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## SOUL REST.

BY THOMAS MACKELLAR.

My soul is resting in God's peace.  
Without a care or fear:  
The tumults of my bosom cease.  
For Christ my Lord is here.

The Spirit poureth from on high  
A sanctifying flood;  
And bathing in its stream of joy  
My soul is satisfied.

He driveth curious doubts away.  
He giveth childlike faith:  
And so I take the yea or nay,  
Just as my Saviour saith.

I have not other wish to be  
Than what my Lord ordains:  
So what He knoweth best for me  
That be my richest gains.

A spirit meek and quieted  
Is better than a crown:  
How rich the blessing on the head  
That Jesus sendeth down.

Here in His banquet-house I bide  
His banner o'er me, love,  
And wait the coming eventide  
Of perfect peace above.

—N. Y. Independent.

Rev. Isaac William Wiley, D. D.,  
—Twenty-Fifth Bishop of the  
Methodist Episcopal  
Church.

BY THE EDITOR.

Among the mountains of South-Central Pennsylvania, where the blue waters of the Kishicoquillas and the Juniata unite in one stream, is Lewistown the capital of Mifflin County, some sixty-one miles north-west of Harrisburg. In this town Isaac W. Wiley was born, March 29th, 1825. His must have been a Christian home, and most faithful and wise his early nurture, for at the tender age of ten, he united with the church, and when thirteen enjoyed a clear and satisfactory religious experience,—a beautiful instance of early piety. At eighteen he was authorized to exhort and hold meetings, and a year later was licensed to preach. Under a conviction of a Divine call to the ministry, he assiduously applied himself to study that he might be thoroughly prepared to enter upon what he believed, would be his life-work. While preparing to enter Sophomore class in Dickinson College, he labored earnestly day and night for six months in an extensive revival, that prevailed in his neighborhood. This induced a disease of the throat, which seemed effectually to preclude the accomplishment of his devoutly cherished purpose. Reluctantly he turned his attention to the study of medicine, with little thought that such unwelcome turning aside, was really in the line of Providential guidance for his greater usefulness. From the Medical department of the University of New York he was graduated in the summer of 1846, having also pursued a course of classical study in the same institution. In October following he was united in marriage with Miss Frances J. Martin, and for a few years he practiced his profession in the western part of his native State. In 1848 or 9, he removed to Port Carbon, near Pottsville, Pa.; here, through his pastor, Rev. Henry E. Gilroy, of the Philadelphia Conference, the attention of Dr. Durbin, corresponding Secretary, at the time, of the Missionary Society, was called

to the young doctor, as one eminently qualified for the post he was so anxious to have filled—that of Medical Missionary to China. At Dr. Durbin's solicitation, Dr. Wiley consented to go, but, before sailing took another course of Medical lectures in his *Alma Mater*.

During the session of the East Genesee Conference in Bath, N. Y., August 21-28th, 1850, Bishop Waugh presiding, Dr. Wiley was admitted on trial, and at its close was transferred to the Philadelphia Conference, in which he held his membership until his return from China. He was ordained by Bishop James deacon in 1850, and elder in 1851. Sailing eastward in March 1851, at the same age Francis Asbury was, when he sailed westward as Mr. Wesley's missionary to his American brethren, eighty years before, he arrived in Foo Chow, China, the ninth of the following July. The Foo Chow mission was the first venture of the Methodist Episcopal Church in a really foreign field. Rev. J. D. Collins and Rev. M. C. White and wife, sailing April 15, 1847, had reached the field early in the following Sept. Rev. Henry Hickok and wife, with Rev. Robert S. Maclay arrived early the next year. These heroic heralds of the Gospel planted the mission that Dr. and Mrs. Wiley now came to assist in cultivating. But the toil and the wasting influence of the climate soon told disastrously upon them both. Mrs. Wiley died in November 1853, leaving her sorrowing husband the sad task of laying her body in a foreign grave, and in broken health, to return with his motherless little ones to his native land. He has been heard to speak of this period as the time when the iron entered into his soul.

Two months after Mrs. Wiley's death, the Dr. took his leave of his brother missionaries, and sailed from Foo Chow, Jan. 16, 1854, having spent two and a half years in this trying field.

Upon his return, he was appointed to supply a vacant church on Staten Island, and at the session of the New Jersey Conference, April 16, 1855, Bishop Waugh presiding, he was transferred to the New Jersey Conference, and appointed to Halsey St., Newark; at the expiration of his term of two years here, he was appointed to Trinity, Jersey City, Newark Conference, and after two years, in 1859, he was elected President of Pennington Seminary; here he remained four years. His name appears for the second time at Trinity Church, Jersey City, in 1864; but at the General Conference of that year, he was elected editor of the *Ladies' Repository*, and re-elected in 1868. For three General Conferences, '64-'68-'72, the Newark Conference honored Dr. Wiley by placing him at the head of her delegation each time. The last time, at the Conference in Brooklyn, he was elected Bishop.

While editor of the *Repository*, Dr. Wiley resided in Cincinnati, and in 1867, was married to Miss A. Elizabeth Seagar.

On his return from China, he published a volume entitled "The Fallen Missionaries of Foo Chow,"

and in 1871, another work entitled "Religion in the Family." As Bishop for the last twelve years, he has been one of the most efficient the Church has had. In his abundant labors, he has not only visited all the Conferences in the United States and Territories, and assisted largely in our Church and Educational work in the South, but in 1877, by the request of his colleagues, he spent nearly an entire year in an official visitation of our Missions in Europe, India, China and Japan, revisiting the scene of his own missionary labors some twenty-five years before, and rejoicing in the wonderful extension and prosperity of the blessed work.

At this time he circumnavigated the globe and returned by way of San Francisco. In 1879 he gave the results of his experience and observations in an interesting volume entitled "China and Japan." For four years after his election to the Episcopate, Bishop Wiley resided in Boston, Mass., and greatly endeared himself to New England Methodists; he afterwards exchanged his official residence with Bishop Foster, and again made his home in Cincinnati.

The latter part of last July Bishop Wiley sailed from San Francisco to make a second Episcopal tour of visitation to our missions in China and Japan. Having organized a Conference in Japan, and visited many of the mission stations in that Island Empire, he had sailed for China. Landing at Hong Kong, and had visited successively the North, Central, and West China Missions. He had returned to Foo Chow, where the disease, that had already caused grave apprehension among those who knew of it, suddenly culminated in his death, Saturday Nov. 22. We have no further particulars of this afflictive event, which removes from our Board of Bishops, one of the most efficient, most richly endowed and most faithful of their number; but we are sure the Divine grace, which shined so beautifully all along his Christian course of nearly fifty years, shone with radiant lustre as he "walked through the valley of the shadow of death," and that having been so long able so truthfully to say with St. Paul, "for to me to live is Christ," he could with him add, in the hearing of his weeping wife and child, and his sorrowing fellow-missionaries, "to die is gain."

The life of this man of God was not free from many severe trials. Bishop Wiley, like his Divine Master, "was a man of sorrows and acquainted with grief." Not only was he bereaved of his beloved wife in his early manhood while far from home and native land, but again and again has his heart been wrung with anguish at the loss of his children. Once, alluding to his days of trial in China, he said, "Brethren, it is with sorrow and joy I recall those days—sorrow that I should have had a cup so bitter, joy that I and those whom I loved and lost should have had some part in the 'healing of the nations.'" While presiding over the Des Moines Conference, at Winterset, Iowa, Saturday morning, Sept. 16, 1882, he received a telegram, announcing the

instantaneous death by burning of his son William, nineteen years of age, and just from college. The bearing and conduct of the Bishop under this sudden and heart-rending bereavement, illustrate his sublime fortitude, and faith. Knowing that he could not leave the seat of the Conference to return to his stricken family for several hours, he announced to his brethren the substance of the dispatch, and calling a brother to the chair, retired, with his council, to his room, and completed the list of appointments before taking the train. A week later, he surprised and gratified his brethren of the Upper Iowa Conference, by his unexpected appearance among them, to preside over their deliberations. In giving a brief statement of the cause of his absence at the opening of the session, he told them that while his nervous system had received a severe shock, he could say to the glory of God, his mind was kept in perfect peace. "Last week," said he, "Willie was with me on earth, this week he is with God in heaven. I concluded it was the order of God that I should come and do the best I could. Please, brethren, make no allusion to my bereavement, but let us attend strictly to the duties before us."

We conclude our sketch with some appreciative notices clipped from a few of our exchanges. Dr. Peirce, in *Zion's Herald*, says:

"Bishop Wiley has held throughout his career the sincere respect of the church. A man of unblemished character, of superior intelligence and much culture, he had remarkable endowments as a preacher. At times his sermons were especially powerful and eloquent, always well arranged, clear, instructive and impressive. As a presiding officer he was always self-possessed, familiar with rules of order, easy, patient and good tempered, and always keeping the brethren to the question and urging forward the business. A good man, excellent in counsel, and diligent in service, has fallen at his post. May his mantle rest upon his sons in the gospel! Many warm friends in this vicinity will feel the tenderest sympathy for his deeply-bereaved family. God help them and support them in this trying hour."

A correspondent writing from Cincinnati, says:

"He was a laborious and successful editor. Though not at any time in vigorous health, his industry and tenacity of purpose carried him successfully through every undertaking. His thorough knowledge of foreign Christian missions made him an authority on all questions growing out of their administration. Since his election to the Episcopate he had traveled extensively in China and Japan. The Bishop was a clear, forcible preacher, a ready platform speaker, and a conservative church officer."

The *Philadelphia Public Ledger*, says:

"He possessed a versatile mind, great industry and tenacity of purpose; was a lucid, forceful preacher, a ready debater, and a conservative church officer. For years Bishop Wiley had general supervision of the educational interests of the Methodist Episcopal Church in the South,

and labored personally in that section. When ground was broken, and the corner-stone laid for the Methodist University at Chattanooga, Tenn., last spring, Bishop Wiley officiated."

Dr. McCullough, in the *Philadelphia Methodist*, says:

"Bishop Wiley was a man of fine literary taste, an excellent writer, a chaste and beautiful speaker, an earnest and impressive preacher, a sound theologian, and a superior executive officer. Few men have filled the Bishop's chair with more grace, or performed the Bishop's duties with greater efficiency than Bishop Wiley. His memory will long be cherished by the Church as a precious legacy, and the record of his life-work will constitute one of the proudest pages in its sublime and God-honored history."

The *Independent* says—"He was very active and efficient in the Episcopal office, a very fluent speaker, and of a very genial temperament."

## The Blaine Family

This interesting family live in a very comfortable way here in Augusta, but in no great style. The Blaine residence stands upon a hill near the State House, and is surrounded by ample grounds. The building is only two stories high and is of wood. There are a dozen more pretentious places on several of the principal streets. But there is a delightful home like air about the plain residence that is interesting, and the people in it extend a cheerful hospitality to all who call that is very attractive. Its warmth does not seem to have been influenced by the result of the recent election. In a few days at best the old roof-tree here will be deserted and the Blaines will go to Washington for the winter, simply following the rule of the last twenty years. Once there, they will follow the customary habits of life, and receive and be received as though they had suffered no disappointments. This game, unflinching element of character cannot but be applauded by every American. The family naturally take it from the father. People who expect to find him sour and ill-tempered after his defeat have reckoned without a host, and that other class who thought he would weaken and decline if he failed to reach the Presidency may be prepared to see the same fresh, breezy man as when he was on the highest wave of public favor.—Augusta letter in *Philadelphia Times*.

## GROVER CLEVELAND HAS BEEN ELECTED PRESIDENT OF THE UNITED STATES.

As such he is entitled to the respect of the whole people. Prognosticators of evil should be silent until he proves unworthy the confidence of the people in the untried position to which the people have raised him. No violent or secret change is possible. Mr. CLEVELAND may make as good a President as the average if he will. Let his supporters aid him to put Country before party, and let his opponents watch him closely. Then, with the Argus-eyed Press, all will either go well enough or be capable of rectification at the polls. *Christian Advocate*.

## Children's Department.

### Our Boys.

A well known and honored lady had delivered an eloquent lecture in a certain city, on the topic, "What shall we do with our girls?" Accepting a pressing invitation to an elegant home before leaving the city, she was met at the door by the lady of the house, who said with evident pain, "I am not so anxious about what we shall do with our girls, but what shall we do with our boys?" Taking her to an inner room, she drew aside the rich curtains, and there on a bed in his boots and overcoat, lay her only son in a drunken sleep.

This is a picture, which, with slight variations may be found by the thousand all over the land. In the homes of this land are ten thousand boys between the ages of ten and twenty years, who within ten years will have become defaulters and forgers, thieves and robbers, burglars and murderers, vagabonds in the world, fugitives from justice, and inmates of our prisons and penitentiaries. Five times that number in the same time will have become the slaves of drink and other degrading appetites.

Thus it becomes a pertinent question, "What shall we do with our boys?" To answer this question exhaustively would exceed the limits of this article—we can but outline a plan, leaving each reader to fill in the details.

1st. Give them homes in which to be born and reared, which shall partake of the Edenic type and spirit. The spirit of the home is likely to be reproduced in an intensified form in the person of the boy, who is the coming man.

2d. Give them clean and wholesome food, not for the body alone, but for the mind also. The boy's curiosity, manifesting itself in a thousand ways, is but the mind reaching out after knowledge. Henry Ward Beecher once asked a company of brilliant minds, what the average boy most desired. One replied, a pocket knife, and others different things. He at last answered his own question by saying, "What a boy most desires on earth is knowledge." This was a wise reply, as well as a true one.

If he does not find other fountains of knowledge, he will drink from the polluted streams of sensational fiction. The dime novel and the weekly story paper will enervate his mind, corrupt his morals, and prepare him for any evil work. They will take the place of sound instruction, inflame the passions and pervert the judgment.

Keep within his reach, and in such form as will render it attractive, pure wholesome literature and see that he absorbs it. Let it be of a religious character, yet without fanaticism or cant. Let it be of such a nature as to develop an exalted type of manliness. Keep before him a stalwart, earnest, exalted ideal, and the influence will be felt in coming generations.

John Wesley, while yet a young man, literally devoured Jeremy Taylor's "Holy Living and Dying" and Thomas Kempis' "Imitation of Christ," and the world is still feeling the throbbing of that giant intellect, guided and controlled by that greatness of heart begotten by them.—*Ex.*

### Who Got Theo His Place.

HERBERT NEWBURY.

"The pay is forty dollars a month, and a good youth is sure of promotion. That is what the permanent men at the railroad shops complain

about; this place is now vacant because the lad your partner sent us, and who filled it worthily a year, is now placed where he gets eighty dollars a month. So we'll trust you to choose his successor. They may ask you a few questions about the candidate for form's sake at the office, but your name is sure to pass muster." The above was addressed by a busy railroad officer to a city lawyer, who replied:

"There is my friend's son, Urban Starr; his father spoke to me about employment for him. To be sure Urban is rather above the place as to talent and culture; but times are hard, and the young should climb the low rounds of the ladder. I'll see about proposing him."

"Thank you! I'll be doubly obliged if you take your applicant up to the office and see him accepted." And the railroad man hurried away.

To this conversation there had been a deeply interested but sad hearted listener—Theodore Young, the faithful and patient office boy, who longed with unspeakable desire for some such place as the one described. He was the eldest child of a widowed mother, whom he yearned to help, and who was so poor that forty dollars a month seemed wealth to her boy. When the railroad man left the lawyer turned to Theo, saying:

"Here, Theo, though 'tisn't your work, won't you note the dates of these papers and file them away in order, while I write a letter for you to take up to Mr. Starr's?" Theo attended carefully to the papers, and was waiting for the letter before it was finished. A great desire was swelling his throat till it ached, and when the finished letter was handed to him his request burst forth with trembling eagerness.

"Do you think, sir, there is, or may be, any low place at the railroad shops which I could fill, and for which you would venture to recommend me? I would begin very low, and work very hard to deserve promotion, and perhaps in years I might come to such a place as this which is for Urban Starr."

"How can we spare our good, trusty Theo? But I own it is too bad to keep you here. If Urban consents to apply, when I go with him you may go too, and I'll interview the parties about you."

"Oh, thank you, sir," cried Theo; and he was so glad that he ran instead of walking on his errand. A few hours later found Urban and Theo waiting in an ante room while the lawyer made known his business about Urban to the railroad official, who replied:

"Oh, yes; thank you for bringing him. The last employee your firm sent us was a treasure, and we don't need to raise questions about this one; yet there is one absolutely essential thing that I will mention. Of course, you know this person, like the last, to be strictly temperate, total abstinence, pledged and practiced?"

"No, sir; I know nothing of the kind; but on the contrary, that, while my friend Mr. Starr is temperate he isn't one of the 'total' kind. There is wine for his guests at New Year's and this Urban takes his glass like the rest."

"Excuse me, then, but he won't do for our employ. Total abstinence principles and habits are our very first requirements."

"He is no drunkard. Perhaps if you see him you will think he has qualifications of great value to you."

"It is useless for us even to see him since we desire one who has been from boyhood voluntarily total abstinence."

"Very well, Urban Starr is above need of the place. Good morning.

Oh, excuse me for having forgotten another matter: there is a good lad here with me—in fact, our own office boy—for whom I promised to ask if you've any kind of a place even coming vacant into which you could put him with hope for the future. We hate to lose him, for he is trusty, capable and willing, writes a good hand, is quick at figures."

"How is it about the total abstinence?"

"Oh, he is square on that. Signed the pledge when a child. Never took a first glass. Regards a drop of wine with superstitious horror."

"Send him in, if you please; we'd like to talk to him."

Theo came back to the lawyer's office radiant with joy, exclaiming, "They say I'm just the one they want for the place you didn't take for Urban Starr. They only laughed when I said I feared there was some mistake. Is it all right? Don't Urban want the situation?"

"It is all right, Theo. Please remember when you are a railroad president that you owe your success in life to me."

This occurred (for this is all true) several years ago, and Theo has now a salary of fifteen hundred dollars, with the love and confidence of all who know him, while Urban is intemperate, out of employment, and a grief to his parents.

Recently Theo said to his friend the lawyer, "I'm not forgetting that I owe my success in life to you."

"Oh, no," replied the lawyer; "you owe it to a better friend, named Total Abstinence."—*Youth's Temperance Banner.*

### Clothes on Fire.

Three persons out of four would rush right up to the burning individual, and begin to paw with their hands without any definite aim. It is useless to tell the victim to do this or that, or call for water. In fact, it is generally best not to say a word, but to seize a blanket or a woolen fabric, or if none is at hand, take any woolen material, hold the corners as far apart as you can, stretch them higher than your head, and running boldly to the person, make a motion of clapping in the arms, mostly about the shoulders. This instantly smothers the fire and saves the face. The next instant throw the person on the floor. This is an additional safety to the face and breath, and any remnant flame can be put out more leisurely. The next instant immerse the burned part in cold water, and all pain will cease with the rapidity of lightning. Next get some flour; remove the water, and cover the burned parts with an inch in thickness of flour. If possible put the patient to bed, and do all that is possible to soothe until the physician arrives. Let the flour remain until it fall off of itself, when a beautiful new skin can be found. Unless the burns are deep, no other applications are needed. The principle of its action, that, like the water it causes instant and perfect relief from the pain by totally excluding the air from the injured parts.—*Scientific American.*

A CHEERFUL GIVER.—"I was once attending a missionary meeting in Scotland," said a minister in making an address. There it is the custom to take up the collection at the door as the people go out. A poor woman in going out dropped a sovereign into the basket. The deacon who held the basket said: "I am sure you cannot afford to give so much as that." "Oh, yes, I can," said she. "Do take it back," said the deacon. She replied: "I must give it. I love to give for Jesus' sake." Then the deacon said: "Take it home to-

night, and if your mind is unchanged you can send it in the morning." In the morning I was sitting at breakfast with the deacon, when a little note came from this woman; but the note contained two sovereigns. "You won't take them?" I said to the deacon. "Of course I shall," said he. "I know that women well. If I send them back she will send four next time." This was, indeed, "loving to give."—*The Wellspring.*

THE *Christian Advocate* in reply to the question, "What is to be done with the tramps?" says "Let us try to bring the tramps to Christ." Is not this the cure-all for the varied ailments of the body politic? The gospel only is the power of God unto salvation to every one that believeth. Had our public schools been seminaries of instruction in Christian morals, co-operating with the churches in promoting righteousness of character and life, there would have been, with equal intelligence, far greater virtue and integrity among our people. To divorce Christian morals and intellectual training is ruinous. An essential qualification of the teacher is an intelligent Christian character. By all means, let us try to bring not only the tramps to Christ, but every one else who is away from him, sharing the exultant confidence of St. Paul, which led him to declare to the citizens of Imperial Rome, "I am not ashamed of the Gospel of Christ."

### Los Angeles Orange Groves.

Not everybody has seen an orange grove. But everybody has an idea, from the description or otherwise, if he has not seen for himself, how an orange grove looks. I had an idea, but it was not the correct one. For instance, I never saw or heard it stated that orange groves are plowed, harrowed and hoed, and kept as free from grass and weeds as a vegetable garden. But such is the fact; and when I saw my first "grove" standing on plowed ground instead of on pasture land, like the apple orchards in New England, I recorded the event as surprise number one. Again, while standing amid a cluster of orange trees and observing the profusion of great golden globes pendant upon the branches in every direction, I ventured to remark to the gardener: "We are just at the proper season for seeing the fruit at its best?" "You may come again at Christmas, and it will be as you see it now," he replied. Which is true, for the orange tree of southern California is ever green and ever bearing. It buds and flowers and fruits continually from January to December. This was surprise number two. And while I am in the line of confession, it may as well be recorded here that my idea of a "grove" had by early education become too contracted that surprise number three awaited me when I rode straight through six miles of orange trees, and learned that the plant extended miles on either hand. No name less dignified than "orange forests" will appropriately designate these great tracts of land devoted to orange culture in the Los Angeles Valley. The locality known as the Pasadena is simply a great collection of private residences whose owners are orange growers. Their houses are palaces, and their grounds are flower gardens, each in the midst of an orange grove. There may be, but there need not be, a more beautiful spot upon earth.—*Selected.*

According to the *Tribune*, New York City has 40,000 persons who depend on gambling for a livelihood.

### Japanese Girls.

The Japanese girl, when she goes into company, paints her face white, her lips and the corners of her eyes red, with two slate-colored spots on her forehead. She would be thought immodest if she did not do so, as being so conceited as to think her complexion did not need improvement. The children's shoes are made of blocks of wood secured with cord. The stockings resemble a mitten, having a separate place for the great toe. As these shoes are lifted only by the toes, the heels make a rattling sound as the owners walk, which is quite stunning in a crowd.

They are not worn in the house, as they would injure the soft straw mats with which the floors are covered. You leave your shoes at the door. The beauty of the human foot is seen in the Japanese. They have no corns, no ingrowing nails, no distorted joints. Our toes are cramped until they are deformed, and are in danger of extinction. The Japanese have the full use of their toes, and to them they are almost like fingers. Nearly every mechanic makes use of his toes in holding his work, and I have dragged a Japanese youth across a platform by his merely holding on with his toes. Every toe is fully developed. Their shoes cost two cents, and will last six months.

The babies are taken care of on the backs of older children, to which they are fastened by loose bands. You will see a dozen little girls with babies asleep on their backs, engaged in playing battledore, the babies' heads bobbing up and down. This is better than howling in a cradle. The baby sees everything, goes everywhere, gets plenty of pure air, and the sister who carries it gets her shoulders braced back, and doubtless some lessons in patience. It is funny to see the little tots, when they begin to run alone, carrying their dolls on their backs.—*Exchange.*

If God shall spare Bishop Taylor, with the divine blessing, his Christian zeal and energy will doubtless prove the means of disseminating the light of the gospel in many regions now enshrouded in the darkness of moral night. His movements will be regarded by the friends of Africa with great interest.—*Free Methodist.*

Mr. Walton, lockmaker, Great Russel St., Birmingham, exhibits at the Wolverhampton Exhibition a master key which he claims is capable of opening 22,600 patent lever locks all the locks to be different—that is to say, each of the 22,600 locks may be different in their wards or combinations. The key weighs three ounces, and is nickel plated. It has taken Mr. Walton, the inventor, three years to complete the drawings of the different wards and combinations which enable this extraordinary product of human ingenuity to be made.

Rev. Prof. Price of North Carolina, an eloquent colored orator, said recently in an address in New York City, that the colored population had doubled since the war, and, beginning with nothing, they have saved one hundred millions.

—From a letter by Bishop Hurst in the *New York Christian Advocate* we learn that in Kaiserslautern, Germany, "the very spot where Barbara Heck's ancestors lived for many generations, and from which they were driven by a persecuting French army, a beautiful Methodist chapel is now in process of erection."

In Chicago \$22,000,000 were expended last year in the construction of new buildings.

OUR HEROES.

BY EBEN E. REXFORD.

Here's a hand to the boy who has courage  
To do what he knows to be right.  
When he falls in the way of temptation  
He has a hard battle to fight.  
Who strives against self and his comrades,  
Will find a most powerful foe;  
All honor to him if he conquers,  
A cheer for the boy who says "No!"

There's many a battle fought daily  
The world knows nothing about;  
There's many a brave little soldier  
Whose strength puts a legion to rout.  
And he who fights sin single-handed  
Is more of a hero, I say,  
Than he who leads soldiers to battle,  
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted  
To do what you know to be right;  
Stand firm by the colors of manhood,  
And you will overcome in the fight  
"The Right" be your battle-cry ever  
In waging the warfare of life;  
And God, who knows who are the heroes,  
Will give you the strength for the strife.  
—Zion's Herald.

The Sunday School.

Drunkness.

LESSON FOR DEC. 7, 1884—Proverbs 23: 29-35.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Be not among wine-bibbers" (Prov. 23: 20).

I. WHAT DRINK DOES (29, 30).

29. *Who hath woe?*—"Who hath *oh?*" who are reduced to that state where they utter only interjections of pain and misery? *Who hath sorrow?*—The word rendered "sorrow" is not found elsewhere, and is supposed to be also an interjection, the root idea being that of distress. Quite likely the stupefied victims of drink in Solomon's day were wont to use these words *oh* and *abo*. *Who hath contentions?*—Drink has often the effect of making a man quarrelsome. There is a stage in drunkenness known as "fighting drunk" when the frenzied victim rages like a wild beast, attacking friend and foe alike, utterly deaf to all reason or persuasion. Many a wretched wife and child have been subjected to indescribable brutalities, sometimes not even escaping with their lives, from the hand of a husband and father crazed with drink. *Who hath babbling?*—While the effect of drink in some cases is to sharpen wit and stimulate genius, its more common effect is to rob a man of all sense or coherency of speech, and to cause him to utter driveling folly. Who has not been compelled to smile in spite of himself at the maudlin "babblings" of a drunkard? *Who hath wounds without cause?*—It is wonderful how a man in drink will sometimes escape from serious peril—will sometimes sustain injuries which would apparently have killed him outright had he been sober; but, on the other hand, surgeons tell us that there is no class of men who receive so many and such ugly wounds as the victims of drink. [Six months ago a sailor belonging to the ship to which the writer of these notes is attached, returned from a drunken row on shore with his left eye cut out and hanging upon his cheek. He was quite unconscious of his injury. For months he was compelled to sit in a darkened room to preserve if possible the other eye, which was badly inflamed, and was finally sent home blinded for life from this "wound without cause."] *Who hath redness of eyes?*—Bloodshot eyes are frequent among users of intoxicating liquors.

"The wounds which men receive in defense of their country and its just rights are their honor, but "wounds without cause" received in service of their lusts are marks of their infamy" (Henry).  
30. *They that tarry long at the wine—fill themselves full; drink till they can drink no longer; stimulate and*

indulge appetite to the point of satiety. *Go to seek mixed wine*—those who, not content with wine pure and simple, make it their aim to discover a wine so spiced or mixed with aromatics, as to make it more palatable and therefore more seductive. "Mixed drinks" nowadays—that is, the use of several kinds of stimulants in succession at the same sitting—is a fruitful source of drunkenness.

ii. HOW DRINK DECEIVES (31-35).  
31. *Look not . . . wine . . . red.*—Look not, lest you crave it. Keep away from the enticement which the mere sight of it causes. Let not its blood-red juice seduce you to taste it. *Giveeth his color in the cup*—"giveth it eye," referring either to its sparkle, or the beadlike bubbles which rise to the surface when certain wines are poured out. *When it moveth itself aright.*—Says Plumptre: "The English suggests the thought of a sparkling wine; but the Hebrew word, here and in the Song of Solomon 7: 9, where it is rendered, 'goeth down sweetly,' describes rather the pellucid stream flowing pleasantly from the wine-skin or jug into the goblet, or the throat."

"If there were no temperate drinking there would be none that is intemperate. Men do not begin by what is usually called immoderate indulgence, but by that which they regard as moderate. Gradually and insensibly their draughts are increased until the functions of life are permanently disturbed, the system becomes inflamed, and there is that morbid appetite which will hardly brook restraint, and indulgence of which is sordid intemperance. Let it be remembered, then, that what is usually styled temperate drinking stands as the condition precedent to that which is intemperate. Discontinue one, and the other becomes impossible. And what is the cause of moderate drinking? Is it the force of natural appetite? Rarely. Nine-tenths, if not ninety-nine hundredths of those who use alcoholic stimulants, do it, in the first instance, and often for a long time, not from appetite, but from deference to custom or fashion. They "look" on the wine" (Bishop Potter).

32. *At the last*—not "at the first," the tempting bait conceals the hook until the poor victim is caught. *Biteth like a serpent*—unexpected, venomous, fatal. The figure is a vivid one, but not too vivid for truth. *Stingeth like an adder*—"supposed to be the Cerastes, or horned serpent" (Plumptre).

"At the first it excites mirth and song; at the last it produces sorrow and curses: it breaks down the strongest frame, and sends weakness into the limbs and trembling into the flesh. At the first there may be health enough to resist the pernicious tendency of intoxication, so that with all the pleasures there are few of the pains of indulgence; at the last they become victims of manifold inveterate, loathsome, and distressing diseases. In the beginning they count themselves of all men most happy in the end they confess themselves of all men most miserable. In the beginning we have a company of fine young gentlemen; in the end we have a group of dilapidated and vulgar old sots. At the first it is the wine of pleasant fellowship; at the last it is the "wine of the wrath of Almighty God, poured out without mixture." At the first it is the agreeable excitement of an evening; at the last it is the long-drawn agony of an endless perdition. At the first it is the grateful stimulus of an hour; at the last it is "the worm that never dies, and the fire that never shall be quenched" (Trask).

33. *Thine eyes shall behold strange women.*—"Wine is oil to the fire of lust." It inflames the basest passions.

The bar leads to the brothel. Some commentators render the verse differently—"strange things" instead of "strange women," but there is sufficient reason to adhere to the present translation; and, were it ruled out, it would rob the picture of one of its more truthful features. *Heart shall utter perverse things*—unreasonable, extravagant utterances.

"What ridiculous, incoherent nonsense will men talk when they are drunk, who at another time will speak admirably and to the point!" (Henry.)

34. *Shall be as he that lieth down*—finds a bed, goes to sleep. *In the midst of the sea*—either literally, or figuratively. So stupefying is drink that its victim will lie down anywhere, even on the treacherous billow; or it may refer to the drunkard's swimming head and uneasy dreams. *Lieth upon the top of a mast.*—The masthead, or even the top, would be a most perilous place for a man to yield to drowsiness. Insensibility to imminent danger is the teaching of both figures.

"As the comparison holds good in several particulars, there is some doubt as to which was intended by the poet, whether he refers to the stupidity and senselessness of danger which are the consequence of intoxication, or to the giddy feeling of the persons intoxicated, when their heads swim, and they feel as if they were tossed about by the rolling waves of the sea" (Noyes).

35. *They have stricken me . . . I was not sick*—referring to the remarkable immunity from pain which drunken men exhibit, while their sensibilities are deadened by drink. [The writer recalls the case of a boatswain's mate who returned to the ship from "liberty" besotted by drink. He sat down on the coaming of the fireroom hatchway, and shortly after toppled over backwards, and fell about fifteen feet, striking the iron floor of the fireroom, cutting his head badly and breaking bones. He was totally unconscious of his fall and of the injuries which he had sustained until he awoke the next day in a cot and inquired with great surprise what the splints and bandages meant!] *They have beaten me . . . felt it not*—wounds received unconsciously in a drunken brawl. *When shall I awake?*—It is better to omit the interrogation point and connect these words with the next clause: "I will seek it yet again, when I awake." The drunkard is supposed to say to himself: "True I have been pretty well battered up, but I didn't know it at the time, and I'm all right now; so here goes for another spree." The drinking habit dulls the conscience, and hardens the heart, and robs the poor victim of all sense of shame and honor.

ABRAHAM LINCOLN, in the darkest hours of this nation's experience, was evidently sustained and guided in his tremendous responsibilities by the Spirit of God. He believed in the power of prayer and earnestly craved the intercessions of Christian hearts. One impressive and affecting incident illustrative of his spirit is recalled by the *Western Advocate* as follows: A company of Methodist ministers once called on Mr. Lincoln to thank him for what he had done. They did their errand, and then Mr. Lincoln said: I deserve no thanks for what I have done; you deserve no thanks for what you have done; you have tried to do your duty; I have tried to do mine; let us all continue to do our duty and by the blessing of God we shall succeed." And then Bishop Janes said: "Let us pray." They all knelt, and as the man of God prayed, the President said in a low tone, again and again as the prayer proceeded, "Amen!

amen! amen!" One who was present says it was the sublimest scene he ever witnessed. No wonder that such a President was able to perform the most heroic and splendid moral act of the century, and that the Union armies triumphed.—*Evangelical Messenger*.

Mrs. Bishop Simpson has been visiting her only brother and sister and their families, in Pittsburgh, for some days, and expects to return to Philadelphia at the close of the week. Since the death of her honored husband, her relatives and friends have induced her to make short visits, hoping by this means to enable her to overcome the great shock she has experienced. It may be necessary for her to sojourn in the South this winter for this reason. The hope is felt that she may ere long be able to resume her active work in the benevolent institutions of the Church of this city, of which she is the honored head.—*Philadelphia Methodist*.

Christian Thought.

The Nov.—Dec. number of "Christian Thought," edited by Rev. Dr. Deems, contains at least three articles probably not surpassed in current periodical literature. Prof. Noah K. Davis, of the University of Virginia, gives a closely reasoned paper on the question, "Am I Free?" Prof. Willis J. Beecher, of Auburn Theological Seminary, writes a most scholarly article on "Historical vs Critical Evidence." Those two were among the lectures delivered last summer before the American Institute of Christian Philosophy at Richfield Springs. The editor reproduces Michael Faraday's admirable lecture on "Education" for which we thank him. It is difficult to obtain and worth preserving. Another paper has a statement of the "Views of Certain Scientists," which is very timely and interesting. Every Christian minister should read "Christian Thought." It would be a good Christmas present to your pastor, and although it would cost you only \$2.00, it would be highly appreciated by him and give pleasure and profit for a whole year. Address, "Christian Thought," No. 4 Winthrop Place, New York.

OBITUARY.

Died at her home, near Iron Hill, New Castle Co., Del., Nov. 10th 1884, Mrs. Lydia S. wife of William T. Dayett, in the 50th year of her age. In the death of this noble Christian lady, the church of which she was a member and the community in which she lived have sustained a great loss. For fifteen years she has been a faithful member of the Methodist Episcopal Church; it seemed to be the great desire of her life to glorify God in every act. Deprived of the privilege of attending regularly the services of the church, during the last year or two of her life, she enjoyed sweet communion with her Saviour, in the quiet of her home, often praising him aloud by day, and singing in the night watches, as her heart overflowed with the "joy of faith." She loved her church, and constantly urged her family to be present at every service.

Though not able to attend our revival services, she was more than compensated with the grand reward God had prepared for her,—eternal communion with Himself, and with "his saints in light." Patient and cheerful in her sufferings, she never complained or murmured at the will of her Heavenly Father; but, in a confident assurance of her acceptance with Him, she contemplated her de-

parture with joy. As she neared the unseen world, the veil seemed to grow thinner; the ear of the soul catching the music of celestial choirs, she spoke of songs she heard floating down from that "beautiful land, the far away home of the soul."

Thus did this saint of God pass from the suffering of this life to the joys of Heaven. She leaves a devoted husband and two children to mourn her loss, but they "sorrow not as those who have no hope," for they have the glorious hope of immortality, and a blissful reunion in that world where

"Sickness, sorrow, pain and death,  
Are felt and feared no more."  
E. C. ATKINS.

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ATTRACTIONS FOR 1884-5.

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"His own fault," a serial story for boys, by the popular author, J. T. Trowbridge.  
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"Historic Girls," a companion series to "Historic Boys," by E. S. Brooks.  
"Ready for Business," suggestions to boys about to choose an occupation, by G. J. Maasson.  
"Driven back to Eden," a serial, by E. P. Roe.  
"Talks for Young Folks," a series of popular papers by H. H. (Helen) Jackson.

"Among the Law-makers": recollections of a boy-page in the U. S. Senate. By Edmund Alton.  
"Davy and the Goblin," a very funny serial story by a new writer, Chas. Carryl.  
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"The Progress of Invention": descriptive papers, by Chas. E. Bolton.  
"Art Work for Young Folks": papers on decorative handicraft, by Chas. G. Leland.  
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you send postage stamps send only  
one and two cent stamps.

ALL matter intended for publica-  
tion in the issue of the Saturday fol-

We shall continue the narrative of  
Bishop Asbury's life, as space and  
circumstances allow. Our next issue  
will report in part, "The Centennial  
Conference," preparations for which  
have been made on a large scale.  
The occasion is worthy a grand com-  
memoration, in view of the unparal-  
leled achievements, which Methodism  
in these United States has secured  
through the Divine blessing upon her  
doctrines, discipline and activities,  
since she took organic form in 1784.  
It is to be hoped that monumental  
contributions from the people to the  
grand enterprises of the Church for  
hastening the triumph of Christ's  
cause in the earth, will be freely of-  
fered in loving acknowledgement of  
the Divine goodness. While "the  
rich give of their abundance," let those  
who have little, so give of that little  
as to please him who beholds "how  
men cast money into his treasury."

## Bishop Hurst.

In view of the sudden death of  
Bishop Wiley, the church will watch  
with enhanced interest and solici-  
tude, the progress of Bishop Hurst in  
his Episcopal tour through foreign  
lands. Let prayer be "made without  
ceasing of the Church unto God for  
him," that he may be preserved in  
safety from all perils by land and sea,  
and that he may return in health and  
strength to serve the church for many  
years. *The Christian Advocate* gives  
the following interesting items from  
one of his letters, dated Cairo, Egypt,  
Oct. 25:

"I reached Alexandria on the 23d,  
and crossed to Cairo the same even-  
ing. As about half of Alexandria  
was burnt down two years ago, it was  
difficult to move along the streets,  
and risky withal, because of new  
buildings everywhere going up. In  
Cairo the English have every thing  
in charge. They have ten regiments  
here, and a force under General Wol-  
seley has just gone to the Upper Nile  
to rescue Gordon. The greater prob-  
ability is that Gordon will be need-  
ed to rescue Wolseley. I have been  
drafted to preach to the soldiers to-  
morrow, and so relieve the Wesleyan  
chaplain of one of his services. On  
the 30th I expect to sail for Suez in  
the steamer *Sulej* for Bombay, reach-  
ing there by Nov. 12, and so in ample  
time for the South India Conference,  
whose date is the 20th. The weather  
is intensely hot here in Cairo, and  
one is glad enough to keep on the  
shady side of the street, and make an  
occasional halt under a date-palm."

SOME novelties in worship—not  
Methodist Episcopal, though no doubt  
novelties may be occasionally found  
in that branch of the one Catholic  
and Apostolic church—but novelties  
in worship in one of the churches  
of our younger sister, the Protestant  
Episcopal Church. Sunday, Nov.  
24th, being St. Clement's Day, special  
services were inaugurated to cele-  
brate the anniversary in St. Clem-  
ent's Church, Philadelphia. Succes-  
sive services were held from 6 a. m.,  
throughout the day and evening. We  
attended from eleven to half past one.  
The church is a fine brown-stone  
structure, very beautifully frescoed  
within,—the chancel very elaborately  
furnished with all the parapherna-  
lia of an altar-place,—a portrait of  
the Crucified, crucifixes, wax-candles,  
and hanging lamps. At 11a. m.,  
about every seat was occupied, and  
numbers were waiting to stand with-  
in the vestibule and aisles. The  
sound of music in the distance indi-  
cated the beginning of the service;  
as the sound came nearer, an impos-  
ing procession appeared: at the head

priests, forming a company in all of  
one hundred—all in white robes.  
Five banners with symbolic designs  
were carried at different points in  
the procession. As they marched up  
the north aisle, across in front  
of the chancel, down the south aisle  
and tip the centre aisle, the music,  
instrumental and vocal, accompanied  
by the organ, was in the highest de-  
gree impressive. The rendering of  
the service, after the procession were  
all seated within the chancel, might  
about as well have been in Arabic  
for all that our unsophisticated ears  
could make out of it. Even the  
Lord's prayer was so intoned and so  
rapidly uttered that we could follow  
more by guessing than by hearing.  
So that while the spectacle was im-  
pressive and the music magnificent,  
there was little of what was said that  
we could understand. There were  
several things, no doubt very signifi-  
cant to the initiated, but entirely  
meaningless to us; while the officiat-  
ing priest was reading, his assistant,  
or servant stood at his side in the  
rear, stepping forward to turn the  
page as often as necessary,—repeated-  
ly did the priest lift up the emblems  
of the Saviour's death above his head  
—once after reading he kissed the  
book, and always in passing before  
the picture of the Saviour on the  
cross, there was a pause, a turning of  
the face toward it and in some cases  
a bending of the knee. It is to be  
feared, an intelligent Romanist would  
be disposed to call all this but an  
imperfect imitation of the services of  
his own communion.

The pulpit was placed at one side  
of the church, some distance from the  
chancel, as if to symbolize the rela-  
tive inferiority of this part of the  
worship. The sermon, about twenty  
minutes long, was exceedingly com-  
mon-place, though delivered in an  
earnest manner, and with little, if  
any embarrassment from his manu-  
script. The service closed with fur-  
ther recitations and music, and the  
procession marching out the centre  
aisle. So far as all this formalistic  
worship may help any one to a true  
religious experience, we bid them  
God-speed; the musical and the  
scene attractions draw the people  
to the church; they are better there  
than to be elsewhere profaning the  
Lord's day; and it may be that some  
may be thus won to Christ and his  
service. If they are, we feel like say-  
ing with St. Paul,—"What then?  
notwithstanding, every way, whether  
in pretense, or in truth, Christ is  
preached; and I therein do rejoice,  
yea, and will rejoice." But to us,  
much of this seems like the veriest  
travesty of worship.

## The Annual Meeting of the Execu- tive Committee, W. F. M. S.

The story of the origin, growth and  
noble work of the Methodist Episco-  
pal Woman's Foreign Missionary So-  
ciety constitutes a bright page in the  
record of the first century of our  
Church. It was in the jubilee year  
of our General Missionary Society  
when it had just completed its first  
fifty years of labor in 1869, that the  
woman's society was organized in  
Boston, by a few zealous servants of  
the Master (particularly the Rev. and  
Mrs. E. W. Parker and Dr. and Mrs.  
Butler) and with the hearty approv-  
al of Drs. Eurbiu and Harris, then the  
Missionary Corresponding Secretaries.  
There had been before, a few, isolated  
societies of ladies in various portions  
of the country, working as auxilia-  
ries to the General Board. Among  
the most active of these was the "Lad-  
ies' China Missionary Society" of  
Baltimore which had been nineteen

try. The "Branches" consist of all  
auxiliaries in a designated locality;  
thus the "Baltimore Branch," includes  
Maryland, Virginia and the District  
of Columbia. They are twelve in  
number, and annually choose each  
two delegates. These compose the  
"General Executive Committee,"  
which is the governing body. The  
society acts by authority of the Gen-  
eral Conference, and in "harmony  
with and under the supervision of  
the Missionary Society" of our church.  
It has, greatly quickened interest in  
missions, aroused enthusiasm, direct-  
ed widely the energies of thousands of  
women who needed and desired some  
field of toil for Christ, and brought  
forth large offerings of money  
that would not otherwise have been  
devoted to God. In India, Burmah,  
China, Japan, Bulgaria, Italy, South  
America, Mexico and Africa, its  
agents are ministering to some "thir-  
ty or forty thousand heathen wom-  
en." As teachers in schools for girls,  
as visitors among the women to whom  
no preacher may proclaim the gos-  
pel, as managers of hospitals and  
asylums, and as physicians (eight of  
the fifty missionaries of the society,  
are medical women) these ladies are,  
in Christ's name, blessing the souls  
and bodies of their sisters in pagan  
lands.

Its income last year (ending October  
31, 1883,) was \$124,823.33, and for the  
quadrennium then completed, \$504,-  
584.54, an advance of \$225,710 over  
the preceding period of four years,  
from 1875 to 1879. It holds real es-  
tate in the foreign fields valued at  
\$170,036. It accomplishes all its ex-  
ecutive work on the "basis of unpaid,  
voluntary labor," and every dollar of  
its income goes abroad to the mission  
fields.

It is worthy of note also that the  
organ of the society, "The Heathen  
Woman's Friend," edited by Mrs. Dr.  
W. F. Warren, of Boston, is the *only*  
*purely* missionary paper published in  
our church. It has a circulation of  
20,650, and has from the beginning  
in 1869, paid its own expenses.  
In fact, of late its earnings publish  
Leaflets (of which 1,500,000 pages  
were distributed last year), Tracts,  
Reports and Books for general distri-  
bution.

The fifteenth Anniversary of this  
society was held in Madison Avenue  
M. E. Church Baltimore Md., Mon-  
day evening Nov. 10th. Mrs. Dr. John  
T. Gracey, secretary, read the annual  
report which showed most gratifying  
prosperity in every department. We  
give the more striking portions. Sis-  
ter Gracey is herself a returned mis-  
sionary, who with her husband spent  
several years in India. She is a *Pe-  
ninsula* lady, daughter of the late  
William Ryder, long a zealous and  
successful itinerant in the Philadel-  
phia Conference, when it included the  
*Peninsula*. During the past year more  
has come into the treasury, more money  
auxiliary societies formed, more mem-  
bers added, more young people inter-  
ested more literature disseminated,  
and more missionaries sent out than  
in any previous year. We acknowl-  
edge God's leading to night with the  
most profound gratitude. \* \* \* \* \*

In the first year we received \$4,546.-  
86. The sum contributed for the 15  
years amounts to one million, one  
hundred and sixty two thousand, six  
hundred and eighteen dollars and  
four cents.

\* \* \* \* \*  
The home work is represented by  
the following statistics: Auxiliary  
societies 3489, an increase of 243; an-  
nual members 93,798 an increase of  
7,922. This increase and the income  
of \$143,199.14 has been reached in the  
face of unusual difficulties. In

During the past year one of our  
missionaries, Miss ELLA GILCHRIST  
M. D. has passed from labor and  
sickness to rest and health carrying  
to her latest breath an interest for  
the women of China. \* \* \* \* \* Since  
the organization of the society 75  
missionaries have been sent out to  
foreign fields; twenty of these dur-  
ing the past year—six to China, three  
to Japan, eight to India, two to Mex-  
ico and one to Bulgaria. There are at  
home on leave. \* \* \* \* \* The society  
has work in Japan, China, India,  
Bulgaria, Italy, South America and  
Mexico. Missionaries now in the  
field, 54; assistants, 30; Bible women,  
138; orphans, 391; scholarships, 379;  
day schools, 108; teachers, 55.

OUR sketch of Bishop Wiley will  
be found very interesting. We have  
taken considerable pains to have it  
accurate. It is eminently proper our  
people should know what kind of  
men our Chief Pastors are, and by a  
full acquaintance with their labors and  
sacrifices have good reason "to esteem  
them very highly in love for their  
works sake. Bishop Wiley presided  
over the Wilmington Conference in  
the Spring of 1874. It is certainly a  
touching coincidence, that after the  
lapse of so many years, he should re-  
turn to this field of his early mission-  
ary labors, where the wife of his youth  
had fallen in death and was buried,  
and amid these scenes lie down to  
die. Beside the dust of that fallen  
missionary, in that distant land, now  
rests that of her husband, the fallen  
Bishop.

The Centennial enthusiasm seems  
to be rapidly awakening in our New  
England churches. The public meet-  
ings have proved remarkably inter-  
esting and profitable, and, what is  
better than everything besides, take  
on a marked spiritual character.  
When the services are held in the  
local churches, under an intelligent  
direction from the pastor, we cannot  
doubt but that generous memorial  
contributions will everywhere be  
made by our members.—*Zion's Her-  
ald*.

## Two Oldest Circuit in Maryland.

BY REV. T. O. AYERS.

Kent Circuit was organized in 1774,  
and closing in 1882, stood 108 years.

Dorchester Circuit, the next oldest,  
was organized in 1780, and closing in  
1884, stood 104 years.

Kent Circuit's first preacher was  
Abraham Whitworth; the last preacher  
who served it was W. M. Green.

Dorchester Circuit's first pastor was  
Joseph Hartley; the last were T. O.  
Ayers and C. H. Williams. These  
facts will show that the honor of an-  
tiquity belongs to Kent, it having  
stood four years longer than Dorches-  
ter.

## PERSONALS.

Rev. C. S. Baker of Tangier Charge,  
attended the session of the Grand  
Lodge of I. O. G. F., recently held at  
Harrisonburg, Va., as the representa-  
tive of Tangier Lodge, No. 310.

Bishops Warren, Harris, Foss,  
Hurst and Ninde will not be able to  
be present at the session of the Cen-  
tennial Conference. Imperative du-  
ties demand their presence elsewhere.

Prof. S. T. Ford, late of Wilming-  
ton, Del., and a member of Grace  
Church, Wilmington, has removed  
to New York City, to take the Pro-  
fessorship of Elocution in the Van-  
Norman Institute. He may be ad-  
dressed, for public readings and elo-  
cution, at 140 West 23d Street.

Rev. S. McBurney and wife of  
Taunton, Mass., are visiting her par-  
ents at Laurel Del.

Wilmington Conference NEWS.

**WILMINGTON DISTRICT**—Rev. Charles Hill, P. E., Wilmington, Del. Asbury charge, Wilmington, W. L. S. Murray, pastor. Last Sunday morning Rev. J. V. Smith preached very acceptably. The pastor baptized two children, received one probationer and two by certificate. In the evening the pastor preached, baptized four adults, held a prayer service after the sermon, three presented themselves at the altar and two professed faith.

Elk Neck charge, L. E. Andrew, pastor. The membership of Hart's church, this charge, made the pastor and his wife glad by a donation party on Thanksgiving evening. Port Deposit charge, R. C. Jones, pastor. Thanksgiving was well observed here. Stores all closed and a very restful quiet day. Union services were held in the M. E. Church, sermon by Rev. Jas. Conway at 10.30 a. m., and a praise service at 7 p. m., conducted by pastor.

Brandywine charge, E. L. Hubbard, pastor. Last Sunday afternoon Rev. Bro. Mulford, from Summit Bridge, preached at Edgemoor out of a full heart. In the evening Rev. Bro. Hendrickson of Hockessin, preached at Brandywine most successfully, and at the close two presented themselves at the altar.

Christiana charge, W. M. Green, pastor, writes: Our re-opening services held Sunday Nov. 23d at Salem, was a splendid success in every way. We had a happy love-feast at 9 a. m. Rev. N. M. Brown preached at 10.30 a. m., a good Gospel sermon from Psa. 51: 12; at 2.30 p. m., Rev. E. L. Hubbard preached from Heb. 2: 16. The church has been thoroughly repaired and a new organ bought at a total cost of \$877. On the morning of re-opening we had \$537 to provide for, and raised during the day \$420, leaving us in debt about \$100. The people gave like Christians.

Elkton charge, Charles F. Sheppard, pastor, preached an interesting and appropriate discourse, before a large congregation at the Union services in the Presbyterian church on Thanksgiving day.

Charlestown circuit, E. E. White, pastor. A letter from Perryville reports a very successful meeting there, the membership greatly revived and encouraged, and some thirty conversions, to the praise of the Great head of the church. Bro. White, though not in vigorous health, has labored faithfully in these services for four weeks, and has yet three more appointments at which, he hopes to have success in revival efforts.

North East, Md. In the absence of the pastor, Rev. R. W. Todd, last Sabbath, Rev. T. Snowden Thomas had charge of the services for the day; preaching in the morning to a very fair congregation, on the fact of Christ's Resurrection, and holding at night a very interesting praise service. Choice selections from the Psalms and from our excellent Hymnal, with a few earnest prayers filled the hour in a most edifying manner. The 136th Psalm was rendered very impressively, the congregation repeating the refrain, "for his mercy endureth forever."

**DOVER DISTRICT**—Rev. A. W. Milby, P. E., Frederica, Del. East New Market, charge, T. O. Ayers, pastor, a correspondent writes: We have closed our meeting at Salem with good results. Have just held a

Thanksgiving supper at East New Market, and did well financially. We expect to pay the last dollar on the parsonage debt by January 1st, 1885. Salem will have a Christmas supper and a Sunday-school exhibition. Protracted meeting to commence in East New Market church 1st of January. The Baptist are going to build a church at East New Market.

Hurlocks charge, G. F. Hopkins, pastor. The new parsonage is being pushed on toward completion. The pastor who was recently married expects soon to occupy it.

The church at Wye on Hillsboro circuit has been called to suffer a sad loss in the death of one of her most estimable members, Jas. T. Mortgage, who died Nov. 28th, of dropsy. He was a quiet, unassuming, yet devoted Christian, whose life spoke more than his words. Bro. Mortgage was a great sufferer, yet he bore it patiently. His testimony was, "Matters between my God and my soul have been settled long ago." "I am ready, only waiting the Master's will. It matters little whether I am called now or live many years it's all right." He lived a true Christian life, loved by all who knew him, died in the triumphs of faith, and has gone to his reward in heaven. He left a wife and daughter to mourn his loss.

Milton, T. S. Williams, pastor, writes: Last Sabbath was a grand day for us. The interests of the W. F. M. S. were represented by Mrs. E. B. Stevens, Secretary of the Society, for the Wilmington Conference. Her pleasing style enchanted the people as she graphically described the work and success of the Institution among the heathen women. I am fully impressed that the cause needs to be presented to all our congregations in this way, by one thoroughly acquainted with its workings. A canvass was made for membership morning and evening, when fifty names were secured. In the afternoon an auxiliary was organized. The ladies being very much interested in the subject, are disposed to aid as much as possible in this direction.

**EASTON DISTRICT**—Rev. J. H. Caldwell, P. E., Smyrna, Del. Revs. L. P. Corkran of Queenstown, and J. E. Kidney of Hillsboro, will exchange pulpits Sunday, Dec. 7th. Mr. Corkran will preach at Hillsboro at 10.30 a. m., and at Ridgely 3 and 7 p. m. Revival services are now in progress at Ridgely with prospect of success. 3 conversions to Dec. 1st.

Easton, Md. This charge has been at considerable disadvantage from the unsettled condition of its pastoral relations for some months. Rev. H. S. Thompson has been transferred and appointed to this charge. Last Sabbath Rev. Robt. W. Todd, a former pastor, by invitation, occupied the pulpit to the gratification of the people. Notwithstanding the threatening weather and the scattering tendency of occasional and uncertain supplies, a very good congregation was present to hear the morning service. In the afternoon Bro. Todd addressed the Sabbath-school, and in the evening held a Centenary service, at which he made an address, and read his Poem, descriptive of Coke and Asbury's meeting at Barratt's Chapel, Nov. 14th, 1781. The large and deeply interested congregation were further favored with excellent addresses by Col. Mullikin, L. Dodson, Esq., and Major Stewart.

The Quarterly Conference of St. Michael's charge has invited Rev. J. D. Rigg to return as pastor for the ensuing year. There were two votes against him, based upon the fact that he expected to move in the spring. With strong expressions of appreciation of the invitation to return, he reiterated his purpose to leave at the end of the present Conference year.

**SALISBURY DISTRICT**—Rev. J. A. B. Wilson, P. E., Princess Anne, Md. It is estimated that there have been over one thousand conversions since last Conference on this District.

Deals Island charge, J. D. C. Hanna, pastor. The number of conversions at the recent revival on this charge is one hundred and eighty (180) instead of one hundred and eight as stated in our issue of Nov. 15th.

Fruitland charge, J. M. Lindale, pastor. A correspondent writes: The pastor received his annual pouncing Thanksgiving evening. The young people here have made this a permanent feature of its observance. Bro. Webb, our venerable local preacher, was surprised in like manner, Monday evening following. Both occasions were enjoyable. The new church building at Zion is being plastered. Siloam church has been recently nicely carpeted in pulpit, front and aisles. Additional furniture has been placed in the house used as a parsonage, from part of proceeds of a festival held by the young ladies last August.

Onancock charge, I. G. Fosnocht, pastor. The M. E. Church here, after having been vastly improved, by the addition of a front tower 11x10 ft. wide, and about 80 ft. high, painting inside and out, a new carpet, new chandelier and lamps, and a clear toned McShane bell to summon the worshippers, was re-opened on last Sabbath Nov. 30th. Rev. J. E. Smith of Mt. Salem, preached morning and night to large audiences. Everybody was attentive, and at times sobb could be heard throughout the congregation as the preacher eloquently and pathetically unfolded the truths of the gospel. The amount needed was \$400.00, and \$325.00 was secured and there have been several private contributions since with more to follow. The entire cost will be about \$1000.00. The whole amount paid up to Dec. 1st was \$987.00. The pastor had entire charge of the improvements, contracting with mechanics, receiving all moneys and paying all liabilities. The people nobly and liberally responded, and now they have a neat church without a cent of indebtedness upon it. "The Lord hath done great things for us, whereby we are glad." Revival services are now being held in the church.

Conference Notes.

According to Par. 183 Sec. 9 of the Discipline it is left to the judgment of the pastor what shall constitute his quarterly account to the Presiding Elder. It may take the form of an informal talk involving any items of interest, concerning the work on the charge. By this the Presiding Elder gathers the facts upon which to base his annual report to Conference.

It is the duty of the Preachers in charge to read the General Rules in each congregation once a year—at least—and explain them. Several youngpastors wish to know from the older and more experienced ones how they "explain" the Disciplinary interdiction,—"The putting on of gold and costly apparel." (The editor would respectfully suggest that the pastor, old or young, "explain" this paragraph, by reading 1 Peter 3, -1-6; and 1 Timothy 2, -9-10 in connection with Psalm 45, -13-14; Romans 2, -29, and 7, -22. This will give the ultimate authority for this rule and will interpret it, as well.)

In receiving persons into full connection who were baptized in childhood, it is necessary to read and explain to them the Baptismal covenant. Neglect in this direction brings multitudes into the Church who do not recognize the weight of the vows they take, and are often found living in disregard of them. (An important matter. We would add, the pastor and his leaders cannot too diligently and carefully instruct their probationers in the Doctrines and Disci-

pline of the Church, so that they may be able to assume the solemn obligations of church membership intelligently. We fear these vows are too often a mere form, uttered in lamental ignorance of their real meaning.—Ed.)

The Methodist Episcopal Church is a total abstinence society. Not only is drunkenness forbidden, but also the use of intoxicating liquors as a beverage. A member may, therefore, be expelled for using intoxicating liquors as a beverage, (except in case of sickness,) whether they make him drunk or not.

(The exception "is in cases of extreme necessity," the committee of trial is to be the judge of this "necessity."—Ed.)

An Annual Conference cannot grant to one of its members the supernumerary relation unless it be because of temporary physical disability, and the conference may exact of such person a statement concerning his intentions in case of recovery. A continuous supernumerary relation can only co-exist with such state of health as promises recovery sufficient to enter the effective ranks.

(The Discipline defines the supernumerary as "one who because of impaired health, is temporarily unable to perform effective work. How long may one be "temporarily" disabled?"—Ed.)

A member of the M. E. Church may be expelled for receiving anything, directly or indirectly—for voting at any election.

(The Discipline, Paragraph 151, in reference to this evil, adds this counsel to the pastor, "Show no respect to persons herein, but expel all that touch the accursed thing. And strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers in any respect, of such iniquitous practices."—Ed.)

The Methodist Episcopal Church is divided into one hundred and three (103) Annual Conferences. (Provision also is made for 13 additional annual conferences during the next four years) and for one annual conference (Nevada) to become a mission.—Ed.)

The Discipline says, "Let the Stewards be "persons of solid piety, who both know and love Methodist Doctrine and Discipline: (Not a new regulation.—Ed.)

The empty pastoral peg in the Wilmington Conference is being interpreted as a bid for the transfer of a tile from another Conference.

The Philadelphia Conference will meet in Chester Pa., March 19th 1885 Bishop Cyrus D. Foss, presiding. This will afford many of the preachers of the Wilmington Conference the privilege of renewing old ties.

In the many removals that will take place in the Wilmington Conference at its coming session, there is only one man in all the list who is quite certain to come up. He is closing his third year at Onancock Va. Somebody will go down.

Deal's Island is regarded as one of the best appointments in the Wilmington Conference.

(The large and gracious revival there fearfully enhances the responsibility of the pastor.—Ed)

The Wilmington Conference vies with any and all others as to territory. It lies in Delaware, Maryland and Virginia, and embraces France and England.

**MARRIAGES.**  
TYLER—PHILLIPS.—At Mt. Zion M. E. Church, Hooper's Island, Nov. 27th, 1884, by Rev. C. H. Williams, Capt. John G. Tyler and Sarah E. Phillips, both of Dorchester Co., Md.

HOPKINS—DIXON.—Nov. 26th ult., in the M. E. Church, Denton, by Rev. A. W. Milby, Rev. Geo. F. Hopkins to Kate Dixon, of Denton.

SILVER—CLEAVER.—At the residence of the bride near Kirkwood, on the 26th ult., by the Rev. Julius Dodd, William F. Silver and Clara J. Cleaver, daughter of Mr. Peter Cleaver.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.		
Delaware City,	Dec. 6	7
St. George's,	" 7	8
CHAS. HILL, P. E.		

EASTON DISTRICT—THIRD QUARTER.		
Easton	Dec. 5	7
Kings' Creek	6	7
Odessa	13	14
Middletown	13	14
J. H. CALDWELL, P. E.		

DOVER DISTRICT—THIRD QUARTER.		
Cambridge,	Dec.	5 7
Beekwith,	"	5 7
Woodlandtown,	"	4 14
Church Creek,	"	15 14
Hurlock's,	"	20 21
East New Market,	"	20 21
Vienna,	"	22 21
Bridgeville,	"	22 22
Federalburg,	"	29 28
Denton,	Jan.	3 4
Fallon,	"	5 4
Dover,	"	9 8
Lelpic,	"	12 11
Wyoming,	"	16 18
Camden,	"	18 18
Magnolia,	"	24 25
Farmington,	"	25 25
Senford,	" 30 Feb,	1
Galestown,	" 31	7
Millsboro,	Feb.	8
Georgetown,	"	9 8
Ellendale,	"	14 15
Lincoln,	"	15 15
Milton,	"	19 22
Leves,	"	22 22
Nassau,	"	21 22
Houston,	" and Mar.	58 1
Milford,	Mar.	2
Frederica,	"	6 8
Harrington,	"	7 8
A. W. MILBY, P. E.		

SALISBURY DISTRICT—FOURTH QUARTER.		
Newark,	Dec.	6 7
Berlin,	"	7 8
Snow Hill,	"	13 14
Stockton,	"	14 15
Chincoteague,	"	20 21
Laurel,	"	26 28
Bethel,	"	27 28
Shortley,	"	28 29
Gumboro,	Jan.	3 4
Powellville,	"	5 4
Parsonsburg,	"	4 6
Delmar,	"	10 11
Barren Creek,	"	11 12
Sharptown,	"	11 12
Salisbury,	"	17 18
Fruitland,	"	17 18
Quantico,	"	18 19
Pocomoke City,	"	23 25
Pocomoke Circuit,	"	24 25
Onancock,	" 31 Feb.	1
Holland's Island,	"	3
Asbury,	"	7 8
Annamessex,	"	7 8
Crisfield,	"	6 8
Smith's Island,	"	14 15
Tangier Island,	"	15 16
Fairmount,	"	21 22
Westover,	"	22 23
Deal's Island,	Mar.	1 2
Princess Anne,	"	2 9
JOHN A. B. WILSON, P. E.		

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WANTED. If any person, reading this notice, has or can secure a copy of the minutes of the first session of the Wilmington Conference, which he is willing to part with, the undersigned will be glad to buy it. He also desires to secure the issue of the first number of the Conference Daily, published by Bro. Pilchard, during the last session of the Conference, at Dover, or a copy of his poem on early Methodism, therein published. R. W. TODD, North East, Md.

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