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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS Associate Editor.

WILMINGTON, DELAWARE, SATURDAY, DECEMBER 17, 1887. ONE DOLLAR A YEAR. SINGLE NOS. 3 Conte.

CONSECRATION HYMN.

Christ of Calvary, slain for me, I surrender all to thee: I will trust thy sacred blood, Plunge beneath the crimson flood, Rise in resurrection power. Crown with service every hour.

I am consecrated now. To thy will I humbly bow; At thy summons I will go, Though the floods should overflow, Sure am I of welcome meet, Following the Master's feet.

Let me walk where he has trod, Loyal to the Son of God; Let me share his grief and pain, Stand beneath the cross again. Bound by chains of holy love To his great, white thread he To his great white throne above.

Fill my soul with power divine, Make me always, only thine; Crown my life with Christly grace, Let me see thy smiling face; Then at last from earth I'll rise To a mansion in the skies.

-Rev. W. F. Arms.

Early Conferences. IV.

BY GEORGE JOHN STEVENSON, M. A.

TENTH CONFERENCE-1782.

Much of the difficulty in legislating in these early years, and in conducting the regular affairs of the church, arose from the want of finances to meet the urgent claims of daily travel, and to pay the small pittance given to the preachers' salaries. To lessen expense, the Conference for 1782 was held in two places, first at Ellis' preaching house, Virginia, on April 17, and adjourned to Baltimore, May 21, five weeks afterwards. By this plan much cost of travel was saved, and more preachers were able to attend. Mr. Asbury presided. The Conference, for the first time, recognized him as general assistant, or superintendent, "according to Mr. Wesley's original appointment." The societies in Virginia had been sorely tried on account of not having the sacramentts administered; and while sympathizing with them, Asbury prepared a written agreement, asking the consent of all the preachers to cleave to the old plan, in which they had been so greatly blessed. So long waiting had wearied both preachers and people; but on the second day, all but one of the preachers signed the agreement. At that Conference, seven young preachers were admitted to full connection in the southern branch. The meeting at Baltimore, on May 21, gave Asbury encouragement, for all the preachers signed his agreement, and thereby eased his mind for the present of that difficulty. The yearly collection was only £42, 16s, 3d, (less than \$225) all of which was "expended on the necessities of the preachers," which did not amount to \$4 for each preacher. Small as were their salaries, every item of which it was composed was accounted for; and the following resolution was accepted by the Conference: "Let everything they receive, either in money or in clothing, be valued by the preachers and stewards at quarterly meeting; and an account of the deficiency given in to the Conference, that they may be supplied by the profits arising from the books and the Conference collections." There seems a touch of irony in this conclusion, for of that same Conference we read ; "Our printing plan was for the present suspended for the with disorderly There was trouble with disorderly port of the wives of the preachers. The largement of heart than ever. O Amer- and cast off the fear of God. My con-

Conference." In regard to those who to make spirituous liquors, sell, or drink persisted when admonished : "Let the nearest assistant stop him immediately." In Brother Asbury's absence, let the preachers inform the people of these rules." The certificates given to local preachers were thus indorsed : "This conveys authoity no longer than you walk uprightly, and submit to the direction of the assistant preacher." Concerning those who left the society, the order of the Conference was : "Disown them." To check imposition, the Conference ordered : "Let no person remove from North to South without a certificate from the assistant preacher; and let no one be received into the society without."

Four general fasts were ordered to be kept by the societies; and for the first time, the places were chosen for the holding of the Conference sessions during the year following. Notwithstanding various obstructions, the work prospered. Thirteen preachers were received into full connection, and seven were admitted on trial; the members were 11,785-an increase of 1,246; and the total preachers, 60, with Mr. Asbury; the circuits were 26. The Conference recorded its deep sense of indebtedness to Rev. Mr. Jarratt for preaching before them, and for his kindly and fraternal care and advice, so often given to the preachers in Virginia; and the preachers in the South were advised to consult him in all difficulties, in the absence of Mr. Asbury.

ELEVENTH CONFERENCE-1783.

Expediency again made it necessary to hold the Conference in two places, as in the previous year, and in the same places, but only three weeks apart. The first session was held at Ellis' preaching-house, in Sussex County, Virginia. Of this Mr. Asbury wrote: "Some young laborers were taken in, to assist in spread ing the Gospel, which greatly prospers in the North. We all agreed in the spirit of African liberty; and strong army of Jesus, and ready for any service. testimony was borne in its favor by sev-As a class-leader and exhorter he soon eral, in our love-feast." That love-feast manifested qualifications for work, and was a good time for those who were he shortly afterwards found his sphere present. In reply to the question, in the itinerancy. The reception of two "What shall be done with our local such men into the ministry marks 1783, preachers who hold slaves?" the answer was : "We will try them another year. In the meantime let every assistant deal faithfully and plainly with every one, and report to the next Conference. It may then be necessary to suspend them." That business, and that of the sacraments was long a sore trial to Mr. Asbury. Even when next year came, the Conference said of Virginia : "Spare them yet another year," but suspend those preachers of Maryland, Delaware, Pennsylvania and New Jersey. The difficulty was, theythe preachers-must neither buy nor sell, they must liberate. The problem was not solved for half a century afterwards. The work done at the session held in Virginia had to be approved at the Baltimore session, held May 27, when "about sixty preachers were present," all, in fact, excepting those received on trial that year; for the total preachers in 1782 was just sixty. It was resolved that £200 from the northern circuits and £60 from the southern circuits be

certificate should be written: "The au- temperance cause met with firm advothority this conveys is limited to next cacy. "Should our friends be permitted them as drams?" Answer: "By no means ; we think it is wrong in its nature and consequences, and desire all our preachers to teach the people by precept and example, to put away the evil." As an acknowledgment to God for the blessings of peace, two days were fixed for public thanksgiving; and two other days, six months apart, were appointed as fast days. The Conference named eleven wives of preachers who were to be provided for, and a sum was fixed, to be collected by fifteen circuits ; the amounts varying from four to thirty pounds. It was ordered that the next Conference be held in Baltimore, and those only should attend, who were assistants, and those to be received into connection. Three preachers desisted from travelling; and two, Samuel Owings and John Orrick, were appointed general stewards. Eighteen were admitted into full connection, and fourteen were received on probation. The membership was reported at 13,740-an increase of 1,925; preachers 74, and circuits 39. Two names were added to the roll of the itineracy, which shine like letters of gold, and which illuminate scores of pages of Methodist history to the end of the eighteenth century and for long years into the nineteenth century: they are those of Jesse Lee, and Thomas Ware of New Jersey. Lee was the hero in many a fight with sinners, and a triumphant conquerer by the grace of God. Ware had been in the Revolutionary war, where he was a consistent, meral man, strictly temperate in the camp, pouring out on the ground the liquors given him with his rations. He was invalided by camp fever, when dismissed from the service, and it cost him years of rest, to recover his health. The singing of Brother Pedicord, as he rode into the village of Mount Holly, attracted the recovering invalid. His entrance into the clear liberty of the children of God delighted Pedicord, and Ware was soon in the

ica! America! it certainly will be the glory of the world for religion !" If the dear good man, the Methodist apostle, could have seen how nearly his prophecy was being fulfilled a century later, how he would have shouted "Hallelujah ?" in the fullness of his joy. By the end of this century, the Methodism of Amerida will be the glory of all lands, and the benefactor of the race in all the countries of the world.

ethodist.

Life Preaching.

The witty and jovial Lord Peterborough, after visiting at the house of Fenelon, said to him at parting: "If I stay here much longer, I shall become a Christian in spite of myself." It was not any exhortation from the good archbishop's lips that so impressed him, as the beauty of a cheerful and consistent life. Godly living is what this poor, wicked world is dying for want of to-day. Pulpits only give forth their utterances for two or three hours on a single day in the week; they reach the limited number who come within their range. But Jesus Christ calls every converted soul into a ministry of the daily life, and bids them preach on seven days of every week. "Let your light shine;" "As ye go. preach:" "Herein is my Father glorified, that ye bear much fruit"these are among his high commissions to every Christian.

Very few people possess the gift of rhetorical eloquence ; but it is within the reach of every earnest follower of Jesus to rise to great eloquence in character and conduct. The best preaching, after all, is the preaching of the daily life. No skeptic ever attempts to refute that. It is self-evidencing. Richard Cecil confessed, that when he tried in his early life to be a skeptic, his godly mother's life was too much for him. He afterwards added to this, that "his first feelings of religion were made stronger by seeing, that truly pious people had a gennine happiness that the things of this world could not give." Sometimes the pulpit discourse is not clear to the understanding, or impressive to the conscience. But the "living epistle" needs no translation or commentary; every child can understand it.

I have known a poor, sick girl to become a "means of grace" to a whole family by her quiet patience, her serene trust, and her tranquil joy under severe suffering. Josus Christ shone out through her lovely character, as a night-lamp shines through a transparent porcelain vessel, and fills the apartment with a gentle radiance. A fearless Christian clerk of my acquaintance, makes himself felt in the same way among his fellow clerks in the store. Without any Pharisaic pretentions or assumptions, he gives them some admirable "object teaching" almost every day, by his square, manly style of conscientious conduct. John Angell James, the famous Birmingham minister, said in one of his lectures : "If I have a right to consider myself a Christian, if I have attained to any usefulness in the church of Christ, I owe it in the way of instrumentality, to the sight of a companion who slept in the same room with me. He bent his knees every night in prayer, and that roused my slumbering conscience, and sent an arrow to my

version followed, and my preparation for the work of the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination, and will never be forgotten, even amid the splendors of heaven, and through the ages of eternity."

This testimony from the author of the "Anxious Inquirer," and one of the foremost ministers of his day, is most impressive. Observe that it was not what his room-mate said to him, but simply what he did, that wrought so potent an influence. It was genuine life preaching, the unconscious influence of a Christian act. This style of preaching is within the reach of all ages and all conditions of life. Every redeemed man, woman, and child is called of God to this ministry. What are a few thousand sermons delivered every Sabbath, in comparison with the unanswerable eloquence of millions of lives illustrating Christianity from Monday morning to Saturday night, all over the land? And the reason, we fear, why the Sabbath discourses do not make more converts, is that there is such an enormous amount of anti-Christian preaching on the part of inconsistent professors.

What can I do for Christ? is a frequent question raised by young converts. The answer is, first of all, Live for him. Your conscientious observance of the Fourth Commandment is your sermon for the Sabbath; and your refusal to touch or offer the wine-glass is your temperance lecture; your strict honesty in the smallest item is your rebuke of trickery in trade; your open obedience to your Lord and Savior is as eloquent in its way, as Spurgeon's best discourse of its kind. Do you inquire, "Where is my field ?" It is all a field, wherever you go. Of course there are direct Christian activities that may open to you in mission-schools. prayer-meetings, Young Men's Christian Associations, and elsewhere. But do not compound with your Master for a few hours each week in such special efforts. Preach every day, everywhere, by letting Christ shine out of every chink and crevice of your character; so shall your whole life be full of light. The sermons in shoes are the sermons to convert an ungodly world -Rev. Theodore L. Cuyler, in New York Evanaclist.

as a year of special distinction.

Absorbed by, and delighted with the prosperity which was manifested in all directions, Mr. Asbury, soon after the Conference, desiring to share his joy with some sympathizing brother, wrote a long letter to his friend George Shadford, who had retired to England. He told him of four clergymen, one in Virginia, one in North Carolina, one in Philadelphia, and one in East Jersey, who gave them the sacraments, and gave advice to the preachers. He thus proceeds: "I admire the simplicity of our preachers. I do not think there has appeared another such a company of young, devoted men. The Gospel has taken a universal spread. I travel four thousand miles a year, all weathers, among rich and poor, Datch and English. O my dear Shadford, it would take a month to write out what I want you to know. The most momentous is my constant communion with God, as my God; my glorious victory over the world and the

Bishop Taylor and His Work.

The committee having this work in hand during the absence of the Bishop, not only do all the work appertaining thereto free of charge to the Society, but are constantly helpeng it along with their means, which is the strongest evidence of their confidence in its ultimate success and triumph throughout the world. They now make an appeal to all lovers of the Lord Jesus Christ who desire and pray day by day, "Thy kingdom come, and thy will be done on carth," to help in this work. The committee feel called upon to make this appeal, so many persons all over our own country, "some of whom are now accepted," fcel called of God to enter this work, and are ready and waiting to be sent to Africa and South America, where missions are opened for them ready to enter, and the chiefs and kings of tribes are praying the Bishop to send them preachers and teachers. Heretofore the committee had only to make the wants known and the means necessary has come, and believe it will be the same now. We want at this moment \$15,000.

RICHARD GRANT, Treasurer.

Temperance.

Wine is a mocker; strong drink is raging and whosever is deceived thereby is not wise.—At the last it biteth like a scrpent, and stingeth like an adder.-Scripture.

Oh ! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.-Shakespeare.

THE TRIPPLE PLEDGE.

BY THOMAS R. THOMPSON.

We will not buy We will not make, We will not use, We will not take, Wine, cider, beer, Rum, whiskey. gin; Because they lead Mankind to sin.

We will not smoke The smoker's pest; Those little things Called cigarettes. We will not chew, We will not snuff, Or waste onr time In playing puff.

We will not curse, Though many dare Open their lips To curse and swear Our words shall be Both pure and plain; We will not take God's name in vain. -Sel.

Temperance Items.

Chicago has "high license" and eight een miles of saloon frontage!

The prohibition law of Kansas was opposed by fifty newspapers of that state, three years ago. To day not a single newspaper in the State opposes the law, and not one Kansas newspaper advocates its repeal.

Archdeacon Farrar, in one of his total abstinence arguments, says : "Cruikshank the artist, offered \$500 for proof of a violent crime committed by a total abstainer; and the money remains unclaimed to this day. I offer as much, for proof of any one case-either in the church or out of it-where drunkenness has been cured, without total abstinence. In the present shaky circumstances, the only safe way of drinking-as an Irishman puts it-is to leave off before you begin."

In Sweden and Norway no intoxicant can be sold, except at a place where good food, coffce, and other non-alcoholic drinks are also kept constantly on hand.

The dealer is allowed to make a profit on these, but he is stringently prohibited from selling any liquor, except at cost. The idea is that the dealer will thus endeavor to promote the sale of we are about ready for translation; and edibles and non-intoxicating drinks, upon which he does make a profit, and about these things, then let them rest. discourage buyers from drinking liquors, upon which he makes none. It is called the "Gothenburg system," from the town, in which it was first put in operation.

Figures from Atlanta.

fund was accumulating. "Prohibition was not beaten on its

being impossible to get even medical it. Its administration has been often unwise. The discharge of every anti-Prohibition policeman in a batch, the arrest and searching of two popular young gentlemen on the street, and similar instances of unnecessary aggression and espionage gave point to the cry of personal liberty. It was taken into politics a year ago, and its ticket overwhelmingly beaten. Had it not been for these things, the undeniable good it worked would have overcome even the great negro majority against it. Atlanta will not suffer seriously. The bar-room as it there is no desire to hamper the bishexisted, insolent, political, corrupting and ruling, is a thing of the past. A year ago the Antis sought to compromise on the wholesale trade alone, with barrooms perpetually shut out by legislative enactment. The Prohibitionists declined. Of the dozen men who control the Antis, some still strongly favor the wholesale trade; the others the highest possible license, the closest possible surveillance, no seats, no music, no screens, no billiards or games of chance, and no saloon permitted outside the immediate centre of

the city."-Editor Grady in N.Y. World.

Election of Presiding Elders. My dear Brother Warthman has written a good strong letter, in reply to my article of October 22d. But whatever he may have inferred, from what I wrote I certainly used no such terms as "bishop-ridden clergy;" and "priest-ridden laity," and such freedom of inference is hardly fair discusson. I wrote calmly and kindly on the question of elective presiding eldership; the other matters being mentioned incidentally.

I had no complaint to make, nor grievance to state, for I long since cast in my lot with the people called Methodists, accepting the doctrines, polity etc, of the church, and I expect to stand by her guns until the war is over, as I did for our country, during the dark days of civil war.

But I had no idea that there was anything in her work, doctrines or polity, that would not bear discussion. If we have reached a point beyond which no improvement can be made, where we are no longer capable of progress, then if we may not calmly and fairly talk

But let us, if possible, "reason together." 1st. Is there any analogy between state and ecclesiastical government? Were they not both ordained by the same mind? aud was not a nation of God's central power, but with authority distributed, and himself the only king?

entirely disappeared and that the poor authority quoted in my first article, said in that same address in 1824.

"But how such a measure (an elective presiding eldership) can be calcumerits. The law was too extreme, it lated, as has been represented, to destroy our itinerant general superintendency, perceive.

> that the itinerancy rested on so slender a foundation, that it is dependent upon this fragment of episcopal prerogative." We do not see how the election of the presiding elders by the annual conferences would embarrass the bishop in his work, but rather would be a help, and relieve him of much responsibility in this important duty.

Now mark you, my dear brother, ops in their work, but to help them, by giving them a cabinet of wise and godly men, who are thoroughly acquainted with the work and then men, and who have at heart the welfare of the whole church, and will do their best to so adjust the appointments that the greatest possible good will result to all.

Whether the method proposed would be a better arrangement as far as results are concerned, is of course a question but we believe it would give greater satisfaction.

Now the statement, "that the mistake made in the selection of presiding elders, have been where the bishops have lent their ears to the voice of the district, or conference," seems to me a little out of harmony with the facts.

Look at our own conference. Have not some of our most successful presid ing elders, been first brought to notice and recommended, by their brethren? Was their selection and reccommendation a mistake? Is it not the general impression that the whole church, as well as the conference, has received a new impulse, as the result of the action that first brought chem into notice? On the other hand have not some of the most signal failures been, where men have been appointed to this office by mere episcopal authority, and largely against the judgement of their brethren? Mistakes are liable to occur by both methods, but the danger is less from the conference side.

I have strong faith in the wisdom and godliness of our bishops; but they are only fallilile men, and a little help from men who have been selected by their brethren as their advisers, would, it seems to me, be a good thing, and would strengthen our connectional bonds, bring us all into closer sympathy, and also be a progressive step in our church polity. We ought to be faithful to our present polity ; or else make our theory harmonize with our practice. If it is impossible own organization constituted, not as a for us to go back to the heroic days of the fathers, sending every man out to battle for Christ and the church, on the samelevel, then let us have a system in and endeavor to adjust our itinerant plan accordingly. We need not leap at once to the high plane of "stationing committees," but we may select our captains. add let them be able to advise and rccommend, and with the general commanding, assign us to such parts of the field, as afford the best opportunity for us to do effectual fighting. I am open to conviction, and I am hoping and praying and laboring for the largest success of Episcopal Methodism, and the whole church of Christ. Let us do all we can to take this world for Christ and his church, and to overthrow and sweep away vice and sin. JONES.

equally divided between the two sexes. Among the ladies of the class was a tall blonde, with a full intellectual forchead, gun, and it is finished. Earth is much large bright eyes, and a thoughtfully expressive face. I subsequently learned that this ladies' name was Myers; and sacramental wine without violating and very much injure the itinerancy, if that her home was in Woodstock. Conv. not destroy it, we have not been able to only six miles from Putnam where I had been recently stationed in charge of "We should be very sorry to think of the Methodist Episcopal Church, and that she was the daughter of a Methodist local preacher with whom I was slightly acquainted. I soon learned also that she was a very devout and pious Christian, and a faithful and proficient student. She was especially successful in Anatomy.

After the completion of her first year in the school, she was appointed second assistant demonstrator in Anatomy; a position which I think had not been filled before, in the history of the school, by a student in the second year. She accomplished more in dissections, than any other member of the class; and though there was no advertised prize for proficiency in this department, the facnlty made up a generous purse, which was presented to Miss Myers at her graduation, as an expression of their appreciation of her anatomcal work. She was selected to represent her class at the public graduating exercises, held in Tremont Temple in June, 1884; and her animated eloquence, as she portrayed in chaste but ringing sentences, the character, life and death of the unfortunate but faithful Antigone, will not soon be forgotten by the large audience then assembled. During the three years of our school associations, she exhibited in a high degree the virtues of a most loyal and consistent Christian.

Very soon after completing the course of study and receiving her degree, she joined Bishop Taylor's first company, and sailed for Africa. Her father died suddenly after she had left home, and just as the company was about to leave New York. Before reaching Africa she was united in marriage with the Rev. Mr. Davenport. In planning his work Bishop Taylor decided against locating any of his missionaries, nearer the coast, than a hundred miles from Dondo, on account of the unhealthfulness of that region. But at Dondo a wealthy trading post there is a Portuguese population of some five thousand. Desiring improved educational facilities for their children, these people requested Bishop Taylor to appoint some of his missionaries to Dondo, promising that they would start a school there. The Bishop declined to do this, unless any would volunteer to incur such risk to health and life, for the sake of such a work. Mr. and Mrs. Davenport volunteered, and were appointed by the Bishop. Mrs. Davenport had had considerable experience as a teacher while in America before entering the medical college, and was well prepared to join her husband in [school work. But she was not useful only in the school room. Her professional talent and education found opportunity for exercise. So successful was she in her medical and surgical work, that the district physician complained of her competition, to the president of the district, and the people of the district in turn requested her appointment as district physician. In the midst of the controversy, the Governor of the province came to Dondo to visit the mission school, when Dr. Myers Davenport laid the whole matter before him ; whereupon he gave her a certified permit to practice medicine anywhere in the province. Her work was pecuniarily remunerative. Her brother told me of one instance where she was paid \$100 and all ex-penses, for an operation upon a gentle. SPECIAL CONCEPTION. Her work was pecuniarily remunerative, man's hand, and of another where she was paid \$10 for extracting two teeth. How I rejoiced as such reports of hermidst of her heroic work, and under the ed nearly one-half; the churches report place, and a menace to the episcopal junior class of that year there were be- smile of success, she suddenly fell, by

ing that the church poor had almost power itself. But the same eminent tween thirty and forty students about the hand of our common enemy. Can entirely disappeared and that the poor authority excepted in still? We thought her work scarce he poorer and Heaven much richer, for her departure. The news of her death filled me with a sense of real bereavment. Classmate, Friend, Co-worker in the uplifting of the race, thou hast early gone, but thou hast filled thy brief stay into noble needs. Thy reward is sure. Salisbury, Mass. Dec. 5th 1887.

> THE GOVERNOR OF NATAL in a brief ad. dress said : "One missionary is worth more than a battalion of soldiers." The Earl of Shaftesbury, said that "if London did not have its 400 missionaries it would require 40,000 more police." Civilized nations cannot afford to cease to carry on missions. It would cost more to drop, than to sustain them-Baptist Missionary Magazine.

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Distri	ict Ap	ро	oin	tmen	ts.	
DOVER DIS	STRICT-	-FO		TH QUA	RTER.	
Charge		Da		Hour for		lor
				Sabbath Service	Quarter Conf.	riv -
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	J.	Δ.	в.	WILSON	, P. E.	

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"In the two years of prohibition the and did not a demand for a central records showed a decrease of 2595 civil power of absolute authority meet with keeping with the present order of things, cases, or 50 per cent. in justice courts, which handle suits or executions of less than \$100; a greater decrease in crimi-

his disapproval.

If, however, authority for church government is different, and is given in nal cases ; still greater decrease in distress some specific form ; if "the keys" have warrants; an increase of 4070 poll-tax been put into human hands to be handpayers; one savings bank had grown in- ed down in the line of "apostolic sucto five; six building and loan associations cession," then the idea of a "central into fifteen, through which the working authority" is a true one. But the most men put an excess of \$12,000 a month | extreme high-church man would hardly into homes, formerly spent otherwise : be willing to follow that idea in its logimore than one million and a quarter dol- cal sequence. As an organized central lars had been added to our banking capi- political power, the church of Rome is tal and surplus, and one million added the greatest in the world; and this is to our deposits; \$1,280,000 put into new one of the chief sources of her strength. shops and factories ; nearly half a million | But the Methodist Episcopal church put into new schools and churches; the holds to a modified form of episcopal 130 barrooms replaced with legitimate rule; and great success has attended her, shops and stores, and the number of since the days that Mr. Asbury assumed business licenses increased over 20 per episcopal prerogatives. But even at Mary Rachel Myers Davenport, cent ; the merchants reporting a remark- that early day he refused to accept such able advance in purchases of the poorer authority, until elected thereto by his classes and agreeing that this was the brethren. Now the proposal, to elect best business year Atlanta ever had, the sub-bishops to assist the bishop in his entered, as a student, the "Boston Uni- success reached me! But alas! In the total of business failures having decreas- work, is thought to be entirely out of versity School of Medicine." In the

M. D,

BY REV. L. P. CANSEY, M. D.

A little more than six months ago I.

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The Sunday School.

LESSON FOR SUNDAY, DECEMBER 18th, 1887. Matt. 13: 31-33; 44-52.

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

OTHER PARABLES.

GOLDEN TEXT: "So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just" (Matt. 13: 49).

Kingdom of heaven-"Christ's reign in the parable is historically illustrated by the pronew economy of salvation." Like to a grain of gress of Christianity in the world, which pro-a mustard seed—variously identified (1) with gress of Christianity in the world, which pro-be a provided of the persistently evil, and their pro-be a provided of the persistently evil, and their pro-be a provided of the persistently evil, and their pro-be a provided of the persistently evil, and their pro-be a provided of the persistently evil, and their pro-be a provided of the persistently evil, and their pro-be a provided of the persistently evil. End of the persistent provided of the persistent provided of the persistent persist a mustard seed-variously identified (1) with ceeds from the Bread which came down from the Khardal, or Turkish mustard, whose heaven, and mingled with aur common huseed was used as a substitute for innstard, maniny; came not with observation, being the grains being smaller than those of black unrecognized as a divine life giving force by pepper; and (2) the Sinapis Nigra or Ori- Jew or Gentile; it permeates all society; has catalis-a shrab bearing pods, the small round won its way by a process of agitation; and seeds of which were used by the Jews as a has proceeded from the interior ontward; proverbial expression for the smallest thing and by a process of infection, or contagion conceivable. Which a man took and sowed.- of beneficent influence, is leavening all Mark does not mention any agent, or planter society-governments, commerce, social cus-

less than all") secds-not strictly so, but Christ is hidden in the soul, and becomes the popularly or proverbially so, it being the secret source of its life; He gradually and smallest seed used by the Jews for gardening. silently pervades the whole being, until the and certainly the least when judged by its whole is leavened. Further, each true product; no other tree of the size of the mus- Christian, leavened by Christianity, operates tard sprung from so small a germ. The greatest as leaven upon his neighbor" (Abbott). among hcrbs (R. V., "greater thin the herbs") -"'belonging to a higher order of vegetation' (Plumptre). Becometh a tree-"shooteth out unto treasure hidden in a field.-There being great beanches" (Mark); "waxed a great no method, in ancient times, of investing tree" (Luke). The size, of course, is only money in stocks or bonds, or depositing it in relatively great-great for so small a seed. banks, and wars being frequent, treasure was "In hot countries, as in Judza, the mustard often buried for concealment or safe keeping. tree attains a great size. Thomson saw it on Sudden death or a forced flight would leave it the plain of Akkar, as tall as the horse and his rider. Hacket saw plants of mustard Hence the frequency of treasure troce in eastfrom seven to nine feet high, and the birds ern lands. Every village had its story of lighting on their branches. Whitby quotes some man becoming thus immensely rich, Rabbi Calipha as saying: 'A stall: of mustard | and hence there were those who were conseed was in my field, into which I was used stantly on the alert to make, if possible, one to climb as men do into a fig-tree.' " (Rice). So that the birds . . . come and lodge-suffi- he hideth .-- Perhaps he was merely a servant, ciently large to afford shelter for the birds. Tristram notes that linnets and goldfluches had found. In England for a long period, are very fond of the seeds. The parable treasure trove belonged to the crown; now the teaches, of course, the wonderful growth of the kingdom from small beginnings.

the kingdom of God, has a double reference -general and individual. 1. In the general of Samaria, the jailer at Philippi, the censense the insignificant beginnings of the turion by the cross, are illustrations" (Camkingdom are set forth; the little Babe cast: in the manger at Bethlehem; the Man of Sorrows, with no place to lay His head; the crucified One; or again, the one hundred and twenty names who were the seed of the Buyeth that field.-"The dishonesty of the church after the Lord ascended; then we have the kingdom of God waxing onward and spreading its branches here and there, the consequent excitement and joy, and the and different nations coming into it. 2 The individual application points to the small points to be observed in the interpretation" beginnings of divine grace; a word, a thought, (Cambridge Bible), a passing sentence, may prove to be the little seed which eventually fills and shadows ture, and is interpreted by such exhortations the whole heart and being, and calls all as that of Isaiah, "buy without money and thoughts, all passions, all delights, to come and shelter under it" (Alford).

33. Another parable-the fourth and related to the preceding, as showing the inner growth of the kingdom, while that exhited its external aspects; contained also in Luke jeweler. In this parable the man is a seeker; 13: 20, 21. Like unto leaven-the piece of one who made it his business to find the sour dough, used in those days for ferment- choicest gem; or, to interpret the parable, ing puposes. Says Abbott: "Leaven, being one who makes it his chief concern to seek itself corrupt, and leavening by a process of truth-Him who is truth. Seeking goodly corruption, is usually in the Bible a symbol pearls.—The pearl held the place of the diaof evil (Matt. 16: 6; 1 Cor. 5: 6-8; Gal. 5: 9), and, perhaps for this reason was gen-to have dissolved one and drank it off. One of erally excluded from the offerings under the Old Testament (Exod, 13: 3; Levit. 2: 11; Amos 4: 5)." Pre-millenarians therefore interpret this parable as symbolizing the growing and intensifying evil in the world, until Christ shall appear, in IIis second advent, for its removal. But it is difficult in that case to understand how the kingdom of heaven can be likened unto it. If the leaven be taken as representing evil, it more correctly describes the progress of the kingdom of Satan than of God. The truth is, that the leaven is here used in a purely parabolic sense, and its mode of operation is especially emphasized." Which a woman took .- The scene is taken from domestic life, and the appropriate sex is therefore made the actor. Hid in three measures of meal-or an ephah, a usual amount for baking. So Abraham bids Sarah "make ready three measures of fine meal, knead it and make cakes upon the hearth" (Gen. 18: 6). Many of the earlier commentators found a mystery in the use of three-Augustine imagining a reference to the human race as descended from the three sons of Noah; Jerome and Ambrose, fancyof man, as body, soul and spirit. Happily | Having seen spices, the insurine draw it | church which rivals in beauty and such subtleties have no attraction for modern | at both ends to the land, enclosing in it | of architecture any in Methodism.

interpreters. Till the whole was leavened (R. | every fish not small enough to escape through V., "till it was all leavened").—So the king-its meshes" (Abbott). Cast into the sca. humanity, "will continue to operate silently, penetratively, diffusively, transmutatively, assimilatively, till all mankind shall be (Morrison).

is a foreignn power, not merely an awakening of life dormant in the dough; it brings new life with it; it is hidden in the dough;

it does its work secretly, silently, by a pro-31. Another parable—the third of the series. self that which the dough is to become. The of the seed-simply "which when it is toms as well as church organizations and the 32. Which indeed is the least of all (R. V., in the history of every Christian soul; for

44. Again .- The three following parables were uttered to the disciples privately. Like unknown until discovered by accident. of these golden discoveries. When ... found, and ther fore not entitled to claim what he finder is entitled to it, if the owner is unknown. "Here the kingdom of heaven pre-

"This parable, like most others respecting sents itself unexpectedly. "Christ is found of one who sought Him not." The woman bridge Bible). Selleth all that he hath-the great renunciation which all are called to make. "Thus Paul gave up position. Matthew wealth, Barnabus lauds" (Cambridge Bible). purchaser must be excluded from the thought of the parable. The unexpected discovery, eagerness to buy at any sacrifice, are the

"Buying is a common symbol in the Scripwithout price," and such experiences as that dism. of Paul who counted all things but loss, for the excellency of the knowledge of Christ

Jesus" (Abbott). 45. Like unto a merchantman-a traveling mond in the olden time. Cleopatra is said pearls, according to Suetonius and Tacitus. They were brought from the Indian Ocean and the Persian Gulf, and some from the shores of the Mediterranean. 46. Found one pearl of great price.-Jesus himself is the crown jewel intended here. Sold all. - "For if religion be worth anything, it is worth everything'' (Whedon). Bought it-possesses himself of the prize at whatever sacrifice. "The man has been seeking the goodly pearls of wisdom, holiness and truth, and has found them in at least some of their lower forms. Then he is led to the higher knowledge of communion with the life of Christ, and for that is content to resign all that he had before prized most highly" (Plumptre). 47. Like unto a net-the large drag-net, or scine. The fishermen among His disciples would understand this. Trench says "that some of these scines on the coast of Cornwall are half a mile long. One side is kept close to the bottom by weights, the other is buoyed up by corks or bladders; thus, when spread, it stands in the water like a wall.

dom of heaven, hidden within the mass of The nations of the world are symbolized by "the sea" (Isa. 8; 7; Psa. 65; 7; Rev. 17: 15). Gathered of every kind-both good and brought under its converting influence" fort is sufficiently evident at all times" "This predicted result of Christian ef-"Why like the leaven .- Because the latter partly coincides with that of the Tares" (Schaff). "The teaching of this parable (Cambridge Bible).

48-50. When it was full-not before; no separation was made until then. Drew to shore-the limit of the sea, "the end of the world" (next verse). Gathered the good into eternal separation from the good. End of the world-the consummation of all things; the judgment. The angels-God's messengers doing His will. Cast them into the furnace of fire-"everlasting destruction from the presence of the Lord."

"The 'sea' is the world; out of it, by unseen influences, all humanity, good and evil, large and small, old and young, are drawn steadily, and despite their forebodings and struggles to escape, to the shore of eternity. Not until that shore is reached can the kingdom of God be fully disclosed. Then the angels, who come with Christ in His glory to judge the world, separate the good from the bad, gathering the former into the many mansions (vessels'), and casting the latter away' (Abbott).

51, 52. Have ye understood?-the question of the true teacher, testing their progress in the interpretation of truth. Yea, Lord .-They probably thought they did Certainly they had some light. No one could listen to the private expositions of Jesus (Mark 4: 34) without being enlightened. Every scribe -expounder of the Word; applied now to the disciples as teachers. Which is instructed unto the kingdom of heaven (R. V., "who hath been made a disciple to the kingdom of heaven")-Christ's kingdom hath its "scribes," as well as the Jewish law. Like wato . . a householder-whose duty it is to provide for his home. Bringeth forth out of his treasure-his constantly-growing and deepening knowledge of divine truth, as taught in the Bible, and illustrated in nature and human experience. Things new and old-possibly referring to the truth garnered up in the Old Testament as well as the New; but perhaps applying rather to "old truths in new lights," or, better still, to fresh disclosures of truth in accordwith, or evolved from, the old.

"It is interpreted and applied by the charge of Robinson, the Puritan pastor to his Puritan flock, on the occasion of their embarking for New England: "I charge you before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. The Lord has yet more truth to break out of His holy Word" Abbott

Methodism in Middletown, Conn.

Our church here is one of the oldest and finest in the denomination. Its history runs back nearly a century, and presents a most interesting portion of our American Metho-

The first mention of any meeting is found in 1789, when a few newborn souls worship in a rented building. Those are the days of hard benched, and not soft-cushioned Christianity. The amens that burst forth so loudly from those dear old-fashioned brothers and sisters, would startle our present congregation, and show a lack of refinement. Some point out the very spot on the commons facing the M. E. Church, where Whitfield called forth the first hallelujahs in Middletown. The records are silent on this point, but show that Jesse Lee, then appointed by the New York Conference to travel over New England, was the first Methodist itinerant to preach here. In 1791 a circuit was organized, and instead of having "circuit riders" from New London, Hartford and New Haven, as heretofore, the young society had its own. A station was formed in 1816. Since then the church has been steadily growing. In 1805 the first "meeting house" was built, a rude frame structure. In 1828 a more substantial one was crected of brick, as a stronger fortification against the gnawing agency of time, and the bitter opposition of frowning Congregationalism. This stood with but little change, until the destructive fire in the Spring of '86, when the old building, endeared to so many hearts by fond associations, was laid in utter ruins. It was a sad time among the people. They had just finished remodeling and refurnishing the Sunday school room and were settling down to work. But Dr. W. V. Kelly, then pastor, with encouraging words and earnest efforts, set the people to rebuilding the ruined walls, and from the ashes of the old, arose the new church which rivals in beauty and novelty

Congregationalism no longer frowns, or looks down upon us with ridicule but acknowledges us a sister of equal rank, with finer garments of beauty.

The former boasts of two conturies, the latter of less than one. It is the genius of Methodism, somehow to thrive where others decay. The itinerancy, on which so many batterics have lately been turned, is the life of the church. No other system could have entered New England, and right under the shadow of Congregationalism have planted the seeds of such power, as is seen to-day Our church here has had many grand preachers, and efficient pastors. We find such names as Herman Bangs, M. L. Scudder, Daniel Curry, J. M. King, W. V. Kelley, and the late G. L. Westgate of Wesleyan University. No wonder it has grown. Our University has aided much in this prosperity. Some of the purest influences have gone forth from thence and like leaven, are working through the whole lump of humanity. Such men as Presidents Fiske and Olin. Professors Whedon, Westgate and Harrington are rarely the inheritance of a church. The latters name is to-day a sacred treasure to the people of Middletown. His character is a constant inspiration, his life a perennial stream of joy and comfort.

Brother North, our present pastor, late of New York City, is in the midst of a revival effort; but with little success as yet. We have not had a revival here for six years. The spiritual life of the members seems to be a ta low ebh. There is too much worldliness. and too little "otherworldliness," as our pastor says. The church needs an outpour ing of the Holy spirit. When the old church was burnt down, it was hoped a deeper devotional Spirit would possess the members. but with softer pews, and more beautiful surroundings, there seems to thrive more of Pharisaic formality and pride. There are, however, indications of some change for the better. Many students are arraying themselves on the side of Christ, and are buckling on the armor for the fight. Let the church pray for a sweeping revival of religion in Middletown, that shall pervade both church and college, and kindle the old-time fire that glowed in the eloqueuce of the saintly Fiske. and gleamed from the lips, and the pure devotional hymns of our late beloved Professor Harrington E. W. B.

Nov. 29th 1887.

-----"Defence" vs "Philo."

He who sets himself the task of moderator should not only "keep cool," but also correct.

Why does "Philo" bring the charge of division and subdivision of circuits, 'especially" against the Salisbury disstrict? Why didn't he say "especially" on the Dover District?

There have been nine new charges made on the Dover district by division and subdivision in the last four years, against seven on the Salisbury district. I ask every candid reader, if "Philo" should not have said "especially" on the Dover district, if he brought the charge other than in a general way? These divisions are all right and are only a repetition of what was going on a few years ago in the upper district. Why this outery against it at this time?

The statements made by "Philo," about the actions of Bishops Haven and Foss in the New England Conference, proves nothing as to the wisdom of either. He asks for facts, let him give us the facts in that case, before he asks us to condemn Bishop Haven's action, or to approve that of Bishop Foss. There is a conservative element in all organizations, that cries out against any departure from the old ways of doing things, and I suppose that element exists in the New England Conference, as well as in the Wilmington. It serves a good purpose, if it isn't too strong. However, we fail to see the point made by comparing the arbitrary action of Bishop Haven in New England, and the compromising action of Bishop Warren at Crisfield. However much our preachers may be pinched, they are not being driven away very fast. We are transfering about two in, to one out; and if you count the young men who come to us from other territories, the proportion is still greater onr favour. Again, it is not those who serve the fractional parts of circuits, who are seeking transfers.

stand the test of comparison with most other conferences, and the average preacher has no inducement from that source, to leave us.

The volicy of the church is not to go where she is most needed, but where she can accomplish the most. The contention over our staying in Bulgaria does not grow out of the need of that country, but out of our comparative failure there. Those people need saving; but if we can't save them, we propose to leave and go where we can succeed. None will venture to say that "Our Fifth District" doesn't need help; the only point in dispute is whether the money expended there would do more good some where else. We say it would not, and propose to give additional reasons in the future.

DEFENCE.

З

Letter From Klej Grange, Md. DEAR BROTHER THOMAS:--- I venture to write the first letter from Klei Grange Circuit. I suppose this circuit is not very well known in our conference; therefore I will give a brief account of its origin. It was not formed until the last session of our Annual Conference in March, 1887. It derives its name from a tract of land of 5000 acres, lying between Snow Hill and Pocomoke City, owned by Joseph W. Drexel of New York, and known by the name of Klei Grange. In the summer of '86, J. A. B. Wilson, then presiding elder of the Salisbury district, found the little village comparatively without religious service, and sent R. W. Todd of Snow Hill to organize a Methodist society; the first class consisting of nine members. Your correspondent was then sent to take charge of the work, and found "the field white unto harvest." A revival soon broke out, and did not cease until eighty four were converted. Afterward by Bro. Wilson's direction, the old Furnace appointment, which had been dropped from Snow Hill circuit some years ago, was taken up with Klej Grange. A revival at that place followed, and to-day we have twenty six members there. At our last conference, Good Will and Remsen's were taken from Stockton circuit and added to Klej Grange; making a circuit of four appointments. It may be termed a "wheel barrow" circuit by some, but if it is so, we find it very pleasant to wheel the barrow, as it moves along loaded with precious souls won for Christ. At Remsen's we have had a very pleasant meeting and twenty-one conversions; eighteen of whom have joined the church. At Good Will we have also had a blessed meeting, with thirty two conversions ranging in age from 17 to 72, and nearly all have joined the church. At this appointment our congregations have so increased that we are talking of building a larger church, as the old one does not accomodate the people on ordinary occasions. The brethren at these appointments have worked grandly, and have not only stood by their pastor in the meetings, but have shown their appreciation by giving him two very substantial donations. On going into the pulpit during one of the meetings, he found a very fine wolf robe, presented by the young people of the community. So you see we don't have to trundle our wheelbarrow without protection from the cold. While our meeting was at its height at Good Will, a revival broke out at Furnace. Bro. Devereaux, our local preacher took charge, and we have had good success at this place also. We have yet to hold our regular protracted meeting at Klei Grange appointment, and hope to win many souls there for Christ. The salary will be paid in full at the 4th quarterly meeting, and we expect to come to conference with our wheel barrow groaning under the weight of our benevolent collections. Truly the Lord is with us, and to Him be all the glory.

The average pastoral support of our conference, all things considered, will

WARREN BURR.

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addressed to the PENISSIC and Period and the mumber must bel. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

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

Peniusula Methodist for 1888.

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

Secretary Lamar of Mississippi has been nominated by the President as Associate Justice of the Supreme Court of the United States.

Prohibition sanctioned by the Supreme Court of the United States. Monday, Dec. 5th, Justice Harlan delivered the opinion of the court, affirming the | the laity. constitutionality of the Kausas Prohibitory Laws.

Friday of last week, President Grevy resigned his office as President of the French Republic, which he had held for nine years, and the following Sunday, Dec. 4th, Mr. Sadi-Carnot was elected as his successor, by the National Assembly of Senators and Deputies. The new President is fifty years old, a civil engineer by profession, was a republican member of the House of Deputies, and has been Minister of Public Works and also of Finance. He received 616 votes out of a total of 824.

What Mr. Booth did was to make Brutus real to the imagination of his audience; to present him in heroic nobility of mind and soul to the hushed and a patriot's duty.

So says a reporter in the Philadelphia Ledger, in reference to a recent appearance of Mr. Edwin Booth in that city. Who can say how far such influences ation can't be made "noble ;" it is essentially mean, cowardly, despicable, and but shows another side of this prolific purveyor of vice and erime. If the best actors enable assassination, what depth of iniquity may not be made "noble" by inferior actors and actresses? Alas for the educating influence of the theatre? Edwin Booth himself, wrote thus to the Christian Union: "I never permit, the character of the play."

galleries were crowded with spectators. Mr. John G. Carlisle was re-elected speaker, and Rev. W. H. Milburn, "the blind man eloquent," was again

elected chaplain. The President's message was read in both Houses, the next day, its reading occupying but forty minutes. It is confined to the one subject of traiff revision. The Public Ledger, Philadelphia, (Mr. George W. Child's paper), which claims to be independent in politics, says:

"The one subject to which the message is confined is a short sighted, ill-advised lecture, based upon defective information, reproducing hackneyed arguments, couched in over-wrought phrases, and vehemently partisan! These are weighty words of adverse criticism, to be used about a state paper from the President of the United States, but they are thoughtfully used, and with profound regret that the Fxecutive message to which they are applied, is that of Mr. Cleveland, for whom, in common with the great mass of his countrymen, we have entertained very high regard,"

Of course the party papers criticise it favorably or unfavorably as they are or are not identified with the Democratic party.

The Diocese of Delaware.

An adjourned session of the annual convention of the Protestant Episcopal church diocese of Delaware, was held in St. John's church, Brandywine village, Wednesday and Thursday of last week, Rev. T. Gardner Little, presiding. Revs. J. D. Newlin, of Philadelphia, Boyd Vincent, of Pittsburg, Pa., Gr H, Kinsolving, of Philadelphia, and Joseph Carey, of Saratoga, New York, were successively elected to the vacant bishopric by the clergy, and rejected by

After these unsuccessful attempts to secure a successor for the late Bishop Alfred Lee, the convention adjourned to meet in June 1888, in Dover, Del. The endowment for the the salary of the Bishop has been increased sluce last June, to the sum of \$62,000. Among the prominent laymen present were Ex. Gov. Ponder and Judge Grubb.

Scott Jubilation.

Last Sunday was devoted to Jubilee services by our brethren of Scott M. E. Church in this city, Rev. N. M. Browne pastor. It was not, that it had reached its semi-centennial anniversary, for it is and in all the activities of a vigorous only thirty six years since the enterprise had its inception, in a union Sunday school which was opened Sept. 25th 1851, by Rev. Andrew Manship and theatre, and to make assasination noble, Judge Willard Wall of the U.S. District Court, and only thirty three years since the first pastor, H. A. Hobbs was appointed to the charge from the Philadelphia Conference. But the occasion for this special rejoicing was the successprepared Wilkes Booth for his treacher- ful completion of the task, undertaken ouns murder of Mr. Lincoln? Assasin- over two years ago, to free the church from every doilar of its long standing indebtness. A mortgage of \$600, given never can be a patriot's duty." This in 1856 had been increased in 1872 to \$2600, which with sundry other loans at last aggregated a debt of \$5,351; all of which has been paid during the past two years, under the energetic and skillful leadership of Brother Browne, sustained as he has been by the self-denying and generous co-operation of his devoted my wife and daughter to attend the people. To the credit of this charge it theatre, without previously ascertaining ought to be said, the whole amount of this debt was raised among themselves, except 3800 contributed by outside The first session of the Fiftieth Con- friends. Truly they had a right to Rev. L. W. Layfield of St. Georges'

benefits received in connection with this on questions of church polity, the speaker proceeded to discuss his theme under church. Among those participating, were Mrs. Jacob Weldin, whose husband several heads.

had been one of the original members of Foulk. During the singing of an appropriate hymn, preparations for burning the old bond and mortgage and other records of indebtedness were comafter which the benediction was pronounced, and with general hand shaking and mutual felicitations, the interesting services of the day were concluded.

We quote with our enphatic endorsment the following words of merited commendation from our neighbor, the Every Evening. "To the untiring zeal of the Rev. N. M. Browne, whose pastormuch credit, for the present sound condition of the church."

written in large letters, "Our debt is pendent of John Wesley. paid." Special mention should be made much to the impressiveness of the exer-

cises.

the congregation, announced the fact, that Miss Perkins of Asbury church had donated a lot and dwelling to the church for a parsonage, with the single stipulation, that she should be paid a rental of \$13, per month during her life. With so excellent a church building free from debt, and with a parsonage properexpect our friends of Scott will take an advanced position, in pastoral support, in contributions to church benevolences, church life.

Preachers' Meeting, Wilmington.

There was a fair attendance of preachers last Monday morning. Among the number were Rev. James B. Merritt of Crumpton, Md., and Rev. Konrad R. Hartwig pastor of our Swedish mission in this city. The former had preached in Asbury for brother Bryan, the day before. We are pleased to learn there is some probability brother Merritt will able to take pastoral charge at the next session of the conference. Brother Brvan continues to improve, and anticipates an early resumption of his work. Rev. A. Stengle made a most interesting report of his experiences as our delegate to the evangelical alliance, that had so grand a meeting in Washington last week. This occupied most of the time of the session. Brother Stengle's report will appear in our next issue.

1. Our ecclesiasticism: is it national, Scott, and Mrs. Isaac McKaig, the first or ecumenical? Are we the Methodist female superintendent of its Sunday Episcopal Church of the United States school. At 7.30 P. M. the church was of America, with missions in other lands, erowded. After appropriate devotional or are we the Methodist Episcopal exercises, the pastor read a brief but Church of the whole world? In maincomprehensive and graphic sketch of taining the position that we are, and the history of the church, its toils, its ought to continue, the M. E. Church of struggles, and its triumphs. J. T. Bart- the United States, Dr. Necly cited the let and Lewis T. Grubb, secretary and title pages of our Discipline from 1784 treasurer, followed with the story of the to 1804, and our deeds of settlement debt and its liquidation. Words of from 1796 to the present time, according hearty congratulation and kindly coun- to which, this is our legal title. In the sel were spoken by Messrs Job H. Jack- separation of our Canadian brethren, in son, John G. Baker, and William H | 18-they refer to the parent body, as the church in the United States. Our first foreign mission was established in 1833 in Liberia, which was at the time a colony of the United States founded, eleven pleted by brother Homer Colkins, one of years before. After its independence the young men of the church, and as in 1847 in its application for representathe match was applied and the flames tion in 1848, and in its application for a consumed these symbols of financial Bishop, as also as in the episcopal adbondage, all joined in singing the long dress recommending episcopal supervismetre Doxology, repeating the same; ion for our people there, the church is referred to under the same title. It thus appears, that we are not an ecuminical body, but the M. E. Church in the United States, with her missions in other lands, to be fostered and guided by the church at home, only so long as they are incapable of autonomy without detriment to the cause. "No church of popular representation," said the speakate at Scott church is closing belongs er, "can be ecunemical." Rome claims to be ecunemical but it is hierarchical; with its seat of central authority in the The only decoration was a white seven-hilled city. Three years after our scrowl over the pulpit upon which was organization, we declared ourselves inde-

Nor does British Methodism attempt of the admirable music, by the large to hold sway over her missions outside choir of young people, which added so of the British Islands, after they become self supporting. The late D.t. E. O. Haven, afterwards bishop, denounced The pastor, as a pleasont surprise to the idea of an ecunemical Methodism, as "Hildebraudic."

Another point touched upon, was the supply of episcopal service in foreigh tields. If ordination were the chief or only service required, we might authorize a committee of elders to render such service. But it is the effective supervision that is the great need, especially so ty upon so easy terms, we confidently in missions; and this involves actual residence, and intimate personal acquaintance with the work and workers.

Dr. Neely recommended two classes of bishops, one for the home field, and the other for our missions, to be selected according to their special fitness and adaptation to their respective fields. As to the presiding eldership, it was conceded that something of the kind was needed in our system ; but it was claimed that it was desirable to modify the mode of appointment. The argument for episcopal appointment because they were the bishop's agents and therefore he ought to choose them, has little if any force, when we remember that it is very seldom that the presiding bishop has presiding elders of his own choosing. The question of their election by the conference is as old as the church, and after continued advocacy by some of the best and ablest men of the church as often as the quadrennial sessions were held, it was adopted by the General Conference of 1820, though suspended for four years, in deference to the wishes of the venerable McKendree and the remonstrances of Joshua Soule who had declined the office of bishop, sooner than submit to this restriction of episcopal The announcement, that Dr. Neely authority. Had some concession on this

by the conference. As to the time limit. Dr. Neely expresed a preference for a definite term, with such flexibility as would allow exceptions.

John T. Wallace.

An article in the Philadelphia Ledger of last Monday announces the death of this gentleman, and his interment in Woodlands Cemetery. His death occured on Dec. 7 at his late home in Washington, D. C., after a few days illness with pneumonia. He was a trusted officer in the Department of Justice, and his place, the Washington papers say it will be difficult to fill. He was a young. er brother, and the only remaining one. of Rev. Adam Wallace, D. D., of tha Philadelphia Conference, and Editor of the Ocean Grove Record. He was born in Ireland in 1833, and came to this country at the age of 14. For a num her of years he was prominently connected with the old Union M. E. Church as a member of Samuel Ashmead's cel. ebrated choir. At the breaking out of the war, he became associated with the famous Thomas A. Scott in opening Railroad facilities across the Potomac, and holding Alexandria as a depot of military supplies. He was afterwards largely interested in gold and silver mining in the South and West. He entered the Department of Justice under Attorney General Brewster, and of late years has travelled quite extensively through all the States and Territories of the far West. He was of a very generous and genial disposition, and wherever he was known made hosts of friends.

Christmas.

This joyous anniversary is at hand. Another week and it will be here. Throughout Christendom, and that means whereever Christ's name is known, the season that commemorates his birth is one of gladness and good cheer. What an incomparable fact? Millions on millions of human beings of almost every kindred, tribe, and nation, from tender yonth to hoary age, the lowly and the lofty, the un-lettered, and the learned, celebrating with song and gift, and gleeful rejoicing, the birthday of the Nazarene carpenter's son! Is any effort of imagination needed, to see in this stupendous fact of the nineteenth century, a prophecy and pledge of his universal triumph? And may there not come to our reverent ears some echoes of those triumphant notes, which first fell upon the ears of the beloved disciple in his exile on Patmos, and which he records in those wonderful words, "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alieluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."

While we rejoice in his coming, and

gress opened Monday, Dec. 5th. After rejoice and give thanks. prayer by the Chaplain, Rev. J. G. Butler, Mr. Ingalls, President of the Sengallery.

Philadelphia.

was to read a paper on our church pol- matter of absolute authority been made ity, and the modifications desirable in the in 1792, most likely the O'Kelly secespreached to a large congregation in the same, brought out a large number of sion would not have taken place, and ate, called the Senate to order, and all morning from the words of the deriding ministers and laymen to hear what he had the conferencestood firm in 1820 and the Senators, except Mr. Faulkner, of priests and scribes, "He saved others; had to say. After an elaborate intro- 24, the disastrous results of the radical Virginia, took the oath of office. Mrs. himself he cannot save." Math. 27-42. duction, vindicating the right and duty movement of 1828, might have been Cleveland with some of her lady friends, At 2 P. M. an interesting praise service of free and full discussion without incur- avoided. As the bishop must of necessity occupied the seats reserved for the Presi- was held by the Sunday-school, with an ring any suspicion of disloyalty, and choose upon information, it would seem dent's family, and the representatives of address by Rov. Bro. Layfield. At 6 P. calling attention to the significant fact, apparent, that the voice of the many is to foreign nations, filled the deplomatic x, there was a very joyous family gath- that while there had never been an be preferred to that of the few. The presering, in which glowing and thrilling important secession from us on doctrinal ent methods are far more vicious than In the House of Representatives the testimonies were given, as to personal grounds, there had been important ones any that are possible, under an election the way of that.

exult in confident anticipation of his return, shall we not drink into his spirit, and humbly following his footsteps make this Christmastide a special benefaction to those about us, proving in our own experience the marvelous truth uttered by the Lord Jesus, when he said, "It is more blessed to give than to receive?" In our preparations for Christmas, let us plan for kindly generous ministrations to those who need our help to make the season one of gladness to them, remembering those other words of our Lord, "in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Dr. Buckley on the President's Message.

In this weeks Advocate, the editor says "three propositions we hold : idle money must not lie in the treasury : the revenue must be modified; and this is a task of the greatest delicacy, needing the help and wisdom of both parties. But party necessities and jealousies will stand in

Conference Rews.

Last Sundey night at Brown church, on Cannon circuit, the altar was crowded with

The Sunday-school of Crisfield M. E. church, will render the cantata, "Waiting for Santa Clans," on the evenings of Dec.

The extra meetings which has been in progress in the New Castle M. E. church, have closed, with 97 conversions.

ZION, Cecil Co., Md., J. T. VanBurkalow, pastor .- The Zion parsonage was recently invaded, but the generons invaders, instead of taking spoils, brought an abundance of good things with them for the parson and his family, and also for his horse. Such invasions are sure of a hearty welcome and the memory of such kindness is gratefully cher-Revival services are in progress at Zion,

E. T. Bowen and wife, of Newark, Md., intend visiting the family of Rev. Edward Davis, of Nassan, during the holidays, while Dr. White will leave Newark for Baltimore and Westminster, and return about New Year's.

Extra meetings at Newark, Md., will begin with the New Year, if the weather is favorable. Mrs. Derrickson is improved in health.

J. Taylor Gause has bought Heald's Hygiene Home, in Wilmington, and placed it at the disposal of the homosopathic physicians and their patrons of Wilmington, for the use of a free hospital. He paid \$22,000 for the building and the square of ground it stands on. In addition to this, Mrs. Gause has opened a subscription fund for the hospital, with a check for \$1200. Dr. Heald, the founder of the home, has donated all the furniture of the place to the hospital. A movement is also on foot among the allopathic physicians to found a free hospital in this city. Mr. and Mrs. Gause are members of the Grace Memorial M. E. church.

MT. PLEASANT AND EDGE MOOR, Julius Dodd, pastor. Revival services of considerable interest are being conducted by the pastor, at Edge Moor. On Tuesday night, fifteen were at the altar, and five made a profession of religion.

A scribbler for a Wilmington daily has been prognosticating the Spring appointments of the Wilmington Conference, which have been copied in some of the Peninsula papers, we presume, for their absurdities .-Smyrna Times.

Rev. E. C. Macnichol having been in Still Pond for three years, according to the law of the church has to vacate at the next Confeaence. Brother Mac. during his nearly three years' residence here, has endeared himself to the hearts of his people, and they will all join with a hearty "God speed" in his new charge, wherever that may be. The official board of the church by a unanimous vote, have asked for Rev. J. D. Rigg, but of course, it rests with the Presiding Elders and the Bishop, as to whether he will be the next encumbent.-- E.c.

Memorial services were held in the M. E. church, Sudlersville, Md., Sunday evening, the 4th inst., in honor of J. B. Finch, the light Worthy Grand Chief Templar of the world. Quite a number attended, the

The revival services at the Perryville M. Charlotte S. Prettyman died on December E, church have closed, after four weeks du- 4th, 1887, aged 85 years, 9 month and 19 Rev. T. B. Huuter the pastor, is very popular.-Cecil Whig.

City, Va., will give a grand Christmus treat and entertainment on Monday evening, December 26th. The new and attractive "cantata" entitled "Waiting for Santa Clause," will be rendered with new and attractive music, especially prepared for the occasion. The children are to be treated, and a delightful time is anticipated .- Eastern Shore Herald.

Rev. J. T. Kenney, of Philadelphia, who has been visiting Capt. Geo. M. Jenkins, preached a forcible sermon at the M. E. church, Trappe, Md., Sunday morning, Dec. 11th .- Talbot Times.

The women of the M. E. church, Wyoming, Del., are preparing for a musical and literary entertainment, in connection with a Japanese tea drinking, to be given in a short time.

POWELLVILE, MD., L. T. McLain, pastor. The new church just built to take the place of old "St. Paul's" will be dedicated (D. V.) Christmas, Sunday the 25th inst. The pastor writes, some of "the best ministerial guns" will be in use during the day; and extends to all a cordial invitation to be present and participate in the duties and pleasures of the occasion. There is needed the sum of \$275 to free the church from debt. Friends are therefore requested to "come with well filled pockets and liberal hearts", to assist in this good work.

The Trappe M. E. church will give a cantata Jan. 2d.

The recent revival meeting, conducted by Presiding Elder Davis, at Cape Charles City, Va., resulted in eight bright conversions, and six accessions to the church.

Last Sabbath, Rev. A. D. Davis and J. W. Easley exchanged pulpits; Bro. Davis preaching at Onancock in the morning, and at Ayers in the afternoon, and Bro. Easley at Cape Charles City, both morning and evening. They were both greeted with fine congregations, and were pleased with the exchange.

Rev. P. H. Rawlins, pastor of East New Market charge; writes: Our fourth quarterly conference was held last Saturday the 10th inst. The Presiding Elder preached us a Missionary sermon on Sunday morning. Bro. John W. Fletcher was elected delegate to the electoral conference, and Bro. F. H. Camper, alternate. The Sunday-school at Secretary is developing into an interesting school, and has eighty scholars now enrolled and more to follow. We have thirty Bohemian children enrolled. We needs books. If some one would help us to a library, it would be a good investment.

John T. Tull was elected lay-delegate, and N. L. Todd, alternate, from Crapo charge.

Some mean scamp has stolen the corner_ stone out of Thomas' M. E. chapel, in West Dover Hundred. The chapel is one of the oldest churches on the Peninsula, having been built over a hundred years ago, of brick. In the corner-stone were a number of artieles, publications and coins of different denominations.—Greensboro Free Press.

Rev. B. F. Benson has been holding revival services at Salem M. P. church, for the last five weeks with gratifying success. The third week they were under the charge with about 13 appointments. Ero. Andrew of Harmony Lodge were present of Rev. B. T. Benson, son of the former, and retired from his part of the work in August, a young minister of promise of Washington, and Rev. Chas. P. Swain, of Redden, Del., D. C. The meetings closed Sunday night .- took his place. Every worker proved to be Smyrna Times.

ration. There were about thirty conversions. days. She was a daughter of Shepard Prettyman, who lived near Lewes, Del. Her first marriage was to Reese Wolfe of West Virginia The M. E. Sunday school of Cape Charles, Prettyman of the Baltimore Conference of the M. E. church. Her ancestors settled

near Lewes in 1693, and for seven generations the family has retained the same old homestead. Her last husband retired from the ministry in 1861, and settled in Milford, where she has since resided. She was one of the oldest persons in our town. Her funeral was held on Tuesday last at her late residence, and the remains sent to Lewes for interment on the same day .- Milford Chronicle.

Responding to an invitation from W. W. W. Wilson, pastor of the M. E. Church, Easton, Md., the editor of The Times spent Sunday in that city. He was the guest of the

well-known Walter H. Thompson, Esq. Mr. Thompson was for over forty years one of the leading merchants there, and now that he has retired from active mercantile pursuits, his interest in the place and people knows no abatement. Judging from the number of engagements of a benevolent and religious character with which the day was crowded, he expects to arrive in port under a full head of sail.

Bro. Thompson is one of the men who has never practiced the art of holding himself still, and there is no necessity for such a man being still.-Talbot Times.

The Work in Cambridge, Md.

DEAR BROTHER THOMAS:-Tuesday night I was with Bro. Alfred Smith in Cambridge. He is doing a wonderful work; has been fighting the whiskey element with all his might, in the Prohibition movement, as well as in bringing transgressors to justice; he is making progress right along in removing the heavy church debt; and now finds himself in the midst of a glorious revival. There have been eighty conversions, seventy-per cent of them are men, and many of these were his former enemies in the whiskey fight; some, hard drinking men. Last Sunday, J hear, he took in on the plates, for certain benevolences about \$80.

Most of the converts have already joined the church. The meeting seems now at its best, and Ero. Smith expects to have the full hundred. Surely it pays, to resist the wrong in every form, and to do it manfully.

G. F. H. Denton, Md. Dec. 10, 1887.

Letter from Rev. G. F. Hopkins. DEAR BRO. THOMAS:-Dorchester circuit was the name of the mission work, to which I was appointed last spring. I found at Linkwood a home and kind friends, and at once started out to look for circuit. I was about three weeks in finding it, notwithstanding the fact that it was well known to many of our preachers before the War. I soon met Ero. Wilson on Hooper's Island, thirty miles away. As there was too much work for one Bro. L. C. Andrew was called to our aid. The work prospered, and in July Bro. G. W. Bounds, of our Conference Academy, joined our ranks. Just before his coming, we were invited to to Taylor's Island. A division was then made; Bro. Bounds taking Taylor's Island, with St. John's, Asbury in Meekin's Neck, and old Bethesda. Bro. Andrew fortified the three parts of Hooper's Island. This arrangement cut off the Linkwood portion by itself. Here we soon felt the need of more help; and Bro. Wilson secured the services of Rev. B. Wheatley, of Cannon's, Delaware.

cessful men, who are ready and willing to go anywhere for the Mester.

The address of these brethren is, Rev. B. Wheatley, Linkwood, Dorchester Co. Md., Rev. G. W. Bounds, 'Taylor's Island, Dorchester Co. Md., and Rev. C. P. Swain, Dorchester Co. Md. I go to India feeling that the Lord doeth all things well. Glory to his name ! Linkwood, Md., Dec. 9, 1897.

Letter from Laurel, Del.

MR. EDITOR:-Mrs. K. K. Brown, of Wyoming, Del., delivered in the M. P. church, at 7 p. m., Dec. 8th, a lecture in the interest of the W. C. T. U. She had a crowded house; and recommended not only temperance, but other moral reforms. We inferred from a quotation she made from the speech of a Kentucky lady, that she is inclined to go a little further into woman's rights, than is generally recommended by the W. C. T. U. The Southern lady had said, "that uncle Sam and aunt Columbia commenced house-keeping a hundred years ago; but only the sons being put to do the household work, they have messed around and got things into such disorder, that the daughters will have to come in and clean up, and set things to rights generally." The speech was well received, and we trust did good; but when she sent around what is called the iron clad pledge, she told the boys if they thought it too strong, they might, before signing it, run their pencil through the latter clause, which forbids the use of tobacco and profane swearing. Some of her hearers thought that in this she made a mistake; for they believe profane swearing to be as bad as drinking liquor. It is practiced here to such an extent. that religious people cannot pass the street corners, without being shocked by loud cursing, not only by men, but even by small boys.

The Rev. D. C. Ridgway, of Ohio, delivered in our church last fall, a very interesting lecture. The audience was deeply interested in his discription of the exciting scenes through which he passed on his European tour, both on the land and the ocean deep. While so much is being said for and against the fifth district, it may not be out of place for me to suggest, that the district would have been all right in the estimation of some of our people, if it had taken in Pocomoke City station and circuit, Stockton, and Girdletree Hill ; that would have reduced Salisbury district enough, to enable the Presiding Elder to preach for each charge, more than twice a year, which he cannot do now.

I have been reading the life and times of Bishop Scott, and think it to be a well written and interesting biography, and every family would do well to procure it. The Bishop was a model self-made scholar. No young Methodist preacher can well afford to do without a copy of the book.

J. HUBBARD.

Donation Toward Twenty Thousand! Our One

DEAR BRO. THOMAS :--- We have received an accession to our endowment fund, which unites in its bestowment two as noble examples as ever inspired gifts to any cause. A little more than a year ago Newton M. Sawyers, one of our students, fell a victim to hereditary consumption. He had but a short time before come into possession of a sum of money, left him by his mother. Having no near relatives, he bequeathed this little fortune to our Preceptress, Mrs. M. A. So instead of one circuit, we now had three, H. Cadden, who had taken quite an interest in his welfure as a student, but expressed the desire that one-half should A Nice Distinction.

5

Our brethren of the Dover district, Delaware Conference, in thoir debates at their late ministerial gathering, it would scem, got things down to a very fine point." "After a lively debate," says the Conference Standard, on the question "Is religion feeling?" it was decided, that religion is not feeling, but the sense of feeling." On another question not quite so abstract, "a motion prevailed that a Methodist preacher should not beg." Among the resolutions adopted

was the following, Resolved, That we need a colored Bishop; and we believe that, when the General Conference finds a man of African descent, who, in their judgment is fit for the office, we will have one."

The pastor of Ezion M. E. Church, this city, Rev. J. R. Waters was recently presented with an \$18 overcoat, and his wife with a purse of \$15.30, as expressions of regard from their members.

Mt. Salem, R. C. Jones, pastor. A very enjoyable literary and musical entertainment was given in this church Thursday evening of last week. The Misses Dawson and Thielman, and Messrs Walters, Cloward and Mullin regaled the large audience with choice music; and Miss Belt and H. C. Conrad, Esq., gave select readings: Miss Belt giving one original sketch. The entertainment being for the benefit of the church, the ladies and gentlemen taking part, made no charge for their services.

Wednesday, December 21st will be the shortest day of the year, when the sun will rise at 7. 18 and set at 4. 40. Winter is supposed to commence on that date.

FOR SALE

A Dissolving View Apparatus nearly new, and in complete order. A fine selection of views, consisting in part of the "De Long Arctic Expedition." Life of Rev. Joshua Thomas, "the Parson of the Island," "Pilgrim's Progress," "The Drunkard's Progress" with a choice selection of Miscelancous Views, Will pay for itself in a short time.

Excursions to California.

It is no longer necessary to organize large parties in order to secure cheap excursion rates to Pacific Coast points. The Baltimore and Ohio Rail Road Company has placed on sale, at all ite principal offices, Excursion Tickets to San Francisco, Los Angeles and San Diego, California. These tickets are sold singly at lower rates than were formerly made for organized parties, and are good for six months from date of sale. Passengers are offered a choice of routes both going and returning. For rates and detailed information call upon any of the Ticket Agents of the company, or address L. M. Cole, General Ticket Agent, B. & O. R. R., Baltimore, Md

Marriages.

CONWAY-TULL, -On April 19th 1887, at Klej Grange, Md. by Rev. C. H. Williams, Wm. H. Conway and Mary Jane Tull.

COLLINS-HANCOCK -At Stockton, Md on May 19th 1887, by Rev. C. H. Williams, Charles S. Collins and Amanda W. Hancock. DUKES-STURGIS.-At Stockton, Md. on Sept. 21st 1887, by Rev. C. H. Williams,

Harvey D. Dukes and Laura F. Sturgis.

SHARPLEY-DONIS.-At Stockton, Md. on Nov. 22nd 1887, by Rev. C. H. Williams,

Address, DAVIS, Tilghman, Md.

in thil regalia. A memorial address was delivered by Dr- A. E. Sudler.-Centreeille Record.

The reconstructed M. E. church of Galena, is inst approaching completion. It is a great improvement to our town, and will be dedicated in the early part of February, on which occasion Bishop Foster and many of the former pastors of the Olivet church, are expected to be present. Seventy-five dollars was the pett result of the recent Olivet church

festival.

The protracted meeting at Severson's church have come to a close with an addition of twelve or fourteen to the church, and the membership greatly quickened. The meeting which had been going on for a month or more, at Friendship in Thoroughfare Neck, also came to a close, with an addition of some twenty members.—Sayrna Times. The trustees of the Providence Methodist Protestant church, of Elkton, Md., last tain. week hought a lot of ground on the northeast corner of High street and Collins Avenue. They propose to erect a brick church

Very interesting revival services are now being conducted with success at Westminster tory, sheep without a shepherd. Now there Presbyterian church. Dr. Clymer, of Keyser. W. Va , has been preaching stirring sermons each evening during the past week, and will continue his work throughout this week. The brethren of sister churches (irrespective of denominational names) have also rendered much aid.-Ec.

The Rev. George W. Johnson and family removed from Georgetown to Laurel last the rest is being put in place. The key. T, week. Mr. Johnson has been a missionary of the Protestant Episcopal church in Sussex county for a number of years, having charge of St. George's Chapel, Trinity, Indian River, and churches in Broad and Little River, and channel has given up the chapel to success. Time and again he has preached charge, and his removal to Laurel, is to locharge, and more the churches he is to re- dred square niles. It is said, that the Church good heginning.

Rev Charles A. Hill, wife and child, of coming. Centreville, have been visiting George W. Cruikshank, Esq., of Elkton, Md.

he given to the endowment fund of the a revivalist in his own field. We found no- Centeaury Biblicar Institute. She gonthing organized; there were probably about broasly declined to receive any of the hity professing Christians in the whole terri- beauest, however, but turned it all (about

\$890) over to the endowment fund, as a are two hundred and fifty members and memorial of this noble colored youth. probationers We found six old churches, It will be invested, so as to endow a perforsaken and for the most part dilapidated. With glad hearts the people return to their petual scholarship, to be known as, "The old church homes; and you might have had Newton M. Sawyers' Scholarship." This the report of six new chapels, having been puts us one step forward on the way to built, had not the winter season overtaken success, in raising the \$20,000 needed to the brethren in their work. Some building ci, im Dr. Goucher's \$5,000; and is an will be done however, and the lumber for example which should stimulate enough others, to put us at least half way up O. Ayres, in his brief Presiding Eldership on "the golden stair." So, please put un-Dover District, was the first to see the needs of this field, and was preparing to re-enter dementh Dr. Goucher's name and it. Presiding Elder Wilson has spared amount, that of Newton M. Sawvers no effort or sacrifice in pushing the work on (per Mrs. M. A. H. Cadden), 8800. And let us all sing the doxology over this

Hilary D. Sharpley and Jane Donis. HAYMAN-PARKS -On Nov. 23d, 1887, at Holland's Island, Md., by Rev. John Tyler, A. J. D. Hayman, of Fruitland, Md., and Ada A. Parks. WHEATLEY-SPICER.-On Nov. 30th

1857 at Mt. Zion M. E. Church, by Rev. W. B Gregg, Francis W. Wheatley and Anaie M. Spicer, all of Sussex Co., Del.

BROWN-DOUGHTY.-At Stockton, Md. on Dec. 1th 1887, by Rev. C. H. Williams, William T. Brown and Sarah Doughty.

ROWE-HICKMAN. - Near Princess Anne, Md., Dec. 7th. 1887, by Rev. Benj. C. Worren, D. Monmonier flowe and S. Emma Hickman, both of Somerset Co. ELLIS -PURNEUL -On Dec. 7th, 1887, At the M. E. Parsonage, Newark, Md., by Rev. E. H. Derrickson, J. H. Ellis and Ida K. Purnell, both of Worcester Co., Md. PARKS-CROCKETE .- At the M. E. church, Tangier Island, Va., by Rev. S. J. Morris, Willie E. Parks and Lucy Ellen Crockett, both of Tangier Island, Va.

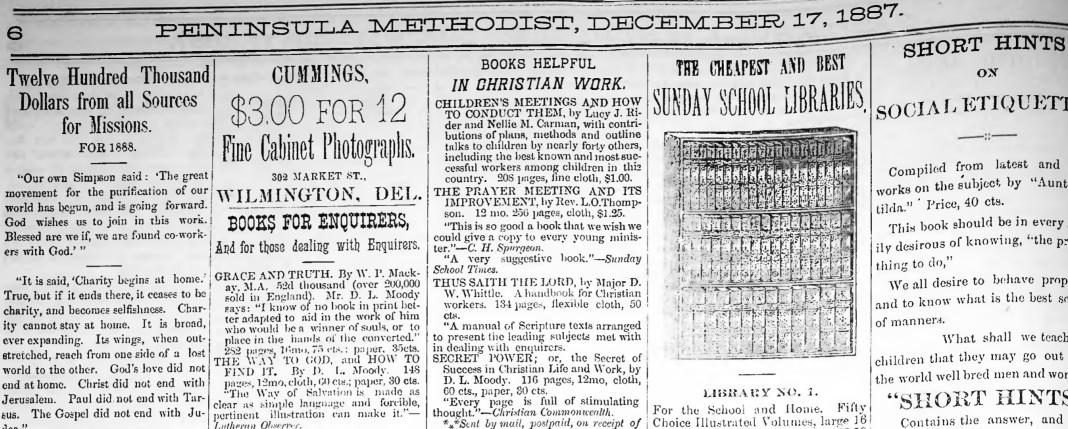
FRESCOING CHURCHES.

W. MASLIN FRYSINGER.

past year, than for ten years previous to our Rev. S. L. Gracey formerly of this confer-The Lord has brought us three earnest, ence, has been elected to the Legislature,

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 228 Shipley St., Wilmington, Del.

self-sacrificing Christian workers, and suc- from Salem, Mass.



dea." "From the very dawn of the Missionary work we have been getting on better. We have found that the more bread and and fishes we hand out to the multitude of hungry and starving peoples, the more basketfuls we gather up for ourselves. Missions are pouring in their

sus. The Gospel did not end with Ju-

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blessings on our homes." Bishop Wiley said, 'The limit of the work the only limit that I can secto the extent of most hopeful and promising Missionary work abroad, is the will of

the Church at home."

TWO THOUSAND YEARS have almost passed, since the ascending Lord left to the Church the responsible trust of giving the Gospel to the world, and that trust is not yet fulfilled. How shall the Church of Christ do her duty to the dying about her doors? How turn the heavy trust into a scepter of power, and this sacred commission into a crown of glory? There must be a new baptism of prayer ! We must look facts in the face, confront our opportunity and responsibility, weigh the worth of immortal souls in the scales of God, and measure the power of the Gospel by the might of Him who gave it. Prayer can unlock prison doors, and make the shackles to fall from hands and feet, and the iron gate to swing open of its own accord. When God gives a command, the command is a pledge of power to fulfill it .- "Evangelistic Work."

Dr. Talmage in one of his sermons recently said:

"Don't say, you will be benevolent when you get rich. As well might the rose say 'I will emit no fragrance this Latheran Observer. Very carnest and powerful."-National

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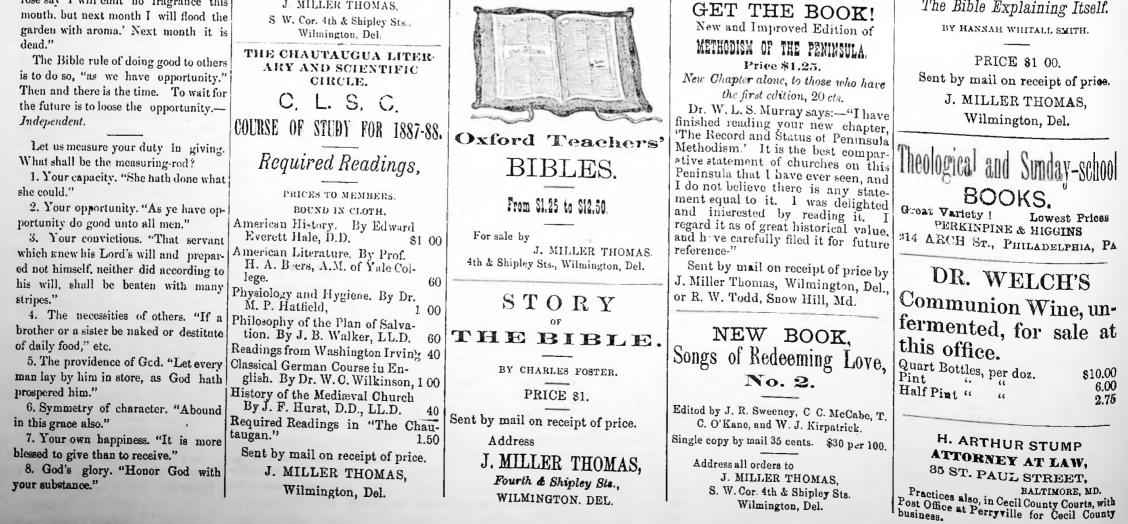
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