

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Publisher.

VOLUME X.
NUMBER 37.

WILMINGTON, DELAWARE, SATURDAY, NOVEMBER 29, 1884.

ONE DOLLAR A YEAR,
SINGLE NOS. 3 CENTS.

IN THE DARK.

Ah, whither leads the way?
The light has left the earth; the night falls
fast;
Out of far spaces, where no pallid ray
Pierces the darkness, comes a moaning blast.

Cumbered with rocks and weeds
The pathway is, and up a heavy slope,
Wounded and bruised my spirit aches and
bleeds,
My only cheer, my little torch of Hope

I do not toil alone
On this drear journey; here and there a
friend,
Bearing some burden heavy as my own,
Walks by my side to reach the uncertain
end.

O Father, now my need
Is urgent, lest I stumble utterly—
Lest some grim hindrance which I did
not heed
May in the dark have turned my steps from
Thee.

Reach down Thy tender hand
And guide me Here the blackness compasseth;
These devious ways, I may not understand,
Seem tending always toward the vale of
death.

But if I feel Thy touch,
And know Thy pitying eye hath noted me
Throughout this night, it will not matter
much
Whether or not I see, since Thou dost see.

Nor will I question more
Why fare I so? Nor, whither must I go?
Nor, what new griefs or dangers are in
store?
If Thou but know'st, I do not need to know.
—MRS. CLARA DOTY BATES, in *Congregationalist*.

Francis Asbury in His English Home, —A. D., 1745—1771.

As supplemental to the sketch in our last week's issue, we copy from Mr. Asbury's Journals his own autobiographic notes:—ED.

"As very probably, all of my life which I shall be able to write, will be found in my journal, it will not be improper to relate something of my earlier years, and to give a brief account of my first labors in the ministry. I was born in Old England, near the foot of Hamstead Bridge, in the parish of Handsworth, about four miles from Birmingham, in Staffordshire, and, according to the best of my after knowledge, on the twentieth or twenty-first day of August, in the year of our Lord, seventeen hundred and forty-five.

My father's name was Joseph, and my mother's Elizabeth Asbury; they were people in common life; were remarkable for honesty and industry, and had all things needful to enjoy; had my father been as saving as laborious, he might have been wealthy. As it was, it was his province to be employed as a farmer, and gardener by two of the richest families in the parish. My parents had but two children; a daughter called Sarah, and myself. My lovely sister died in infancy; she was a favorite; and my dear mother, being very affectionate, sunk into deep distress at the loss of a darling child, from which she was not relieved for many years. It was under this dispensation that God was pleased to open the eyes of her mind,—she living in a very dark, dark, dark day and place. She now began to read almost constantly, when leisure presented the opportunity. When a child, I thought it strange my mother should stand by a window poring over a book for hours together. From my childhood, I may say, I have neither

dar'd an oath, nor hazarded a lie." The love of truth is not natural; but the habit of telling it I acquired very early; and, so well was I taught that my conscience would never permit me to swear profanely. I learned from my parents a certain form of words for prayer; and I well remember my mother strongly urged my father to family reading and prayer,—the singing of Psalms was much practised by both. My foible was the ordinary foible of children—fondness for play; but I abhorred mischief and wickedness, although my mates were amongst the vilest of the vile for lying, swearing, fighting, and whatever else boys of their age and evil habits were likely to be guilty of; from such society I very often returned home uneasy and melancholy; and although driven away by my better principles, still I would return, hoping to find happiness where I never found it. Sometimes I was much ridiculed and called *Methodist parson*, because my mother invited any people who had the appearance of religion, to her house.

I was sent to school early, and began to read the Bible between six and seven years of age, and greatly delighted in the historical part of it. My school-master was a great churl, and used to beat me cruelly; this drove me to prayer, and it appeared to me, that God was very near to me. My father, having but the one son, greatly desired to keep me at school; he cared not how long; but in this design he was disappointed; for my master, by his severity, had filled me with such horrible dread, that with me anything was preferable to going to school. I lived sometime in one of the wealthiest and most ungodly families we had in the parish; here I became vain, but not openly wicked. Some months after this, I returned home, and made my choice, when about thirteen and a half years old, to learn a branch of business, at which I wrought about six years and a half; during this time I enjoyed great liberty, and, in the family was treated more like a son or an equal than an apprentice.

Soon after I entered on that business. God sent a man, not a Methodist, into our neighborhood, and my mother invited him to our house; by his conversations and prayers, I was awakened before I was fourteen years of age. It was now easy and pleasing to leave my company, and I began to pray morning and evening, being drawn by the cords of love, as with the bands of a man. I soon left our blind priest, and went to West Bromwich church; here I heard Ryland, Stillingfleet, Talbot, Bagnall, Mansfield, Hawes and Venn,—great names and esteemed Gospel-ministers. I became very serious—reading a great deal. Whitefield and Cennick's sermons, and every good book I could meet with. It was not long before I began to inquire of my mother, who, where, and what were the Methodists; she gave me a favorable account, and directed me to a person that could take me to Wednesday hear them. I soon found that this was not the church—but it was better. The people were so devout—men and women kneeling down—

saying Amen.—Now, behold! they were singing hymns—sweet sound! Why, strange to tell, the preacher had no prayer book, and yet he prayed wonderfully! What was yet more extraordinary, the man took his text, and had no sermon book; thought I, this is wonderful indeed! It is certainly a strange way, but the best way. He talked about confidence, assurance, &c.—of which all my flights and hopes fell short. I had no deep convictions, nor had I committed any deep known sins. At one sermon, some time after, my companion was powerfully wrought on; I was exceedingly grieved that I could not weep like him; yet I knew myself to be in a state of unbelief. On a certain time when we were praying in my father's barn, I believe the Lord pardoned my sins, and justified my soul; but my companions reasoned me out of this belief, saying, 'Mr. Mather said a believer was as happy as if he were in heaven.' I thought I was not as happy as I would be there, and gave up my confidence, and that for months; yet I was happy, free from guilt and fear, and had power over sin, and felt great inward joy. After this, we met for reading and prayer, and had large and good meetings; and were much persecuted, until the persons at whose houses we held them were afraid, and they were discontinued. I then held meetings frequently at my father's house, exhorting the people there, as also at Sutton Coldfields, and several souls professed to find peace through my labors. I met class awhile at Bromwich Heath, and in band at Wednesbury. I had preached some months before I publicly appeared in the Methodist meeting-houses; when my labors became more public and extensive, some were amazed, not knowing how I had exercised elsewhere. Behold me now a local preacher,—the humble and willing servant of any and of every preacher that called on me by night or by day,—being ready, with hasty steps, to go far and wide to do good,—visiting Derbyshire, Staffordshire, Worcestershire, and indeed almost every place within my reach, for the sake of precious souls, preaching generally, three, four, and five times a week, and at the same time pursuing my calling. I think, when I was between twenty-one and twenty-two years of age, I gave myself up to God and his work, after acting as a local preacher near the space of five years.

It is now the nineteenth day of July, seventeen hundred and ninety-two,—I have been laboring for God and souls about thirty years or upwards."

Eighteen years earlier, July 1774, when not quite twenty-nine years old, and less than three years after he left his native land, he makes the following autobiographic entries in his journal:—

"I remember when I was a small boy and went to school, I had serious thoughts, and a particular sense of the being of a God; and greatly feared both an oath and a lie. At twelve years of age the spirit of God strove frequently and powerfully with me; but, deprived of proper means and

exposed to bad company, no effectual impressions were left on my mind. And although fond of what some call innocent diversions, I abhorred fighting and quarrelling; when anything of this sort happened, I always went home displeased. But I have been much grieved to think that so many Sabbaths were idly spent, which might have been better improved. However, wicked as my companions were, and fond as I was of play, I never imbibed their vices. When between thirteen and fourteen years of age, the Lord graciously visited my soul again. I then found myself more inclined to obey; and carefully attended preaching in West Bromwich. * * * I then began to watch over my inward and outward conduct; and having a desire to hear the Methodists, I went to Wednesbury, and heard Mr. F. and Mr. I., but did not understand them, though one of their subjects is fresh in my memory to this day. This was the first of my hearing the Methodists. After that, another person went with me to hear them again; the text was, 'The time will come when they will not endure sound doctrine.' My companion was cut to the heart, but I was unmoved. The next year, Mr. Mather came into those parts. I was then about fifteen, and young as I was, the word of God soon made deep impressions on my heart, which brought me to Jesus Christ, who graciously justified my guilty soul through faith in his precious blood, and soon showed me the excellency and necessity of holiness. About sixteen, I experienced a marvellous display of the grace of God, which some might think was full sanctification; and I was indeed very happy, though in an ungodly family. At about seventeen I began to hold public meetings, and between seventeen and eighteen began to exhort and preach. When about twenty-one I went through Staffordshire and Gloucestershire, in the place of a travelling preacher; and the next year through Bedfordshire, Sussex, &c. In 1769, I was appointed assistant in Northamptonshire, and the next year, travelled in Wiltshire. Sept. 3d, 1771, I embarked for America, and for my own private satisfaction, began to keep an imperfect journal."

The following beautiful tribute to his mother reveals the Christian character of that home in which the early piety of her gifted son was so effectively developed. He says,— "Whilst in Baltimore, I received an account of the death of my dear mother, which I fear is true. And here I may speak safely concerning my very dear mother; her character to me is well known. Her paternal descent was Welch, from a family ancient and respectable, of the name of Rogers. She lived a woman of the world until the death of her first and only daughter, Sarah Asbury. How would the bereaved mother weep and tell of the beauties and excellences of her last and lonely child! often pondering on the past in the silent suffering of hopeless grief. This affliction providence graciously terminated in the mother's conversion. When she saw herself a lost and wretched sinner, she sought religious

people; but in the times of this ignorance, few were 'sound in the faith,' or faithful to the grace given.' Many were the days she spent chiefly in reading and prayer; at length she found justifying grace and pardoning mercy. So dim was the light of truth around her, from the assurance she found, she was at times inclined to believe in the final perseverance of the saints. For fifty years her hands her house, her heart were open to receive the people of God and ministers of Christ, and thus a lamp was lighted up in a dark place, called Great Barre in Great Britain. She was an afflicted, yet most active woman; of quick bodily powers, and masculine understanding; nevertheless 'so kindly all the elements were mixed in her,' her strong mind quickly felt the subduing influences that of Christian sympathy, which 'weeps with those who weep' and 'rejoices with those who do rejoice. As a woman and a wife she was chaste, modest, blameless,—as a mother, (above all women in the world) would I claim for my own) ardently affectionate; as a 'mother in Israel,' few of her sex have done more by a holy walk to live, and by personal labor to support, the gospel and to wash the saints feet; as a friend, she was generous, true and constant. Elizabeth Asbury died January 6th, 1802, aged eighty-seven or eighty-eight years. There is now, after fifty years, a chapel within two or three hundred yards of her dwelling, I am now often drawn out in thankfulness to God, who hath saved a mother of mine, and I trust, a father also, who are already in glory, where I hope to meet them both, after time, and cares, and sorrows shall have ceased with me; and where glory shall not only beam, but open in my soul forever, Amen."

TO BE CONTINUED.

Longfellow's Home.

On the way to the home of the poet is an old elm tree with a granite block standing upright, from which the tourist learns that under this tree General George Washington assumed command of the Continental Army. And so from this, as a tree of life, the nation's life began to move in all that has made the country great. The home of the sweet singer is all songless now. A few birds of unusual note to us sang sadly around. The home is indubitably beautiful. It has a pensive air, for all in it and around it is venerable with age. The vines begin to drop, and their tendrils hang drooping down. It has an unkept look which tells the sad, sad fact that the lord of its shades and the admirer of its branching trees is gone.

The view toward Charles river is misty as we gaze upon it. It was a view dear to the immortal poet's heart, and no doubt suggested the peerless song to river Charles. His family, consisting of three daughters and two sons, are divided, part living in Cambridge and part in Europe, so that no living representative of this great man treads the halls once jubilant with mirth and song.—*Presbyterian*.

Temperance.

The Temperance Reform.

BY BISHOP W. F. MALLALIEU.

The anti-Christian element of modern society has no real sympathy for any genuine reform of modern times. There may be individual exceptions to this statement, but still it is true in general. Hence we have no reason to suppose that any considerable or permanent aid will come from this quarter to the temperance reform.

This element never has worked for the improvement of the condition of humanity, and there is no good reason to suppose that it ever will. Certainly, as far as morals are concerned, this element is directly and emphatically opposed to the cultivation of the highest type of morality. There may be much talk of social improvement, but the ideas suggested are thoroughly destructive, and the same is true in regard to matters educational and political. The truth is, this world has nothing to hope for from any source that is not Christian. If real progress be made in the cause of temperance, it will be in the result of the labors of those who love God and humanity, and whose feelings and ideas are in harmony with those of the Lord Jesus Christ.

In perfect accord with these opinions is the fact that the Bible, which is the Christian's text-book, and the source of inspiration for all good works, is consistent in its condemnation of all sin, and the sin of intemperance falls under its ban with all other similar transgressions. The Bible does not permit the beverage use of intoxicants. It condemns drunkards and drunkard makers. It commends temperance as one of the fundamental virtues.

All Christian people ought to engage in the temperance reform. In every way possible they ought to show their sympathy for the cause; they certainly should make it the subject of earnest and believing prayer; and they should give to its success their most vigorous support and co-operation.

The great secret of success in all moral reforms is the co-operation of all bodies having a common interest and a common purpose. It would be a reproach on any Christian Church in all this broad land to assume that it is careless in regard to the issues involved in the temperance cause. Every Christian Church has already taken a stand more or less pronounced in opposition to the traffic in, and beverage use of, intoxicating drinks. Why may it not be brought about that all these churches should combine for the suppression of the sale and use of these destructive beverages? When this is done, then will dawn the day of hope so much desired by all thoughtful, philanthropic souls. It would seem as if this would be the most natural and easiest thing to accomplish, but all the past proves that it is exceedingly difficult to command the efficient and hearty combination of independent forces. It must take time and continued and earnest effort. The chief watchmen must see eye to eye. All others must learn the great truth that in union there is strength, and then when the course of duty is clearly pointed out, all must join hand to hand and heart to heart for the rescue of the race from the curse of drink. This world has been redeemed by the life, sufferings, and death of the Lord Jesus Christ, but it will not be saved with the salvation of the Gospel till all saints unite.

—*Zion's Herald.*

Is it a Sin to Use Tobacco?

Why not? Using tobacco is an expensive and wasteful habit, tobacco costing more than bread; and is not needless waste a sin? What right have Christian men to waste the Lord's money in useless and expensive indulgencies? What right have they to burn up that which might feed and clothe suffering poor?

The use of tobacco is certainly needless, for many do without it, and are none the worse, many who once used it have abandoned it to their great advantage, and the civilized world got on comfortably without tobacco from the time of the creation down to the discovery of America, when white men learned the nasty habit of the naked savages, giving them in return the devil's fire water to ruin their body and soul.

Tobacco using is an *uncleanly* habit. The miserable weed nauseates those learning to use it, and makes those who continue to use it offense to decent people among whom they mingle. A tobacco using minister going to the bedside of a delicate invalid, supposes himself to be ministering Christian consolation, when in fact he ministers only nausea and disgust. Many a tobacco using clergyman will fill a room with a stench which is as far from the odor of sanctity as darkness is from light; and as for the smoke of tobacco, if the smoke of the bottomless pit is any worse, let us pray to be delivered from it.

Tobacco using is an *unhealthy* practice. Thousands doubtless are in their graves to-day who might have been alive and well if they had only let this drug alone. There is now and then a dyspeptic old glutton who thinks that tobacco does him good, and that he can not digest his food without it; just as there are men who think that they cannot do without strong drink. But if such men were put on short allowance for a little while, and made to earn the little they did eat, their stomachs would soon take care of a reasonable amount of food without the aid of this narcotic, as multitudes of men can testify who have quit their pipes and report themselves all the better for their abstinence.

Tobacco, like other narcotics, holds men with a grasp which they do not anticipate or realize. Any healthful article of food can be dispensed with without inconvenience. A man who has eaten bread or potatoes or beef for years, can omit any one of these articles and substitute something else in its place without uneasiness or difficulty, but when men are deprived of tobacco they are wretched, miserable, sick and savage and almost insane. This is the case with all unnatural appetites. They become tyrants and drive their slave headlong to ruin.

Is it not time for Christians to shake themselves clear of such an unnatural, expensive, unhealthy and disgusting habit? Is it not time for ministers of Christ to purge themselves from all such filthiness of the flesh and spirit, and be clean and decent, rather than dirty and disgusting? A man who prays to the Lord for a clean heart, ought to see to it himself that he has a clean mouth.

The evil example of tobacco using is most reprehensible. It is easier to lead the young astray than to guide sinners back to paths of virtue and obedience. Bad examples live when their authors are in their graves; hence Christian men, for the sake of their children and the children of others, should abjure this evil habit and be clean. Nothing that defileth can enter the heavenly city, hence we judge that pipes and cigars will be left outside the gates.—*The Christian.*

Children's Department.

MOTHER'S ROOM.

I'm awfully sorry for poor Jack Roe; He's the boy that lives with his aunt, you know, And he says his house is filled with gloom Because it has got no "mother's room." I tell you what, it is fine enough To talk of "boudoirs" and such fancy stuff, But the room of rooms that seems best to me, The room where I'd always rather be, Is mother's room, where a fellow can rest, And talk of things his heart loves best.

What if I do get dirt about, And sometimes startle my aunt with a shout; It is mother's room, and if she don't mind' To the hints of others I'm always blind. May be I lose my things—what then? In my mother's room I find them again. And I've never denied that I litter the floor With marbles and tops and many things more, But I tell you, for boys with a tired head, It is jolly to rest it on mother's bed.

Now poor Jack Roe, when he visits me, I take him to mother's room, you see, Because it's the nicest place to go When a fellow's spirits are getting low. And mother, she's always kind and sweet, And there's always a smile poor Jack to greet. And somehow the sunbeams seem to glow More brightly in mother's room, I know, Than anywhere else, and you'll never find gloom Or any old shadow in mother's room.

—*Harper's Young People.*

May's Charities.

DORA EARNEST.

"Mamma," said May Ross, "what is it to 'give to charity?' Jessie Howe says her mamma gives a big part of her income to charity. What's that mean?"

"It means that she gives a great deal to the poor, and to teach the heathen, and such things."

"But mamma, charity isn't poor people and heathen."

"Charity ith hebbently love," said three year old Jamie whose busy little brain had taken in more from his first visit to Sunday school than anybody thought.

"Oh, you darling thing!" said May, giving him a dozen hugs and kisses, "you're just the smartest boy in all this town,—isn't he mamma?"

Mamma looked as if she thought so, though she didn't say it.

"Yes, dear, 'charity' means 'love,' and long ago good people tried to show their love by helping those that needed it; so that by and by, when a man gave money to a good cause they called it a charity—a love gift. Do you understand?"

"Yes'm," said May, pausing to think it over; "and that's a very beautiful idea. I'd like to give something to charity, only I haven't a single penny left."

"There are other things you might give besides money."

"What other things?"

But mamma could not stay any longer, so May was left to think it out for herself.

A little while after, as she was going through the hall, she heard grandpa say, "I wonder where my spectacles are; I can't find them anywhere." I am afraid some other morning May might not have paid much attention; but to-day she hunted up stairs and down, till she spied them on the porch bench hidden under a newspaper. "There, grandpa, there's a charity for you," and off she ran without stopping to explain.

Her next trip was to the nursery, where she found Noah and his family, and every beast after its kind, scattered over the floor, while the ark stood on its head in the corner—"I guess nurse gets awful tired picking up our things. I'll 'range them all nice for her for a s'prise. Now Georgie dear we'll go out on the porch for a little while; the air'll do us good." So she took her biggest doll in her arms and a picture book, and established herself in the shady end of the porch.

There Tom found her, when he came

in from school, a little later.

"Hello, Pollywog! what's the matter with Miss Sawdust?" he said, giving one of her curls a little pull. Now May didn't like to have her hair pulled; neither did she like to have her beloved Victoria Georgiana Washington Ross to be called Miss Sawdust. So she replied with dignity.

"She's sufferin' from a very s'vere 'tack of the neuralgia."

Tom burst out laughing. I don't know what May was going to say, when she remembered her talk about charity.

"Won't you please go 'way, Tom? You make me and Georgiana very uncom'able."

But May was not the only one in the family who made good resolutions; and when Tom saw how hard his little sister was trying to keep her temper he stopped laughing, and said:

"Well, if she's sick, I think a drive would be the best thing for her. Get your hat and I'll take you up town in the buggy."

May found a good many chances during the day, to add to her list of charities. When her father came home to tea he handed her a shining, new five cent piece. "There pet, do you think you can find any use for that?"

May was half way down to the candy shop at the corner, when she suddenly stopped, and, after a minute's thought, ran back again, like a flash, up stairs to the nursery.

"There!" she said, dropping the coin into the red bank. "I'll keep that for the c'lection. I guess it would have been pretty sneaky to spend it for myself, when I'd just said I wanted some to make a charity with. 'Cause I don't b'lieve it means to do just one way, when you have such an ex'cellent opportunity to do both."—*S. S. Times.*

A Word to the Boys.

Ashamed of work, boys—good, hard, honest work? Then I am ashamed of you—ashamed that you know so little about great men.

Open your old Roman history now, and read of Cincinnatus. On the day on which they wanted to make him dictator where did they find him? In the field plowing.

What about Marcus Caius, who drove Pyrrhus out of Italy? Look him up; you will find him busy on his little farm.

The great Cato you have surely heard of him—how he rose to all honors of the Roman State, yet he was often seen at work in the field with the slaves. Scipio Africanus, who conquered Hannibal and won Carthage for Rome, was not ashamed to labor on his farm.

Lucretia, one of the noblest of Roman matrons, might have been seen many a day spinning among her maidens.

Better, even, than the example of noble Romans is the advice of the wise man: "Whatsoever thy hand findeth to do, do it with thy might." Better than this, even, are the beautiful New Testament words: "Not slothful in business, fervent in spirit, serving the Lord." There! after this you will feel ashamed not to work.—*S. S. Advocate.*

There is no outward sin but we can resolve against and abstain from to avoid shame and the censure of the world. Two things follow hence: First, that natural weakness, in respect to sin, is not so great as pretended; the other is dreadful to think of and dreadfully plain, viz., that if we do not resolve against and avoid all sin for God's sake, from whom we know nothing is hid, we do not fear him.—*Rev. T. Adams.*

RELIGION in the family is essential to the interests of a home, the Church and the nation. In an essay upon this subject, Rev. Dr. D. T. Fiske, presented the following points to the attention of parents who desire to see religion enthroned in the hearts of their children: (1) Believe that your children can, and expect that they will become Christians very early, and let all your treatment of them be based on this belief and expectation; (2) a sincere and unreserved consecration of children to God at their birth; (3) a corresponding Christian nurture and training; (4) religious instruction is one of the special agencies; (5) confidential relations between parents and children are indispensable; (6) family worship may be a great aid; (7) public worship will greatly reenforce family worship and family instruction; (8) family government is essential. In conclusion Dr. Fiske said: It is one of the hopeful signs of the times that this subject is receiving greater attention. In the Christian home centers the hope of the Church. If there is not much religion in the home, there will not be much in the Church or the world. *Evangelical Messenger.*

THE best of all rules for successful housekeeping and making both ends meet is, "Pay as you go." Beyond all countries in the world, ours is the one in which the credit system is the most used and abused. Pass books are the bane and pest of domestic economy—a perpetual plague, vexation and swindle. Abused by servants at the store and house, disputed constantly by housekeepers and dealers, they are temptations to both parties to do wrong. "I never had that." "We neglected to enter this." "I forgot to bring the book." "Never mind, we'll make a note of it," and so it goes. But the worst of it is that housekeepers are tempted to order what they have not the means to pay for, and when the time for settlement comes they are straitened. A family can live respectably on a very moderate income, if they always take the cash in hand and buy where they can buy to the best advantage. Then they will be careful first to get what is necessary. Extra comforts will be had if they can afford them. But it is bad policy to buy on credit. No wise dealer sells so cheaply on credit as for cash.—*Hearthstone, Farm and Nation.*

—The Evangelical Association has 994 itinerant preachers, 124,554 members, 1,699 Churches, and last year it contributed \$116,532.49 to missions.

Our Book Table.

THE TRIPLE E. By Mrs. S. R. Graham Clark. Boston: E. Lothrop & Co. Price, \$1.50. Mrs. Clark is known as the author of *Yensie Walton*, one of the most popular Sunday-school books which has been published for many seasons, and the qualities which attracted attention in that work predominate strongly in this. The "Triple E" is the name playfully given by her friends to a girl of eighteen, whose three names begun with that letter, and who is left with a younger sister to make her way in the world after the death of her parents. The two sisters are compelled to enter a large manufactory in order to gain a subsistence and earn means for supporting their charges. The record of their experiences in this new life, their trials, and the victory over adversity they finally achieved, is told in a manner which commands attention from first to last. It is a book which cannot fail to make a strong impression upon the minds of those who read it.

THE LOVE OF GOD.

Glad in the sunshine,
All things lift their voices
To the Giver of good;
And the whole world rejoices
Because of the love
Of the Father above.

Hearts sad with sorrow,
And hands that are weary,
Grow restless in God,
And are hopeful and cheery:
For his love will last,
When all else shall be past.

Oh, wonderful kindness!
Tis inconstant never,
And does not grow tired,
But endures all forever:
No love is so strong,
No love lasts so long.

Who knows his forgiveness
Will evermore render
A tribute of praise;
For his love is so tender
That words fail to show
What our grateful hearts know.

Then let all his children
Rejoice without measure;
The great love of God
Is our solace and treasure;
Since He holds us dear,
What is there to fear?

—Marianne Farningham.

The Sunday School.

True Wisdom.

LESSON FOR NOV. 30, 1884—Proverbs 8: 1-17.

BY REV. W. O. HOLWAY, U. S. N.

[Adapted from Zion's Herald.]

GOLDEN TEXT: "I love them that love me; and those that seek me early shall find me" (Prov. 8: 17).

I. WISDOM'S CRY (1-5).

1. *Doth not Wisdom cry?*—As though he would say: Is she silent? Has she no voice, while sense and sin plead with the young for their destruction? (see preceding chapter)—the idea conveyed, of course, being a strong affirmation. "Wisdom" is here simply personified, the counterpart of "the strange woman" in chapter 7. To us, who are familiar with wisdom incarnate in the person of our Lord, it is easy to give to this word a meaning of which the writer could never have dreamed. Says Plumptre: "It is doubtless Wisdom's purity and serenity which suggest its personification as a woman. In the Hebrew this noun is in the plural, as though this Wisdom were the queen of all wisdoms, uniting in herself all their excellences." *Cry*—"call aloud."

2, 3. *Standeth in the top of high places.*—She does not sulk in corners, or shun publicity. She does not wait for "the twilight," "the evening," "the black and dark night." She speaks from summits like Sinai in the light of day, and the people in the valley may hear her blessings and curses from the heights of Ebal and Gerizim. *In the places of the paths*—in the thronged highway where roads intersect. *At the gates*—the place of largest concourse; inside the city gates and outside, and in the court between. So David proclaimed God's righteousness "in the great congregation;" so Jesus spoke in the synagogues and in the temple "whither the Jews always resorted;" so to-day preachers of divine wisdom in our great cities go to the public squares and other places of concourse to proclaim their messages.

"There is no speech nor language where Wisdom's voice is not heard; her discoveries and directions are given to all promiscuously. "He that hath ears, to hear, let him hear" (Henry).

4. *Unto you, O men . . . sons of men.*—The appeals of Wisdom are universal in their character, not to the sons of Jacob alone, but to all the sons of Adam, from the highest to the lowest.

"Not to angels—they need not these instructions; not to devils—they are past them; not to brute creatures—they are not capable of them; but to

you, O sons of men, who are taught more than the beasts of the earth, and made wiser than the fowls of heaven" (Henry).

5. *Ye simple, understand wisdom.*—The innocent, the unsuspecting, and therefore the easily beguiled, are earnestly invited, not to become wise in the ways of the world, but to become conversant with that Divine wisdom which preserves one from the snares of the tempter. *Ye fools.*—They, too, though astray from God and defiant in their sinfulness, are besought to return to Wisdom's ways.

II. WISDOM'S ARGUMENTS (6-17).
6, 7. *Hear . . . speak . . . excellent things*—literally "princely things," and therefore not common, but choice; dealing with the Highest in person and with the loftiest in subject. Things which concern an eternal God, an immortal soul, an everlasting destiny, are undoubtedly "excellent things." *Opening of my lips*—my words. *Right things*—more exactly, "straight things," or "evident things;" not concealed, but above board; "things honest in the sight of all men."

Mouth shall speak truth—"my palate meditates truth" (Plumptre). Wisdom declares that the truth she utters lies behind the lips, in the inner mouth where meditation begins to vocalize itself. *Wickedness*—that form of it, especially, which is the opposite of truth, namely, lying. *Is an abomination*—is hateful. Wisdom's followers need never fear that her utterances will contain aught that is false. Not only does she refrain from that, she hates it.

8, 9. *All the words*—whether expressed in precept, warning or promise. *Nothing forward or perverse*—nothing calculated to twist or mislead the trusting soul. *Plain to him that understandeth.*—Those who are taught of God, whose understanding He hath opened, find the teachings of Wisdom "plain," not hard to be understood. Only those who are willfully ignorant find the book sealed and the Gospel hid. *Right to them that find.*—They are such as to commend themselves to every one who puts them to the test of experience.

10, 11. *Receive instruction and not silver*—for wisdom is durable riches, treasure not of earth. "The gold and the silver cannot equal it," for they cannot purchase wisdom, nor make up for its loss. When it is remembered that the love of money is the root of evil, this comparison of its value with "wisdom" should not be forgotten. *Choice gold*—refined gold. *Better than rubies.*—The term "ruby" is employed conjecturally for a costly gem of a red color; some prefer to render "coral;" others prefer to translate the word "pearls." In the latter case there would be an obvious connection between this teaching and our Lord's parable of the Pearl of Great Price (see also Matt. 7: 6). *All the things that may be desired.*—It is useless to enumerate farther. Wisdom is incomparable. The things which men most prize and covet are not to be mentioned in the same breath with what Wisdom offers.

12. *I wisdom dwell with prudence*—"inhabit prudence" or "subtily." Wisdom here denies that she is sublimated, or uplifted too high to be concerned with the details of life; rather she is at home with prudence—with that practical knowledge which conducts to the right ordering of daily life. *Find out knowledge of witty inventions*—"discover [help a man to discover] shrewd counsels." Wisdom's follower will never be at a loss; in emergencies the right course will be suggested.

13. *The fear of the Lord*—which is the first step in wisdom, which lies at the basis of all true piety. *Is to hate evil*—because it is evil, not out of fear

of punishment. Sin is an evil, the only evil, to one who fears God. *Pride and arrogancy*—conceit within and conceit without, betraying itself in self-inflation and disdain for others. These as being opposed to poverty of spirit, to sincere humility, are repugnant to Wisdom. *Forward mouth*—preverse or deceitful speech.

14. *Counsel is mine*—not merely for private, but also for public affairs. *Sound wisdom*—essential wisdom, or the very essence of wisdom. *I have strength*—stability; power to execute. Some commentators connect this clause closely with the preceding: "Understanding is strength to me." Bacon's maxim, "Knowledge is power."

15, 16. *By me kings reign . . . decree justice.*—"The powers that be are ordained of God." All successful government derives its authority *Dei gratia*, and is conducted upon those principles of equity and justice which His law determines and enforces. Solomon's own prayer for wisdom illustrates this.

"If rulers would rule well—prosperously and permanently—they must rule in accordance with the dictates of wisdom, which means not low cunning, political strategy, unprincipled management, party trickery and official fraud, but high, honorable and just aims and actions, in accordance with the principles of righteousness and truth" (Hunter).

17. *I love them that love me.*—Love is rewarded by love, and richly too. Wisdom loves her lovers. So those who love our Lord, who is Incarnate Wisdom, shall be loved by him with a peculiar love. He will love them, and manifest Himself to them. *Those that seek me early*—rather, "seek me earnestly," make it a chief concern; such shall be abundantly awarded.

We Shall Get Home.

We shall get home; for oh, if we do not, what a lament there will be in heaven! Think of that. If the children do not come home, what mourning will be heard in the mansions above! Neither God nor good men could see the divine family broken and yet be happy. Every angel in heaven would feel a disappointment if one child of God was absent at the reading of the muster-roll. Did they not rejoice over each one of us as a sinner repenting? Their sympathetic mirth was premature in our case if we perish by the way. But angels are not doomed to see their hopes frustrated, neither will the great Father find that he himself was glad too soon. Heaven would be a desolate place if at its banquet some David's seat was empty! We cannot endure to imagine some member of the sacred family missing, lost forever, cast into hell! It must not be, for in the land of absolute perfection there is no missing heir; no harp that lies unstrung. No vacant place, those hallowed halls among.

We shall get home, for the great Father himself will never rest until we do; and he that bought us with his precious blood will never be satisfied till all his redeemed shall stand around him girt in their snow-white robes. If we had been on a pilgrimage with our families, and had reached home ourselves and then missed a dear child, what a stir there would be! I appeal to every father's heart; would you sleep with a child lost? Would you not tramp back every step of the road to seek your dear stray lamb? You would cry everywhere, "Saw ye him whom my soul loveth?" Well can I imagine our good Shepherd using the same words concerning any one of us if we did not get home, and asking everywhere, "Saw ye him whom my soul loveth?" He would not rest until he had found his chosen, his heart's delight. Did

he rest the first time until he brought us home on his shoulders rejoicing? Would he rest a second time until he had folded us in glory? No, he can never have full joy in his heart until all his ransomed are in the place where the many mansions be. "We shall get home."

Dear friends, we shall get home. I am sure we shall: and what a joy it will be! Think of the bliss of seeing our Father, our home, our Saviour, and all those who are dear to us for Jesus' sake. A venerable sister who saw me very busy the other day remarked that we shall have plenty of time to talk to each other in eternity. I do not quite see how there can be time when time shall be no more, but no doubt there will be a space and opportunity for the fullest communion with each other, and for much fellowship of united delight in the adorable person of our blessed Lord. I anticipate much felicity from fellowship with perfect saints above since I have had so much pleasure in the society of imperfect saints below. Many have gone home from us of late, and we are all getting older; but let us not regret the fact, since the home above is being filled, and a perfect society is being formed which will last forever.—*Rev. C. H. Spurgeon.*

In a court on the Pacific coast, not long since, it was decided that the Chinese game of "tamtam" was gambling and consequently prohibited. In the course of the opinion rendered the Court spoke on the following strain:

"The coin of the realm, when used to play the game of 'match,' 'heads and tails,' 'odd or even,' for money a nothing of value—a long and short straw when used to play the game of 'draw straws' for the same purpose—a 'wheel of fortune' or a 'grab bag' when used at church fairs or festivals or elsewhere to dispose of articles of value upon the chance of getting something for comparatively nothing, are each and all of them, so far just as much gambling devices as cards or dice can be. In short, anything which is used as a means of playing for money or other things of value so that the result depends more largely on chance than skill is so far a gambling device."

And the same we duly commend to the notice of any church fair committee contemplating a device for winning money at a grab, the throw of the dice, or the result of a guess. *Christian at work.*

FROM the Pittsburg Christian Advocate we take the following:—

"The Moody meetings in Tremont Temple, Boston, were a success. It is really wonderful how the people in these excited political times come together at midday to hear about spiritual things. People come by the thousands to hear him at the busiest hour of the day. And what a plain man he is! Rough and ready, free and easy, off-hand in manner, quick, and sometimes ungrammatical in speech, intensely practical, and a wonderful organizer and manager—that is Moody.

Listen to what he said about non-church-goers being reached: "These non-church-goers have got to be reached. You take some of them; these mechanics—they're hard-headed, and you've got to appeal to their heads, as well as to their hearts; You've got to have influential words uttered to them. When a minister, like Dr. Webb, goes down to preach, let the people of his church also take hold, and by giving out tickets bring together a big congregation. Some of you shake your head, and say a minister ought to attend to his own parish. But I say, a preacher who

has the gift of eloquence, ought not to spend his time in influencing people by his words. A good many people are afraid of revivals. They say they won't last. Do you tell me that God wasn't all the time reviving the Jewish people? Perhaps it didn't last, but will you tell me it was not a good thing? You say it isn't the normal state means to be sleeping, to lie dormant, I suppose it isn't the normal state; but will you say that it is desirable to have a church, perhaps with a thousand members, and never gaining one addition to its present list? Don't be afraid of the irregular things. If all the converted men don't hold out, it is no sign that revivals are not good. There's not a church in Christendom that didn't spring from a revival. Let's not be afraid of undue religious excitement. See how excited men get on 'Change! See how excited men are this morning over politics! See how excited men are at race-courses, losing perhaps all their fortune in the excitement of betting! But we don't hear anything about undue excitement there. Yet when a little religious revival starts up, there come out the cry of 'undue excitement.' It is our way to reach non-church-goers, and should be followed out."

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Office S. W. Cor. Fourth and
Shipley Sts.

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A Good Centennial Motto.

While earnest words are spoken to stimulate all Methodists to make large and liberal thank-offerings as an expression of gratitude to God for what he has done for the world through Methodism the past hundred years, as well as a partial proof of our sympathy with the cause of education, we shall do well not to overlook the vital importance of a revival of the spirituality of the church. As Bishop Foster says, this is indispensable. It may not be amiss to quote from our excellent Discipline Mr. Wesley's celebrated sentiment: "Gaining knowledge is a good thing, but saving souls is a better." We like the ring of the following—"Salvation in every house," was the keynote of the President of the British Conference, in his address last July, and ever since it has been ringing over the realm." Let American Methodists take up the cry, and resolve that, in co-operation with all other lovers of the Lord Jesus, they will bring salvation to every house, by preaching his gospel to every creature.

Honoring a Patriarch.

While in New England, from Sept. 1865 to April 1871, we made the acquaintance of many excellent brethren, clerical and lay, whose memory we affectionately cherish. Among the fathers of the Providence (now the New England-Southern) Conference, was the venerable Frederick [Name obscured], to whom has been given the honor to serve the church in the effective ranks continuously for over sixty years. His only son is Prof.

Samuel F. Upham of Drew Theological Seminary, who himself has a son in the ministry. On one Sabbath, we have been told, the grandfather, the son, and the grandson, were all preaching at the same hour the glorious gospel. Seldom, indeed, are three generations in one family contemporaries in this blessed work. We take the following interesting paragraph from *Zion's Herald*:

"Rev. F. Upham, D. D., was agreeably surprised by numerous friends at Fairhaven, Mass., on the evening of Oct. 4, the occasion being the 85th anniversary of his birth. The surprise took the form of a splendid lamp and an elegant easy chair—the former the gift of Methodist friends, the latter from the Masonic brethren. Rev. Dr. Fox gracefully presented each in behalf of the respective donors, and Dr. Upham responded with hearty thanks. A collation of cake and ice-cream—provided by the generous guests—was then discussed with much relish. With conversation and song, the evening passed only too rapidly, and in departing many were the wishes that their venerable host might enjoy yet many happy returns of the day."

St. Dennis' Hotel, N. Y., has been largely patronized for many years by leading Methodist ministers and laymen. On occasion of the late annual meeting of the General Missionary Committee, the proprietor of the Hotel declined to entertain the two members, who are colored men, even at a separate table. Dr. Buckley contrasting the state of things across the ocean, says, "In any hotel in London, in any *salon* in Paris, they would be welcome. In the Mansion House in London, at the invitation of the Lord Mayor, the writer has sat at dinner with several colored men from different countries, in company with the late Bishop Simpson, and others, including distinguished ministers and laymen from the South."

Do we make the most of the power of song in our efforts to attract the multitudes to our services? Song was a potent factor with our fathers in their successful labors. In a recent Baptist Conference in Philadelphia, Dr. Robert Lowry of New Jersey, read a paper on music in public worship, in which he said: "Singing was one of the leading features in the Protestant Reformation. In many places the Reformation gained a foothold not through the preachers, but through the songs of Luther. The preaching of the Word could be resisted by those who did not choose to hear it, but the songs of Luther were irresistible. So successful were they that Luther's opponents were obliged to adopt his tactics, and there was for a time an abundance of singing on both sides of that great struggle. But what was on Luther's side was a strong natural plant, while on the side of his opponents there was only an exotic which soon died, and left the other strong and flourishing." To encourage congregational singing he would have large well-trained chorus choirs, with quartettes to lend variety and render special parts of the musical service of praise.

"Do not," he said, "drive the people out into the world to gratify their musical appetites."

THE SEXTON AN IMPORTANT OFFICIAL.—The truth is, that the office of sexton is honorable if the work or duty is done well, and dishonorable if it is done ill, just as the office of the preacher or the trustee or the Sunday-school teacher is really creditable or otherwise, as the work is done well or ill.

To each of the ten or twelve thou-

sand sextons of our Methodist churches in city and country we would say; Responsible Brother, as the fall and winter months advance, with changes of temperature and increased peril to church-goers, resolve to do your part as you have never done before. Often the whole business will be in your hands. The success of revival efforts depends upon you more than upon any other human agency. You can make good, or utterly destroy the effect of almost any church service. Like other men, you will not be able to please every one; but don't mind chronic grumblers. Only see to it that no one has just cause of complaint on account of unnecessary heat or cold, or dust or draft, or any thing else. And remember that, like other men also, you will have to render an account at the judgment-day, and, unless we utterly mistake the case, Brother Sexton, yours will not be a small account either. Your reward will be great or your punishment severe — *Christian Advocate*.

How is it that some prosperous Christians have so little to give to the cause of Christ? A well-to-do, and withal a critical hearer refused to help in paying the preacher, giving a reason, he had all he could do to raise \$2000 for an investment he was about to make. The *Western Methodist* puts it thus; "Sometimes when a steward approaches a money-making and money-loving Methodist and asks him for his part of his preachers' pay, he answers, 'I am in debt, and can't give much this year.'" This is a proposition to make his preacher help pay for the last farm he bought—to enrich himself and his children out of the honest toil of his preacher. Why didn't he make the same answer when his merchant and his physician presented their bills, and refuse to pay, thus compelling them to contribute their part toward the increase of his wealth? He could do so with equal justice and propriety."

REV. DR. WHEATLEY, in the *Pittsburg Christian Advocate* makes this appreciative reference to Newman Hall the eminent Congregationalist pastor of Surry Chapel, London,— "Dr. Newman Hall, one of the Lord's most eminent servants, has just returned to England. Since August 18th he has preached fifty sermons, delivered ten addresses, and traveled four thousand miles. In his own London church the congregation prays as regularly for the United States and its President as for Great Britain and Queen Victoria. He cannot understand the vile abuse showered upon presidential candidates. He is a total abstainer. 'Not once,' said he, 'have I sat down to a table in my entire American trip, and seen wine on the table.' Such men are quite as much needed by the Church as Dr. McCosh or Dr. Whedon. His 'Practical Meditation on the Lord's prayer,' just coming out in this city, will certainly do good. The American Tract Society has printed over a million copies of his tract entitled 'Come to Jesus.' The name of Newman Hall is synonymous with that of true friendship to the United States, and with evangelical philanthropy. Like all good men and true, he has had his sorrows, and is frequently assailed in newspapers and printed volume with the bitterest invective."

THIRTY years ago, the editor of this paper, then in the fourth year of his itinerant ministry, was removed by his Presiding Elder, the late John D. Curtis from Chestnut Hill, near Philadelphia, to Pottsville, in the anthracite coal region of Pennsylvania. A vacancy had occurred in

the pastorate of the First Methodist Episcopal Church, in that town, and this change was made to supply it. We have pleasant memories of the place and people. Rev. Andrew Longacre, now of Arch St. M. E. Church, Philadelphia, was in charge of the Second Church in the same town. Notwithstanding our youth and inexperience, we had by the Divine blessing and the cordial co-operation of the members and friends of the church, a successful term. A considerable debt of long standing was paid off, some converts were added to the church, and such improvement secured in the general tone of the society as to justify an advance of \$300 in the pastor's salary, which was made for the benefit of my successor, Rev. W. L. Gray. We have watched with pleasure the steady and substantial growth of this charge ever since. The second church has been consolidated with the First, and for years, the Pottsville M. E. Church has been second to but few charges in the Conference. These reminiscences have been suggested by a report from Pottsville, we find in the *Philadelphia Methodist* of Nov. 8th, and which we lay before our readers as a practical illustration of intelligent and effective pastoral work. Mr. Vincent, is the brother of Rev. Dr. John H. Vincent, our incomparable Sunday-school Bishop:—

"Some features of Mr. Vincent's work as pastor at Pottsville are remarkable. On every Saturday afternoon he holds a Children's Meeting with a regular attendance of about 250. A beautiful little paper, prepared by the pastor with the papyrograph, is given to the little folks, who are trained systematically and skillfully in the Catechism, in singing, and in Bible knowledge by Mr. Vincent. A Normal Class, meeting every Monday night, numbering 150; a C. L. S. Circle on alternate Saturday nights, embracing 250; a band of Spare-Minute-Course readers on the intervening Saturday evenings: these are some of the notable facts of Mr. Vincent's pastorate. These meetings attract and hold not only the young people and children of his own congregation, but some of them draw regularly many of the most intelligent people of other denominations to attend them. The interest in the Children's Meeting especially is remarkable. The question which is a stock-inquiry in our institutes and conventions, How shall we hold and train our children and young people? is being answered in a conclusive and successful fashion by the Rev. B. T. Vincent at Pottsville."

Pottstown, Pa., about forty miles out from Philadelphia, on the Reading Rail Road, is a flourishing town, with some seven or eight Protestant churches. Methodism was introduced here in 1838, under the ministry of Rev. Dr. John A. Roche, and the then youthful Michael D. Kurtz. After its not unusual experience of opposition, difficulty, and embarrassment, this branch of the Lord's planting has grown to strength, vigor and fruitfulness. To its beautiful brown-stone church building, it has this year added a parsonage, built on a lot adjoining the church, at a cost of about \$8000, and this, after having a little over a year ago, paid off a debt on the church of over \$4500. In the *Philadelphia Methodist*, we find the following description of the new building:—"The size and style of the new parsonage is in keeping with everything this enterprising charge has done for years. It is a large three-story building, including mansard roof, and presents a handsome appearance. The east side is constructed with three bay windows, while the front has a spacious piazza, extending the entire width of the build-

ing. It contains thirteen convenient rooms, and is provided with every modern convenience. The wide lot affords a beautiful side yard, which adds very much to the appearance of the church as well as the parsonage. It is justly regarded as an ornament to the town, and the trustees have the congratulations of all the churches of the place on the fine taste and liberality displayed in furnishing their itinerants with such an elegant and comfortable home." Pottstown M. E. Church was the pastoral charge from which we reluctantly retired in the spring of 1878, on account of impaired health. Of course, its steady growth and prosperity afford special gratification to one who feels it an honor to have once served as its pastor.

SAVANNAH, Ga., November 12.— Among the resolutions adopted at the great Democratic meeting last night was the following:

"Resolved, That we will welcome the day when there shall be no 'solid South' and no 'solid North,' but a 'solid Union,' as it was eighty years ago, and when all American citizens, white and black, native and adopted, at home and abroad, shall stand equal before the law and be covered and protected by our country's flag."

To hasten that day, by the education of the ignorant, and the advancement of the people in morality and religion, every true patriot should cheerfully lend a helping hand. Our own church by its gospel agencies, especially by its Home Missionary and Freedmen's Aid Societies, is doing much in this all-important work. As the appalling facts of the illiteracy of such multitudes of our fellow citizens, white and black, native and foreign, come to our knowledge, we see the vastness of the work to be done, and the pressing need there is of large-hearted contributions of money and personal service, if this lamentable state of things is to be remedied.

Death of Bishop Wiley.

Last Saturday, the sad and unexpected intelligence of the sudden death of Bishop Wiley at Foo Chow China, was telegraphed to our Mission House in New York, and from there was soon spread over all the country, producing a profound and wide spread feeling of sorrow. The Bishop had left the United States on an Episcopal visit to Japan and China the last of July and had reached Foo Chow the seat of his last conference. No particulars have been given, except that his death was sudden and was caused by a tumor in the stomach. He was in the sixtieth year of his age. We shall give a full sketch of his life in our next issue.

We think our readers will be gratified to find the venerated Asbury writing his own early history, as given in this issue of our paper, even though there be some repetitions of what has already appeared.

A correspondent writes that noticing that the date for the next session of the Wilmington Conference fell on Thursday, he wrote to Dr. Buckley of the *Christian Advocate* and received the reply, "that by direction of the board of Bishops all of the Conferences will meet on Thursday." It is an appropriate change this centennial year, on account of Thursday being an historical day in Methodism.

Bishop Taylor was in Cincinnati a short time ago, and made arrangements with a firm there to print one thousand phonetic English New Testaments, which he will take with him to Africa.

The Methodist Church South is about to send a party of seventeen to reinforce its mission in China.

Wilmington Conference NEWS.

WILMINGTON DISTRICT—Rev. Charles Hill, P. E., Wilmington, Del. Elkton charge, C. F. Sheppard pastor. The Sunday-school has purchased an attractive new library. The volumes were given out to the scholars last Sunday for the first time.

Charlestown charge, E. E. White pastor. The members of Perryville Church have removed the old-time corner-posts from their pulpit, and substituted bracket lamps of a very pretty pattern.

New Castle charge, N. M. Browne pastor. On last Sunday night week, seven persons were at the altar and six arose for prayers.

The ladies of the Church gave a Thanksgiving dinner and supper last Thursday.

EASTON DISTRICT—Rev. J. H. Caldwell, P. E., Smyrna, Del. Hillsboro charge, J. E. Kidney pastor. The date of the lecture by Rev. R. W. Todd in this church has been changed from Nov. 27th to Dec. 30th.

DOVER DISTRICT—Rev. A. W. Milby, P. E., Frederica, Del. Milford charge, J. S. Willis pastor. A new chimney has been erected at the church, as experience has demonstrated the fact that the old smoke flue was incompetent to do the work required.

Hurlocks charge, G. F. Hopkins pastor. A correspondent writes:—The revival goes on with unabated zeal. McKendree is the field of labor. There have been twenty eight conversions to date and many penitent. The church is greatly revived. The conversions on the charge at present amount to 73 souls. To God be all the glory.

East New Market charge, T. O. Ayers pastor writes:—We have had a good meeting at Salem, resulting in the addition of much valuable material to the church. The meeting is still in progress. All the work of the charge is coming up finely. We expect to hand over to our successor a free church with debts all paid.

The oil portraits of Rev. Henry White and Rev. John D. Onions in the parsonage of East New Market, were painted at the request of Captain Lewis of Vienna, at whose home they as well as many other itinerant brethren found a welcome restingplace. At the sale of the property of the widow of Captain Lewis, after her decease, at the request of N. M. Browne then pastor of Dorchester Circuit, William Weatherby a brother of Mrs Lewis, bought these two portraits and gave them to Mr. Browne to place in the parsonage where it is hoped they may remain as intended by the donor.

SALISBURY DISTRICT.—Rev. J. A. B. Wilson, P. E., Princess Anne, Md. A revival meeting of considerable interest has been in progress at the M. E. Church, Laurel, for the past two weeks. On Sunday, Nov. 16th, Rev. F. C. McSorley preached for the Zion M E Church (colored) and laid the corner stone of a new church for them. The church is nearly completed.

Onancock charge, I. G. Fosnocht pastor. The Church will be re-opened on the 30th inst., and distinguished divines will be present on that occasion.

The Stockton M. E. Church, W. R. McFarlane pastor, which has been closed for repairs will be re-opened for Divine worship D. V. Nov. 30th. Rev. W. W. Wilson of Crisfield will preach at 10 1/2 o'clock A. M.; and Rev. J. W. Wilcy of Snow Hill at 7 o'clock P. M.

The late Senator Anthony bequeaths \$25,000 to Brown University and the Rhode Island Hospital; also an additional \$3,000 to Brown University, the income to be used in prizes for excellence in scholarship; also \$3,000 to the Institute at Covello, \$500 to the Anthony Institute for the purchase of books. He also leaves to Brown his collection of American poetry.

Nearly 5,000 women are employed in the government offices of England.

The General Missionary Committee.

We continue our report of the important points in the proceedings of this committee. In consequence of the Franco-Chinese war, the missionaries at Foo Chow have sent their families to Shanghai for safety; and the ladies of the W. F. M. S. have also gone there from Foochow. In West China the missions were not affected.

In Liberia the work has advanced. To this, the personal influence of Mrs. Amanda Smith had largely contributed.

Rev. J. F. Goucher of Baltimore offered \$5000 toward the erection of a main building for the Anglo-Japanese University at Tokio and Aoyama, Japan; provided the committee would authorize the expenditure of \$7000 additional for that purpose. The offer was accepted, provided additional donations for this purpose should be made to that amount. Who will respond to this generous offer of our large-hearted brother Goucher? The \$7000 must be forthcoming in special donations during the current year, if the conditions of our brother's gift are complied with.

Bro. Goucher adds also a gift of \$5000 for the establishment of a mission in Corea.

In considering our domestic missions there were some very interesting discussions. Of Utah, Bishop Foss thought there was no more important work in the charge of the Society. In theological doctrines, they are more allied to heathenism than to Christianity. The strong statements of our missionaries are corroborated by the evidence of candid observers. There is a great embarrassment in our English work in the spirit of persecution toward apostate Mormons. There exists a system of espionage as bad as that in Spain under Philip Second. There is encouraging success especially among the Scandinavian Mormons, of whom there are 40,000. Bishop Warren said the English educational work was progressing admirably. The evils of mormonism, he thought, cannot be estimated. Bishop Fowler said, there are five territories, together larger than the old Confederacy, in which the balance of power is in mormon hands. The policy of the Presbyterians is to put a day school in every center. Dr. Cranston from Colorado thought it no time for Methodism to hesitate. Dr. McCabe said we have a man in Utah who believes in getting people converted; a heroic man who goes unarmed hundreds of miles. Let us hold on to Utah, Dr. Crawford said; the appalling moral outlook suggested to him enlarged appropriations.

Rev. J. H. Wilbur, familiarly known as "Father Wilbur," who had been in charge of the Indians in Oregon for twenty-five years, said these people had been gradually raised until they had become very good farmers. This had been done by teaching the children, some four hundred of whom had been taught to read and write, and had become good mechanics, and good Christians. This mission has contributed between \$500 and \$700 annually to the Society, for fifteen years. Christianity and the cultivation of the soul were worth more than regiments in controlling the Indians. When they have their implements, their crops and their homes, they feel they have something to sacrifice if they go to war, and they refuse to go.

A very earnest and interesting debate was had on the question of establishing missions among the Roman Catholic populations of this country, as referred to a committee by our last General Conference. The committee recommended the appropriation of \$2,500 for the superintend-

ment of such a mission. Dr. Buckley said it was thought a moderate sum, for superintendence would speedily develop self-supporting missions among Romanists. J. B. Cornell said New York City Mission and Church Extension Society were doing what they could for the Roman Catholics. Bishop Fowler said, in this country we are on the real battle ground between Protestantism and Romanism. We send to Italy and Mexico to evangelize Romish populations under great disadvantages. We have them here fresh from their homes. The proper man for superintendent, with a moderate allowance for his support, could maintain workers in every great city of the land, and produce great results. J. A. Price was persuaded the time had come to take this step. Dr. Curry said, this work should be done through local churches. G. W. Gue referred to the successful work among the French Catholics in Central Illinois. J. S. Goucher said, over 25 per cent. of the appropriations already made, are for aggressive work against the Romish Church, and further appropriations will be made for the fields where the Romish influence makes self-support impossible. It would be wiser to let it be known that over 12,000 pastors are specially devoted to the conversion of heathen, baptized or unbaptized. On motion the whole subject was laid on the table. An appropriation of \$300 was made for the Swedish Mission in Wilmington. Wilmington Conference is credited with \$16,054.84 for missions, and is apportioned with \$17,000 for the current year. The average per member last year, was 47 9-10 cts.

since, than before the 4th of November. Enslavement to party, the most demoralizing recklessness with respect to the character of men chosen for office is telling terribly upon the religious as well as the civil life of our nation.

When will even godly people harmonize with God, and believe it is righteousness which exalts a nation, and that sin, by whomsoever practiced, is a curse to any people.

The great sheet anchor of our hope in the midst of all the confusions of the nations is, Jehovah rules, and despite all men, he will have his people in his care, and glorify himself in them.

Despite the clouds and the gloom which overspreads our world, the sun shines, God lives, and he sooner or later shall reign and be recognized in his reign from the rivers to the ends of the earth.

S. Norwalk, Conn., Nov. 15th 1884.

ITEMS.

Hon. James G. Blaine, at a dinner in New York a few days before the election, set a good example, which is worthy of commendation. Six wine-glasses were set at each plate, and on taking his seat Mr. Blaine immediately turned the glasses down, so as to prevent the waiters from even approaching him with their decanters.

In reply to Mr. Everts, Mr. Blaine said, "No; I find that nothing strengthens me so much as a cup of tea. This is better than all the spirituous stimulants in the world." He added that during his recent trip of seven weeks, in which he traveled between twelve and fifteen thousand miles, his sole refreshment after each exhausting labor had been a good cup of black tea. Religious Telescope.

A gentleman of Chicago, who is neither identified with Methodism nor any other religious society, went to Rev. John Lee, gave him twenty dollars, and said: "I wish you to accept this from me as a token of my thorough appreciation of your efforts to improve the moral condition of South Chicago."

"There are few things more discouraging than to undertake to give advice to young men."—Exchange.

Tarsus, the birthplace of St. Paul, now boats of a Young Men's Christian Association vigorously at work, and of a native Bible woman successfully engaged in teaching her sex from house to house.

"Sleeping Love." A fine steel engraving of Perault's charming picture, "Sleeping Love," has been offered by the publishers of GODEY'S LADY'S BOOK to every new subscriber to the magazine for the year 1885. The plate is a very artistic one, beautifully printed on thick paper of a size suitable for handsome framing. The subject, a little dimpled Love, adorned with nothing but his baby charms, is lying on a soft grassy couch, fast asleep among the wild flowers, his round, white limbs approaching the cool umbrage of a pond of water-lilies. One little chubby hand rests lightly on his unstrung bow, which is lying under him, while the other hand is softly pressed upon his cheek, the plump fingers threading the wavy masses of his floating hair. Under the right arm and shoulder one little downy wing is snugly tucked away, while the other peeps up from the back with pretty suggestiveness. Overhead are drooping, shadowy boughs covered with rich foliage, and the background reveals a deep perspective of cool forest shade. The picture is one of striking simplicity, yet admirable composition, and the figure of the "Sleeping Love" himself, with drooping eyelids and softly parted lips that offset the rounded beauty of babyhood, is one of the prettiest you could well conceive of. Messrs. J. H. Hanlenbeck & Co., proprietors of Godey's Lady's Book, have produced this charming picture most successfully. It is much admired by some of the most fastidious connoisseurs.

The Peninsula Methodist and Godey's Lady's Book one year and above engraving all for \$2.50.

MARRIAGES.

LOWMAX—SEYMOUR.—At the parsonage, Nov. 20th, by Rev. A. P. Prettyman, Mr. Silas W. Lowmax and Miss Ada B. Seymour, both of Talbot County.

DAYETT—GARRETT.—At the Newport M. E. Church on Thursday the 20th inst., by Rev. E. H. Nelson Elwood W. Dayett and Mary Ella Garrett.

PETERSON—BIDDLE.—At the Millington M. E. Parsonage on Nov. 25th by Rev. T. L. Tomkinson, Mr. Anthony A. Peterson and Miss Annie E. Biddle, both of Kent Co. Maryland.

Quarterly Conference Appointments.

Table with columns for District, Date, and Location. Includes Wilmington District—Third Quarter and Easton District—Third Quarter.

Table with columns for District, Date, and Location. Includes Dover District—Third Quarter and Salisbury District—Fourth Quarter.

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Delaware, Maryland & Virginia Railroad.

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On and after Wednesday, June 26th, 1884, trains will move as follows, Sundays excepted:

Table with columns: GOING NORTH, Mail, Mixed, A. M., P. M., Leave, Arrive. Stations include Rehoboth, Lewes, Pocomoke, etc.

Bet. Franklin City & Georgetown.

Table with columns: GOING NORTH, Mixed, Mail, A. M., P. M., Leave, Arrive. Stations include Franklin City, Stockton, etc.

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Trains will leave Wilmington as follows:

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