



# Peninsula



# Methodist.

REV. T. SNOWDEN THOMAS, A. M.,  
Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,  
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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## SUPERANNUATED.

The Bishop stood within the bar, so dignified and slow,  
And read aloud each Preacher's name and where he was to go;  
A solemn stillness brooded o'er the crowded Conference room,  
And all were wrapped in speechless awe, as if 'twere day of doom.

One by one the names were called, each loosed to hear his fate—  
"Father Jones," the Bishop said, "is superannuated."  
Though earnest, faithful, true and pure, his talents brightly burn,  
But, age comes on, and powers fail, the work is hard and stern.

Painful as the facts may be, we must accept the truth;  
The pressure comes from every side, for eloquence and youth;  
The people call for sprightly men, 'tis everywhere the rage,  
And veterans must be set aside, for men of younger age—

These words sank down like molten lead, tears dimmed the old man's eye.  
'Twas like a sudden lightning flash, from out a cloudless sky;  
The gray-haired veterans of the Cross, long shepherds of the flock,  
Seemed shaken by a mighty wind, and quailed beneath the shock.

The Bishop took his cushioned seat, while strange emotions swept;  
Like billows of a raging sea, and old men shook and wept;  
For they were treading toward the verge, of life's eventful span,  
When soon it would be said of them, "we want a younger man."

Silently the preachers sat, each loath to break the spell,  
Till Father Jones, whose heart was full, with words he longed to tell,  
Felt moved to take the Conference floor, submissive to his fate—  
He scarce believed, the Lord had made, him superannuate

My brethren, has it come to this, must I be set aside?  
Is there no work for me to do? and then the old man sighed,  
The tear drops chased each other down, his pale and sunken cheek,  
And strange emotions choked the words, the dear old man would speak.

"For fifty long eventful years, I've stood on Zion's wall,  
And shouted out into the gloom, the joyful gospel call;  
I've held aloft the gospel lamp, to light the sinner home,  
And urged the home-found prodigal, no longer forth to roam.

"I've toiled amid the wintry snow, and in the summer's heat;  
I've borne the banner of the Cross, where e'er have trod my feet;  
Into the howling wilderness, beside the flooded stream,  
The cot and hut, the vale and street, have felt the gospel beam"

"I've never shunned a startling truth, I've made the message plain,  
I've sought no worldly honor, I have never preached for gain,  
I've labored only for the soul, and preached the simple word,  
With but one recompense for all, the glory of the Lord"—

"Ah! Bishop, what though age creeps on, toward life's allotted score,  
There's none more eager for the work, upon the Conference floor,  
Though powers fail, and work be hard, shall any be so bold,  
To say, that God withdraws his call, because a man is old?"

"'Tis true, I've reached the summit peak, of Zion's toilsome hill,  
My faith is clear, my purpose strong, to do my Master's will;  
I have no wish to quit the field, nor lay my armour down,  
E're yet the victory is won, I look not for the crown."

"I've yet a little strength to wield, the spirits glimmering sword,  
I wear the gospel panoply, a soldier of the Lord;  
And must I at the call of man, fling down my battle shield,  
And beat a cowardly retreat, and flee the battle field?"

"Must I while throbs this beating heart, repress my vital breath,  
And seek with an inglorious haste, an ambulance of death?  
Nay rather let me march along, till death shall lay me low;  
I've pledged the Lord to keep the field, while I can see the foe."

"When Jesus said, 'Go preach the word,' and feed my chosen flock,"  
I never thought while strength remained, that I would have to stop—  
Are we beset by evil times, can we dismiss our fears?  
Alas! my brethren, do we serve, a church with "itching ears?"

"Ah brethren! fate may coldly frown, upon our whitening hairs,  
And younger men may crowd us out, regardless of our prayers,  
Still, we can ne'er give up the thought, our calling's glorious boast  
There are no Superannuates in God's embattled host."

LOUIS EISENBEIS.

West Chester Pa.

## Historical Notes of Past Conferences.

### III.

BY GEORGE JOHN STEVENSON, M. A.

#### THE SEVENTH CONFERENCE—1779.

During this year two conferences were held, the first at the house of Judge White, Kent County, Delaware, on April 28, to accommodate Mr. Asbury (who was confined there) and the preachers east of the Potomac; the second at Fluvanna, Virginia, on May 18th. In the Minutes each has a separate entry, but they form only one yearly Conference. One reason for thus dividing the proceedings, on the part of Mr. Asbury, was, doubtless, to save an unpleasant discussion on the question of the sacrament, which he expected would take place if the question should be opened first in Virginia, where the regular session was to be held. At the northern Conference Asbury and the sixteen preachers with him agreed to hold their appointments, then made for one year, fearing the southern Conference might suggest some unfriendly changes. The term of ministerial probation was changed from one to two years; it was also resolved that they should not separate from the church and, also, that Mr. Asbury be recognized as the general superintendent in America. The statistics were given only at the Conference held in May, when the members were reported at 8,577, preachers 44, circuits 20, many of them changed, some new names to old ones, and the increase of members, 2,482. Where war prevailed, there was a decrease; in other places the work spread and increased in a remarkable manner. The Episcopal Establishment being dissolved, a committee of four preachers—Messrs. Gatch, Foster, Cole, and Ellis—was appointed as a "presbytery" to ordain each other, to administer the sacrament during the year, and to appoint such other preachers to administer as they might see proper. The proceedings were legitimate and harmonious. The Fluvanna Conference included a majority of both preachers and circuits. Some of the old Methodists would not commune with this new order of things, and fearing a division, they finally resolved to wait another year, and refer the decision to Mr. Wesley, which was done, and the decision was—wait for further directions. It was fully four years before those directions came, and Dr. Coke settled the controversy in December, 1784, by ordaining Francis Asbury a bishop, and they two ordaining elders to administer the sacraments. Most of the preachers received on trial then, remained in the body only two or three years. Preachers who received money by subscription, and not from the stewards, were to be

considered as excluded from the connection. Such discipline was most necessary at that time.

#### THE EIGHTH CONFERENCE—1780.

The second Baltimore Conference, and the eighth in order, was convened, April 21, 1780. Mr. Asbury, now relieved from his anxious fears owing to the war, came finally from his retirement, and presided. There were 42 preachers in the connection, of whom 24 agreed to sit on the original plan of Methodists. Five were admitted into full connection, and five admitted on trial; members 8,504. The circuits were divided into two nearly equal portions—the northern, and those in Virginia—and the appointments appear separately in the Minutes, owing to a difference on the question of the sacraments; the societies and preachers in Virginia not being looked upon as belonging to Mr. Wesley till they gave up the sacraments. The Fluvanna (Virginia) section ultimately agreed to wait till Mr. Wesley's mind was known. At that Conference slavery was condemned "as contrary to the laws of God, man, and nature, and hurtful to society; traveling preachers who held slaves were required to give a promise to set them free." Thus early did the Methodist Conference record its protest against slavery, and precede all other organizations in its condemnation. All the local preachers and exhorters were desired not to speak in public without a note of authority renewed quarterly; the chapels were ordered to be properly secured in the hands of trustees, and Mr. Asbury was appointed to visit all the societies, and to sign all official documents in the name of the Conference.

#### THE NINTH CONFERENCE—1781.

Owing to more than usual anxiety on the part of Mr. Asbury, he called a preliminary meeting of the Conference for 1781, on April 16, at the residence of Judge White, at Choptank, Delaware, that he might inform his mind as to the disposition of the preachers regarding the sacraments, and finding only one dissentient from the old plan, with assured confidence he opened the regular session of the Conference at Baltimore, April 24. The work had prospered greatly during the year; the circuits were increased to 25—an increase of 5; number of preachers, 55—a gain of 12; members, 10,539—an increase of 2,035; a declaration was signed by 39 preachers (all present save one) "to discountenance any separation among either preachers or people;" and to preach the old Methodist doctrines and enforce the Discipline as contained in Mr. Wesley's Notes, Sermons, and Minutes. There were 9,666 members below the southern boundary of Pennsylvania, and 873 only north of that boundary. The question of early rising on the part of the preachers was entered on the Minutes of 1780 in these words: "Ought all our preachers to make conscience of rising at four, and if not, yet at five? (Is it not a shame for a preacher to be in bed till six in the morning?) Undoubtedly they ought." At the Conference of 1781, the preachers were urged "often to read the Rules of the societies, the character of a Methodist, and the Plain Account of Christian Perfection." Among the preachers this year received on trial were Philip Bruce, of North Carolina, and Joseph Everett, of Maryland. Mr. Bruce came from a Hugue-

not family, had been a soldier in the Revolution, and for thirty-six years was a faithful, earnest and devoted itinerant; and when he died, he was (excepting Freeborn Garretson) the oldest traveling preacher in the M. E. Church. Mr. Everett moved chiefly in the Middle States, described as "the roughest spoken preacher that ever stood in the itinerant ranks," and he called himself "one of Bunyan's biggest Jerusalem singers." For about thirty years he thundered the truth through five of the States, and spent his time, his talent, his all, in the service of the Connection. He died in 1809, aged 77 years, and for twenty-five minutes he shouted, "Glory! Glory! Glory!" then ceased at once to shout and breathe. Even in those early days there were in the ministry "men of gigantic moral and intellectual stature." The war was then ending. The British troops surrendered in the autumn of 1781, at Yorktown, and the whole country was open for evangelistic work.

#### Petty Persecutions.

Young christians, you say you are persecuted. You have a rough father and rough brothers, and your fellow-workmen tease and torment you every day. What then? Will you give up the ghost of your spiritual life? Because some one points the finger of scorn at you, must you needs go running back as though all Pandemonium were after you? If some one laughs at the idea of your turning saint, or sneers at your kindly reproofs, don't let your face become red with anger, or pale with fear, but let it beam with love for the soul of the sinner! and don't stop with a mere apology for your religion, but take the aggressive—turn upon him with loving earnestness and give him a warm invitation to come with you to your church, and to start for heaven! Then will you be so happy over it all that you will probably exclaim,

All hail reproach and sorrow,  
If Jesus leads me there."

What is the petty persecution of our day compared with that of the early christians? Imagine those three thousand converts of Pentecost making up their minds whether or not to embrace the new faith! One says, "master Peter, if I follow the nazarene I shall have to leave home. My father and mother will turn me out," another says, "What will my old friends and neighbors think of it? and the Pharisees—how will they treat me? Why, they'll cast me out of the synagogue." Another speaks up and says, "Mister Preacher, they throw the christians to the lions, in the city where I live, I can't stand that." But Peter says to them all, "If ye be reproached for the name of Christ happy are ye; for the spirit of glory and of God resteth upon you. Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy!" Then one asks, what shall I do?" and Peter answers, "Go home and set up the family altar!" And to another he says, "Stop going to the theater!" and to a third he issues the stern command, "you must, indeed you must, give up the company of idolators if you want to save your soul!" And they all do just as they are told.

What a contrast to the poor, puny specimens of christians we sometimes see, who after having been fairly drag-

ged into the church, or, at least, after all manner of coaxing and carrying, begin to waver and shake with fear when Petty Persecution looks them in the face! If one asks them to come and take a drink, they have not the courage to say, "No." If an invitation come to them to go and see a new play performed—"so beautiful—such lovely scenery—such superb acting," and all that—they dare not confess they are christians, and so make an end of it, but must needs break their vows, and disgrace their church, and lead souls astray by their example, to say nothing of their own souls. They dare not speak in meeting, or pray in public, or take a decided stand—what would people think!

Oh! for a christianity that can do and dare, and, if need be, die for Christ and for humanity!

T. M. GRIFFITH.

Conshohocken, Penna.

#### Ministerial Efficiency.

I fear that some of our Methodist brethren, both in the ranks of the clergy and laity, failed to read the following editorial brief from a recent issue of the New York Christian Advocate. There are many elements that enter into ministerial efficiency. Some that are very important are often wanting and yet the man is efficient. He may fail to raise large sums for the church benevolences, for some degree of natural fitness seems requisite for this work, yet at the same time he may win a hundred souls to the Lord and the church; or on the other hand he may possess the elements needed to raise large sums, and fail to win souls. In neither case is the pastor inefficient. He only succeeds best along certain lines of pastoral duty. In determining, therefore, the relative efficiency of a brother, let us be fair, and give due weight to all the circumstances of the case; the means available in his church, the resources of the community, the numerical strength of his flock, and every condition of the case? There are many objections to Rev. J. W. Young's tabulations on the ground that the weak charge which averages low fails of credit, even when compared with a rich church that reaches a high average. The following editorial brief will help the case:

"In determining, the relative efficiency of pastors or presiding elders, a careful comparison of all the circumstances should be made. A certain town depended for its prosperity on certain manufactories. One pastor was there while they were very busy; another while they were "shut down." The former returned fifty per cent. more collections and ten per cent. more salary than the other; yet the latter was much the more efficient. If he had not been the church would have closed. A presiding elder having large personal resources, by a liberal use of them, raised the collection on his district several thousand dollars, of which he gave twenty per cent. most of it conditional on certain amounts being raised. His successor, without anything to give, kept the necessary falling off from being very large. He was as efficient as the other. There have been ministers who in fifteen appointments never had but one success, and that where failure was impossible; and others who have never had more than two failures in twenty appointments, and those where none could have done any better."

ITINERANT.













**P. W. & B. Railroad.**  
 Trains will leave Wilmington as follows:  
 For Philadelphia and intermediate stations,  
 6:40, 7:00, 7:30, 8:15, 9:10, 10:50, 11:35 a. m.; 12:30, 2:30,  
 4:40, 7:40, 9:50, 10:25 p. m.  
 Philadelphia (express), 2:25, 4:40, 6:30, 7:50, 8:50,  
 9:47, 10:07, 11:35, 11:51 a. m.; 12:25, 1:35, 2:27, 6:22, 6:28,  
 7:06.  
 New York, 2:05, 2:52, 4:00, 6:30, 7:00, 10:07, 11:55  
 11:51 a. m.; 12:23, 1:35, 2:27, 4:00, 6:22, 6:23, 7:03, 7:49,  
 9:50 p. m.  
 For Newark Centre, Del., 7:42 a. m.; 12:58, 5:21 p. m.  
 Baltimore and intermediate stations, 10:55 a. m.; 5:57,  
 11:53 p. m.  
 Baltimore and Washington, 1:28, 4:45, 8:34, 10:08,  
 11:00 a. m.; 12:05, 1:17, 2:52, 4:41, 5:10, 6:30, 7:45 p. m.  
 Trains for Delaware Division leave for:  
 New Castle, 6:00, 8:50 a. m.; 12:55, 2:59, 3:59, 6:25,  
 p. m.; 12:35 a. m.  
 Harrington, Delmar and intermediate stations, 8:50  
 a. m.; 12:53 p. m.  
 Harrington and way stations, 8:30 a. m.; 12:55, 6:25  
 p. m.  
 For Seaford 8:50 p. m.  
 For Norfolk 12:05 a. m.

**Wilmington & Northern R. R.**  
 Time Table, in effect May, 19, 1887.  
**GOING SOUTH.**  
 Daily except Sunday.  
 Stations: Wilmington, 7:00; French St., 7:00; Newbridge, 7:23; Dupont, 7:44; Chadd's Ford Jc, 7:55; Lenape, 8:00; West Chester Stage, 8:32; Coatesville, 8:52; Waynesburg Jc, 9:15; Springfield, 9:27; Birdsboro, 9:54; Reading P & R Station, 8:40; 10:40, 2:32, 6:06.

**GOING SOUTH.**  
 Daily except Sunday.  
 Stations: Reading P & R Station, 8:40; Springfield, 9:27; Birdsboro, 9:54; Waynesburg Jc, 9:15; Coatesville, 8:52; West Chester Stage, 8:32; Lenape, 8:00; Chadd's Ford Jc, 7:55; Dupont, 7:44; Newbridge, 7:23; French St., 7:00; Wilmington, 6:55, 8:45, 11:15, 7:50, 7:45.

Additional Trains on Saturday only, will leave Wilmington at 11:15 p. m. for Newbridge, Dupont, and all intermediate points.  
 French Creek Branch Trains.  
 Leave St Peter's 6:50 a. m. 12:35 p. m.  
 Arrive Springfield 7:25 a. m. 1:40 p. m.

**Western Maryland Railroad, connecting with P. W. & B. R. at Union Station Baltimore.**  
 Commencing March 13, 1887, leave Union Station as follows:  
**DAILY.**  
 4:45 A. M. - Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glynndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & C V. R. R.  
**DAILY EXCEPT SUNDAY.**  
 8:05 A. M. - Accommodation for Hagerstown, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations.  
 1:00 P. M. - Accommodation for Union Bridge, Hagerstown, Gettysburg, and points on H. J., H. & G. & R. R. (through cars).  
 2:30 P. M. - Accommodation for Glynndon, (Reisterstown), 3:30 P. M. - Southern Express for Glynndon, Shenandoah Valley, and points on B. & O. R. R.  
 4:05 P. M. - Express for Arlington, Mt. Hope, Pikesville, Owings, Mill, St. George's, Glynndon, Glenn Falls, Finksburg, Patapsco, Westminster, Medford, New Windsor, Linwood, Union Bridge and principal stations west also Hagerstown, Gettysburg and stations on B. & O. R. R. (through cars). Emmitsburg, Waynesboro, Chambersburg and Shippensburg.  
 5:20 P. M. - Accommodation for Glynndon.  
 8:30 P. M. - Accommodation for Union Bridge.  
 11:30 P. M. - Accommodation for Glynndon.  
**TRAINS ARRIVE AT UNION STATION.**  
 Daily - Fast Mail 3:30 P. M.  
 Daily except Sunday - Glynndon Accommodation 1:20 A. M. Union Bridge Accommodation 5:45 A. M. Express from B & C V. R. R. H. J. & G. & R. R. Frederick, Blue Ridge, P. R. R. and principal points on the line 11:30 A. M. Union Bridge Accommodation 5:25 P. M. H. J. & G. R. R. Glynndon Accommodation 5:55 P. M. Mail 8:30 P. M.  
 J. M. HOPKIN, General Manager.  
 B. H. GRISWOLD, Gen'l Pass. Ag't.

**Baltimore & Ohio Railroad.**  
 SCHEDULE IN EFFECT JULY 8, 1887.  
 Trains leave Delaware Avenue Depot.  
**EAST BOUND.**  
 Philadelphia Accommodation, 6:15 a. m.; Philadelphia Accommodation, 7:00 a. m.; Philadelphia Accommodation, 7:55 a. m.; Philadelphia and Chester Express, 10:00 a. m.; Philadelphia Accommodation, 11:14 a. m.; Philadelphia Accommodation, 1:00 p. m.; Philadelphia Accommodation, 3:10 p. m.; Philadelphia and Chester Express, 4:55 p. m.; Philadelphia Accommodation, 5:10 p. m.; Philadelphia Accommodation, 6:30 p. m.; Philadelphia Accommodation, 7:50 p. m.; Philadelphia and Chester Express, 7:58 p. m.; Philadelphia Accommodation, 9:00 p. m.  
**WEST BOUND.**  
 Chicago Limited, 7:40 a. m.; Arrives Chicago 5:50 next morning.  
 Cincinnati Limited, 11:25 a. m.; Arrives Cincinnati 7:45 a. m., St. Louis 6:40 p. m., next day.  
 Baltimore Accommodation, 8:15 p. m.; Cincinnati Limited, 11:25 a. m.; Arrives Cincinnati 7:45 a. m., St. Louis 6:40 p. m. next day.  
 Baltimore Accommodation, 3:50 p. m.; Chicago and St. Louis Express, 4:40 p. m.; Singly Accommodation, 7:30 p. m.; For Landenberg, 11:00 a. m., 8:00 and 5:25 p. m., daily except Sunday.  
 Trains leave Market Street Station:  
 For Philadelphia 6:30 a. m., and 2:45 p. m., For Baltimore 2:45 p. m. For Landenberg 5:30, 11:00 a. m., daily except Sunday, 8:00, and 5:25 p. m. daily.  
 Trains for Wilmington leave Philadelphia at 7:00, 7:45, 8:30, 10:30, 11:45, a. m.; 2:00, 3:40, 4:25, 5:00, 5:50, 6:30, 8:10, 10:00 p. m.  
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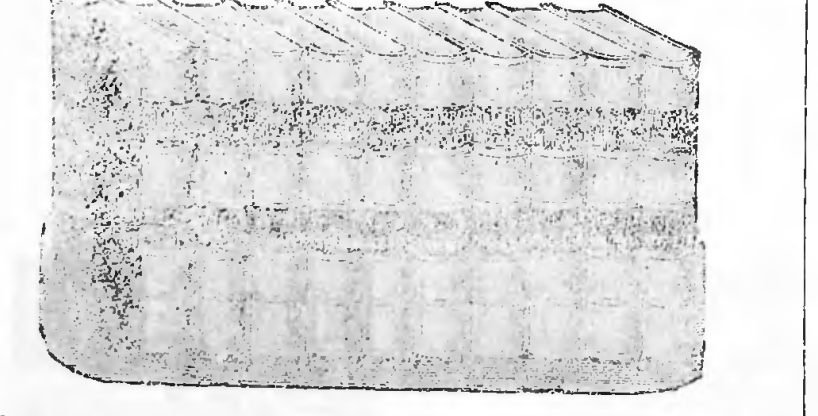
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