



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

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ONE DOLLAR A YEAR SINGLE NOS. 3 Cents.

#### ST. MICHAEL, THE WEIGHER.

Stood the tall archangel weighing All man's dreaming, doing, saying, All the failure and the gain, All the triumph and the pain, In the unimagined years,
In the unimagined years,
Full of hopes, more full of tears,
Since old Adam's conscious eyes
Backward searched for Paradise. And, instead, the flame-blade saw Of inexorable Law.

In a dream I marked him there, With his thre gold flickering hair, In his blinding armor stand, And the scales were in his band: Mighty were they, and full well They could poise both heaven and hell. "Angel," asked I humbly, then, "Weighest thou the souls of men? That thine office is I know."
"Nay," he answered me. "not so, But I weigh the hopes of man Since the power of choice began In the world of good or ill." Then I waited and was still.

In one scale I saw him place Cups that lit Belshazzar's feast, Gems, the wonder of the East, Kublai's scepter, Cæsar's sword, Many a roet's golden word, Many a skill of science, vain To make men as gods again.

In the other scale be threw Things regardless, outcast, few, Martyr-ash, arena-sand, Of St. Francis' cord a strand, Becchen cups of men, whose need Fasted, that the poor might feed, Disillusions and despairs Of young saints with grief-grayed hairs, Broken hearts that break for man,

Marvel through my pulses ran, Seeing then the beam divine Swiftly on this band decline, While earth's splendor and renown Mounted, light as thistle-down. —James Russell Lowell, in "America."

#### Robert Strawbridge.

BY REV. GEORGE W. LYBRAND.

Robert Strawbridge is another of the historic characters of American Methodism." Like Embury and Robert Williams, he was from Ireland," and says Dr. Crook, "has written his name with theirs imperishably upon the great fabric of American Methodism." He was born at Drumsna county, Leitrim. The Strawbridge family had an excellent farm within a short distance of the village, and lived in considerable comfort, if not in affluence. The family property has long since passed from their hands, and not one of the name is to be found in the entire country. His father's name was Robert, and it is presumed, that Robert, of American fame, was his eldest son, and was driven by persecution from the family homestead. Mr. Wesley frequently visited Drumsna, and has more than once, recorded his impressions of it.

As to Mr. Strawbridge, we have few, if any reliable dates, and no documents illustrating his life previous to his emigration. Shortly after embracing Methodism, he encountered violent persecution from his neighbors and immediate friends, so that he was obliged to leave Drumsna, and take refuge in Sligo, where he joined a Society, manifesting there much of the zeal which afterwards distinguished him. This was about 1761.

The next glimpse we get of him is in County Cavan; frequently preaching at Kilmore, where he was spoken of, as a man of devoted piety, and considerable preaching abilities. About the year 1763, or 1764, he removed to Fandragee, where he was employed for some time, in erecting some buildings convenient to the town.

He made Terryhugan his head-quarters, and resided in an humble cottage, among the hearty Wesleyans of this favored locality. From Terryhugan, as a centre, he itinerated through the neighboring country, where his labors were se Betsey, and Jane. George died, and

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highly prized, and where his name and memory were cherished by all who knew him. About the year 1764, or 1765, he married one of the worthy and devoted Wesleyans of Terryhugan, a Miss Piper, and shortly after, probably in 1766, with his young wife, bade farewell to Ireland, to find, like Embury and Williams, his life-work and his final resting-place, in the New World. Strawbridge ultimately settled at Sam's Creek, Frederic County, Maryland. From Rev. William Crook, author of "Ireland, and the Centenary of American Methodism," I quote: "Of course I do not give these figures dogmatically, but merely as the nearest approach I can make to the true date. I have read all the documents on the subject by Dr. Roberts, Dr. Hamilton, and others, and have seen no proof, as yet, that Strawbridge left Ireland before 1766."

He left Ireland, with a view to im-

prove bis financial circumstances; but

in this he seems to have failed, as he

lived and died poor. Dr. Stevens says. that he was "generous, energetic, fiery, and versatile; somewhat intractable to authority, and probably improvident. In his various migrations, he never bettered his temporal fortunes; but he never lost the warmth or buoyancy of his religiousspirit." "Frederic, at the time Mr. Strawbridge settled there, was strictly a backwood's county, including all the country west and south, now included in Montgomery, Washington, and Alleghany counties. It was among these hardy frontier settlers, many of whom had gone from the neighborhood of Baltimore, while others had come from Pennsylvania, that Mr. Strawbridge fixed his home, and opened his house for preaching. Not long after, he built the famous 'Log Meeting house,' the first Methodist Chapel in Maryland, about a mile from his own house. It was a small, rude structure, twenty-two feet square, without a door, floor, or windows. On one side, the logs were sawed for a doorway; and holes were cut in the other three sides for windows. In this primitive chapel, Strawbridge ministered the word of life, Sunday after Sunday, for many years; itinerating during the week through eastern Maryland, Delaware, Pennsylvania, and Virginia." The Sam's Creek Society, consisting at first of but twelve or fifteen persons, was a fountain of good influence to the county and the state. It early gave four or five preachers to the itinerancy. Strawbridge founded Methodism in Baltimore and Harford counties. He was the first of Mr. Wesley's followers, that preached on the eastern shore of Maryland. In 1769 or 1770, he preached at the house of John Randle, in Worton, Kent county, Maryland. Rev. Henry Boehm says: "I heard Strawbridge preach at my father's house in 1781, when I was but six years old. He was a stout, heavy man, and looked as if he was built for service. My father was much pleased with him and his preaching. He was agreeable company, full of interesting anecdotes. He died in Baltimore, in August of the same year I heard him." He is described as of medium size, dark complexioned. black hair, with a very sweet voice, and was an excellent singer. He came to this country with his wife, nephew, and niece. Mr. Strawbridge had six children-Robert, George, Theophilius, Jes-

also two of the other children, who were buried under the pulpit of the Log Meeting-house. Robert and Jesse grew up, and became carpenters. Mr. Strawbridge was always poor, and the family were often straitened for food; but he was a man of strong faith, and would say to his family on leaving them, "meat will be sent here to-day." The calls upon Mr. Strawbridge to go to distant parts of the country to preach, became so frequent and pressing, that his family were likely to suffer in his absence; so that it became a question with him, "Who will keep the wolf from my door, while I am abroad looking after the lost sheep?" Meanwhile, his friendly neighbors agreed to cultivate his little farm with out charge, and to see that his wife and children wanted for nothing, during his

absence. He was instrumental in the conversion of the sainted parents of Dr. Thomas E. Bond, the distinguished editor of the Christian Advocate and Journal, 1840-48. We find his name in the Minutes for 1773, Baltimore circuit, Francis Asbury, Robert Strawbridge, Abraham Whitworth, and Joseph Yearbry; 1775, Frederick circuit, William Watters, and Robert Strawbridge. "But it disappears unaccountably." Perhaps because his Irish spirit could not brook the stern authority of Asbury and his English associates, especially the regu lation they so stoutly enforced, that the preachers should not administer the ordinances.

The Conference of 1773, unable to deter Strawbridge from a course which seemed to him justified by the clearest expediency, if not by moral necessity, consented that he should continue to do so, under the direction of Mr. Rankin, who was Mr. Wesley's assistant, and practically, the Superintendent of the Societies; but Strawbridge declined to observe this restriction; and though opposed by most of the preachers, he was sustained by his spiritual children. The people were largely on his side; and the Rev. Benedict Swope, of the German Reformed Church, advocated his course; saying, that Mr. Wesley did not do well in hindering Methodist preachers from giving the ordinances to their followers. He seems to have become settled as preacher, to the Sam's Creek and Bush Forest Societies; the latter being in Harford county, and its chapel, the second built in Maryland. We trace him at last to the upper part of Long Green, Baltimore Co., where an opulent and generous citizen, Captain Charles Ridgely, gave him a farm, free of rent for life. Capt. Ridgely admired his character, often attended his preaching, and relieved his poverty. It was while residing here, that in visiting some of his spiritual children, he was taken sick at the house of Joseph Wheeler, one of his own converts, and died in great peace, in the summer of 1781. His funeral sermon was preached by Rev. Richard Owings, one of his sons in the Gospel, in the open air, to a great throng, from the words, "Blessed are the dead who die in the Lord," Rev. 14: 13. They bore him to the tomb, singing, as they marched, one of those rapturous lyrics, with which Charles Wesley taught the primitive Methodists to triumph over the grave; beginning,

"How blest is our Father, bereft, Of all that could burden his mind; How happy the soul, that has left This wearisome body behind."

His grave and that of Mrs. Strawbridge, are in the small burying ground | Societies in Maryland and Virginia; in the orchard, south of the house. Rev. and perhaps the conscious necessity of William Crook, in summing up his char- the independent administration of the acter, writes: "I have read everything | sacraments, in that chief field of the dein relation to Strawbridge's labors in nomination. "But great as was this America, on which I could lay my concession, it did not meet Strawbridge's hand, and most cordially endorse Dr. view. Asbury says, "I read a part of Stevens' statement. The scattered allusions to Strawbridge in our early records, are nearly all favorable to his Christian character, his apostolic zeal, his tireless labors, his self-sacrifice, his hearty Irish fervor. In fact, I know of nothing that calls for the slightest explanation, in the career of this noble pioneer of American Methodism, except Asbury's decided antipathy to him. Strawbridge had been trained in Irish Methodism; and, like the majority of Irish Methodists, had but little sympathy with the State Church. He believed a Methodist minister was, in the New Testament sense, a minister of the Lord Jesus Christ, and consequently, fully qualified to administer the sacraments, to those who placed themseves under his care. He traveled through the country, forming Societies wherever he could, and rejoiced in apostolic success. Fully one-half the Methodists in America in his day were in Maryland, and two thirds of them in Maryland and Virginia, where he and Robert Williams, and the evangelists raised up as the direct fruit of their ministry, were the laborers. He baptized the children of his converts, and gave to themselves, in the Log Meeting-house and elsewhere, the sacrament of the Lord's supper. Mr. Wesley, instructed Rankin and his other "assistants" in America, not to baptize or administer the Lord's Supper in the Societies, on any account; but to send all their converts to the ministers of the English Church, many of whom, as in England and Ireland, were notoriously wicked. The Minutes of the conferences contain the following:-

1. Every preacher, who acts in connection with Mr. Wesley, and the brethren who labor in America is strictly to avoid administering the ordinances of baptism and the Lord's supper. 2. All the people among whom we labor, are to be earnestly exhorted to attend the church, and to receive the ordinances there; but in a particular manner are we to press the people in Maryland and Virginia, to the observance of this Min

Asbury and all the men trained in England, concurred in Mr. Wesley's view, and encouraged and advocated it in America. But Strawbridge was inflexible on the other side. He contended sturdily in the Conference, for the right of our Societies, to the sacraments from the hands of their own ministers, and for the right of the ministers to administer them, and refused to be deterred by either Asbury or Rankin, from acting in harmony with his conscientious convictions.

A serious conflict ensued in the Conference; the above resolutions were made absolute, with a concession in favor of the veteran evangelist, as appears from Asbury's Journal: "That no preacher in our connection shall be permitted to administer the ordinances, except Mr. Strawbridge, and he under the particular direction of the assistant," (Rankin.) Dr. Stevens suys, "A concession so siugular shows the extraordinary consideration, in which Strawbridge was held, low it this time.

the influence he had obtained over the our "Minutes," to see if brother Strawbridge would conform, but he appeared to be inflexible. He would not administer the ordinances under our direction at all. Ultimately the name of the head-strong evangelist was dropped from the Minutes; but to the end of his life, he held on the same course.

Asbury's prejudice against Strawbridge, for his Hibernian independence in the sacramental controversy, continued to the last. 'He is no more, writes the great but rigorous bishop,' he is no more; upon the whole, I am inclined to think, the Lord took him away in judgment, because he was in a way to do hurt to his cause; and that he saved him in mercy, because from his death-bed conversation, he appears to have had hope in his end."

#### The Conference Treasurer.

J. P. OTIS.

With much that is said by Bros. Collins and Grise on the above subject, in your issue of the 9th, I heartily agree, and I think at least one thing I had in mind will be accomplished, i. e., the reaching of a clear understanding of matters, before the assembling of Conference. I am quite positive that the matter has not been, perhaps is not now, quite so simple as it appears to the two brethren named above. Bro. Grise speaks of the mixing of accounts by some of the brethren, as a reason why using three envelopes within the large one would confuse matters, but it seems to me incredible, that any brother has in the past, mixed his missionary and conference claimants money with his finance committee money. If the suggestion made, were carried out, there would need to be no "call of the Stewards," and no waiting in line at the Missionary Treasurer's desk, but a handing over to the two men, representing the Missionary Society and the Stewards, of the envelopes containing their moneys; while the two or three appointed for the purpose, could be occupied in disentangling the many items formerly given to the finance committee.

That the plan suggested by the brethren is feasible. I have no doubt; but that it is any simpler, or will get the work done as easily and quickly as the one I proposed, I do not believe; and I also have had a little experience with "figures." As to the reading of the missionary report at the anniversary, the plan proposed by these brethren, wiil only make it less accurate, but will not hinder its being done; for among our blanks is one for "missionary statistics." Moreover, while the preachers have heard the figures ad nauscam, perhaps, the people who attend the anniversary have not, and we all know that the reading of that report is frequently a source of inspiration to the audience and the speakers. It appears there in a systematic form. I still urge the suggestion that the presiding elders before conference, recommend a plan, and let all fol-

### Temperance.

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

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

#### Why Screen Their Doings?

Why is it, that the outside of the liquor saloon is made so inviting to the passer-by, with its gilded sign and attractive front, while the inside is so carefully hidden from his view, by blinds before the door, and frosted glass in the windows? Can it be that the saloonist is ashamed of his business, and therefore unwilling to have the public see what is going on within? Are they not engaged in a lawful husiness? Does not the state, for a paltry consideration, (paltry indeed when compared with the evil that he is doing,) give him the privilege to sell to his fellow beings, what will craze the brain and destroy all knowledge or fear of personal responsibility; the outcome of which usually is, quarreling, and fighting, ending often in assaults with the knife or pistol, if not in murder? How often are wives' hearts made to ache, and the children to tremble with fear, at the return of drunken husbands and fathers, from a night's debauch, in some one of the many places of allurement which abound throughout the state.

Am I putting it too strong? Have not such scenes taken place thousands of times; yea, and they will continue to occur, so long as the saloon iniquity has the sanction of law. I ask then in all seriousness, why are saloon keepers allowed to hide their ruinous work from public view? Why not require them to remove their blinds, and to replace their frosted glass with that which is clear, so that the interior may be viewed from the outside?

I am well satisfied, that if their inside workings were thus thrown open to public gaze, there are young men and lads, who may now be found in these places, who, being unwilling to be seen by their friends within such disreputable houses, would no longer frequent them. Such an exposure would doubtless save many of our youth from being beguiled by these tempters to evil, and instead of becoming as too many have, a curse to themselves and friends, lost to everything that is good and honorable, and a burden to the state, they would grow up sober, upright men, a blessing to their families, and trusted and honored citizens of the state. In view of these facts, and many more that might be stated, would it not be right and proper, to appeal to our legislature, to do something in behalf of the anti-saloon element in the state, at its present session; something which, after deliberate and prayerful consideration, they may judge, would be best for the people at large?

If we can't have a prohibitory law or a local option one for the state, may not our local law be amended, that except hard eider from the list of intoxicants, (and we have often seen the bad effects of drinking hard cider, even in this temperance town) so that hard cider and every other intoxicating beverage may be included in what is forbidden to be sold; and let a law be passed, that will compell saloon keepers to alyzed voice. remove every thing that obstructs a view of the inside from the outside public. That the traffic in intoxicants as carried on in saloous, is an unmitigated evil, few, if any intelligent and upright men will deny. Even in its most respectable forms, there is nothing upbuilding in true morality, or ennobling about it; on door. the contrary, its tendency is to pull down, demoralize, debase, and ruin. Any law therefore, that the legislature may pass, having a tendency to lessen the evils of the liquor traffic, will be a step in the right direction.

VERITAS. St. George's, Del., Jan. 17th, '89.

The saloon as a bank: You deposit your money-and lose it. Your timeand lose it. Your character-and lose it. Your health-and lose it. Your strength-and lose it. Your manly independence-and lose it. Your home control-and lose it. Your home comfort-and lose it. Your wife's happiness -and lose it. Your children's happiness-and lose it. Your own soul-and

Chaplain McCabe says legal and moral suasion work well together in Iowa. Fifty eight empty jails there already One man has put on the outside of his jail: "This Jail is for Rent." The warden of the Fort Madison penitentlary has called for re-enforcements to fill up the prison, so that labor contracts can be filled. Let us have legal and moral sussion together, and in a short time all State prisons and jails will be for rent .-Nashville Christian Advocate.

At a recent election in Kentucky local option carried in quite a number of voting precincts and several counties, and was defeated in a few. Two precincts in Bourbon—Millersburg and Ruddel's Mills-downed the whiskey power, one in Scott, one in Grant, and one in Meade while Owen and Allen took it by whole sale. We regret the loss of Woodford, but whisky triumph there is only for a time, since the right will prevail despite all opposition.—Central Methodist.

### Bouth's Department.

Let it Shine

"Going in there?" said Thomas. "Yes."

"First rate lamp in that house." "What?"

"Lamp, you know, trimmed and burn

Sadie looked at the old man, in some astonishment. He was the "odd job" man of the neighborhood; everybody knew him. He pruned his grapevines with critical care, and turned a wrinkled, quizzical face toward her once or twice; but he vouchsafed no further remark, and Sadie made her way to the tront door of the little house beyond.

"Is Johnnie in?" she asked as the door opened. "I'm his Sunday-school teach-

"No'm, not home from school; but won't you come in and see mother."

Sadie had glanced down the street as she knocked, thinking what a wearisome business this Sunday-school visiting was. "How do ministers live through their

parish calls?" she wondered.

She looked up now, and saw a radiant | and energy. face; not lighted for the occasion, but small, clean, warm, odorless room. In a corner behind the stove was the mother, propped in an easy chair, helplessly par-

Sadie's quick sympathies were touched, and she at once approached the in-

"You find these dark days very trying I suppose?" said Sadie.

"O no; Anna reads to me when she gets through," said the wavering, par-

"You have a nice, warm room." "O yes, Anna keeps a good fire." In rushed Johnny: "Say, Anna where's my ball? Can I have a cook-"

"S-h! Johnny, here's your teacher." Johnny came forward with an awk-

"I'm not going to keep you from your play, Johnny, and you can eat your cookie while I talk; but I want you to join a boys' club from our Sunday-school They are going to meet Monday nights in our basement.

"I may not get my lessons to go," said

"O yes, you will You and I will learn them together Monday afternoons' said Anna.

"Well, if Anna'll learn the lessons with me," said Johnny.

Sadie looked at Anna's face, bright as ever, and wondered how many things she could do at one and the same time.

"First-rate lamp in that house!" Thomas's words came back to Sadie full of meaning. Yes, Anna's light did shine, and Sadie went home illuminated.

"I've got a lamp, too, somewhere," she meditated. "It was so dull and smoky, I set it away; but I'll get it up and trim it and brighten it and see if it will shine." It did shine .- The Well Spring.

## A Little Seed, and A Great Harvest.

Mary Cander's life lasted just sixteen years. Most of that time was passed in hed, in acute pain. She had learned to read, and to cut out figures from paper with much skill; but there, perforce, her knowledge and acquirements had stopped. Her family were generous, Christian people, actively engaged in work for the poor. Poor little Mary! she wished to help also; but what could she do-herself ignorant, helpless, and crippled?

Her window overlooked a hovel, in which lived John Martin, an idle Irishman, with his wife and eleven children. Drunkenness, untruthfulness, and dishonesty, were notorious faults of the Martins. They were all regarded as hopeless outcasts.

"I think," said Mary, "that if I could tell John, how good the Lord has been to me, it would help him." But her father forbade the attempt.

"John's wife, then?" This was also forbidden.

"Send me little Phil, at least. He can do no harm."

Phil, a bright, mischievous urchin of ten or thereabouts, was brought to her bedside- She showed him pictures, cut marvelous groups in paper, and told him stories day after day, until she won his confidence. Then she taught him how her Friend, through hard lessons, was making her like Himself.

Phil continued to be her faithful daily companion for three years, when she died. Her influence over him seemed to be even stronger, when she was gone than it was before. He separated himself from his family, worked steadily, educated himself, and when he became a man, settled in Iowa, where he married. His children are now among the most influential men and women, in a city of that State. They are honorable, generous Christians, serving God and their fellow-men, with a peculiar heartiness

The little seed which the sick girl bright from within. She stepped through | planted in faith, has grown to be a the door, to find herself at once in a mighty tree, with wide-spread branches and much fruit.

Never neglect to do a good action or to speak a helpful word, because "it is too small to be of use."

If the disciples had refused to distribute the five small loaves which the Masvalid. Her face, too, seemed full of ter put into their hands, how would the great multitude have been fed ?- Youth's Companion.

> Don't Skip the Hard Names. Eddy was a bright scholar. He could read very well for a boy six years

He liked to read stories about birds and beasts. But he had one fault. One day his mamma talked to him about it.

He would read very fast, till he came ward bow, and a reatless glance at the and if he could not tell at once what it to a hard word. Then he would stop, was, he would skip it and go on.

1 "You can be a hero, dear, while you soldier." are a little boy. A hero is one who does his best, even in such little things as sure work for Heaven. If I were rich in spelling the hard words. You are not too young to he a true soldier of the too young to he a true soldier of the Prince of Peace."—Christian Observer.

Ringing Noises In the ears, sometimes a roaring buzzing sound are caused by cutarrh, that exceeding ly disagreeable, and very common disease. Loss of smell or hearing, also result from catarrh. Hood's Sarsuparilla, the great blood entering is a peculiarly successful remede catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood. If you suffer from catarrh, try Hood's Sarsaparilla, the peculiar medicine.

### California Excursions.

Excursions to Colorado and Pacific Coast Points will be run January 15th and 29th, and February 12th and 26th, via B. & O. R. R. Passengers purchasing second class tickets will be furnished free accommodations in Reclining Chair Sleeping Car to Kansas City and in Sleeping Car from thence to destination

As the number of passengers for each ex-cursion is limited, those who contemplate going should communicate at once with any

going should communicate at once with any of the following Agents, viz:

D. BRIDE, Pass. Agent, B. & O. Centl. Bldg. Balto. Md.
H. A. MILLER, Pass. Agent, B. & O. Depot, Wilmington, Del.
LYMAN McCARTY, Ticket Agt, 833
Chestnut St. Phila., Pa.
P. G. SMITH, Pass. Agent, 1351 Penna. Ave., Wash., D. C.

#### Our Book Table.

A remarkable feature of the MID-WINTER FEBRUARY CENTURY, is the opening article on "Gerome," the famous French artist and trainer of artists. Gerome has helped in the preparation of Mrs. Herring's article, and which have not yet been seen in America, as supplies a sketch of his own life. The front-trainer of the Methodist Episcopal church in Port Deposit in 1832, and continued a member there of until her death.

She was the eldest daughter of Jonathan ispiece is an engraving of this master's "Na-poleon before the Sphinx." There are "Open Letters" on Gerome by American artists who were pupils of Gerome's in the Beaux-Arts.
Other artistic features are Mr. Cole's en-

gravings from the originals of Simone Mensimi, with articles by Mr. Stillman and Mr. Cole, in the series of "Old Italian Masters;" also Mrs. Mary Hallock Foote's "The Orchard Wind Break." There is an interesting installment of the

"Life of Lincoln" and a Siberian chapter by George Kennan, entitled "Exiles at Ir-George Kennan, entitled "Exiles at Irkutsk." War subjects are continued in "Memoranda of the Civil War." "Slow-Burning Construction," by Mr. Edward Atkinson, of Boston, gives directions as to the construction of buildings, partly fireproof, on the cheapest plan. Rev. Dr. Washington Gladden writes on "Safeguards of the Suffrage." "Revival of Hand Spinning and Weaving in Westmoreland" is an account of a curious experiment, which has recently been successful in England. In "The Portion of Mark Course of Scots." Mr. Laubeen successful in England. In "The Por-traits of Mary, Queen of Scots," Mr. Lau-rence Hutton has told briefly what is now known on this interesting what is now known on this interesting subject. Charles de Kay writes on "The Fairies and Druids of

Mr. Cable concludes the "Strange True Mr. Capie concludes the Shange True
Story" of "Francoise in Louisiana;" and Mrs.
Catherwood, her "Romance of Dollard."
"Two Negatives," is told by Mary Spear Tiernan; and "Under the Redwood Tree," is told
nan; and "Under the Redwood Tree," is told
and "Under the Redwood Tree," is told

nan; and "Under the Redwood Tree," is told by George H. Jessop, and illustrated by Kemble. The poems are by Kate Putnam Osgood, James Whitcomb Riley and Caroline Hazard, with a prose poem by Langdon Elwyn Mitchell

The "Topics of the Time" are "The Imperfections of American Law Procedure." The 'Topics of the Time' are "The Imperfections of American Law Procedure." Lynch Law as an Argument for Law Reform," "A Centennial Historical Exhibition' and "French Masters and American Art Students." In "Brica-Brac" Mr. Edwards, gives a song of the negroes entitled, "Coming from the Fields," with illustrations by Kamble and Pusic by A. L. Wood. There

Kemble, and music by A. L. Wood. There are "Two Valentines" in "Bric-a-Brac." In the next number will be begun a brief serial story by Mary Hallock Foote, entitled, "The Last Assembly Ball: a Pseudo-Romance of the Far West."

#### Obituaries.

"Blessed are the dead who die in the Lord"

#### Words of a Dying Man.

was, ne would skip it and go on.

"Don't skip the hard words, Eddy,' said his mamma.

"Why, mamma, I don't like the hard words. I am in such a hurry to go on, that I cannot stop to spell them."

"That will not do, my boy," she said.

"You will never be a good reader if you do not stop and spell the long words.

"George W. Marshall died August 11th, I 1888. He was sick for a long time, but was I confined to his bed only one month before his death. About one o'clock, he called his parents, and said to them, "father and mother, I am dying; I professed religion one year thement with my Heavenly Father every time of my life. The sun has gone down; where I shall see my Savior, and be with my dear wife." George W. Marshall died August 11th,

As his friends came to his hedside, he gave them his farewell counsel. To one, he and the more them his farewell counsel. To one his do not willing said. "Gorge Lorden when I always, found his and As his friends came to his

saw it in all my life; the earth seemed to be illuminated, and every thing seemed to be illuminated. But to morrow morning I shall be happy. But to morrow morning I shall be happy. But to shall see the Sun of right in Heaven, and shall see the Sun of right cousness, the Son of God. O, friends, make cousness, the Son of God. If I were rich in sure work for Heaven. If I were rich in sure work for Heaven.

Shut out of Heaven.

Calling to him some young men about his own age, who were not members of the church, he asked them to think how it would

church, he asked them to think how it would he with them, if they were dying as he was now; and taking them by the hand, begged them to meet him in Heaven.

To a brother who sings in our Sunday. To a brother who sings in our Sunday. School he said, "sing a song for me now;" and as the brother sang. "O how precious, O how precious, is the sound of Jesus name," he was so happy, that though he was weak and was so happy, that though he was weak and was so happy, that though he was weak and dying, he sang aloud with a strong voice. To a brother who said, "you are suffering," he replied, O, no! This is the happiest time of my life. Calling on his pastor to pray, he rejoiced greatly through the prayer happy rejoiced greatly, through the prayer, happy

Mrs. Rebecca E Murphy, relict of the late Dr. Thomas L. Murphy, and the mother of Ex-Post-Master General Creswell, occurred at her home in Port Deposit, Md., Friday

evening. Jan. 11th.

Mrs. Murphy was born March 26th, 1804;
and was married to John Creswell of Port
Deposit, Sept. 17th, 1822; she went as a young bride to reside in the house, in which

she died 67 years after. Her husband died in Port Deposit, May 12th, 1831, at the early age of 29, leaving four infant children to the care of their mothwith the instruction that she should "bring them up, in the nurture and admoni-tion of the Lord" Most faithfully did she discharge her duty toward them.

discharge her duty toward them.

Her second husband was Doctor Thomas
Lloyd Murphy, to whom she was married,
November 10th, 1850. He died March 14th,
1861. Mrs. Murphy became a member of

and Rachel Webb of Pine Grove, Lancester county, Pa., and on the maternal side, was a descendant in the 3rd generation from Doctor Daniel Heinrich Esch, of Hackenburg, Germany, who was a member of the Reformed church and emigrated to Philadel-phia in 1741. Through her father, Mrs. Murphy was a descendant in the 4th generation from Richard and Elizabeth Webb, promi-nent and influential members in the Society of Friends who emigrated from Gloucester, England in 1699, and settled at Birmingham, Chester county, Pa., near where the battle of

ary War for Independence.

Three of Mrs. Murphy's five children sur-

vive her, two daughters, Mrs. Caroline Heald, and Mrs. J. J. Taylor, of Baltimore, and one son, Hon. Jno. A. J. Creswell.

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### The Sunday School.

LESSON FOR SUNDAY, PEBUARY 17th, 1889. MARK 5: 25-34.

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

THE TIMID WOMAN'S TOUCH. GOLDEN TEXT: 'Be not, afraid; only be lieve'' (Mark 5: 36).

25 A certain woman .- Her name is unknown. Eusebius states, in his Church history (7: 13), that her home was in Cesarea Philippi, and that she showed her gratitude for her cure by setting up 'wo statues in bronze-one symbolizing herself in the attitude of supplication, and the other our Lord with hand outstretched towards her; and that these could be seen in his own day (in the fourth century). In the apocryphal Gospel of Nicodemus her name is given as Veronica, who before Pilate proclaimed the innocence of Jesus, and wiped His face with her handkerchief on the way to the cross. An issue of blood twelve years-a hemorrhage, which made her ceremonially unclean (Lev. 15: 26), thus depriving her of religious privileges, which also disabled her for life's duties, and which caused her unutterable shame since it was supposed to result from sinful habits; a chronic condition, which was, to all seeming, incurable. Her case was most

26. Suffered many things of many physicians. -She had consulted the most famous physicians, submitting to varied and oftentimes painful treatment, spending freely all her means, till purse and hope were both exhausted. "The prescriptions of those days resembled those of the medicine-men of the North American Indians" (Abbott). [Both Geikie and Edersheim contain illustrations of the senseless quackery of that day. ]

"According to Schaff, in those days such diseases 'would be treated without tenderness, first, because the patient was Levitically unclean; second, because she was a woman Our Lord's conduct was a protest against both of these. Just in proportion as His influence permeates society, is woman not only elevated, but tenderly dealt with.

27. When she had heard of Jesus-R. V. "having heard the things concerning Jesus" -His cures. His compassion, "the facts of His career." Came in the press (R. V., "crowd") behind-"shrinking but seeking." The crowd was denser than usual, as we learn from verse 24. She worked her way, weak as she was, through the crowd, to the immediate vicinity of Jesus; behind, not in front. Touched his garment-"the hem of His garment' (Matthew and Luke); the fringe or tassel of His outer robe. "Later tradition defined the very number of the threads or tassels of the fringe, so that they might represent the 613 precepts of the Law" (Ellicott).

"Two of these fringes usually hung down at the bottom of the robe; one hung over the shoulder where the robe was folded round the person. It was probably this one that she touched" (Farrar).

28. For she said-"within herself" (Matthew); kept saying it, by way of assuring herself. If I may touch but his clothes (R. V., "garments") .- After twelve years of the kind of treatment she had undergone at the hands of physicians, it would be natural for her to have some superstition mingled with her faith. Yet she had faith,-a confident expectation of receiving a personal benefit, a faith which the attending multitude did not possess. Many in the crowd "touched" Him; she only received "virtue." "So afterwards 'the handkerchiefs and aprons' that were brought from Paul's flesh became means of healing" (Acts 19: 12) (Ellicott).

"This is a most encouraging miracle for us to recollect, when we are disposed to think despondingly of the ignorance or superstition of much of the Christian world; that He who accepted this woman for her faith, even in error and weakness, may also accept them"

29, 30. Straightway, etc.-The hemorrhage instantly ceased. She felt in her body -an immediate sensation of restored, perfected health. Not that any magical "virtue" had been stolen from the garment of Jesus. The omniscient One recognized the touch of faith, and instantly responded to it by a voluntary putting forth of power to heal. And Jesus immediately knowing-R. V., "and straightway Jesus perceiving." That virtue had gone out of him .- R. V., "that the power proceeding from him had gone forth." Not that He had lost anything, any more than the sun loses its heat by radiation; but He had been conscious of the outflow. "This healing power was not, as in prophets and apostles, something foreign to Himself and imparted merely, but what He had dwelling within Him as 'His own fullness' '' (J., F. and B.)

well, but He would have this timid seeker have to pronounce it a hopeless caseconfess, bear witness, to the great thing the Lord had done for her

"Christ will have Himself openly confessed, and not merely secretly sought. Our Christian life is not, as it is sometimes called, only a thing between ourselves and God. but a good confession to be witnessed 'before all the people' (Alford) .- If she had been allowed to carry away her blessing in secret, as she purposed, it would not have been at all the blessing to her, and to her whole after spiritual life, that it now was, when she was obliged by this repeated question of the Lord to own that she had come to seek, and had found, health from Him" (Treuch).

31, 32 His disciples-"Peter, and they that were with bim" (Luke). He looked round about not to see who had done it, but to see her who had done it' (Abbott). Fearing and trembling-perhaps from natural timidity at being discovered in her secret theft of health, perhaps from womanly shame, perhaps from fear at having communicated her ceremonial uncleanness to Jesus and dreading His anger. Various other reasons may suggest themselves to explain this "fear and trembling." Told him all the truth.-The cure itself sustained ber in this ordeal. Her faith and joy and gratitude triumphed over timidity and modesty, and she told the whole story "before all the people" (Luke) of her chronic malady, her expensive and discouraging efforts to secure bealth, and the final "touch" that healed. Says Morison: "Having had experience of her Benefactor's power, she added confession with her mouth to faith in her heart (Rom, 10: 9, 10). In making this confession, she threw herself with rapid oriental ease and grace into a beautiful attitude of obeisance; she 'fell down before him.' "

"Many throng Christ; His in name; near to Him outwardly; in actual contact with the sacraments and ordinances of His church; yet not touching Him, because not drawing nigh in faith; not looking for, and therefore not obtaining, life and healing from Him'

34. Daughter-used only here by our Lord: perhaps expressive of the new spiritual relation which the woman now sustained to Him. Lvke adds: "Be of good comfort." Thy faith hath made thee whole-"hath saved thee." Not that faith itself had wrought her cure; that was the work of divine power; but that power would not have been put forth, but for the woman's confidence, and in this sense, her faith made her whole. The cure embraced both soul and body; otherwise the benediction seems out of place. Go in peace -literally, "Go thy way into peace." These words calmed her fears, and opened before her a perspective of "peace," a bodily and mental rest and quiet, to which she had thus far been a stranger. Be whole of thy plague— "a gracious and solemn ratification of the healing" (Schaff).

"The faith, which in itself is nothing, is yet the organ of receiving everything. It is the conducting link between man's emptiness and God's fullness; and herein is all the value that it has. It is the bucklet let down into the fountain of God's grace, without which the man could not draw up out of that fountain; the purse, which does not itself make its owner rich, but which yet effectually enriches him by the treasure which it

#### Blind Girls in Chlna.

Extracts from a letter of a medical missionary in Canton.

"I enclose a photograph of a group of blind beggars; a half dozen such groups I have met, in a half hour's walk in the streets of Canton. It is a very, very sad sight. (Another writer says, it is estimated, there are half a million of blind in China, and he saw on one occasion 600 blind beggars, waiting for a free distribution of rice. E. B. S). Dr. Kerr had offered these people a few cash to come into the hospital yard, and stand for their pictures.

But there is a sadder sight to be seen, as one goes upon the street just after dark : blind girls, dressed in gay colors, hair adorned with bright flowers, led by an old woman, carrying a musical instrument. Do not ask, where they are going. I only know that they do not go home until the morning, and that they go into questionable houses to play and

If the little girl in a poor family, or a boughten girl becomes blind, the first thought is to sell the useless creature to a mistress, who keeps these blind singing

Out-patient day at the hospital always brings some poor little one to be healed, Who touched my clothes?--He knew perfectly and it is with a doubly sad heart, that I Sunday-school teachers, if it is true, to be forgotten.

sightless eyes, and, I fear, a blinded soul. How I long for a blind asylum for girls! If I could only say, "Take your child there. She can be taught to work, and read, and perhaps support hersel!!" We have had in the hospital for several months, a blind girl of fourteen or fifteen. She has a diseased hand which may have to be amputated. My heart bleeds for her, and yet, what can we do? Mrs. Kerr has a little school, in connection with the hospital, and this child can repeat the three or four character books. a first or second reading book of gospel truths, and the book of Mark.

She applied for admission to the church, and passed an examination which astonished the committee, and yet they dared not admit her to membership Was she not owned, body and soul, by those who had made the worst use of her, and might do so again.

Another blind girl of fourteen, under treatment, said one day to me, "I cannot get well." "Oh, yes, you can; you will soon be well again." "Oh, no," she said, "I cannot get well, and you must tell my mistress so, and then she will cast me off, and leave me here: but if you tell her I am well, she will sell me."

It sounded so pitiful; I could not sleep that night for thinking of the condition of these poor, blind girls. She is one of twelve, who are owned by a blind woman, who sends them out, while she stays at home herself, supported by them A few weeks ago a child of three was brought in, who had been picked up on the street. If I would promise to cure her eyes, the family who had found her would support ber. "If not?" I asked. Then there was nothing to be done, but to give her to a mistress of singing girls. Then I said "As she cannot be cured, you may leave her with me." Perhaps this little waif, may be a nest egg for a blind asylum,

I would be very glad to have a blind asylum here, supported by the Chinese. I think, if rightly managed, it could be done. But who is to do it? If my time were not already so full, I would feel called to start a subscription paper, among those whom I have met in my practice.

> MARY W. NILES, M. D. "Hazel Rod."

BY REV. T. O. AYRES.

In the January number of the Sunday School Journal, Prof. Marcus D. Buell has an article, under the head line of 'How to study Mark," in which he says

"The best neighbor is not the one, who gives me free use of his pump, but he who comes with his hazel rod to my premises, and shows me where to dig a well of my own." Will Prof. Buell please tell us if he believes in, or knows it to be true, that "hazel rods" enable us to find water?

On the Peninsula, where Dr. Buckley said in the Christian Advocate, the people were so much afraid of witches, that they left their houses and slept up the trees, there is an old superstition among the illiterate, that a forked branch cut off of a reach tree, and held by the tips, if carried along close to the ground, will dip when passing over a stream, or an under ground spring of water.

But this, let it be remembered, is on the Peninsula, the home of Dr. Buckley's

We would hardly expect to find such things taught in a Boston school, and by a Boston Professor. Will Prof. Bueil please tell us, if water is so found in Boston, or has he slipped up, and published an old superstition in the Journal, to be taught to our children.

A few people on the Peninsula have called the witch-affected ones out of the tree tops, and are trying to convince them, that there are no witches on the Peninsula; but they will read Prof. Buell's "Hazel Rod," and may ask their

that water can be found in the manner he describes. What shall the teachers say in answer to such a question? We await the Professor's explanation.

#### From Africa.

DEAR FRIENDS AT HOME.—As the longer delay writing, though our mail from home has not arrived. Bro. Rusmussen are well and happy; we are building a house here, so we may be comfortable; including veranda, it is about 16x48. We have two natives at work on the roof, which is about half covered with thatch grass, and are expecting Bro. Claffin, wife, and child in a few days, who are to live with us.

The progress of the steamer has again been interrupted, owing to the non arrival of the cloth, with which to pay the carriers; though I believe it was shipped from New York in May. Nearly all the steamer material is here, except four awaiting arrival of the cloth for their pay. We do not ask them to do this, but the carriers are anxious to work. Had we had the cloth six months ago, the steamer would have been through to Stanley Pool.

We are by no means idle here; about half our time is devoted to teaching and study, and the balance is occupied with outside work,-cutting, clearing, fencing, etc., all of which we find most conducive to our health. We expect to make garden during the rainy season; all vegetables, indigenous to American soil grow here luxuriantly. Time never seemed to pass so rapidly, as it does here. I realize day by day, the necessity of being up and doing the King's work; it brooks no delay.

About April 25th, the Congo began to

fall, and by June 20th, had fallen 14 feet; since then it has been rising rapidly; flood-wood rushes past with almost the speed of a race horse; the current being at least 8 miles per hour; the roar of the falls, which are near by, gives us continual music. The trees are now putting forth their leaves, a proof that the rainy season is at hand. A few days ago while clearing, I built a fire which swept through the dry grass with great rapidity; fearing it might endanger the village, I hastened up to tell the King to keep a good lookout. Nearing the town, I heard the sound of music and dancing; and as I approached nearer, saw a group of men and women, in the center of which was a man in a stooping posture, bent nearly double. Around him whirled a circle of dancers, and outside of this, another and larger circle. Memory immediately carried me back to childhood's happy days, and the miller's needle's eve. Never having attended a dance in America, I can not say heard of the performance of our North American Indians, and believe this is similar to their's. Here is the witch doc tor, with all his spells and incantations making a terrible noise, and directing the movements of the dancers. Men and women, wrought up to a high pitch of excitement, gesticulating, shouting, leaping backward, forward, and to either side, twisting their bodies in every conceivable contortion; in short, not only the feet, but the whole body dancing, from the top of the head to the sole of the foot, and none encumbered with too ample an attire. Amongst the females I noticed one of the King's wives, gorgeously adorned with a loin-cloth round her waist, from which dangled flounces, ruffles, ribbons, laces, etc. These, with immense rings of brass and iron, round ankles, wrists, and neck, completed the gorgeous habiliments of her majesty; gaily as would a blooming girl o sweet sixteen, she tripped the heavy fantastic foot (not toe). The male figure in the centre, leaping into the air, waving his hands, shouting with all his might, finished up a "tout ensemble," not soon

All the above was for the especial benefit of the King, who was sick, and who was present, scated on an empty (Pyle's soap) hox, patiently awaiting the healing. Ngangs ran out alone, and the whirl became wilder; thrice they circled round the King, and then chaos, conmail leaves Vivi on the 12th, I can no fusion, my pen halts; further description is impossible.

Franklin with his kite drew lightning from the clouds; and who shall say Ngangs and his dancers, charged as they then were with electricity, had not their influence on the enfeebled nerves of the sick King. I approached the King, and shook hands with him. He had been sick two months; he said, "I die, I think the devil kill me." I told him my medical stores were running low, but he could have some of what I had. He readily assented, and sent a boy with me. I gave him six doses of Epsom Salts, asking God to bless its use; he repaid my gift with a chicken, and in a few days man-loads; some have carried on time, he visited me, and told me my medicine was good; he was much better. Since this we have had many calls for medicine, and Salt Epsom is in much request.

I regret I have not a good supply of medicines, and a thorough knowledge of their properties. Every missionary should be at least fairly acquainted with plain medicines; I believe this century presents no grander field of labor; especially for young ladies, qualified as medical missionaries. I have had so many signal answers to prayer, since coming here, I no longer doubt that God takes note of our every petition. The rich experiences he gives me, much more than compensates, for all the dear privileges of home and kindred we sacrifice. We use the Bible exclusively, and quote passages from memory, morning and evening; thus memorizing much of its sacred contents.

The carrier will soon leave for Vivi. so I must close; asking for your prayers, and praying God to bless you all.

> Your faithful friend. WM. O. WHITE.

Isingala, Oct. 8th, 1888.

#### The Criminal Classes.

BY ALBERT COWGILL.

There would be more charity for the criminal classes, and more effort made to reclaim them, if the Christian world could accurately estimate how much of their sinfulness is due to inheritance, how much to early associations over which they had no control, how much to the want of kind feelings manifested towards them on the part of the better classes, and how much to the ever present inconsistencies of professed followers of Christ, often covering the path of virtue with the scum of vice, and if we knew their secret tears of repentance, their vows to lead a better life, the rebuffs they receive when they attempt to reform, and their inevitable misery, for as one of the robbers of the D laware Bank is reported to have said, "There is no happiness found in a life of crime." how close the resemblance may be, to If these facts lay open before us, as they this in the wilds of Africa; but I have do before the Judge of all, our condemnation of the crime would be mingled with a deep, pure, active pity for the

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sed to the PENINSULA METHODIST, Wilmington Del. Those designed for any particular number r be in hand, the longer ones by Saturday, and the news items not later than Treesday morning. All subscribers changing their post-office address should give both the old as well as the new.

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### The African News.

BISHOP TAYLOR IN A NEW ROLE.

This most remarkable man, in his devotion to the work, to which he has so long felt himself Divinely called, and in which he has had such marvelous success in many lauds, lays under contribution all available resources that promise aid, in his herculean enterprises for the salvation of men. His latest venture is a monthly magazine, for the diffusion of missionary information; es pecially illustrating his own jurisdiction. the Dark Continent. The January issue, the first number, is on our table. An ad mirable portrait of the "Missionary Bishop for Africa" forms an attractive frontispiece; and very interesting biographic notes are furnished by the Bishop himself, and by his assistant, Dr Welch, of Vineland, N. J.

In his introduction, Bishop Taylor says, "I did not have time (since his return to America) to write a book, and have not time now, but I can, the Lord willing, write monthly, a few chapters of what I see and learn and know, in the progress of my work; and have finally consented to issue a monthly magazine of African News.

It will be fresh from the field of bat tle. It will abound in pictorial illustrations, and will be original. It will be issued purely on my own responsibility, and at my risk, financially.

Having no editors' salaries to pay, I will expect a margin given me to devote to the cause of God. T. B. Welch, M. D., will be my assistant. \* \* \* We shall of course represent our self supporting mission principles and progress, and hope to render good service to our Parent Missionary Society, the Woman's Foreign Missionary Society, and all good institutions of the church of God. \* \* \* Each number will contain a short scripture exposition. It will also abound in simple facts and phases of daily life in Africa; with a department specially for children."

In reference to the wisdom of publishing, he significantly says, "Whenever a conviction impressed me that I ought to write a book, I seized my first opportunity and wrote it. I have written a dozen books, more than 200,000 copies of which have gone out in the world, to tell their story. I never asked anybody if I might. So it has come on me quite recently, that God wants me to write, African News, with an assurance, that he will help me. So I ask nobody's leave." Price \$1.00 per annum.

Orders will be filled on application to the Methodist Book Store, Wilmington, Del.

Chaplain McCabe sends out a most writes to the Chaplain,

for four months and three times on Sab- when he started.

bath. I have six appointments. We have had almost a hundred conversions and eighty accessions to the Church; but I have not received enough to allow clothing included, besides keeping a

"My Presiding Elder, Brother Boicourt, made application for relief from the Contingent Fund, and writes that I am to get sixty-six dollars from that source; and I raised the money on that to save my team being taken on a chattel mortgage. I am three hundred doldollars in the last two years that I have or will have to pay, for the privilege of being a Methodist itinerant. And neither is that all, for in thirteen years it has cost me fifteen hundred dollars cash, above what I have received.

"I am paying two per cent a month on money to keep my family from suffering, and yet I know I am as well, or better off than most of my membership for money; they cannot borrow, and

#### Conference Treasurer.

Our correspondents have pretty thooughly ventilated this coming official; and yet we have not seen any reference to a rather important point, to which a brother has just called our attention. Paragraph 82, sec. 2, says: "The Conference Treasurer shall see that each preacher in charge duly receives a blank Treasurer's financial Report, which,' when properly filled and handed in on the first day of the session, (Page 81-§4) 'he shall return to the preacher in charge, signed and stamped, "credited" as a voucher for the quarterly conference." Will any of the Solons of our | duly elected President and vice-Presilast General Conference tell us, how this duty can be performed, when there is no such officer in existence, and cannot be, until after the Conference meets?

According to the law, the Treasurer, who is to be appointed afterwards, is to furnish these blanks in due time so their reports may be made out, ready to be presented complete, the first day of the session. The difficulty may be met, perment of the Treasurer, and allowing time for each preacher in charge to fill ap bis blanks.

The Secretary is charged with no responsibility in the case; and no Annual Conference has authority to appoint a Treasurer for a subsequent session; so that the difficulty must continue through out the quadrennium.

#### Rev. Frank M. Morgan.

The sad intelligence has been received of the death of this devoted and promising young minister He died last Monday, while undergoing a surgical operation in Philadelphia.

Brother Morgan was but thirty four years old, and was received on trial into the Wilmington Conference at its last session. He had previously been a proretire on account of ill health. His brief term of service, as pastor of our church at Greenwood, Del., was fruitful and full of promise for a successful future. We tender his surviving friends our sympathies, while we remind them of the consolatory truth, "That life is long, which answers life's great end."

"With the great apostle to the Gentiles, and in common with all true Christians, Brother Morgan had an experience by which he could say for years past, "to me, to live is Christ, and to die is gain."

#### Rev E L Hubbard, Ph. D.

A cablegram was received in this city, urgent appeal in behalf of brethren la- | Friday, February 8th, announcing the boring in Western and Northwestern safe arrival at Antwerp, Belgium, of Kansas, where the crops have failed for Brother Hubbard and his traveling several successive years. A brother companions J. T. Mullin, Esq., and son, J. Herbert. The invalid had stood the "I have preached almost every night voyage very well, and was better than

Philadelphia Conference Historical Society will hold its annual meeting in Duke St., M. E. Church, Lancaster, Pa., Tuesday evening, March 12th. Rev. J. me two cents per meal for my family, T Satchell of Green St., Phila., and Rev. Dr. C. J. Little of Syracuse University, are to be the speakers.

#### From Bishop Vincent.

Rev. Boyd Vincent recently elected Bishop of the diocese of S. Ohio, has Bishop of the same surname. In order Garbutt Read, for occcasisnal preaching to ascertain the facts, we addressed a services. lars behind now, making five hundred note to the latter, and have received the following reply:

MY DEAR SIR & BROTHER,-Boyd Vincent is my second cousin. His grandfather and my grandfather were brothers. He is a splendid fellow, liberal, loyal to his church, full of Christian sympathy, a wise, practical man. I congratulate the Protestant Episcopal church upon his election.

I wish I could write you a letter, but just now I am overwhelmed with enyet they are good, earnest Christian | gagements. Bear with me for the prespeople, and are hoping for better times. ent. Later on I may be able to serve

> Faithfully Yours, JOHN H. VINCENT.

THE ELECTORAL COUNT.—The Congress of the United States convened in the Hall of the House of Representatives, at 1 p. m. Wednesday, February 13th, and in that august presence the votes of the electoral colleges of the several states of the Union, for President and vice-President, were formally counted, and the result declared by the presiding officer, to the effect that Benjamin Harrison, of Indiana, and Levi P. Morton of New York, have been dent of the United States, for the term of four years from March 4th, 1889.

### Philadelphia Preachers' Meet-

Last Monday morning we looked in upon our conference associates in their weekly gathering in Weslev Hall, in the city of Brotherly love. The new legislation with respect to conference claimants was the topic of debate. Dr. W. haps, by taking a recess after the appoint- J. Paxson read a paper, maintaining the right of each conference, to retain its own funds, and direct their distribution just as usual.

> This was notin a spirit of in-subordination, but in accordance with the neces sities of the situation. A large part of these funds are dividends, awarded to the annual conferences as such; some of these being under the control of local corporations. Besides all collections for the current year for our beneficiaries, have been contributed by the people, for the preachers of these respective annu-

The new plan may go into effect, another year, but for the present, it cannot be carried out. Dr. Paxson was requestbationer in the conference, but had to ed by vote, to publish his views for the information of the conference at large.

Rev. Dr. A. B. Leonard, one of our three Missionary Secretaries, by invitation, addressed the meeting, congratulating the brethren on the splendid record of the Philadelphia Conference, in its contributions for the cause of Missions, and showing the need, that each pastor do his utmost to lead his charge to still larger giving.

Old Union, 4th St., between Arch and Market, the scene of so many signal triumphs of saving grace, whose walls echoed to the sublime eloquence, the matchless oratory, and the overmastering logic of such masters in our Israel as Bascom, Massit, Sorin, Hodgson, and Durbin, Old Union has passed into other hands, but its name is retained, and a representation of its society finds a church home, in a new structure on Diamond St., west of of 20th St. Total coft \$68,000; of this \$40,000 are provid-

\$23,000 yet to be raised. Te-morrow the 17th inst., dedicatory services are to be held; Rev. Bishop Foss preaching in the morning, and Rev. Dr. W. C. Spen-

Bro. K. R. Hartwig of our Swedish cer, at night. Mission, was introduced, and after a few words, explaining his purpose to extend his labors among his country men in Philadelphia, Eleventh street church, was tendered to him by its pastor, Rev.

Wilmington District.

Delaware City, Rev. C. F. Sheppard, pas tor, had a large and interesting quarterly conference, forty or fifty members of the church being present. Reports were carefully prepared and listened to with interest, because of the information they contained. The choir, of which the pastor's daughter, Miss Bertie, is organist, added interest with choice selections. There were many expressions of appreciation of the pastor and his work. The love-least at first took a peculiarly sad turn, but in a short time many were able to rejoice even in tribulation. The Sunday school is doing a good work and manifests considerable missionary zeal, and we are looking for a flattering report on missionary day

St. George's, Rev. John Warthman pastor is now in the midst of a gracious revival twenty-five have prefessed faith in Christ. The church services are crowded. Five young men and a lad bowed at the altar Sunday evening, the lad tound peace, and the pastor according to his custom, called on him to confess Christ before the public audience. His words were few but touched many hearts. This quarterly conference was also visited by several members of the church. The written reports were so well prepared, and contained so many facts, that it is to be regretted that the whole member ship could not hear them. One seeker had found pardon while making the first attempt at family prayers. Every family at the Summit, where the head of the house was a member, observed family prayers. Some of the committees took a wide range in their reports, the temperance committee recom manded the petitioning the present Legislature for Local Option, the committee on missions expressed itself plainly against the propriety of continuing the Virginia district and the quarterly conference requested the presiding elder to advise Bishop Foster against its continuance. The pastor took an appeal from the decision, of the elder on a law question in relation to dropping full members from the record. A pastor who makes ninety-five pastoral visits, when the majority of his members live in the country, is not in danger of making stores and goods boxes his headquarters. About one hundred members and friends visited the parsonage Saturday evening, and after presenting the pastor's wife with a well filled purse, left many substantial tokens of appreciation. It is scarcely worth while to state that the pastor was invited to return.

### Preachers' Meeting

At 10 A. M., president Bryan called himself to order, as no other member of al conferences, and therefore it would the Preachers' Meeting was present, and be an unwarranted diversion of these began to sing "O for a thousand tongues" moneys, to place them at the disposal of The secretary, Bro. Collins came in in time to join in the third verse, and lead in prayer. At the close of the prayer, Dr. Todd and Bro. Stengle entered, followed shortly afterward by Bro. Given. Minutes read and approved. Bro. Given was appointed general critic.

Reports: Stengle, meeting closed with between 50 and 60 conversions: Todd, the largest congregations during his pastorate; White (iust entered) meeting at Epworth still in progress, 6 at the altar, and 2 conversions the night preceeding; Collins over 100 conversions, 92 received on probation, meeting still in progress Bryan, 100 conversions, 70 received on probation, large congregations and re-

It was moved to take up the order of the day; but amended to wait until 11 o'clock, hoping that others would come in. How to spend the half hour?

Bro. Barrett came in at 10.30, reporting 60 conversions, 50 probationers. Yesterday was Missionary day, a good

Bro. Corkran having entered, reported meeting still in progress.

Informal discussion occupied the recoft \$68,000; of this \$70,000 and property; \$5000 maining minutes, during which, the following entrances were timed. At 10.40,

Bros. Dodd and Scott; 10.45, Bros. Ew. ing and Koons; 10.48, Bro. Houston;

10.55 Bro. Van Burkalow. At 11 o'clock, the order of the day was taken up. Sarmon by J. E. Bryan. Was taken up. Cor. 4-7 "But we His text was from 2 Cor. 4-7 "But we have this treasure in earthen vessels, that the excellency of the power may

be of God, and not of us." The following divisions were made.

I. The treasure—the gospel. II. The meanness of vessel—frail man. III. The reason therefor.

The sermon was criticised by Dr. Todd, followed by Houston, Van Burkalow, Stengle, Koons, and Sanderson. After report of general critic, the curators reported for Feb. 18th, "Best revival methods, by D. H. Corkran."

On motion adjourned, benediction by Bro. Houston.

#### President Reed's Letter of Acceptance.

NEW HAVEN, Feb. 4, 1889.

To Gen. Clinton B. Fisk, Hon. J. B. Storm, Hon. J. A. J. Creswell, Rev. D. H. Carroll, D. D., and others, committee on President, Trustees of Dickinson College, Carlisle, Pa.

GENTLEMEN:

Your esteemed favor of Jan. 5th, forwarded by the chairman of your committee, Gen. Clinton B. Fisk, notifying me of the action of the Board of Trustees of Dickinson College, convened in Philadelphia, Jan. 3rd, whereby I was honored by unanimous election to the presidency of the venerable institution you have the honor to represent, came duly to hand.

That it has remained formally unanswered for so long a time, is due to the fact that before coming to a decision upon so important a matter, I have felt natural solicitude to ascertain the feeling of the various members of the faculty of the college, and the degree of heartiness and enthusiasm with which the action of the Board should be welcomed by the alumni of the college, and its friends throughout the great and important territory with which it stands related.

Above all, I have been anxious to realize the will of God concerning me in a matter involving departure from the particular line of work to which hitherto my life has been consecrated, and in the prosecution of which I should count it but honor and privilege to spend the remainder of my days.

Upon these points my mind is now clear.

The unanimous action of a Board of of Trustees, comprising men distinguished in various departments of business and professional life, the hearty assurances of loyal support accorded by the gentlemen of the faculty, the cordial expressions of satisfaction received from many of the alumni, under graduates, and friends of the College in various parts of the country, the approving voice of the public press, together with the manifested conviction of friends in the various Churches I have had the honor to serve, agreeing, as they have, with those of my own mind and heart, have combined to render further doubt unrea-

Convinced, therefore, that the call of duty lies in the direction indicated, I accept the great honor you have been pleased, as a Board, to confer upon me, conscious the while, that it is one which has come to me absolutely without seeking on my part.

My duties in my present pastoral charge, Trinity, New Haven, will terminate April 11th, with the appointment of my successor. So soon thereafter as possible, I will report for duty in the field

to which you have called me. Trusting in God for his blessing, and in the trustees, alumni, and friends of the college, for energetic and cordial support, I remain, gentlemen and brethren, with very great regard, Yours, sincerely,

GEO. E. REED.

### Conference Rews.

FRANKFORD, DEL., S. N. Pilchard, pastor. A friend writes, -We are having the most powerful revival, that has been witnessed here for many years. The tidal wave of salvation is truly overflowing our people. Its cleansing power is felt by the man bending beneath the weight of years, and by the child whose heart has not yet grown hard in sin. Sixty-four have found the pearl of great price; and many more are seeking the joys of pardoned sin. A mighty work indeed is the Lord doing for us, through the instrumentalaty of our beloved pastor, and his co-laborers in the work their Master appoints. May God grant an increase of interest, and the continuance of the work of soul saving, until many more shall renounce the devil and all his works, and lay hold on eternal life.

Religious prosperity prevails all over the zircuit. Our pastor is truly a man of God; and as he is now closing his third year among us, he is more popular and beloved than ever. We hope and pray, the Bishop will return him for another year, to take care of the tender lambs he has gathered into the fold.

Feb. 5th, 1889.

Seventy-five persons have professed conversion, during the revival at Kenton, Del.

The Baptists of Harrington, Del., have purchased a lot opposite the M. P. parsonage for \$350, on which to build a church.

The revival in Christ M. P. church, Chestertown, Md., during the past two weeks, has resulted in a number of conversions, and much good to the church members, under the conduct of Evangelist Quincy L. Mor-

The revival services of the M. P. church, Milton, Del., which began Sunday, January 30th, continue with increasing interest. Up to Feb. 4, twenty-one persons had been received into church fellowship.

The protracted efforts in both churches in Milton, Del., are still under headway, and much interest is still shown. There have been fifty conversions reported already, at the M. E. church, T. R. Creamer, pastor, twenty-five of which have been received into the church on probation.

The meetings in the M. E. church, Georgetown, Del., J. D. Kemp, pastor, are resulting in one of the greatest revivals ever experienced in the history of the town. There have been between 60 and 70 conversions, and the interest is not abated.

Friends of the Rev. John E. Smith, will soon erect him a church at Preston, Md., where he will hold regular services. The name of the corporation is "The Preston Society of the New Jerusalem Church of Caroline County." The incorporators are the Rev. John E. Smith, Charles H. Whitby, Joseph Harrison, Tilghman E. Kelley, J. H. Douglass, W. H. Hollis, Wm. H. Stafford, William C. Willoughly, Frank P. Corkran, and Beverly W. Wright. The Rev. Mr. Smith resides in Easton, Md. - Centreville

The services in the M. E. church, Dover, Del., T. E. Terry, pastor, have continued Rev. T. Snowden Thomas, editor of the creasing interest, and several conversions. Sunday morning, Feb. 4th, after a sermon of unusual power, eleven persons, adults and minors, presented themselves at the altar as candidates on probation; making twenty-three. In the evening, after a thrilling sermon on "The Wages of Sin is Death," a prayer and experience meeting was held, and the Holy Spirit was present in power. After testimonies, prayers were asked for friends unsaved; a number stood up in the congregation, desiring the prayers of the church. An inquiry meeting has been held each day between two and three o'clock, p. m., and has been well attended. -Ex.

The protracted services of the M. E. church, Chestertown, Md., R. W. Todd, pastor, closed Friday evening, Feb. 8. They were very successful, and a deep interest was manifested from the first to the final meeting. Sunday, Feb. 4th, the pulpit was filled by Dr. Butler, who gave interesting accounts of his missionary work in foreign lands. Monday evening, after a highly interesting lecture on Seapoy rebellion in India, he organized a Woman's Foreign Missionary Society. Seventeen dollars and fifty cents were raised for society at the first meeting. - Chestertown Transcript.

The new parsonage of Scott church, on Poplar street near Eighth, has undergone improvements costing \$1,000 and will be occupied by the Rev. Vaughn S. Collins and family soon.

Mrs. E. B. Stevens, of the Woman's Foreign Missionary Society, addressed the people of Farmington, Del., Jan. 16th, in the M. E. church. After the address, the audience was canvassed, and 17 names entered on the local society's roll. Mrs. E. L. Wilcox was made president; Mrs. Anna Thomas, 1st vice-president; Mrs. J. B. Simmons, 2d vice-president; Mrs. Maria Poole, treasurer; Miss Emma Newman, recording secretary. The society now numbers 23 members.

We are having a successful revival in Farmington; 70 conversions up to date; 8 penitents last night. Our members have worked earnestly with their pastor. We cau truly say, "Praise God from whom all blessings flow.

Yours in Christ. GEO. W. WILCOX.

Feb. 6th. '89.

A correspondent sends us very gratifying intelligence from Townsend, Del., S. M. Morgan, pastor:-Our special meetings continued up to the 11th inst., there having been forty conversions. Many of these converts are among the most substantial people in the community; heads of families, husbands and their wives, fathers and mothers, and sometimes two or three of their children. Seldom if ever, have I been in a meeting of greater power than this has been at times. The whole church has been stirred, and the ungodly have been made to tremble; even those who have not consented to yield themselves to the Saviour. Among the converts who have joined our church, are three persons, who were previously Roman Catholics. Already they seem to be in perfect sympathy with us, and at work for their new Master, bidding fair to make useful members.

The interest of the meeting is now somewhat on the wane, I am sorry to say; though we are hopeful it will again increase, and accomplish still greater good. Not all the sinners hereabouts have yet been reached; at least, not so as to induce them to decide to become Christians. Pray for us and for them.

Revival services in the M. E. church at Preston, Md., L. P. Corkran, pastor, have closed, with about fifteen conversions.

Extra religious services are still in progress at the M. E. church, Easton, Md., W. W. W. Wilson, pastor. Sunday night, Feb. 3, five persons joined on probation. Presiding Elder J. France preached Tuesday night, Feb. 5th, and presided at the fourth quarterly meeting. Friday night, the 8th inst.

The revival services in the M. E. church, Lewes, Del., H. S. Thompson, pastor, are being continued this week. About 15 conversions are reported. Eight new members were received Sunday morning last. The interest seems to be increasing.

ODESSA, DEL., R. C. Jones, pastor. Twenty-two have professed conversion during our meeting, including three re-claimed. Among the number were one of our merchants and his wife, and the Justice of Peace of the town, a gentleman probably over 70 years of age. The church has been revived, and the work of the Lord greatly prospered.

MISSIONARY DAY in Newark, Del., N. M. Browne, pastor. To-morrow, Feb. 17th, will be devoted to special services, in the interest of the Missionary work of our church. PENINSULA METHODIST, will preach in Newark morning and night; and also at Wesley in the afternoon.

Dr. C. C. McCabe, our missionary secretary, has sent to the Presiding Elder of Wilmington district, about sixty copies of World Wide Missions, which he has mailed to the pastors on the district for the Sunday-school superintendents, with the hope that every Sunday-school will observe the coming Easter as missionary day. This is a new movement, in which, as will be seen by the paper sent, many schools joined last year. As our schools are organized into missionary societies, and usually give one or more Sundays every month for missions, we hope next Easter will be made a red letter day for the great enterprise of bringing a lost world to the feet of our Lord.

GREENSBORO, MD., T. L. Price, pastor, writes: Of 117 converts over whom we are rejoicing, not more than 21 are under 14 years of age.

The report that there were two lady evangelists helping in our meetings, is not correct. We have had no such assistance here, at any time during these services, which began Jan. 2d, and ended Jan. 28th, and have resulted in 109 accessions to the church, by letter and on probation. We are confident of receiving at least, 13 more on probation. In many homes, the quickening power has been felt, and those who were mighty in sin, have submitted to the power of Christ, and his salva

Prof. W. L. Gooding sends us this cheering note: "Nine of the boarders at the Conferenco Academy have been converted, in the revival now going on in the M E. church at Dover; and others are seeking. Several of the day scholars have also been converted."

The following good news just received, Feb. 12th:- Great revival in progress in Milford, J. H. Willey, pastor. Church crowded at every service; have had no assistance; 20 at the altar Friday night.

ROCK HALL, MD., N. McQuay, pastor .-A friend sends us some items in addition to the report we published last week from this

Last Sunday morning, Brother McQuay, on behalf of the Sunday-school teachers, presented to the Superintendent, Brother F. M. Satterfield, a handsome Oxford Bible, as a token of their appreciation of his efficiency in that responsible office.

In the afternoon, Bro. McQuay gave an impressive address on the Sunday-school les-

Three persons were received on probation; one of them being the pastor's little son,

Highly appreciative resolutions were adopt ed recently by the Official Board, commending the faithful and successful ministry of their pastor, Rev. Newton McQuay, during the past three years, and declaring that they will be grateful if the Bishop shall return him to this charge for a fourth year; at the same time expressing regret that they are not able to raise an amount for his support such as they would like to and such as they think he deserves.

The resolutions also very gratefully acknowledge the valuable services rendered by the pastor's wife, in the young people's prayer meetings, and in the W. C. T. U.

ROYAL OAK, MD., W. R. Mowbray, pastor.-A brother sends us some items of interest from this charge.

Thursday evening of last week, the ladies of the church made a surprise visit to the parsonage, and presented their pastor with a handsome dressing gown of broadcloth and velvet, and lined with satin. Rev. E. L. Benson was spokesman for the fair donors, and the pastor responded with words of grateful acknowledgment. Refreshments were served, and a delightful social season was enjoyed by all.

A debt of \$500 on the parsonage has been provided for, in cash and good subscriptions The subscribers are to pay the full amount of their subscriptions, in two years, including interest from the date of the same. Much credit is due to Bro. A. M. C. Moore, as a leading spirit in the matter.

The meeting at Frederica. Rev. J. H. Caldwell, D. D., pastor, has closed, after five weeks of continued effort. There have been 30 conversions; seven of which were of adults. The pastor's "childrens' class" for instruction in first principles, numbers 28, and is enjoyed by both teacher and the taught. During the meeting the pastor preached 33 times, and held over 60 prayer-meetings.

MILLINGTON, MD.,-This is the seventh week of our meetings. Eight persons at the altar last Sunday night; thirteen received on probation, making about 80.

R. K. STEPHENSON, Pastor.

ZION CIRCUIT, E. H. Hynson, pastor.-An entertainment under the auspices of the Ladies' Aid Society of the Zion M. E. church, was given the 7th inst. It was a pleasant and profitable affair. Another is to be given at St. John's church, March 8th.

To morrow, the 17th inst., will be missionary day in Asbury M. E. Church, J. E. Bryan, pastor. Rev. S. L. Baldwin, D. D., of New York will preach.

Services in memory of the late Charles E. Spencer were held last Sunday evening. The exercises were impressive; the audience thronging the church to the doors, and many were not able to get in. There have been 100 conversions up to last Sunday.

NORTH EAST, MD., J. B. Quigg pastor.-We learn that this charge has been visited with gracious revival influences. There have been forty conversions, and thirty received on probation.

#### W. H. M. S.

A meeting of the Conference Executive Board, of the Woman's Home Missionary Society, was held in FLETCHER HALL, Wilmington, Del., Thursday afternoon, January mington, Del., Thursday afternoon, January developed as to justify its assuming the position of an independent organization.

This Board is composed of representatives from the following auxiliaries: Grace, Strace, St. Paul's, Asbury, Scott, Brandywine, New be extended, as occasion may demand.

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Castle, and Newark; each local society entitled to three members. Arrangements were made for the Conference anniversary, and the third annual meeting. The former will be held in Easton, Md., Friday afternoon, March 22d, and will be addressed by Bishop R. S. Foster, and Rev. T. E. Terry, of Dover. The latter (an all-day meeting) will be held in Asbury M. M. Church, Wilmington, April 18th; at which time, Miss Bancroft, Ph. D., of New York, will make an address, in the interest of Home Missionary work.

C. C. BROWNE.

DEAR BRO. THOMAS:-The good people of Christiana "stole a march" on their pustor, B. F. Price, and his wife, Friday evening, the 8th inst. A company of more than sixty persons crowded the parsonage, a little after 8 p. m., bringing many packages of things that are needful; chief of the donation being a new suit of clothes, made to order by Messrs. Mullen & Son, of Wilmington. It was presented to the pastor by Squire Wier, in the name of the donors, in a very appropriate speech, which was responded to by the pastor, as best he could under the surprise. To please the ladies, as his gallantry seldom declines to essay, he donned the new clerical coat and vest; whereupon the fit was pronounced excellent. The obliged recipient therewith returns his hearty thanks. The chief agent in this "work of faith and labor of love," was one of our new converts, a young lady, who with others, promises to be an acquisition of usefulness among us.

A revival influence has blest our church in this charge; some ten persons having professed religion, nine of them joining the church on probation, and others are seeking the Lord.

ST. GEORGE'S, DEL. The wise man says, Better is the end of a thing than the beginning;" we had our beginning as pastor of this people some eleven mouths ago, and are now reaching the end of the Conference year, feeling that the Great Head of the church has been with us, and we have found favor in his sight. While the results have not been as we had hoped for, yet the Master has given us thirty-one souls as seals our ministry among this people at both churches. The young converts are from among the best families of our church. From one family three young ladies have been converted, and one son, a young man, is seeking the Lord.

We have found that we serve a kind people, who give some practical expression of regard for their pastor and his family, almost every week. While the pastor was in his study, the evening of the 9th inst., some one hundred persons took possession of the parsonage; and such an unloading of packages and bundles, we have never witnessed in all our ministry. Cellar and larder were soon full to overflowing, our corn bin was filled, and sack after sack of corn piled up. The climax was reached, when Bro. Geo. Townsend, the father of our Bro. G. W. Townsend, of our Conference, in a touching speech on the life of a Methodist preacher's wife, presented Mrs. Warthman with an envelope, containing a generous amount of ready cash. Truly the lines have fallen to us in pleasant places." It was a right royal donation, and under the discipline of such treatment, we are rapidly becoming converted to the five year term-limit; for who would not be glad to serve such a people?

WARTHMAN.

EPWORTH CHAPEL, D. H. Corkran pastor. This charge has grewn to its present proportions, under the fostering care of Grace M. E. church, as a mission of its Sunday-school association. After considering the case, and with a view to the best interests of Epworth, the association decided last week, to transfer the property (the lot and chapel) at the corner of 10th and Church Ists., to the Epworth trustees.

We understand, it is in contemplation to remove the chapel to the S. E. corner of 10th and Bennett sts., and to sell the front on Church street, for building lots. In this way, it is hoped, sufficient cash may be realized to pay off a mortgage of \$2,000, and leave a respectable balance for church improvement. By the recent remarkable work of grace in that congregation, by which over two hundred accessions have been secured to the membership of the church, the strength of the charge has been so much increased, that a prosperous future may be confidently expected.

It must be a source of genuine satisfaction to Grace, to see this mission so developed as to justify its assuming the

Do you suffer with catarrh? You can be cured, if you take Hood's Sarsaparilla, the great blood purifier. Sold by all druggists.

#### Half Fare To Washington.

For the benefit of all who desire to visit Washington at the time of the inauguration of President elect Harrison, the B. & O. R. R. Co. will sell excursion tickets to Washington and Baltimore at rate of one fare for the round trip from all points on its line. The tickets will be on sale February 26th to March 4th inclusive, and will be valid for return passage until March 7th inclusive.

Please note that excursion tickets via B. & O. will be good to stop over at Baltimore, in either or both directions, within the time

limit of the ticket.

They will also be accepted for passage on all trains, including the "Vestibuled Limited Express," without extra fare. Excursion tickets from Washington to Baltimore, at rate of \$1.20 for the round trip will be on sale at all B. & O. Ticket Offices in Washington, February 26th to March 4th, good until March 7tb.

#### Another Pleasure Tour to Old Point Comfort via Pennsylvania Railroad.

The series of pleasure tours to Old Point Comfort recently given by the Pennsylvania Railroad Company proved so successful, and the popular demand for another is so strong and widespread, that the company has arranged a fourth tour for Wednesday, February 20th. This date will afford those who take advantage of it the cream of the season at Old Point. For the conveyance of the party a special train will leave Broad Street party a special train will leave Bload Street station, Philadelphia, at 9 A. M., and run through on fast time. The round-trip tick-ets, including one day's board at the Hygeia Hotel, valid for return trip for ten days, will be sold going and returning direct, from New York at \$11.00, Philadelphia, \$9.00, or at \$2.00 more in each case if the return trip is made via Richmond and Washingto, at both of which places a stop-off is permitted within the limit of return. Parties residing elsewhere desiring to join the tour may use a regular train on the morning of the excursion to Philadelphia, and there take the special. Parties from stations on the New York Division east of Trenton may use their tickets to Philadelphia on the doy preceding date of tour.

Engraved plate and fifty cards printed for \$1.00. Send for sample of styles to J. Miller Thomas, 604 Market St., Wilmington, Del

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possible for a firm to give so many Modjes-ka Toilet Articles, perfumery, tooth powder, shaving stick,etc., with "Sweet Home" Soap. This is the only brand of household soap that is sold direct to the consumer by the manufacturer. J. D. Larkin & Co., Buffalo. N. Y., are the only large soap manufacturing firm in the United States selling direct to the user. All other firms employ traveling salesmen— iolly, good fellows these travelers are too

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-live high, get big wages, wear fine clothes. The bureau of statistics at Washington says, that the wages (not counting traveling expenses, which are fully equal in amount to the wages) paid during 1887 in this country to traveling salesmen, is one-fifth more than the income of all the ministers and doctors in the United States.

Now, if a manufacturer is willing to supply you direct a better article than you can get at the stores, and is willing to give away for a limited time, to advertise and introduce his goods, all (and more too)than is saved in expenses of traveling men, extra freight, profits of wholesale and retail deal-

ers, had you not better accept his offer?
Remember, "Sweet Home" Family Soap is an extra fine, pure soap, made from refined tallow and vegetable oils. On account of its firmness and purity each cake will do double the work of the common cheap soaps usually sold from groceries.

Do not confound "Sweet Home" Family

Soap with the common cheap soaps (made to sell). "Sweet Home" is made for use and each cake will go twice as far as the common soap sold at five cents per bar.

You can secure a Great Bargain Bon of "Sweet Home" on 30 days' trial by sending your name and address on a postal card (mentioning this paper) to the above

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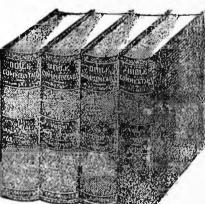
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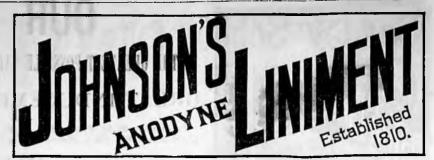
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For connections at Wilmington, B. & O. Junction, Chadd's Ford Junction, Lenape, Coatsville, Waynes our Junction, Birdsboro and Reading, see time-tables at all stations. BOWNESS BRIGGS, Gen'l Passenger Ag't A. G. McCAUSLAND, Superintendent.

Baltimore & Ohio Bailroad. SCHEDULE IN EFFECT DEC. 9, 1948. Trains leave Delaware Avenue Bepot:

EAST HOUND.

\*Express trains.

\*PHILA DELPHIA. week days. \*3.20, 6.10, 7.09, 7.5\*.

\*\$5, \$, \$0, \$10.41, \$11.15 s. m; \*12.46, \$1.00, \$.00, \$.55 \$-5.90, 5.25, 6.10, \*6.40, 7.40, 8.50 p. m.

CHESTER, week days. \* .20, 6.10, 7.00, 1.55, \*8.50, \*0.01 \$11.15 a. m; \*12.40, 1.66, 8.04, 3.55, \*5.20, 5.25, 6.10, 7.05, \$8.50 p. m.

WEST BOUND BALTIMORE AND WASHINGTON, \*9.00, \*11.87 a. m. 2.45, \*7.4\*, p. m.; \*2.45 night. Ad daily; 7.30 a in, daily \*xcept Sudday. CHICAGO AND PITTSBURG, \*12.45 night, \*5.28

CHICAGO AND PITTSBURG, \*12.45 night, \*5.28 p. in both daily.
CINCINNATI AND ST.LOUIS, \*11.37 a. m., and \*7.40 p. m., both daily.
SINGERLY ACCOMMODATION 7.30 p. m. and 11.10 p. m. daily.
LA \*PENBERG ACCOMMODATION, week days, 11.00 n. in.; 2.45, and 5.28 p. m.
Trains leave Market Street Station:
For Philadelphia 2.35, p. m. daily except Sunday.
For Batthmere 5.35 n.m., 5.15, 2.15 p. in., daily. For Landenberg 5.50 and 10.55 a. m., daily except Sunday, 5.15 p. in., 4aily.
Chicago and St. Louis Express dawn, 5.15 p. in.
Trains far, Wilmington leave, Philadelphia 12.25.

Cricego and c. 150ds a spress daws, 5.15 p. in., Traiss for Witnington leave Philadel, als 12,65 \$5.30, 14,90, \*11,70 a. r., 12,00 nosn, 1.40, 3.00, 4.80, 4.50, 5.30, 7.90 \$,10, 10,10 [1,30 p. in. Daily except Sunday, 5.30 and 7.25 a. in., \*4.25, and

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