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Methodist.

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Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

LET HER DO WHAT SHE CAN.

Let her do what she can for humanity's sake,
Whatever the form that her service may take—
Whether high in the councils of Church or
of State,
Or down where the outcast and suffering
wait;
In their love-circled home, be it cottage or
hall;
In the school, where the seed in the soft
ground may fall;
In the African jungle far over the sea,
Or here in the land that the Lord has made
free.

Let her do what she can, for the world's
pleading wail
Rises up on the breeze, is abroad on the gale;
If her heart for the good of her fellows be
stirred,
Restrain not her efforts, in deed or in word.
Let her walk in your fellowship, brother and
friend,
Wherever your steps for humanity tread;
Turn not from the proffer of service aside,
Let your strength to her wisdom and love
be allied.

Let her girdle the world with her ribbons of
love,
And lift the White Cross all its plague-spots
above;
Let her scatter Christ's leaven from shore
unto shore,
Till wrong and oppression shall vex us no
more.
"She hath done what she could," said the
Saviour to men
Who scorned at the service she rendered Him
then:
"She hath done what she could," he it said
of us all
When the curtain of silence shall over us
fall.

—Union Signal.

A Brahmin's Conversion.

(CONCLUDED).

One day, in my absence, my father entered my room, and found a rough copy of the letter that I had penned to Mr. McGrew. Now the mask was taken down, and every one knew that I was a Christian at heart. The letter was shown me on my going home, and I was asked to tell my father what was in it. I told him, that whatever was in the letter, was true and would take place very soon. My clothes, rings, etc., were taken away from me; all the members of the family were called together, and I was exhorted, abused and threatened, but I was firm, and told them all, that I would be a Christian. I made up my mind to get baptized the next day, and asked the Lord Jesus to help me and keep me firm. The next day, after my father had left home for his office, I succeeded in getting a Kurta (shirt), and an old pair of shoes, and left home for Mr. McGrew's; but it rained so heavily that I was wet in a few minutes from top to toe, and was in a fix, not knowing what to do. I went and exchanged my wet clothes at a friend's, and after it had ceased raining, went to see Mr. McGrew. After about half an hour he came home, and I explained to him everything, and requested him to baptize me that day. He told me to go, and see him again at 3 p. m. I came home for the last time, and after taking my breakfast, bade all the women in the house good-bye, and went to see Mr. McGrew. As I had about two hours to myself, I went to see my head-master, but was unsuccessful. At three o'clock I found Mr. McGrew with another minister at his place. After a little talk, they took me to Rev. Johnson. I prayed God in my heart to keep me firm before the Rev. gentleman, as I had never talked to him. He talked to me a little, and said that as it was my own request to receive baptism, they would have no objection. Before I received baptism, I was asked to take tea by a native minister present, I think, it was to find out, whether I was willing to break caste. I gladly accepted the offer,

and sat at a table with Europeans to take tea. This was the first time that I broke my caste. Brahmins don't eat anything, that is not cooked by their own relations. After the Holy rite of baptism was gone through with, I requested to be allowed to go and bring my wife from her mother's place. Mr. George Baily accompanied me to the station, and after getting a ticket, I got into the train, which started at once. On getting out of the train at Rurah, I hired a pony to take me to Bijahra, the village where my wife resided, and which was over four miles from Rurah on the road to Bijoura, I found out from the driver, that some members of the family that I was going to visit, were at Rurah. I returned to the house, where the driver told me the members were, and sent the name with my umbrella into the house, to inform them of my arrival, but before he had uttered a word, my wife recognized it at once, and asked the man where he got it, as it belonged to her husband. The man told her, that I was in Rurah; on hearing which, she became silent; it being against native etiquette to inquire how I was, and why I had come unexpectedly. I was received at the house, and stopped there for the night, with the intention, that when I saw my wife, I would speak to her about my baptism. On finding her alone, I explained to her what had happened, and told her, that if she would go with me, I would be very faithful to her, and that her mother and others would never have anything to do with her, as I was a Christian, and by and by, when she knew about the loving Saviour, she would herself ask to become a Christian. She promised early in the morning to go with me. In the morning, when she got up, she told every one, that she was going away, as I had especially come to take her away. No one would believe her, but when I confirmed the statement, there was a deal of arguing to be gone through with. I was told that my wife would not be sent away, as the stars did not agree, and as they had received no information on the subject from my father. After the 10 a. m., train had left the station, they told me that I was at liberty to take my wife away. On going to the station, we found that the train was gone. We had to go back to the place, and in the meantime, there arrived some four persons; three from my mother-in-law's house, and one being sent from Cawnpore by my father, to find out where I had gone; now I had to argue with these men, as it was against Hindu Discipline, to take away one's wife without religious ceremonies being performed. I told them that I would take her with me, as she was my wife, and as she was willing to go. In the evening I succeeded in getting her to the station, in time for the train, and left Rurah for Cawnpore. At Cawnpore, after I had got into a hackney-carriage, I told the man, who was sent by my father and who was with me, to go and tell my father, that I had become a Christian, and that I was not in a position to go to his house. I did not at first, tell the driver, the proper address of Mr. McGrew, but after I had gone away a little from the station, I directed him to take me to the right place, where we were kindly received by Rev. McGrew. He told me that he had been praying for us, and was glad to find that I succeeded in getting my

little wife away. How I thanked God, for my success with my wife, and for having brought my wife to a railway station away from her mother's house, from which place, it would have been very hard for me to get her away. My relations succeeded in finding out my whereabouts at three in the morning; but as the doors were all locked, they had to wait outside. I think by bribing the servants, they succeeded in getting into my room. I told them plainly, that I was a Christian, and could not go with them. As I saw that they were going to take me away by force, I went and awoke Mr. McGrew, who told them that it was against law to get into one's house without his permission, and as I had requested him to keep me in his house, he would keep me. So they had to leave me alone, for the time. During the day I saw an European gentleman under whom my father worked, and in talking to him, satisfied him of my being a Christian. He left me with his blessing, and advised my father and uncle, who were outside, to follow me, that is to become Christians. In the evening I saw the leader of the Bra-moh-samaj, who left me alone after about two hours. This man is still a Bramah. I see him now and then in the Methodist Church, and pray that some day he may profess Christ publicly; as I believe he is a secret believer. The advice he gave me was, that I could worship Christ secretly, and still live with my parents, and I think this is the case with him; but when the Lord says, "He who denies me before men, him will I deny before the angels of Heaven," how could I worship Him secretly? He said I would be grieved at this bold step, when I should grow older; but it is now more than five years that I have been a humble follower of Christ, and I have never felt the least dissatisfaction about my Saviour; *what I thought then, now I feel to be the case.*

I passed a week very happily with my wife at Mr. McGrew's house, in satisfying my friends and the citizens, of my being happy in Christ. All sorts of temptations were thrown in my way, but God helped me to overcome them.

On the eighth day of my baptism, I was asked to step out for a little while, by one of the friends of my father, which I did; they took me into their carriage by force, and on my asking the reason, they said I would have to argue with some Pundits at their house. There I found some members of the Arya-samaj waiting for me. We had a deal of talk, but nothing would induce me to decline being a Christian. After about one hour, I was allowed to leave the house. On the road I found fifty persons, stationed by my relations, to take me into custody, and to take me to my father's house. So I was caught and conducted to the place. First there was a deal of crying and hugging done, to get me to write to Mr. McGrew that my wife be handed over to them, but on my refusal I was threatened of my life. I was kept in custody for seventeen hours, and released at one in the morning. My father told me, that it was the last time, that I would ever have the opportunity of seeing the home of my childhood, and so I might take anything I wanted. I left the place, after bidding good-bye to them all, and without taking anything. I reached Mr. McGrew's house at about two, and after eating something, and telling him what I had suffered, I went

to sleep alone, as my wife had been sent away to Mrs. Neild's. On inquiry, I found out that Mr. McGrew had been to see the City Magistrate, and that the Magistrate had sent orders for my release, and this was the reason why I was released. After I had been taken into custody, my wife's uncle tried his best to take my wife away, by telling her that I was at home, and so she must go to me there, but she was firm, and told him that after I had come back, she would go with me wherever I took her, but not with anybody else. Mr. McGrew took us to Bareilly by the evening train, where we arrived safely, and our persecutions ceased. Three constables got into the train at Unao, and one of them asked me, who the woman was with me. I told him that she was my wife, upon which, they said that she was not my wife, and that I had run away with the young girl, and consequently they would take us from the train at Lucknow into custody. We reached Lucknow, and Mr. McGrew spoke to the station master there, that she was my wife, and that I had become a Christian, the constables got down from the train, and asked us to get down as well. I told them, we would not leave our seats without a summons. The train left Lucknow, and the persecution ceased. I think the constables were set to do this, by my relations.

My wife, about six months after our arrival at Bareilly, made request for baptism. Consequently she was baptized, and is now perfectly happy. To-day, it is five years, three months, and fifteen days since I became a Christian, and my wife has been a Christian for nearly five years. I have worked in several departments; first in the mission, then in the railway service in March 1883; here I worked till September 1886, and then left of my own accord, and am working again in the mission for the Lord Jesus.

My Saviour has always been with me. We have got two little boys to rear up for Him, and hope they will be his true followers. We are poor now, in worldly affairs. I was the first-born of my father, and would have inherited all his property, he having no other children but daughters. At the same time we are rich in Christ Jesus, and in his graces of meekness and humility.

GANGA NATH.

Cawnpore, India, Sept. 15th, 1888.

A Saint's Farewell.

The following letter from *Divine Life* for September, was written eight years after Dr. Hamline had resigned his office of Bishop in the M. E. Church.

"DEAR BROTHER: It seems to me, I am nearing my heavenly home, and cannot stay long below. If otherwise, my words will do no harm; and if so, let me say to you, Farewell! I have peace with God and all mankind. I am—if not greatly mistaken—ready to depart and be with Christ; and should I depart suddenly, you may indulge the hope, that I am gone to the land of the pure and the blessed. The spirit bears witness with my spirit now, and nearly every hour and moment, that I am a child of God.

"I feel very willing to live—very willing to die. If I live, 'I live unto the Lord.' So I now live, hour by hour. My thoughts, my desires, all my affections, flow to Christ without an effort on my

part; and all my bliss—oh, how great the bliss!—is from His dwelling in me, and my conscious apprehension of His presence in me, hour by hour. The passing year is the happiest of my life. Old age, disease, helplessness, confinement, are no seeming drawbacks on my 'joy unspeakable.'

"The winter's night and summer's day
Glide imperceptibly away,
Too short to sing His praise;
Too few I find the happy hours,
And haste to join those heavenly powers,
In everlasting lays."

These are my experiences, day by day. I am attired in the wedding robe, and waiting to be called.

"My impression of little time remaining to me is not a premonition—not a religious impression. It is the result of observation on the state of my health, and the loss of physical strength. God may revive me, and make me stronger, but it does not seem probable. Besides, I am so drawn upward in all my affections and thoughts, that it seems as though I must go soon, to the bosom of Infinite Love.

"Oh that the world might taste and see
The riches of His Grace!
The arms of love that compass me
Would all mankind embrace."

"Farewell, dear brother! and bid Sister M— farewell, if you hear from me no more."

Affectionately,

L. L. HAMLINE.

March 1st, 1860.

He survived 'till March 22d, '65. ED.

To the Members and Friends of the Methodist Episcopal Church.

It affords me great pleasure to announce, that the Centenary services to be held in Newark, Delaware, Sunday and Monday, November 25th and 26th, are fully arranged for. The sermon of Dr. Hargis, Sunday morning, will touch the historic points of Methodism. Dr. Todd, within sight of the place of our gathering, will be sure to awaken interest, in the great religious movement which has accomplished so much for the upper Peninsula, in this century of the organized existence of Methodism. Revs. A. K. Street and George W. Lybrand, will conduct the Centennial Love Feast. The following ministers are expected to read Historical sketches of the charges they now serve, which formerly were within the bounds of Cecil Circuit.—Revs. C. Hill, J. B. Quigg, A. Burke, B. F. Price, E. L. Hubbard, E. H. Hynson, I. Jewell, J. D. C. Hanna, E. C. Atkins, C. F. Sheppard, R. C. Jones, T. B. Hunter, John Jones, John Warthman, J. Dodd, T. A. H. O'Brien, O. S. Walton, Fred. McKinsey, W. Sheers, E. H. Miller, E. H. Nelson, and W. H. Smith. The re-union of former pastors will be an occasion of great interest. Rev. W. W. McMichael, who was one of the pastors of Cecil Circuit in 1838, expects to be present, and will have charge of this service. The editor of the PENINSULA METHODIST, the junior preacher of Cecil circuit in 1850, will make an address Monday night. Rev. W. L. S. Murray, Presiding Elder, will read a paper on the past and present, of what was Cecil circuit. John F. Williamson, Esq., of Newark, whose father was prominent in our early Methodism, and who himself has for fifty years been closely identified with this work, will give personal reminiscences in connection with the early struggles of the Church. A cordial invitation is extended to ministers, former pastors, members, and other friends to attend.

N. M. BROWNE.

Youth's Department.

What Was The Secret?

["A child of whom her playmates said: 'It is easier to be good when she is with us.'"]

"Daisy! Daisy Gregory!"

It was a weak little voice that called her; but Daisy turned about, and walked back to the wee girl who owned it.

"What is it, Gracie?" she said; for Gracie's eyes were red with crying.

"Would you please go back home with me, Daisy, and not mind? Some of the boys called me Humpy, as I came along, and I'm afraid."

"O yes, indeed! Take right hold of my hand, and don't be afraid, I'll fix those boys."

There was a dangerous light in the big black eyes, as Daisy spoke; and the proud little head, set so gracefully upon the firm shoulders, was held a trifle more erect.

"Aren't you ashamed of yourselves, Willie Dutton and Frank Turner, to call a poor little lame girl names? I should think God would hear you, and be very angry, and perhaps make you lame to punish you. I would, if I were he. And you needn't put any more oranges in my desk, Willie; or bring me any more flowers, Frankie; Mamma tells me, to have nothing to do with boys who are not gentlemen."

Then, having said her say with flashing eyes, Daisy held the little hand tighter, and drew Gracie along past the boys—who hung their heads, blushing rosy-red with shame—and never let go her grasp until she had set the little one down at her mother's door; then kissing her gently, and telling her not to mind, because Jesus knew all about it, and in heaven she would not be lame any more, she ran toward home.

"Daisy, will you please come in a minute?" called Susie Sherman, as she passed her door. "I can't get this sum right, and I've been trying so hard!"

"Yes, indeed! Let me help you, then. Mamma says we must always try, before we get help, to see what we can do."

Daisy's pencil flew fast along the slate, and there was the troublesome example which she had solved that morning for herself.

"Thank you so much!" said Susie. "You are always so good. You always seem to love to help, Daisy."

"Well, 'tis fun to make people happy. Don't you think so? It pleases God, you know, too. Now I must run home, for mamma'll be wondering where I am; and I never like to worry her, and she worries easy. Good-bye!"

"What can I do to help you, mamma dear?" she said as she finished her dinner. Not a word of the new book she was longing to begin.

"Could you take care of baby while I have a little nap, dear? My head aches. I was up with him so much last night."

"Yes, indeed! Come, darling; come to sister!"

The hot little hands were held out so gladly; and the teething baby's head soon dropped upon her shoulder, as she walked back and forth to still his crying.

"Could you help me make a kite, sister Daisy?" said her brother Charlie, just as she sat down on the broad window seat, to read two hours later; "I want one so much?"

Daisy's face bore no trace of annoyance.

"Yes, Harry," she answered. "Bring your things. I know how to make a splendid one; for I helped Jamie make his."

"Can you read the paper to me a little while, daughter?" said the tired father, coming in, and throwing himself down on the lounge, quite exhausted "Just the principal news."

Daisy knew what this meant, but she cheerfully laid her book aside.

"I don't know how I could live without my little daughter," he said, as he drew her down to kiss the rosy cheek.

"That is all the pay I want, papa," answered Daisy.

"It's easy enough to be good where Daisy is," said Charlie, who was putting an extra bob to his kite. "I'm the envy of all the boys. They every one think she's the handsomest and the nicest girl in school; and they're right, too."

Daisy's face grew crimson. "You'll all spoil me, I'm afraid," she said. "But I'm so glad you love me! I'm sure I don't know why; but I'm the happiest girl in the world."—*Well Spring.*

Loss and Gain.

BY REV. T. O. AYRES.

Long articles are not read, as a rule. When we write we want to be read; so put it short, and leave calculation and comment to the readers.

The history of a pastoral charge from 1878 to 1888, in the matter of membership is as follows:

Year	Prob.	45.	Members
1878.			216
1879.			228
1880.			304
1881.	34.		269
1882.	21.		216
1883.			216
1884.	105.		200
1885.	25.		175
1886.	37.		185
1887.	24.		240
1888.	15.		210

306

These returns show 216 members in 1878, and 210 members in 1888; 306 probationers having been received in the mean time. According to this, the whole number of probationers and 6 full members besides, were lost to the Church.

In 1884, 105 probationers were reported, and 200 members; the next year only 175 members were reported, showing a loss of 25 members, and 105 probationers in one year.

In 1887, 24 probationers and 240 members were reported; and a year after, 210 members; showing a loss of 24 probationers and 30 members in that year.

This showing is "Awful Funny." Where is the church? I shan't tell. You may find it as I did.

Lenox Street, Union Mission, Boston, Mass.

God still saves and keeps even, in Boston.

The six month's labor devoted to this work, God has crowned with the conversion of sixty-four souls. Thursday evening and Sunday evening meetings have been made special revival services.

Six weeks ago, the people covenanted with their pastor, to pray and work for 200 souls, for this year. This definite object for endeavor has harmonized the people, centralized their desires, concentrated their efforts, and strengthened the bonds of brotherly love, till their interest in the welfare of the church and the salvation of souls has become intense. God has honored this pledge of people and pastor, with 56 old-fashioned Methodist conversions, during the last six weeks.

We confidently expect God will give us the remaining 136, before the year closes. While we are praying for 200 souls this year, let God's people in Wilmington Conference, join us at the throne of Grace, in helpful prayer.

J. N. GEISLER.

72 Mount Vernon St., Boston.

The *Christian Standard* says that Christian people are coming to feel more and more, that the great end for which they ought to live, is the evangelization of the world. They see that the missionary idea underlies all prosperity at home. A church that lives only for its own sake, and takes no thought of the great world lying in sin and wickedness, has not the spirit of Christ, and not having the spirit of Christ, is none of his. To be

anti-missionary is to be anti-Christ. Dr. Duff says: "What is the whole history of the Christian Church but one perpetual proof and illustration of the grand position—that an evangelistic or missionary church is a spiritually flourishing church; and that a church which drops the evangelistic or missionary character, speedily lapses into superannuation and decay?"

Sale of Tickets to Augusta Exposition.

The Augusta Exposition, which promises to be the most interesting as well as the largest ever held in the South, excepting the World's Fair at New Orleans, opened Thursday, November 8th, under very auspicious circumstances. Most of the exhibits are in place, a great many of the States being represented quite as extensively as they were at New Orleans, notably the South Carolina State Exhibit, which attracted general attention at the World's Fair at that point. For the accommodation of parties desiring to visit the exposition, the Pennsylvania Railroad Company placed on sale, commencing Monday last, and will continue to sell every Monday and Thursday until and including Thursday, December 13th, excursion tickets at reduced rates from all principal stations north of Washington; tickets to be good to return till December 20th. From Washington tickets will be sold every Tuesday and Thursday until December 13th, good for ten days, including day of sale.

One Fact

Is worth a column of rhetoric, said an American statesman. It is a fact established by the testimony of thousands of people, that Hood's Sarsaparilla does cure scrofula, salt rheum, and other diseases or affections arising from impure state or low condition of the blood. It also overcomes that tired feeling, creates a good appetite, and gives strength to every part of the system. Try it.

Our Book Table.

The American Magazine for November is an interesting number. Mr. John Gilmer Speed has become the new editor.

Mr. L. McIntosh Ward, the son, we believe, of the first American Minister in China, contributes an interesting article, describing his father's adventures in reaching Peking, and the difficulties in the way of an interview with the Emperor.

Mr. Chapin continues his interesting account of a journey through the Valley of the Connecticut.

Mr. Allan Forman's article on "Some Adopted Americans," is a description of those foreign-born citizens who live in the tenements of New York.

Evelyn Malcolm's story, "Tony: A Study in Black and White," shows us the effect of a little negro blood, upon the social status of a woman in Massachusetts.

Morris B. Farr writes of the Twenty Third of Brooklyn.

"The Koto and Its Associations" tells about the national domestic musical instrument of the Japanese.

"Mr. Myndert's Grandfather" is a ghost story. Mrs. Thurber's National School of Music has an appreciative notice: "Two Coronets," is continued, and there will be found also some poetry and book reviews; the November Calendar of Health, and a paper in the American Pulpit on "The Past and Present God," by T. Giffard Nelson.

The Pearl of Days for November is valuable to all who desire to know of the growing Sabbath sentiment. Its articles are of intrinsic value. The illustrations are choice, and the general appearance of the magazine is most attractive. We are glad to be assured in this number, of the bright prospect for the coming year. Such an ally of the Christian Church in quickening the conscience on this subject, is certain to prove effective. \$1.00 per year. Single copy 10 cents. WILLIAM B. KETCHAM, Publisher, 71 Bible House N. Y.

Table Talk for November is full of Thanksgiving sentiment and pabulum. It opens with the "Nation on Her Knees"—a short poem by Joseph Whitton; then follow "Ancient Thanksgiving Days," "A Thanksgiving Dinner," by Mrs. Rorer, she also has "How to live on a Thousand a Year." Other articles interesting to the housekeeper are "How Mrs. Ruskin Saved Fuel and Kept Warm;" Tillie May Forney's "Fashionable Luncheon and Tea Toilets;" "Ethel's New Home;" "New Things for Table and Kitchen;" "Housekeepers' Inquiries," with answers by Mrs. Rorer; also a list of economical menus for the month. Other entertaining articles are "The Orange—Its Sweet and Discordant Records," and "How to Prepare it." "The Flutterbys' Folly," "Fashionable Crises;" "Woman's Exchange Movement;" "Seasonable Grocery Hints," and a "Thanksgiving Problem," all the solvers of which are promised a prize. TABLE TALK PUBLISHING CO., 402, 404 & 406 Race St., Phila \$1 per annum.

Obituaries.

"Blessed are the dead who die in the Lord."

On the morning of Nov. 3d, the spirit of Brother Frank Parnell entered into rest. His death, which was very sudden, gave a severe shock not only to his parents and friends, but to the entire community. The hold he had on the hearts of the people was evinced by the fact, that the church could

not hold the throng which desired admitted. Brother Frank was an exceptional boy, possessing many qualities rarely found in one so young. From earliest childhood there was a weighing and balancing of motives, in all matters pertaining to principle. Even in those affairs usually considered trivial, he evinced a painstaking conscientiousness which was characteristic of his whole life.

Yet withal, he had such a genial, winning manner, that all felt drawn to him. To know him was to love him. As was to be expected he attracted to himself a large circle of the best young people in the church and community; and so keenly is he missed by many, that it seems as though a brother had been taken from them. Seldom has there been witnessed a more affecting sight than that which was seen in the Sabbath-school the Sunday following his death. The whole school was in tears; and can we wonder? A place was vacant, which had been faithfully occupied since early childhood; for the reason must have been a strong one, that detained him from any church service. His place was rarely empty.

Our deceased brother was intensely interested in all forms of church work. He was a member of the "Young People's Missionary Society," an earnest worker in the "Loyal Legion," and an official member of the Y. P. League. He was a quiet, unostentatious S. C. E. His was a quiet, unostentatious life; yet nobly did it fulfill the Master's injunction, "Let your light so shine before men that they may glorify your Father which is in heaven." His last evening on earth was spent in the "Young People's Prayer Meeting." How singularly fitting, that he, who living in hourly expectation of the messenger, yet with neither timidity nor repining, should step from the church militant to the church triumphant. Our beloved brother has vanished from our midst, but "we sorrow not as others who have no hope." We rejoice, that, released from the toil of earthly service, he has entered into the rest that remaineth for the people of God.

Changing a little, some lines of Wordsworth, we may fitly say:

Not long his pulse hath ceased to beat;
But benefits, his gifts, we trace—
Expressed in every eye we meet
Round his dear home, his native place.

Such solace find we for our loss;
And what beyond this thought we crave
Comes in the promise from the cross,
Which promise makes our hearts feel brave.

Rev. Elijah Hitch was born near Laurel, Sussex Co., Del., Nov. 15th, 1807, and died Oct. 18th, 1888. About the age of eighteen or twenty, he became a Christian, and united with the Methodist Episcopal Church. After a brief period of spiritual declension, he reconsecrated himself to God, I think at a camp meeting called the Union, and ever afterward he remained a firm, solid, and staunch Christian, until called to enter the kingdom of glory. After being an exhorter for some time, he was licensed as a local preacher in 1842. In this capacity he was abundant in labors, and not without success. His home being in a rural district, where the circuit system prevailed; the circuits being large, and preaching by the regular circuit preachers only on alternate Sundays abundant opportunity was afforded the local preachers for the exercise of his gifts in preaching the Gospel of Christ; and many were the open doors into which Bro. Hitch entered with the message of salvation. As a preacher he was clear, strong, and practical, and many through his efforts were led to forsake sin, and become earnest and devout followers of the Lord Jesus Christ. He served the church as trustee, steward, class-leader, Sunday-school superintendent, exhorter and local preacher; retaining the last office up to his death. The last few years, he suffered from paralysis, and was not able to preach. Though sorely afflicted, his faith failed not, he had a good and happy experience in his old age.

He was not a bigot, but he dearly loved the Methodist Episcopal Church. During the late civil war, many of his associates in the church turned from it and forsake him, but he never swerved, maintaining his integrity, and his allegiance to God and the church of his choice. In the words of St. John, we can say of him "Blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labors; and their works do follow them." As was said of Abel, "He being dead, yet speaketh," so the life of Bro. Hitch, as lived among the people, continues to speak, for truth and righteousness. He was ever ready for every good word and work. In the temperance cause he was a stalwart, indeed in everything that had for its object the helping and bettering of humanity, he was among those in the fore-front. He was liberal with his means, to the full extent of his ability. His home was a home for the itinerant minister of the gospel. At whatever hour he might come, day or night, he was sure of a welcome; to this the writer can testify from personal experience, as he happened to be in his itinerant life, while traveling as colleague with the late Bro. James Hargis, on what was then known as Quantico circuit.

Some eight years since, he moved from the old homestead to a point between Laurel and Seaford, and united with Mt. Zion, one of the appointments of Bethel charge, where he continued to reside up to the time of his death. On that beautiful Sabbath morning, Oct. 21st, his remains were carried to Laurel M. Church, where the funeral services were conducted by the writer, assisted by Revs. W. B. Gregg and J. Hubbard, after which they were laid to rest in the Cemetery, to await the coming of the Lord.

Laurel, Del.

J. OWEN SYMPHERD.

Mrs. Susannah Lewes, relict of Capt. Kendall M. Lewes, of Laurel, Delaware, was born 1805, and died in Laurel, October 16th, 1888. She was married June 10th, 1829, to Capt. Lewes, with whom she lived most happily until they were separated by death; he preceding her to their heavenly home, some

twenty-six years. For many years their house was the home of the junior preacher, on what was then called Laurel Circuit, Laurel having not yet become a station. Not only the junior and senior preachers on the circuit, but every preacher passing through the town of Laurel, would invariably find his way to Capt. Lewes', always to receive a royal welcome. Mrs. Lewes was the mother of ten children, four of whom survive to mourn her loss; one of these is the wife of Rev. A. Wallace, D. D., of the Philadelphia Annual Conference, editor of the *Ocean Grove Record*.

At the early age of thirteen she became concerned about the salvation of her soul; and sought and found Christ to the comfort and joy of her heart. She at once united with the Methodist Episcopal Church, in which she lived a most devoted and exemplary life until she was translated to the church triumphant in Heaven. Perhaps there never was a more faithful, and earnest member of the Methodist Episcopal Church in Laurel, than Mother Lewes. She went in and out before this people for fifty-nine years, as a bright and shining light, not only in fair weather, but often when many thought it too inclement, too cold, or too hot. She was constant in her attendance upon prayer and class-meetings as well as the Sabbath services. Even after the infirmities of age came upon her, when she had to be lifted in and out of the carriage, she would persist in going to the house of the Lord. Thus she continued to go, up to the last three years, when her afflictions confined her to the house. Her influence was good, and only good; and though she has passed away, her name will live in the memories of the people for the years to come.

"Precious in the sight of the Lord is the death of His saints."

For years previous to being called hence, she was a great sufferer, yet she would not murmur or complain; though in her intense agony she would say, "How can I stand it? O, that my Saviour would come; but I must be patient, I must wait the Lord's time." She said to the writer, only a short time before the end came, "I am so unworthy, but I hope to be saved through the everlasting salvation of my Saviour;" and among her utterances was "He is precious," then closing her eyes, she fell on sleep, and without a single struggle her redeeming spirit winged its flight from its clay tenement to the world of glory, to be forever with the Lord.

Her pastor conducted the funeral services in the Laurel M. E. Church, assisted by Rev. J. Hubbard, in the presence of a large congregation of sorrowing friends. Her remains were interred in the Bethel M. E. Cemetery. May we follow her, as she followed Christ.

J. OWEN SYMPHERD, pastor.

Laurel, Del.

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The Sunday School.

LESSON FOR SUNDAY, NOVEMBER 18th, 1888. JOSHUA 21: 43-45; 22: 1-9.

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

HELPING ONE ANOTHER.

GOLDEN TEXT: "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6: 2).

43. The Lord gave . . . all the land which he swore . . . unto their fathers.—The sacred writer (Joshua probably) bears testimony in these concluding verses to God's fidelity to His promises. The land, though not all acquired, had been all allotted. It belonged to the Israelites, and had become theirs through the favor of their covenant-keeping God. Possessed it and dwelt therein.—Ewald states: "There can be no doubt that Joshua, during the first years of the advance into Canaan, subdued the country on every side, and received the submission of all the Canaanites whose lives were spared. It is very possible, that in the first terror of surprise the Philistines, and even the men of Sidon and the rest of the Phenicians, may have paid homage; though these last could never again be subdued."

44. The Lord gave them rest—rest from their wanderings, and anxieties, and warfare. The word "rest" was a sweet and suggestive one, to the Israelites of that generation. It was the fulfillment of promise—"when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance" (Deut. 25: 19); "I will give thee rest" (Exod. 23: 14). There stood not a man . . . before them—"This was true, as far as the present history is concerned. We read that the Ephraimites did not, or could not, drive out their enemies, and that the other tribes also failed to obtain complete possession of the land. It was from no neglect on Joshua's part, that this was not done at once, for it had been God's own command that it should not be done, lest the country should become a desert: 'I will not drive them out from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee. By little and little, I will drive them out from before thee, until thou be increased, and inherit the land' (Exod. 23: 29, 30). Calvin concludes a similar argument with the words: 'Nothing but their own cowardice prevented them from enjoying the blessings of God in all their fullness' (J. J. Lias).

45. There failed not aught of any good thing.—How the sacred writer multiplies his expressions, to make his readers realize the faithfulness of Almighty God! And 'He changeth not.' Says old Dr. Scott: "In due season, all the promises of God will be accomplished to His true people; and their believing hope, and patient waiting, and self-denying obedience will terminate in joyful songs of triumph, and thankful celebrations of His faithfulness, love and power. Then will it be universally acknowledged, that 'there hath not failed of any good thing which the Lord hath spoken;' nay, that He has exceeded their largest expectations, and made them more than conquerors, and brought them to their delightful rest and inheritance. May none, of us at that season be found among His enemies, 'who shall be destroyed forever.' All came to pass—Hebrew, 'the whole came.'

1. Then—not the usual Hebrew word for chronological sequence; hence we cannot positively infer, that the Reubenites and Gadites were kept on the west of the Jordan, until after the division of the land. Apparently, there was no need of their services after the battle of Merom. They were, however, interested in the appointment of the Levitical cities, and it may have seemed important, that they should personally know the location of the tribes of their brethren, before they settled down in their own comparatively remote allotment. Reubenites . . . Gadites . . . half tribe of Manasseh.—They had crossed the Jordan, it will be remembered, 40,000 strong. They had been obedient to discipline, self-denying for the sake of their brethren, and, now that their work was done, awaited formal release from their leader, and permission to go to their homes.

2-4. I've kept all that Moses . . . commanded, and have obeyed my voice.—well-earned words of commendation. Happy those, who having faithfully warred a good warfare, shall hear from the great Captain of their salvation the approving words, "Well done, good and faithful servant, enter thou into the joy of thy Lord!" Have not left your brethren these many days—A great many days are implied in the Hebrew expression. At least seven years, some reckon even fourteen, must have passed, since they had left their families on the other side of Jordan. Get you unto your tents—accept your discharge, and proceed to your homes.

"It is a remarkable and almost inexplicable fact, that, while the sojourn in the wilderness, is represented as one long catalogue of murmurings, not one single complaint, unless we may call the gentle expostulation of the tribe of Joseph, in chap. 17, a complaint, disturbs the peace of the tribes while Joshua led them. It is the times of adversity, that try men's faith and patience. As long as the Israelitish Church was subduing kingdoms, winning splendid victories, experiencing the encouragement derivable from God's sensible presence and intervention, there was no discontent, discouragement, or wavering. But the trials of the long wandering, as well as those incident to the quiet, unostentatious discharge of duty, were fatal to their faith and patience. Can theirs be said to be a singular history? (J. J. Lias.)"

5. Take diligent heed—an echo from the Book of Deuteronomy, where the same words frequently occur (6: 5; 10: 12; 11: 13, etc. Evidently these injunctions had deeply impressed Joshua's own mind. They constituted also all the directions needful for civil government. Obedience to the Mosaic precepts, a hearty acceptance of God their true leader and object of worship, would solve all administrative problems that would arise. Love the Lord your God—supremely, fervently, so that this love should become the central and controlling motive in all the conduct of life. Keep his commandments—"The best proof of love is our behavior towards the person loved. If love be genuine, it is the practical principle which produces diligent service, punctual obedience, faithful attachment, the devotion of the heart and soul" (J. J. Lias). Cleave unto Him—better, "cleave into Him;" he vitally joined to Him; be "rooted and grounded" in Him. Serve him with all your heart . . . soul.—Expressions are multiplied almost to the point of redundancy, in order to intensify the duty of serving God, and of taking "diligent heed" to do so.

6. Joshua blessed them.—Their discharge was accompanied with a patriarchal invocation of divine blessings upon them, so long as they should continue in the path of obedience. "They undoubtedly returned with all convenient expedition. It had been a long absence, and the meeting was no doubt proportionally happy. Here below, business, journeys, voyages and other casualties are continually separating the dearest relatives; but they are glad to get home in peace. How much happier for the Christian pilgrim, when his warfare of life is accomplished, to cross Jordan, and meet his brethren in glory, the family of God (Bush)."

7. To . . . half of the tribe of Manasseh Moses had given . . . Bashan—an illustration of the Hebrew habit of repetition, particularly noticeable in the Book of Joshua. Where a modern writer would merely refer to a previous statement, a Hebrew writer would repeat it in detail. Thus we are told four times at least, that the tribe of Manasseh was divided, and had their possessions on either side of the Jordan. Also we are informed four times, that the tribe of Levi had no inheritance, and why.

8, 9. Return with much riches (R. V., "with much wealth").—What this spoil consisted of chiefly, we are told in detail—precious and useful metals, garments, flocks and herds. Divide the spoil . . . with your brethren.—See Num. 31: 25-39. Says Dr. Lias: "Here, as elsewhere, we may observe the strict and scrupulous integrity of Joshua. The division of the spoil by other leaders, has often been the cause of heart burnings, and even of mutiny. Here each man has his due, and no room is left for reproach or dissatisfaction." Those who remained at home to guard the families and property of the combatants, were justly entitled to a share of the spoil. Departed . . . out of Shiloh—"one of the earliest and most sacred of the Hebrew sanctuaries" (Maclear). Gilead—a general name for the whole district across the Jordan.

The Spiritual, First.

Bishop Goodsell is a man of sound mind. His public utterances appear to be well considered. At the Des Moines conference, according to the Conference Daily, he delivered himself in this impressive style:

Another thought, which will surely impress you, is, that the questions I am about to ask you have been, with one exception, and that more recently added by the general conference, asked for many generations of Methodist preachers. I love to feel that I belong, not to one of the lesser denominations, but to one of the larger denominations that are engaged in settling some of the most important problems of the social and religious life

on this continent. May the glorious heritage of power, which belongs to every Methodist preacher, come to you.

The questions I am about to ask you relate, first, to your own religious life; second, to your relation to the Methodist Episcopal Church; and third, to those who are committed to your pastoral care. Your first qualifications should not be intellectual, but moral and spiritual. If you have not these, you will soon lose all love for the ministry; and if you remain in it for the rest of your life, you will go on, mere chattering parrots, repeating the things that others have told you.

I have rejoiced for many years, brethren, that the Methodist Church has always endeavored to put the spiritual first, the material last; the inner first, the outer afterward; the religious first, and the secular last. God raised up Methodism, to tell the world that the first step in the kingdom of God is to be consciously born again—that the best preparation, of those who are to work for Jesus Christ is in having a new and glowing heart. How broad this doctrine is you will learn, after you have gone farther in the Christian and ministerial life.

Neither you nor I have any business here this morning, unless we have the witness of the Spirit, which tells us that we are born of God. That is the first thing. May the Holy Spirit apply that question, "Am I born again?" Ask yourselves once more that question, "Am I born of God?" But if there is any doubt in your minds as to your sonship, you had better pass to another seat. You have no business here at the door of this conference, if you do not know that you are children of God.

Again, there was a time when Methodists preached the doctrine of perfect love, and scarcely any other denomination preached it; and you will remember, that there have been a few Methodist preachers that have looked at this doctrine with eyes askance, and some with eyes averted. It seems strange to some, that any human being should aspire to perfect love. When we remember our transgressions, it seems an astonishing thing that we should ever dare to dream of a perfect love. Who does not remember the time when he not only did not have perfect love, but when he did not love God at all? I remember when those who professed to love God were, to me, mere chatters. I bless God that he permitted me to live, until I understood what this brotherhood of love was. From this standpoint, I say it is not strange that some look at it with eyes askance, if not with eyes averted. There are those who have said, "I cannot receive it at all;" "I cannot believe it at all."

I want to say, that no man in the Methodist Episcopal Church has a right to be a minister at its altars, who does not believe it is his privilege to love God with all his mind, heart, and strength. This is the motto on the banner of the Church. God has blessed this banner. If we are not ready to hold it up, our place is not in the Methodist Church.

In relation to this doctrine of holiness I do not suppose any one, who has ever thought upon this question, would ever say that a man is holy because he thinks he is holy. It is possible for us to believe, that we are full of love, when we are as bitter as gall; to believe ourselves generous, when we may not know the meaning of unselfishness; to feel ourselves satisfied, when we may not have eaten of the divine bread for months. No one, whatever may be his attainments in holiness; no one however ripe in experience, can stand close up to the Redeemer, without seeing his Lord and Master towering far above him in holiness.

You cannot get this blessing of holiness by merely wishing for it. You cannot purchase it. You can only get it from the Master. It is the gift of God to men. O Lord, let the sanctifying

energy of the Holy Spirit fall upon these brethren, as they stand at the door of the conference!—Northern Christian Advocate.

Woman's Foreign Missionary Society; Executive Committee Meeting.

Never did Christian women tender more beautiful courtesy to fellow workers, than did the royal women of Cincinnati Methodism, to the representatives of the Woman's Foreign Missionary Society, as assembled in Executive session, in the Queen City of the West, Friday morning, Oct. 26th.

Mrs. Cowen, a sister of Bishop Thoburn, and corresponding secretary of the Cincinnati branch, called the meeting to order, and led the devotions. Mrs. Bishop Clark was called to the chair. Tables were assigned to the several delegates, which had their banners bearing the names of the nine branches. Committees were appointed on Missionary candidates, publication, and finance.

Interesting reports of the year's work were brought in, telling how much had been done, and giving a hopeful outlook for the future. The total receipts showed a large increase; whereupon with glad hearts we sang, "Praise God from whom all blessings flow." The grand total amounted to \$206,206.04; an increase of \$15,047.91.

Mrs. Nind, of the Minneapolis branch, gave an interesting account of forty girls in Oregon, who had assumed the care of one girl in India. "Forty girls in Oregon," said she, "are educating and Christianizing one girl in India; and one girl in India is elevating and fitting for Church work forty girls in Oregon."

A request came from California for permission to form a Pacific branch, which was most cordially granted, and the new sister welcomed with hearty thanksgiving.

The devotional hours, from two to three each afternoon, were seasons never to be forgotten. The presence of the Master was manifest, and as we talked of His love, and ours for Him, and for souls, listening to the inspiring words of missionaries, who for His sake, had given years of service, in foreign lands, our hearts burned within us. When the lovely young women of culture, who leave all they hold dear in this world, to go to untried fields of service among the heathen, told of their earnest purpose, with glowing faces, or tremulous lips, we prayed most earnestly that God would keep them, through all the labor of the coming years. Other interesting exercises were held each afternoon, from three to four.

Bishop Thoburn gave some startling facts. One man, he said, had to go five hundred miles, to find some one to tell him how to be saved. One presiding elder has 60,000,000 people in his district; and in all that region there is but one station for woman's work. Miss Thoburn, (Isabella) the Bishop's sister, began her work in India with a school of six girls; now she is pleading for the endowment of a college. Miss Lloyd of Mexico, was with us, longing for a fresh baptism of the Spirit, as she returns to her work. At the anniversary in St. Paul's church, Sunday evening, addresses were made by Miss Knowles and Miss Thoburn, of India, and Miss Fisher of China, who eloquently pleaded for help. The missionaries love their work, and grieve when obliged to stop for rest; longing to return, as one said, home to a foreign land.

The communion service, Tuesday, October 30th, was one of marvelous power. Missionaries, secretaries, delegates and visitors, gathered in the lecture room. Bishop Walden led, assisted by Bishop Joyce, and many other ministers. From India, China, Mexico, from New England and the far West, from the North and the South, as the disciples of the blessed Christ we had come, and together knelt around the altar, and breaking bread, and drinking the wine, in memory of Him, who died for all,

we realized that never again, shall we meet at another such memorial feast, "till He come." All hearts were inspired with a sense of the Saviour's presence, and earnest prayers arose for strength to do better work, in His dear name.

The last day of the session, Nov. 3d, the committee on finance, our noble band of branch secretaries, made their report, recommending appropriations to the amount of \$228,669, and asking for an increase in contributions next year of over \$20,000. While we praise God and his people for the increase received, we can't help grieving over calls for help that have to be denied.

Last year the Philadelphia branch raised \$20,984.95. This year the call is for \$25,700. Sisters of Delaware, shall it fall on ears, deafened by the tumult about us?

Last year the Baltimore branch raised \$9,515.54. This year the call is for \$11,946. Sisters of Maryland, shall it come to hearts so preoccupied, that we fail to hear the Master's voice? The call is from Him, and imperative. By so much as we love, let us measure our obedience. The heart of our beloved conference secretary, Mrs. E. B. Stevens, is greatly burdened for the work. Sisters of the Wilmington Conference, let us, on our knees, with all that we have and are laid on God's altar, cry, "Lord, what wilt thou have me to do?"

JULIA R. TOMKINSON.

Judge Gildersleeve, of New York City, in the recent case of a young man convicted of theft, took occasion to say

"Your trouble is due to rum, the cause of nine-tenths of crime. When we have Prohibition, if we ever do, then we would have one judge here (in the Court of General Sessions), while the District Attorney, with perhaps two or three assistants, could do all the work. That would save the Court of General Sessions from \$75,000 to \$100,000, and the people throughout the country millions of dollars, while it would make happy thousands of families which are now miserable."

In speaking of the relation of intemperance to crime, that eminent statistician, Hon. Carroll D. Wright, asserts that an investigation of all the cases in the nine criminal courts of Massachusetts for a single year, showed, beyond dispute, that eighty-five per cent of them were due, directly or indirectly, to liquor.

What is Catarrh

Catarrh is an inflammation of the mucous membranes, and may affect the head, throat, stomach, bowels or bladder. But catarrh of the head is the most common, often coming on so gradually that it has a firm hold before the nature of the trouble is suspected. Catarrh is caused by a cold, or succession of colds, combined with

Impure Blood

Its local symptoms are a sense of fullness and heat in the forehead, dryness in the nose and back part of the throat, and a disagreeable discharge from the nose. When the disease becomes chronic it is liable to develop into consumption. The eyes become inflamed and red, there is throbbing in the temples, ringing noises in the ears, headache, and sometimes loss of sense of smell and hearing.

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Ministers 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 news items not later than Tuesday morning.

All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as second-class matter.

An Inquiry.

A correspondent sends us a request from his school, that we give our opinion as to "who was the ally whom Joshua secured before he undertook the conquest of Jericho."

There is no question that Rahab, the inn keeper, very kindly befriended Joshua's spies, and, in consequence, she and her family escaped the destruction that overtook the rest of the people in that city. But we have no intimation, that she was an "ally" of Joshua in any other respect.

The record, of the appearance to Joshua of a "man with his drawn sword in his hand, is very brief. It is probable, that as "captain of the host of the Lord," this personage gave to Joshua at this time, the minute directions which were to be followed for the capture of the city; just as in the case of Moses, more than forty years before, Divine counsels were given for the deliverance of his kinsmen from the bondage of Egypt, when God spoke to him out of the midst of the burning bush.

Of course, the captain of the host of the Lord, was present with Joshua, in the attack upon Jericho; otherwise the marching and blowing of trumpets, and the shouting, would never have levelled the walls.

In this sense it may be said, he was the "ally" of Joshua.

Rev. Dr. Hannon of the Centennial Methodist Episcopal Church South, preached at Bush-street church, Sunday evening, October 21st, and every one who heard him rejoiced, and received gladly the gospel so eloquently presented. Dr. McCreary preached the same evening at Centennial church.

The above report of amenities between a minister of the M. E. Church, and one of the M. E. Church South, from the *California Christian Advocate*, is pleasant reading. We shall be glad to note similar courtesies and expressions of fraternal consideration elsewhere. Especially pleasant would it be, to read such things in the old *Richmond*. Will our esteemed confrere, Dr. Lasserty keep us posted? His genial soul, one might think, would luxuriate in such fraternity.

CAMDEN, DEL., P. H. Rawlins, pastor.—In another column, will be found a notice of dedication services, to be held on this charge, to-morrow three weeks, Dec. 9th.

The structure is almost entirely new, a little gem; gothic memorial windows of stained glass; a belfry with a 442 lb. bell; recess pulpit; and the room carpeted throughout. Estimated cost of building and furnishing, \$1500.

Brother Rawlins first year on this charge has been progressing very successfully. Last September at the third quarterly meeting, though but six months after Conference, St. Jones and Lebanon, two of his churches, paid up in full, their share for pastoral support, for the three quarters.

The presiding elder reports this to be beyond any thing of the kind, he has ever seen before in his official experience. Some revival services have been held, and though unfavorable weather has hindered, there have been several conversions.

Corner-Stone Laying, on the Sabbath.

Dr. Buckley in the *Advocate* of Nov. 8th, replies to the question, "Should the corner-stone of a Church be laid on the Holy Sabbath?" in these words, "Most decidedly not. It cannot be necessary to do so; it involves a piece of manual labor; it falls in with the Sabbath breaking tendencies of the age, and is, as we believe, wrong."

We respectfully submit, (1) that such "a piece of manual labor" is usually and may be always, so very small "a piece," that few, if any, of our Sabbath services can be done with less. (2) Scarcely can the common people participate in such interesting exercises, unless they occur on the Lord's Day. (3) When this "piece of manual labor" is performed with an eye single to the glory of God, and with appropriate religious services, instead of "falling in with the Sabbath breaking tendencies of the times," it is a rebuke to all such tendencies; and, as we think, is a very proper thing to do on the first day of the week, whenever circumstances indicate that to be the best time. "The Sabbath was made for man."

We endorse Dr. Buckley in the following, "A good time to dedicate a church on the Sabbath, is when other religious services are not in progress." "It may be made an occasion to manifest Christian unity."

In our issue of Oct. 27th, appeared a very interesting article on "Egypt and the Bible," written for the PENINSULA METHODIST, by Rev. Dr. Cramer, formerly U. S. Minister to the Republic of Switzerland. We hope none of our readers failed to read it.

Dr. Cramer has three Lectures, which he has delivered before Colleges, and to other audiences, greatly to their pleasure and edification.

We understand, the Doctor will be glad to deliver any one of them in any of our churches, or for the benefit of any benevolent cause, free of all charge except necessary traveling expenses. He will, in addition, if desired, preach on Sunday, where he lectures.

The titles of these Lectures are
1. What does our Country require of its Youth?
2. The Dangers that threaten our Literature and how to meet them.
3. The Influence of Theology on Science and Philosophy.

Dr. Cramer's address is 40 Prospect Avenue, East Orange, N. J.

We shall be glad to facilitate any engagements our friends may desire to make with Dr. Cramer.

Christian Witness (Boston) of the 8th inst., has this personal.

Bishop Mallalieu made us a call the other day. He has just returned from his European Episcopal trip, and looks as if he had not been harmed by his labors. He reports himself in good health, and ready for his Southern work as soon as he gets through with official engagements in Boston, New York and Philadelphia. Bishop Mallalieu is one of the few men, who believes in doing something, and does it. Wish we had more like him.

What a blessed thing it is, that we have, even in the judgment of the *Witness*, a "few men, who believe in doing something, and do it."

Preachers' Meeting.

The brethren met at 10 A. M.; Rev. J. E. Bryan, president, V. S. Collins, secretary. Devotions were led by Rev. J. D. C. Hanna; minutes read and approved. D. H. Corkran, reported an interesting celebration of twenty-fifth anniversary of the founding of Epworth M. E. Church; seven penitents at the altar, and three conversions; making 154 conversions to date.

Rev. W. G. Koons, reported 71 conversions, at the close of the fifth week of his revival services.

Rev. A. D. Davis, presiding elder of Virginia district, was present, and by request made a brief report of the work under his care.

The brethren were all at work with zeal and hope; and good success gave encouragement, notwithstanding much difficulty. A special need was outside financial help; bro. Davis himself being responsible to the extent of \$200. The friends of our brother and his work, who are able to help, will greatly relieve and cheer this faithful laborer by sending him substantial tokens of sympathy.

Virginia district means to meet its just debts on account of all the Church benevolences, while it is not negligent in responding to home claims.

Brother Davis is confident, that this district will raise its share of the amount needed for a Ladies' Hall for our Conference Academy. He has been aiding the pastors in revival work since July 8.

In our new church at Read's Wharf, a society of eight members has been organized. Mr. Read, through whose liberality this property has been secured, was one of the early converts and was the first to join the new society.

Rev. C. A. Grise reported 23 conversions, at the end of two weeks' meetings.

The order of the day being taken up, Rev. H. W. Ewing read an interesting and stimulating sermon on the text, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know, that your labor is not in vain in the Lord." 1 Cor. 15; 58. Comments followed by brothers, Corkran, Hanna, J. Todd, and W. L. S. Murray.

Rev. Messrs. Swartz of the Central, and McEwan of the Rodney St., Presbyterian churches, were presented by Rev. W. L. S. Murray, and introduced to the meeting by the president.

These gentlemen submitted to the meeting, a proposition for the formation, in this city, of a Branch of the Evangelical Alliance.

On motion of V. S. Collins, the meeting resolved to join our Presbyterian brethren, in an invitation to Rev. Dr. Josiah Strong, of New York, to visit this city and explain the plans and working of the Evangelical Alliance, with a view to the formation of an auxiliary.

An interchange of opinions was had in reference to the observance of Thanks giving Day; after which, on motion of W. G. Koons, it was resolved that union services be held in Asbury, Union, and Scott churches; the preachers for the occasion to be selected by a committee, consisting of brothers Koons, Murray, Bryan, Stengle, and Collins.

The other brethren present, were L. E. Barrett, A. Stengle, J. Dodd, J. R. Dill, A. Thatcher, V. Smith, J. L. Houston, J. T. VanBurkalow, C. K. Morris, A. P. Bailey, J. W. Hyrons, and T. S. Thomas.

Cookman Mission, Scott and Thirteenth St., Wil.

Rev. William W. Taylor, an esteemed local preacher in Asbury M. E. Church, James E. Bryan, pastor, some months ago secured the use of a hall, at the above locality, for the purpose of establishing a mission of the M. E. Church. After a few preliminary meetings, a Sunday-school was organized, Aug. 25th with W. L. Buck of Mt. Salem, as superintendent, Solomon Hersey, of Union assistant; Mr. T. Toft Librarian; W. T. Morris, of Union, Secretary. The finances are managed by a committee of nine.

At their request, the quarterly conference of Asbury charge took the mission under its care, and its administration since then has been under the supervision of the pastor of Asbury M. E. Church.

Last Sunday Rev. Wesley C. Johnson, of the Philadelphia Conference,

preached in the morning, and Dr. J. H. Simms of this city, at night. In the Sunday-school, which will begin hereafter at 2.30 p. m., there were present, ten officers and teachers: total attendance 74.

A library of 70 volumes, has just been purchased; blackboard exercises are used to illustrate the lessons and organ aids in the music. Miss Mary Dillen has been chosen organist.

At the close of the school, the officers and teachers spend a half hour in the study of the lesson for the next Sunday.

A prayer and experience meeting is held in the Mission every Wednesday evening. This location seems very well chosen as the nucleus of a future church, being about equi-distant from Grace and Mt. Salem.

Any laborers in the vineyard in this neighborhood, who can join our brethren in this good work, will be heartily welcomed.

Next Sunday at 10.30 a. m., Rev. T. S. Thomas, editor of the PENINSULA METHODIST, will preach.

So universal has been the approval of our course in the late political contest, by those among whom the PENINSULA METHODIST circulates, which we have felt disposed to make frequent references to the commendations received.

One of the wisest and most highly esteemed ministers in our Conference, sends us an endorsement, that we think our readers will regard, as deserving exceptional attention. It runs as follows:

DEAR BRO. THOMAS,—Now that the late exciting issues of the country are settled, I wish to say, that your earnest and persistent advocacy of prohibition, and your equally earnest and persistent non-advocacy of party, have been alike gratifying to me. With no word of censure for any, and with the kindest feelings toward all, I must think, this is the only proper course for religious papers, and for religious preachers as well. Cogent reasons lie back of this opinion.

CHESTER, J. W. Hammersley, pastor.—This name has become a misnomer, by the lapse of time, and its incidents of change. Chester circuit was one of the original divisions of the itinerant field in the Philadelphia Conference, more than a hundred years ago; taking its name doubtless from the town of Chester on the Delaware, about midway between Philadelphia and Wilmington. Of all the appointments, and of all the churches, scattered over the wide territory once included in this circuit, Bethel, one of the earliest, is the only one that retains the old title. There are several Bethels in the Wilmington Conference, and some qualifying epithet is needed to distinguish them. As this one in Brandywine Hundred is the residuum of the old circuit, and, if we mistake not, retains the old records, would it not be well to give it the compound title—Chester-Bethel?

Last Saturday afternoon, we were met at Carpenter on the B. & O. Railroad, some twenty minutes' ride, out from Wilmington, by brother Hammersley, with whom we had a pleasant carriage ride, of less than three miles in a north westerly direction, to his parsonage home.

Thirty-seven years ago last Spring, brother Hammersley and the writer were received on trial into the Philadelphia Conference, then including the territory of the Wilmington Conference. That session was held in Smyrna, Del., Bishop of Beverly Waugh, presiding. It was very delightful, for these Conference class-mates, to enjoy the privileges of the blessed Sabbath together.

Saturday's sunset in its gorgeous beauty, gave promise of a goodly morrow; and a goodly one it proved to be, in brightness and genial temperature.

The Sunday-school, under the care of brother Perkins, superintendent, is doing a good work. A new set of library books has just been purchased, to the gratification of all. The pastor has an adult class, and one of his daughters,

Miss Florence, has charge of the infant department.

After a few words from the editor of the PENINSULA METHODIST, the superintendent volunteered a most cordial endorsement of the paper, of which he had been a subscriber for years.

At 10.30, public worship began; the speaker was gratified at the number present, and the close and interested attention given. The large choir, supported by an organ, led the singing and rendered our hymns, as if they felt their sacred import.

The beautiful moonlight was improved by the people, to make a good congregation for evening service. The preacher had "liberty," and the people listened with interest, and we trust salutary impressions were made.

Between services, we made a brief call on the family of Rev. R. A. McIlwain, pastor of Siloam church. Though distant from each other only about one mile, these churches are in different States, and in different Conferences, the line between Delaware and Pennsylvania, running about half way between Bethel and Siloam. Both of their pastors feel there is special need for an outpouring of the Holy Spirit upon these respective flocks. Let all who love Christ, pray for its coming!

We left our kind friends Monday morning in the early hours, and saw the sun rise into a cloudless sky, as we looked out of our car-window.

A Red-Letter Reception.

The Boston Social Union gave the Bishops of the Methodist Episcopal Church, a royal welcome at their reunion last Monday evening. All the Bishops, we understand, were present, except Bishops Fowler Taylor and Thornburn. As many as 600 guests assembled, to do honor to these church dignitaries. After a sumptuous repast, prayer was offered by Bishop Andrews, and some routine business was attended to. Bishop Bowman then brought before the gathering, the financial condition of the People's church. Its debt of \$42,000 was a great burden. The Bishops had proposed to contribute \$2000 towards its payment, and since they came to Boston, they had decided to add \$3000, these making themselves responsible for \$5000, provided the whole debt is paid. \$3500 more had been promised by certain friends on the same condition, leaving a balance of \$6000, to remove all indebtedness. Bishop Foster, whose official residence is in Boston, followed in brief remarks; stating that in the last twelve years, the Methodists of that city and vicinity had contributed \$300,000 to the paying of church debts and building of new churches. In fifteen minutes it was announced, that \$6500 additional had been secured and the People's church was out of debt. The doxology was then sung with great enthusiasm. Charles E. Kimball, president of the Union, then extended the warmest greetings to the members of the board of bishops of the Methodist Episcopal Church. We welcome you, he said, addressing the bishops, as the highest and most honored representatives of that Church, to which we have pledged all we have,—life, service, fortune, and honor. And we greet you to-night with the love of loyal hearts, and tender you the freedom of our Union, trusting that the hour you spend together with us here may be as pleasant and agreeable to you, as it is inspiring to us. [Great applause.]

Bishops Warren, Merrill, and Hurst responded; the last, referring to the good work so splendidly done, said,—Now you have a clear, grand, independent church, ready to send out its influences into every part of the world. There will go out from this room, influences which will never die. The debts of hundreds of churches, as the result of your effort, will be paid off, and many a heart will take courage. I look upon the People's church as destined to be the mother in its influence on many other churches. [Loud applause.]

Conference News.

EPWORTH, D. H. Corkran, pastor.—Last Sabbath, the twenty-fifth anniversary of this church and Sunday-school, was celebrated with appropriate exercises both morning and afternoon. At 9 a. m., an old time love-feast was held, under the direction of Rev. A. D. Davis, Presiding Elder of Virginia District. It was a meeting of great power. At 10.45, Bro. Davis preached a thoughtful and impressive sermon, on "The Parable of the Sower." The afternoon was taken up with Sunday-school exercises. George V. Anderson, a member of the school and church since its origin, delivered a bright and interesting address on, recollections of the past twenty-five years. There were also several recitations by members of the school interspersed with music, and addresses by Job. H. Jackson, Wm. H. Billany first superintendent of the school, Joseph Pyle of St. Paul's, and Bro. Roberts, city editor of the *Morning News*. The school was organized at Seventh and Church Sts., Nov. 5th, 1863, with four teachers and three scholars. It now numbers near 300. The church was organized, about the same time, with four members. There are at present, 102 full members, and about 120 probationers.

The evening was devoted to revival work. Bro. Davis made some brief, pointed, and soul stirring remarks, on the future home of the soul; Bro. Dolbow followed with an exhortation of wonderful point and power. The altar was soon filled with penitents; three of whom found the Saviour. Twelve arose for prayers.

The work goes on. It is regarded as the greatest revival ever seen in this church. To God be all the glory.

A new church is needed, and we hope will soon be built. During the progress of the revival, the seating capacity of the church has not been sufficient to seat the people; often more are turned away, than gain admittance.

The new M. E. Church at Unity, Millsboro circuit, W. F. Dawson, pastor, was dedicated Saturday, Nov. 5th.

About forty of the Knights of the Golden Eagle, attended the M. E. Church at Clayton, Sunday morning, Nov. 4th, and express themselves as delighted with the sermon of Rev. E. E. White, which was delivered for their especial benefit. The citizens in addition to the Knights, filled the church full.—*Smyrna Times*.

Hon. Thos. F. Bayard was baptized in old Asbury Methodist Episcopal Church in Wilmington, by Rev. Ezekiel Cooper, May 29th, 1829. His ancestry, when it cost something to be a Methodists, were strongly of this denominational bent. Several others also of the Bayard, were baptized in this old church, among them a brother and sister of the Secretary of state. And a little coincidence is the fact, that the 60th anniversary of the Secretary's birth occurred the 29th inst., during the initial centennial services of this old church.—*The Courier*.

Prof. B. O. Bird, of Delaware Conference Academy, Princess Anne, Md., delivered an interesting address on the subject of Education, with especial reference to this Institution, at the Centennial church, Sunday afternoon, Nov. 4th. He is an educated man, who believes in work to bring results; and will no doubt be the means of doing a great deal of good among his people. The property, which had been in the hands of one of the substantial old families, and which had been allowed to get in a state of decay, was bought with sixteen acres of ground, two years ago, for \$2000; not one quarter what it had cost. The school last year numbered 85 pupils; and now they are putting up an additional building, that has 25 rooms. The board of pupils is only \$1.25 per week.—*Smyrna Times*.

The reading room built in Newport, Del., by the W. C. T. U., will soon be opened to the public. It is a little gem, and will prove a most attractive place, in which to spend an evening. It occupies a part of the M. E. church property, and is most desirably situated. The interior is divided into several apartments. The ladies were most pleasantly surprised at a meeting, Wednesday afternoon, Nov. 8, to learn, that all the furniture was the generous gift of one of their members, Mrs. Joseph H. Watson. The ladies have already received gifts of books from friends of the enterprise, and could make good use of more. They purpose having daily papers, magazines, popular works of fiction, as well as volumes of a more serious character, all of which will

be free to the public. The room will be opened about Thanksgiving.—*Ex.*

Rev. W. F. Dawson, writes us from Millsboro, Del.—As long as fifty years ago, a small building was erected on a lot midway between Milton and Millsboro, to be used for a school house and church; it was called Unity.

After a few years it was found to be too small to accommodate the people, and some mechanical genius conceived the idea of cutting the building through in the middle; then, moving one end north and the other south, to build in between. With this enlargement and some repairs, the people have worshipped in this building until Sunday, Nov. 4th, when they dedicated a new house of worship.

Bro. Robt. Roe began the enterprise, before leaving Millsboro charge last Spring. The new building is 30x40 ft., with recess pulpit, and is well painted, and nicely furnished. The entire cost was \$1300.

The church was dedicated by Presiding Elder John A. B. Wilson, free of debt.

SMYRNA, DEL.—Wm. S. Robinson, pastor, admitted four additional probationers into full membership, Sunday, Oct. 21st. His morning sermon was on "not living by bread alone."

We are very glad to learn from Chaplain McCabe himself, that the rumor that he is in ill-health is unfounded. He reports that he has not been so well for a long time as at present.—*Zion's Herald*.

The congregation of the Milford M. E. Church, heard with profound regret, that the Rev. Vaughn Smith had been stricken with paralysis. He was to preach there, Sunday, the 21st ult., in the Avenue M. E. Church, both afternoon and evening. Bro. Smith had a slight stroke in his left side, Friday the 19th ult., and under the advice of his physician, remained quietly in bed for two days. He has so far rallied, as to be able to attend church; and was present last Monday at the Preacher's Meeting.

Of the forty-eight charges on Dover district, twenty-eight have advanced the salaries of their pastors.

Rev. F. M. Morgan, formerly pastor of the M. E. Church at Greenwood, has resigned the pastorate, and contemplates moving to Georgetown, Del., where he intends to read law.—*Smyrna Times*.

Galena, Md.

DEAR BRO. THOMAS.—Last Sabbath dawned bright and beautiful. A good congregation assembled in Mt. Olivet M. E. Church, to listen to a most delightful discourse by Rev. E. C. Atkins of Cecilton. It was one of those sermons that captivate and impress an audience. The people listened with rapt attention, till the close of the sermon, never seeming to weary in the least; but rather anxious that he should continue.

At its close, \$22 were laid upon the chapel altar, as a "free will offering" by the people. From the church the audience marched to the chapel, where the ceremony of laying the corner-stone took place, before an interested concourse of people. Copies of the "Advocate," "PENINSULA METHODIST," and "Kent News," and a medal containing the Lord's prayer, a 3ct piece, of 1852, a copper cent of 1888, etc., were deposited in the stone. No manual labor attended the laying of this stone: Dr. Buckley to the contrary notwithstanding.

I. G. FOXNOCHT.

Rev. W. McDonald, editor of the *Christian Witness*, has left Boston, this month for California, where he has been accustomed to spend the winter.

Mr. George Bosserman, father of Mrs. Bishop Joyce, and for fifty years a member of the Methodist Episcopal Church, died at La Porte, Ind. Oct. 15.

The New York Supreme Court sustained the will of Samuel J. Tilden, bequeathing \$4,000,000 for a free library in New York City.

The annual meeting of the Kent County, Del., Bible Society will be held in Smyrna, on Tue-day, November 20th.

Talmages Tabernacle has a membership of over 4,000.

Dr. Cuyler's Presbyterian church has more than 2,300 members.

Hon. Rutherford B. Hayes passed his sixty-sixth birthday a few days ago. And a splendid specimen of a Christian citizen he is.—*Ex.*

The worst feature about catarrh is its dangerous tendency to consumption. Hood's Sarsaparilla cures catarrh by purifying the blood.

Easton District Items.

Rev. W. W. Sharp, of Kenton circuit, having closed his meeting at Central, has opened another at Blackiston's, with some promise of success. The stewards of the charge have secured a better home for the pastor, into which he will immediately move.

The quarterly conference of Smyrna circuit has conceded to Kenton, \$500, as it share in the Smyrna circuit parsonage.

Bro. D. Gollie, of Massey's circuit, is having a wonderful revival at Dulancy. Scores of men and women are being converted.

Rev. J. A. Brindle is meeting with great favor at King's Creek. The circuit was never more hopeful, than at present. Every interest of the church is looking up.

Easton, under the care of Bro. W. W. Wilson, is holding on the even tenor of her way. An effort was recently made to pay off the entire indebtedness of the church; and we need scarcely say, the effort was entirely successful. Bro. Wilson has been holding a meeting at Easton Point, where a number of souls have been converted. It is in contemplation to build a chapel at that point. The Eastonians are anticipating with great pleasure, the coming of the Annual Conference, next March. There will be no difficulty in securing homes for the preachers, among this generous people.

Bro. A. P. Prettyman, Trappe circuit, is holding a meeting at Landing Neck. He has had a hard fight with the devil at that appointment; but when last heard from, victory was on the Lord's side. This is Bro. Prettyman's third year on this charge, and he is very much beloved by his people.

Oxford, in the hands of Bro. E. P. Roberts, is being well cared for. Every interest of the church has his attention; and we confidently expect to hear of a gracious revival at that point.

Rev. W. R. Mowbray, is having, what has long been desired, a revival of religion at Royal Oak. Now, at Ferry Neck, the other appointment of the circuit, could have a revival, we would have still greater cause for rejoicing.

Wilmington District.

St. GEORGE'S, Rev. John Warthman pastor, was efficiently supplied during Bro. Warthman's convalescence, by Rev. George W. Townsend, whose father is an honored member of St. George's M. E. Church, Rev. W. E. Tomkinson, of Wilmington, and Rev. Mr. Mowbray of the Methodist Protestant Church. Brother Warthman has almost recovered from the injuries received by his accident, and is going forward with a protracted meeting at the Summit, with a good outlook. Glad Tidings Day, was observed at St. George's, and Miss Maggie E. Layton, formerly of Wesleyan Female College, Wilmington, Del., but now in the foreign missionary work, organized at St. George's a W. F. M. Society, which is very active.

DELAWARE CITY, Rev. C. F. Sheppard, pastor, is going forward. The quarterly conference and love feast were pleasant and profitable. Two brethren were appointed delegates to the Centennial of Cecil circuit, to be held at Newark, Del., the last Sunday and Monday in this month.

Bro. Sheppard has been doing missionary work at Port Penn, where considerable interest has developed in a protracted service; twenty one arising for prayers.

A very pleasant occasion was the twenty-fifth anniversary of Brother and Sister Sheppard's wedding. Their son-in-law and daughter, Mr. and Mrs. James C. Davis, and their grandsons, from North East, increased the joy of the occasion by their presence. Callers from the church and town were present.

Dover District Items.

We gather some news of this part of our field from some of our exchanges.

The Elliott's Island charge, J. M. Collins pastor, has been favored with revival influences, and some twenty persons have professed saving faith in Christ. Brother Collins, we learn, teaches the Island school, in addition to his work as pastor.

Ellendale, Robert Roe pastor, is reported in good financial condition; there has been forty-two conversions at Union; while at McColeys, the meeting began with two conversions the first night.

Houston, James Carroll, pastor, thirty one additions to the church reported in Milford Neck, as the result of his revival services. Harrington, S. J. Morris, pastor; fourteen conversions reported toward the end of October; nine of whom joined on probation, with others to follow.

Of Lincoln charge, I. L. Wood pastor. We learn the collections this year are better than last; successful revival meetings in Cedar Neck; and a parsonage debt of \$250 was paid during the quarter.

In reference to paying up a deficiency on the salary of an ex-pastor, it is intimated

that similar acts of justice at other points would "put a large sum into the pockets of our preachers, and be well pleasing in the sight of God." We had an unpleasant experience in this matter of deficiency but once in our itinerant history; and that was once too often.

Virginia District Items.

Rev. W. L. P. Bowen, is closing up his third year on Smith's Island, very pleasantly. During his pastorate, they have built and paid for a nice parsonage, and expended about \$700 on church improvements.

On Tangier Island, Bro. Hardesty is vigorously pressing the battle; souls are being converted; finances in good condition; and the outlook encouraging.

Brother Wise, the wise managing, enterprising young pastor at Cape Charles City, backed by his noble little band of brethren, is pushing forward his church enterprise, and expects to be able to dedicate a building worthy of the place before Conference.

Melton Methodist Episcopal Church, at Read's Wharf, recently dedicated, has been visited with a gracious revival. When last heard from, eight persons had united with the church, and others had indicated their purpose to join. The young pastor, Rev. J. F. Ayers, is deservedly popular with his people, and he has great reason to be encouraged in his work.

Onancock charge under the faithful labors of Bro. Easley, was never in a more prosperous condition. Souls have been converted at each of his three appointments, and advance is plainly to be seen on all lines.

The irrepressible Dulancy is pushing things on Parkley charge; and will have a report at Conference that will sustain his reputation as a successful worker.

Bro. Wood is meeting with marked success. He has had a precious revival at Hallwood, and a number of valuable accessions to the church.

Bro. J. E. Graham, the recently appointed supply for New Church charge, is vigorously pushing his work, and will soon have the new church building inclosed and ready for occupancy. This most discouraging field of the Virginia work is looking up.

This has been the most prosperous year in the history of Chincoteague Island charge. There have been over forty conversions and accessions at Goodwill appointment, and their church building improved. Their nice new church down the Island is nearly completed and there is a marked advance on all lines. Bro. Watkins is putting in a grand year's work here, and with his noble heroic people is deserving of great praise.

The Presiding Elder, Bro. Davis, beginning with Bro. Watkins, July 8th, has helped eight of his preachers in their meetings, and in addition to his quarterly meetings, has been almost constantly engaged in revival work.

From the present outlook, there will be a healthy advance in all the benevolent collections. With the addition of four new churches and a goodly number of accessions to the membership, this will make a good showing for the district, at the approaching session of our Conference.

Dedication.

The new Methodist Episcopal Church at Lebanon, on Camden circuit, will be dedicated Sunday, December 9th, (D. V.) Rev. Enoch Stubbs of the Philadelphia Conference, and other prominent ministers will be present, and officiate.

P. H. RAWLINS.

Preacher in charge.

Thanksgiving Proclamation.

Constant thanksgiving and gratitude are due from the American people to Almighty God, for his goodness and mercy which have followed them since the day he made them a nation, and vouchsafed to them a free government. With loving kindness, he has constantly led us in the way of prosperity and greatness. He has not visited with swift punishment our short-comings, but with gracious care he has warned us of our dependence upon his forbearance, and has taught us, that obedience to his holy law is the price of a continuance of his precious gifts.

In acknowledgment of all that God has done for us as a nation, and to the end that, on an appointed day, the united prayers and praise of a grateful country may reach the throne of grace, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the twenty-ninth day of November instant, as a day of

thanksgiving and prayer, to be kept and observed throughout the land.

On that day, let all our people suspend their ordinary work and occupations, and in their accustomed places of worship, with prayer and songs of praise, render thanks to God for all his mercies, for the abundant harvests, which have rewarded the toil of the husbandman during the year that has passed, and for the rich rewards that have followed the labor of our people, in their marts of trade and traffic.

Let us give thanks for peace, and for social order, and contentment within our borders, and for our advancement, in all that adds to national greatness.

And mindful of the afflictive dispensation, with which a portion of our land has been visited, let us, while we humble ourselves before the power of God, acknowledge his mercy in setting bounds to the deadly march of pestilence, and let our hearts be chastened by sympathy with our fellow countrymen, who have suffered and who mourn.

And as we return thanks for all the blessings, which we have received from the hands of our Heavenly Father, let us not forget that he has enjoined upon us charity; and on this day of thanksgiving, let us generously remember the poor and needy, so that our tribute of praise and gratitude, may be acceptable in the sight of the Lord.

Done at the city of Washington, on the 1st day of November, 1888, and in the year of Independence of the United States, the one hundred and thirteenth.

[SEAL] In witness whereof, I have hereunto signed my name, and caused the seal of the United States to be affixed.

GROVER CLEVELAND.

By the President,

T. F. BAYARD, Secretary of State.

Rev. A. D. Davis, presiding elder of Virginia district, has been aiding Rev. D. H. Corkran in his revival meetings in Epworth, during this week. The interest continues; house filled to overflowing; conversions at every meeting.

Brother Davis will stay over to-morrow, the 18th inst., preaching for Rev. J. T. VanBurkalow, at Mt. Pleasant in the morning, and for Rev. C. A. Grise in the Brandywine church at night. He will assist brother Grise for several evenings next week, if Providence permit.

Another Dedication.

The new church on Chincoteague Island, Virginia District, R. I. Watkins, pastor, will be dedicated, Sunday, Dec. 9th. (D. V.) The program will be announced later.

The list of subscribers to the PENINSULA METHODIST have been sent to the pastors this week; if any fail to get them, please notify us, and we will forward others.

Notes of Work.

DEAR EDITOR.—I closed my services in Jane St. Church, New York, Oct. 31st; after preaching sixty sermons in thirty one days. Many from other churches attended the meetings; coming from Jersey, and Long Island, and New England, and various other points, to hear the expositions which were given in the afternoons. I was engaged to work more especially among the young converts, which had been gathered in under Bro. Thomas Harrison's labors. About fifty professed the experience of holiness; a dozen or more were clearly converted; and a large number, who had wavered in the grace of heart purity, were restored and built up.

Several ministers professed to find perfect love, one of them, a Congregationalist preacher.

I am now engaged to hold services for two weeks, in the Thirteenth St., M. E. Church, in Philadelphia, beginning Nov. 18th, Rev. Enoch Stubbs pastor. Bro. Stubbs has a host of friends in Delaware, and they often visit Philadelphia.

Yours in Jesus,

G. D. WATSON.

WHO GOT STUCK?



BUYER.—I want a 5/8 Boss Horse Blanket. DEALER.—This isn't a 5/8 Boss Blanket, but it is "just as good."



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These men, driven to America by poverty, despotism, and starvation, instead of being scattered over the country, educated, civilized, and thus transformed into intelligent, independent land holders and industrious, sober men, have been held by their leaders in great cities where they are convenient to Catholic churches and Irish rum shops, and where they can be ruled, controlled and voted to order by self-seeking leaders, for their own advantage and aggrandizement. They have been taught to hate, despise and scorn the religion of the people among whom they in their poverty and distress have come, and to heed the beck of their ecclesiastical superiors and to do whatever they are bidden by them to do; even to depositing their money with priests who have used it to build big churches, and have never returned it to its owners.

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 " B & O Junction 7:09 7:48 8:18
 " Dupont 7:21 8:00 8:18 8:58
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 " Lenape 7:54 8:28 9:02 9:31
 " West Chester Stage 8:29 9:03 9:37 10:06
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 " Coatesville 8:22 8:56 9:30 10:00
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 " St. Peter's 7:15 7:49 8:23 8:52
 " Warwick 7:27 8:01 8:35 9:04
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 Daily except Sunday. Daily.
 Stations a. m. a. m. p. m. p. m.
 Lv. Reading P & R Sta. } Daily 8:00 9:25 8:15 5:18
 " R. Station }
 " Birdsboro 8:22 10:10 8:45 5:50
 " Joana 8:55 10:50 9:10 6:16
 " Springfield 5:50 9:00 11:02 4:14 6:25
 " Warwick 11:12 6:35
 " St. Peter's 11:30 6:50
 Lv. Waynesburg Jc. 6:08 9:15 4:28
 " Coatesville 6:14 9:50 5:02
 " Lenape 7:26 10:24 5:46
 Ar. West Chester Stage 8:05 10:59 6:21
 Lv. West Chester Stage 6:46 9:40 6:00
 " Chadd's Ford Jc 7:14 10:35 6:02
 " Dupont 6:58 10:52 6:21
 " B. & O. Junction 8:19 11:03 6:33
 Ar. Wilmington 8:30 11:15 6:43
 " French St. 8:30 11:15 6:43
 " Chester B & O R R 9:48 11:37 7:04
 " Phila. B & O R R 9:10 12:00 7:35
 ADDITIONAL TRAINS.
 Daily, Except Sunday.
 Leave Dupont 6:05 a. m., Newbridge 6:20 a. m., B. & O. Junction 6:31 a. m. Arrive Wilmington 6:42 a. m., Saturday only.
 Leave Reading 12:00 p. m., Arrive at Birdsboro 12:30 p. m., Leave Dupont 1:20 p. m., Newbridge 1:40 p. m., Avenue Wilmington 2:03 p. m., Leave Newbridge 7:00 p. m., Arrive Wilmington 7:23 p. m.
 For connections at Wilmington, B. & O. Junction, Chadd's Ford Junction, Lenape, Coatesville, Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations.
 BOWNESS BRIGGS, Gen'l Passenger Ag't
 A. G. McCAUSLAND, Superintendent.

Baltimore & Ohio Railroad.
 SCHEDULE IN EFFECT APRIL 29, 1888.
 Trains leave Delaware Avenue Depot:
 EAST BOUND.
 Philadelphia Accommodation, daily, 6:15 a. m.
 except Sunday.
 Philadelphia Accommodation, daily, 7:30 a. m.
 Philadelphia Accommodation, daily, 7:55 a. m.
 Philadelphia and Chester Express, daily, 8:20 a. m.
 except Sunday.
 Philadelphia Accommodation, daily except 9:00 a. m.
 Sunday.
 Philadelphia Accommodation, daily, 10:30 a. m.
 Philadelphia and Chester Express, daily, 11:14 a. m.
 Philadelphia Accommodation, daily, 1:00 p. m.
 Phil. accom. daily, 3:50 p. m.
 Philadelphia Accommodation, daily, 3:55 p. m.
 Philadelphia and Chester Express, daily, 5:20 p. m.
 Philadelphia Accommodation, daily, 5:25 p. m.
 Philadelphia Accommodation, daily, 6:40 p. m.
 Phila. accom. daily except Sunday, 7:30 p. m.
 Philadelphia and Chester Express, daily, 8:48 p. m.
 Philadelphia Accommodation, daily, 8:55 p. m.
 WEST BOUND.
 Singly Accommodation, daily, 12:30 a. m.
 Baltimore Accommodation daily except Sunday, 6:45 a. m.
 Chicago and Pittsburg Limited, daily, 7:35 a. m.
 Cincinnati and St. Louis Express, daily, 11:35 a. m.
 Baltimore Accommodation, daily, 2:45 p. m.
 Chicago and St. Louis Express, daily, 5:40 p. m.
 Singly Accommodation, daily, 5:40 p. m.
 For Lansberg, 9:10 a. m., 2:45, 5:30 and 5:40 p. m. daily except Sunday.
 Trains leave Market Street Station:
 For Philadelphia 2:55 p. m. daily except Sunday.
 For Baltimore 2:35 p. m. daily. For Lansberg 6:50 and 11:00 a. m. daily except Sunday, 2:35, 5:30, p. m., daily.
 Chicago and St. Louis Express, daily, 5:30 p. m.
 Trains for Wilmington leave Philadelphia 7:00, 10:00, 11:00 a. m., 12:00 noon, 1:45, 3:00, 4:30, 5:00, 6:30, 8:10, 10:10, 11:30 p. m.
 Daily except Sunday, 5:50 and 7:30 a. m., 4:25, and 6:30 p. m.
 Express Trains.
 Rates to Western points lower than via any other line.
 C. O. SCULL,
 Gen'l Pass Agent Wm. McCLEMENTS,
 Manager,
 Telephone call No. 158.

Baltimore & Ohio Railroad.
 SCHEDULE IN EFFECT APRIL 29, 1888.
 Trains leave Delaware Avenue Depot:
 EAST BOUND.
 Philadelphia Accommodation, daily, 6:15 a. m.
 except Sunday.
 Philadelphia Accommodation, daily, 7:30 a. m.
 Philadelphia Accommodation, daily, 7:55 a. m.
 Philadelphia and Chester Express, daily, 8:20 a. m.
 except Sunday.
 Philadelphia Accommodation, daily except 9:00 a. m.
 Sunday.
 Philadelphia Accommodation, daily, 10:30 a. m.
 Philadelphia and Chester Express, daily, 11:14 a. m.
 Philadelphia Accommodation, daily, 1:00 p. m.
 Phil. accom. daily, 3:50 p. m.
 Philadelphia Accommodation, daily, 3:55 p. m.
 Philadelphia and Chester Express, daily, 5:20 p. m.
 Philadelphia Accommodation, daily, 5:25 p. m.
 Philadelphia Accommodation, daily, 6:40 p. m.
 Phila. accom. daily except Sunday, 7:30 p. m.
 Philadelphia and Chester Express, daily, 8:48 p. m.
 Philadelphia Accommodation, daily, 8:55 p. m.
 WEST BOUND.
 Singly Accommodation, daily, 12:30 a. m.
 Baltimore Accommodation daily except Sunday, 6:45 a. m.
 Chicago and Pittsburg Limited, daily, 7:35 a. m.
 Cincinnati and St. Louis Express, daily, 11:35 a. m.
 Baltimore Accommodation, daily, 2:45 p. m.
 Chicago and St. Louis Express, daily, 5:40 p. m.
 Singly Accommodation, daily, 5:40 p. m.
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 For Philadelphia 2:55 p. m. daily except Sunday.
 For Baltimore 2:35 p. m. daily. For Lansberg 6:50 and 11:00 a. m. daily except Sunday, 2:35, 5:30, p. m., daily.
 Chicago and St. Louis Express, daily, 5:30 p. m.
 Trains for Wilmington leave Philadelphia 7:00, 10:00, 11:00 a. m., 12:00 noon, 1:45, 3:00, 4:30, 5:00, 6:30, 8:10, 10:10, 11:30 p. m.
 Daily except Sunday, 5:50 and 7:30 a. m., 4:25, and 6:30 p. m.
 Express Trains.
 Rates to Western points lower than via any other line.
 C. O. SCULL,
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