

Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS
Associate Editor.

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The Revised Bible,

The University Presses of Oxford and Cambridge, have just taken a very wise and important step. In order to bring the Revised Version of the Holy Bible into more general use, they have decided to reduce the prices of the smaller editions. This puts these volumes within reach of Sunday and day schools, and furnishes the friends of truth, with a favorable opportunity of pushing the circulation of the best English Bible that has ever seen the light. We confess that we have never been able to even understand the grounds upon which some sincere Christians have preferred sentiment to accuracy, and pleasant historic association to the exact and faithful translation of the inspired Word of God. We should have supposed that every man who really believed that the Bible was inspired, would consider literary style, rhythm, favorite phrases, and everything else of that sort as the mere dust of the balance in comparison with the essential meaning of the Hebrew and Greek Scriptures. We can quite understand that agnostic journalists who regard the Bible as they regard any other book, and who are solicitous only for literary charm, should resent alterations in a volume which has become an English classic, and has acquired the sort of flavour and mellowness which time alone can give. But if Christians allow such considerations to prejudice them against the Revised Bible, they do not evince that absolute and overmastering love of truth which characterized Jesus Christ. If the Revised Version is not as good a translation as the Authorized Version, let it perish. But what competent Hebrew, or Greek scholar would dare to say that? The attacks which were made some time ago upon the Revised Version, have utterly and ignominiously failed. The two companies of revisers were the most competent bodies of men that ever took in hand the translation of the Word of God. They have given the English race the best translation of the Bible that has yet appeared. Canon Westcott has recently been illustrating, in the pages of *The Expositor*, the immense improvements in the Revised New Testament. But it is almost impossible to estimate fully the aggregate superiority of the Revised Bible.

It is high time for intelligent Christians to shake off the influence of superstition and prejudice, and to push the use of the New English Bible in all directions. It should be introduced into our pulpits everywhere. We hope the Sunday-school Unions will move in the matter, and will encourage Sunday-school teachers to place the Revised Bible in the hands of our intelligent boys and girls. The London School Board, and all the School Boards in the kingdom should do the same. Some aged Christians are so wedded to the Authorized Edition that they may be left to enjoy the sweet and hallowed associations of a life-time, even when their joy is founded upon an inaccurate rendering of the original text. But it is extremely desirable that the young people should not be bound by that chain, but should form their lifelong associations with language which much more nearly expresses what was actually written by inspired men. We do not think that ministers of religion should resist the general use of the Revised Bible, even if it interferes sadly

with some of their favorite sermons. If it led to a general massacre of old sermons, it would be a great blessing to congregations, but an immeasurably greater blessing to the preachers themselves. In our own church the temptation to preach too many old sermons, is one of the most terrible evils inflicted by the three years' system. A Revised Bible accompanied by revised sermons, would send a fresh breath of life through the whole land.

We hope the great and venerable Bible Society will soon see its way to cooperate with the Universities in scattering the Revised Bible broadcast wherever the English language is spoken. Many good men appear to be terrified at the idea of disturbing the minds of the people with a new Bible. It seems to us that such disturbance is a great gain. Some good Protestants are as superstitious about their Authorized Version as some Roman Catholics are about their beads. They attach an extravagant importance to words and phrases, and build up all sorts of fantastic notions upon misconceptions of texts violently torn away from their context. This bibliolatry is an illustration of the Pauline doctrine that the letter killeth. It is from every point of view an immense spiritual advantage, to compel good people to consider the spirit rather than the letter of Scripture, to turn their thoughts from traditional notions, and to bring them into fresh and real contact with the minds of the inspired writers. Our superficial and mechanical familiarity with the Authorized Version too often deadens us to the real spiritual meaning of the word of God. Some people positively argue as though every sentence in the Authorized Version were mechanically inspired. What a blessing it is to shatter that mischievous delusion, and to bring the devout mind into living touch with the Word of God. The lovers of the orthodox, evangelical Gospel, at any rate, have everything to gain by the universal circulation of an English Bible, which has been translated not by one dominant sect, but by an unprecedented combination of the best and most devout scholarship that the English race could produce.—*London Methodist Times*.

Thoughts in Retreat from Mexico.

BY REV. J. M. REID, D. D.

Janvier's "Mexican Guide" says "the shape of Mexico is that of a cornucopia turned the wrong way;" but for us it is the right way. Its mouth is toward the United States, as if Providence meant that all its abundance of discovered and even unimagined treasures were designed to be poured into the lap of the United States. Its silver is piled up in mountains, hints of gold are sprinkled almost everywhere. Its beautiful onyx, all the world knows can be quarried in abundance, and its opals are unrivalled. It has a highly diversified climate. Its highlands are never distressed by tropical heats or freezing cold. The City of Mexico hardly varies ten degrees in temperature. Roses bloom the year round. I read of your blizzards with open windows. In some parts of the country, four harvests a year are possible. Wheat, corn, rice, beans, coffee, cotton, cocoa, indigo, vanilla, etc., are readily cultivated. I am sorry to say that the

maguey plant is the chief product, from which is extracted the abominable pulque, the chief intoxicant of the Mexicans. If there is not coal and iron yet to be found in the sides and bowels of its hills, the guess of a Yankee flying through its territory is wide of the mark.

Mexico is not far from the size of India, being 1,900 miles long, and 750 miles broad at their greatest. When among its poorest people, its mud or adobe houses or bamboo or pole shelters, would almost lead you to believe you actually are in India. Its semi-nude, dark-skinned, cotton-clad, blanketed inhabitants would complete the illusion. Its great cities are nevertheless full of beauty and thrift; its old cathedrals and other buildings, unsurpassed by any I ever saw, and its historic associations are of transcendent interest to us Americans. It is girt on all sides but the north, by navigable waters. It appeared to me that I had never seen a land of such undeveloped resources. It is possible that God is just waiting for this people to abandon their superstitions, and be ready to use these treasures for the good of mankind and His own glory and then He will give these to them? It is possible that He means to enrich and bless us by the same means whenever we have given the true gospel to this our "next-door neighbor?"

My heart was glad to greet in one great convention, the ecclesiastical workers of all Mexico. They are a noble company of men. Their deliberations are reported to you and their importance will be apparent on the face of them. Around this convention many other ecclesiastical assemblies were clustered. Our own Conference met just before the convention, presided over by our honored and beloved Bishop Bowman. The Methodist Episcopal Church, South, Conference met just afterward, presided over by Bishop Hargood, whose fellowship was so fraternal and dignified, that I almost thought him one of my own bishops. He seemed not to know that I was not a Church, South, missionary secretary. The Presbytery of Mexico was also in session at the time of our Conference, and Rev. Y. C. Smith bore to them our greetings in Christ, to which they sent a becoming response.

Our own mission work has grandly advanced during the year. There has been an increase of twenty-one per cent. in full members, thirty-five per cent. in probationers, twenty-four per cent. in self-support, and thirty-two per cent. in other collections. We now stand 910 full members and 736 probationers, who paid for the support of the work \$2,785,64, and gave \$1,965.66 to other local purposes. I failed to get, before I left, the Sunday-school and day-school statistics.

We cannot but be grateful and thankful for the success of the year. Our native preachers are some of them men of education and power. As a body, they possess singular independence of thought and action. This excellency is perhaps a little in excess, as they sometimes ignore even the broader view and greater experiences of the foreign missionaries.

Bishop Bowman has everywhere been an object of great interest in Mexico, not only because everywhere congregations melted before the power and pathos of his preaching, but because of a singularly striking resemblance that was

everywhere detected between his personal appearance and that of Hidalgo, to whom the Mexicans owe their liberation from the domination of Spain. Even President Diaz noticed the resemblance, when we called upon him, and spoke of it. Priest, patriot, philanthropist, soldier, statesman and martyr, as was Hidalgo, it is something to be like him even in personal appearance. He is now one of the idols of Mexicans.

We have a few church buildings in Mexico, but only a few. We worship chiefly in halls. The time has come to lift up our towers and ring our bells. The Calle de Gante property in the City of Mexico has in it three parsonages, the store and printing office of our Book Room, our academy and Trinity church and chapel. It is historic property, having been a colonnade and portico to the great church at San Francisco. As now roofed over, it is the best audience room I saw in Mexico, and within it is beautiful. The property came out to Gante street by a narrow strip of about 50 feet, which, when we began, for fear of assault had to be built almost without openings in front, and to appear as a dwelling. The general Committee appropriated in November to improve the dwellings etc., but the public voice now is to put up a church first, with plenty of light and air for the dwellings, and a tower for a bell. J. M. Naylor, Esq., and Bishop Bowman gave each \$50 for the bell, but the front will cost \$2,000. Who will give us this? Our theological school is located at Pueblo, the second city of the Republic, with the most beautiful cathedral in the world. The theological school has been put into good quarters, but the best corner of the lot has been reserved for a sanctuary. This will cost at least \$10,000, and ought to cost \$15,000. Who will build this, as a monument to God's goodness to himself, or a memorial of some departed loved one?

It is a great work to redeem the 10,000,000 of people in Mexico from their superstitions, corruptious, and miseries. Hidalgo freed them from the domination of Spain. Juarez with his sword shaped them into a republic, and Christ must be placed once more in the seat that has been so long usurped by the Virgin of Guadalupe.—*Northern Christian Advocate*.

The Modern Stage.

Mr. Daniel Daugherty, of Philadelphia, a lawyer and a brilliant orator, lectured in Cooper Union, New York last week on "The Stage." The lecture was a defense of the stage and a plea for its elevation. That is to say, it was a defense of the stage as it should be, and, as the lecturer thought, it might be. Very naturally, therefore, it was a confession of the present degradation of the stage, and a lamentation on account of its condition. "The tendency of the stage," he said, "in the main is too corrupt; there is much in it which the moralist must mourn and the critic condemn. 'Unmitigated trash,' he said, 'fills the New York theatres night after night. The skill of the carpenter supplants the genius of the actor. Our glorious English tongue, spoken in its purity, is less attractive than the slang of the minstrel and the gross jest of the burlesque. This degeneration of taste is the cause of the dearth of talent.' Towards the close he said, he would be far from ad-

vising any young man or woman to adopt the stage as a profession. The temptations are hard to resist."

He claimed that the best means of affording relaxation and amusement to the "lettered classes" was the theatre but added, that "he did not mean the Italian opera, much less the opera bouffe, nor that mixture of mirth and murder yclept the melodrama, nor the sensational piece, nor the vulgar *melange* which gratifies the eye for a time, the lascivious amusement of the ballet."

After Mr. Daugherty had gone thus through the theatre with his policy of "exclusion," there was hardly enough left to contend about, and indeed what was left was of such a character, that in itself there was not much room to quarrel about it. What he has left is almost the creation of the imagination. There is hardly enough of it in the country to day, to afford seed from which to grow such a theatre as is approved. And every one will agree, that a theatre can be *imagined* which would in itself be not only unobjectionable but entertaining and elevating. But such a theatre is not, never was, and never can be. The lamentations of good men over the degradation and immorality of the stage have been just as great in past ages, as they are now; and it is strange that Mr. Daugherty should look back to the golden age of the theatre, when it never had one. In view of this fact, it is just as strange, that he should think it possible to elevate it to the position which he would have it occupy. It can never be.

We would not sweepingly denounce all actors, nor condemn all plays in themselves; but the theatre as an institution is demoralizing and dangerous, and the only thing for respectable people to do, is to stay away from it.—*Pittsburg Christian Advocate*.

The Evangelical Alliance of Mexico which owes its existence principally to Rev. John W. Butler, of the Methodist Episcopal Church, is composed of all the Protestant missionaries of that Republic. It met in convention two weeks ago in the City of Mexico. About one hundred ministers were in attendance, Bishop Bowman, of the Methodist Episcopal Church, and Bishop Hargrove, of the Methodist Episcopal Church South, being among the number. Among other questions considered were the following: the duty of Protestants to insist on compliance with the laws of reform; the attitude which Protestant missionaries should observe toward the Catholic Church; Sunday-schools; temperance, and the need of arranging so that no more than one mission shall work in any small town. The last named subject was discussed with great animation, and it was finally agreed, that where small towns are occupied by two or more missionaries, all but one shall withdraw, and a committee to settle whatever questions may arise in view of this agreement was appointed. A resolution was unanimously adopted providing that the Protestants of Mexico unite in a remonstrance or petition to Congress against the law permitting bull-fights in the Federal district. The several sessions of the convention were very harmonious and the missionaries speak hopefully of the outlook in Mexico.—*Central Christian Advocate*.

2 Youth's Department. George Washington's Birthday.

"Here are five dollars, Eddie, which your Uncle Edward told me to give you. He said that as Washington's Birthday was near at hand, he wanted you to spend it in any way you might see fit. As George Washington's Birthday occurs next week, it seems to me you ought to give some of it toward the celebration they are to have on the twenty-second of this month. You know George Washington was born on the twenty-second of February. I would give—oh, I forgot, I was not to advise you." "What are they going to do on his birthday, mamma?" "Why, the military and firemen are going to march through some of the streets. They will have several bands of music I presume, and flags and banners. Then there is to be a public dinner at Military Hall, and in the evening beautiful fireworks. The committee of arrangements are collecting money now to defray the necessary expenses." "O, won't that be splendid!" cried Eddie. "I am so glad that I have all this money, for now I can buy something to help the celebration of Washington's Birthday, too." "Five dollars is a good deal of money, remember that, Eddie." "I know it is a lot of money, but you see I have a lot of things to buy, mamma." Eddie put the five dollars in his pocket, and went out of the door, saying: "Don't be worried about me. I'll be back soon." "I wonder what he is going to buy?" said Eddie's mamma to herself. "I am afraid the money will be spent foolishly. He has very good judgment, but he is a mere child. Well, let him spend it as he will, it may be a good lesson for him in the future." While Eddie's mamma was wondering—and I might add, worrying—Eddie was running as fast as he possibly could to see a poor little boy who lived near by in a small tenement house. The boy had injured his knee, and was confined to the bed. Eddie rushed into his room, crying out: "Good news! George Washington's Birthday!" "Good news!" "It is good to see you, Eddie, news or not." "Well, I guess you will be glad of this news, for they are going to have the greatest time for your birthday you ever heard of." "Not for my birthday, Eddie." "Yes, for your birthday, too. Mamma said you were born on the twenty-second. "The twenty-second of this month is my birthday, because it says so here in the Bible. I'll show you." So saying George Washington took his Bible from under his pillow. I keep it here in the bed with me, Eddie, so I can read it once in a while, else I would be dreadful lonesome. Yes, here it is: "George Washington Russell, our son, was born the 22nd of February, in 1878." "That's it!" cried Eddie, greatly excited. "O, the military, the firemen, the music and the banners are all going to march through the streets just because it is your birthday." "Eddie, they don't mean me, they mean the George Washington that—" "Yes, they do mean you, too. Mamma said so, and I guess she ought to know. And there is to be a good dinner given to everybody at Military Hall and fireworks besides. Uncle Edward gave me these five dollars to spend for your birthday; so I better write down on a piece of paper all the things you want, and I'll buy them for you." After a good deal of talking, the following is an exact copy of the list of "wants" written by Eddie:

"1 flag of stars and stripes. 1 blu nek ti 1 slate an pensel maybe 2 pensels 1 pack of fireworks of fire crackers i meen 2 leather shoes an that is all for now." "It will be a long time before I can ever pay you back, Eddie." "I don't want to be paid back, for I will give them to you out and out." "If this bed wasn't so far from the window I could see them all march by. I do wish, though, that I could go to the Military Hall, and get some of the good dinner." "When they march past here, I'll push your bed over there by the window" said Eddie. "And I'll hang your flag of stars and stripes out, then the celebration will see you. But I guess you will have to go without any dinner; I don't see how else. Well, I must go now, for I want to see Captain Hull. Mamma said he had everything to say about your celebration." When Eddie arrived at Military Hall the first man he saw there happened to be Captain Hull. Eddie rushed up to him, saying: "George Washington has hurt his knee, so he can't come here to his celebration on the twenty-second of his birthday. And he will have to get along without any of the dinner. But I am going to buy him a flag, and when you march past his house in Bell street, you will see us both by the window, and here is one of my five dollars for you to help pay the—" "What are you talking about?" asked the gruff, but kind-hearted old captain. "Whose boy are you anyway?" "Why, you know me, because I know you. I am Eddie. My papa preaches in that stone church right over there." "O, you are minister Scott's little fellow. Well, now tell slowly just what you want of me. Everybody seems to come to me. Ahem!" Eddie then told the captain all about his friend, George Washington, for whose benefit and pleasure he supposed the celebration was intended. When he had finished his story—which he told in an innocent, earnest manner—the captain actually smiled; an unusual occurrence for him. He couldn't tell Eddie that the celebration was to be held in honor of a very different George Washington. He accepted Eddie's dollar at his urgent request, then said: "We didn't intend to march through Bell street, but we will now. You can tell your little friend that we will be along there about noon. And—yes, tell him also that he shall have the best birthday dinner the committee can muster up." The captain watched Eddie until he was out of sight, then he muttered, half-aloud; "So there is another George Washington, eh? I wonder if minister Scott knows what a prize he has in that chap of his! I never had a boy, or girl either, for that matter, being a miserable old bachelor; but if I were married and had a boy like that Eddie, I would be the proudest man who ever—well, well, boys are big institutions, anyway." Every now and then throughout the day the captain thought about Eddie and his friend. Finally he said to himself; "I think I'll go down to Bell street and hunt that George Washington up. Seems to me that George Washington's born on the twenty-second of February ought not to be entirely lost sight of in this century." The following morning the committee met at Military Hall in order to make the final arrangements for celebrating George Washington's Birthday. Then the captain told the committee about Eddie Scott's George Washington; how he had been to see the little boy, and the sad condition he had found him in. He told them, too, that the child was an orphan, and had no one to care for him—since he injured his knee—but a half-

blind Italian organ-grinder, who lived in an adjoining room. He had also found out that the boy's grandfather had served in the war of 1812. The captain thought the right thing for them to do was to see that the boy was comfortably supported until he was old enough to support himself. The captain then drew up a paper, and asked each member of the committee to put down the amount they were willing to give yearly for that purpose. Heading the list himself with a liberal amount, he said; "I think it will be as much to our credit to do a little something for this live George Washington, as so much for a dead one, although I prize my country quite as highly as any American." A handsome sum of money was raised then and there. With the assistance of the Italian organ-grinder, George Washington was seated on a chair in front of the window on the day of the celebration. Eddie stood close beside him, and when the procession marched by the tenement house, Eddie waved the flag to attract the attention of the officers on horseback, who were mostly members of the committee. When the officers saw the flag they looked into the window smilingly, and raised their hats. A few minutes after a fine dinner was sent to George Washington. He insisted upon having Eddie and the Italian help him partake of it. When they finished their dinner, the door opened, and in walked Captain Hull. He said, in a kindly tone; "George Washington, I have had a talk with several gentlemen, and we have come to the conclusion that it is not good for you to be living here all alone, especially since you have injured your knee. We think you need care and attention; and I am acquainted with a fine Christian woman who says she will gladly take you into her home, and will give you all the care and love she possibly can. If you are as good a little boy as I have heard you are, you will have comfortable quarters for several years. As there is a carriage at the door we will go at once. I will hold you carefully in my arms, so don't worry now about your knee. Your two friends here can go with us, and see you safe and sound in your new home. You are a lucky little chap. No mistake about that." It took but a very short time to get George Washington ready. He gave the few articles of furniture in his room to the Italian—the poor, half-blind Italian who had been so kind to him. While on their way George Washington said something to the captain in a low tone. "No, no, I am not the one you ought to thank. Eddie is the one even if he did make a mistake with his George Washingtons," said the captain. "But let me tell you, my little chap, that your parents didn't do a foolish thing when they named you after the Father of our Country." "Don't thank me!" exclaimed Eddie. "I think you ought to thank the five dollars that Uncle Edward gave me. Mamma told me last night that the celebration wasn't truly and really just for your birthday, but she said it turned out, mamma said, 'turned out' for your good." That night, when the sweet-faced woman who had promised to be a mother to George Washington, bent lovingly over his pillow, he said: "My mamma told me before she died that if I was a good boy God would give me a good home. So now, while I do thank Captain Hull, Eddie, and you, too, I think I ought to thank God most of all for giving me this good home. And—and I will try to be such a good boy that you will love me as my own mamma did." "Every good gift and every perfect gift is from above."—S. V. D. Merrill, in Christian Intelligencer.

Golden Wedding. February 13th, 1888, there stood before Rev. Levi Jester, a local preacher of the Methodist Episcopal Church, a young man of twenty-one, and a shy girl not yet seventeen years of age, to be united in marriage. During the fifty years that have elapsed since then, all of that first marriage party have passed away; friends, groomsmen, bridesmaids, and preacher. But the central figures of that circle are still living, and enjoying the hale, happy life of aged Christians. Josiah and Margaret A. Bradley have lived the fifty years of life together, that entitle mortals to a golden wedding; and the six living children, and nineteen grand children determined that they should have it. Their first born son, John, a commission merchant in Philadelphia, and an exhorter and class leader in Mariners' Bethel, took the lead in arrangements. Last Monday night, the 13th inst., about fifty invited guests were at the old home, to congratulate the happy pair. About half of the company were relatives of the family. It was indeed a most enjoyable affair—bright yellow were most appropriate—bright yellow the bride's cake, with the simple scroll, "1838-1888" told a story of its own. Fifty years of toil, fifty years of mingled tears and gladness; side by side have they stood at the open grave, while three of their little ones have been hidden beneath the daisies. Heart to heart, as under their roof, daughter after daughter has been given away in marriage. Their joys have only made them love each other more; their sorrows, only bound them more closely together. Long ago they learned for themselves, the true source of happiness. Fifty-five years ago sister Bradley joined the Methodist Episcopal Church, and four years later, brother Bradley followed her example. They thus brought to the marriage altar, hearts already dedicated to God, and to-day they are trusting in the God of their youth. After the feast was over, the pastor, Rev. Vaughan S. Collins led in prayer, in which the assembled friends devoutly joined. Then again followed best wishes for the faithful pair, congratulations all round, everybody saying, "we had just a delightful time;" good nights were said, guests rapidly departed, lights were put out, and the golden wedding was over. Very few such occasions are ever witnessed in a life time.

Fruitland, Md.

DEAR EDITOR,—I send you a few lines from Fruitland, as a contribution to your valuable paper. We have been engaged this year, in a severe conflict with the enemy of souls, and his allies. Our first attack was upon the two grog-shops, that have been imposed upon our people, and which were kept by men who were never able to comply with the law, yet after four months struggle, they were arbitrarily licensed. One of the men is now serving his second term in Somerset County jail, for violation of their local option law. The other, discouraged with Fruitland, has resolved to move to Salisbury, where he may do the devil's work, unmolested. The death angel has recently visited our home, and made our hearts sad by the removal of our darling babe; but we have taken comfort in the confidence that God doeth all things well; and by His grace, we have been able to accept His will without murmuring. We have received twenty-seven persons into full membership, and of seventeen who have professed saving faith, eleven have joined on probation. We hope by conference, to have the finances in creditable shape. Daily tokens of appreciation are shown us by our kind people. Wood, milk, and butter have been abundantly supplied us through the year, almost en-

tirely without cost; and we have had three good poundings: the severest of all taking place last night, while we have reasons to fear, there is still more to follow. At our fourth quarterly meeting, the 26th inst. Presiding Elder Ayres is to preach at Fruitland in the morning, and at St. Luke's in the afternoon. One of our members, who have recently died, Miss Amelia A. Turner, deserves special mention. She was greatly afflicted, but her devotion to Christ and the church, was shown by great self-sacrifice. She had been a member of the church, over forty years; some thirty of which she gladly served the church of her choice, as sexton, without charge. She died Sunday morning, Jan. 29th, leaving the triumphant testimony, "All is well."

Your brother, W. B. GUTHRIE.

Feb. 13th, '88.

Accept It As It Is.

Bishop Butler in the chapter of his "Analogy"—entitled "The Particular System of Christianity, the Appointment of a Mediator, and the Redemption of the World by Him"—having considered the objections to the doctrine of salvation by the suffering and death of Jesus Christ, said: "And it is our wisdom thankfully to accept the benefit, by performing the conditions upon which it is offered, on our part, without disputing how it was procured on his." A young lady who was a member of a class, studying Butler's "Analogy," upon being questioned by her teacher, as to what Butler says in respect to the course of wisdom for us to pursue, in regard to the plan of salvation as stated in the Scriptures, hesitated for a moment in answering the question. She knit her brows as if thinking intently, and finally said: "Why, our wisdom is to accept it as it is." The writer repeated the words of this young lady at a prayer-meeting in the evening of the same day, and in the hearing of a very intelligent Unitarian, who was anxious about the interest of his soul, but who had difficulties with the Bible doctrine of Christ's work of atonement for sin and sinners. Instantly, he said to himself: "What a fool I am! That young lady is right, and I am wrong. The thing for me to do, is to accept this salvation as it is, and I will do so on the spot." Well were it for all men who are disputing with God's Word as to the way of salvation, if they had the like wisdom. The way is a matter of divine appointment, and God perfectly understands it in all the reasons for the appointment, and in the method of its efficacy, if we do not; and that should be sufficient for us. The side questions that God has not answered, and that we cannot answer, had better be thrown to the winds, while we come to Christ, as "the Way, the Truth, and the Life."—The Independent. Bishop Sargent, at the Bangor Conference in 1879, after mentioning that there were 58 native clergymen in connection with the Church Missionary Society in Tinnevely, and that he made it a rule to have every one of them supping with him once every six months, when a few short speeches are made by such of them as have anything to say, stated that he was greatly touched by the remarks of the first who spoke. The substance of what the native clergyman referred to, said was this: "I see in the event of this evening a most powerful argument in favor of our holy religion, and of what it has done for us. Here are about fifty men of various castes sitting down together in peace. Fifty years ago you might as well have expected to see fifty royal tigers sitting in peace at the same meal, as to see such a sight as this."

The Sunday School.

LESSON FOR SUNDAY, FEBRUARY 26th, 1888.
Matt. 19: 16-26.

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

THE RICH YOUNG RULER.

GOLDEN TEXT: "Ye cannot serve God and Mammon" (Matthew 6: 24).

36. *One came.*—We learn from parallel passages that he was a rich young man, a ruler of the synagogue, that he came running, and, indifferent to the criticisms of the throng, many of whom were hostile Pharisees, forced his way through and knelt before Jesus. *Good Master.*—The Revised Version omits "good," but the parallel passages retain it. "Master" is the same as "rabbi." *What good thing shall I do?*—He was rich, but riches did not satisfy. He was blameless in character, but even conscientiousness did not satisfy. He had heard Jesus speak, and his soul had been stirred with cravings for the life eternal. *That I may have eternal life.*—Mark and Luke say: "that I may inherit eternal life." Edersheim notes that this was a frequent question put by disciples to their rabbis.

17. *Why callest thou me good?* (R. V., "Why askest thou me concerning that which is good?")—The young ruler was an earnest seeker, but he had wrong ideas. Thus, he addressed Jesus as a human teacher merely. Our Lord would teach him that no merely human teacher is entitled to be called "good," none being good but God. *If thou wilt* (R. V., "wouldest") *enter into life.*—Says Plumptre: "The question is answered as from his own point of view. If eternal life was to be won by doing, there was no need to come to a new teacher for a new precept. It was enough to keep the commandments, the great moral laws of God, as distinct from ordinances and traditions with which every Israelite was familiar."

"He would not be regarded as that mere 'good rabbi,' to which in these days, more than ever, men would reduce Him (Farrar).—The Saviour is not repelling, however, as some have imagined, the notion of his own sinfulness. He is only criticising the loose language and loose ideas of His interrogator" (Morison).

18, 19. *Which? Jesus said, etc.*—The young man was evidently surprised at being referred to those precepts of the law with which he had been long familiar, when he expected some new and specific commandment, or some peculiarly heroic requirement. Jesus simply specified the commands of the second table, involving duties towards our fellow men, adding one from the first table, and closed with the summary precept, "Thou shalt love thy neighbor as thyself." Mark adds, "defraud not," to the list as given by Matthew. Says Farrar: "As has been well remarked, 'Christ sends the proud to the law, and invites the humble to the gospel.'"

20. *All these things have I kept* (R. V., "observed") *from my youth up: what lack I yet?*—He sincerely believed that he had kept these precepts, and so far as outward observance went, he was probably right. He had neither been a murderer, nor an adulterer, nor a thief, nor a liar, nor filially disobedient. His life had been exceptionally pure, amiable, truthful. But of the spiritual interpretation of these commandments—the anger which moves to murder, the look of lust, the inner impurity and falseness which may exist without any breach of these outer commandments, and yet for which a man is held responsible under the gospel—the ruler knew nothing. There *was* a lack, and he felt it. He had not found peace in "doing."

"He throws the young man back upon himself, compels him to give the inventory of his own moral goodness, and then to confess his own sense of lack. An ordinary teacher would have endeavored to convince him of his need. Christ compels him to confess it (Abbott).—Like St. Paul he was, 'touching the righteousness which is in the law, blameless' (Cambridge Bible).—He had not learned, that to keep any one of these commandments in its completeness is the task of a life; that to keep one perfectly, implies keeping all" (Plumptre).

21. *Jesus said unto him.*—Mark says, "Jesus beholding him, loved him." There was nothing hypocritical about him. He was noble, and open, and genuine. True, he did not feel adequate poverty of spirit, and his heart was in his wealth, but he did feel a deep spiritual want, and this the Pharisees never confessed to. *If thou wilt be perfect*—if it be your purpose to supply the one thing you lack; if you are determined to complete your obedience and thus grasp eternal life. *Sell that thou hast, and give to the poor.*—This test went straight to the heart's idolatry. Wealth to him was more than God. He wanted to do something grand, some exploit

in the way of duty, and Jesus simply required of him what He requires of all—to "count all things but loss," to "forsake all that he has," to beggar himself of whatever he counts dearest, for the sake of his own salvation. Even life was not to be held dear, if truth demanded its surrender. It sounded very hard, doubtless, to the young ruler, to condition his eternal life upon the sacrifice of his possessions, but "where the treasure is," whether on earth or in heaven, "there the heart will be also." With him the hindrance was not so much riches, as love of riches. *Shall I have treasure in heaven*—the "durable riches" of eternal life, which no mould can corrupt and no thieves steal. *Follow me*—in My voluntary poverty and self-renunciation. "Though rich, yet for our sake He became poor, that we through His poverty might be rich."

"This was not, as communistic theorists have contended, a rule of life for all the disciples of Christ in all ages. It was an injunction addressed to a particular individual, and intended to meet his particular spiritual difficulty, that he might master the particular temptation to which he was exposed, and before which he was in danger of succumbing. The same individual, if living in another age and amid other circumstances, might probably have received some modification of the injunction (Morison).—Rabbinism had never asked this; if it demanded almsgiving, it was in odious boastfulness; while it was declared even unlawful to give away all possessions—at most, only a fifth of them might be dedicated" (Edersheim).

22. *Went away sorrowful.*—He was deeply moved, but did not submit. For the sake of his wealth he refused to be a companion with "that other disciple whom Jesus loved;" refused to be enrolled in "the glorious company of the apostles, the noble army of the martyrs," whose names will never lose their lustre, while his is utterly unknown.

"He preferred the comforts of earth to the treasures of heaven. He would not purchase the things of eternity by abandoning those of time. He made, as Dante calls it, 'the great refusal.' And so he vanishes from the Gospel history, nor do the Evangelists know anything of him further" (Farrar).

23. *Then said Jesus . . . disciples*—as the young man went away. *Verily I say unto you*—the usual preface to an impressive utterance. *A rich man can hardly enter* (R. V., "it is hard for a rich man to enter") *into the kingdom*—Mark says: "Them that trust in riches." The "love of money" is one of the strongest of human passions; it is called "the root of all evil;" and this "root" is not easily extirpated from a man's heart.

"It is one of the most difficult things in the world to deal conscientiously with riches, that is, to keep a good conscience and be rich. It is easy to be rich and honest in the human plane, of things. But to take up riches to the higher plane, in which the will and wish of God are recognized and adopted as the rule of life, and consequently as the rule of giving and of keeping, is one of the severest possible tests to which the human heart can be subjected. Happy is the man of opulence who does not shrink from ascending to that platform. He has learned the true secret of happiness, as well as the true nature of holiness and of usefulness" (Morison).

24. *Easier for a camel to go through the eye of a needle.*—The same metaphor, according to Grotius, is found in the writings of a famous rabbi, only with the word "elephant" instead of "camel." Whether "the eye of the needle" is to be taken literally as referring to the oriental needle, or to signify the small door in the city gate for foot passengers, the whole expression teaches an absolute impossibility. The "narrow gate" cannot be entered by one carrying with him idolized wealth, any more than it can be entered by one carrying idolized sins.

25. *Disciples . . . exceedingly amazed.*—They were fairly confounded by this startling and perplexing statement. Says Geikie: "Like all Jews, they had been accustomed to regard worldly prosperity as a special mark of the favor of God, for their ancient Scriptures seemed always to connect enjoyment of temporal blessings with obedience to the divine law. They still, however, secretly cherished the hope of an earthly kingdom of the Messiah, in which riches would play a great part." *Who then can be saved?*—If the rich cannot be saved because they are rich and love their possessions, the poor cannot be who naturally covet wealth; and who are left?

26. *Jesus beheld them* (R. V., "Jesus looking upon them")—looking upon His disciples earnestly and sympathetically, with compassion for their ignorance and with pity on account of the struggles that still lay before them. *With men this is impossible.*—From the human side it is impossible for a man to conquer love of the world and of riches and secure salvation. *With God all things are possible.*—With Him are infinite resources of

wisdom and power. The difficulties which seem to man insurmountable disappear when He works. The rich and the poor are equally under His providential care, and the hindrances of both are often removed in ways which seem to be natural, but which are really "the hidings of His power." The rich man may lose his health, or lose his wealth, and then, when smitten, he will listen to what God has to say to him.

Letter from Bozman, Md.

The young peoples' prayermeetings, which were organized a year ago, continue with great interest. Besides the regular Saturday night meetings, our young people hold cottage meetings on other evenings at different places in the neighborhood. Tuesday, January 31st, quite a number, young and old, assembled at the home of our pastor, Rev. D. Gollie, bringing with them as testimonials of regard for him, abundant supplies of good things for the table, and re-stocking the woodpile. The evening was very pleasantly spent in singing the sweet songs of Zion, with prayers by the pastor and others, closing with "Praise God from whom all blessings flow." Thursday, February 9th was devoted to missionary service; Presiding Elder W. W. Wilson occupied the platform in the morning, and Rev. W. B. Walton, in the afternoon. Our duty to this cause was made very plain by both speakers, and a collection followed each service. At night the Sunday-school held their Missionary Anniversary; the programme consisting of singing by the school, quartettes, solos, recitations, dialogues, etc. Miss Neevie V. Sutton presided at the organ. An interesting feature of the exercises was the representation of carrying money from enlightened lands over to those which are benighted. While "The Morning Light is Breaking," was being sung, a boat was made to move from behind a white curtain representing the enlightened part of the world, across the platform to the centre where the children were seated. Here it halted, while the reports were read by Mr. J. H. Sutton and the children brought forward their money-barrels in which they had collected missionary monies and placed them, with a few testimonials, on the boat. Then as the congregation sang "Over the Ocean Wave," the children joining the chorus in a low soft tone, the boat moved on to the dark curtain representing benighted lands and disappeared behind it. After a few remarks by the pastor, a collection was taken, and the service was concluded by singing "Good Night."

H. J.

Beams of Light on Early Methodism in America.

BY GEORGE A. PHOEBUS, D. D.

For the completeness of history, for the honor of Methodism, for the posthumous influence of the wise and good we should be careful custodians of all records that throw light upon the early experiences of our ministry, and the conflicts and triumphs of our Church. Thus we promote a holy emulation, and show in the sons the courage, the strength and the virtues of the fathers.

The Church is to be felicitated in the fact that she has had men who, like Ezekiel Cooper, have had "an understanding of their times," and have kept such account of important events as would show to those coming after them the processes by which great results have been reached.

The Rev. Ezekiel Cooper was one of the most distinguished ministers in the early Methodism of this country. He was naturally a philosopher, a man of observation and conviction. He was a logician. He was an able debater and a powerful and popular preacher. He was present at the Christmas Conference when our Church was organized. He was a close and confidential correspondent of Mr. Wesley. Though not a peer in office, he was in intellect the equal of Dr. Coke or Francis Asbury. Bishop Robert R. Roberts said: "He was the greatest man in his day that Amer-

ican Methodism had raised up, and that by his power he ruled the Church."

We had long known that Mr. Cooper had left MSS. that were deemed valuable to the Church. Methodism is to be congratulated that in Dr. Phoebus, she has one whose talents, tastes and sympathies give him so high a qualification for the work of a compiler of the facts left by Mr. Cooper.

Himself a Methodist of the third generation, each of which has been honored in its time and service; from his childhood accustomed to the thrilling traditions and affecting narratives of Methodist preachers in his father's house, with the broadest acquaintance with our people and practices on the peninsula, that classic ground of American Methodism, Dr. Phoebus has cherished an enthusiastic fondness for everything that contributes to the literature of Methodism. His assiduity in collecting, his faithfulness in collating materials and his skill as a writer in presenting the words of such a man as Ezekiel Cooper justify and commend the title of the book as "Beams of Light on Early Methodism in America."

We may be allowed to think there is some mistake in the judgment expressed in the chapter that relates to the early trials of St. George's Church, Philadelphia, and the cause of strife out of which came "The Union M. E. Church" of that city.

For 50 years we have understood that the origin of "The Union" was largely, if not wholly on the question of "Trustees" and "Stewards," and of their respective functions. Certain it is, that if it was a troublesome element that originated "The Union" its long history showed it to be such a church as its name imported. It is a matter of joy, that St. George's after the division, revealed greater strength than ever, while the Union became one of the leading churches of the land. Is this evidence that where brothers "cannot dwell together in unity," that when they cannot agree to agree, or agree to disagree, that they had better agree to part? The history of both churches, shows us that men are men, that ministers are men, and that "the best of men are men at best." With thanks to Dr. Phoebus for his work of love, we express the hope that "the lights of early Methodism" will shine in many a home and heart.

J. A. ROCHE.

Asbury, Wilmington.

Report of Quarterly Conference Committee on Education.

Section 8. Paragraph 262 of the Discipline of the M. E. Church, defines the duties of this committee as follows;

1st. To organize wherever practicable, under the supervision of the Quarterly Conference, a Church Lyceum for mental improvements, and to develop facilities for social intercourse.

2nd. To organize free evening schools.

3rd. To provide a library, text books, and books of reference.

4th. To popularize religious literature by reading rooms, or otherwise.

5th. To seek out suitable persons and if necessary, assist them to obtain an education with a view to the ministry; and to do whatever shall seem best fitted to supply any deficiency in that which the church ought to offer, to the varied nature of man.

In regard to the first, we regret to say that our M. I. Society, has closed its meeting. During the six or seven years of its existence, we believe it accomplished much good; an earnest desire to improve in historical, biblical and literary attainments, was manifested by many of our members; numbers of young men were kept from the saloon and its attendant evils, some of our present active Sunday-school workers were brought into the church, through its influence; at least, three of its active members are now in the ministry, one of whom, told the writer a short time since, that his experience in the society,

had been of immense value to him, both in speaking, and in condensing the expression of his thoughts. We believe there are others of its members, who having learned their first lessons in oratory at its meetings, will be heard in our pulpits, at some future time. A number of our active members have removed from the city, and others to remote parts of the town. Owing to the indifference of some, and the jealous opposition of others, it was deemed best last fall, to suspend its meetings. We trust however, the society will awake from its slumbers, and take its old place in the front rank again.

2nd. We believe there is no special need of free evening schools in connection with this church.

3rd. We believe it would be very beneficial, to have a free reading room, library, text books, and books of reference, but as we have none, we do most heartily commend and endorse the one under the auspices of the Y. W. C. T. U., at 8th and Market Sts., and hope it will receive the encouragement, and financial aid of our members.

4th. To popularize religious literature, by more generally patronizing our church papers, instead of the Sunday newspapers. As many of our members, have religious and secular papers and magazines, which they do not wish to destroy, and for which they have no particular use, after reading, we respectfully suggest, that the incoming committee on education request that they be sent to the church, or put in the charge of some suitable person, for the free use of members, who are not able to subscribe for them, or be given to those of our sick, who would highly appreciate them, or to any proper person who may apply for them.

5th. We are not aware of any young person in our church, needing assistance to obtain an education, with a view to the ministry; if there are such, we believe that old Asbury is ever ready to lend a helping hand.

Respectfully submitted
HUBERT A. ROOP.
CHAS. S. BORDNER.
W. B. GENN.

Bishop Taylor.

Bishop Taylor has left the Congo, where he put the steamer in a state of preservation, and established five missionary stations. Before starting, he held a Conference with the missionaries, and commended them to God, and the word of His grace. The Bishop is now en route for the United States, intending to visit as many of his missions as possible. His duties will so detain him, that he cannot reach New York, it is supposed, before the first of May. At this writing he is holding the Liberia Conference, and before this note reaches the public eye, the preachers of that body will have been stationed for another year, and the delegates to the General Conference, of the Methodist Episcopal Church elected. Of course the objective point of the Bishop in his present movements, is the General Conference, to which alone he is responsible, and which convenes in New York, May first. It is expected to be an exceedingly important session, and no subject will come before the body of greater importance, than the administration of its missions, and the relation of the Bishops to them.—*Christian Witness*. (Boston.)

Rev. H. R. Robinson, pastor of Doylestown charge, we learn, was united in holy matrimony to Miss Mary A. Bickley, an estimable young lady of Chester, Pa., at noon, Tuesday January 31st; his father, Rev. W. C. Robinson, officiating, in the presence of some two hundred invited guests. The gifts were numerous, costly, and beautiful. After receiving the congratulations of the company the happy couple took the cars for a ten days' wedding tour to Washington and elsewhere.

Mrs. Martha J. Inskip is at Arlington, near Jacksonville, Florida, resting, and hopes soon to recover her strength.

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Will every subscriber please look at the label on his paper. The figures at the end of the name give the date, up to which payment has been made.

Please do us the favor to hand to your pastor the amount due on your subscription so that he may report in full at Conference.

The Lay Electoral Conference.

This part of our Church machinery has been in operation only for the last four quadrenniums.

Its sole function, is to elect laymen as delegates to the General Conference. Each circuit and station in an Annual Conference may send one of its laymen to this Lay Conference; and in each Annual Conference territory there is to be held one Lay Conference, to meet on the third day of the session, and at the place of meeting of the Annual Conference. These electors are chosen by the Quarterly Conferences at their fourth session, every fourth year.

They usually meet on Friday of the Conference session, organize, have some speeches, ballot for one delegate or two to the General Conference; and after the election is over, they are presented to the ministerial body, and after an interchange of civilities, they adjourn sine die.

At the first meeting of the Wilmington Lay Conference, in 1872, on the third day of the Annual Conference session in Laurel Del., J. Fletcher Williamson was elected president, and Thomas Mallalieu, vice president. The brethren who were honored, as the first lay delegates to the General Conference of the Methodist Episcopal Church from the Wilmington Conference churches were Hon. Daniel M. Bates, and Walter H. Thompson, Esq.; Brothers J. F. Williamson and Thomas Mallalieu being the reserves.

The next meeting of an Electoral Conference was in Union Church, Wilmington, when R. J. Jump of Denton presided, with Jabez Hodson as vice president. On the third ballot, J. F. Williamson and Thomas Mallalieu were elected delegates, and W. J. Jones and George C. Tyler, reserves.

The third meeting was in Dover Del., J. F. Williamson presiding, with W. H. Foulk, W. H. Thompson, Dr. J. Jump, and A. J. Wood, vice presidents. J. T. Matthews and T. B. Coursey were elected delegates; and J. F. Dawson and P. F. Coursey, reserves.

In 1884 the fourth meeting was held in Asbury, Wilmington; H. F. Pickels president and Dr. R. J. Price, Secretary.

F. A. Ellis and A. G. Cox were elected delegates, and Dr. A. C. Sudler and Joseph Pyle, reserves.

It is an interesting scrap of history that while these delegates voted together against the proposal for a separate vote by the two orders, Brother Ellis voted against the proposition to make an Episcopal residence in India, while his associate, Brother Cox, voted in favor of it.

On the same question, of our clerical delegates, Dr. Caldwell and Rev. J. B. Quigg, voted in favor of the proposition, while their colleague, Rev. Charles Hill voted against it.

Many of our readers will learn with sadness of the death of Miss Elmira Flannery, daughter of the late Rev. James Flannery, an effective minister in the Philadelphia Conference for thirty four consecutive years; a part of which time he served charges on our Peninsula. Miss Elmira fell asleep in Jesus, at the home of her mother in Philadelphia, Thursday the 16th inst. The funeral took place the following Monday; her place of burial being beside her father, near Pottstown, Pa. The many friends of the family will remember them in sympathy and prayer, at this season of sorrowful bereavement.

Wilmington Preachers' Meeting.

Several pastors reported a fair prospect for Conference collections coming up to the standard. Brother Stengle was apprehensive that while Union would be in advance of last year on all the other collections, its contributions for missions would fall considerably below what was given last year.

Brother Hubbard reported New Castle falling into line with the other churches, in the matter of benevolent collections. Presiding Elder Murray had delivered in his church recently at his request, a most effective sermon on missions, without any attempt to collect money. The house was packed, and a deep impression was made upon the people as to their responsibility in this great work of carrying the gospel to every creature.

The order of the day was then taken up, and Rev. C. W. Prettyman preached an excellent sermon, on the text "I shall go to him; but he shall not return to me," 2 Samuel 12-23. This expression of the bereaved Psalmist implies future recognition. The Old Testament description of dying as being gathered to one's fathers, though their bodies were often buried in places far remote from each other, the promise of Christ to prepare a place where his disciples might be together with him, the social converse of Moses and Elias with Christ and three of his apostles upon the holy mount, the story of Lazarus the beggar, and the rich man, whether historic or parabolic, all harmonize with the idea, that those who have been acquainted with each other on earth, shall recognize each other in heaven.

While the peculiar love that grows out of our earthly relationship, such as the conjugal, the parental, and the filial, will cease with the cessation of such relationships, as the Master explicitly teaches in his reply to the question of the Sadducees in reference to the woman, who had had seven husbands, the memories of this love will cause us to feel in heaven, a peculiar love for those whom we loved on earth. The sermon was followed by singing "We shall meet beyond the river," after which interesting remarks were made by Bros. Dodd, Jones, Hubbard, Houston, Sanderson, Corkran, and Todd.

The topic for next Monday morning, the 27th inst., is "What is a Divine call to the ministry?" to be presented in an essay by Rev. Henry Sanderson.

Townsend—Epworth—Silverbrook.

At the invitation of the pastor, Rev. S. M. Morgan, Jr., the Editor spent Sunday, Feb. 12th, with the good people of

Townsend, Del., a neat and thrifty little hamlet, on the main line of the Delaware Division of the Phila. Wil. & Baltimore R. R., some five miles south from Middletown. Taking the afternoon express, we found ourselves with three hours to wait in Middletown, for a train that would stop at our point of destination. This interval was most pleasantly filled in with a visit to the parsonage home of brother R. H. Adams, who is closing up his second year in this charge under most encouraging circumstances. Some shadows of bereavement however, have recently fallen upon his people in the removal by death, of several useful and valuable members, James M. Cox, brother of A. G. Cox, who is so well known throughout the Conference as treasurer of its missionary society, died Saturday, the 11th inst., in the 62d year of his age; and the next evening, Col. Joshua Clayton, suddenly expired, in the 86th year of his age. Both of these brethren were long identified with the Methodist Episcopal Church, and rendered important and valuable service to its interests in Middletown. Of brother Cox, it is said, he was always at his post, and was one of those upon whom the pastor could always rely for ready and efficient co-operation in church work; while Col. Clayton's large wealth gave him an ability to aid in the financial department of that work, which comparatively few others possessed.

We deeply sympathize with our brethren in Middletown, in their great loss, but trust that others will come forward to take the vacant places, and afford a fresh illustration how it is, that though "the workmen die the work goes on." Our sympathies and prayers are extended to the bereaved families.

After evening devotions and tea with Bro. Adams' family we resumed our journey, and were met by Bro. Morgan, at Townsend, on the arrival of the train. In a few minutes, we were introduced to the family of Bro. J. M. D. Hart, with whom this bachelor pastor has the good fortune to find so pleasant a home for his itinerant personality. If Madam Rumor speaks not in this case, as she so often does in others, without authority, this same personality is looking toward a home of his own at no very distant date. Our best wishes attend the prospective "change of relation," with the hope of its happy consummation.

The Sabbath day proved to be unpropitious for large congregations, yet we were favored with a goodly company of attentive hearers at both morning and evening services. Among them we had the pleasure of greeting our venerable brother Deakne from "Old Union," to whom we had preached more than a year ago, when we spent a Sunday with Rev. G. S. Conaway, on Appoquimink circuit. Another one of our hearers was a brother Tyson now teaching in the village school, to whom we had married the lady of his choice, some dozen years ago, while pastor in Philadelphia. Bro. Tyson, we were glad to learn, had been converted in the recent revival, with which this charge has been favored, in which over fifty trophies of grace were gathered into the church.

Townsend was set off from Appoquimink circuit as a separate charge, in the spring of 1878, with Rev. J. H. Willey, as pastor. At the end of his third year he reported 82 members, and 46 probationers, with an addition to the church building for the accommodation of the Sunday-school, at a cost of about \$600. Revs. W. E. Tull, and C. K. Morris followed, each serving two years. The next two years Revs. D. H. Corkran, and E. P. Roberts were the pastors, brother Roberts reporting to the Conference of '87, 146 members, and 6 probationers. The present pastor, Rev. S. M. Morgan, Jr., we are glad to learn, has had a prosperous year; besides securing liberal contributions to the several benevolent enterprises of the church, including a large missionary collection, brother Morgan and his people rejoice in a gracious

revival, by which, as above stated, more than half a hundred have been led to Christ.

We enjoyed preaching to the Townsend brethren, and they listened with evident interest to the message. As it is far safer to retain a good fit when we have it, than to risk making another, we hope these good people will be able to take care of their pastor for a full term, even if he should decide to work in double harness next year. There's some wisdom in "letting well-enough alone."

EPWORTH, WILMINGTON.

The chapel, which bears the historic name of the English Rectory, in which John Wesley was born, and in which he came so near losing his life, when it was destroyed by fire, is located on the north-west corner of Church and Tenth sts. It is one of the missionary enterprises of Grace Memorial, whose trustees hold the title to the property. In all other respects, we understand, it is a separate charge. The chapel and lot are estimated at \$6000, with an encumbrance on the same of \$2000. If the full valuation could be realized, and appropriated toward the building a new church for the society in a more eligible location, the outlook for growth and development, it is thought, would be greatly improved. The chapel was erected in 1868, the same year in which the Wilmington Conference was set off from the Philadelphia Conference. Rev. D. H. Corkran, the present pastor, is closing his second year very satisfactorily, notwithstanding the strained financial condition of most of his members, owing to interruptions in manufacturing industries. He reported to last Conference, 120 members and 21 probationers.

Last Sunday morning the writer spent with this charge, and had a good time preaching on the text, "The effectual fervent prayer of a righteous man availeth much," James 5-16. We had good hearers, and every preacher knows that interested attention in the pew helps mightily in the pulpit. We saw the great Dr. Durbin utterly baffled once in making a grand climax, by a movement in the congregation, by which their attention was turned from himself. Among our hearers, we were pleased to meet brothers Drummond, Boyer, and Little, whom we had known years ago in our native village.

SILVERBROOK.

In the afternoon of last Sunday, we made our way to this latest missionary enterprise of "old Asbury." Part of the current year it has been served by Rev. W. E. Tomkinson, but since his appointment to Hockessin to supply the vacancy caused by the death of its pastor, Rev. Joseph Dare, our local brethren have supplied it with preaching, under the direction of the pastor of Asbury, Rev. James E. Bryan.

The neat little chapel is located in the south-west suburbs of the city, on Rodman st., north of Front st., some four squares beyond the western terminus of the horse-car Railway.

The enterprise was started in the summer of 1881 by two brethren of Asbury, Andrew J. Dolbow and Charles A. Foster, who held Sunday-school and evangelistic services in the open air, beneath the shade of a large beech tree; after the fashion of Jesse Lee, in his pioneer work in New England. These meetings were continued through one summer and part of another. When the beech tree was cut down to make way for the new railroad, the meetings were suspended for a while. For about three months in 1883, two rooms in the house of a Mr. Robert West were generously placed at the service of the brethren. Subsequently the stable of a colored man was rented, at \$2 per month, and this was fitted up, and occupied as a place of worship, until the chapel was completed. The dedication took place June 21st, 1885, and the whole cost of chapel and lot was \$2,242, provided for at that time.

We were pleased to find nearly a

hundred present in the Sunday-school, out of one hundred and forty-five on the roll. Brother Foster, the devoted and efficient superintendent, has a corps of earnest teachers with him, but, as in too many other schools, the work here suffers for the lack of a sufficient number of this class of laborers. Just now the school is favored with the most valuable services of the wife of Rev. Bro. Tomkinson, who in addition to teaching a large class, instructs the whole school in the lesson, by blackboard illustrations. We were much interested in her impressive review of the lesson on Forgiveness, last Sunday.

The catechism is taught in the classes, and a reward is offered for proficiency in the same. Rewards are offered also for memorizing Scripture, for regular attendance, and for gathering in new scholars. When the secretary calls the roll, each one is expected to respond by rising and repeating a Bible text. The value and importance of thus storing the memory with the word of God cannot be too strongly emphasized. It is well to learn all we can about the Bible, and to be thoroughly instructed in its interpretation, but nothing can supersede a familiar acquaintance with the word itself; these wonderful words of light and life are often made luminous to the individual heart, by the direct influence of the Holy Spirit, whose special mission it is at least in part to take of the things of Christ, and show them unto us. One of the little ones, we were told, had not been absent once in two years.

Last autumn Mrs. Martha J. Inskip, who is a sister of Bro. Foster's father, and his own sister, Miss Carrie Foster, spent some two weeks in revival meetings at Silverbrook, and some sixty conversions were the result; some fifty persons joining here as probationers.

The experience meeting, which was begun in '81 beneath the beech tree at the close of the school exercises, has been continued, with beneficial influence upon the members. It was very delightful to share with these good brethren, in the stimulating and encouraging meeting last Sunday afternoon. We bespeak for this young society the substantial sympathy and interest of the older and stronger churches. If any feel moved to seek a place to labor for Christ, they may find one at Silverbrook.

Letter from Milford, Del.

The revival still continues; church well filled every evening; new penitents and conversions at each service; about one hundred and fifty have been brought to Christ up to the present time. Praise the Lord for what he is doing for the people of Milford. Eighty-nine have joined on probation. The address to the converts, last Sabbath morning, by the pastor, Rev. J. H. Willey, was most appropriate, full of good advice, and encouraging to their faith. Our pastor has preached almost every evening since New Year's eve, and the Master has fulfilled the promise, "as thy days so shall thy strength be." May the holy unction abide upon him, and give him power to convince those that are "almost persuaded."

A MEMBER.

The pastor of Cecilton, and St. Paul's, Rev. E. C. Atkins, has lived in the midst of an almost perpetual donation, for nearly two years. Scarcely does a day pass that some token of kindness and love does not find its way to the parsonage. This continual dropping culminated in a shower Friday night, February 10th. Notwithstanding the inclement weather, one hundred people, representing his own flock, and the Protestant Episcopal Church as well, went to the parsonage, and spent a delightful evening; the young people in social games, and the older persons in cheerful converse and songs of praise. It was a complete surprise to the pastor, who was just going out to the "Cottage Prayer Meeting" when he met his friends coming in laden with gifts. Ice cream, cake and lemonade were served, and a generous supply left for the pastor and family. The friends departed about 10.30, leaving an abundance for many days.

Conference News.

Rev. J. E. Kidney of Kent Island, on Friday, Feb. 16th was presented with an envelope containing \$30 in greenbacks, accompanied with the following note:

"To our pastor, from his friends, who appreciate his earnest zeal in building the First M. E. Church."

Mrs. Kidney was also presented with a beautiful plush toilet case and set.

Mrs. Dare, widow of the late Rev. Joseph Dare, who was a member of Solon Conclave, No. 23, Independent Order of Heptasophs, of Salisbury, Md. has received \$2,000 in cash, the full amount of Mr. Dare's benefit certificate.—*Smyrna Times*.

Presiding Elder France preached for the new M. E. congregation at Clayton, Del., Sunday morning, Feb. 12th. He was greeted by a full house.

The protracted meeting at the M. E. Church, which has gone on for several weeks, quietly, thoughtfully, and with introspection, rather than excitement, is still being continued, the probationers, mostly adults, numbering twenty-one.—*Smyrna Times*.

Rev. J. D. Kemp, of Chestertown, has received an invitation from the M. E. Church at Georgetown, Del., and will probably be sent to that charge.—*Ex*.

The revival which has been going on in Laurel, since the first of January, had up to Sunday Feb. 5th, brought into the Methodist Episcopal, and Methodist Protestant Churches, over seventy members; about an equal number joining each church.—*Sussex Journal*.

The ladies of the Mite Society of the Smyrna M. E. Church, have had put in the parsonage, a bath room, hot and cold water, a suit of plush parlor furniture, two carpets, a table for the pastor's study, extension table, and other things amounting altogether to between \$300 and \$400.—*Times*.

Rev. C. A. Hill, pastor of the M. E. Church here, has been holding a series of revival meetings, for the past three weeks including the present. Mr. Hill has, during the meetings, preached many eloquent sermons, exhorting sinners to repentance. He seems never to tire of preaching, nor does he tire his audience. All of his sermons are remarkable for erudition, force, logic, and striking illustrations. Last Sunday night, he preached upon the subject of God's delay in punishing sin. His illustrations were very appropos, instructive, and forcibly delivered.—*Centreville Record*, Feb. 11.

Sharptown, Md., Bro. W. W. Chairs, pastor, writes us, expressing his gratitude for generous kindnesses shown him, by the people of this charge, from his first coming among them. He adds, "there is a good church at Sharptown, with a large Sunday-school, and a co-operative people."

"At Spring Grove we have a church, which it answers present needs; but at small cost, could be much improved. The congregation is increasing, and we think such improvement will be made ere long. To the credit of all concerned, we can say, the pastor is furnished with a good, nine-room parsonage. This is largely due to the liberality of Bro. J. H. Marvill of Laurel, Del. who as owner, lets the house at a price, which our charge is able to pay. Such brotherly consideration deserves high commendation. The Lord has been a very present help. Sinners have been converted; and we are now in a fair way to move forward. To the Lord be all the glory."

The revival meeting on Charlestown charge still continues with increasing interest; 30 conversions to date and 11 still seeking.

Galena, Md., I. G. Fosnocht, pastor,—Revival interest continues; fifty conversions up to the 15th inst; many heads of families have been brought in, who may be a great help to the church. The pastor and his flock are favored with prosperity, notwithstanding the times are hard financially.

Laurel, Del., J. Owen Sypherd, pastor,—Revival sweeping on; three converted Sunday night a week ago. Up to that date, there had been seventy-one accessions.

Miss Emma Landin, daughter of the late Rev. Daniel Landin, died in Camden, Del., Sunday, Feb. 12th, aged 59 years. Her father joined the Philadelphia Conference in 1823, and served the church faithfully in a ministry of 42 years. All his appointments were on the Peninsula; including eight years in the Presiding Eldership, on the Eastern and Wilmington districts. He died suddenly, April 4, 1865, while in charge of Willow Grove circuit.

Lay Delegates,

WILMINGTON DISTRICT.

Claymont—A. Vernon; alternate, E. Bigger. Asbury—Chas. Moore; alternate, C. F. Bordner.

Wesley—Jabez Hodson; alternate, H. L. George.

Epworth—John White; alternate, G. W. Booker.

St. Paul's—Joseph Pyle; alternate, J. L. Lacey.

Union—Thos. Worrilow; alternate, T. N. McCormick.

Grace—J. Taylor Gause; alternate, H. C. Jones.

St. George's—G. W. Simpler; alternate, J. F. Cain.

Delaware City—George Hutchinson; alternate, R. Anderson.

Madeley—J. M. Dunbracco; alternate, W. H. Bowen.

EASTON DISTRICT.

Easton—W. H. Thompson; alternate, J. E. Hubbard.

Hillsboro—Joseph Brown; alternate, A. Sigler.

Greensboro—J. F. Dawson; alternate, J. H. Bernard.

Oxford—Samuel Bratt; alternate, W. E. Mitchell.

SALISBURY DISTRICT.

Fruitland—George W. Cathell; alternate, J. H. A. Dulaney.

Delmar—Wm. J. Downing;

Laurel—Daniel Hearn; alternate, James J. Boyce.

Salisbury—James E. Ellegood; alternate, W. H. Jackson.

DOVER DISTRICT.

Cambridge—Thomas H. Medford; alternate, Thomas E. Wright.

Bridgeville—H. P. Cannon; alternate, M. Layton.

Ellendale—Joshua Ellegood; alternate, S. E. Reed.

VIRGINIA DISTRICT.

Chincoteague—James T. Kenney; alternate, Emory Moffitt.

Smith's Island—E. P. Tyler.

Tangier Island, J. A. Chambers.

There will be a missionary entertainment at the Sudlersville M. E. Church on Sunday, the 26th inst.

No Answer.

DEAR EDITOR.—Had not "Charity" masqueraded in the garb of irony, his *nom de plume* would have challenged me to a reply. As it is, he makes me feel like Sherlock expressed himself. "It all sounds very much like nothing." Loyal ever to charity I quit, to hear what a presiding elder's report ought to contain.

LOYAL.

Feb. 14th, 1888.

En Route for India.

DEAR BRO. THOMAS.—Just through the Mediterranean, voyage generally pleasant, and weather fair, one rainy day and two or three days of rough sea; haven't met many ships, nor seen much land; passed Malta at night. We are just now steaming into Port Said, at 8 o'clock, this beautiful morning.

G. F. H.

Feb 3rd, 1888.

The first County Convention of the W. C. T. U., of New Castle County, convened in Newark, Del., Thursday morning, Feb. 16th. Fifty delegates from the several Unions in the county were present. The meeting was called to order by Miss M. S. Hillis, state president, who announced that Mrs. V. S. Culbertson, from Middletown, county president, would preside. Miss Anne Semple, of Wilmington, then conducted devotional exercises, after which Miss Francis Smith was elected secretary, and Mrs. Watson, treasurer. A constitution and several resolutions adopted. One of these commended the judges for refusing to license any new saloons, and rejecting so many applications for old ones. Reports from superintendents were read, showing that the work was growing. The one in charge of the department of Sabbath observance, spoke earnestly, urging the different Unions to correspond with her, and assuring them she would be glad to supply them with literature to help on the good work. A large amount of literature was distributed. Miss Narcissa White, of Pennsylvania, National lecturer for the W. C. T. U., was present, and added greatly to the interest of the meeting. She also made an admirable address in the evening in the oratory of the College. The convention was a decided success, awakening new interest in the members.

The meeting at Hart's Chapel still continues; 56 have been at the altar, and the people consider it the greatest revival, known in the history of the church.

Wesley Chapel has lost many of its members by removals to the adjacent towns; but

the friends of the church, in the community, took the preacher's salary in hand, and paid it in full.

The pastor, E. H. Miller, thinks "the blues have fallen to him in pleasant places."

Rev. Charles A. Hill, has closed a series of six weeks meetings at the M. E. Church, Centreville, Md. About thirty-nine have been added to the membership of the church. The meetings were eminently successful.—*Record*.

Rev. James B. Merritt has not been able to fill his pulpit the last two Sabbaths on account of sickness, but is now improving. Rev. Albert Chandler has been preaching for him. At this writing, Feb. 15th, Mrs. Merritt is ill of pneumonia.—*Centreville Record*.

A large revival is in progress at the M. P. church, in Seaford, Del. Over forty persons have already professed religion and about twenty are still at the altar.—*Delawarean*.

The revival services of the Union M. E. church, Wilmington, Rev. Adam Stengle pastor, have resulted in the conversion of 75 persons.

Forty-nine probationers were taken into the Millford M. E. Church, Sunday morning, Feb. 12. The number of converts has reached 130. The meeting will be continued. The pastor, Rev. J. H. Willey, gave them some excellent advice and presented them each with a discipline of the church.—*Delaware Democrat*.

The Districts.

While the question as to the number and size of our districts is mooted, and awaits decision by Bishop Foss, a provision of the Discipline, first enacted in 1840, but apparently allowed to become obsolete, may be worth considering. It is ¶166 in the edition of 1884. "A Bishop may, when he judges it necessary, unite two or more circuits or stations for Quarterly Conference purposes, without affecting their separate financial interests or pastoral duties." Probably, also, the intent is, that the respective Boards of the charges thus combined do not merge, and that the representatives of each charge elect its stewards, etc. If this were clearly settled, and even as the paragraph now stands, I believe that a judicious and energetic administration of it, would lead to several good results.

1. It seems to be a feasible way of bringing back some of the advantages of the old-time Quarterly Meeting. What these advantages were, some of the veterans can portray more vividly than the writer; but I am persuaded that they were very great. Now, I don't believe that the old-time Quarterly meeting has passed away, because Methodism has lost its enthusiasm, though this may have happened in some localities; but mainly because the break up of the widely extended circuits has made the Quarterly Meeting a local affair, distinguishable from the ordinary meetings of the official Board by very little, except the presence of the Presiding Elder. Carry out this provision, and much of the old-time spirit and enthusiasm will come back, and whatever has been gained, by more thoroughly local pastoral work, will not be lost.

2. It would allow the districts to be larger in extent and fewer in number than they must be, if the ideas now gaining prevalence are to become the settled policy of our church. This if practicable on other grounds, would in several ways be advantageous. (1) The financial burden of the Presiding Eldership would be less onerous, than it must otherwise soon become. While it is very true, that if the people see that the office is more valuable than they had supposed it to be, they will be ready to pay more for it, there is yet a limit in that direction. (2) Having less of purely routine work to do, the Presiding Elder can devote himself more largely to the real work of a deputy superintendent.

Thus the value and standing of the office will rise together. Now, if the territory of a district be very much diminished, and the number of Presiding Elders much increased beyond the present status, the influence and importance of the office, must to a certain extent decline.

It does not become any of us, to put forth ideas on church polity, as the finality of wisdom, but that these thoughts are worthy of consideration by all concerned, I verily believe.

PHILO.

Letter From Laurel.

MR. EDITOR.—The revival of religion at Laurel, Del., which is still in progress, has exceeded, in power, and number of conversions, any we have had here, since the early part of 1867, when Rev. James Carroll was pastor. At that meeting several prominent citizens, in middle life, were converted, who

are now pillars in the church.

In this meeting, as is generally the case in great revivals, the work began among the children. After a score or more of these had professed faith in Christ, the older people were found at the altar. Up to date 78 have united with the church, and still there are more to follow. The church was crowded last Sunday night. Five were at the altar, and one was converted.

This meeting has differed from some we have attended, in the fact that nearly all who come forward as penitents, have been converted; and generally at their first or second coming. A few however, have had a hard struggle every night, for almost a week. I recall but one seeker, who has apparently given up in despondency.

Rev. J. Owen Sypherd, our pastor, has labored very assiduously, and has stood the work remarkably well. He has had the good fortune to have a very strong force of helpers, to lead in prayer and song; some of whom come in from the country, night after night. Appreciating the services of exhorters and local preachers, the pastor has called on them occasionally, to warn sinners to flee from the wrath to come. This relieved him somewhat, and was well received by the people.

He preached an able sermon last Sunday morning, to the young converts, on the nature of temptations, and how to overcome them. The trustees have determined to enlarge the Sunday-school room, by putting folding doors between it, and the south side class room; they also intend to erect a platform to the right of the pulpit, for the better accommodation of the choir, which has never been stronger in musical talent, than it is at this time.

J. HUBBARD.

Feb. 21st, 1888.

Letter From Houston, Del.

Our second year on this charge is closing up pleasantly. Meetings have been attended with some success. Conversions 24. Benevolent collections will be in advance of any previous year. Debts on Houston Church, and on parsonage furniture, aggregating about \$500 have been paid; \$100 of this amount having been donated by the Church Extension Society.

The people, always kind, have, during the latter part of the year given more than once special manifestations of the largeness of their hearts, and their appreciation of our labors. At Laws, a splendid robe and blanket testified to the truth of the above assertion. A donation, which filled our larder with good things, supplemented by a gift of money, and a new overcoat for the writer, gives a glimpse of the great heart of the Houston Church.

In the affliction that came upon our home during the year, their sympathy has been of no little help to us. For their kind interest was not the *passive* sort, manifesting itself in "a look and a passing by," but was *active and helpful in word and deed*. God bless the people of Houston Circuit.

J. M. MITCHELL.

Virginia District.

BRO. THOMAS.—I have just returned from nearly a two weeks visit to Tangier and Smith's Islands. Bro. Morris is closing up a very successful year at Tangier. Pastor's salary up, presiding elder paid off, and benevolences in advance of last year. The same is true of Bro Bowen on Smith's Island. We had a high day in Israel on this island last Sabbath. I think it was the best love-feast I ever attended. The experience of Brother James Evans particularly impressed me. A few expressions I will give you. "If I live to see to-morrow, I will be 75 years old; 65 of these years have been spent in the service of the Lord; and to day I have a more satisfactory experience than I ever had in all my life. Brethren the way is getting brighter and brighter, even unto the perfect day. This will probably be the last love-feast that I will be permitted to attend, but this gives me no concern. If I meet you no more here I expect to meet you on the banks of the river; Glory!"

It was not so much, what he said, as the feeling, earnest, humble way in which he spoke. This is the same Bro Evans, who, during the unpleasant strife of other years once struck a man such a blow as knocked him over two boats into the bay. A crowd of roughs had come to assault Brother Spry, the pastor and Bro. Evans came to his rescue. He told me, he believed God nerved his arm for the work. In that day he was a powerful man physically. He is one of God's noblest still.

Please correct the item going the round of the Peninsula newspapers, about the Wilmington Conference buying an "old" church at Read's Wharf, Northampton County, Va. The church is a nice new one, just enclosed.

ed. Our brethren of the M. E. Church South were unable to finish it and pay for it. Finding the people in sympathy with us, I bought it, at what I consider a very low figure; advancing the money for the first payment out of my own pocket. Now I want brethren, who are blessed with the abundance of this world's goods, to help me out and help finish it. We have a grand prospect here. Our little district is all right, as are our reports will testify at Conference.

Truly Yours,
A. D. DAVIS.

Conference Notices.

For the benefit of the finance committee, allow me to suggest that a little more care be taken in filling the finance blank. Envelopes often contain unendorsed, or unsigned checks; money with no statement concerning its distribution, the blank well filled, but no money, or too much, or not enough money. Any of these discrepancies of course, cause extra trouble in adjusting the report, which must be made correct.

Experience prompts me to make this suggestion, in the interests of whoever may be on the finance committee at the approaching Conference.

Your brother,

C. A. GRICE.

The class of the second year, will meet, March 5th, 1888, at the Union M. E. church, at 7½ o'clock p. m.

History, F. C. McSorley.
Biblical Theology, T. B. Hunter.
Systematic Theology, G. W. Townsend.
Sacraments & Sermons, Julius Dodd.
Lessons in Logic, I. N. Foreman.

I. N. FOREMAN, chairman of com.

The committee on examination of candidates for admission on trial, will meet at 7.30 p. m., Monday, March 5th, in class-room No. 1, Union Methodist Episcopal Church, Wilmington, Del.

JNO. D. KEMP, chairman.

Ministers and lay delegates of the Wilmington Conference, having private arrangements for entertainment during the session, are requested to furnish the undersigned with the address, in order to avoid the confusion incident to assigning them elsewhere, or some one else to their place; and also for the purpose of publication in the Conference Manual.

ADAM STENGLE.

The agents along the line of the New York, Philadelphia and Norfolk R. R. Co., have received instructions to sell tickets to ministers and lay delegates at the rate of 2½ cents per mile actual distance traveled. These tickets will only be sold to Delmar.

The class of the fourth year will meet in class room No. 2, Grace M. E. Church, on Monday evening, March 5th, at 7½ o'clock.

E. H. HYNSON, chairman.

The class of the third year will please meet the committee of examination in the basement of Union M. E. church, March 6th, at 2½ o'clock, p. m.

W. F. CORKRAN, chair. com.

Marriages.

WILEY—HITCH.—Wednesday, Feb. 8th, 1888, by Rev. J. O. Sypherd, Samuel E. Wiley and Lizzie E. Hitch, both of Laurel, Del.

JONES—JONES.—In Kingsley M. E. church, Kent Island, Md., Feb. 14th, 1888, by the Rev. J. E. Kidney, assisted by Rev. A. D. Dick, of the M. P. church, Samuel W. Jones, of Kent Island, Md., to Rebecca Jones, of Queen Anne, Co., Md.

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Tears that make Rainbows.
 Blessed, also, are they that mourn; for he who never mourns never mends. Compunction of a godly sort, dissatisfaction with all past attainments, and honest grief at falling short of Christ's high standard of holiness, all tend to growth in grace. There are too many dry-eyed Christians in this world. Gloomy, God-distrusting unbelief we have no apologies for. But there ought to be more tears of penitence over neglects of duty and woundings of Christ, more tears of sympathy with the wronged and suffering, and then we would have more gracious bursts of sunshine from Christ's countenance. Rainbows are never painted except upon rain-drops. They that sow in the tears of contrition, reap in the joys of pardon and peace. Such tears water the roots of grace. Blessed are they that mourn and mend. The ladder to the higher Christian life starts from the dust of self-abasement; but for every round we need a fresh grasp on Jesus, and a new lift by His loving hand.—Cuyler.

- A Girl Should Learn,**
- To sew.
 - To cook.
 - To mend.
 - To be gentle.
 - To value time.
 - To dress neatly.
 - To keep a secret.
 - To be self-reliant.
 - To respect old age.
 - To avoid idleness.
 - To darn stockings.
 - To mind the baby.
 - To make good bread.
 - To keep a house tidy.
 - To make home happy.
 - To be above gossiping.
 - To control her temper.
 - To take care of the sick.
 - To sweep down cob-webs.
 - To humor a cross old man.
 - To marry a man for his worth.
 - To be a help-mate to a husband.
 - To keep clear of flash literature.
 - To take plenty of active exercise.
 - To see a mouse without screaming.
 - To read some books besides novels.
 - To be light-hearted and fleet-footed.
 - To wear shoes that won't cramp the feet.
 - To be a womanly woman under all circumstances.—Golden Censer.

Our Book Table.
 The February issue of Woman, is full of interesting material. Its leading article is an interesting description of the Young Women's Christian Association, recently placed in operation in the city of New York. The sketch is written by Beatrice Presswood King, and is embellished with illustrations. Other illustrated features are Fortuny's "Peasant Girl," a frontispiece; a detective story by Julian Hawthorne, entitled "She was Dismissed!" Polar Sketch by Lieut. Schwatka, entitled "Fun in the Frigid Zones"; "Jacinth," a tale of sisterly love by Anna Eichberg; and a poem, "Returned with Thanks," by Delaney Pierson. The titles of the other papers are "School Mothers and Home Helpers," by Caroline B. LeRow; "The Care of Children," by Anna Lang-shore Potts, M. D.; "Open Doors," by Emily F. Wheeler; "Home Decoration," by George Egbert Symonds; "The Table," by Sarah Bellon; "Helps and Hints for Mothers," by Harriett Coolidge; "Our Society," by Tillie May Foinney; "Societies for Christian Work," by Sarah Truslow; "Our Daughters," "What to Wear," "Temperance," "Woman's Suffrage," "About Woman," "Events of the Month," Book Reviews, etc. etc. Every family in the land will find Woman a helpful and agreeable literary acquisition.

As we look upon the grand and scholastic *Christian Thought*, we cannot resist the conviction, that it stands at the head of its class as a magazine devoted to the discussion of themes relative to Christian Philosophy. The February number is a storehouse of literary wealth, covering a wide range. Names famous and honored, add lustre to its pages. Here we have the thinkable thoughts of Rev. James T. Fixby, Ph. D., on "Physical Theories of Mind," which lecture is a treasure in itself. The Rev. George E. Strobridge D. D., presents a solid and scholarly paper upon "Depravity, and Its Cure," which will command the rapid attention of theologians everywhere. The Rev. Robert L. Dabney, D. D., L. L. D., has a paper of marked ability on "Monism," and it will also be sought after. E. A. Davies, F. R. G. S., furnishes an essay on the "Biblical Account of Creation in the Light of Modern Science," and discusses with ability the subject. The customary Views and Reviews are laden with vigorous thoughts. The department concerning books is suggestive. Dr. Deems is to be congratulated on the success of this magazine, and his skill in the preparation, selection and arrangements of its contents. The price is \$2.00 a year; clergymen, \$1.50. Single copy, 40 cents. *Wilbur B. Ketcham, Publisher, 71 Bible House, New York.*

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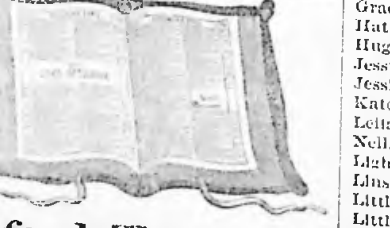
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