground, didn't you? You had only to shovel it up in sacks and carry it awav ?"

"Not much. Why, don't you know that the most of the gold was in little particles, scattered all through great banks of sand and gravel? We had to dig tons of coarse and worthless stuff, and wash it out and rock it in our rockers to get a few ounces of gold. And when we had exhausted the placers and went into quartz mining it was harder yet. We had to sink shafts and drifts in all directions in the solid rock to find the goldbearing veins. And when we found them we had to lift great loads of quartz up to the surface and crush it with stamps ; and if we found half a pound of gold in a ton of quartz, we thought we had a rich mine. I tell you, mining is the hardest kind of work."

" Well, if you had had the making of gold for the world, you would not have scattered it in banks of sand, or through ledges of rocks, as God did. You would have sown it broadcast all over the earth. You would have made it so plenty and easy to get that any man could go out in the morning and gather a bagful before breakfast."

"Do you think that I am a fool? Why, if gold was as plentiful as that it would not be worth gathering. A bagful of it would not buy a loaf of bread. It is the most precious of metals because it is so scarce and so hard to get"

"You can see, then, the wisdom of God in the gold-mines that you used to work. Can't you see the same wisdom in this greatest and best of gold-mines that we call the Bible? There are treasures hidden in it to stimulate and reward our earnest study. There are veins of ore that have been thoroughly explored, and that we can work and be sure of getting "pay rock " all the time; and there are other veins that have been prospected, as yet, only with diamond drill. We don't know just how they run, or how rich they are. And there are veins so obscure that even our grandchildren may not be able to find them. But as from the nuggets on the surface, that the Indians picked up a hundred years ago, down to the ore in the 3,000 feet level the experts are quarrelling about to-day, the mine is gold, and is adapted to stimulate and reward the toil and skill of men; so the Bible, from those familiar yet precious truths that the child can comprehend, on to the doctrines that the wisest students see obscurely and interpret variously, is one graud revelation for all ages and capacities. It enriches him who explores only its surface. It gives increasing wealth of knowledge, hope, and joy to him who goes down into its depths." -Herald and Presbyter.

13. All the prophets . . prophesied until John -John's appearance marked an era. The prophetic, the typical, the legal ended with him. He ushered in the new dispensation, without, however, himself belonging to it. 14. If ye will (R. V., "are willing to") receive it, this is Elias (R. V., "Elijah")not literally Elijah, yet coming "in the spirit and power of Elijah" (Luke 1: 17), and fultilling Malachi's prophecy (4: 5). Meyer observes that the present unhappy circuminconsistent with such a view of his mission

15. He that hath ears to hear let him hear .-Says Schaff: "This usually follows an im-

portant statement, intimating that he who has the discernment to understand will find

been started by John. The violent (R. N., National Organ, the Union Signal, with a circulation of 25,000 copies weekly, and our juvenile work, the latter being rightly considcred the "key to the situation." For if we can succeed in teaching the present generation, that alcohol is a poison. We need not fear for the future of our Republic.

A special order of business for Thursday afternoon was the election of State President The following resolutions, regarding the retiring officers, were unanimously adopted: Resolved, That we are profoundly impressed by the seven years of faithful and effective service so freely and graciously rendered to the White Ribboners of Delaware, by our beloved president, Mrs. A. H. Martindale, whose removal of residence to the State of stances in which John was placed seemed | Maryland, deprives us of her services. And that we hereby tender her our loving and grateful thanks, praying God's blessing upon

her in her health, her home, and all her future, here and evermore.

Resolved, also that we wish to put on record our appreciation of the loyal help and symthe deeper meaning. Here it suggests: pathy of Rev. T. E. Martindale in all the "Christ meant more than that John was years of his wife's noble work for the W. C. Elijah, that He himself was the Messiah. T. U., and especially in this last year, nor Then, as now, properly to understand the would we forget his invaluable service as a Scriptures, was to know Christ. The com- pastor, and Temperance leader in the State

of the delegates to their homes, we believe with new zeal and earnestness for the year's endeavor, at the close of which by God's blessing we hope to come up with many more unions.

W. C. T. U.

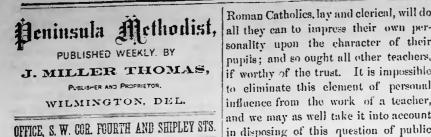
God's Gold Mine.

John Jenkins don't want to be a Christian, so he is trying to be a skeptic. He is all the time hunting for objections to the Bible. He came to me the other day with this one, "You say that the Bible is a revelation from God-that he gave it to the world to teach us what to believe and do. But men have been studying it for hundreds of years and quarreling over it, and have not yet begun to agree as to its meaning. If I were going to make a Bible for the world, I would not have it full of mysteries and obscurities, but as plain and simple as my child's primer."

"Do you study your child's primer?" "No, of course not. Primers are for children. I outgrew them long ago."

Germany, with a population of 45,000,000, has twenty-one universities. Our country, with a population of a little more than 50,-000,000, has one hundred and twenty-three universities.

The Chinese Testament, revised by Rov. Griffith John, has just been published, and the demand for portions of this version aver-"Then if God had taken your advice age nearly one thousand copies a day.



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No advertisements of an improper character pos-lished at any price. Agriculture and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion. All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the mean times publics than The-day morning.

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Peniusula Methodist for 1888.

ALL new subscribers are offered the PENINSULA METHO-DIST from the time of their subscription, to January, 1889, for the price of one year. Those subscribing at once will get and working Christians, and positively two months free.

Just So.

"The brethren did not think how the thing looked. Nor did they mean to be ir-reverent, when they sat in the pulpit and talked all through the singing of the opening hymn. If they had thought a moment, they would have admitted that the singing is a part of the worship of the hour, that it is for the pulpit as well as the pew, and that it would be much more seemly for the pulpit to postpone its social visiting till some more appropriate time. - Michigan Christian Adro-

Ritualistic worship has an elaborate programme for the participation of the congregation. Our simpler forms seem to allow the officiating minister to do all the worshipping that is done, and to let the congregation play the role of spectators. When the preacher fails to worship, and occupies himself with something else, the question "naturally arises," what has become of the worship? Hymn books, and Bibles ought to be an essential part of church furniture; and every one should use them in the service; at least reading the hymns if not able to sing, and following the scripture reading, if they are not read responsively. We fear too little is often made of what is sometimes so unhappily termed the introductory service. Introtermed the introductory service. Introductory to what? Of course, to the sermon; but would not that sermon be far more effectively introduced, by the earnest devotions of a worshipping congregation, impressively expressed in a general participation in song, and reading, and prayer?

If the closing part of worship, the mous-far from it," Better decide the doxology and benediction, is to be done question on its merits. Sometimes, even "decently and in order," the adjustment

Roman Catholics, lay and clerical, will do sonality upon the character of their pupils; and so ought all other teachers, if worthy of the trust. It is impossible to eliminate this element of personal influence from the work of a teacher, and we may as well take it into account in disposing of this question of public

A correspondent says he is praying fer-vently for a class-meeting revival. Glad to hear it. We suppose the brother means a rehear if. vival that will lift both leaders and members clear out of the ruts in the recital of their A stereotyped class-meeting is a poor thing -a very poor thing-but it is better than none at all.

schools.

Dr. Potts, of the Michigan, is about right. Experience fresh, full, and incandescent with coals from the altar is attractive, as well as stimulating. If the leader be aglow, his members will he apt to feel the heat. Believers seldom willingly absent themselves from means of grace from which they are conscious of receiving such benefit. But the obligation to attend merely to be reported present, and to spend an hour in listening to stereotyped platitudes of so-called testimony and exhortation, does not press with much weight upon an intelligent conscience. Let the class-meeting be made attractive to such as would be earnest

helpful to those who attend, and there will be little danger of its falling into desuctude. As in the pulpit, so in the class-room, much depends upon brain and unction.

During the Pittsburg Conference, Bishop Hurst said that the day was not far distant, when the laymen would be found in our annual conferences; and in substance added that the church would be greatly benefited, if the members had more to say than at sent -Fr

We fling our colors to the breeze, in favor of the suggestion of our Peninsula Bishop. Let each charge have its lay as well as its clerical representation in the Annual Conference; then let the Conference elect by ballot, the ministers who shall be the advisory board to assist the Bishop in fixing the appointments. Of course, the composition of the Delegated Quadrennial Conference will be conformed to such a change, and the ministry and laity will be accorded equal representation.

India begins to call quite loudly for a resi dent bishop. She wishes to be considered one of the districts, where one of our chief sionary work. So says Zion's Herald. The call may be a loud one, dear Herald, but it is not unanimous-far from it. It would be well to bear the fact in mind .- Michigan Christian Advocate.

Unanimity is desirable so far as possible. But our brother from Michigan will not fail to bear in mind, the correlative fact, that the dissent is "not unani-

our preturen in these missions may not

at home; and we can think of nothing that would be more likely to foster such a spirit than to give them a resident hishop of the right type.

More Help for the Bishop.

Our brothren of Port Deposit, Md., have invited Rev. J. P. Otis to become their pastor at the end of his term in Elkton, Md. Bro. Otis will close a suc cessful pastorate of three years in his present charge, at the next session of the Conference; and, we are informed, has accepted the invitation to Port Deposit, subject, of course, to the pleasure of the Bishop presiding, whose duty it is, to "fix the appointments,"

If all the charges would make selections, and the selected preachers concur how wonderfully simplified would cabinet labor become! Of course, it must be understood, that no two churches fall in love with the same parson.

The Michigan Christian Advocate, to which we are indebted for so many good things, is authority for the following; the typos certainly made a hit, "building more wisely than they knew:"

"An amusing typographical blunder was perpetrated at Carson, Nev., recently. Bro. Van Deventer, of our church sent to the Tribunc his theme for the following Sunday's discourse, "Receipt for the cure of hoodlumism." This appeared in print as, "Receipt for the cure of rheumatism," and it had the effect of crowding the church with people, many of whom had not attended worship for a quarter of a century, and a considerable number of whom were stiffened, more or less, with rheumatism."

Gurnet's Garden, and The New Boy at Southcott, two stories by Mrs Mary R. Baldwin, Phillips & Hunt, N. Y., J. Miller Thomas, Wilmington, Del., 282 pages, price S1.

These are two very interesting stories, illustrating "the struggle of higher spiritual forces with the conditions of sin and sorrow as they are found in every day life."

Gurnet's Garden very touchingly delineates the trials and reward of a life of unselfish devotion to the relief of the needy and the comfort of the sorrowing The new boy in a similar style, pictures boy life at school, as developing good and evil traits of character, and the power of forbearance and kindness to win the wayward to right paths, and noble aspirations. The book is of a healthy moral tone, and must hold the interest of the reader to its close.

MINUTES OF THE ANNUAL CONFER-ENCE; two volumes; one of the sixty three Fall Conferences, and eleven missions of 1886, and the other of the forty six Spring Conferences and two missions of 1887, Phillips and Hunt, N. Y., J. Miller Thomas, Wilmington Del., price, \$1 per volume. We have here the record of the year's work throughout our Church so far as it can be given in | Jersey District, and after three years in statistics, with obituary sketches of two | this field was appointed in 1833 to Unhundred and eight of the itinerant brotherhood who "fell on sleep" during the year. These "minutes" are indispensable for reference, to those who wish to keep posted in the facts of our church progress. We are glad to see, that theomission in the Discipline in the list of used for such purposes. At the end of "Bishops of the Methodist Episcopal his term in 1835, he was appointed with Church," is supplied in the "Minutes," by including the name of William Taylor, Missionary Bishop for Africa; although for the quieting of any possible official nervousness on the part of any body, a line is drawn by the printer between our missionary bishops' name, and the names of our bishops who are not missionary. But when we come to the Plan of Episcopal visitation, "by order of the Board of Bishops," and signed by their Secretary, behold "there is no difference"; Liberia Conference is assigned to the Episcopal supervision of Bish-

to that of Bishop Merrill; and on pages 18 and 118, Spring Conferences, we find spread out the preceedings and reports of the Liberia Conference, Bishop Taylor, presiding, just the same as though one of his brother bishops, not a missionary bishop had presided. Wonder if the Book Committee ever looked into the General Minutes; if they had they could hardly have failed to find out that William Taylor was "an effective bishop." Had they been as sagacious as the Book Agents and their printers, they might have "estimated" for all the effective bishops, and just have drawn a line between what they intended for the missionary bishop, and what they intended for bishops that were not missionary, so that there could not possibly be any compromising of dignity; and the missionary bishop's money might have been kept separate from what was to be given to the other bishops just to show that there was a difference, and we really had two kinds of bishops in our church.

THE LIFE, LABORS, AND SERMONS OF REV. CHARLES PITMAN, D. D., by C. A. MALMSBURY, large Octavo, 352 pages, published for the Author at 1018 Arch St., Philadelphia, on sale at the Methodist Book Store, J. Miller Thomas Wilmington, Del. The volume is dedicated "to the Preachers of the Philadelphia, New Jersey, Newark and Wilmington Conferences" through whose respective territories Dr. Pitman's labors were distributed. A very interesting episode in his life that occurred in Delaware, was given in the Peninsula Methodist of Oct. 22nd.

Mr. Pitman was born in Burlington Co. New Jersey, Jan. 9, 1794. His parents were pious and active workers, in the Methodist Episcopal Church, and when their son was left fatherless at the tender age of six, the widowed mother devoted herselt with assiduous care to his religious training. He was converted in his sixteenth year and licensed to preach five years later. In the spring of 1818, Mr. Pitman was received on trial in the Philadelphia Annual Conference, Bishops George and Roberts presiding, and appointed to Trenton Ct. with George Banghart as preacher in charge. His next appointment was Bergen circuit, in the north western part of the same state including twenty-two preaching places, and four hundred and eighty-two white members and eighteen colored; the same territory at the present time forming one entire conference district, and portions of three others. The itinerant of seventy years ago was literally a circuit rider. At the Conference held in Smyrna in 1820 Mr. Pitman was ordained deacon, and in the next year he was ordained elder, under the missionary rule; Bishop George officiating in each case. After eight years in the pastorate, he was made Presiding Elder of West Jersey District, when but thirty years of age. At the end of four years, he was transfered to the East ion Church Philadelphia, and under his supervision was erected the neat and spacious house of worship on 4th St. below Arch, that was so long the scene of religious assemblies and grand revivals, but within a few years has not been E. S. Janes, (afterwards Bishop) financial agent for Dickinson College, which had been recently transferred to Trustees representing the Philadelphia and Baltimore Conferences of the M. E. Church, As a result of the labors of their Agents some \$45,000 were secured in cash and subscriptions. During the next two years, 1836 and '38 Mr. Pitman was pastor of St. George's Phila. and had a most wonderful revival. Within three months, it was estimated that from twelve to thirteen hundred conversions took place; out of which seven hundred and to that of Bishop Bowman, or Louisiana became ministers of the Gospel," one Wide Awake is \$2.40 a year. D. Loth-rop Company, Publishers, Boston, Mass., or this office.

of these being Rev. Wm. P. Corbins who still survives as an active, vigor. ous and successful herald of salvation. In 1839 Mr. Pitman was trang. fered to the New Jersey Conference which had been organized two years before. In 1841 he was elected by the New York Conference Corresponding Secretary of the Missionary Society to complete the unexpired term of Dr. Bangs, and in 1844-48, he was elected to the same office by the General Con. ference. After nearly two years of effective service in this most responsible position, Mr. Pitroan was obliged to retire by reason of failing health, and Rev. J. P. Durbin, D. D. was selected to succeed him. Dr. Pitman lingered until January 14, 1854 when the weary wheeels of life stood still. This outline of the life and labors of Dr. Pitman will show how worthy they are of historie record. Mr. Malmsbury has done a good work in this Memorial volume, and its perusal will be an inspiration to all the servants of our king to increased zeal and devotion in his service. The volume has a steel plate portrait of Dr. Pitman as a frontispiece, and closes with seventeen sketches of his sermons.

Our Book Table.

BEAUTY CROWNED, or the story of Esther, the Jewish maiden, by Rev. J. N. Franden-burgh, Ph. D. D.D., Phillips & Hunt, N.Y., J. Miller Thomas, Wilmington, Del. 264 pages; price 90 cts. The author of this illuspages; price bolds. The action of this fills, trated Bible story is a member of the Ameri-can Oriental Society, the Society of Biblical Archaology of London, etc. The romantic story of the beautiful Hadassah, the orphan neice of Mordecai the Jew, is graphically re-produced with striking illustrations from cotemparamous history, as furnished by Herodotus and other ancient authorities, and from modern archaological research. Of his text, the author says, "it is altogether a magnificent piece of writing, which never fails to fascinate the render." "The deliverance of the people of God, from the fury of Haman, the Agagite, should be mentioned with the earlier deliverance from Egyptian bondage." "The story touches history at so many points, and the references to laws and customs; many of them undesigned, are so numerous, that it were easy to detect a mistake, if the writer were not true to facts." The classical and oriental illustrations demonstrate the truthfulness of the account in its minutest items; while occasion is taken to moralize on temperance, home life, and other matters of practical interest as surgested by the narrative: Dr. Fradenburgh has invested the Book of Esther with a new charm.

YOUNG KNIGHTS OF THE CROSS, a Handbook of principles, facts, and illustra-tions for Young People who are seeking to win the Golden Crown of Pure and Noble Character, by Daniel Wise, D. D. Phillips and Hunt, N. Y.; J. Miller Thomas, Wilmington, Del., 270 pages, price 90 cts. So pure is the character of this venerable author, so facile his pen, so marvelous his skill in illustrating the truth and so ample his intelligence, that to all who know him, his name is an all- sufficient endorsement of what he writes, in advance of personal in-spection. Says Dr. Pierce of Zion's Herald, We know of no American writers, save perhaps Dr. Todd, the Abbotts, and Dr. Newton, who can be compared with him, in his facility for happy and attractive illustration. The works of neither of these eminent ministers have had such extraordinary circulation as the "Path of Life," and the "Counsellors" by Dr. Wise. Two hundred thousand copies of these admirable books, have been circulated, and they are as interesting now to the young people to-day as they were to their parents." This last volume is equal to the best of its predecessors, and should be placed day School Library in the and be read in every Christian home. It is just the book to place in the hand of the young disciple. D. Wise, it will be rememhered, has been selected to edit the Methodist Review, in place of the lamented Dr. Daniel Curry The November WIDE AWAKE is enriched with several papers connecting so closely with some of the most delightful things in literature that both young and old will always keep this number of the magazine. First comes Mrs. Fremont's account of several visits with Hans Anderson in Copenhagen, entitled "Hans Anderson at Home,,' and full of the most unique incident and gossip. Closely related, too, to the world's literature is the closing paper of Margaret Sidney's series, "Concord; Her Highwaysand Byways" abounding as it does with incident and reference concerning the Immortals. A fourth tempting article, "A Pleasant Anthor," is about the delightful books for girls written by the English author, Aunie Keary. Ed-ward B. Payne tells a funny Boston story, entitled 'Baked Beans' and 'Brown Bread, which has three of Kemble's inimitable "darky" pictures. "Some Famous Pets," by Miss Lowis, relates to "Pets in Artist Life," and has a dozen or so delicious pictures. The pocus are entirely readable. Serial stories, "My Uncle Florimond," by Sidney Luska, and "Those Cousins of Ma-bel's," by Mrs. Jobn Sherwood, open in the next (Dec.) number.

of outside wrappings had better be deferred till afterward.

plied for certificates to teach in the public schools of Pittsburg. They want to be as-signed to duty in the school where Father McLighe has recently been appointed princi-pal. Strange enough !— Michigan Christian Advocate.

know what is best for the cause, and sometimes, it may be, there are there as well as at home, personal complications Eleven sisters of charity have formally ap- affecting individual judgment. Our "Missionary Bishop for Africa" has done nobly well. If we can't find another William Taylor, we may find some men of his spirit and devotion equal to the

Why not? If a teacher of any faith Episcopal supervision of India, or Japan is true to his moral convictions, he will and China for a Quadreunium. Such not fail to care for the morals of his arrangements might still further "limit" pupils. And what standard of morals the jurisdiction of our home bishops, inis there in a Christian land, but the troduce an additional factor in the Bible? Must our public school teachers management of our missionary affairs, be irreligious, immoral, non-believers in and obviate the necessity of so frequent the Bible? As we take it, such schools tours around the world, upon the part would indeed be Godless. On the con- of our superintendents; but the adtrary, let an intelligent faith in the vantages to the church in these distant Bible and a love for its high-toned lands from the presence and service of morality, as evinced in an upright life, a resident bishop, we think would far be a prime, if not an essential condition outweigh even such objections. Every of eligibility for such a position, and thing that promises to aid in the dethe question of sectarian perversion can velopment in these missions of a spirit be safely relegated, as a question of of self reliance, and loyal independence, practical administration. Of course, should receive the sanction of the church

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The official board of the Mt. Salem M. E. eburch, of this city, have invited the Rev. W. E. Avery, pastor of Fairmount charge, to be their pastor at the next session of the

Rev. G. W. Burke, pastor of Federalsburg charge, has received from a gentleman in that town, a handsome contribution to the missionary cause, and there are intimatious

BLACKBIRD, DEL - The meeting at Friend. cessaries, enough to keep a family many ship is still progressing. The unfavorable months. On Wednesday the goods were deweather during the first two weeks, operated livered to those for whom they were intendagainst the interest of the meeting, yet we ed, and everybody, the preacher most of all, are having a good work. At present the felt, that this was much better than a donatide is on the rise. Ten have professed con- tion to the pastor, who received for his labors version, and others are seeking.

Rev. W. W. Sharp writes from Ingleside, Md.: The Lord is with us in our revival at Newport meeting is yet to be held. Old Busick's, and precious souls are being saved night after night. Up to date, 25 have professed faith in Christ, two have been M. E. church, near the Draw Bridge, in saved at their homes. The church also has charge of Rev. Mr Davis, of Nassau, Sussex been quickened, and some have gone home Co.. Del. like the disciples returning to Jerusalem on the day of the ascension, "with great joy," "praising and blessing God" along the road, This is our second revival service on the circuit, with three more appointments. We are asking for a hundred souls this year, at Ten persons who had been converted during least. Pray for us.

Rev. J. N. Geisler, the efficient young pastor at Cape Charles City, was released from his work at the third quarterly meeting held October 1-2nd, and has returned to Boston University. He did a good year's following officers for the ensning term: work in a little over six months, and was President, Rev. Jacob Todd, D. D.; vicepopular with his people who greatly regretted his leaving, but consented because of the and treasurer, Rev. C. A. Grice; board of interest they felt in him, knowing that it curators, the Revs. Adam Stengle, J. D. C. would be for his future good and usefulness Hanna, and D. H. Corkian. to complete his theological course. Rev. A. D. Davis, the P. E., is supplying his place in person, and by local supplies, and is preaching to large congregations of appreciative hearers. This new church is taking the lead, and evidently has a promising future.

The 29th annual session of the local preachers' and exhorters' Association of the Wilmington Conference, will be held at Newport, Del., commencing Friday evening, Nov. 18th. This announcement affords great pleasure to the pastor and people of Newport. It is hoped there will be a full attendance of the members of the Association, and that great good may result from their conferences. Everything that the pastor can do, will be done to secure large audiences at all meetings of the Association, and our people will be happy to entertain them. It is to be hoped the Association will not disappoint us, by having only a small attendance, as we are expecting great times. Come to our homes, brethren of the local ranks, and to our church, praying for a wonderful baptism of the Holy Ghost, and determined to aid in saving souls, while you are with us. We hope also to see the editor of the PENINSULA METHODIST. JNO. D. C. HANNA.

"Good Tiding's Day" was observed at Stanton. Oct. 16th, and at Newport, Oct. tan Enterprise.

ought to be paid a salary sufficient to meet his needs, and then that he should be independent of donation parties, etc., and pay his own way like any other man. This he stated to his audience at Stanton on Sunday night, but informed them that there were several excellent families within the bounds of the charge, which must be helped, or there would be suffering. So he invited all the people to bring donations on Tuesday evening, not for the preacher, but for the deserving poor. On Tuesday, the provisions came; 15 bags of flour, 50 lbs. of sugar, 20 or 25 that several others intend doing the same of coffee, meat, potatocs, rice, tea, apples, ont-meal, a dozen bundles of dry goods-

indeed, a general assortment of home nea reasonable support.

The protracted meeting work in this charge has so far resulted in 16 conversions. The

A successful revival is in progress at Zion

Mrs. Lizzie Smith, the revivalist, who has been assisting the Rev. J. P. Otis, pastor, in revival services at the Elkton M. E. church, left Saturday, Oct. 29th, for Allegheny City. the meetings, united Sunday morning, Oct. 30th, with the church on probation.

The Preachers' Meeting of the M. E. churches of Wilmington, Del., at the semiannual election last Monday, elected the president, Rev. Henry Sanderson; secretary

The Young People's Christian Association connected with the M. E. church, Smyrna, Del., which suspended the Sunday evening prayer meeting, during the heated term, but resumed again with October, has been growing in interest with each service, and on Sunday evening, Oct. 20th, the room in which they have been meeting, would not hold those seeking admission. The meeting will hereafter be held in the larger room. The meeting is held the hour before the regular preaching service.-Smyrna

Bro. Willey, of Milford, Del., cannot but be an inspiration to every preacher in our Conference, and his people, to every charge in the Conference, in the great success alreadly achieved, and that which is promised, in the interest of our great mission work. An advance from \$178 last year to \$400 this, will put the charge in the front rank. Every \$20 given this fund, means the salvation of a heathen soul, and Milford's \$100 is the glorious promise of twenty heathen souls brought to Jesus. Let every charge beat last year, and Dover District sweeps up to the "Million Dollar Line;" and does it by "Collections only." God wants it, and the cause needs it. Let every last year's contributor advance. -G. W. Burke, in Harring-

Remarks of the Rev. Charles Hill at the funeral of F. A. Ellis, Esq.

The removal from time to eternity of such a man as he, to whom we pay our tribute of love and respect to day is a great loss; a loss to the family in whose affections he was enshrined; a loss to the church of which he was a prominent and faithful member, a loss to the community in which he lived for so many years; and a loss to the Wilmington Conference with whose interests he has been so closely associated. While he possessed a catholic spirit and was ever ready to extend the right hand of fellowship to all who loved the Lord Jesus Christ in sincerity, he was decidedly and ardently attached to the church of his choice. His piety was both exemplary and intelligent. He was not only a close Bible student, but also a constant reader of our church papers and magazines, and in this way kept himself well informed concerning the teachings of his Church and her plans to extend Christ's kingdom throughout the world. This is especially true of him in reference to his knowledge of the work within the territory embraced in the bounds of our Conference. The Wilmington Conference was organized in 1869 and from its very first session down to the present, he has been a regular attendant; manifesting a real pleasure in associating with his brethren and showing a deep and lively interest in all the workings of the Conference. The various benevolences as organized by the Church to evangelize and Christianize the world held a warm place in the affections of our brother and in each of them he was a devoted and earnest worker. Indeed, such was his piety, his intelligence, his sterling Christian character, that he became the choice of his brethren for many important and responsible positions in the several departments of our Church work. When the Conference organized a Conference Missionary Society, he was chosen its honored president and faithfully filled that office until he was called from our midst to the fellowship of the church triumphant. Those of us who attended the anniversary of the society last spring, well remember how, in great feebleness of body. he was still at his post, strong in spurit and rejoicing with great joy at the decided advance made by the Conference in Missionary contributions. For years he was a member of the Conference Board of Church Extension, holding the responsible position of treasurer and manifesting a deep interest in the proper appropriation of the funds at the semi-annual meetings of the Board at which he was

always present unless prevented by engage ments which he could not control. He was also the president of our Conference Educa tional Society which proposes to aid needy young men called of God to the work of the Christian ministry. Realizing the importance of this work and the necessity of a thorough preparation for it, it was his delight, as president of the society in receiving numerous letters from young men who were seeking to qualify themselves for their life-work, to render the assistance desired whenever the funds of the society permitted it. In addition to the duties connected with these several offices, he served on many of the standing committees, and was often called to consider the great interests of education in the colleges and academies to which this Conference sustained a patronizing relation Thus in all these different departments of church work in the efforts put forth by the Conference to extend Christ's kiugdom in the earth; in sending the missionary of the cross to heathen lands; in creeting churches for the destitute; in aiding young men to prepare themselves for the ministry; and in the cause of education generally as it stands connected with one Church he was deeply interested and more closely associated with them, perhaps, than any other layman within our territory. The Conference delighted to honor him because they felt he was worthy and faithful to perform whatever was required of him. In 1834 the electoral Conterence held in Wilmington in connection with the annual Conference honored him, and themselves also, by electing him a member of the General Conference which assembled in Philadelphiain May of the same year. While there, representing the Wilmington Conference in the supreme council of the church, he was no idle spectator but made his presence especially felt in the work of the several committees of which he was a member-the committee on the book concern and that of church extension, for which he was peculiarly qualified. He prepared the report No. 5 on church extension in relation to the crection of church property which was adopted. I think it may be truly said of him, he was ready for every good word and work to do the will of the Lord. But he has gone "and his works do follow him." They are gone into the eternal world with him and will stand as a monument of his faithfulness. "The righteous

Letter from Parksley, Va. DEAR BROTHER THOMAS,-Recent com-

munications in the Peninsula Mothodist concerning "Our Mission work in Virginia," and "Our Fifth District" seem to me to be very misleading; and calculated to do us much harm in our work, and make it more difficult for us to succeed in the future.

Your correspondents appear to be ignorant is to our Conference to occupy this ground and extend our work on this most inviting and promising field of labor. It is but little over two years since the railroad was comp pleted, and already the spirit of improvement and enterprise is to be seen almost everywhere. Because of superiority of the land, the climate and healthfulness of these two counties, this section is destined to become the garden spot of the Peninsula, in the near future.

It is due to our worthy and energetic presiding elder to say, that instead of only having to preside over a few quarterly Confer ences, and having but little else to do, as your correspondents would have your readers believe, he has spent his whole time in the work, going from place to place, holding meetings in the taberuacle, helping the breth_ ren in their protracted meetings, doing the work of an evangelist, making himself felt everywhere, standing up under more hard work perhaps, than any other man in the conference; and all this for less than half as much salary as some of the other presiding elders are receiving.

In my judgement, and I have better oppostunities of knowing than our critics there is no place, where the "Lords money" has been expended to greater advantage to his cause than on Virginia District.

> W. K. GALLOWAY. ----

A Splendid Gift by Kind and Appreciative People.

On Tuesday morning last, while the pasfor of Port Deposit M. E. church was in his study, and his wife engaged in her household duties, the door bell rang; on opening the door, Bro. Enoch McCullough stood before me, and said that he had a package he wished ro leave at the parsonage. In a wagon in front of the house, was a large box, which, upon being unpacked, displayed to view, an elegant Estey Organ; it was put in the parlor, and upon the front over the key board, was a plate, with this inscription in golden letters: "To Rev. Mrs. L. E. Barrett, from memb-rs of Tome Memorial M. E. Church, Port Deposit, Md." The whole affair was so quietly managed, that not a whisper of what was going on had reached the parsonage. It is a beautiful and sweet-toned instrument, and we trust that our itinerant life will often be cheered with its delightful strains.

Our third year is drawing to a close among this thoughtful and kind people. They have left nothing undone for our comfort It is a pleasure to serve such a people, and I can assure my successor, who ever he may be, that the lines will "fall to him in pleasant places, and he will have a goodly heritage." The pastor and family feel very grateful for these evidences of esteem and appreciation, and pray that the richest blessings of Heaven may rest upon the membership and congregation of Port Deposit M. E. church.

LOUIS E. BARRETT.

Francis Asbury Ellis

PENINSULA METHODIST, J. F. Williamson, of Newark, Del., and Revs. Messrs. Goldsborough and Schouler, of the Protestant Episcopal church.

5

Newark, Md.

On the evening of the 5th inst., the Hon. V. B. Cushing of Me. connected with the National Prohibition Bureau, delivered in the of the situation here, and how important it | M. E. Church of this place one of the grandest addresses on Temperance and Prohibition ever listened to, by our oldest citizens. His views were so comprehensive, his argument so reasonable, his exposition of political economy so clear, his mode of setting forth the importance of Prohibition so inspressive, that some of our most inveterate Democrats and Republicans were ready to say in the spirit of King Agrippa, "Almost thou persuadest us to be Prohibitionists." Their old faith was shaken to the centre. No one, however prejudiced against this worthy cause ventured to gainsay a single utterance made by this speaker. With all that has been said in favor of Prohibition by a few earnest workers here, we find it hard work to hold our ground and count as many votes for Prohibition in '87 as in '86. The vote stands 21 in '87 to 23 in '86.

> Bro. Ayres our genial P. E. held our third Q. Conference at Newark, Saturday the 5th inst. and preached a most excellent sermon at Derrickson Church, Sunday afternoon Bro. Wilcox of Berlin is to preach for us at Newark next Sabbath morning. Rev. W. L. P. Bowen left Newark for Smith's Island the 2nd inst, and Sister Bowen will leave this (Wed.) morning.

Our meeting at Wesley, now in progress, is proving to be a means of much spiritual power, and many anticipate that quite a revolution will take place in this part of the moral vineyard. Much we need such a movement; since there are persons living in this neighborhood, once members of Church, who for some cause have absented themselves from Church for from one to five years. Our prayer is that salvation may visit every home. Pray for us, brethren.

Rev. W. R. McFarlane passed through Newark, Monday last on his way to Stockton. He is as cheerful as ever.

We are glad to report that Mrs. Derrickson is slightly better. х.

A Line from the Record of Cecil Circuit, 1850.

A petition to the Philadelphia Annual Conference from Port Deposit quarterly conference was then read. (i. e., in Ceeil circuit quarterly conference,) and our concurence requested by the Elder. The object of the petition, was to get the Philadelphia Annual Conference to take some action against note preaching and sermon reading in our church. After some discussion on motion, resolved to unite in said petition.

Rev. D. C. Ridgway, preached in the Avenue M. E. Church, Milford, Del., last Sunday evening. If e preached an excellent sermon, taking for his text the verse, "They that wait upon the Lord shall renew their strength." It had been fourteen years since Mr Ridgway filled this pulpit, and many of his old congregation and brethren were present to greet him. He was to lecture Wednesday evening in the chapel, for the benefit of the Sunday school.

When Robert Hall aimed at a thing he always hit it -- if there was enough of it to be hit. When he said that a lax theology is the parent of a lax morality, he hit that nail squarely on the head and drove it in to stay. Public and private morality are down at the heel in these days because the theology taught from our pulpits is very largely diluted with milk and water. They were better fifty years ago, because evil-doers were kindly informed that, if they escaped punishment in this world, there was a hell in the next for this world's incorrigibles-a fact not too frequently alluded to in these days .- Interior.

30th, with appropriate ceremonies. At both places the programme was original, the work day, but not so elaborate as to raise any question regarding the propriety of such things in God s house. At Stanton, a cross of fruits and flowers was the centre piece, with the products of field and garden seattered around. At Newport, a shock of corn, surrounded by fruits and vegetables, with a surrounded by finns and regention, the platform. ture room, Wednesday evening the 2d inst., stand of nowers at catch the of the problems of God's on the Chantanquan Literary Society idea, liberality to ns. The musical and literary which was very interesting.—Breakwater programme was exceptional. The children Light.

and young ladies did their part without a fault, while some of the readings and recitations stirred the depths of our hearts. At Union M. E. Church, Wilmington, Rev. A. Newport, the pastor and people were pleas- Stengle, pastor. We are glad to report that antly surprised by having Rev. Samuel Pow- revival influences, attending the services of ers, of the Philadelphia Conference, who was divine worship in this charge for some two ers, of the Philadelphia concerns ago, drop months past, developed last Sunday evening preacher in charge here 24 years ago, drop months past, developed last Sunday evening preacher in charge here addressed the children in a most remarkably interesting meeting. at "good tiding's service," and preached at Fourteen penitents knelt at the altar of night. The claims of the tract and Sunday- prayer, and ten of them were able to rejoice school Union Societies were presented by the in pardoning grace. This religious interest school Union Societies were presented of the collec-pastor, Rev. J. D. C. Hanna, and the collec-in and its gratifying results are in connection pastor, nev. J. D. C. Hanse, Stanton, and with the regular, ordinary church services, tion amounted to \$15,40 at Stanton, and without any spacial effort The protracted meeting at Stanton, closed \$19.60 at Newport.

for the preacher. He thinks the preacher all the churches,

The official board of the Harrington, Del., of ladies who are always laboring for the M. E. church, have invited Rev. S. J. Morris, advancement of Methodism. The decorations Ph. D., of Tangier, to the pastorate of their were in excellent taste, being elaborate church for the next Conference year. Preenough to call attention to the nature of the siding Elders Wilson and Davis have consented to the arrangement. Rev. Mr. Morris is one of the strong men of the Wilmington Conference, and a contributor to the Southern Review.—Harrington Enterprise.

> Rev. H. S. Thompson, pastor of the M. E. church, Lewes, Del., gave a talk in the lec-

The cloud of Divine mercy is resting over In the regular Friday evening prayer meeting, The protracted meeting as statistic, each there is manifested a corresponding interest. on Tuesday, Nov. 1st, with a very pleasant there is manifested a corresponding interest. on Tuesday, Nov. 1st, with a very present like We trust the cloud will spread over our entire and unusual proceeding. The pastor here we trust the cloud will spread over our entire and unusual proceeding. The paster also city, and showers of blessing descend upon is opposed to promiscuous donation parties all the churches shall be in everlasting remembrance."

"Like as a shock of corn cometh in, in his season." Last week we announced the death of this venerated and venerable man of God, which took place at his home in Elkton, Md., early Wednesday morning, Nov. 2d. In our present issue, we give the excellent address delivered at his funerel, by Rev. Charles Hill, pastor of St. Paul's M. E. church, Wilmington. In anticipation of an obituary sketch of his long and usesul life, we will only say now, that Bro-Eilis' funeral services were held at his late residence. Friday afternoon, the 4th inst., in the presence of a large concourse of friends. His pastor, Rev. J. P. Otis, was in charge of the exercises, and read a brief paper, giving the facts of his religious history, Rev. Bro. Hill's address, reviewed the services so long and so faithfully rendered by our departed brother, in his official relation to the church. Those beautiful lays of loving trust and hope. which our brother so loved to sing in his earthly pilgrimage, "Jesus, lover of my soul," and "How firm a foundation, ye

Tichla-

saints of the Lord," were tenderly rendered by the church choir, prayer was offered by Presiding Elder, W. L. S. Murray, and the Scriptures were read by Revs. C. F. Sheppard and C. W. Prettyman. At the grave, Revs. J. B. Quigg, N. M. Browne, I. Jewell. L. E. Barrett, R. C. Jones, T. A. H. O'Brien, and W. E. Avery assisted Rev. Bro. Otis in the burial services. Besides the ministers named above, there were present also, Rev. Asbury Burke of Bethol. the editor of the

Marriages.

CARLISLE-STAYTON.-At Bridgeville, Del., Nov. 2nd, 1887, by Rev. J. H. Howard, Walter Carlisle and Anna R. Stayton, both of Sussex Co., Del.

WEILDIN-SARING.-In this city, on Nov. 8th, 1887, by Rev. Julius Dodd, Wil-ham R. Weldin and Annie M. Saring, all of Brandywine hundred.

BRADFORD -TIMMONS .- On the 9th inst., at the residence of the bride's parents, by Rev. E. H. Derrickson, David K. Bradford and Belle Timmons, both of Newark, Worcester Co., Md.

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A Pretty Courtesy.

6

In 1861 a lady passing a season in Washington was very anxious to get General Scott's autograph. He was very busy, and she found her task very difficult. One day the happy thought struck her that her pretty little ten-yearold daughter might be able in this case to do what she herself could not. So she sent the charming little girl to the general's office with the autograph album. The orderly told her that she could not see the busy general. She would not be denied. She would wait, she said. At the end of half an hour the orderly took her request to the adjutant. The latter admitted her, but told her that she could not possibly see the general. She said she must. At last the adjutant showed her the door leading to General Scott's office and told her she could go in if she office and told her she could go in if she dared. Taking him at his word she marched right in. This is her description of the call, given at the time :"I was afraid at first when he looked up, but as soon as he saw it was only me he said, right pleasantly, 'Well, little girl, what do you want? aud I told him my ma wanted him to write his name in her book; and he looked sharp at me and then smiled a little bit and shook hands with me and asked me who my ma was, and I told him; and I told him my pa was in the army and ma was all alone with me, and then he just kissed my cheek and wrote in ma's book, and said 'good morning' to me and I came out, and noboby didn't hurt me at all". This is what he wrote : "Treason is the greatest crime."- Winfield Scott.

A Touching Story.

About Prince Vittorio Emmanuele of Italy and Queen Margherita a pretty story has been going the rounds of foreign gazettes. The Prince is now about seventeen. He observed one day (half a dozen years ago) a very choice string of coral beads in a Roman jeweler's window. "My mother likes coral!" he exclaimed, "and I shall buy those for my mother," he said; and so saying he entered the shop to ask the price. On hearing the sum, he said : "I have not so much money at present, but I will buy five corals to day. You keep the rest for me, and as often as I have saved some money I will send it to you, and you will send to me as many of the remaining corals as the money will buy." The bargain was concluded ; two years elapsed before the Prince had the pleasure of presenting his mother with the necklace, The Queen, on hearing the circumstances of the purchase, was very much affected (as she might well be), and said to her son : "I will never cease to wear this, my Vittorio, for it will always remind me of your tender love for me"; and, as a fact, it is never absent from her person, no matter what her toilet .- Ex.

What shall be done in regard to those who make a hobby of holiness, while, in

While the Church of Christ has been gathering is not more than three million of converts from the heathen world the natural increase of that world has been twenty millions! Must not a tremendous advance be made somewhere along our lines of work?-The Message.

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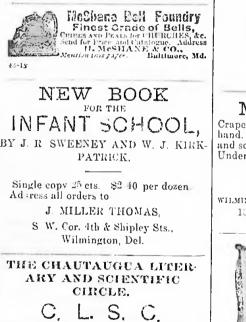
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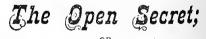
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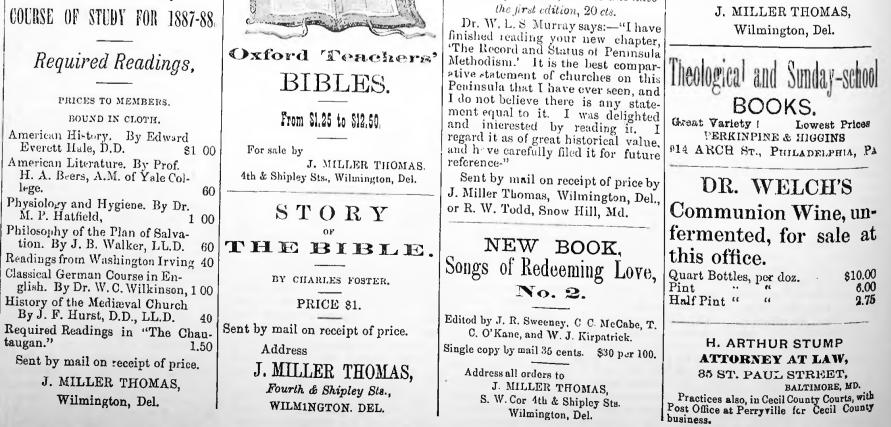
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their lives, the spirit of it is conspicuously absent? Their evil influence has deterred many from even looking into the subject. But sensible people will refuse to be thus hindered in the pursuit of what God sets forth as the great privilege of His children ; otherwise we might for the same reason reject Christianity itself. We have a ready answer to those who speak against the religion of Christ because of the inconsistency of those who profess it. Such persons are inconsistent, not because they have religion, but because they lack it. Hypocrisy is the homage vice pays to virtue; and religion | Philosophy of the Plan of Salvamust be excellent, or it would not be worth imitating. So the fact that there are men who think they can glorify themselves by a profession of entire sanctification, shows the excellence of the grace they assume to possess. Let us who see the blemishes in their life exhibit in contrast an unblemished life ourselves. The way to prove that a stick is crooked is to put a straight one beside it .- Methodist Times.



Some Startling Statistics. Dear Brother :--- Having exchanged Conference Minutes with a friend in the N. E. Conference, my curiosity let me to make a few comparisons between his record on the benevolences, and my own. So stimulated was my curiosity by the result, that I determined to push the comparison further. The material of the following tables of comparison is furnished by Boston and Wilmington districts, respectively. These districts were selected because they represent the wealth of their respective Conferences. Comparing the records of the two dis tricts, they reveal the following:

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Boston District. Wilmington District Missions, \$8,326 Missions, 88,562 Ch. Ex. 1,042Ch. Ex. 753 S. S. Union, 166 S. S. Union, 160 Tract, 183 Tract, 160Fr. Aid, 1,070 Fr. Aid, 563 Educational, 512 Educational, 499 Bble So. 160Bible So. 2.14

\$11,446

\$10,954 An examination of the above tables will show that in three of the seven collections, Boston District falls below Wilmington, and in the total amount, exceeds Wilmington but \$492. If we push the contrast further, and apply the same method of comparison, we shall find that the Wilmington Conference presses the N. E. Conference very close. For convenience sake, we make a new table.

N. E. Conf Wil. Conf. Missions 823,323 Missions \$22,306 Ch. Ex. 2,049 Ch. Ex. 2.179S. S. U. 536S. S. U. 518Tract 471Tract -507Ed. 1.544 Ed. 2,045Fr. Aid 4,605Fr. Aid 1,478 Bible 456Bible -837The above shows that the Wilming

ton Conference leads the N. E. in four of the seven collections, and some of the items are very suggestive.

Now when we remember that Boston district has seventy two charges, a pas-toral support of \$80,960, and church property to the amount of \$1,338,500, while Wilmington District has but thir ty five charges, a Pastoral support of \$30,719, and church property valued at \$642,725, how can we help feeling startled? And when we reflect further that the N. E. Conference with 229 charges, leads the Wilmington with its 146 charges, in the seven collections, by only a few hundred dollars, we are simply amazed. Doesn't the above comparison seem to justify the complaints sometimes heard, that our wealthy conferences are permitted to shift their share of the burdens upon the poor conferences? Why doesn't our "Royal Chaplain" infuse a little of his energy into the Hub of the Universe?" Is it not pretty safe to predict, that until our wealthy conferences wake up to their condition and ability the clarion cry " A Million for Missions from collections only," will be in vain? As the writer is not a croaker, he feels justified in saving, that either the N. E. Conference is doing less than its share, or the Wilmington is doing more than its share. We are confident, however, that our noble conference has "put its hand to the plow," not to "look back." So that even though our burdens are comparatively heavy, we do not propose to shift them. Yet we have the right



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