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Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
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ONE DOLLAR A YEAR.
SINGLE NOS. 2 CENTS.

TRUST AND DISTRUST.

Distrust thyself, but trust His grace,
It is enough for thee!
In every trial thou shalt trace
Its all-sufficiency.

Distrust thyself, but trust His strength;
In him thou shalt be strong;
His weakest ones may learn at length,
A daily triumph song.

Distrust thyself, but trust His love;
Rest in its changeless glow;
And life and death shall only prove
Its everlasting flow.

Distrust thyself, but trust alone
In him for all—forever!
And joyously thy heart shall own,
That Jesus faileth never.

—Frances Ridley Havergal.

Robert Williams, the First Itinerant in America.

BY REV. GEO. W. LYBRAND.

Robert Williams, was an Irish Methodist preacher, and got his training in the saddle, in the days of primitive Wesleyanism in Ireland. Mr. Wakeley tells us, Robert Williams was a local preacher from England, who came to this country in the early part of 1769. This is a mistake, as he was not a lay evangelist, but an accredited member of the Irish Conference. He was taken out to travel, at the Conference of 1766, and his name will be found in the Minutes for that year, as follows:—North East (about Belfast and Coleraine) James Red, Robert Williams. Under date Friday, April 3, 1767, Wesley writes: "At the end of Dromore, I met Robert Williams, who showed me the way to Newry." In 1767, he was stationed at Castlebar, amid the wilds of Connaught, with William Pennington. "Wesley had something against him this year, and the appointment stands thus in the Minutes:—Castlebar,—W. Pennington, Robert W." At the Conference of 1768, he stands again for Castlebar; thus:—Castlebar—W. Collins, R. W." from which we may infer that he had not fully recovered Wesley's confidence. He was a vigorous dissenter, and cared but little for the established clergy—a circumstance which may to some extent, explain Wesley's want of confidence in him, and sheds some light on the following note from Wesley's Journal, written shortly before William's emigration to America:—"Friday, May 5th, 1769, I rode over the Black Mountains to Manorhamilton, so called from a poor wretch who settled here in the last century, who was famous for nothing else, but hanging up all the Irish who fell into his hands. There was a general love for the gospel here, till simple R. W. preached against the clergy. It is strange, every one does not see,—1, The sinfulness of railing at the clergy; if they are blind leaders of the blind, then (says our Lord) 'let them alone'; 2, The foolishness of it. It can never do good, and has frequently done much harm.

About March, 1769, tidings came to Ireland, of Embury's success in New York, and Williams spoke to Wesley, offering to go; and asking his sanction and authority. Wesley consented to his going, with the understanding, that he was to "labor in subordination to the missionaries, who were about to be sent out." Wesley's High Church prejudices taken in connection with the above note from his Journal as to Williams's preaching at Manorhamilton, will sufficiently explain this arrangement. William's impatient zeal panted for the moral conflict in the New World, and he resolved to be the first of Wesley's Itinerants to appear in America. "He was

poor, and had no way of paying his passage; but he wrote to his friend Ashton in Dublin, and persuaded him to emigrate with him, and pay his passage. Hearing that Ashton was ready to leave, Williams hastily left Castlebar, sold his horse to pay his debts, and pay his way to Dublin; and carrying his saddle-bags on his arm, he set off for the ship, with a loaf of bread, a bottle of milk, but no money for his passage. Ashton met him according to promise, and cheerfully paid his passage. They arrived in New York in August, 1769; "two months at least" before Boardman and Pilmore. Thus Ireland lost Robert Williams, and America gained an apostle for Methodism in Virginia and North Carolina. He became the spiritual father of Jesse Lee, and of William Watters, the first native American Itinerant; as also of a multitude which no man could number. Immediately on his arrival, Williams assumed the pastoral charge of the society in New York, and issued love-feast tickets. The first written one is as follows:—Psalm 147: 11, October, 1, 1769. The Lord taketh pleasure in them, that fear him; in those that hope in his mercy Hannah Dean. 75. Robert Williams, N. York. The figures probably represented the number of members in the society at that date.

Boardman and Pilmore arrived the 22nd of the same month. Robert Williams must have had some charge of the society soon after his arrival, or he would not have issued love-feast tickets over his own signature.

The society in New York kindly furnished him with a "hat," "stockings," "cloak," and "flannel," and paid for his "postage," his "doctors," and "barbers bills," and his "board and horse keeping."

Soon after the arrival of Boardman, Williams visited Philadelphia, and received from Pilmore a general license to travel, and preach as a missionary. Pilmore refers to Williams November 1st, 1769.—Mr. Robert Williams called on me, on his way from New York to Maryland. He came over to America about business; and, being a local preacher in England, Mr. Wesley gave him a license to preach occasionally, under the direction of the regular preachers. During his stay in this city, he preached several times, and seemed to have a real desire to do good. His gifts are but small, yet he may be useful to the country people, who are in general like sheep without shepherds.

Monday, November 6th, 1769, after preaching at five in the morning, Mr. Williams set off for Maryland. As he is very sincere and zealous, I trust God will make him "a burning and a shining light" in that dark part of the country, where the poor people have been so long neglected, that they are quite ignorant of the way of salvation."

He next appears, as a preacher in Wilmington, Del., and in Maryland, where he probably spent the winter, laboring in union with Strawbridge, the father of Methodism in that state, and John King who had lately come over from England, and received license to preach as a missionary. Under these faithfulmen, a good work began in Baltimore county, and other parts of the state, the fruits of which remain to this day. In this revival William Watters, the first native Methodist preacher, was converted.

Early in the spring, Williams was again in New York, and his labors were confined to that section until the fall of 1771, when we find him on the eastern shore of Maryland, passing down the Peninsula, toward the lower portion of Virginia. This journey is spoken of as a successful missionary tour. The date of his first appearance in Virginia is 1772. He landed at Norfolk early in the year, and at once opened his mission. He preached his first sermon at the door of the Court House. Standing on the steps, he began to sing. Attracted by the novel sound the people gathered around, and gazed on him with astonishment. The hymn finished, he knelt and prayed. He then announced his text, and preached to a most disorderly crowd. A few listened, but most of them talked, laughed, and moved about in all directions. Nothing daunted, the sturdy missionary poured from a full heart, the simple truths of the gospel. To the wondering multitude, he was an enigma. Never had they heard the like. "Sometimes," said they, "he would preach, then he would pray, then he would swear, and at times he would sing." Unaccustomed to hearing preachers freely use the words, "hell," "devil," and etc., in their sermons, when he warned them of the danger of going to hell, of being damned forever, of dwelling with the devil and his angels, they declared he was swearing. "He is mad," was the verdict. Of course no house was opened to entertain a madman. He preached again. A few hearts were touched, and the stranger was fed and sheltered, not as mad, but as speaking the words of truth and soberness.

How long Williams continued his labors in Norfolk and Portsmouth, we have no information. It is not unlikely that he soon recrossed the bay, and resumed his work in Maryland. The second visit of Williams to Norfolk, was made in the fall of 1772, in company with William Watters. In February 1773, we find him in Petersburg. He attended the first American Conference, assembled in Philadelphia, July 14th, 1773, and was then appointed to Petersburg.

It appears that the whole of the year 1773 was spent by Mr. Williams in preaching and forming societies, in that section of Virginia, south of Petersburg. He thus formed the first circuit in Virginia. A signal instance of his usefulness inculcable in its results, was the conversion of Jesse Lee, the founder of Methodism in New England. Mr. Lee's parents opened their doors, for him to preach. They were converted. Two of their sons, Jesse and John, became Methodist ministers, and their other children shared largely in the blessings of the gospel which he proclaimed with such flaming zeal, holy ardor, and great success. He bore back to Philadelphia, says Asbury, a flaming account of the work in Virginia; many of the people were ripe for the gospel, and ready to receive us. Subsequently he bore the cross into North Carolina, and thus became the "apostle of Methodism" in North Carolina, as well as Virginia.

In 1773 while travelling in Virginia, he was welcomed by the Rev. Deveraux Jarrett, an apostolic churchman, and afterwards a notable friend of the Methodists, who encouraged his labors, and entertained him a week in his home. Jarrett wrote an account of the work of God in Sussex and Brunswick counties,

saying, "It was chiefly carried on by the Methodists. The first of them who appeared there was Robert Williams, who was a plain, active, indefatigable preacher of the gospel. He was greatly blessed in detecting the hypocrite, razing false foundations, and stirring believers up to press after a present salvation from the remains of sin. He came to my house in the month of March, in the year 1773."

The one hundred members, reported to the first Conference from this territory, were the early fruits of Mr. Williams' labors. Brunswick circuit, the first circuit formed in the Old Dominion, returned to the Conference of 1774, two hundred and eighteen members.

On his way to the second Conference Mr. Williams met with Mr. Asbury in Baltimore. "He gave us," says Asbury "a circumstantial account of the work of God in these parts. One house of worship is built, and another is in contemplation; two or three more preachers are gone out upon the itinerant plan: and in some parts, the congregations consist of two or three thousand people." But this joy had its counterpart; evil minded persons had opposed the Virginia apostle. He escaped from their clutches however, and went on his way, rejoicing that he could suffer for the cause of Christ. In the minutes of the Conference of 1774, the name of Robert Williams is found under the question, "who are assistants this year," but it does not appear in the appointments.

He married about that time, and no doubt located soon after his marriage; settling between Norfolk and Suffolk, Va. Here, and in all the surrounding regions, he continued to preach till his death September 26th, 1775, he laid aside his armor, and entered into rest. Asbury was now in the country, and at hand, to bury this zealous pioneer. In his Journal he notices the melancholy event. Tuesday, September 26th, 1775, "Brother Williams died. The Lord does all things well: perhaps Brother Williams was in danger of being entangled in worldly business, and might thereby have injured the cause of God. Thursday following, his funeral was preached by Mr. Asbury, who records in his Journal the highest possible eulogy of him, "He has been a very useful, laborious man. The Lord gave him many seals to his ministry. Perhaps no one in America has been an instrument of awakening so many souls, as God has awakened by him. "The name of Robert Williams," says Jesse Lee, our earliest annalist, "still lives in the minds of many of his spiritual children. He proved the goodness of his doctrine, by his tears in public, and by his life in private. He spared no pains in order to do good; standing on a stump, block, or log, he sang, prayed, and preached to hundreds, as they passed along from their public resorts or churches. It was common with him after preaching, to ask most of the persons whom he spoke to, some questions about the welfare of their souls, and to encourage them to serve God." He was the first preacher in America, that followed the example of Mr. Wesley, in the circulation of tracts and books. He reprinted some of Mr. Wesley's books, and spread them through the country. He issued Wesley's sermons in tract form, and circulated them freely, with the happiest results. The first Conference interdicted the printing of books, as a private enterprise.

No preacher in America was to print any of Mr. Wesley's books, without his authority and the consent of his brethren. From this germ grew the mammoth Book Concern of the Methodist Episcopal Church. Such are some outlines of Robert Williams, the first of the heroic band of itinerants in America, and one of the grandest men Ireland ever gave to American Methodism. His grave is unknown; but though no marble tells where he sleeps, Methodism in Virginia, North Carolina, and New England, is his monument. In the preparation of this article, I am specially indebted to Rev. William Crook of Ireland author of "Ireland and the Centenary of American Methodism."

Morning Bible Reading.

The best time for Bible-reading is in the morning. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But, with most people, each recurring morning brings its own pressing tasks. Business cares, the daily toil, and the duties of the house are the first and most engrossing concerns. Some hours must pass, with many, before they can find time to sit down to any quiet reading. Let the plan be earnestly tried, by taking some words from God's book for the meditation of the morning. Make for the month a fair, steadfast plan of studying the Bible when your faculties are at mental high-water mark. You wonder at the familiarity of this or that friend with the Psalms, the Epistles, the Gospels. It has been gained, a little at a time, by patient, daily reading—thoughtful prayerful reading, too, which was hied by the soul as something worth treasuring. We shall all gain immeasurably in our influence, as well as our comfort, by giving more of our unwearied thought to the holy Book. A few tired, sleepy, worn-out moments at night, and those only, are almost an insult to the Master whom we profess to serve.—Sel.

Dr. Tevis, of Indianapolis, has introduced into his church a novel exercise that might well be termed, "Discipline Readings." The first meeting was held on Tuesday evening. The doctor first read the Rules of the Discipline, commented on the same; and spoke of their origin. An intermission of twenty minutes, then had, was devoted to friendly conversation and discussion—a sort of social. The meeting was called to order, and the doctor submitted himself to questions on the topic of the Rules. All had been asked to bring their Disciplines, and many came armed with these effective little weapons. Questions and discussions filled out the rest of a very pleasant and profitable evening. The readings are to be continued, until the whole of the Discipline is completed. Here is a suggestion for other churches: every Methodist should be well founded in the discipline and its history, and be able to give a full reason for the hope that is within him, as well as the Scriptural, historical and economic reasons, on which the plan of Methodism, which has done so much for the evangelization of the world, rests.—*Indiana Christian Advocate.*

Youth's Department.

Harry Lane.

HOPE DARING.

It was half past four. Almost dark in the little schoolroom, and when Kate Richards, the teacher, finished sweeping, she sat down at her desk, wearily leaning her head on her hand.

"What shall I do with him?" unconsciously she spoke aloud, while her blue eyes wandered over the snow-covered prairie, to be seen from the window. "He grows worse, and his influence is injuring my school. I can have him expelled, but then he would go from bad to worse, and I want to make him better. What shall I do?"

Laying her head upon the desk, she thought long and earnestly. Kate Richards' life had been passed in an eastern city, but she had two months before our story opened, secured a position in this country school. She had enthusiasm, love for her work, and a well-trained mind. Kate had won success, but Harry Lane, the pupil of whom she was thinking, seemed destined to cause her serious trouble. He was a boy of fourteen, who attended school, simply because his uncle with whom he lived thought it his duty to send him. Bright, quick-witted, loving, in his early childhood, his stern Methodist uncle had so misunderstood his nature, that after ten years spent together, Harry was a fiery-tempered, saucy youth, who would not study, because he knew it was what his uncle desired him to do. In every way possible he annoyed Kate, and to-day had been so exasperating, that the young teacher concluded something must be done. What this was to be, was yet undecided when she rose from her desk, but with an earnest prayer for help she determined to make one effort more to interest the boy in his studies.

Her home was in the family of Mr. Mordant; and at the tea table that evening, the kindly old farmer noticed Kate's pale, tired face.

"I believe that Lane boy is worrying you half to death," he began. "Willard told me how he acted to-day. Now I have never interfered in your school, Miss Kate, but you know I am one of the board, and if that young scamp annoys you, we'll turn him out. You are working too hard to help our children, to be pestered by idle, saucy, good-for-nothings."

"Perhaps the fault is mine," she said gravely. "Harry has no interest in his books, and I may be to blame for this."

"You to blame," little Willard opened his eyes in astonishment. "Why, Miss Richards, you have been just as good to Harry as could be, and he don't care one cent."

"Perhaps not," said Mr. Mordant, "but I guess I better see Smith in the morning."

"What will his uncle do, if Harry is expelled?"

"Give him a horse whipping, and set him to work in the mill."

Kate's eyes filled with tears. "There he will hear oaths and evil conversation, from morning until night. No, Mr. Mordant, you must give me one more chance to help the boy. I do not know what I can do, but with God's help something can be done."

Mrs. Mordant, a gentle, low-voiced woman, now spoke. "You are right, dear. Prayer is mighty. Just take Harry Lane's case to our wise Father above."

Mr. Mordant was touched, but man-like, desiring to conceal it, rose from the table, and said almost impatiently, "Well, have your own way, women always do; but if you need the assistance of the school board, just let me know."

Kate was still undecided what to do when school time came, but as Harry was unusually quiet during the forenoon, she simply waited, and tried to show her friendly feeling for the erring boy.

It was a stormy day, so at noon Kate allowed the children to use some drawing designs she had, as they could not play out in the storm. As she rose to ring the bell, some of the girls brought their slates to exhibit their work; at the same time, Harry laid the design he had been using, on the desk. It was a cluster of grapes, and Kate saw that he had copied them surprisingly well.

"Why, Harry, let me see your work. How well you have done." "See girls."

A quick look Harry gave his teacher to see if she meant what she said. When he saw the pleased look in her eyes, a flush of vivid red colored his cheeks and brow.

"You have never had drawing lessons?"

A shake of the head was Harry's reply. "Why, Miss Richards, he does better than Sister Rose, and she has had two terms of lessons," said little Jessie Wheeler.

"Indeed, it is well done. I do not know much about drawing, Harry, but with such a taste for drawing as yours, you must improve it. I have a book on elementary drawing at Mr. Mordant's. I will bring it to-morrow, and think it will be a help to you."

Harry's face was a study. He tried to speak, but Kate laid her hand on his arm, saying, with a smile, "I know all you would say, Harry."

Kate's heart was light that afternoon. She had found the way to help her pupil.

When she reached the schoolhouse the next morning, Harry was waiting for her. Sitting down by his side, she talked with him about the book she had brought.

"I have a cousin in Boston, who is an artist. When you have mastered this book, I will ask his advice as to what you should have next."

"To think, Miss Richards, of the way I have treated you this winter, and now you are heaping coals of fire on my head."

"Never mind that; but, Harry, I have wished all the time to be your friend, and you would not let me."

"There were tears in the brown eyes raised to hers. "Forgive me, Miss Richards, I knew you were kind, but oh! I can not make you understand about my home. No one cares for me, I never receive a kind word, and I made up my mind, I would not try to deserve one. Your kind words of encouragement yesterday, brought me to see there was some one who would think well of me, if I would but try. Then Willard Mordant told me last night, that his father wished to turn me out of school, but you begged that I should have another chance and," the boy's voice was lower now, "said you would pray for me. I can just remember my mother's prayers, and could she have lived, I wouldn't have been the friendless, worthless boy I am."

"Not worthless and not friendless while I live, my dear boy." Through the door came a troop of children, so their talk was at an end.

Harry Lane was a changed boy. Studious, quiet, gentlemanly, by the close of the term, he was beginning to be liked and respected. Kate had a conversation with his uncle, but could obtain no promise, that Harry should be allowed to carry on his artistic studies. A letter to her cousin, a hard-working artist, brought some books and a letter for Harry. Mr. Verner was an earnest Christian, and Kate's description of her embryo artist touched his heart. His brotherly offer of assistance and cheery advice brightened Harry's outlook on life.

It was the evening before the last day of school. Kate was alone in the schoolroom, thinking of her winter's work. She was going home next week, and might never see these boys and girls for whose advancement she had labored so hard. They had grown very dear to the girl teacher, who sat a long time musing over the past, dreaming of the

future. A rap on the door startled her. "Come in," she called, and Harry Lane entered.

"Did you forget something, Harry?" "No, I came back to tell you something, as I may not have an opportunity to-morrow. Miss Richards, two months ago I was going to the bad, but you, like an angel, tried to save me. How I shall miss you! I want to thank you, and promise you that I will make something of my life. If my uncle will not allow me to study, I will do the best I can until the time comes, when I will be my own master."

The teacher stooped and kissed him. "My brother," she said gravely. "Harry I shall pray for you always, and you must let me hear from you often. There is no thanks due me; I only did my duty, but it was a pleasure, for I did it for Christ's sake."

That was twelve years ago. Kate is Mrs. Gray, the wife of a prosperous young merchant in her native town. One morning, during the holiday vacation, she was in the sitting room with her children. A home-like room it is, the walls gay with pictures, the table strewn with books and magazines, and the windows filled with flowers and green vines. Max, a manly boy of nine, was amusing the twins, Leua and Lura, while mamma was caring for baby Rose. A servant brings in a letter and a large flat parcel.

"Just left, ma'am by a boy."

The children gather around her, wondering what the package contains, while Kate opens the letter and reads:

"Dear Mrs. Gray:—Have you forgotten your school at Lindsay, and the boy who owes you a great debt of gratitude? Please accept the picture I send with this, and kindly send a note to Parker's hotel, telling me at what time to-day or to-morrow you will receive."

"HARRY LANE."

Opening the package, a beautiful landscape was disclosed. Kate first told the wondering children, something of their expected guest, then penned a line to Harry, bidding him come at earliest convenience, and urging him to make her house his home during his stay in the city.

Kate had corresponded with her former pupil for many years, but of late had not heard directly from him for a couple of years, still she knew he was considered a "rising young artist."

He proved to be a tall, slender youth, with an open face and the same clear brown eyes Kate remembered so well.

"I am on my way to New York," he explained, "from whence I sail next week. I am going to Rome, Mrs. Gray. The dream of my life is about to be fulfilled. My pictures have sold so well in the last six months, I can afford it. Mr. Verner, your cousin, writes me from there saying he will help me to orders, so I am on my way. Oh! Mrs. Gray, what do I not owe you! But for you I would have grown up uneducated and vicious. Better than all the rest, your consistent life and prayers led me to Christ."

And so we leave them. What the future may bring for Harry we know not, but we do know, "No good thing will be withheld from them that walk uprightly."—Michigan Christian Advocate.

Good News from Afar. DEAR CHAPLAIN: I wish you could have attended the love-feast of the Melu here this morning. At least 1,600 Christians were present, and in two hours' time almost 300 spoke in true Methodist Christian spirit. They were all the way from the old man leaning on his staff, to sprightly boys and girls ten and twelve years old from the day and Sunday schools. The singing was uplifting, though I could understand the tunes better than the words. The glory of God was present. It was about as hard to stop their testifying when the time came to stop as it is sometimes in America. These people wanted to tell about the Christ whose blood had redeemed

them. It was almost worth coming clear to India to see and hear. After all had spoken who could have the time, a great host stood up together to testify by that. Then, as Dr. Parker invited them forward for prayers, 33 came, 16 men and 17 women, most of whom afterward professed conversion. If the work of getting money lags in America, the converting of souls here does not. This district, the Moradabad, reports this year, 1,475 baptisms. The cause goes on, the missionaries are shouting happy. Everywhere the demand is for more workers. Push for the money and send on the workers. It is God's time and man's opportunity. The day all through has been a glorious one. Thousands have waited on the word. Thirteen were baptized this afternoon.

M. V. B. KNOX. Chandrusi, India, Dec. 10th, 1888.

Union M. E. Church, Philadelphia.

Yesterday signaled another grand achievement of Methodism, in the city of "Brotherly Love." You are aware, Mr. Editor, that some three years since the old Union church, on Fourth below Arch, was abandoned as a place of worship, and that the trustees with a portion of the membership, organized a new Society in the northwestern part of the city, on Diamond Street above 20th. The old church had long been a landmark of Methodism in this goodly city; it was an offshoot of old St. George's, dating with the year 1801. They worshipped about thirty years in the south end of what was known as Whitfield's Academy. In 1833 the church building was completed and dedicated; Rev. Chas. Pitman being pastor, and having been preceded by Rev. Dr. Holdrich in 1831-2. Dr. H. still survives. Many sessions of the Philadelphia Conference, as well as several General Conferences, have been held in this church. Many of the strong men of the Methodist ministry have occupied its pulpit as pastors. From her Sunday-school and altars, many flaming heralds of the cross have gone forth to their life mission; including the silver-tongued Durbin, and the present polished editor of the N. Y. Christian Advocate, Dr. Buckley. But the march of business enterprise has crowded out the homes of old Union all over the city, some of them to the western side of the Schuylkill. Last year, the old building was sold for business purposes; and the amount received appropriated to assist in erecting a new church edifice.

The new site is in one of the most handsome sections of our beautiful city. Five years ago, much of the surrounding land was in vacant lots; since then, handsome residences by the hundreds have sprung up as if by magic, until in every direction the streets are solidly built up; and Diamond street has been laid with patent paving from Broad street out to the Park, making it the fashionable drive of the city.

The building is built of Port Deposit granite, with lime stone trimmings, 65 by 85 feet; auditorium on the second floor, and Sunday-school and class rooms below; while a basement is elegantly fitted up for social entertainments, with kitchen attachment and steam apparatus for heating purposes. The whole, being one of the most beautiful as well as best arranged church buildings in the city.

A crowded audience greeted the Rev. Bishop Foss, in the morning, and he excelled himself, preaching grandly from 2 Cor. 4-7: "We have this treasure in earthen vessels," etc.

Dr. Spencer took charge of the finances, and after a brief statement of the facts to the delight of all, the entire \$23,500 were covered by cash and reliable subscriptions with the exception of \$2700; and this was provided for during the Sunday-school exercises and the evening services, with a surplus of over \$100. Dr. Spencer preached an excellent sermon at 7.30, on the "Constraining love of Christ," after which Bishop Foss conducted the formal dedicatory exercises. Amid tears, and glad thanksgivings, the grand old long meter doxology was sung, and the benediction pronounced by Rev. G. W. Lybrand whose sainted father had been one of the pastors of the old Union. "May the glory of this latter house excel that of the former."

A Great Battle. Is continually going on in the human system. The demon of impure blood strives to gain victory over the constitution, to ruin health, to drag victims to the grave. A good reliable weapon with which to defend one's self, drive the desperate enemy from the field, and restore peace and bodily health for many years. Try this peculiar medicine.

STRANGE BUT TRUE.



In previous issues of this paper, the large advertisements have appeared of a soap box. The others are still held open and the firm will send one Great Bargain Box of soaps (household and toilet) enough to last a family one year) freight charges, all paid, for only \$5.00, on 30 days' trial to any one who will send a postal card with name and shipping address on it to J. D. Larkin & Co., Buffalo, N. Y. They also send a large array of presents to those who buy. They have the greatest confidence in their goods—Sweet Home Soap—and pay their goods—delivering a case for inspection charges of delivering a case for inspection to any one who will send for it. The liberal offer should bring them many applications, especially as no risk is incurred beyond the cost of a postal card on the part of those who send their address.

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ELY'S CREAM BALM CATARRH

For three weeks I was suffering from a severe cold in head and pain in temples. After only six applications of Ely's Cream Balm I was relieved. Every trace of my cold was removed.—Henry C. Clark, 1st Division N. Y. Appraiser's Office. ELY'S CREAM BALM CURES COLD IN HEAD, BRUISES, HEADACHE, RHEUMATISM, SORE THROAT, HAY-FEVER, ETC. PRICE 50 CENTS. ELY BROTHERS, 56 Warren St., New York.

The Sunday School.

LESSON FOR SUNDAY, MARCH 3d, 1889.
MARK 8: 27; 9: 1.

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

JESUS THE MESSIAH.

GOLDEN TEXT: "Whoever will come after me, let him deny himself, and take up his cross and follow me" (Mark 8: 34).

27. *Jesus went out* (R. V., "went forth")—from Bethsaida. He was trying to be alone with his disciples. *Cesarea Philippi*—at the foot of Hermon, near one of the sources of Jordan, about 25 or 30 miles northeast of the Sea of Galilee. Ancient names for it were Paneas, Leshem and Laish. It was called Philippi after the tetrarch Philip who beautified it. It is now called Banias. This was the most northerly point reached by our Lord. *By the way* (R. V., "in the way")—on the road. *Whom* (R. V., "who") *do men say that I am?*—in Matthew, "Who do men say that I, the Son of Man, am?" Doubtless He knew perfectly well, but the question was introductory to another.

"It was a time of at least seeming, failure and partial desertion. 'From that time,' St. John relates (6: 66-70), 'many of His disciples went back, and walked no more with Him.' He had turned to the twelve, and asked in tones of touching sadness, 'Will ye also go away?' and had received from Peter the reassuring answer, 'Lord, to whom shall we go?' But in the mean time there had been signs of wavering. It was time, if we may so speak, that they should be put to a crucial test, and the alternation of faith, or want of faith, pressed home upon their consciences" (Ellicott).

28. *They answered* (R. V., "told him").—Had Jesus filled the popular conception of the Messiah by girding on the sword, the answers would have been different. *John the Baptist*.—Such was the opinion of Herod Antipas (14: 2) and "his imprimatur would give it currency in certain circles" (Morison). *Elijah* (R. V., "Elijah")—the forerunner of the Messiah, as predicted by Malachi. Matthew inserts here: "Others, Jeremias." The people had some faith in Him as a messenger from heaven, but they only accorded to Him the rank of a resurrected prophet.

29. *But whom* (R. V., "who") *say ye?*—the crucial question, but they had settled it. They had followed Him, seen His miracles, heard His teachings, breathed the atmosphere of His holiness; they believed in Him with the heart, and with the mouth were now ready to make their confession of faith. *Peter*—always the leader; he here speaks both for himself and for all. *Thou art the Christ*—the Anointed, the Messiah; Matthew adds, "the Son of the living God." There was no hesitation, no suppression. But their belief in Him was no mere inference, or speculation; it was the result of divine inspiration. According to Matthew's account, our Lord assured Peter that "flesh and blood" had not revealed it to him, but "my Father which is in heaven;" and He then proceeded to announce to him that on that rock-like *credo* He would build His church, against which "the gates of hell" would be powerless to prevail; and that unto him (Peter) should be given the keys of the kingdom—the omission of all which by Mark, when we consider that Peter was his informant, is "honorable to the modesty of the apostles" (Morison).

30. *Charged them*—*peremptorily*. *Tell no man*.—The Gospel was not yet completed. The Jews, with their carnal ideas of the Messiah, would not accept the disciples' testimony. It was important that the disciples should authoritatively be confirmed in their conviction of His Messiahship; the people must wait until it should be confirmed by His death and resurrection.

31. *Began to teach them*—"from that time," says Matthew. Having confirmed their belief in His Messiahship and assured them of the perpetuity of His church, He now prepares them for what was required by His Messiahship—the necessity of suffering and death. *Must suffer*.—It behooved Him. It was, in the circumstances, inevitable. *Many things*—more things, in fact, than were recorded. *Elders, chief priests, scribes*—all the ruling classes in the nation. *Be killed*.—So Daniel and Isaiah had foretold, but the announcement startled the disciples. "The cross is the necessary climax of His sufferings" (Schaff). *After three days rise*.—This should have proved a comfort to them, but they "understood not the saying."

"First, He simply proclaims, 'The kingdom of heaven is at hand' (Matt. 4: 17); then He explains the principles and laws of that kingdom in the Sermon on the Mount; then, in the parables by the Sea (Matt. 13), He sets forth, in figures, the nature of its progress, and the obstacles it will encounter; but not until, by no direct word of His, but

by gradual acquaintance with Him, the disciples have come to the full faith that He is the Messiah, the Son of God, does He begin to foretell to them His cross" (Abbott).

32. *He spake . . . openly*—made this announcement plainly, explicitly, without covering it with parable or metaphor. *Peter took him*—impulsively interrupted Him, with an act and word of remonstrance; possibly laid his hands upon Him. *To rebuke him*—to reprimand or chide Him. His language is given in Matthew: "Be it far from Thee; this shall not be unto Thee." Possibly Peter was inflated by his predicted dignity; possibly he recoiled from the idea that One whom he loved so well should submit to such a cruel fate; possibly he had a protective purpose in the words—that he and the disciples would fight to death for Him (he did draw his sword in the Garden); but whatever his motive, his speech put him precisely in the position of the tempter in the wilderness. "This world," says Hofmeister, "has many Peters, who wish to be wiser than Christ, and to prescribe to Him what it is needful to do."

33. *Turned about and looked on his disciples*.—Peter had taken Him aside; in turning, Jesus, by His very act, puts Peter behind Him. Perhaps He saw that the disciples sympathized with Peter. *Get thee behind me, Satan*.—Peter, of course, did not mean it, but in trying to edify Jesus from His chosen and sacrificial course, his remonstrance was satanic; and to the satanic spirit in it Jesus replies in a tone of intense revulsion. *Thou savorest* (R. V., "minded") *not the things . . . of God*—the method appointed by God for the salvation of the world. *Things of men*—human expectations, feelings, and ideas; "a rebuke for all who have a sentimental admiration for Jesus of Nazareth, but stumble at the cross, which belongs to 'the things of God'" (Schaff).

34. *Called the people* (R. V., "the multitude")—Even here a crowd followed His steps.—*With his disciples*.—What He was about to say was of universal application—a test both for the twelve and for those who had been recently attracted by His teachings. *Whosoever will* (R. V., "if any man would") *come after me*—decides to become My follower. *Let him deny himself*—in everything that hinders that following; absolute self-renunciation for Christ's sake. This does not teach arbitrary or self-imposed practices of self-denial. *Take up his cross*—his own cross of endurance and faithfulness, even unto death, if need be. Luke says, "daily." *Follow me*—wherever I may lead. "To follow Christ," says Peloubet, "is to take Him for our Master, our Teacher, our Example; to believe His doctrines, to uphold His cause, to obey His precepts, and to do it though it leads to heaven by the way of the cross."

35. *For*—telling why the above precept was given. *Whosoever will* (R. V., "would") *save his life*.—He who thinks more of his lower temporal life than of his higher spiritual life, which is his true life, and therefore chooses to renounce truth and duty to save his life, will lose the higher life altogether; whereas he who flings all into the scale, even life itself for Christ's sake, shall have for his reward a life ennobled and unending. The word here rendered "life" is the same as that rendered "soul" in verses 36, 37. It means conscious selfhood or personality. *For my sake and the gospel's*—"two sides of the one great reality . . . The Gospel without Christ would be nothing. Christ without the Gospel to make Him known, would be nothing—to us" (Morison). *Save it*—in the sphere of the future and eternal.

36. *What shall it profit?*—What does he make by the bargain? *Gain the whole world*—its sum total of pleasure, wealth, honor. There is no promise that he can or will gain even a fraction of it; but our Lord makes His supposition as extravagant as possible. *Lose his own soul* (R. V., "forfeit his life")—lose himself; be himself irreparably and eternally lost; forfeit, for the acquisition of the whole world, as immortality of blessedness.

37. *What shall a man give in exchange?*—Suppose that he has bartered his soul away, how can he redeem it?—meaning, of course, that it is impossible to redeem it; that man has no equivalent for it.

38. *Whosoever . . . ashamed of me*—in the sense of disowning and rejecting Christ and His teachings. Says Morison: "This temptation to shame is one of the severest which young converts have to encounter. The anticipation is one of the mightiest motives to keep men away from religion." *Adulterous and sinful generation*.—The conspicuous guilt of the Jewish nation was wanton unfaithfulness to Him who had espoused them to Himself; "and who had more claims on their faithfulness than any husband has upon the faithfulness of his wife." *Of him also, etc.*—He in turn shall be disowned and rejected, not in a spirit of pique and vindictiveness, but in just and holy retribution. *When he cometh*.—He who is now persecuted, rejected, and looking forward to a death of shame, will, despite all this, come with a retinue of

angels and with the splendor of His Father's glory, to judge the world. *Glory of his Father*—possibly an allusion to the Shekinah, or luminous cloud which invested the divine Presence. In Matthew, He "will come to reward every man according to his works;" to pronounce final judgment upon every individual, based upon his whole character and conduct as representing his inner life.

1. *There be some of them that stand here*—R. V., "there be some here of them that stand by." *Shall not* (R. V., "in no wise") *taste of death*—a rabbinic and Arabic figure by which death was depicted as a bitter cup pressed to his lips. *Till . . . kingdom of God come with power*—in Matthew, "the Son of Man coming in his kingdom." The meaning is, that even before the death of some present, discouraging as the outlook seemed, depressing as the announcement of His approaching death had proved, there should be a manifestation of His kingly glory and power; a prediction possibly verified by the Transfiguration (Chrysostom), but, more probably, by our Lord's resurrection and the events of Pentecost; or, as some suppose, by the destruction of Jerusalem, and the consequent triumph of Christianity, as a religion distinct from Judaism.

Multitudes account their souls of very small value indeed. Judas sold his soul for thirty pieces of silver; and not a few, who probably deem themselves better than he, would part with theirs for the most paltry worldly advantage. The great ambition of the million is to be happy as animals; not to be blest as "saved," noble-spirited, sanctified men. "Who will show us any good?" is that which the many say. "Give us health, wealth, houses, lands, honors, and we care not for righteousness, either imputed or personal, peace of conscience, joy in the Holy Ghost. These may be good also in their way, and if one could have them along with the other, without trouble or sacrifice, it were perhaps well; but we cannot consent, for their sakes, to deny ourselves any pleasure, or voluntarily endure hardship."

The progress of the South in agriculture and manufactures is almost phenomenal. Twenty-five hundred miles of railroad are constructed every year. Fifteen cotton-mills a year are being built, which average more than eight thousand spindles each. The value of cotton goods manufactured annually has a good deal more than doubled in eight years. The value of last year's crops is estimated at a little less than a billion dollars. If these things continue—and they certainly will do so—the Southern croaker will find his occupation gone, and those who have suffered sincere and profound grief over the devastation caused by the war will find relief in the new and splendid prosperity. We congratulate the South. Its golden days are not in the past. "The angel of the backward look" will see brighter things, if he will turn his eyes the other way.—*Sel.*

Taylor's Island, Md.

DEAR BRO:—Our revivals have not been so extensiv this year, as those of last year; yet we rejoice that several souls have been happily converted unto God; among them a lady and a gentleman, who, though without natural eyesight, are happy in being able by faith to believe on "the Lamb of God that taketh away the sin of the world."

Our benevolences will be in advance of last year, although our extensive church improvements, have taxed us heavily.

On Taylor's Island, where we worshipped in a tent for a year and a half, we have built a pretty church, 26x40; with Gothic door and windows, and recess pulpit. This is named "Chaplain Memorial," in memory of the learned, gentle, and saintly, John F. Chaplain, D. D., late of the Philadelphia Conference whose widow, and accomplished daughters have rendered efficient service in God's work at this place.

The old barn like church in Meekin's Neck has given place to a neat and attractive chapel, 25x30; with recess pulpit. The improvement at this point is very marked. It stands in the midst of a strong Roman Catholic settlement. They have treated us very courteously, and kindly; and in a few instances have made contributions towards helping our stewards.

St. John's, built in 1805, has been

thoroughly renovated, and a modern recess pulpit added. In the spring, we expect to add new pews, and put a neat and substantial fence around the lot.

Dr. Benjamin L. Smith, of Madison, this county, has donated a good lot at Beaver Dam, upon which a new church will soon be built, to replace old Bethesda, which was commenced some 40 years ago, but was never completed; and is now in a very delapidated condition.

If our little band of members are not on Dr. Young's "Roll of Honor," their patience, perseverance, and self-sacrificing devotion to God's cause, will certainly secure for them a place upon Heaven's "Honor Roll." Though our work has been hard, and our pay small in dollars and cents, yet the time spent among these dear people has been the happiest period of our life; and we can say, truly the lines have fallen to us in pleasant places.

Yours for salvation,
G. W. BOUNDS.

NASHVILLE, TENN., Feb. 15.—Hol-land N. McTyiere, Senior Bishop of the Methodist Episcopal Church South, died Friday morning, Feb. 15, at his residence on the Vanderbilt University campus. He was born in Barnwell county, South Carolina, July 28, 1824, and joined the Church in 1837, at Cokesburg School, South Carolina. He began to preach in 1845, joining the Virginia Conference.

In May, 1846, the first General Conference of the Church South, was held at Petersburg, Va., and McTyiere was sent to Mobile, Ala. Here he met the lady who became his wife, a cousin to the lady whom Commodore Vanderbilt afterwards married. This was the first link in the chain of causes that gave origin to the Vanderbilt University.

He was stationed afterwards in New Orleans, where he built the Felicity Church and founded the New Orleans *Christian Advocate* in 1851. In 1858 he became editor of the Nashville *Christian Advocate*, remaining there till Feb. 1865. He was elected Bishop in 1866.

It was owing to Bishop McTyiere that Commodore Vanderbilt made the princely gifts of \$1,000,000, and Wm. H. Vanderbilt, \$500,000 and Cornelius Vanderbilt, \$30,000 to the Vanderbilt University, of which Bishop McTyiere was made President for life.

The State Senate of Tennessee adopted resolutions of sorrow at the death of Bishop McTyiere.

Glory in Infirmity.

Too many are content, to be merely submissive to afflictive dispensations. Their faith and feelings go no farther than to say, "Thy will be done." Resignation is indeed a blessed state of mind, and a bounden duty, but we must not be simply satisfied with it's possession. There is a higher degree of bliss and holiness. We are to catch the Pauline spirit, and "gladly glory in infirmities," not for their own sake, but for Christ's. No one courts distress and mishap upon their own account; but when they come, be of a Christlike disposition. A consecrated soul ascends to a loftier plane, and views them as the means of glorifying his Lord and Redeemer, and as tributary to the advancement of his kingdom. A new field of usefulness opens before him. He enters upon a different theater, for the display of the grace of God in and through him. He comes more into living, personal sympathy with Christ. He enjoys more of his developing power, as well as more of his love and comfort. He becomes a stronger character, a more experienced Christian, a riper saint, a more devoted and active worker, a better guide to inquiring and tried souls, and a more heroic child of God.—*Presbyterian Observer.*

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GOFF, 61 Terrace Street, Boston.

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No advertisements of an improper character published at any price. Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

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

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

We club the PENINSULA METHODIST with the "African News," at \$1.80 for both papers.

We are sorry to learn that our esteemed confere and conference associate, Rev. Dr. Adam Wallace, the genial editor of the Ocean Grove Record, has been suffering so much from an abscess, for several weeks past, as to be unable to attend to his official duties.

The editor of the Record is still unable to leave his sick room. This is the third number which has been issued since he was compelled to lay aside active work for active medical treatment.

Even our devoted lady evangelists, it seems, are not always proof against cupid's shafts. We clip the following from the Ocean Grove Record.

Miss Grace Weiser, evangelist, closed up her numerous engagements in various parts of the country and was married on the 15th inst., to Judge Jas. N. Davis, of Jersey City.

A Mistake.

We observe in a number of our Peninsula exchanges a statement to the effect that

The general conference extended the time limit from three to five years, leaving it optional, however, with each annual conference to adopt the extension, or not, at its pleasure.

The fact is that the General Conference extended the limit to five years, without leaving any option whatever with the Annual Conferences. The only difference, in the law governing the appointments is this, whereas the presiding bishop had been required since 1864, to remove a pastor at the end of his third year of service, he may now allow him to remain until he has served five years.

In the case of presiding elders, a corresponding extension of term limit was made last May, from four to six years.

The appointment, however, in each case, is made but for one year, and the term can only be filled out by successive re-appointments.

Besides, the Conference has nothing whatever to do with making appointments. These are invariably made by the presiding bishop, according to information and counsel of the presiding elders, and representations direct from pastors and churches. By the law of the church, he, and he only, is responsible for "fixing the appointments."

Unless the Conference take its members out of the effective ranks, the bishop is bound to assign every one an appointment.

It will thus appear, that the modern style of inviting a pastor to remain, and his accepting, is only a pleasant and impressive method of informing the bishop, as to the wishes of the parties

concerned, which he, of course, will duly consider, but which is by no means conclusive in all cases. It is his duty to wisely adjust the entire work, distributing the preachers among the charges to the best advantage.

Cecil Circuit Sketches.

As Conference will convene two weeks from next Wednesday, it is very desirable that copies of centennial sketches be placed in the hands of the committee as soon as possible. We are still without those of Bethel, Cecilton, Delaware City, Hopewell, Newport, Rising Sun, Zion, Mt. Pleasant, and Red Lion.

Methodist Review.

The March-April number of our church Bi-monthly appears so far ahead of the time at which we have been accustomed to receive this periodical, that we are strongly inclined to believe there is a live skipper on deck. About all other magazines come before the public at least two weeks in advance of date of publication, and it is not a little refreshing, to find our quadam quarterly, now our Bi-monthly, putting in its appearance on time.

We can only give space to a few words of commendation. The fair promise of decided improvement in the Review is so fulfilled in this number, as to encourage confident expectation of something still better, further on. In "Opinion," Dr. Mendenhall has seven striking paragraphs. His exegesis of Heb. 12-14 is as clean cut, and practically suggestive, as any thing we have seen on the subject.

Subscription \$2.50 per annum, at the Methodist Book Store, 604 Market St., Wilmington, Del.

Four New States.

The act of Congress, by which the territories of North and South Dakota, Washington, and Montana, were admitted to the sisterhood of states in our Federal Union, was approved by the President, and his signature affixed to the same, Wednesday of last week; the 157th anniversary of the birth of our first President. This act will increase the stellar ornaments upon our natural

When Washington was inaugurated in

New York, April 30th, 1789, there were but 11 stars in our national sky; two of the original thirteen, Rhode Island and North Carolina, not giving in their adhesion to the Constitution, till some time after.

General Benjamin Harrison, President-elect, with his family arrived safely in Washington City, Tuesday afternoon, the 26th ult. Crowds gathered in Indianapolis, to bid farewell to their distinguished fellow citizen. In a few parting words, he made this becoming reference to his dependence upon Divine aid in meeting the great responsibilities of his lofty station:

"There is a great sense of loneliness, in the discharge of high public duties. The moment of decision is one of isolation. But there is One, whose help comes even into the quiet chamber of judgment, and to His wise and unfailing guidance will I look for direction and safety."

At Columbus, Ohio, there was an immense demonstration, and the General made a brief address. At Harrisburg, Gov. Beaver and a party of the State Legislature extended greetings, and General Harrison spoke a few words, making an allusion to his special interest in the Keystone State, as the State in which his mother was born; "not many miles from here, in one of your beautiful valleys, near the town of Mercersburg, was my mother's birthplace."

At Washington, the embarrassment of a crowd was avoided by stopping the train a short distance from the station, where carriages were in waiting to convey the party to their quarters, in the Arlington Hotel.

General and Mrs. Harrison dined with the President and Mrs. Cleveland, Wednesday evening. Preparations are making for a most imposing demonstration on the occasion of the inauguration of the new President, next Monday, the 4th inst.

We trust, Christian people of all parties, will pray for "the President of these United States." When the political contest is ended, and the result declared, the successful candidate becomes the official head of the Nation, and as such is the President of all the people, irrespective of party affiliations.

We have a few additional items of interest, respecting our lamented young brother, Rev. Frank M. Morgan. His father is Rev. W. W. Morgan, of Talbot County, and one of his brothers is a member of the Legislature of Delaware. About fifteen years ago, he sustained serious injury from a fall, and though it did not develop fully till last summer, yet his health has been precarious for some years. He had served acceptably our church at Preston and Potter's Landing, as well as Greenwood charge.

After the surgical operation, we learn, he rallied for a few moments; expressing his feelings in the words, "it is over, and I shall get well." But the shock was too severe, and he soon after expired.

His interment was in Spring Hill Cemetery, Easton, Md.; Revs. W. W. Wilson, A. P. Prettyman, and G. W. Burke, and Rev. B. S. Highly of the M. E. church South, participating in the services.

He was about thirty-four years old, and leaves a widow, the daughter of the late Capt. W. H. Valliant, and one child.

"From the Pulpit to the Poor House."

Rev. Dr. J. Benson Hamilton, 211 Clermont Avenue, New York, has written a story with the above title. "It is an appeal" he says, "for justice to our veteran heroes." He says, "It will afford me great pleasure, to give it to the Conference stewards of any Spring Conference within reach, if an hour can be secured at the Conference session, for a hearing of the claims of our superannuated ministry. The author will accept no compensation for his services."

Dr. Hamilton reads his story before the Philadelphia Preachers' Meeting, March 11th. Would it not be well, to invite him to Easton?

Wilmington Conference, 1869-1889.

The twenty-first session of this body of Methodist itinerants will begin, Wednesday, March 20th, at 9 A. M., in Ebenezer M. E. Church, Easton, Md.; Bishop Randolph S. Foster, presiding. This is the second time Bishop Foster has been assigned to the presidency of this Conference. Eleven years ago, he held the session in Chestertown, Md., and on Sunday, preached with such power and impressiveness, as was thought by the most intelligent people of that community, irrespective of denominational affiliation to exceed any thing of the kind they had ever heard. We are assured by competent testimony, that it was a most wonderful sermon.

On Washington's birthday, Bishop Foster completed the 69th year of his age; but tho' so near the allotted span of human life, this distinguished servant of the Church is still vigorous, and often times preaches with his wonted unction and power.

Our Easton friends and their guests will enjoy a rare treat in hearing him preach. We purpose giving a biographical sketch of Bishop Foster in our next issue.

Beyond the usual matters of interest at these annual gatherings, we are not informed of anything special at this session, as the General Conference has provided for the organization of annual Conference Boards, of Deaconesses it may be that this subject will receive some attention.

The more satisfactory adjustment of district lines will doubtless be considered carefully, and the Bishop's Cabinet represent the judgment of the churches in regard to the matter.

There will probably be fewer pastoral changes this spring than ever before, inasmuch as none are necessary by reason of the expiration of the term limit. Rev. John France has completed four years as presiding elder of Easton district, and nineteen of the pastors have completed their third year, but the recent General Conference has extended the term limit for presiding elders to six years and that for pastors, to five; so that all changes that shall be made at this session, will be made to meet the exigencies of the work, and the wishes of pastors and people, irrespective of any term limit.

The Conference was organized in Wilmington, May 12th 1869, under the presidency of the lamented Bishop Matthew Simpson. The seats and presiding officers of its subsequent sessions are as follows: 1870, Port Deposit, E. L. Janes; 1871, Dover, Levi Scott; 1872, Laurel, E. R. Ames; 1873, Easton, Levi Scott; 1874, Salisbury, I. W. Wiley; 1875, Smyrna, E. L. Janes; 1876, Wilmington, Levi Scott; 1877, Milford, E. R. Ames; 1878, Chestertown R. S. Foster; 1879, New Castle, M. Simpson; 1880, Dover, E. G. Andrews; 1881, Lewes, Thomas Bowman; 1882, Middletown, J. F. Hurst; 1883, Cambridge, M. Simpson; 1884, Wilmington, W. L. Harris; 1885, Snow Hill, S. M. Merrill; 1886, Elkton, W. F. Mallalieu; 1887, Crisfield, H. W. Warren; and 1888, Wilmington, C. D. Foss.

Including the coming session, we find that nine of the twenty-one sessions have been held in Maryland, four in Wilmington, and two each in Dover and Easton. Of the fourteen Bishops who have presided, six, Simpson, Janes, Scott, Ames, Wiley, and Harris, have died. Bishops Simpson and Scott, each presided three times; Bishops Janes, Ames, and Foster, each twice; and the nine others, once.

The first three sessions, Rev. Samuel L. Gracey, now of the New England Conference, served as secretary; the next eight sessions, Rev. Thomas E. Martin-Rigg.

Of the 165 members whose names are on the roll, but one has died during the year, Brother Frank M. Morgan, whose death occurred in Philadelphia, Feb. 11. Rev. W. H. Hutchin, has been transferred to the New Hampshire Conference; the remaining 163, except Rev. E. L. Hubbard, absent in Europe, we presume, will answer to the roll call.

Close up Ranks.

Our missionary secretaries are evidently somewhat apprehensive, that the receipts "from collections" only for the current year will not reach the amount necessary to meet the demands upon our missionary treasury for the same time.

It is every way desirable to avoid burdening that treasury with debt. Dr. Leonard says in last week's Advocate, that if every charge will meet its apportionment, there will be no debt. We sincerely hope, there will be no deficiencies where they can possibly be avoided. If the apportionments have been wisely graduated with reference to the available resources of the several charges, we are satisfied, neither pastors nor people will be willing to report less than their share in this sacred work.

There are perhaps in some places a few surviving fossils, whose love for souls is circumscribed to, "me and my wife, my son John and his wife, us four and no more but the large part of our people everywhere will cheerfully and liberally respond to the the pressing call of those who are perishing for the bread of life.

We anticipate very creditable returns from the Peninsula, and if other conferences do as well as the Wilmington, the forebodings of the secretaries will not be realized.

TRAPPE, MD., A. P. Prettyman, pastor.—Rev. W. W. Wilson preached here last Sunday morning and night; also at Bolingbroke, in the afternoon. It was missionary day, and the full apportionment for the two churches was raised.

RISEING SUN, MD., I. Jewell, pastor.—Last Sunday was our missionary day. Rev. L. E. Barrett preached an excellent missionary sermon at 10.30 a. m.

The Sunday-school held their jubilee at 2.30 p. m.; collection nearly 20 percent in advance of apportionment. At night, there was a service of song and thanksgiving. The collection was taken only in the morning. A more devoted Methodist people cannot be found in the M. E. church, than we have at this appointment.

Rev. J. Todd, D. D., will deliver his great lecture at Rising Sun, Md., March 7th, subject, "The Children and Cradle of Art."

NEW CHURCH, VA., J. E. Graham writes us.—We have every reason to be encouraged at this point; preaching to a crowded house every Sunday night.

The Maryland bible Society has very kindly donated to us, a nice pulpit Bible for use in our new church.

On arrival of the freight train last Wednesday, we were gladdened to find that our friends at Church Creek had sent us a remembrance, in the form of a barrel of potatoes and cabbage; nor are our friends here unmindful of their pastor and his family, in these matters.

WANTED.—At \$40 per month and expenses paid, a few good salesmen to sell Nursery Stock. Steady employment the year round to successful salesmen. Address, with references, D. H. Patty, Nurseryman, Geneva, N. Y.

What is Meant by "Old Wives' Fables"?

These "old wives' fables" are the same as the "fables and endless genealogies" of chapter i. 4. St. Paul says of them that "they minister questions [that is, furnish questions for controversy] rather than godly edifying." The Jewish Talmud is full of them. They are called "old wives' fables" because they are better suited to be subjects of conversation to old women in their second childhood than to men. Instead of wasting time on such silly stuff, St. Paul exhorts Timothy to "exercise himself unto godliness"—that is, living.—Western Christian Advocate.

Conference News.

WESLEY, W. G. KOONS, pastor.—We had a large interesting quarterly conference, about one hundred members of the church being present. The pastor in his report, reviewed the history of church, and showed the advance from an engine loft to a commodious church built of brick. In two years, 250 had professed religion, and 180 had joined on probation; full members had increased from 40 to 240, an average attendance at class of 117. Only one death in the membership, but the pastor has attended 75 funerals, and has made 180 pastoral visits, during the quarter. Bro. George Sunday-school superintendent, reported 250 Sunday-school scholars, 31 officers and teachers, 202 average attendance, 18 conversions, and preparations for a missionary anniversary, that promises to be of special interest. Bro. George deserves great credit, for his work and devotion to the school. The trustees reported, that they had paid this year \$1,000 on their indebtedness, leaving a mortgage of \$1,375.

The stewards had advanced in preacher's salary during the last two years, from \$250 to \$600; and having their work in their hearts and the greater part of the salary in hand, they expect to report no deficiency. The above reports greatly encouraged the members present. The quarterly conference requested the members of the church who desired Bro. Koons to return, to unite with them in the invitation, which was unanimous.

NEWPORT, STANTON AND MARSHALTON, J. D. C. HANNA, pastor; Rev. W. H. Hendrickson, assistant.—The fourth quarterly conference was held at Newport; the lecture room was filled with members of the church, many of whom had never been present at a quarterly conference before. After an opening address on the history of Methodism, the conference was called to order, and the reports were listened to with great interest. The pastor stated that the apportionment for Conference Academy was in hand, except \$7; Bible, Tract and Sunday-school Union taken, and reported progress on all other benevolences; 217 pastoral visits. Paid on parsonage debt, \$670. The conference requested that Newport be made a station, and Stanton and Marshallton be united in one charge; there was also a further request, that all the members present who desired Bro. Hanna's return, unite with the members of the quarterly conference in requesting the same, which they cheerfully granted. The work during Bro. Hanna's pastorate, has been greatly developed.

Rev. R. C. Jones writes us from Odessa, Del.—One of our bright presiding elders being asked his opinion of donations, gave the following unique definition:

"The friends bring the *do* and the *nation* stays and eats it." But they are not all of that type; although the social part is to me one of the most enjoyable features of these pleasant affairs. The social element, however, is not the only enjoyable part; the pastor is cheered and comforted by these manifestations of sympathy and affection on the part of his people; and he receives encouragement that helps to brighten life's pathway. We have had one; but not of the kind described by that bright presiding elder.

Wednesday evening, the 26th ult., the friends came down upon us from all quarters, and for more than an hour, kept us under a continuous fire of boxes, baskets, bags, bundles, and so forth; until articles of utility and comfort, too numerous to mention, were piled up in profusion before us.

Our prayer is, that our kind Father in Heaven, will abundantly reward this devoted and noble people here; and in the world to come, say unto them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Feb. 23, '89.

DOVER, DEL., T. E. Terry, pastor. Bro. H. C. T. writes us:—Revival meetings held here the last six weeks, closed Friday night of last week. The church members cheerfully aided their pastor, and as the result, there have been 76 converts; 64 of whom have joined on probation.

Last Sunday afternoon being missionary day in the Sunday-school, the sum of \$330, 57 was raised; \$40.84, in advance of last year.

Love-feast will be held next Sunday at 9 a. m., and preaching by presiding elder, John A. B. Wilson, 10½ a. m. Quarterly conference will be held Thursday evening, March 7th.

Friday, March 8th, there will be an all-day Sunday-school mass meeting held in the church, at which noted speakers interested in this work will be present, and make addresses.

Sunday, March 10th, will be missionary day in the church, when the rest of our apportionment will be raised. Feb. 28, '89.

CAMDEN, DEL., P. H. Rawlins, pastor. A correspondent writes us:—I see in the METHODIST, reports from various parts of our work concerning the revival influence, which has been abroad, and the numbers brought into the church. I am glad to say Camden has not been left out. December 10th, our extra services began at Lebanon, and continued four weeks; resulting in twenty-four probationers, and a very gracious revival of the membership. At the close of this meeting we began in Camden, and the church here has been wonderfully blessed; about forty have professed conversion, and others who were in a backslidden state, though their names were still on the record, have been reclaimed, and thirty-four have united with the church on probation. This meeting closed Wednesday night, the 13th ult., after nine and a half weeks of continuous progress; during which the pastor preached sixty-three times, and conducted about fifty prayer meetings. The brethren and sisters of the two churches stood nobly with the pastor in this blessed work. Rev. Mr. Maxwell, of the Baptist church of Camden, rendered efficient service in preaching three times, and working at the altar with penitents.

The whole number of probationers, received on the circuit to date, is sixty; seventeen of them being heads of families. Our benevolent collections have not been neglected. There will be a considerable advance on all our collections; and the apportionment for missions will be met in full. Feb. 16, '89.

HOCKESSIN, J. Dodd, pastor.—To-morrow the 3rd inst., will be missionary day in this charge, and Rev. Vaughan S. Collins, of Scott, this city, will preach at 10.30 a. m.

A revival is in progress at Dickinson College. The students will hold meetings for ten nights, in the M. E. church at Carlisle, beginning next Sunday. The officers elected to conduct the meetings are, leader, Mr. Zimmerman; chorister, Francis B. Harvey near Elkton; organist, Edwin V. Hincheliffe of Elkton.—*Cecil Whig*.

Charles S. Gerry, eldest son of L. A. C. Gerry, died Friday night, February 25th, at the residence of his father, Port Deposit, of Typhoid Pneumonia. He was of an even temperament, respected and loved by a large circle of friends, and will be missed in the Methodist Episcopal Church and the Sunday school, from which he was seldom absent. His funeral was held on Tuesday, in charge of Rev. J. P. Otis, assisted by Rev. James Conway, Rev. John Squier, and Rev. L. E. Barrett, of Wilmington, Del. Interment at Hopewell Cemetery.—*Cecil Whig*.

The corner-stone of the new M. E. church at Cecilton, E. C. Atkins, pastor, will be laid May 12. This date has been chosen in commemoration of the 150th anniversary of the first corner-stone laying in Methodism.

At the fourth quarterly conference of Lewis M. E. church, Rev. H. S. Thompson was unanimously requested to return as pastor for the third year.

The Maryland Annual Conference of the Methodist Protestant church, will meet at Lynchburg, Virginia, April 3rd. Rates have been secured from Washington to Lynchburg and return at \$6 95.

The congregation worshipping on Madison street between Third and Fourth this city, has changed its name from the First Independent Methodist Church, to the First Congregational Methodist Church. A chapel will be built this year.

Mrs. Hutchin, the wife of Rev. Wm. H. Hutchin, who, one year ago, was pastor of Greensborough M. E. church, but now is in Tilton, N. H., has been visiting friends on the Peninsula, and was warmly welcomed by her many friends. She was accompanied by her little son, Harry.

The new church being built at Henderson's station, to take the place on the circuit of Pippin's church, is nearing completion. If the weather continues open, so that the painting can be done on the outside, the church will probably be dedicated before Conference meets. This is the second church built this conference year, mainly through the energy of Rev. Albert Chandler—the other being at Merrickton, which was dedicated last September.

Rev. R. K. Stephenson of Millington, closed, Sunday 17th ult., a seven-weeks' protracted meeting, with 95 accessions to the church. In the three years he has been on Millington circuit, he has held 41 weeks of extra meetings, and had over 300 conversions. *Middletown Era*.

St. GEORGE'S, DEL.—Our meeting is in its eighth week, and proves to be a moral earth-

quake; the religious interest, sweeping like a mighty tidal wave. Almost every family in our church has been reached by its influence. The majority of the converts are young men. Before the revival we had but two young men in our church, and the church was not much more than a select Methodist club; now our altar is full of young men, and the divine fire is burning in every heart; timid women taking their part in public prayer and testimony.

Our pastor puts all to work. The last two weeks, the meetings have been conducted by the new converts. They pray in public, and go out in the congregation to seek after penitents.

All of the converts will join the Methodist Episcopal Church. Bro. Warthman looks well to this part of the work. A new class has been formed, to be led by the pastor. No "dry bones in this valley."

ZION, MD., E. H. Hynson, pastor.—Members and friends of St. John's church made a surprise visit to the parsonage at Zion the 19th ult. The evening was pleasantly spent music, refreshments, etc. It proved more than a social visit, for they left with the pastor and his family, substantial expressions of good will.

The time for the entertainment at St. John's has been changed from the 8th, to the 6th of March.

POWELLVILLE, MD., L. T. McLain, pastor, writes: As other brethren are writing from their several charges, I think a line from this point will be of some interest to the readers of your valuable paper. Two years ago on coming here, I found no home to live in, and the work in bad shape. I was happy to find, however, a few old style Methodists, who rallied to our help, and we now have a good home, and two new churches, with plans to build another at St. John's, remodel one at Parker's next year. The work is in pleasant shape for the next man, with no debts except a balance of \$100 on the parsonage.

There have 213 conversions, and 140 have joined on probation; 66 have been received as full members; 72 still remaining on probation. Two of the 140 have died, and nine have turned back. Eight of the 66 have been received on probation by Bro. Chairs. Nine have come to us from other churches. My collections will be 20 per cent. in advance of last year. Praise the Lord! Pray for us. Feb. 25, '89.

NEWARK, MD., T. H. Harding, pastor.—We are able to report thirty-two conversions, and our members revived and brought into closer fellowship with God.

Our parsonage property has been improved, and church debts, paid. At Newark a new roof has been put on the church, the ceiling and walls nicely papered; pulpit, altar, and aisles newly carpeted, besides other improvements.

Death has entered our ranks, and caused us to mourn the loss of some valuable members; but while God is removing some of his children to the better land, he is fitting others to take their places here, so that the work goes on.

We have received many substantial gifts from the kind people of the circuit. The evening of Feb. 8th, numbers from different parts of the work, came in upon us, with hands, arms, and baskets full of good things for the pantry. Our presiding elder, T. O. Ayres, was with us, and enlivened the occasion by his pleasant conversation and witty sayings. A fine turkey of twenty pounds, by some mishap, failed to come to time that evening, but arrived at the parsonage a few days later in excellent order.

Our missionary and other collections will be up to apportionments, and our stewards are arranging to have every dollar of salary in hand for the last stewards' meeting.

GALENA, MD., I. G. Fosnocht, pastor.—We will hold our "Missionary anniversary" Thursday, March the 7th; exercises to consist of dialogues, and recitations; an address by Rev. L. E. Barrett, and vocal and instrumental music.

We are negotiating for the purchase of a new Estey organ, for the church; the old one is being needed at the chapel. A paper has been prepared, to be sent to the presiding elder, requesting Bro. Fosnocht's return for the third year.

GEORGETOWN, DEL., J. D. Kemp, pastor, reported 50 conversions at St. John's, and 49 taken on probation; 115 on probation at Georgetown. Bro. Kemp was instructed to invite the Wilmington Conference to meet in Georgetown in 1890.

\$26 was raised in the Georgetown M. E. Sunday-school, Sunday the 17th ult., for missionary purposes. This was the largest sum ever raised in a single Missionary Sunday. \$100 was raised during the year.

The Greensboro M. E. Sunday-school. T. L. Price, pastor, is in a most thriving condition; the attendance has been gradually increasing, while the roll-book shows over two hundred members, with an average attendance of nearly three-fourths of these members.

Preachers' Meeting.

Wilmington Preachers' Meeting convened in Fletcher Hall, at 10 a. m., Monday, the 25th ult., President J. E. Bryan in the chair, V. S. Collins secretary. Devotions were led by Bro. J. R. Dill. After approval of minutes, reports were made from churches by Bros. Ewing, Stengle, Avery, Hartwig, Holt, Dill, Thomas, W. L. White, Collins, Bryan, and Murray.

Bro. J. R. Dill reported gratifying progress in the work at Massey's charge. Our young brother, D. Gollie, found matters in a very unpromising condition on his appointment last Spring, but under his diligent labors with the divine blessing, a gracious revival has been secured, and the present outlook is most encouraging. At Gollie's there have been some 20 conversions; 50 at Dulaney's, and about the same number at Massey's.

Presiding Elder Murray preached at St. Paul's in the morning, and at Asbury in the evening; large congregations, the latter overflowing. In addition to the infant department, there were 465 present in St. Paul's Sunday-school. Six penitents knelt at the altar last evening in Asbury, and two of them were converted. Brother Collins reported 107 probationers received at Scott up to date.

Bros. Collins, Stengle, and Ewing were appointed a committee to draft resolutions expressing the pleasure of the meeting, at the stand taken by the Mayor of our city, for the faithful enforcement of the laws against Sabbath desecration.

Capt. Alexander Kelley suggested, that it was desirable to hold a public meeting of all moral and religious people and friends of law and order, to sustain the Mayor in his efforts to maintain the authority of law. This matter was referred to the same committee.

The order of the day was then taken up, and Bro. V. S. Collins read a paper exegetical of Heb. 6: 4-6; after which the topic was discussed by Bros. Ewing, Murray, Sanderson, Thomas, Koons, Holt, William White, Stengle, Scott, Dill, and Corkran.

The following paper was submitted by the committee, and adopted, and the committee directed to present the same to His Honor, Mayor Harrington:

Whereas, We have been credibly informed that Mayor Harrington has actively undertaken the suppression of the sale of cigars and tobacco on the Christian Sabbath; and that through his efforts and those of his subordinate officers, a number of those guilty of violating the Sunday law have been arrested; and

Whereas, We believe that the best interests of our city, both moral and religious, demand a strict enforcement of our present Sunday law; therefore

Resolved, That we gladly hail this initial step of prohibiting traffic, that both violates the law, and desecrates God's holy day; and be it further

Resolved, That we heartily approve the action of Mayor Harrington, in his endeavor to sustain the law, and pray that he may continue to execute the law without fear or favor.

The matter of a public meeting was deferred for further consideration.

The subject of organizing a Methodist Social Union for Wilmington and vicinity, was presented, and referred to a committee consisting of W. L. S. Murray, J. E. Bryan, and A. Stengle.

Dr. Murray read an invitation to attend Dr. Fulton's lecture in Zion M. E. church, on "Romanism and the Negro." Bro. Stengle, general critic, made his report, and the meeting adjourned; benediction by Dr. Murray.

Others present, whose names have not been given, were, J. L. Houston, J. Dodd, John White, W. T. Tull, C. K. Morris, and Geo. R. and J. W. Ewing, brothers of Rev. H. W. Ewing.

To the Pastors on Salisbury District.

BRETHREN:—Now is the time to aid our secretaries in giving us correct Minutes. Please use great care in filling your blanks; and be sure that the blanks you fill for me, are exact copies of the ones you hand in at Conference. I shall file, and keep; the returns you make to me. Don't fail to send them to me, by March 10th.

To the Stewards. Brethren:—Please don't fail to pay your pastors, in full. They need the whole amount. Let every charge pay up in full; and may the good Lord bless and prosper us all in our work of faith and labor of love.

T. O. AYRES, P. E.

Conference Notices.

R. R. orders, for reduced rates over all the lines of the P. W. & B to Easton and return, good from March 18th to 28th inclusive, not good to stop off nor from Delmar to Easton via Cambridge. I have sent a sufficient number to each presiding elder of the Conference, to supply ministers and laymen requesting, according to agreement made with R. E. authorities, that a careful account be kept, and the unused orders be returned to me as soon as possible after Conference.

W. L. S. MURRAY,
307 W. 7th St.,
Wilmington, Del.

The class of the third year will meet in the M. E. church, Easton, Md., Tuesday evening, March 19th, at 7.30 p. m.

I. N. FOREMAN,
T. B. HUNTER,
F. C. MCSORLEY,
G. W. TOWNSEND,
JULIUS DODD,
Committee.

Excursion Tickets Between Philadelphia and Baltimore Stations on Maryland Division, Philadelphia, Wilmington, and Baltimore Railroad.

For the better accommodation of its patrons, the Philadelphia, Wilmington and Baltimore Railroad will, commencing March 1st, 1889, place on sale the following excursion tickets:—

Excursion tickets from Baltimore to all stations on Maryland Division, and from all stations on Maryland Division, and from all stations on Maryland Division to Baltimore.

Excursion tickets to Philadelphia, good for three days, at all ticket stations south of Havre de grace.

Excursion tickets, Baltimore to Delaware City, good for three days.

Excursion tickets, Wilmington to Principio, Perryville, and Havre de Grace, good for three days.

Inauguration Special Trains.

March 4th.
The B. & O. R. R. will run special trains to Washington on Monday 4th as follows:

Returning train will leave Washington March 4th, for all local stations on Philadelphia Division at 6.00 P. M.

Trains for Newark, Wilmington and Chester only, will leave Washington at 4.20, 5.00, 7.00, 8.00, 9.00, 10.00, 11.00 P. M. 12.00 Midnight, March 5th, 1.00, 2.00, 8.15 A. M., 2.05, 4.20 and 11.30 P. M.

All the above trains arrive and depart from depot, cor. New Jersey ave and C Street, Washington, one square from the Capitol.

Tickets sold February 25, to March 4, good to return until March 7, inclusive, and are good to stop off at Baltimore in either direction.

Hood's Sarsaparilla is peculiar to itself and superior to all other preparations in strength, economy, and medical merit.

Marriages.

MILLIKEN-WALKER.—At the residence of the groom's father in Cecilton, Md., Feb. 19th, 1889, by Rev. E. C. Atkins, George M. Milliken and Mrs. Ida B. Walker.



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Temperance.

Wine is a mocker: strong drink is raging and whoe'er is deceived thereby is not wise.—At the last it biteth like a serpent, 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.

High License a Failure.

Rev. J. W. Osborne, Baptist Missionary in Nebraska, where the License fee is \$1,000, says in The National Baptist:

1) Liquor dealers and manufacturers are, to a man, in favor of License, and of High License. 2) It does not diminish the sale, but rather increases it. It does not, therefore, interfere with the dealers' interest. 3) It gives respectability to the business. Brewers and distillers are among the honorable men of our State; saloon-keepers are in the best circles of social life. High license lifts them into notice. 4) High license has diminished the number of saloons in many towns; but in those towns all who want to drink can have it. In Fremont, we have about 7,000 people and 16 licensed saloons. No man with common sense will say, that this interferes with drinking in the least. When you see it stated that High License in Nebraska has diminished drunkenness and lessened crime, etc., etc., set it down as a falsehood. 5) High License hinders Prohibition. Prohibition is what the manufacturers and saloonists hate. If you want to see unmistakable symptoms of hydrophobia, present Prohibition to one of these High License distillers and saloon-keepers, and you will have it.

The effect of the Local Option election in Warren county, N. J., is said to have already made the keepers of rum-shops bankrupt. One has already made an assignment, and others are preparing to avail themselves of the Bankrupt Act. Which is better,—to have rum-sellers bankrupts and driven into legitimate business, or their customers bankrupts? It is a choice—rum-sellers living in luxury and the people in poverty, or rum-sellers and the people working and saving.—Christian Saving.

A temperance society has just been formed in St. Petersburg, a city which consumes each day 1,600,000 glasses of vodka, 10,000 bottles of wine, 1,500,000 pints of beer, without mentioning various other forms of alcohol. The new society was formed by shoemakers, has already 1,200 members, and is increasing at the rate of 150 new members a week. This movement, if successful, will mark an era in Russian history.—Union Signal.

The Farmer says:—The Supreme Court of Nebraska, U. S., is entitled to the credit of having sanctioned, if not devised, a method of restricting the sale of intoxicating liquors, which, if it were put into general operation, would be almost as effective as a Prohibition Act. It has decided that a wife may sue for, and recover from, the liquor seller, we presume, money which her husband has squandered in intoxicating drink. If publicans could be held legally liable to refund the money they have received in exchange for their liquor, their trade would not long be in a flourishing condition."

Chief Khame, a Bechuanaland potentate, writing to the British Commissioner declares that he fears brandy more than his most powerful rival chief. "To fight against drink," he says, "is to fight against demons, and not against men. I dread the white man's drink more than all the assegais, which kill men's bodies, and is quickly over; but drink puts devils into men, and destroys both their souls and their bodies forever."

Could anything be more concisely and pointedly stated than the following. "The saloon is an institution which deserves no quarter. It is the chief

source of poverty and crime. It is the worst enemy of the home, the church, and the school. It is the most dangerous snare of young men and boys. It is the principal foe of the working-man. It is one of the chief means of destroying life and health. The best life insurance companies will not insure saloon-keepers at all, no matter how strong and healthy and temperate they may be. Accurate calculations of life statistics have taught them not to take such risks. The reason is plain. The saloon is the place of death. The saloon causes property adjoining and near it, and across the street from it, to depreciate in value. It blasts every thing it touches, and taints the air in every direction. It is the curse of humanity, the grief of the righteous, the stumbling block in the way of all progress, the invention of the devil. The saloon must go. The deep muttering of righteous indignation in the hearts of millions of American patriots against this mighty engine of destruction is an ominous sign that the decisive conflict is just ahead.—The Christian Advocate.

American public school instruction is a great system. It has 320,000 teachers, property to the value of \$254,000,000, an annual income of \$113,000,000, a yearly expenditure of \$110,000,000, and 11,170,000 pupils. It has its defects. One of these is the exclusion of the Bible in some places, through the joint influence of Roman Catholics and infidels. But on the whole it is a mighty agency for good, only surpassed by that of the home and the church. Nobler men and women do not live, than the great mass of the teachers. In view of all these things, we have a word to say, in all kindness, to Roman Catholics, priests, and any others in that Church who may be denouncing, defaming, and assailing our public schools. The course you are now pursuing is extending, deepening and intensifying, whatever of aversion and hostility there may be to the Church of Rome, whether justly or unjustly entertained. All these attacks upon the public schools will fail of effect. By no possibility will any division of the school funds be secured, so that a part may be used in support of Roman Catholic schools. The more intelligent and the better class of Roman Catholic men and women will not stand by the clergy in their war upon the public schools. In making this assertion we know what we are saying. It is therefore evident, that the best thing the Roman Catholic clergy can do is to attend to their church and pastoral work, and establish Catholic church schools, if they think best, wherever it can be done, and cease to denounce our public schools as godless, injurious, unworthy of support, and nurseries of evil. And the sooner the Pope lays aside all claim to temporal authority, the better it will be for the Roman Catholic Church, and for the world.—Presbyterian Banner.

The Christian Statesman, Philadelphia, the organ of the National Reform Association, in its work in behalf of the Sabbath, the Christian Law of Divorce, and the Bible in the Public Schools, has put on a new dress of type, and gives other evidences of prosperity.

Our Book Table.

THE PATH TO WEALTH. B. F. Johnson & Co., Richmond, Va.; Methodist Book Store, Wilmington, Del.; 440 pages, price \$2. "This book proves," says the author, "from the Bible and Experience, that poverty is always driven away, and piety, generally cultivated by paying to God, ten per cent of our income." There are 39 wood-cut illustrations; among them, portraits of the author, a blacksmith, of Bishop Vincent, Sir Moses Montefiore, Hon. John McDonald, General Gordon, Geo Peabody, Dr. Spurgeon, Peter Cooper, Matthew Vassar, and Miss Harriet Couits. Bishop Vincent opens the book, and Bishop Taylor closes it.

After the authors discussion of the relation between "Cash and Christianity," 233 pages, there follow "Pay your debts," by Rev. E. B. C. Hallam, "Bible Giving," by Rev. Dr. F. R. Beattie, "The Property Trust," by Rev. R. W. Woodworth, and "Giving and Receiving," by Rev. Dr. John Pollard. The topic is one of great importance, and is forcibly presented in this volume.

FOND PAPA.



A great deal is said about the frailties of resolutions that is absurd. We know that a good resolution is worth a great deal to any one; and we know that when a lady resolves to be economical she is sure to go at it in the most sensible manner in the

world. It is well known in a great many neighborhoods that Messrs. J. D. Larkin & Co., Buffalo, N. Y., sell "Sweet Home" Soap, which is the finest soap made for family use, for six dollars per box of 100 cakes; and with each box sold they make a present of six or seven varieties of fine toilet soap, a shaving stick, tooth powder, perfume, boraxine, etc., etc. By selling direct from factory to consumer they save all expenses of traveling men, wholesale and retail dealers profits, and are thus able to give you better and finer goods and more of them than you can possibly procure elsewhere. If you are a subscriber to this paper they have confidence in your honesty and do not ask you to remit in advance, nor take any risks, nor run any chances. They merely ask permission to deliver (all freight charges prepaid) one of these GREAT "SWEET HOME" Boxes at your door and if after a 30 days' trial you are fully convinced that the soap is all they claim and the extras, etc., all that are advertised you can pay the bill. But if you are not satisfied in every way no charge will be made for what you have used. How can they do more?

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ITEMS.

Mr. James Robertson, an eminent layman of the St. Paul's Methodist Episcopal Church Peekskill, N. Y., died at his residence, Van Cortlandtville, Jan. 20, aged 76 years.

Bishop Fowler is making a marked impression on our mission fields, as he visits them. He will soon be in Europe, and will preside in the conferences there, beginning with that of Italy, during March.

Rev. M. Wilcox of Foochow says: "Bishop Fowler's party starts to-day, Dec. 11, 1889, for India, etc., by way of Hong Kong."

A letter received by the Rev. Asbury Lowrey from Bishop William Taylor, from Grand Canary Islands, contains these words: "I and Brother White are well, have our worship in our state room daily, and God is with us."

"Bob Burdette," says Dr. Buckley, "after a humorous discussion of 'How to reach the Masses,' settles the question thus: 'Dear brother, you can best reach them with a spoon; go for them with a knife and fork. Humanity's tender point is its paunch'—a decision that a good many of our churches would almost seem to have reached."

Through the efforts of those engaged in W. C. T. U. work for sailors and soldiers in Washington, Gen. Schofield, the commanding officer at the Soldier's Home, has given assurance that no saloon will be kept on the grounds.

Men would scorn the so-called physician, who is more anxious to make his medicine palatable than to cure his patients. In what esteem will angels and saints and the blessed Lord hold the preacher, who pursues a similar course?

The English Wesleyan Methodists built one hundred and thirty-four new chapels, during 1888.

A year has passed since the "revival." Some of the converts have gone back, and some are steadfast. This means, that the revival was genuine, but that some failed to make the best of it.

When you have reduced Jesus of Nazareth to an historical shadow, unless nineteen centuries bear a false witness, you have touched his religion in the very apple of its eye. In spite of all creeds and systems, the inspiration of the Christian ages has been Jesus, as we have him in the four Gospels.

California Excursions.

Excursions to Colorado and Pacific Coast Points will be run January 15th and 29th, and February 12th and 26th, via B. & O. R. R.

As the number of passengers for each excursion is limited, those who contemplate going should communicate at once with any of the following Agents, viz: D. BRIDE, Pass. Agent, B. & O. Cent. Bldg., Balto. Md.

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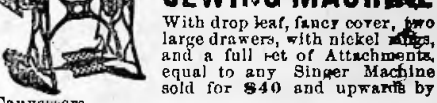
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Philadelphia, (express), 2:22, 4:40, 6:30, 7:50, 8:50, 10:35, 11:35 a. m.; 12:30, 2:30, 4:40, 7:40, 8:50, 10:35 p. m.
New York, 2:00, 2:50, 4:00, 5:30, 7:00, 10:37, 11:35, 12:23 a. m.
For Newark Centre, Del., 7:42 a. m., 12:55, 6:21 p. m.
Baltimore and intermediate stations, 10:05 a. m., 5:57, 12:55 p. m.
Baltimore and Washington, 1:28, 4:46, 8:04, 10:05, 12:00 a. m., 12:05, 1:17, 2:52, 4:44, 5:10, 6:30, 7:45 p. m.
Trains for Delaware Division leave for:
New Castle, 5:00, 5:50 a. m.; 12:55, 2:50, 6:25, 8:20 p. m.
Harrington, Delmar and intermediate stations, 5:30 a. m., 12:55 p. m.
Harrington and way stations, 5:30 a. m., 12:55, 6:25 p. m.
For Seaford 3:50 p. m.
For Norfolk 12:05 a. m.

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Daily except Sunday. Daily.
Stations a. m. a. m. p. m. p. m. p. m.
Wilmington, French St. 7:50 2:40 7:00
B & O Junction 7:50 2:15 5:15
Dewey 7:50 3:15 5:25
Judd's Ford Jc. 7:50 3:21 5:35
Lansape 7:50 3:31 5:45
Ar. West Chester Stage 7:50 3:40 5:50
Lv. West Chester Stage 7:50 3:40 5:50
Jonestown 7:50 3:40 5:50
Waynesburg Jc. 7:50 3:40 5:50
St. Peter's 7:50 3:40 5:50
Warwick 7:50 3:40 5:50
Springfield 7:50 3:40 5:50
Joana 7:50 3:40 5:50
Birdsboro 7:50 3:40 5:50
Ar. Reading P. & R. Sta. 7:50 3:40 5:50

Daily except Saturday and Sunday, leave Wilmington 6:17 p. m. B. & O. Junction 6:25 p. m. Newbridge 6:41 p. m. Arrive Dupont 6:57 p. m.
On Saturday only, will leave Wilmington at 5:30 p. m. Newbridge 5:45 p. m. Arrive at Dupont 6:03 p. m. Leave Wilmington 11:15 p. m. Newbridge 11:30 p. m. Arrive Dupont 11:55 p. m. Leave Birdsboro 1:10 p. m. Arrive Reading 1:40 p. m.
GOING SOUTH.
Daily except Sunday. Daily.
Stations a. m. a. m. p. m. p. m. p. m.
Lv. Reading P. & R. Sta. 8:00 9:25 3:15 5:18
B Station 8:00 9:25 3:15 5:18
Birdsboro 8:32 10:10 3:45 5:50
Joana 8:55 10:20 4:10 6:16
Springfield 9:05 10:35 4:15 6:23
Ar. Warwick 11:12 6:35
St. Peter's 11:30 6:50
Lv. Waynesburg Jc. 6:25 9:15 4:32
Jonestown 7:00 9:50 5:15
Ar. West Chester Stage 8:05 10:50 6:20
Lv. West Chester Stage 8:40 4:50
Dewey 8:55 10:35 6:02
Dumont 9:21 10:53 6:24
B. & O. Junction 9:49 11:03 6:36
Ar. Wilmington 9:51 11:16 6:45
French St.

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EAST BOUND.
*Express trains.
PHILADELPHIA, week days, 6:20, 6:10, 7:00, 7:50, 8:50, 9:00, 10:41, 11:35 a. m.; 12:40, 1:00, 3:00, 3:50, 5:20, 5:40, 6:10, 6:45, 7:45, 8:50 p. m.
CHESTER, week days, 6:20, 6:10, 7:00, 7:50, 8:50, 9:00, 11:15 a. m.; 12:40, 1:00, 3:00, 3:50, 5:20, 5:40, 6:10, 7:00, 8:50 p. m.
WEST BOUND.
BALTIMORE AND WASHINGTON, 9:00, 11:37 a. m., 2:45, 5:40 p. m.; 12:40 night. All daily; 7:30 a. m. daily except Sunday.
CHICAGO AND PITTSBURG, 12:45 night, 5:28 p. m. both daily.
CINCINNATI AND ST. LOUIS, 11:37 a. m., and 7:40 p. m. both daily.
SINGLERLY ACCOMMODATION 7:30 p. m. and 11:00 a. m. daily.
LAIBENBERG ACCOMMODATION, week days, 11:00 a. m.; 2:45, and 5:25 p. m.
Trains leave Market Street Station:
For Philadelphia 2:25, p. m. daily except Sunday.
For Baltimore 5:35 a. m., 5:15, 2:50 p. m. daily. For Lansape 6:50 and 10:35 a. m. daily except Sunday, 8:15, p. m. daily.
Chicago and St. Louis Express daily, 8:15 p. m.
Trains for Wilmington leave Philadelphia 12:05, 8:30, 10:00, 11:59 a. m.; 12:00 noon, 1:40, 3:00, 4:50, 6:50, 7:50, 8:10, 10:10, 11:50 p. m.
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4:10 A. M. Fast Mail for Shenandoah Valley and Southern and North Western points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & O V. R. R.
9:00 P. M. Accommodation for Glyndon and Emory Grove Wednesday and Saturdays only.
DAILY EXCEPT SUNDAY.
8:00 A. M. Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Westminster and intermediate stations. Also, points on S. V. R. R. and connections.
9:45 A. M. Accommodation for Union Bridge, Hanover, Gettysburg, and all points on B. & O. Div., (through cars).
2:25 P. M. Accom. for Emory Grove.
4:30 P. M. Express for Arlington, Mt. Hope, Pikesville, Owings, Mt. St. George's, Glyndon, Green Falls, Finburg, Patapsco, Carrollton, Westminster, Medford, New Windsor, Linwood, Union Bridge and stations west also Hanover, Gettysburg and stations on B & O Division, (through cars.) Summitburg, Waynesboro, Chambersburg and Shippensburg.
6:15 P. M. Accommodation for Emory Grove.
8:30 P. M. Accommodation for Union Bridge.
11:35 P. M. Accommodation for Glyndon (Bellevue town).
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