## Penimginla <br> Milethouist.

## FOIE CEIRISTAND AIIS CEIUTECHI



## THE LAST JOURNE by ROSE THRRY COOKE.

One ol her journe
One more for
A a ain aere for ths to share Together we shall fing fand The happres fors fure. Whan first we went back to mo
We two, we only, silit hay: That blessed wedding day. Ah me! how rapid were the wh
How swift the radiant hours; How dear the shy radiant hours;
How sweet the hricial fler too
Year after year we went again Year after year we went again
But nerer more alone With lituler linkse of childi That bound us to our own.
The clinging hands, the bald
The Josses and the grain
The anxious, faithful nother-heart
No more alone set
No more alone, yet dearer fater
Than tenderest solitude;
The gathering of that flock
ad now:
And now! How silent are thy lips; No word of mine, no thought
That silence shall begoile.
How close those serinus eyes
The white lidx lifi No living look of tove or peace,

Art thon not
Thy face I commot
Here, and yet hidden diom my sight-
Oli God! how cilln it be:
Our long last juurney.
Homeward and praveward; she at rest;
I with my breaking lean
Wineted, Conn.
Religious Life In Our Families.

## I think the unestion might be consid

 eredimpertinent if asted of some wheher there was any real religions life in their families. If they answered they would probably suy. "I belong to church; I seta good example in my family io that way; Ihave family prayers; I ask a blessing at my table; and I make thy children go to chareb. and more, and yet have no real reliurious life in your family. What! be a memher of chureh, have family prayers, insist on my children no rellginus life? Yes; there may he such an absence of real life in all this that your children wilh not go to chureh after your authority over them has their ed, and no grace will be asked at their
 may have no sweet odor of love Bible be as they think of them; and of the spint of it is our daily comdact. Tom see, we are spentisut of religions live in very family, and not form. If remer said to us chitelrea on the subject of religion, but
of all the associnations
of the week nothing las heen shandiy to me as my father's whistle on whisterome, morning. He used to whitle ture of old sweet day of rest," to dhe early in the Lisbon. I used to hear hen he was dressmorninge and 1 , and his smile, as wor children crathered around bim I call ste for church and Sunday schou, it save in now, though I have nut scen it We had memory for many a lons too, when he to make considerable for him to vo he Was reading the Bible for what he it, because he was so intentife; and a sun ras reading. His life(it takes a sun to make was in his life(it takes a when I ask
life). I well remember when
mot answer me moto the theatre. He dic thinking. At lone ; secmed to he I went cure, hut I we said: "Daughter, are, atrl I rever I wared older thath you wat a year, and then I think I will let you go once." I waited, and then asked "Well, Hy chindooked at me, and said" "Well, my chikd, I have been thinking about you. I twld you I went to the don't think you are quite liked; but I would not satisfy you, and so I don't think it will be well for you to go at all." He did not say I should not go he thought it would not be well, and so
I never went. But we went to hear the Dever went. But we went to hear the
"Messiah" together, and what with the "Messiah" together, and what with the
grand music of that greatest of orators, and with him at my side, I quite forgot my disappointment. Why do I tell all
this? Becawse deop volved because deep principles are in he who runs may read. At the carly age of forty-five my father died, and his in these days) "Give me neither poverty nor riches, feed me with ford ennvenient
for nee." hag leen answered in each of his seren children he left behimd him. In these days of skepticism, when the Something very remi at home. When they iusist on the old fishinned notions boingset aside, we must let them(boun things whech camot be clased under the head of notions or opinions. They are convictions. We need tho spirit of
the beautiful wonan who made an impresion on me in my girthord days, band came home and saili to her, "My dear, Henry Clay will dine with us today, rephert: "not to day, you know ly irre:ated, he replied: "I thought you would give ap your old-fashioned notions for once, atad for sucla an honur as the
presence of Henry Clay at your table." "Tell him," she replied, "I have wanter for yeare to sce him, but it a matter ed suests on Sumblay; but if he will do me the honor to dine with me on Monday, I shall be most happy." The hasband Mr. Clay;and the great siatesman said: "I wamt to see such a woman of principle," and the aergaintance then begran on Monday ripened with his death.
ship which only ended with We need fathers and mothers who wil (iey may be. Dr. Diayland said of himedf: "I ambuith wihroded tashon. I ward, but I camon go sideways." tians. A circumstane that aceurred in a Christian husthod not long age deepiy inmossetme A yong man sum some coilege friends of mine to spend Suday evening here, and let them en joy sacted music? "if yount get them to do to church." The evening pased delightally, and toward its close the father felt he ought to read a short portion of Scripture and ofler ped at his wife, but young wen. was not evidently in her mind, and though so moved to the re ligious act bis all good-night without
duing what he felt to be his dity. wife finally said to him: "What is the matter?"? and then he told her of the (1) come again, and more than all the of an influence over bis own hoy that Then the wife saw how easy she comald have made it for her husband; haw baturally and gracefully she cond hase anded the Bible to him ;and the thonght ance to them of their early days when religion had been an enjoyment to then before wealth had come, and twether consecrated themselves and their funly to the almighty Father. We have fallea on strange times, we have to meet difficulties of which our fathers and mothers never dreamed. It is very casj command our children to do this or should be to bring them to that life, and ot drive them from home. How well I remember my mother saying: "Buys,
I would rather not have you smoke:
at if youn du, smoke al rome lomaras they might have done; but she kept her boys.
I feel the delicacy of the subject I am handing. I know there are difi-
cuities in many a fanily which olhers litule dream of , and one of the hardenst things is divided counsel, where husband mid wife are not one, and yet the one pecially if she he the mother) will, I be-

## aro of a deeply deved (lu

er, whose husbind hat become skeptical, and the mother endured untold agony us the father made sjurt before the chil aren of what was to her most satered however, as she would vot fower him in their extimution. When they were in bed she took her New Testament, and read the hife of the savinur to then,
making no comment on what they hatd heard from their father, and the truth was the effectual antidote. Three of her boys she lived to hoar proach Christ and tll her children followed her into the church. She had religious life in her family. We may as well face facts. If the preaching of the (orspel is wit tily convassed at the Sunday dimer table, if the Sumiay newsprper is enjoy ed where the children feel that the Bi
ble is only endured, to not he surpriset real indifference relipions things. It is within our our chithen respect redighen, and sar, a I kuow of a boy saying who had hes every line but one to the faith of hi I havestriven moatly by way wit illusration(and hat drawn in a great meas. ure fron my own life, fir which, surely, F may crave forciveness) (1, mathe this matter pain and patent th all. This
subjet is so awfully serious. We are now making our mark on our families fir weal or woe. Shatl our children rise up and call us blessed? Shall we leave hem an inheritance that can never bo have life from them? Then we must have life. We must he something like draw our childiren to God by being lifted up in character, by compelling them to wish to be like us. This is the relig-
ious life we need.-New York, ious life we
Advocate.

Fading Men And Unfading
rev. hlexander maclanen, d. d Did you ever stand in some old cathe and or ruinell church, where fior centu ies the Word of Gud had been preached? Anl did there never come over you, with a strange rush of feeling, the thought: "Where are all the men and women that bowed their knecs here, beneath the vanished roof of this place?" I remember once stunding in the old church of Torcello, the mother Chureh of Venice built by the furitives from the enstern const more than a thousand years ago. Aud there were the bare, ished presbyters had sat, and the simple, ished presbyters bad sat, aud he simple,
ruile ohd church in which for a millenrufle ohd church in which for a minen-
nium men and women had worshipped. And there seemed to rome out, from the caves of the past, a sighing wind that, as it whisled through the open windows, with heir wonden- shutters, asked this are they? Aud the propheta, to they hive furever?" Gone! goue! all grone!
There is nothing so words that are spoken by Christian teachers. Of all the seed that io sown, our Master taught us that three-fourths, at least, were likely to perish. And eren where the Word takes root in
men's hearts, how swifly the spoaker of it passers and is forgoten! No workers so ston have their work covered with
ublivion as preathers. As long as the living voice sounds, there is some chance of our being rememicured, and bat for a some great singers wimse reputation must needs die as soon as the gencration that heard the sweetness of their tones has passed away
es fade and way, too, the prophcircumstances rise about which the know nothing, new phases of thought which antiquate their teachings, new difficulties in which their words have no counsel, new conficts in which they can strike no blow. Su that when I can go imto a second-hand bowk seller's shop I find lyiug in the rubbisi box at the door the broks of men that in my young er days were the guides and tenchers of
the Charch. "The prophets, do they live forever?" Their word is but for a moment.
And yet, in all these fleting and not lie an iumortad and imperishere germ, even the Word of the living Goot? Much iarentity is expended nowatars In tryiur to dicuriniuate batween tia permanent and the cransient in Chri tian tathehing. I am ohd fashionsi enorgh tu buibeve that that line is wo be drawn between this Book and men's conclusions firm it; and that whatever lies on the phors of the New Thestament, the completed revelation of God to man -whether it be in the record of the incarmate and eternal, persomal, Word, or whether it be in what consider the is the permanent element in Christi:mity. "The grass withereth, the flower fudeth," the human systems and institutions based on the revelation of God in Christ, as recorded and expounded in Scripture shall break up and disappear. "But the Word of the Lord endureth forever" and this enduriug Word is that story of

Christ's incarnation, death for our sins,
restarreation, and ascension, which by the grospel ia prached unto you.
Therefire, we have to look beyond Therefore, we have to look heyond
deamst of human terchers, and to those dearst of human teachers, and to those best but lights kindled, and therefore having but a season to burn, during which any can rejoice in our light. But he is unkindled, uncreated, and unconsumable light, who forever and forever will be the guide and teacher of his Church. Christ is the truth, which is with us and shall be in us forever. The clouds that are pinted roseate and lovely by the sunshine nelt and disappar into the blue, but the sun abides. "The prophets, do they live forever?" "They truly were not suffered to continue by reason of death," but this Man continueth over our Friend, our Prophet Priest, and King.-Ex.

## Old Aeg.

Dean Bradley, successor of Stanley in the deanary of Westminster, tells an anende of him as he neared his sixtieth Ran. If was traveling in Germany on
Rhine steamer, aud retting acquainted bith a boy, who asked him his ate, which being answered, he said:
"Why, all your life is over." must be on the wrong side of sixty," said one acquaintnnce to an wher.

Old age is cheerless enough to one lacking fath in Gord and Christ, but bright with divincst hopes when me has for his portion the Christ, whom to kiow, with the Father, is eternal lile. Let every man mourn as old age creeps upon
him if he be without faith in the Holy Ouc.
Let every man rejoice os age comes upon him, if he trusts in him who said, "Because I live, ye shall live also." Life here is only the state of infancy.

A plain London lighterwan, only a anvigator on the Thames, was in the Abbey, stimding befure the mouament of John Wesley, and, as he talked wilk the dean, knowing he had been to Palestine‘ said
"It must have been beautiful to have salked where the Saviour walked "Yes," and, with a saintly look, he said, "beautifnl to walk in the steps of Stanley's words as he spoke of death are so beautful, we quthe them "There the sonl limls itself on the momtain ridge overtooking the unkrowe; the kinsfolk aud friends of ne nany
come years are passed over the dark river and we are left alone with Gisl. We know not in the shandow of the niaht who it is that toucties us-we feel only in ; the twilight of the mornivg breaks, we are bid to depart in peace; for, hy a strengh not our own, we have prevatiled, and the path is made clear before us. Great and many are the compens ions of adavncing age.-Sclected.
One who believes that every dollar belungs th God, and is to be used for discharged all obligations by he has tenth to the Lord, There are multindes in the land who, after fiving oue tconth of their increase might fare sumptuously every day, gratify every whim, and live with the most lavish expenditure. Would that fulfill the law of Christ, "If any man will come after me, let him deny himselt, and take up his cross daily, and follow

## Temperance.

##   <br> Oh! thon in risible epirit of wine, if tho hast no name to be kn thee devil.-Slonkeg.jnaic.

Zion's Herald sars that quite a sensatimal incident occurfel at one of the Temperance Linion, at which Miss Will Tard and Pundita Ramalai were presen and spoke. Mr. Joseph Cunk, who was on the platform, requested the two ladies to clasp hands togecher-a "daughter of the Missssippi," and a "daugnter the Gunges," as he termed themthe Bible, white he offered a short prayimpresion was produced by the unique siene.

Chamman Alblert Griffis of the national Anti-saloon Republican committee says that the sentiment of the party in the West is tending strongly in favor of aggressive legislation against saloons, and he adds: The next nation al Republican Platform will send thrill of joy through the heart of ere honest lover of his race who hates th saloon, for the Republican party then upon the altar of hamanity will be sworn to a warfare with the saloon as persigten and relentless as that which Hanmibal Rewe Sarn Jones said in his address a Chantauqua : "Nine high license preach ers in America out of every ten are high license because nine-tenths of their memhers are high license members. No preabe a hirgh Iicense preacher, until he can recoucile Jesus Christ, his riven Lord, and whiskey. I say before any man can put a price on this liguid damnation and say concile Jesus Christ and this fearful traffic. Sometimes a man is not afraid of his members, hut sometimes a fellow
gets where he is afraid he will hurt bis party. I owe my allegiance to Jesus Christ. I will be true to him if the inquisition shall rum again, and I am tied at the btake to bura. I would rather laugh in the flames like Cranmer and hinan to walk this earth lashl about by party interest and made to vote with an interest that debauches and damns this country, and brenkes
true wife aud mother.

## Are We Safe?

When I was in Eugland, a laciy tuld ane a breet story illustrative of what 1 thing else. She said she was awakened by a very strange noise of pecking, or sumething of the kaud, anh when sh got up , the saw a butterfly flying barkward and forward inside the window pane in great fricht, and outside a sparrow peeking and tryitis to grt in. expected every mose see the forst and the spurrow did not see the glas and expected every minute to catch tha fly was as sufe, as it where ind been there mikes, instexd of the ghass, between and the spurrow.
Sut in with Christians who are ahdiang thesa aud every dianerer. ] du nut butice that satan underetamis ahemet this he:ehy yand iuvisible puser that protects by uyitr to get ue. liu milet be like
 Cutitians are like the butwefly-: hey do whe ree it, and so they ate frighterned, and fluter bachwnd aus furward in urror; but all the wiile satau cannot touels the soul that has the Lord Jesus Christ between itself and him--Pacific

## 

 "Too Little For Anything.'"I'm too little, to he in the missionary iety. I'm ton little, to be in the S'ety of Christian Endenvor. I'm too little, for everything, I guess."
Aunt Lucy was sitting on the piaza as Jessie slipped out of the parlor winand called the little girl to her.
"What is the matter, pet ?" she asked "Sister Isaliel and the big girls are aving their missionary mectiny in there," sarlor. "They said $[$ might listen to them, but that I couldn't be one of
them, causs I'm so little. I'm tors little from, canse I'm so little.
"Too little? I guess not," said Aunt Lucy, with a very loving kiss on the wrebegone face. "I think some of the little ones who came to our savior must And he did not send any of them away. He took them in His arms and talked with thean. The Bible does not the them, but Iam sure He what He said to them, but any of them, that they were oo little to do kind things for each ther, for love of Him.
things, so we little ones could know, Aunt Lucy.'
"The things which are written down re meant for all His disciples, Jittle or big, dear, and there are plenty of things frevery one of ths to do. I have read ately of some children who formed d dhe 'Little IIelpers.' The ouly thing the members had to do was to see to it
that they let no day pass without doing oune little kindness-something to make omebody happier.
That's jus't what Id like, Aunt
Lires." said Jessie, with a wonderful ain't any s'iety like that, tor nee to be
"You might be the first one in such ociety, and get the little girls to join
"Well, I will" said Jessie. "Bnt what I shouldn't find anybody to ie kind crery day, Aunt Lucy?
You will be sure to, dearie, if you "ep on the lookout. Try it, and coma hat you have donc."
The sun was just sinking behind the hill as Jessie spied Aunt Lucy on th piaza, and ren to make her report.
kiud to?" asked Aunt Lacy, smiling at her glowing face.
"Oh, plenty, Aunt Lucy. Why, they began the very first thing in the mornhug. I was out getting a bouquet to nurse and little Harry looked out of the indow, and nurse said to Harry What shall I do now at all that ye' wepped your belt buckic, and I can the baby to go and find it wanted pelicalarly to go down to the musy bed, but I stopped and hunted
" 1 very groud brginning, Jessie."
"The breakfast bell rang before I Gull get the pansics. But I knew mammat wouldn't mind if she knew why I didin't get them. When I. was irsing
to selhol I was rurning after May to as selhool I was ruming after May to
walk with her 'cuuse she's my best riend. But then I saw Susie Spencer tit s a poor lithe girl, wad the other iris den't walk with har much. So I be sial shed join, and then we asked usie to walk with ua, and she was as
"That was well duree, denr. If every mily lwoked out for the neglected ones, bow many more litule happy girls there nould be in the world. What mext?" "Oh-when I came home to dinner I
working in the garres, and he was just taking his dinner out of a basket. And cold, and I asked him if he wouldn't like it warmed, so I carried it in on the like it warmed, so I carred it in on the stove. And I sum a pretty card and gave it to hiiis for his little girl; but
Tom laughed at we for doing it, 'cause he said it was no kiadness to give a thing that you don't want yourself. But Peter was glad to get it.

- Yes, and you gave the kind thought with it, and that is always worth giv-

When we went into the garden to piek sonic berries, I let Hiury have the then -1 wanted drcalfully to go and play croquet with May, but mamma
wanted me to cary some of the berries (1) ohd Mrs. Carter. I didn't want tu atud I'm afraid-yes I am, Aunt Lucy myself feel plesant very suon again, and when I got there I didn't hurry batck, but stayed and read to her
"Very well, Jessic, I hope you will keep on. Your whole life will be sweet
and lovely, if you begin by trying to bring little deeds of kindness as offerings

Hut, Aunt Lucy are you sure that "But, Aunt Lucy, are you sure
means such little bits of things? "Quite sure, my darling. It is of just such little every-day things that Jesus Says: 'Inasmuch as ye did it unto one of -The Examinei

Children to the present day are much criticised, in the pulpit and in the press, because of their emark of older parents, that "there are no children now a days;" no children
who have the spirit and place of children. Bot chiddren are usually what of a furmer day were better mamered than those of to day, the reason must he better parents than those who are
complaining about the children of to day There were some advantages or disad-
vantages for some--in the lons aso.Vantages for

## What She Did.

Many stories are told of the courage of the women of that early generation Who first broke ground in the forests of Pennsylvania or Vrgimia. They were
in constant peril from wild beasts and from hostile Indinns, but with heroi patience endured hardships, habor, and
disease. An example of another lind of courage is preserved by the descend ants of Christiann Dickson, the wife of one of the firt
Pennsylvania
She was a small, low-voiced woman, extremely timid by nature; but upun one subject she was resolute: she had horror of drunkenness. She lived in the days when the use of whiskey was uni
versul. Whiskey was as common drink as water among those hatrdy, hard working pioneers. A temperance or abstinence society was unheard of. But when her sons were born, she resolved as far as she could, to put a
whiskey-drinking in her home.
Her husband being absent from home her brothers called for the help of the ueighbors, aceroring to the custom of the time, to, put up a barn needed on her farm. Thicy all assenbled and went to work, whits she prepared a great din
ner. After an hour or two, whiskey wa called for. Once of her bothers came to the homse fir it; she refuscel to pro
vide it to make her friends drunk. Her other brothers, and at last an elder in tall her she would be aceused ot menn tell her slice would be aceused of mean went out to the barn, and baring her head, stepped upon a log, and spoke to them in a faltering voice: "My neigh

Three of you are my brothens, thrce of you are elders in the church, all of you are my friends. you the best dinner in my power. I you refuse to raise the barn without lid nor, so be it. But before I will provide whiskey to give yon, these timbers shall rot where they lie." The men angrily fft the work amd went home; the lith fer hours cried as thongh her heart would break. But the next day every man came back, went hemrily a waid mot a word aboul whiskey.

Aherwards whiskey at barn raisings was discontinued in the county. Her
 Christiunize the world; their descendent are :all of a high type of intellectual and moral men and women. If she had yieded this little paint. they might have degenerated, like many of their neigh

There are still vices and malignant ustoms to be conquered, and for the work we neef women of high souss and Youth's Companion.

The innportance of individual effort it promoting the canse of Christ is not gen erally so deeply felt by professing Chris tians as it should he. We are too much atsuciation of some kind, thus lessening our sense of obligation and responsibility Everv man should feel, that he is indiFidually responsible to the full extent of his ability to work for Christ and the sal
vation of souls. The strength of: chain vation of souls. The strength of : chain
is the strength of ite individual links $f$ its individual members. Y'u can more revive the chureh as a whole, than The only way to secure a working church composing it; the omly way to make a her; and as the individual members ac quire strength, the whole boly will be come strong. The members of a chureh
may be organized, but that does not rive increased strength. There is no strength in the organzation that does not reside piety, individunl effirst, individual conse cation and perseverance, are the great es the charch. With these it will succeed without these at will fail.-Christian Re der.

Candler-Abbott-Kelley.
That's the way the case runs. Canher preaches against theatres. The by frantic clanner in their favor. The Rev. Datid Kelley, D. D., writes to the did right. The McKendree Oflicial Board backs up Church press puts kelley in a batrel lined with shary spikes, as the Punic neople did Regulus, and rolls him. Bishop McTyeire roms the remains

And, per contra, M.Kendree simners spend a thousand dollars

## may split off and set

with Kelly a matup a now choreh
contur. Virgina Methomlism is sho pere
not in revelation and rumos. "Tell it
lest the uncircumeresal wine "-lich

Mr. Spurgemi, the word renownct
he Baptist Enion of Fongham fur
sons, which are brielly stated as finlows:
What some persuns arcallowed ber the atuncment, deny the personality the Holy Ghost, call the fall a fible speak of justification by faith as immor-
plenary inspration of the holy Feriptore and hold that there is another probstion after neath, whe lost." What possibit ania for uniou upon evangelical doctrin解 the be it the vital truthe enume cars there be, if not included amone the entials? Rejecting the A toncment, th Holy Ghost, justification by faith, th. inspiration of the scriptures, and the inevitable percition of the final mpenitent, what is len? We think the reat preacher has done a great work, in thus practically and effectively proclaim og his protest acrinst such utterly ruia ss infirlel latiturlinarianism. Such ome-outism has highest sanction. Say aul. the great apostle, "Be ye mot unqually yoked with unbelievers, for what ellowship hath righteousness with unighteousness? And what communion hath light with darkness? And what ancord bath Christ with Belinl? hat part hath he that believeth with iufidels and what agreement hat he temple of God with idols? Where fore, "come ye out from among them and be ye separate, saish the Lord. These are not the tor believers fllowship unbelievers.

Quarterly Conference Appoint Eastos District-Thi Eastos
Townsend,
Viddletown,
rict-Thir Yiddletown
Odesisa,

Jno. France, P. E.

## Our Book Table.

 The Pansy has begun it, new year already,the year we shall shortly be calling 1888.
l'ansy's story to last all through the sear is "Up Garct," sequel to "A Sevenfold
Tront "le" with the eanee people in it. Her
ciolden Text Story is "We Twelve Girls," thactual history how twelve grirls did try, to Margaret Siduey also makes another story


 Text and other storiey : the second part pan-
sy's own and other stories ; the third part stories of what is yoing on in A Awerica, the the ourth part stories of life abroad ; the Eith of missio
This Sundyy-school use, the weckly parts being Sunday-schuol paper ; indeed it is than any A sianople copy. can be got by sending five
cents to the publishers, $D$. Lothrop Company, Boston
In the December issue Harppin's Mag-
Zas will excel the pretige of its previous
Christmas number Christnas numbers, as a holiday fenat of enLous, Every arnctle and stuptory is conprlate
iu itself, and there is a profusion of illustra-
ted short stories, The leadingagricle is "Old Garden Flow-
ers," by F . W". Brembies of the Dublin Sotanical Gardens, andid telis, of the bee Dublies of
his friends, the description being enhanced
 LDWNA A. Abbliy has a series of ten large
inlustabions for the poem by W . M. Prato, portatying
tiona ago
alaulin
$\qquad$ in a Russan nasiguerade ball. Reivhart A signal feature is it culored plate of Auerangems, illustratiay an article on $\cdots$ Precious tones in the Luite slates," by (izoroe F.
Kciz, and presenting a fic-simulc iu color and size of he wuost illust cous gems. found
io this conutry. There is atso a number of Bhat-and-white drawings
Will Calleton contributes a poem called




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## PEININSSUIA METHODIST, DFCEMEBER 3, 1887.

## ©he Sunday sechool.

EESSOX FOR sexpay, necember sth, 1887.

## By new. W. o. honwas, c. s. x. [Adapted from Zisn's Heralu.]

parable of The sower. GoDide Text: "The seed is the word
God" (huke 8: II). 1. The srme day (R. V., "ou that day")an indelunte "xpresion, equivalent 10 , ""
this period:" Went Jcsus out of the houe
Peter's, possibls, in Co Peter's, poss,bly, in Capernaum; ywhaps
His own. Sat hy the senside - on the shore of the Se
sorts.
2. Grat multitudes were gathrent-- - oun of
erery city," says Luke; the
 into a hoat' ${ }^{\prime}$ ).-His pujpit w:
and a flowing one; and He followed the cuscoursed. The crowd stood, and were He disfore on a ligher plane than He-c"the best "but the world seems to have discovered it quicker than the church." If the place was Dear Bethsaida, the beach rises rapidly, at
forms "a matural church" ( forms "a anaural chureh" (Macgregor)
Thomson states that at the horth end
Sea are numerow int Sea are numerous imlets and creeks, fore the boat, could listen without and betion and fatigue."



reiling a spiritual truth under at symblact for
the purpese of convering it to mind reluctant
or indinferent. It difiers from the prowerb
in beime a nerrative, from the fable in theing
in he to nature, from the myth in 3 wing un-
decep: ive, from the allegory in that
the spivitual truth"' (Anbott).

its of the plonghed land into the admining roud, or in the thot trail that intersected the
unfened field. The wayside horen arc the unregptive, those whose he:nts, hen down;
road fout-path, arc hardenel, heaten into which the seed could not enter:
spectathers, or curious, eritical or caviling
 get br-low the surface of not fill." fouls
"duty recognized in word, (R. V., "thrds"
pretation of this parable the "fowls" stand
"co "the wiched one"
 them.-The soil bord is "snateled away" hy "Dirds," that is. passing though satan who desires augerested to church. Says Farrar. done in a moment--by criticismat the church the sernon, folish hossip on the why how
These aro 'the fowls of
evil one nses in his task." "Hrain scattered on the road? The sparrow from the homse and and the chichens form inter has been scatteren, not the shadow of a grain is crushed by de the picture -not of thought crash and no man grees, but of thought dissipated. Swiftly do can tell bow or when it went. when wray these winged thoughts come whed wite, silunteror read or listen; in our ind, before we can be ing, wayside hours; and, bera of boly pur
poses has disuppenred. In our purcest moods,
when we kneel to pray or gatl her altar, down into the very Holy of Holice
swerp ther arond the sweep these fonl birds of the air, of than fancies, demon thoughts. The gertu of life, the swath seed of impressiou, is gone-where,
you know not. but it is, gone. Inatentive ven know not. but it is.s gone. Inattentive
interest, is produced by waut of spiritual (F. W. Kobertsou) cause of disappointment 5. Some Rertson).
fell apon the rocky phices") (R. V., "other rocks, allowiog no depth for thin soilover chance for maturity; reforing evidently to suscept: ble, enootional bearery, but supe Fiecial and shallows, and therefore trausient.
Thry cipreng hup a Thry sjpung up-a rupid, but suspicious wer-
mination; the quicit respone of per mination; the quick response of mere sensi-
bilities. Says Schatr: "Tle mediate aud apparently, good, but bencath than the todece, easily stirred, is a heart barder G. Whicn the punth.
thay were scorched-because of we virorons The reference, cvidene to resist the sun's rays. hearts are of stone, not of flesh, who are not "rooted and grounded" in love of the
word and of Chisist not endure the heat of persecution. With cd away-did not reach maturity; brought
forth no fruit man of this stamp Came to Christ
knceling, full of warm expressions, enga ing gestures, and professed admiration, wor shiping aud sating 'Good Master. loved biesting as such always are, Jesus loved bim. But it was all on the surface-
withered away when the depth of its meaning was explored. The test of self-xacrifice ready foranything. 'Well, go, sell that thou bast! It hat sprung up quickly, but it
withereal because it had no roin," "A srace from some leading spirit in a circie of pleasure scekers in a fachicuable
 The furot and the stake to make a dair hut
false dixciple deny hia I Iond" (Arnot). planiful in l'alest ne, "ho - less than twenty
two wordy in the Hehrew Bble debung heavers ate untrumbl beestace of a divised The thorns are interpeted to be "the cares
of this wold. 'the deceifainess of riches,"
and "ihe luwts of other things." Tho



$\qquad$
$\qquad$
 Magus aud Demas combined the features
these thorny and stony gromd hearers. the thorny growad hatrer, the naw of divia
edi mind and double bearit, we have an e ample ir him who cane to Jesus and said, "Hord, I will follow Thee, but irst tet me I my house" ( 1 ake 9: 6), (Brice).
8. Other fell into gool ground - eferring to hearts temder, receptive, consiseting, atd not
prooccupicd. Fruit an hunded fold . . sixty stalks, but the gratus, the actual "fruit.' The barley yield is greater than the wbeat.
Thirty fold, aecording to In. Thomson, is :t good crop now-a days in nalestine. But addy: "Jfere, on this pain or sidon. Ind
seen more thin a hundred stalks fiou a sim gle row, and each with a heal bowng grace ially beneath the low of well formed gnand, "Herein is my Father ylorited that ye hring forth much fruit." Iney what hear the
word aud understand it," we are told (verse 2:3), are highly fruitful; that is those who are winng hend truth aud at once translate in iuto obsdience, such reveal both the right stil and the life-power in the seed. expressinn, designed to arouse the spirit-
nally torpid, and remind theru that a cruth andy torpin,
had been uttered which was worthy of profuund attention.

## The Flfth District.

Some wise things, and sone otherwise have been written and said on both sides of this subject. This must be expected, and is not specially harmful, so far as regards mistakes in judgment or infor
mation; but when there is characteriza-
tion of motive, nя in the article of
"Defence", there should be given out, as "Defence", there should be given out, ats
the watchword of the debate, "keep cool." The watchword of the debate, "keep cuol.
The article above referrel to, makes pinints, that at first sight appear to be very strong, but which will hardly bear a close examination. He groes nver the list of Presiding Elders and describes their merits in terms that no one perhaps would dispute, though the wisest and
oldeat of them would hardly claim total exemption from wistakess ciam total jump to the conclusion, that all of them endorsed the fifth Distriet as we now have it. Now we do not need to go farther than the conference at which that District was formed, to find proof, that what
emanates from the calinet is not neces. sarily the unamous judgment of the cabinet. Some years ago a bishop, as pmular io New Eagland as was Gilbert Districts of the New England Coufcrence and at the very next session, under the auspises of Bishop Foss, I think it was,
they were reconstructed bick Nuw the only Presiding Elder, pasitively iifth district last Spring, was Brother Wilson; and that even he approved of this fifth district is dombted, until he him self publicly endorses it. It is well
kuown, that where matters of policy are in debate, compromises are often the result which really satisfy nobody; and this is probably such a case. Pusibly was intpuded as the thin end of it wedge by which all present diantrict lines from the Cape to the Brandywine are to be loroken up, and such a fifil disarict form,
ch as will be worthy of the name, if od as will be wortly at the name, in
there is to be one at all. As to the anount of work which can
he done hy a lresiding Ehtar, it must also be conforsed that "Defence" makes
a specious argument. But the truth is, that the pressure upon these ufficers is afecedly on the satisoury District, the policy of dividing and subativimy the
cireuits, has been carricd. This poliey Worts well in many respects, as long at first lases young men. but when these 1:milies to care for, though they may be more efficient than ever, yet these frac-
tions of circuits can no loner support them. Even before that time, efficient men who are now m minthe hot, whin
bevin to feel the piach. I am not arguing for the personal interests of these men, but for the church from whose scr-
vice this policy threatens to drive men away, just when they are at their hest.
When "Defence" adduces facts, to show how much grood has come from the use of mizsionary funds within our looders, overlooking the inmeasurably greater moral destitution of the unevangelized nillion dollars to meet its dictands up ${ }^{n}$ nithon dollars to meet is also the probability, that womer home instrumentalitics, our local meach ers etc., properly utilized, might aceot plish these results among us, without
missionary money, or with very little of
Phieo.

## "Our Fifth District."

There is one more statencht in " Pe ainsula'e" article that we propuse to try's" argument, he says, "for sound reusoning" it "camot be excedlect." This statement is our apolugy for all that we
shall say in reply to "Down Country." Let us look at this "sound reaboning. 1. In his reference to the c:uses which led to the furmation of "Our Fifth District," he says; "These two new places (Hallwood and Parksley) with eighty members in all, made the ground for another district." 'Ihis is only a small
fractional part of the truth, and is calfractional part of the truth, and is calculated to mislead those who are not
quainted with the facts in the case.
At most, these two new appointmen
can only be said to be "the btraw linat
broke the camel's back." The camel was overly loaded before, and relief was a necessity, aud hal been contemplated before these two, appointments hall an ex istence ; and a division would have been made, sooner or later had they not come
into existence. It was not simply the present demand that led to this new District, though we regard that as suffic ent; but our wise counseltors considered he future grood of the cause throughout Disterritory of the origimal Salisbur flacnce in their action, so that the mis siunary appropriation is not limited in is benefits to those eighty members, but by the method of its application, in
ploying an extra Presiding Elder, a help to every member, every colle tion, and every phase of church work
throurhout both districts. We venture the assertion that the missionary monic applied to the support of the extrat Pro Lurd's treasury, two dollars for one, by reasun of the service extril rendered o say nothing of the many souls saved and godly forces set in motion
One of the chief needs of the Metho dist Episcopal church to day, is a thor
oughly effective Presiding Eldership and this cannot be secured unless th districts are of reasonable size.
"Down Country's" reply to the over growth of Salisbury District would be "wheel-barow appointments." What i "wheel-barrow appointment?" This w can best answer, by showing how the ate mate. Live, earnest, fathful pas
tors of circuits by their successful labors create a demand among the people, for a division of the work; then, when these
divisions fath into the hands of ianeficient patars, they becone "whecl-barrow "ppomenents." If "Down Comery or "sin lieth at the duor." But we are not our Conference, in any considerable number, or that there has been an inwo suffering browers compatre on Comerence appointments at they have
stuon "fion the last few years" with the ap. pointments for the years preceeding, and have their mimels relieved. We are nut though they may not as moth pointments financially, as they did former years.
Again, I don'i believe we have had the unprincipled Presiding Elders that "Down Country" describes, men who have sacrificel the welfare of the Chureh to gratify the vain ambition of making
a show in their reports to Conference. Woe be unto us, if this is the truth : and if it is not the truth, where did "Down Comitry" yet the picture from? Every minn has a picture gallery of his own. argument agrinst a division of Salisbury District. He says he is "not ready t admit chat it was tow large," amd th reasin for not admitting this is its num-
ber of appoinments as compared with eight other Distriets that he names, which range from 48 to 72 charges each. Let us formulate ;-Tho Nurth Philadel phia District has 67 chatryes; the Salis bury District has to charges. There large. If any one can't see the weat ness of thrat reasoning, we will gro farther. If the fact that there are eigh districts north of us with more than
43 charges, proves that 43 charses at not ton much for Salisbury District What do the following facts prove The Auburn District, Central New York Conference hats 36 charges; the Elmin District, Central New York Conference has 33 charges; Ithica District, Centra New Yurk Conference, has 31 charges Adrian District, Detroit Conference, ha 30 charges ; Fliut District, Detroit Con ference, has 35 charges; Alpena, district Detroit Conference, has 30 charges. Thase are ouly a few districts north of us,
that might be named. Now turn to the
south, the territory to which we belong specially the Salisbury District. The Tennessee Conference lias fou
istricts rauging from 14 to 22 charges ach: the Weat Virginia Conference has nine districts ranging from 13 to is charges, ench ; aud the Virginia Confer ence adjoining us on the south, has fou districts, three of which have 12 char es, each, and one 1.3. Now apply Down Country's" reasnning, and see where we are; if a Presiding Elder in the Virginia Conference can't take care of at 12 or 13 charges, a Presiding Elder the Wilmington Conference can't ake eare of 43 charyes. So here wo have a contradiction, reached by the me method of reasoning. The fact is, he number of charges in one distric has nothiug to do with the number that ought to be in another, unless they are anctly alike in every respect.

Imfence.
The Sabbath and the Railroads.
fre the New May Powell read a paper he heme, which contaiued striking testimonies. We guote:
"Mr. Ruth, when Superinteadent of the Richmond, Fredericksburg, and Potomac said: 'I it is to the $u$ cerces of ril op apdon tha companies to suspend operations on the Sab bath. Sunday runuing demoralizes the men and makes then reckTess and so is the meus of many accidents. I believe railway comfanies would be much more prosperous, sunday running was entirely suspended. Accidents are expensive to stockholders. hon, or more cost from $\$ 00,000$ to a millessess cuts down dividends iu other, and fuite as wide and far-reaching ways, as
mashing palace carsand $\$ 10,000$ loconotives nd killing and maiming people, costin bundreds or thousands of dollars a piece The generial and unnecessary wear and tea roads, rollung stock, tools, etc., inciden point of the plant.
tund end when Supcrintendent of and and Burlington road, testified hat: 'Many years' experieuce convince $m$ that, even in au econonic point of view,
there is no more profitable rule for us to folow than "Rencember the Satbath day to "'J. P. Farley, Superiutendent of the Du -perience I know that laborers, mechavics mangers, and others, will do more work, und do it better, in six days than in seven extent the profits which should come to tockholders have the cream skimmed from heou by sub-leases of rights to run express nd fast freights, and sleeping and parlor cars to monopolies. Those would have been given by demoralized managers, who have Thus,
yen operating a la Credil mobilicr.
division, subtraction, and silence, learned in these lavless, Sabbath-breaking schools, thase who buitt the lines, or their widows and orphans, have been cheated.

Attorncy-General Bates of President Lincoln's Cabinet said: If the Sunday laws be disregarded, the laws of person and property
will soon share their fate and be equally disregarded.'
"Here, then, is an army of ball a million ailroul and steambont emploges being entiment it rengthen the tide of lawless sits of their pernitug both the money inter vess of the country ; also training nillions itizens, who

The Bombay Guardian says: "The question of a Bishop for India will perhaps come next. If we are to have missionary Bishop, Dr. Thoburn is the man. All would recognize his fitness. But if he were taken from us and another were to be appointed, we are bot sure that another would be found whose fitness for the post would commend itself to all. The present arrangement, by which a Bishop from America comes ouce in two years, may sometimes be neonvenient, but on the whole it has worked happily hitherto. If the expansion of the episcopacy be thought not desirable, some provision might be made whereby in mission fields eldors might be allowed to ordain."
feninsnla eliecthodist, J. MiLLER THOMAS,

| OFFICE, S. W. COR FOURTB AND SEIPIEP SIS |
| :---: |
| TERMS OF SUESCEIPTION. |
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Peniusula Methodist for 1888.
Ald new subscribers are offered the Pexinsula MethoDIst from the time of their subscription, to January, 1889 , for the price of one year. Those subscribing at once will get two months free.

## Resolutions Complimentary

 To alwoid all misuaderstanding w deem is proper to recall attention to our invarialle rule to publist no complimen tary reshutions except al onr advertisingralts. We are always ghad to give intelligence that streh resolutionts have been adepted, with a digest of the same, tut our space is $u n$, valuabie to spreai them ont in extenno, unless the parlies spectially interesten, ,
us rur moderate rattes.

## Church Extension

The general committee to whom given the supervision of this growing enterpise of the church, which is such
an afficient hand maid to the missioury society in its work at home, convened in amnual session in Philadeiphia, Pa., Thureday the 17 th ult. Its compusition is the same as that of the General Mis simary Cormmittec, except that instear of a representation from the Missionary Board, there are six ministers and seven haymen selected to represent the Boart, of Chureh Extension. Bishops Bowman, Fester, Merrill, Andress, Horst, Wald en, Mathalien, and Fowler were in attend ance; of course Bishops Warren and Taylor were too distant to put in au
appearate, and Bishop Ninde was detained by illness. Bishop Foss wals not present. Receipte firr the year show an increase in Conference collections of $\$ 20.530 .50$ making the aggregrate sum of $8309.353 .4 \%$. There were appropri ated t" the Wibuington (enference \$2s00, ol which S1800 are for new work in Vireinia and Durchester County, Mol. This srant like all others of the kind, is availate only in proprortion as the Comforene raises its apportionmem which is 8 toia). The amount eredited for the
lase year is $\$ 212(.20)$ a hitle hess then half the apporionment. If the churches will dwhle their contrilution for chureh extensina this yar the 32500 appropriated can be oramn for use within our territorv. During tise year 520 churches Were aiked by loans to the amount of
$\$ 111.600$, tad by domations to the antumt of $\$ 157.374 .74$; making a grand that of orer 6000 churches that have ruensed aid from this suciety since its urigio is 1864.

Missionary Appropriations for
1887-88. The entire misionary work of the church ander the management of the Parent Misionary Siciety, of which Rev. Drs. J. M. Reid aud C. C. Mccabe are secretaries, is classified as (1) Fur
eign Missions, (2) Missions in the United States aut in Annual Conferences, to be Jiberia to be administered by Bishop adninistered as Foreign Missions, and Taylor. It appears that this committee (3) Domestic Missione. The grants made to these missions for the ensuing car are as follows
Foreigu
Domestic
86.35. 628

Taydor subject to his administration
871.272 and that he had returned the same on $\$+10.921$ the ground that he did not wish so \$1.117.821
This is un increase on last yours appro-
priations of $\$ 113.013$; of this our foreign missions receive $\$ 64.670$, and our domestic miseions, s50.771, the forcion minsions at ho
There were also appropriated 885,000 o misellancous account the same as last year as follows.
Cromtingent Fund
Incidental Expenses
Office
Disseminating Miss. information 810.000
This makes the total appropriations for the current year $\$ 1.202 .821$. Deducting
from this, 850.000 balance in the treas ury ard 822.821 legacies now due, ther is left the sum of \$i.100.000 to be raised during the year. It will be noticed that the sum total for expense account is le than five per cent of the amomnt appro-
priated, so that more than ninety five cents out of every dollar contributed t our Missionary Society goes directly to the object for which it is given, to carry
the blessed gospel to those at home and abroad who otherwise would not hear it We lay before our readers an addres congratulatory and exhortation, from the General Missionary Committee which w
truat they will read with eare and i respose to its stiming appeal, resolve to
move for Christ and his canse more this car than ever before. Let every pastor wide commemion throhghout our world motts, and next year te deum shant sung over more than "d M
Misomiof for collections onk."

Bishop Taylor and the Mission
The first mission fieldito be considered by the committce was Arrica, as on the west coast of that continent was plantestabliehed by the Metholist Episeopal Church. The latest statistics show 2,628 nembers, 361 probationers, 37 preachers 37 Sunday schools 2,271 scholars, 371 ufliers and teachers, and 23 churches valued at $\$ 25.755$. The appropriation of $\$ 2500$
hast year to the Liberia Conference, Dr last year to the Liberia Conference, Dr.
Reid reported had been received by Bislup Taylor, and disbured by him as president of that conference, but the Traft for $\$ 1000$ that had been placed at is disperal for mission work among the orromiding heathen, had been returoed as the Bishop did not wi.h to undertake the opening of the work for the missionary society, thuagh he was quite willing might open. Appropriations of 52.500 were made to Liberia Conference for current expernses, and $\$ 1500$ for the school in Menrovia.
The sun of $\$ 3000$ was recommenled by a sub-committee for Bishop 'Taylor's salary fir the present year ; Bishop Foss mosed to inerease it to 89000 so as to include the hast two years; bishop Fow Ier moved to amend by mahive the
anount $\$ 12.000$ to even has salary for the cutioc guabreminm ; this latiprop sition was atoloped by a count vole of ge tus. This made the entire ajpirn priation fes Arica amount to 816.000 On motion of Bishop $F$ foss, seconded by Bishop Fowler, a conamitlee of thre Was apprinted to correspond with Bishop cral Missionary Cumbithe the Gen ascertain his views concerning the opening of worb iu Africa, Bishop Foss, District
Rev Dr. Crawfurd and General C. B.
Fisk ampuse this eommittec. The
Northern Christian Advocate throws a
litule nore light on this interesting sub ject. It sags, "Ou taking up the appro priations in detail taking up the appro-

## his wher work. It seemed doubtful

 whether such an appropriation should therefore be renewed, and instead, after a long and varied discussion, a commitee consisting of Bishop Foss, Dr. Craw wrd and General lisk was appointed to correspond with Bishop Taylor to ascer-tain how his work and that of the committee might be brought into the closest 0 posible union and harmony. The sum 0 of $\$ 12.000$ was appropiated to cover the salary of Bishop Taytor for the presfiles of the missionary oflice showed that he had even prohibited the paying of
any part of his salary to his family and had declined to draw any part of it him self. Julge Reynolds thought the tender hould be kept grod. Bishop Foss urgested that Bishop Taylor had revershis judgement on might on this of recciving a salary from
the Nissionary Socicty, and it ought to the Missionamy Socicty, and it ought to

## money in that event.

## At St. Paul's M E. Church,

Furt-three yeus ago, a colony went out from uld Astmry, and built St
Paul's. Altu twenty two ycars of vigor-
ous growth and developement, this co!oous growth and developement, this colo-
uy itself enlonized, and Grace Memorial, with its llourishing society and its heautiful greell-stone edifice, stands as a witness to the strength and fruitulness
of St. Pial's. In these two decades and more, hree other colomies went ont from
Ashury; Uninn in 1850 , Seoth in 1852 ,
and Jrandywine in 1857. From Grace
have genle out two eolonies, Epworth
chapel in 1868, and Mardely chapel in 1872; while in 1874, Kingswod chape was established under the auspices of
St. Paul's. Nor do these eight flowish-
ing churches, estimated at $83 \overline{0} 0.000$. with over two thousand members, and two hundred probationers, represent the entire developement of this Methorlistic Buuyan. Eighty-iwo years aro, most of out and built Ezion, which Asbury went a membershif of over six humdred, and Church property estimated at $\$ 10.000$ The latest offilhont frow this prolific stem is llesjey, a new enterprise with
about futy nembers, nearly as many about filty nembers, nearly as many mouationers, and a sundred. And yet the old muther church, vigorous as ever, reports membership of over eight hundred, with church property estimated at more han 800000 . When Bishop Asbury dedicated our first church in this city, Oct. $10,1789,35 \times 35$, and with an intimation of disappointment, makes the record in his journal, "thus far have we
come after twenty year's labor," his dis pondency would have given place to exatation, conuthe have cast the horiscope of its prosperous future. Whatever
maty have been the sumprinducing causes, whether his recreations in astronomy,
his interas in less superasal themm, will not attempt to say, but certan it that the President of our Comference its last session, in the opinion of not a few among us, showed himself in some
eatures of his admimitration, to be a
henomenal hishop. Nu greater surprise
berhaps, risulted, than the transter of the young and popular Dr. Murray fon the pastorate of St. Paul's, 10 the District.
We were glad to find in this church, what secmed to us, a very fine congregaiou last Sunday morning, though it was aid it was much of less than its usual ize; not altogether we may hope, besize; not altogether we may hope, be-
cause brother Hill had a supply in the
pulpit, but at least in part because, ar was considerately intimated, there wat morning atraction at Epworth that Deposit, preaching there on exchange with Rev D. Curban When t is known that our grod brother Barrett is the pastor-clect of St. Pauls for next year, the omly wonder will be, that the editor had any borly left to whom to prach. As it was, we had a cougrega tion that very ucarly filled the beautiful audience room, whase close aum interest ed attention showed how wel! they hat carned the lesson of profitable heariog. It hed ps the preacher amazindy, to observe the responsive glance, the tear
moistened eye, the fixcrl gaze, that tell! so phinly that the word preached is ixed with fath in them who hear it." Our text was, "Blessed are the pure in heart; for they shall see Grod," Math. 5-S. Rus. J. L. Houston wils present, episode was the baptism of a bright lit le girl, an infint of a few mouths, whose youblaf parents, thus brought their lit tle one to Jesus, in this sacred ordiuance is the little ones were brought in the days of his enrthly sojourn, to the Maser himself for his blessing. Never
vere we more deeply impressed with the beaty of the simple rite, and the deep signficance of the parents' solemn en gagement.

At the close of the sermon, brother Juseph Pyle presented the subject of remonstrating agsinst granting the applimade an earnest appeal for every one to Join in this cllort to alate this terrible id in defraying the necessary leral penses.
At night, brother Lewis I?. Todd, estecmed and highly appreciated lueal Jesus Christ, whom havine not seen y love; in whom, though now ye see him mot, yet believing, ye rejoice with joy The occasion for these supplies for Paul's pulpit, was the visit of the pasGor in Cape Charles City, Virginia, whither he had gone to officiate at the
dedication of our new church in that dedicathon
new town.

## For the Peniusula Methodist. <br> Another Open Letter

To the Pastors ani Pbople of have heard of a Sunday school boy who read a passage from the New Testament as follows: "A nd there came a certain poor whow, and she threw in two mites, had a goond many mites from the Wil mington Conference for the C'entemary Biblical Institute, but not enough to make its contributions the fair thing as In the matter of public collections there is no room for complaint, and we must credit one church of your Coufer
ence (Grace Mearorial, Wimmoton.) with the best averare Freedmen's Aid collections we receive; hut in private donations the Baltimore Conference so far exceeds the Wilmingtom, that to make montion of the fact ought to bring about a result which would gladrlen ous hearts. Of the sum total of romations recerived for the school year $1886-7$ Which was 84787.07, hut sin0 was from individuals of the Wimington Confer ence-anly a litule more than one per cent. Nut guite "two mites," and so hardly a "fitir thiog." About macty per cent. came from indivithals of the
Batimore Conference. 'This may be accoumed for in part, by the fate that our work has heretofise been mainly done lefore the eyes of the latter boriy of Christians. If thuse to whom I write would see our students at work in our school rooms, exhibitigg an earnestness and diligence in their studies which is exemplary, and then witness their usual
coats off and sleeves rolled un the handie pick and shovel, fulfiling a cory tract to grade a piece of our property, and thus earming a part of their kechool of disposition to help an our wous lace to train these young men to be ed clpful, and helpful to others at ar The territory of the baltimor does not monopolize the ben fits of our work. Ous of its results has been to phant within your loounds the best institution of learning fior colare tudents on the Pemmsma, our brand sehool at Princess Ame, Ma. If the mintors and people of that historic Meth dist ground wish to see what grod can me cut of our Nazareth, let them they bave opportunity visit this school It will appeal to their Christian common sense, as words camot. W'e regard as the mission of our metitution to be up anel send out intelligent, manly and Christian leaders for the colored and all the region round about. W ought to receive a suppurt correspondin with the impertance of the object. I am sorry to say we are not receiving such support. Our work is done under grea difliculty and embarrassment. I could make myself doubly useful in my posi tion, if I had not to act fur the blost part as a mere "financial agent." Our large body of teachers are harassed unduly for half the year, because they must incur debt. That they are willing to do doub le work on such uncertain pay often amazes me. It is ay policy to see them all paid, before I take one dollar of sal ary myself. Last year I earned $\$ 800$ in our printing room with my own hands, to pay on my own salary. Now, while we have people of means all over ou territory,-and just as gond Claristian perple as there are any where,-I submit, that this is mot the "fair thing." I be-
lieve that it is only neccesary to bring o their attention the fact that we areat need comtributions for both our ndowment and current fund, to have this state of things remelied. Will the pasturs he p bring it to their notice are disposed to do something for the colored race but they want to bor the colored race, but they want to be assur-
ed that a benevolent insestment of this kind goes to the right place Brethren if you think ours the right place, give them that assurance.
W. Masin Frysinger
Baltimore, MIf. Nov. 24, 1887.

## Educate the Sexton.

Our sextons ouyth to have a seminary. They occupy a very important place in the church. In New York their manes are on the tablets, whether the pastor's ence ron They can freeze out an audlraughts, or poisom blow it out with up the windows and keep the Sunday atmos hinere as carefully, as if it was sanctified and pure air instead of sat:ic. Be sides, theylike to economize on dust brushcand muscles. We have been in churches which smelled like a cemetery, and peo-

## (enference Blows.

A protracted meetings is in progress at tor. It commenced Tuesdas night, pas15th. and is meeting with grod results.-
Snow Hill Mexs. Newalik, Mn.-The ex Wesley still continues with exa uneting at power, and far surpasses any metting tual here for six years past. Thirtera have professed faith, and many are seckin. he proaltar. The converts bid fair to secking at the ase as Christians. It is to the credit of the
converts of 8 c , good service as wost that they are doing The greatest loss that in the charch.
sustained for many years, was the death of Bro. N. G. West, in Supt. list, but since mercy, and given us many orel us in grea workers. To Hima be all the glory.

## Appoquinimink, Del

Deme Brother Thomas:-Our services at Frimadship, coms:-Our revival
standiner three evenings of each week, the work bas gone on, the members have attenden, and worked fath bully. Up to date, twenty-three The mecting will probably continue until severe weather shall oblige us to close fifty-six. Truly the Iard has visited his people here, and he continues with

## Nov, 22d, 1857.

A correspondent of the Morning News says The new M. E. church, Salisbury, Ma., is
not likely to be ready for dedieation before next Spring. When completed, it will b one of the bandsomest church edifices on the Peninsula. The walls are of Port Depost
granite. A square tower of pleasing design tur. Threngh this tower, is the matin en tur. Threugh this tower, is the main en.
trance to the auditoniun. The puipit in the sowtheast corner; behind it is an alcose for
the orgall and choir. The soats are to be arranged in a semi cirete. At the left of the
charch is the sumay achool rom, 40 s. church is the sunday school rom, tox 50
feet. Large siding doors are to conneet his. with the church. Hev. T F. Martindale, bmider is pushing the work ats fist as jossi ble. Arehtecturally the building is of
pleasing and harmonious design. The style is bold but in good proportion, and all ornaand is in kreping with the style. The build ing will probahly cost not less than $\$ 30,0: 0$.

## -Delanarean.

Friday evening, Nor. 19th, at 7 o'clock, the members of the Methodist Episcopal church,
Easton, Ma. held their prayer-meeting exercises, followed by the !hird quarterly conference. There was a foll meetimg of worning, the quarterly lowe feast was held by the presiding elders, Rev. Dno. Frath, professor
 made a very interesting ahrest giveth us
text. "Thamk be to God which victory through the hord sema cheridne elder, a prayer meeting
cisiss wele well altended
cists whe well atteded. it was mamimously voted to renew the iuvitation of two years ago. for the Wimington Confirence to meer here. The invitation ing session, and aceording to an anmapointyet invariphes amd is dis:uppinted, its next application is acerphed, the (omer
At its ression, in Union M. W. chured, Wilminam, it will enct coniernce of 1 Rso. -Eeseston Loclyrer.
The ravival servies in the Elkton and church are still is progres wimbers have interest. Fonen into the church on prolation, beed the total number of converte is owe fint I'raching by the pantor kev. Jo $p$. Otis. wis!)ty.
An interetine relgints terival and a long gress at hay Viaw M. P. chareh, and added to list of nathe The revival meetimes in Wesley Chapel, The revival meeting in progress New.
Elk Noek. Md., are still in preaches to fair Elk Nock. Mor., are sitor, preaches to nair
E. H. Miller, the pistor
congregations nighty. The revival services in the chesapeatio The rerival it in charge of the p.whor,

Hockessin, Del.' Rev. W. E. Tomkinson
reports interesting revival meetings at Ehen-
ezer; seven persons conserted aud our backsliders reclaimed; large congregution back cepening interest.
Cuion, Wilmington, Rev. A. Stengle eports continued revival interest; six con New Castle, Del. Rev. E. L. Hubbard is
cheered by secing charge; and he secing senty conversious in his the Perinusula Methoposist in to place a copy of ented by these pers recruits for Immawuel. arm

Brandywiue, Wilmiugton, Rer. C. secured fund wilh his people in baviog indebtedness againust of the last dollar continued presence of the Holy Ghost in cuverting power.
Asbury, Wilmington, Rev. Julius Dold preached for this people Sunday morning. and some thirty converts were reported dur
ing the day. Fro. Bryan the pastor is slow ly convalescing.

Wesleg, Wilningtou, W. E. Koons pastor Sunday) Dec. 4th. Presiciated to-morro Sunday) Dec. 4th. Presiding Elder Mur Hubbard ateach at 10.30 A . M. Me, Rev. E. L 7.30 P . M. It is hoped that Methodists and efriends of Methodism in Wilmington wi ant and promis he this needy but impor

Risisg Sux, Mo.-Tra probationers wer eight in all to date. Noth, making sixtyyet to join; and still the good work goes

Wilmington Preachers Meeting. Last Monday there was a good attendance Dr Todd read a paper on the relation of difeation. Puity as opposed to native
depravity was partally ataned in the avperience of regeneration, and when the man is entirely sanctilied. Presiding
Elder Murray, Revs. R C. Jones, A. Stentre The soot, and T. S. Thomas pasticipated ctear in the distinction between purity of
beart and maturity of Christian character, laming that some were not entirely sameti far in andance of others who though entirely avelified were not mature in that character The snbject is to le resumed next Moodty
morning, Rev. R. C. Joues opening the

Hereafler the Young People's Association Olivet Pre,byterian Chut
first Nonday of eaela month.
The revival services in the Chestnut Grove I. E. Ci ureb, which were commenced two weeks ago, have been accompamed by mated

## liev. Geo. F. Hopkins, who was stationed

 at liok word last spung by the M E. Con fierence will sail from New York on Decempber 1 beh for fadia, in which country he wil he a missionary. His term of ministry is of We gears duration. his many friends, While they all wish him a safe journey and a frutitul pastorate in his new field of labor.
St. Peter's charge, V. S. Mace, pastor hites that has bern taken and wounts to $\$ 75.00$ more than apportionment.


Madely M. E. clpurch, was retuming from

 tive or cighty of the chumen members and
friends. Aher spending sone time in sing ing and converation, the pastor was ret
 git of Mo Whe sutpon. A spontide re partow with hearty is od cheer. andial agree in pronomation

## delightful time.

 A revi wa of wonderful fower is in proerce in the A. Smith, paitor. The meetings have been in progress for the last thrce weeks, aud there ins heen fitty cons some of the nonst hardeued sinuers have alreariy been saved,and it is hoped that more of the same class
will follow. The crowds in attendance last rill follows. The crowds in attendance last
Sunday night, was so great, that the trustees were obliged to closo the shory admittance to many.

Wilmington Conference.
Mr. Eimrons:-"Il thou seekest at bat ful Pemiasula, Dehold it here," conld the: well said or our Cons

## he State of Michigan

Some years ago, ab bations writer and
arsiticr, who mithe the configuration of his district, Elder, gat the compuration of his distriet, as bike that
of a hage K:ngarom. I would liken thit whole territory to a large lith. two hundre
 to the Pennsyluamia line; the castern coals he belly: the raysed, western coast. th can nake the tial the rivht whap by ( the next district ahove "swallow it.) He have fomrenen counties; nine in Maryland
the three Delaware countion, and the two Virginas comnties, cas of the Chesapeake charches; one huodred and fifty of then
being in Delaware. If Delaware were laid ofl in phote furar miles square, we could lorat a church in the centre of each. The churela o Kent county Del south of Dower Sussex cunty has the larpest number of charches. A few spots in Cecil, Dorchester, and
Worcester, Md, are strangrly barreo o
chorches. Ahout eigh charehes Anout eighty-xix of our chureh
es are on railroad tines, of wheh we
have over vix londred miles. Comfortahle steamboats ply the winding courses of nu
manyy rivers. The broadest part of ou: terrn tory is bet ween Lewes. Del., and Tilghmam
Island, Md. Wilmington is the Only within our hounds. having more than on Methodist Episcopal pastor; and yet we are accommolations for the sessions of our Con



than that of the Phladelphia Conference.
Schveros.

dich, to numy a visithe sign of Gon's displeas
ure against such persechtion of his caluse
For sometime the congregation worshippuct in a tent in the site of the present brilding. When winter came they rented the old Wec
caco Engine Ifall of Joseph L. Carpenter of this city where they have continued to hol
 hut the people were unable to buith unt

 Milford never pronifised what the "signs
divue haptime ducudy, has hastened thedown ugm the perple. One grond way to
datam the haptism of tize is to give fibreally
Thongh these me:ning Gom is saving theremt mat we lail to prowhe the funds hat

When of Lewere dephetion in the promcharch in that place very great soliciude. Already our memberahip has lost seventy by this cxole, and the etad is not yet. But thones left behind aro determined to domble upon their former liberality, in order that the claurch shatl suffer no material loss
The pator, Bro. If. S. Thompson, is happ in his work, and prays with taith for the de scent of the spirit.
have given us a pulpit. Harry Evans tho Atar rail. The Ladies sid of Wesley havo wrushed and Thomas Dayidson gave the window sills. Ohars have remembered us
and due mention will te made on dedicalion day.

## Letter from Houston, Del.

Ou Thurshisy and Friday evenings of has ees, suppers were given in the cannery of ur church. Oysters, turkey, and all tho helicacies of the seatson were served. Besides upplying the aceds of the inner man, en ertainuent wat provided for the guests,
consisting of reading, singing, recitationadud consisting of reading, singing, recitation and ableaux. They wete largely attended, and be gross receipts were sumething over $\$ 190$, which about $\$ 160^{2}$ is clear protit. This is II the more gratifying to our people, from hurch from ils ind htedness. A hambone ake, paid for in suall contributions from
umerous friends, was presented to the pas-

Dr. Wilson was with us ou Sundny, the 27th iust, inspring us with his presence, Johne-31.

Dover District.
The Lord is glarimsly reviviug his work bridge, Bro. Alfred Smith, the pastor, reports revival iucreasing in power. Bro. Edward Davis, of Nassau, has glorious success at one Jaggard is in tho midst of a graud work with many converted. Bro. I. H. Howard as just closed a good meeting at Bridgeville, kreatly strengliemed atseveral other points, our brethren are greatly eucuarayed by the seal of Gon's appowal aud blesiong upon At Brapeville, an enlargement of the church has brome a nocessity, and will be odism at this print has entered upon a dew a credtable place amonis charges of like
means.
Magnolia hat a beautiful parsonare, which Magnolia has a beautiful parsomage, which
he people mean to paty for. Bro. G. F. lfopkins luts projectey in his tield, fine
chureh enterpinses and one parsonage, which will gro forward. axen thoush this tireless in distant Iodia.
of hast spring's appropinton to this work,
have but to learn the allonst phenomenal
to be convenced of their mistake No appro-stilts in the same length of time. Only
few months ago, we hal nothiug, now we
have eight churches, what five new buildings
to go un, and a paramage lecine arrangedfor; 260 mumberm and probationers, 250unday selool scholats, mad a field that re
his brethere an suriously itupressed, thaThe st. lamis annex of Federalsbur
veelis, for enlargement and extensive ro

carl
The only outhle ion, in provided
$\qquad$
$\qquad$
date alnout three hundred and tifty wor:hipThey hope to be able to raise stom ato deathome, are donng :and will do what they call
$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$ Give $\mathrm{n} \cdot \mathrm{s}$ your presence and support at the dedication it possible. J. Miller Thoma has giveo us a hymand, Gito. W. Childs a
Lible, Wesley Meoter and Chats. Crossorove

Prof. Rawlins, late of the Conferenve Acarlemy, is steadily improving in his healtim, and expects at no distant day to resame sorne nctive puratit. His case is another ode East New Market
Rev. G. F. Hopkins leaves in a few wech for his mission fipld in India. The pragem of at least oue Conference, will follow him and his.
The dedication of First M. E. Charch Kent Island, Md., took placo Sunday, No vemher 201h. Although the early morning had been wet and glowny a good congregs
tion assembled at the lour of service to whom Rev. C. A. Fill, of Centrevilla, whom Rev. C. A. Fill, of Centrevilla,
preached a beantiful serimon from the text, preathed a beantiful seriann from the text,
"For the love of Christ constraineth os, etc." 2 Cor. 5 14-15. Kev. E. L. YubDard them took charge of the financial part of the programme, aud proved himself a master in the gramme, aud proved himself a master in the
art of opening the pe ples' hearts to giva Wells Tolson acted as secretary.
\$1137. were awked for ; and in a short time \$937. were raised in cash and subscriptione. At 3 P. M., Rev. J. A. Arters, of Church Fill, preached a fine sermon frora Heb. 6, 1 , Fint, preached a cine sermon roma heb. 6, 1 , the people responded with $\$ 323$
At 7.45 P. M. the chureh was dedicated by the pastor, assisted by brethren present according to the Disciplinary form. At tha
close of this service, Bro. Hubbard, who may close of this service, Bro. Hubbard, who may
be said to be the Sam Jones, of the Wilmington Conference, preacherl a charawteristic sermon from Exodns 14, 15. In rospoose to his invitation one came for ward to seek the Lord. Five persons, heads of fiveilies, who had during the day given liberalty of their names to the church, and we frust thetr hearts to God. The day was one long to to hearts to God. The day was one long to bo Krnt [sland.
Rer. A. D. Diek, of the M. P. Church, with his choir and congregation were with us, aul assisted in the services. Mr. Harry The church is a neat brick huilding of earpeted and thoroughly furnisherl throug ont. The windows are of stained glawe
The trustens had the building iusnred, before dedication for $\$ 3,0000$

E. Kidney,

## Special Notice.

Presiding Elder Murray reported last week the names of the lay delegate and his alter nate, elected by the hit. Safoni chargo, at
its fourth quarteriy conference, whe 21 du its fou
ult.
The
The Presiding lelders of all the districte will confer a favor upon the readers of the
Peninsula Mithonst, by sending to or Prninsula Methonst, by sending to ond
onice the names of the lay delenater and their alternates, as they are elcutsi in thour several quarterly conferences. Phen
ren, have these names forwarded.
Dhar Bro. Thomas:-Please say to your correspondent, who writes over the non de phane of "Defence," iuplicatitug some presiding elder now "Down Combtry," to whonsoever it may concern, that for the
last five years, all ing commaniantions to the public through the preas, havo boens over ing public through the preas, havo beed over ing
proper signat are. When 1 get ready to shoot arew "any person, place or thing,' I will not fire under cover of ambush.
Snote fill, Md, Now al R. W. Tond
Centenary Biblical Institnte.
(Conditioned on $\$ 25,000$ being snloscribed by Sept 1, 1883.)

The condition of fur wife's health is suck,

## A Million for Missions

 FOR 1887.BY COLLECTION: ONLY
Anti-Chbistian Literatite in India.-There ure 600 native newspapers in India, all of which, with the terly opposed to Chriatianity. Societies are now being organized for the disemingtion of the skeptical writions of England and America. An inportant one is in operation from Laboce, as a center, while another has its head-quarters in Benares. The pictures of the gods best known to the Hindu paniheon are even lithographed in Gernany and Engladd, and are sold in Calcuta. Native rajahs interest themselres in circulating Hindu tracts. and have adopted shrewd wethods to carry on their work The Rev. Mr. Craven informs me, that he knows of one rajals alone $w$ ho is printing just now, at his own expense, 200,000 Hindu tracts, and intends to distribute them at the large fairs of North India.

The missionaries, however, keep close watch over these antagonistic forces. They, too, are enlarging their operations rapidly. But the churches and societies which ther represent should adopt far more liberal measures, to furnish the millions of natives to whom they are eent with sound Christian literature. The passion for reading has struck every part of India. The perople will have books and newspapers. It is for the western Christiau world, to zay what their fiber shall lie.—Dr". Hurst in "IIarper's Mfagazine."

Whow's Mrese-The Missimary says that the "widow's mite" has been so often ferverted by persons whe five their small chatare, that it is grad to note a gemuine ce:se, which was stated at the Gencral Asembly of the Presbyterians in Jopan: "A widow in Sendal grave twelve icuibu coins, that she had laid way in her youth for her old age. 'I!nis widow here to give her all, $\$ 100$; and that, again, led atu aged pastor and wife to give their all, $\$ 1,100$, for
hri C , of
A Cubal Evasos of Duty-Do doubt we have our heathen at home; pel ; who refuets it? Put the shameful neglect of a part daty is no excuse for the cherp cvasion of a present one. Whon the thres men becought St. Peter
at Jopp: wopen the door of faith to the Gentiles, all the Jewish prople hat nut received the word of Ged. The enthusiasu for Home Missions, which so curion?! manifests iteelf in protesting hotly arpinat Forcigen Misions. is usuat1y an emhusiasm of words.-The Bishop of liochester.

De. Puessmase, writing to the Christian Horld, says that the concessions made to the Roman Goholics ly Prince Bismarck, has
the Prot atant State Churel ats disadvantage. "The May laws," he says, "which the state Chure than to itself, are now abrogated so fer are the Catholic Chureh is concerned, lut aro still enforeod us they alfict Protestints, are obrious that the Cuhholic Church, relened from these restraints, is far more free thane a Church subordinated to and ineorporated with the State, like the Protestant Chureb of Germany. This sudden reversal of the position is very galling, and the Protestants are vatur
-There is no longer a school question for Catholics. It is closed. The door of discussion, which was slightly ajar prior to 1884, was closed, locked, bolted and burred by the Pleuary Council beld in that year, which directed that Catholic schoole should be maintained by all the parishes in the United States not preventod by extreme poverty from carrying and people."-Catholic Review.

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