# hemingula <br> Methodist. 

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J. Mahocint triomas

WILMINGTON, DELAWYARE, SATURDAY, MARCH 10, 1888.



## THE BLOOD-WASHED

[The Rev. James Brads. of the Baltimore Sonference, recently passed from earth with
t shout of rictory upon his lips But that Fictory was in his leart long lefore the fina the bynne, beginning, "I saw a way-wori craveler." Some months ago, he and somewhere found. snying, have the right and privilege in Christ of usin 3uch wordy as these:"]

I saw a blood-washed traveler
Iu garments white as snow, While traveling on the highwas, His path was full of trials, And yet his face was brigut He shouted as he journeyed, "'r'm glad the burden's lig
I saw him in the conflict, When all around was sirife While wicked men and devil
Combined to take his life: I saw hina cast in prison, And dungeon dark as night; And yet I beard him shouting,
I saw him led fro:a prison, And chained unto the stake; ' It's all for Jcsus' sake;',' I saws the fire wheu kindled,
The fagots blazing bricht, The fagots blazing bright, The burden is so light."
saw the Cames surround him, His body racked with pain;
He shouted, "Jesus saves me; I know that death is gain; Then ensting his eyes upward
Before he took his flight, Before he took his fliyht,
He shouted, "Hallelujah! The city heaves in sight.
I saw his soul departing.
It seemed the vail was nd I could see the angels Which Jesus Christ lad sent
They bore him to the Saviour, The ever blessed one. The brightest star in glory,
And Jesus said, "Weil don

## Discouraged Pioneers

When I was a boy my fither moved a Iowa. It was a new Sate then, only
a graut wagons could be seen every day n Summer, crossing the Father o the setting sum. It was part of my luty, as a little misionary only fourteen year old, to spend all my spare money at, that all these families were supplied with the Word of life. I was clerk in a frontier sture that suld them provisions, and though my sthary was very scant, besides.

When a train would escape me, and go on through the town without stopping to trade, it was my duty to head it off,
and berin with the first wayon, stop zach one aud present the Bible or 'Testament, with a "Gox
one was supplied.
Once in a great while there would be a wagon coming east watrd with such inscriptions on it as these, printed in rude letters: "No Iuwa in mine!"" "Going it's cracked up to be:" These lonely the everlasting proccssion sweep on. A few discouraged pioneers had no influence with the on-llowing tide. Ten discouraged spies would have turned Israel back to the desert, but Caleb and Josina stilled the people before the Lord and said: "We are fully able to go up and possess the land." This movement of Bishop Taylor to evangelize Africa is of God. He has been in it from the beginning. A few discouraged brothers ginning. A returning disheartened, will have no
arore effect on the army of occupation than a few riscouraged pioneers had on the ever-increasing column of settlers, who were seeking their homes on the Nebraika.
The story of the recent past is wonderful. Robert Moflatt, David Livingstone, H. M. Stanley, the Congo Free State, Bishop Hannington, and the grouping as it stands in God's eye is not complete without William Taylor and the Methodist Church. Keep on praying. "Ethiopia shatl soon stretch out her hands unto God."

At last upon this great continent the Methodist Episcopal Church lifts up a standard worthy of her. The poor success of the Liberian mission has been a perpetual humiliation. How it will delay and hinder this work, if now there should be an estrangement of heart among the friends of missions! It must
not be. The rising missionary spirit of not be. The rising missionary spirit of
the Church must not be checked by heated discussions about plans and methods. Dehate there must be, but let it be in the presence of the Father, and in that preence crimination and re-crimination,
personalities and the impugaing of motives are all out of place. Grod men may differ, but events will soon jllustrate the wisdom or unwisdom of diof plan and action at the last. The fundamental graces of the Christian character are humility and patience. Word. The converse is true.
While the work in Africa gues forward, the Missionary Society is rein. furcing its missions on all other conti-
wents. The state of our treasury last uents. The state of our treasury last
November, warranted the General Com mittee in appropriating $81,200,000$ for This year, in all probability we will go to a full half milion of
crease orer the income of 1884 . Surel God is with us. The people are loy:i
The Root of Jese stands for the Eusig and they rally around it. The foes of Christ are mighty; let there he no di Christian Advocate.

## The Station Bro. and Sister Waller Deserted A

Tomba Vivi, Alirica, Jun. 11th, 1888

## Dear Brother in Christ :-I have never

 had the plasure of meeting you, but having had some correspondence, I fee acquantI. want to sar, the longer I am in At rica, I like it and the work better, and do lecter work for the Master. Surely the land is a lovely one, and capable of being made to blossom as the rose, producing abombant sustenance for man
aul beast, but uniontunately Sitan has amb beas, lout unintunately sutan has yel to be loughit cre the limed is captured for God. Bless the Lord, I am more than ever determined to stand by the Captain. My heaith is much improved since coming here. I have suffered some from the natural process of acelmating, but thank Grod have had not one moment of home sickness; always feeling perfectly happy and contented, resting upon the rock Christ Jesus ; He supplying all my desires. Dear Brother I would like so much to have an organ.
Can the Committee aflord to indulge me
in this? I do hope they can, I feel such a want of it, how I love to sing the goorl
oid Wesleyan hymm, accompanying myself on the organ, aud then it assists so much in enlisting the attention of the mative children; $j$ eal and the older ones ton But if it may not be I will conclude it is not the Lord's wish, and sub mit weekly to his decrees.

Heartily yours in Christ,
Marí b. Linds

## A Story for Wives.

A wife once retiver for the hight, wornout and petulant because of her many cares, and her husbands absence when
she thought he might have been at her side. After a time he came home, sat down at his desk, and worked long and hard at his accounts, while she lay looking out at him, and feeling angry that he seemed wholly ummindinl of her. When he laid away slate and books, she
saw him unlock a drawer, and take from it a picture, which he lingered lovingly over, tenderly kissed, and then replaced. Her mommn's curiosity was aroused, and she decermined to know more of the matter. So, while he was getting ready for bed, she feigned sleep. He soon slept soundly, and then she crept from her
place, Jike a thief in the night, took the keys, unlocked the desk and drawer, and found that her husband had been kissing a picture of herself, which was taken when they were first married.
Then she was chagrined and mortified, because she had not heen a more loring

## lutions formed. In the morningre she put

## on a wrapper that was clean and very

fully brushed her hair. When her hus-
band came in to breakfast, he looked
her. caught her in his arms and kissed her. Then he asked the childrea if the was wise enough not to forget the lesson.

Social Lire In The Church.
It is often a question of much practical difioculty with pastors and judicious
church members, "How far shall the purely social life that centres about the church be encouraged?" That something of this is legitimate and necessary
is very evident, and that the whole question is one of resulatum, rather
than of prohibiton, is now almost unusually acknowledget. To allow anything but a preaching service or a prayersometimes to be considered a dangerous compromise with the devil, while other churches have gone to the opposite extreme of tuming the church into at infinituly prefer the former view, but we believe there is no need of adopting either extreme. Wisely regulated social pleasures have their place in Christian life, ats well as the hirghest trye of devotional service. One thourgh, stadily kept in mind, will charify our thimking
on this sulject, and give us at working principle" which is mare important in its way than a "working hypothesis. Chis principle is that all entertainments and social gatherings are werely means to an end, and this end, the highest spiritual attainments to which a church may aspire. To reach this end, the mutual acquaintance of fellow churchusually be brought about in any general
way only through the church sociable If the saints are to know each other in heaven, they should begin their acquain
tance on earth. If it is steadily borne in mind, that the church exists for something far other and higher than the gratification of social instivets; that is more than a club-house, wher pleasant ladies and gentlemen congre gate; if it is ever remembered that the wiming souls, and building up Christian character, then any helpful auxilinry in this business should be welcomed and used, and this is what all forms of socia life in a church should be.-Michigan Christian Aclvocute.
correspondent of the TFestern Adrocutetells of a rare "golden wedding." It occurred the other evening in Grace church, Dayton, Ohio. A service was held for the special benefit of saints of fifty years experience in the Christian life, and it was a memorable occasion. The old folks occupied the platform, and a beantiful sight it was to the large aud story of conversion, and of loving kindness and tender mercy, the power of God was manifested. Old time hymns ere sung, such as
ray on, pray on, we're a gaining ground,
The power of God is coming down. A letter was read from one old lady who, unable to be present,wauted all to now of the goodness of the Father to her in anfliction. The climax was
reached when one old brother started to

## 'Tis the old-time religion,

One man, of a quiet disposition, arose and began saying, "Glory' glory ! excuse

The whole congrecration seemed moved and touched. Many shouted, others cried. When the inviation wa given to seekers of religion, the altar
was soun filled. It was a time of great religious power.-Michigan Christian

## Home Happiness

Probably nineteen-twentieths of the happiness you will ever have, you will
get at home. The independence that comes to a man when his work is over and he feels that he has run out of the storm iuto the quiet harbor of home where he can rest in peace with his fam ily, is something real. It does not make much diflerence whether you own
your house, or have one little room in that house, you can make that littl room a home to yous. You can perple with such sweet fancies, that it wiil be fairly luninous with their presence, and will be to you the rery perfection of a ganst his home none of hould ever transgess. You should It is uften mot so diflicult to love a per som, as it is to be enurteous to him. Courtesy is of greater value, and a mon royal grace, than some people seem to think. If you will but be courteous to each other, you will soon learn to lov each other more wisely, profoundly, no to say lastingly, than you ever did before.

## Grasp Of The Hand.

In a young men's meeting, a young man testified: "It was not the praises,
prayers, remarks, or singing that led me
to Christ, although they had an influence over me, but the grasp of the hand by a young man at the close, with a face full of peace and joy, asking me if I loved the Saviour. I don't know why his words had such an influence over me, but I was never content a moment afterwards, until I had surrendered my will to God." Ought mot such incidents to encourage every reader of this paper o try and speak a word for Him? You don't need great talent to do this. But you do need a heart overflowing with ove to God. You don't need to wait or opportunities to spak for the Maser, but you do need, to embrace the many that are presented to you from day to day. What shall the record be May God forgive us, for our sins of omission!

This thrilling scene occurred in the wedish Methodist church, Red Wing Mimn: After the opening exercises and just before the sermon, the organist, a warm hearted Chrittian young lady, sang "I was once far away from my Sa

Before the song was finished a baptism of power fell upon the singe and congregation, so that the singing was turned to weeping and earnest pray

Withont any invitation, more than twenty came forward, kuelt at the altar and began to pray fervently for pardon. Preachers and people united with these eekers in prayer, and hefore the meet ing closed a majority of them were con verted. Since then the good work has been spreading, and many are being brought to Christ.-Michigan Christian Adrocate.

The secret of the reifgious prosperity of a very useful Christian is thus given On the very day in which he made deliberate choice of God's salvation and service, be was joined by a clergyman who had addressed the meeting from which they were returning, and who walked home with him. After some (minersation with Mr. W——, and hi wife, who was also rejoicing in hope the minister said, "Mr. W—, having chosen the Lord's service, it is you first duty to erect a family altar. Let as all kneel. I will first lead in prayer and you will follow." This was the very first act of Christian service ; and to use Mr, II ——s own words, "The fire has burned brighter and brighter on that altar to this day, as I urust will continue to do, so long as we live."

If all the people of all the world cau be imacgined as standing abreast in a single line, so that they would just touch one another, that line would be about 000,000 miles lung-long enough to reach round the world twenty times. And if you could pass in front of that line and look on each face, at least one mau in every four you would see wonh be a Chinaman. There are from three to four hundred millions of souls in the Empire; and though we think a good begiming has been made toward giving them the Gospel of Jesus, and many thousands have already learned to love Him, there has not yet been sent from ister for each million poph as one minister for each million people. IW hat ministers of Che if there were only forty States of America? If Cll the Unitel more about China, and thought knew more about China, and thought more effort to give to its millions the Gospel -Mission Stories in Many Lands.

A Beneficent Miracle AS Exegeile by bev. J. todd, d. d. The miracle, which transferred the legion of derils from the demoniac anong the tombs to the herd of swine, causing the ewine to rush down a steep place and be drowned in the sea, is usuplace classified as a destructive ruiracle, and joined with the blasted fig tree. But a little consideration will show, that the two are unlike in so many respects, that they cannot be clasified together. For example,--the destruction of the herd of by Christ. The derils bezought him by Christ. The devils besought him that they might enter into the swine,
and he granted their request; but they went of their own motion, and not as bis agents. Moreover, there was no permission either expresed or implied, that they might cause the destruction of th herd. They asked, that when cast out
of the demoniac they might take refuge of the demoniac they might take refuge
in the swine. Christ gave his consent, but he spoke no word and gave no int mation, that he consented that their pos Eession of the swine should result in the death of the herd. To bold him accountable, for what those demons did without his sanction or permission, would be to make God responsible for all the evi that has ever been done in the world Jesus did in this case, just what
vine providence does all the time, i vine providence does all the time, i. e.
he allowed evil to work out its legitimate consequences of destruction. It is a part of the Divine plan for winning men to holiness, to let them see the dire consequences of evil. Now the keeping
of swine among the Jews was an iuterdicted occupation. This animal wats an unclean beast, and the Jew who tended him was defiled thereby. The spirit of the devil was already in the keeping of
swine, in violation of Gud's law. When swine, in violation of God's law. When
therefore Jesus allowed the devils to enter the swine, he did no more thau let loose upon the Jer, the legitimate consequeuces of his evil doing. If the des what the Jew ourdht to have was only and what he richly deserved. God has told us that "the wages of $\sin$ is death." If a mau will serve the devil, he must take the devils paty, and not throw the
blame on Chist when he gets his hawful wages. It way be bowever, that Jesus It wagled be that then is now, he permit It waty be that then as now, he permit-
terl the destruction of a man's property to sate the man himself. Better let the herd run down into the sea, than pit. The Jc:y could not be saved with his swine, and so Christ took his property away, in order to save his eoul. Then and if he foumd it did not pay to keep, swine, the probability is he would enange calling. This was a very low notive to address, in order to win the man to holibecome callous at every swine har and so you had to touch bis pocket to make him feel. We too often pass a
man by as a hopelciss case, because he refuses to respund to high and noble motives. Jesus never gave a mam up as on him that was tender to his souch. It may be, that be baw just this one hope for the me will turn in penitencerty away, fended God. What the resuit was in the swine-herd's case we are not tohl, God ulien does bring a man wh hise, that by a similar process at the present time. $A_{\text {bain }}$ we tuust consider the relation of the demoniac to this miracle, before we pronounce it to be a deatructive one.
Too of:en we fullow the legion of devils iuto the herd of swine, and the swine down the steep place into the sen, and never return to the man among the tombs, out of whom Christ cast the evil spirits. But that raving demoniac is the central figure, and must not be loot not at the foot of the steep place where
the swine perished, but at the spot where Christ first met the man possessed of the legion of devils. The devils cauzed the
destruction of the swine; Jesus exerted destruction of the swine; Jesus exerted his miraculous power upon the man, and upon the demons who tormented him. A more horrible and pitiable
srectacle has never been presented, and is scurcely conceivable, than this man the tombs, as he was when Jesus met him. A raving maniac whom no man could tame, over whose turbulent spirit ing or fearing his kiud, and in conse quence fleeing from the abodes of men, and seekmg shelter in the caves of the mountains and the tombs of the dend. So ungozernable was his freuzy, that he on him, though the wanacles cut deep into his fesh, and in his madness gash. ed his body with sharp stones. Controled by the demons who possessed him, he dreaded nothing so much as the
approaci and authority of Jesus. Lik approacia and authority of Tesus. Like
any other man under the devil's infuence, be was blinded to his true interests and imagined Jesus to be his evenny, instead of his friend. Instead of hailing Christ as his deliverer, he cries out as Jesus approaches, "I adjure thee by Gor that thou torment me not." reated in God's image, transformed into one reflecting the likeness of Satana nula with reason dethroned under the control of an evil spirit, turning his aud hugging his deadlicst foes to his heart in affection. Yet such was the
man amoug the tombs, as Jesus firs maw hiu.
The evil spirit felt the appronch of Christ, and understood what it meant
"No man can serve two masters," i Christ be one of them. If Jesus should speak to the demoniac, the triend kuew that either he or Clarist would have to succumb; nor dues he seem to have en two would be deferted. Before the conflict caune the Lesrion fiend submitted nd said, "If thou cast us out, suffer to go awny into the herd of swime." Je-
sins simply said, "go," and they were gone. The whole miracle was in that
word "go" It word "go." It was a little word, but
he power of the Almighty was behind Devils did not dare to stop to dis. pute or re:ison why : they heard in that
"go" all the artillery of Hearan, go" all the artillery of Hearen, and
new that it was the thunder of doom o thetn. An earthurake could not have shaken the demoniac, as that one wept the exil spirits from him hat have word go did. No man could tame him word oflers hind him before, but that word gn, falling from the lips of the
Master, taned and held him like a vice oi steel. Go saill Jcsus to the fiend, and us the devil departed, reasou rease nded toure; and when the people having heard of the miracle, came running to the sput, they "found him sitting, cluthed and in his risht mind." The miracle
was there. What happened to the herdswas there. What happened to the herds-
men and their swine, wats the work the demons, after they had been exorcis cal. Christ's miraculous power went no further than the demoniac, aud it trans formed him from a fiend in human With that demonisc "situess of God and in his right mind" before us, it will not be easy to chassify this miraclo amone destructive ones. Indeed i
would be difficult to find another wrunght for a more bumane and benefi wruaght find
cial eud.

General Conference Topics. Eidtor Penisilla Methodiot:have been reading with interest the articles, editorial and otherwise, appear ing in your paper for some time past, on the status of Bishop Tuylor, who should, and who should not be sent to the Gen-
ral Conference in May next. The
viers a good airing, and now, if you will allow a rural layman a little space
I also, will give mine opinion on som I also,
points.

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1. As to Bishop Taylor. The Gen eral Conference elected him Bishop, and he was ordained at the same time with the others elected at that Conference but the form of ordination, in his cnse was changed without any nuthorisy, if the design was to deny him Episcopal
rights outside of Africa. The next rights outside of Africa. The next General Conference however will set this matter right, and theu we
> peace on the status question.

been a presiding elder, ought not, of itself, to make him ineligible as a delegate. If, however his record shows hing district-trading, and "combines," don' elect him. Keep him at home, out of siding eller and a pastor, other things being equal, by all means, elect the pas He will be most likely to repre
sent the sentiment of the Confercace,
rather than of the Episcopacy or the connectional oflicers, whether of high $r$ low degree.
e mol whown what will be General important subjects before the duced by resolution, discussed, and acted upon before the election of delegates, and with the judgment of the Conference hus expressed, the delegrates can fairly epresent their Conterence. Let time
be taken for this, even if' some of the be taken for this, even if' some of the dense their speeche
4. The home interests of the Confer ence should have first attention. Mr.
Wesley held his first convocation of cler-
gy and lay preachers, June 25th 17th and called it a Conference. It was a for discussion, tor an interchange views on all matters pertsining to the deliberations each one was free to express his opinions and give his advice, "that very point should be examued fro he foundation, and every question proposed be fully debated. The uame is
retained, but the distinctive character istics which formerly gave it appropriateness, are fatst pasing away. They
are beconing bosiness mectings; to ask routine disciplinary fuestions and recor the answers ; to hear statistics; to hear
reports; to listen to addresies, loner and cloguem, by secretaries, agents, and oth close of the session reporrs from the conmittees are presented and read, bu
eir listen to them, they are hastily adopted, and that is the end of them They might alunst as nell not have
been written. True, they are printer oo the minules, but how many read them guestion was asked and debated "C we have a seminary fur laborers?" show ing his deep interest in ellucation.
have a Seminary, more than which as a Conference we are interested Drew Seminary, Conference Acaldemy the time is given to the consideration of their condition, wants, and working work of the chere whe

## 5. Eutrance

e more carefully Conference should grace and usefulness" are properly quired of a candidate for the ministry but these are not enough. The gifls must be improverl, cultivated, and developed, by thoruugh training. The time has passed when the uneducated minister can be a sucesesful and aceeptable Methodist preacher, save in exceptional cases. achools, and these schools should be fogtered by the Church. Still more, the candidate should be in fair heallh. The Wesleyans in England have a good rule, which requires every candidate for admission to their Conference to pass a
physical examination, before two
cians, A little more care at these points cians, A much embarrassment, and the
duty of nuch unpleasuntness. Church 6. It is a sad misfortune to the Chects so that the Fieneral Conference demoralinge in church and state. It would be better to limit elections to Bishents Missionary Secretaries, Book Books nd editors of the Review und Book nd of the Christian Advocate. Eno wisely by their representative Buards of Mangers.
7. Let the residences of the Bishops be designated, and they make choice as at present, according to seniority in of
fice; and then let their residences be fixed for four years, with charge of district composed of a certain number of Conferences. Thus they would be the work, and be better able appointments wisely, aud, moreover, be aved a great dea
pensive travelling
S. I would have two of these residen thus remove the necessity of sending one of vur Bishops kiteing round the world yearly; dipping down
China, Japan, and Europe; impairing his health, and shortening his life. Dr. Maclay, a thoroughly educated and years as Missionary in China and Japan, might be placed in a position to serve the chureh in asia as effectively, as one
of these wearied tictellers in a strante land. ignorant of the hanguages of the peoples, and uafimiliar with their customs, prejudices, amb moles of thinking. chusen, to du efficiently the work required; and would like to see them confme themselves to the proper "office
and worh" of Bishops. They should ability, well cultivated intellect, fair pulpil orators, good exccutive abilities : godly auen and thoroughly Methodistic
and Christianly liboral. They need not ave heen editurs, secretaries, or collego presidents. Good pastors ought to make grond "chief pastors." Dr. John Hall
in ardressing the divinity students ar Yale, advised them against using doubt urged then to make themsclves con and they would certainly be called to the higher ones This seems to me wa asked some time ago, in a littl uest Bistiops, and replied with emphasis. he had no choice to express, but hoper personally or throu were any stich) who working or scheming for the office, would be successful. Dr. Fisk was elected t e could be more usctul to the Church in the laborious pusition he then helid had the grace to dechine the Bishopric Mckendree came to the Conferenc nembers. In stranger to mose of the they saw what manere of man Sunday and clected him Dishop; wed he adoraed the office.
10. My pencil has run away with me, mure surgestion. Without making one
We have deaco ellders, presiding elders, and bishops. class lefore bishom to add another Methodism, we all biz: transfer men? I'rovidence, and in the lurge is child of ence is evidently devo citicis Provchurches that need preachers not to be tound in their own Conference, and just whevidently raising up this kind elseof special Hence has grown up the syytern special churches special men deed do not excel many churches in own Conferences in intelligence in their but represent a in intelligence or piety,
wealth; nor do the "transfer preachers," with a $\mathrm{fc} w$ exceptions, the Conferences to which they come, in pulpit ability or general uscfunness. But of course, there church and the preacher. ort, between the churchurch has not fully I understand to this very evident provadapted itself, to there is someidential development, and churches aspire to times friction: some churches aspire to be trusfer churches and are rectieve they should and some pretche special class, but are

These disappointments may enreader trouble in the future, and it gender be well for the coming General Conference to take action, to prevent it. The right of a church to this favored chass depends solely on its "financial ubility"; and the right of a preacher to " "ransfer mau" upon I know not what. I suggest the enacting of a genral law fixing the minimum of weallh, to ntitle a church to position in this class, and authorizing the bishops in their annual meeting to select the "trausfer preuchers." This would, it seems to me, method.

## Another Union Organization Becomes a Methodist Episcopal Church.

In Braudywine Hundred is a cemetery, the ground of which was given by Wh. Penn. In former days, more than present it was customary to preach uneruls in chumchos $A$ there was church within three or four miles, some public spirited citizens united and built a stone church, $40 \times 30$ feet, adjoining cemetery for the accomodation of and the public clected a board of trustees, which has been perpetuated until the present. Eighteen montis ago,
brother Thorpe who has an evangelistic pirit and considerable experience, began to hold meetings in the above church Which is called the Newark Union, and situated in a community of sturdy farmers. In these months, about seventy
have professed faith in Christ. Wonders ave been wrought in the morals of the community. A class has been formed regularly in Methodistic filathon, with out any connectional bond with any de omintion. A sunday school has been the Berd of about fifty scholars, who use tiesupplies. Forsometimether Methudis dist Episcopal Chiting with the Metho. their intontion, Church. I was notified of them, the 27 th of Feb., at to preach After the scrmon, I told them 1 P. M. be glad to receive them into the Metho-

## ©he Sunday School.


BX bet. w. o. hoLway, e. s. s.
[Adapted from Zion's Herald.]
Christ entering jerusalem. Golnen Text: "Blessel be he that con-
eth in the name of the Lord" (Psa. 118: 26). 1. When

Of Bethpbage ("house of figss") no trace re mains. It nay have been the name of the district in which Bethany was located; but was, more probably, the nanue of a village Olivee-so named from the kind of trees that prew on it; about a mile east of Jerusalem from which it is separated by the Vale of eben br shat and the Kidron. Its height, as level between 2,300 and 2,700 feet). It pecially the temple, which was in the fore ground, to one looking down from this eleration. Sent teo disciples.-Their names are employed on such errands.
2. Go into the village over against youShall find an ass tied, and a coll with her.It was one on which "man had never sat." Says Lange: "If this foal bad never borne a rider, it was necessary that the mother should a servic
erved for military purposes; the ass was the
domestic animal, and symbolized pence and bumility. The judges and the kings of of riding. Loose them and bring them.-Both prerogatives were suggested by this command to the two sent forth.
2. If any man say aught-suggesting sone neighbor. The Lord hath nerd of them. His lordship
thought and conscience had been abuudantl proved by His works and words. His fame at this time was wide-spread, and att this
particular juncture He was "the centre of

## body around Olivet and in Jerusalem kuew of

Hin and talked about Him Iis disciples,
at Bethphage and wessage left no doubt in
if he were not himselt a disciple. Straightway he will send them.-Says Morsour own spirit, all tinat was within the village. His was true and unlimited clairroynnce. Hence He had no misgivings in sending the is come to pars." Matthew inserts here what be did not discover till after Jesus had passed from earth (John 12: 16). That it
might be fulfilled. - Jesus eridently had a deliberate purpose of identifying Himself with the Messiah whom Zechariah predicted.
ye the daughter of Zion-phraseolo:y bor rowed, apparently, from Isaial 62: hold, thy Kiny comoth unto thee.-Says Plumpnewory, the Hebrew test of Zecl. $9 ; 9$ beshout, O daughter of Jernsalem," and in serting 'just and having salvation,' in the
description of the king "Meck.-Says Morison; "One prominent feature of His with his haud itching to grasp the bilt of his falchion, that he might make havoc of all who would not instantly aed to other kings was, in a great degree, a superiorit in meckness.
> (R. V., "eveu as Jesus appointed") them.- The accounts of Mark and Luke are fulle
aud more vivid. They tell us that the dis and more vivid. They tell us that the dis
ciples found the animals "in the open street;" ciples found the animals "in the opens street;
their act of untying excited inguiry; but the simple words which their Master had told them to use arailed. Put on them their clothes
(R. V., "parments")-made a saddle out of their upper garments-an act of bomage. They set Him thereon (R. V., "He sat there on")-took His seat upon the garmeuts and the colt, the only occasion on which, so far a ble falfillment of Zechariah's prophecy
8. A very greal multitude (R. V., "the most part of the multitude"), etc. ing to Josephus. The multitude at this time was donbtless very great, and the enthusiasm quickly spread. Spread their garments in tho for a sadde ran before and spread them on
the dusty rond as a carpet. Others cut tranches. (John 1
and joy
"Cond
d joy.
"Combining the forr accounts, we get the following features: Some took off their oute garmeat, the burnoose, and hound it on the
colt as a kind of saddle; others cast their garments in the way a mark of honor to ling ( 2 Kiugs $9: 13$ ); othere climbed the trees, cut down the bravehes. and strewed
them in the way (Matt. 21:8); others gathered leaves and twigs and rushes (Mark 11 8). This procession was made up largely of
Galileans, Dut the reputation of Christ, inGalileans, but the reputation of Christ, had preceded Him, and many came out from the city to swell the acclamations, and increase adds that all this was in fuliflement of prophecy (Matt.
9 )" (L. Ablott).
9. Multitudes that zent before, and followed of those who came forth , composed bnt meet Him, and those who had followed Him from Jericho. Cricd-probably falling into the antiphonic chorus, the one part respond hymn and greetings. Hosamna to the Son of David.-"Hebrer", hoshiah-na, 'save now,
ssave, I pray.' Na is a particle of entreaty added to imperatives. They are the first
words of Psa. 118: 25, 'Sare now, I beseech Thee, O Lord ! O Lord, I beseech Thee, send solemn procession round the altar at the The multitnde recognize the Messiah in Jesus, and address to Him the strains of thei most joyons festival. St. Luke paraphrase
the expression for his Gentile readers, 'glory in the highest'" (Cambridge Bible). Mori-
son sags: "It was a kind of holy hurrah. Had the event occurred in Rome, the shout would curred in modern France, the people would bave called out, Vive!" Blessed is He that
cometh, etc.-Jesus was the "Apostle of our profession"-the One sent forth from the
Fatber, coming in Jehovah's name. He was coming now before their very eyes. Never
had there been such ocasion for the use of the Great Hallel. uperlative "Hosanna." Various attempt bis glad outbunst-c. g.. 'May our Hosanua be ratified in heaven" (Schaff)-but it seon praise, summing up the jogful desires and tion Matthews omits the protest of the cant praises of the multitude, and also th 10, 11. All the city wase moved (R. V.
"stirred"
ment which the advent of Jesua, attended
by His retinue, aroised. "We may pictur ge narrow streets thronged with eager,
guitive crowds demading, with Oriental vivacity, in mauy tongues and dialects, 'Wh
this?' (Canabridge Bible). How the Pharisees felt abont it, Luke tells us (19: 39
40) and also John (12: 19). This is Jesus, etc. (R. V, "This is the prophet, Jesus, 'It must not be overlooked that the questio of surprise with which the proud city me owered in some degree the spirit of thei
testimony. It is not 'the Messiah," but

## they reply.'

the temple which Mathewle. -This visit curred on the next day On Sunday he sim ply entered in and "looked around." The related by Mark, occurred on Monday, before he puritication of the temple. Cast out ald sacrifices required numerous victims. narket was needinal near the temple, but not
in it. That the pricsts should permit this Whment of trade upou the sacred pre cints was regarded ly Jesus as a sacrilege hich He , as Lord of the temple, was bound Roman and other foreign coin was curren in Pallestine; but for the teruple tribute or ffering, the Jewish shekel or half shekel the mones-exchange, and the petty bankers f that day bad erected their counters or talls in the sacred cour. Sems of were per milted to ply their vocntion in God's house -not even those who sold pigeons for poor women coming to the temple for purifica women
tion.
13.
13. It is written.-Our Lord has a Scriptura warrant for His conduct. Mry house called . . . house of prayer.-The quotation is from Isa. 56: 7 and Jer. 7: 11. The language
the Gentiles of the only place allowen them
in the temple for dovotion-a sorions offenco, in the temple for dovotion-a sorions ollenco,
seeing that the tenple was designed to bo,
not for Jews only, but "a house of prayer not for Jews only, but "a house of praye
for all nations" (Gentiles); nud also a rebuk of the "tleecing," or rolbery, carried on by the oxtortionate tradors in the desecrated court. Made it a den of thieves (R. V., "madde Is this house, which is conled pare Jor. 7: Il, Is this house, which is called by My name, may reasonably suppose that constractiv robbery' would be perpetrated on purchasery by many of the cattle dealers and money the pressure, hurry, aud sacredness of th The very priests, howevtr, and high priests wust come under conden ter. From them aloue could the right to
trafic rithin the precints of the sanctuary be obtained. It would be obtained for consideration.' The infamous almightivess There would be payment, 'in cish,' of part of the anticipated pluader. There would incarnated under pricstly roless" (AIorison) 14, 15. Blind and the lame came ... healed less, than the work of purification. These blind and lame frequented the approaches
to the temple. Chief pricsts . . save the won derfult things. - They had plotted for His death peration by His daring act of cleausing the emple, and the stinging accusation containe in His rebluke. The children crying, Hosama
-probably catching the words from the hisplecersed ( $R_{\text {. }} V_{\text {, , "were moved with indig- }}$ mple the unequivocal testimony to His
ako, that the children should use these offen-
16. Hearest thou what these say?-"Can it
selly be the case that you hear what these
ake no means to stop their mouths? The
(1). Out nf the mouths of babes .. perfected
the primary meaning of which appears to
creation is the truest worship. As appliee
cries of the children were the utterance of a
To $H \mathrm{~mm}$, to whom the innoceut brigbtness of

## ceptable than the hall-hearted, self-seeking

Mt. Salem, Wilmington
Last Sunday we had the pleasure of wor-
siping with the brethren of this flourishing
shiping with the brethren of this flourishing
charge, on the north western suburbs of
our city. Like the holy city, it is beautiful
ur city. Like the holy city, it is beautifal
or situation, crowniug au eminence, around
which cluster neat aud tanteful dwelling
Which cluster neat aud tanteful dwelling
with severalsister churches, and commanding
a magnificent panorama of the city and
a magniticent pauorama of the city and
country with the silvery waters of the Del
eastward.
The Mt. Salem Society dates bach to
1847, though its name first appears in the
1847, though its name first appears in the
Conference Miuutes in 1850, when Rev. W.
L. Boswell was appojuted pastor. During
his year the writer, visiting his college
friend and classmate, preached for the MI.
friend and classmate, preached for the M1,
among others of the family of that large
cessful manufacturer, the late James Riddle.
It was a genuine pleasure, to learn frona
bis most estimable widow, whose delight it
still is, to serve the Lord's cause to the ut
wost limit of her ability and opportunity
carly atternpts at blowing the gospel tumpe
were not only remembered after the lapse o some thirty-eight years, but, what was far nore important, the very words selected from the volume of inspiration, as the text
preaching, were recalled and excited.
Brother Riddle not only devised libere things for Mt. Salem, while he liven, but re-
menbered the interests of Methodism, when hembered the interests of hethodism, when Gud had giren bim. A stately shatf of white narble marks the place where bis ashes awai tery on Salem's mount; but when the war be shall have disintegrated in the consum ing wear of time, the other monument, hi beneficent legacy to Dickinson College, for the education of youth, will still stand in
bis honor, in the imperishable resalts of such wisdom. While it may become cultivated beathen, to expend millions apon piles of monumental stone, that can be turned to no account for the weal of humanity, except as
exhibitions of mechanical and artistic skill, ball not such as have the light of "the glori
ous gonpel of the blessed God," build their
monumoutnl piles, in the interest of ignomonumontnl piles, in the interest of igno-
rant, suffering, and needy humanity? In deising a munument in honor of our great General, will it not be in harmony with his kindly heart and philanthropic character, to make it a centre of beueficent influences, that hall increase as generations succeed each ther, to "the last syllable of recorded time?" Mr. Boswell reported at the end of the year, 106 members and 29 probationers; a Sunday school of 19 officers and teachers, 181 pupils, and 300 books; collections for missions $\$ 3$. sems the half cent was reported then. Rev Newton Heston followed Mr. Boswell, and renorted at the end of his year, 125 mem bers and teachers in the Sunday-school, $2 \geqslant 3$ pupils, ad 800 books; collection for missious $\$ 17$ During the pastorate of Rev. C. F. Shep During the pastorate of Rev. C. F. ShepThe first one replaced the plain stone edifice ranch the gopel had been preacd and but was it consumed by fire in a short time after its dedication. The second still stands, a monument to the energy and liberality of the people, and the diligence aud enterprise f their pastor. It is a beautiful lrown stone structure, with most, if not all, the modern inucture, with most, if nots, and is admirably adapted to its purposes. These building operations, ture day's doingis.
A wost attentive, aud interesting congre-
antion gathered for the morning missionary aryi gater an appropriate voluntary by

After an appropriate voluntary by most creditably in leading the singing, and prager by the pastor, Rer. R. C. Jones, selec
tions of scripture and Bishop Heber's fimiliar missionary hymn were read by the
writer; addresses followed by the pastor and is guest, and the exercises closed with reports from the young lady collectors. In the versary. About an hour was pletsantly hal brisude of the little ones, closiug with reports of the secretary,
Bro. J. W. Haley, and the tre:isurer, brother Walker. Bro. Williand Hamilton, a local mpressively setting forth the claims of the missionary cause uponthe bearty and practical Tre school has 25 officers and teachers and 182 pupils, with an average attendauce of
130 . Besides this, there is a school held in Riddle's Chapel, which is convected with this
charge. Brother B. W. Brown is the superintendent; there are ahout 250 on the roll,
with an average attondance of 180 . A pecufar feature of this school in it hy young men. It is located in the vicinity of the old home of hrother Rid-
de, and has been especially fostered by his only daughter Mrs. Janmes M. Field. The Very pleasing addenda, not on the pro-
gramme, were three presentations; a beatutiiul silver cake-bisket and pickel jar to one of the faithful lady teaclers, Miss Glendora
Jones, the pastor's eldest duat pen and holder, and a gold pencil to the
pastor; and a hymnal and silk umbrella to Bro John S. Benson, the superintendeut;
all as testimonials of apprecialion from the chool.
The reports iudicate an increase in the
Brother Jones is closing his third year
with this people, with a most prosperous
first things he bard to do, when be entered
upon bis work here, was to pay off arrearages
The balance of $\$ 1000$ on churcb debt, has
been paid off, within about $\$ 100$. The pasand has beeu paid in full. He returus 275 members; a gain of 35 per cent in thrce lections of $9 \overline{3}$ prace.
In the Cemetery, lic the remains of two
aembers of the Wilmington Conference,
and liev. 'T. F. Plummer, who died Feb. 2 1881.

In view of the protracted exercises of the Jy, evening services were owitted. Thi gave the pastor and his gusst a chance to and to hear one of Dr Todd's edifying discourses. His text last Sunday night was, beloved, if God so loved us, we ought als love oue another;" 1 John, 4-11.
We were sorry to nad brother Jones' wife so feeble health, but hope it may please the Lord to raise her from the bed of sick ness, and spare her longer to her interesting ramily. It has been four months since sh bas been able to enter the sanctuary
brother John S. Miller, who was superintendout of the first Sunday-school hare, and who
has proved his faith in God and Methodism has proved hls faith in God and Methodism by his works, for more than forty years.
(The following excerpts from a private letter, will be read with general interest. We regard it as a most pleasing inci-
dent of the session of our Conference, that our venerable brother, Rev
Porter is one of our visitors. ED.)

## Rev. J. B. Quigg,

## Dear Brother:-

As the time is short for every man, and especially for those who are more than 82 years of age, it behooves me to do promptly, that which is worth doing. I have been thinking lately, that it would give me something pleasing, and possibly profitable to think of, in the short future that may be allotted me, if I could manage to meet the men of the four Conferences, who now occupy the field, which the Philadelphia Conference covered in 1829, when I entered the itinerant connection on trial. To do this, I must go first to Wilmington, then to Philadelphin, Camden and Hoboken. That would leave out a strip of territory aoout Harrisburg, now included in a fifth Conference. To do this, I must visit your Conference, Thursday the 8th of March, and stay one night taking with me Bro. Hancock of Broad street church, this city, for a body guard. I voted to constitute the Wilmington Conference in 1868, and have always felt a desire to see it in session. You are doing a graud work on that Peninsula, and I share in your joy, and would like to see the men together, who are doing that work by the help of the

There
There is oue thing I would be pleased to find out on such a visit, how many
appointwents were on the old Cambridge circuit, aud which of them went with the M. E. Church South? Also how many pastoral charges now exist on the old Dorchester and Lewistown circuits, and what are their names? I want to see the graves also of those my former fellowlaborers, such as Henry White, Robert Gerry and any others, whose ashes may sleep in the Asbury burying-ground. My first visit to Wilmington was in 1829, now fifty-uine years ago, or will be in the spring, then on my way to
Philadelphia, to see that city, but more especially to see the Conference. A memorable visit that was to me. I saw wheh more than I had dreamed of..
I trust you and your family are living in comfort, enjoying yourselves in your home and work. The Lord bless you all more and more. Pray for us in our old age, and let us see to it, that we have the presence of the King eternal, im mortal, in wisible the only wise God, to
protect and guide us through this to the better laud

## As ever, yours truly,

Join S. Porter.

Union, Rev. W. H. Futchin presiding, and able and sprightly addresses were
missionaries. His miscionary plan is really a colonization plan, and the pioneers must expect
of it ; and it is not reasonable to expect of it; and it is not reasonable to exp great results at once. It is a work requiring great patience, endurance, sacrifice ; and men and women who called to follow Bisbop Taylor's lead."

Rev. W. E. Tomkinson
This excellent brother, whose forced retirement from the effective ranks last spring, at the close of a year of most faithful and successful work imposed upon himself and fanily such heary bur dens, has not been idle during the year
just clrsed. After good service for the just cirsed. Ailver grook mission, he was cause in Sikerred by Presiding Elder Murray to Hockessin and Ebenezer, to supply the racancy caused by the death of our
lamented brother, Rev. Joseph Dare. His labors here, as elsewhere, have bee owned of the Master. Notwithstanding the embarrassment of doing his work,
with his family residing some eight or nine miles from his charge, he has attended to it faithfully, and has been favored with revival interest at both appointments
conversions.
His devoted wife, the daughter of an honored itinerant minister, whose estiTomkinson's family, has remained with he Silverbrook flock, doing grand ser ice, especially in the Sunday-school.
How it was possible for such a broth r, with such a family and such record, to be crowded to the wall, and have his living taken away, is one of
the mysteries of administration, that for the credit of our system at least, needs explanation.
Brother Tomkinson reported to last Conference, an advance in ten several collections on benevolent account. Be-
sides over 34 per cent advance in minissides over $3+$ per cent advance in minis-
terial support and some tuenty probaterial support and some twenty proba-
tioners, there was an advauce of 75 per cent for missions, and 1.56 per cent for the other benevolences.
To retire a man with such a record,
with no impeachment of with no impeachment of character, as
able to do effective work as he ever wos, against his earnest protest, and subjecting him and his fanily to all the burdens ond sorrow inseparable from such an very like an ourrage upon the dearest istry. We aro assured the gospel min authority, that the Conference woted in the dark, under a "misapprehension o voted for the motion, did so on trust
voren the ferthre Who is responsible? There is little doubt that as an act of justice to an
injured bronher, as weil as for their awn satisfaction, the bethren of the Confer ence, will demand investigation.

## Suddenly Called.

Rev. Silas B. Dest of the Philarel phat Conference, died of apoplexy, Fri Berks Co. lia, where he has made his Berks Co. Ral, where he has made his obliged to relinguish the itiuerant worl on acculnt of impaired heatin. So had advised his presiding elder of his purpuse to resume work at the ap proaching session of the Conference. "The son of man cometh when ye think not."
But our brother reaty." He was a goorl man, full of was received on trial in the Philatelphia was received on trial in the Philadelphia
Conference in 1859, two years after his Conference in 1859, twr years after his
brother, Rev. Wesley C. Best, now pasbrother, Rev. Wesley C. Best, now pas-
tor of Twenticth St. church, Philadelphia. The two brothers were sous of Rev. David Best, an honured member of the same Conference, well and widely known as a faithful and successful miuister of the gospel. Rer heopel. Rer. David liest was a native of Ire-
land, who came to this country at the
age of twenty-two, and was received trial in the Philadelphia Conference 1801. In 1835 he became supernumerary and died, Dec. 23d, 1841. From to 1813. he was appointed to charges on our Peninsulda; as also in 1822-'23, when he serred Lewistown (Lewes) circuit with J. Brooks Ayres as junior preacher, and Lawrence Lawrenson, presiding elder of Delaware District.

## Our Inside.

This week's make up places on the inside of the Pexinsula Methodist, not only the usually choice melange, but some specially excellent dishes are served. An interesting letter appear from the venerable Doctor John S. Porter, a distinguished member of the New Jersey Conference, who entered the itinerant work fifty-ane years ago, hav-
ing been received on trial in the Philadelphia Conference, when its territory extended from the Hudson river on the north, to Cape Charles, Va., on the south, seven years before New Jerscy Confer ence was set off, and forty years before
the Wilmingtno Conference held its first Ession. At that date, 1829 , there wer but 66 separate charges on this whole territory, and 130 preachers,
one of whom has passed from carth exRept our guest Rev. Dr. Porter, and same Conference four years earlier, and still lingers among men, but "in age and feeblevess extreme
Our Peuinsula was then laid off' all; nine of them in the Chesapeak district, Lawrence McConbs presiding dder, with 6.016 white, 3.008 colored members, and eight on Delaware district, Henry White, presiding elder, with She entire membership of the Combers Che entire membership of the Confer
ence being but 34.819 whites and 8.159 colored. The aggregate of members on the Peninsula alone, is now about equal the anove total, leaving out of the of the territory now covered by thee Dr. Porter is parts of two others. Dh, and his first appointment was Comin bridge circuit with William Leonard as oreacber in charge. There were 939 white and 673 colored nembers on thi Peninsula that year, were Greorge G. Cookman, the gifted father of Alfred We John, and Matthew Surin
Dr. Tord's Exereaders will not overlook Dr. Todd's Exegesis of Matt. 8: 28-32: or "Rusticus" counseling 8: 20-.00 Conference topics." Presiding Flde Murray tells of the recent acquisition of a valuable churel property in Braner fue fundred. A characteristic let found on page 7 , while on pase 3 , besi
Dr. Porter's letter, and a capital exposi tion of the Sundayschool lesson, there are given by the erlitor, some interesting facts illustrating the history of Miount cossiol pastorate of cspecially the sucjust elosing.

## Conference Notes.

Bhenop Foss arrived in our city, in good Lealth, and good spirits, Tuesday
morning. Presiding Elder Murray, Rev. morning. Presiding Elder Murray, Rev.
A. Stengle and Capt. Alexander Kelley met him an the sapt. Alexander Kelley met him at the station. Capt. Kelley
conveyed him in his carriage to his conveyed him in his cariage to his
pleasant home on West St., where the Bishop will be entertained duriner the session.
A preliminary meeting of the council was held Tuestay evening
The same evening two and effectively ren. A most elaborate gramme by the Sundor missionary pro. Memorial te Sunda school of Grace Memorial, delighted a large and appreciative congregation in the beautiful audience roon of the church. The anniSociety was beld at the Temperance
C. Warren.

We clip the following report of Grace Sunday school anniversary from the Morning Neus:
The decorations were of simple design, and in thoroughly good taste. The pulpit furniture had been removed, and in the space under the arch over the rostrum a large cross had been erected, composed of white tarleton plaited over a light wood frame.
At the base of the cross were platforms, which served as steps upon which the characters in the tableaux could stand. These platforms were made to resemble rocks with patches of moss attached, and out of them arose the form of the flowerdecked cross, with
hung on its arms.
The music was very fine. Hillyard Sweney was musical director, Miss Martha Pickels presided at the organ, and Mrs. W. F. Weclin was pang ancompanied by the orches singing was accoupanicd
The exercises were opened by singing Coronation," by the school, and prayer by the Rev. C. W. Prettyman. Very with well-spoken addresses by the "wee ones," thrown in between.
The report for the year was read by howing most gratifying prosperity. The missionary oflering is the largest of the mounts to $52,940.76$; for foreign missions, $82,289.52$. The total offerings of the school
The closing exercise was named "Sowing Light," it was literally so, with delightful songs and recitations, and the building of beautiful tablenux around the

First came the watchman carrying his lantern,-Dorr F. Diefendorf, followed by six pilgrins. Helen Scott, Lottie Magrie Richardson and Cllie Hodd, After these had sung and recited, they were followed by Carrie Howell, who made an address. She was followed by Lbu Springer, representing Christianity atter her came Mable Smith, Flossy
Carey, Rena Stradey, and Ell Cona ford, as Amerienn girls. Edgar Hare, Clifton Harting, Harry Stidham, Charles Howell, and Ailen Harting, followed as the army. They were dressed in uniform Homer caried guns. After these came
Hiefondorf, Lewis Spinger Arthur Bayne add Farry Walrath as the navy ; these little fellows were in uniform of sailors, and were followed
by little girls offering flowers and Then came Dakota, as the far West, in the person of Helen Sparks, followed by Japan, was represented by May Camn Micronesia came last in the persouth Emma Hall. As each character of peared and sang or recited, the little until full thirty roices up the chorus, closing chord. Then the rang out in the the party said: "We the spokesman of
the walked in durkness; we have have great light, and the light has shined upon us." The electric light, suspended at the vealed the crosis was turned on, and re veldom seen. The vision of beaty, such light, and appeared to be compased of the of light coming down from behind "Gade. The school then rose and sangr "God's Holy Church Shall Triumph," and the audience were dismissed with he pastor.

## Conference Proceedings.

wednesbay, malichit 7
At 9 a.m. Bishop Foss took the chair and calling the Conference to order for its nineteenth annual session, announced the 798th hymn, beginning

100th Psalm, and the $2 d$ chapter of $2 d$ Timothy, and called on Rev. Dr. CaldTimothy, and in prayer. After prayer, well to lead in prayer a brief and earnthe Bishop delivered to interestivg facts est address, reterring to interestioting the in his own experience, happy influences of all his subsequent his youn
history.

As he journeyed a thousand miles from his Connecticut home, nearly eight years ago, to hold his first Conference, the thought came to him that the most mportant of the duties of the office, to mich he had just been called by the hurch, would have to be performed by him among strangers; and as he ap proached his destination, this thought settled down upon him like a pall. But on his arrival, a few brethren met him cordially, and after devotional exercises, reading the precious Word, singing torether the old familiar hymns, and praying together, the gloom departed and he felt al home.
It was his great privilege to be well. born; he was not the son of a King; had he been he might have gone astray; but he was the son of a plain, steady going Methodist preacher, who never received more than $\$ 400$ salarv, but who never thought he was poor for that reason. A supernumerary through ill health, when his son Cyrus was but eight years old, his home was ever open to itinerants, and among the pleasant memories of his youth, the Bishop recalled the religious conversations between his parents and these honored ministers of the gospel. From the age of nine till eighteen, he embraced every opportunity to seek the Lord at Methodist altars; but only after nine years did he learn, that his correct moral life was not religion, but that "religion begins," in a new birth by the power of the Holy Spirit. At nineteen he began to preach, and has been

The Bishop read an extract from the Discipline, showing the true mission of Wethodism, "to raise up a holy people, and to spread scriptural holiness through all lauds." On this line it has been successful; when false to this it has failed There is always trouble when the tide of religion runs low. In our system this is peculiarly so. Whatever others may d on a low phane of experimental godli ness, we can't accomplish anything,
worthy of our of our our machinery is well Jubricated with the oil of Divine grace. Wesley was been strangely warmed", that he wa ted for his great mission. The peculia very religious bufore his conversion but it was only when his heart had s, lay preaching the the itineran, her preaching, the class meeting ony une a contrived by Wesley The Bishon closed with were God's gifts on stand firmly by this central idetal our mission, to raise up a holy people and asking the carnest payers of all cult aud delicate himself in their diffolt and delicate dutics, and for the eneminently a relice that this may be preeminently a religious scssion. "Brethren, pray for us, that the word of the Lord and be glorified.

Blest be the tie that binds
Our hearts in Christiond
Rev start, and sung with spirit
Rev. J. D. Rigg, who has been elected the last seven yeanference ammually for Bishop, to eall the roll, whented by the dred and twelve members wen one hunnation a ballot was tuters responcled. On for this session, and Ben for a secretary ted; upon his nomiunt Rigg was elecMacnichol, A. S. Mination, Lev. E. O Nelson were elected as his nsist E. H. John D. C. Hanna, statistical seds; and with Revs. Julius Dodd, Aslury Bury, H. W. Ewing, E. C. Atkins, E. P. Rob. erts, William R. Mowbray, John H. O.S. Walton. Valiant, E. H. Hynson, O. S. Walton, Z. H. Webster, and John
W. Easley, as assistonts.

Nominations for the several standing committees were then made by the Pre siding Elders, and confirmed br the
vote of the Conference, with the follorvote of the Conference, with the follorr-
ing brethren as chairmen:-Public Worship, W. L, S. Murray, Education J. H. Willey, Sunday-cehools, J. W Easley, Teinperance, J. D. Kemp Tracts, D. H. Corkran, Woman's For eign Missionary Socicty, R. Watt, Freed men's Aid, S. J. Murris, Bible Society E. S. Mace, Missionary, Statistics, J. M Collins, Finance, C. A. Grice, Local preachers' addresses, W. R. Mombray Post office and Express, J. T. YanBurk alow, Woman's Home Missionary Society. James Conner.
The Presiding Elders were apposinted as usual, the committes on Missions the Conference stewards the committee on necessitous cases, and the secretaries, the committee on publishing the minutes.
8.30 A . M.. and 12 Mr . were fixed as the hours of meeting and adjourning respectively, and the bar of the Conference was placed so as to include eight perrs from the fromt. The usual rules of order were adopted.
Rev. W. A. Spencer, D. D., of the Board of Church Extension, Rev. G. R. Crooks, D. D., of Drew Tiseological Seminary, and Rev. W. C. Webster of
Genessee Conference, were introduced.
The appointee to preach the missionary sermon before the Conference was, on motion, excused from that service.
The Conference approved the suggestion of the bishop, to devate the time of the daily morning session until 11 o'clock to minute businges, reserving miscellaneous matters to the last hour
of eacin cession, unless specially ordered otherwise.
Prof Crooks made an earnest appeal in behalf of our Seminary work at Drew. Referring to the pleasant memories, associated with this city, as oue in which ho had served as pistor of one of our churches, and in which he had been ordained by the saintly Bishop Hamline in 1847, he reported the last year as the most pros. perous of the many prosperous years in
the history of the Seminary, since its coundation in 1867 . The new fire proof Library building will be ready for occupacy this coming summer, and will have $40,(100$ volumes to begin with. It
is designed to be a phace or sate and secure deposit for all literature, printed or in manuscript that will illustrate Methoclist history and theology, as well as for every thing that will aid the stu-
dents in their purait of knowlelge. Dr. Crooks spuke very sanguinely of Methodist theolugy becoming the farnre thenlogy of the Protestantism of the World. While the tive points of Cal-
ramish were hecoming vanished puiats. fresh and as exace ats when first pis)claimed by Jobn Wesley, Thagh we
beame iudepurent in 784 , and there was a large separation in 1528 , and it of Methodism the same doctrincs are still preachal with the same saving power. Our mision is to leal in thentugy as our ministers need to be tharvughly equippect and trained by seminary discipline.
The Doctor deprecated any apprehension of unfavorable influence upon our ministers frow seminary study and holbits. They are sent forth with the idea that their msssion is especially to the Jowly, the lost sheep in the wilderness. not to classes but to the masses.

Rev. W. J. DuHadway, pistor of the M. E. church, Georgetown, Del., having served his full term here, will be assigned to some
other feld of labor Duriog his residence other field of libbor. During his residence
amony us Mr. DuHadway has made many amony us Mr. DuHadway has made many
strong friends, not only in his own denomistrong friends, not only in his own denomination, but among all with whom he has been brought in contact. As a pulpit orator he has few equals in the Conference, and his pastoral duties have been fully attended to,
and appreciated by his congregntion. They and appreciated by his congregntion. They
hope tbat they nay be equally fortunate in the minister who may be sent in his place.

## (antforemte delus.

Rev. A. P. Prettyman who bas closed hi second year's pastorate of the M. E. church ence. He is held in high esteem by our peo ence. He is held in high esteem by our peo-
ple as an earnest and faithful pastor, as well as a fine preacher. He has had quite an ccession to the meurbership of his charge His return for the third year is expected. Tallot Times.
Marshaditos, Del.-Last Sunday, March th, was a high day in this new charge. Presiding Elder, W. L. S. Murray, devoted the whole day to the dedicatory serrices of tueir cbapel as the Union M. E. church. The property valued at $\$ 2500$, was transferred to
us, and the mortgage against it provided for in cash and subscriptions. it provided for preached morning and afterno:n, and Rev Z. H. Webster, of Quantico, at uight. Rev Jessful habors in revival services, we and suc debted under the Divine blessing for this acquisition, managed the financial part of the programme in a masterly style. Neanly
hundred con versions have been secired dur ingthe progress of the meetiags.

## Rev. N. M. Browne.

 M. E. church, Feb. 23d, 1888, the following preamble and resolutions were umanimously
adopted: Whreeas, in the providence of God, and Browe was appointed pastor of Scott M. L. hurch, in the spring of 1885; and
Whereas, from the beginning of his pastorate natil the present time, Bro. Browne
has given his undivided attention to the inerests of the charch, never failing to attend to all watters, large and small, pleasant and
otherwise; visitiog from house to house otherwise; visiting from house to house,
praying with the sick and sorrowing, looking up deliuquents, and ever ready to give
sord of comfort and cheer to all; and Whereas, in the pulpit and in the prayer
meeting, in the Sunday-school, and social circle, he has shown the ability of a workman who needeth not to be ashamed, and the of wiom we have been justly proud; and if hereas, inding us burdened with debts,
bills, under a mortgage and out-standing Bre, buder which we bave groaned for years
Browne addressed himself to the difiwith faith, and leading us in noble and self sacrificing efforts, has made a grand success
ot it, raising the sum of $\$ 3800$; thus enabling Scott for the first time in many years, to present a clean balance sheet; not one dol our church on any account whatever; and
Wheress, notrsithstanding this eflort of debt-paying, as well as inporoving our
churcb building, onr benevolent. coullec church buiding, onr benevolent collec
tions have gone far beypud those of other souls have been saved and the membershi greatly strenghened; therefore be it
Resolvid, by this quarterly conference, that first of all, we renter thanks to at mighty God, for the blessia
has cowned this pastorate.
2. What we extend to Bro. Btowne, and
to Sister Lrowue who has so eliectullly aid-
en her husband in every grood work, our sim
cere aud hearty thaks, for their earnest and ceasing derotion to our every interest.
3. That we will ever hold them in lovin Head of the church may give to the grea de oted servants his richest blessings. and Sister Browne to any church, which in the Providence of God they may be sent; be-
lieving that success will attend them, and lieving that success will attend them, and
that every iuterest of the charch will be looked after, with an eye single to the glory of God.
E. L. Mckeag, secy.

The following pleasing illustrations of raternal courtesy and Caristian accord, wo Tallot Times, published in Trappe, Md., o which Rev. B. S. Highley of the M. E. E.
Church South, is the genial Editor, (Ell. P. Chur

During the protracted mectings at the Mr E. Church, Trappe Md., Rev. Dr. Follansbee of the M. E. Church, Nouth, and with his congregation joined in a union commonion service at the II. E. Churel, one Sunday moraing the pastor Rev. A. P Pretteyman, was too much indisposed to preach, and quite a number of his congregation joined in a very number of his congregation bro. Follanshee's conpleasamt service with Bro. Follanshee's
gregation at the M. E. Church, South.

The congregation of Landing Neck M. E.
one of the largest in the conuty. It rep-
resents an aren of territory severna miles in extent, nud there are indications of progress itor of Tur Timps, in company with the Sunday afternoon.

Galers, Md.,-Revival dames still barnof: Over seventy conversions. Fifty-lbree collow. These meetings have produced wonderful change in the morals of the town. The parsonage was eutered last Saturday night in the absence of its occupants. As sion, we hurriedly left the place where we had been invited to tea, to ascertain what epradations had been committed, by these disturbers of the peace. To our glad surprise we found our friends had come to pound us It was indeed a liberal donation, and worthy se reputation of these generous Gale na-ites,
given by all ex-pastors. May God bles them.
There were about seventy-five persous on, ist the only ofl vight since Jan. lst.

Monday, Feb, 27th, was the fifth anniversary of the wedding of Rev. and Mrs. Alfred mont fifty members and friends of the MI E congregation, called at the parsonage, with umerous presents. spending an bour or two very pieasantly. anoug the bamisome and y Irene E. Jerome, from the Carlisle C. L. design of this book, is unvel and beautiful and the engravings are among the finest hat we have seen; a large wicker rocker fom the pastor's Bible class; a magnificent -all from diferentins; two beantiful rug barrel of nour from "the flock in East Cam bridge," besides towels, handkerchiefs, vidual gifts. Rev. Mr. Smith is finishing his second year in Cambridge with great success, and his return for the third year
has been unanimously requested.-Dorchester

The rerival of religion at Laurel Del., ha Een participated in by the M. E., M. P. and ave nvited with the first; about the same
number with the second; and fourteen with the tinird.
The Delmar M. E Sunday-school has raised during the conference year just closed year and s.a7 the year hefore. The school pences, supplies \&c. $\$ \mathbb{S}_{3} 44$, with $\$ 20.00$ sthe pastor-Sussex Journal.
Rey John H. Connelly, of Hallwood. Va ceks ago, and received many valuable aud

Sunday. February 26, was a bis day for church collections at the MI. E. (hurel, Fed-
ecalsharg, Md. The Sunday School's misionary collection being $\$ 5.05$ without any
peciad efiort. In the evening the balance or

## Ire Burke's salary. 8185 , was raised by thi

The monthly mecting of the Loyal Tem perance Leyiun was held Friday evening at
by Misses Minnie Vinceut and Edna Fudson

## bratten were very much admired. At the

butter dish wats presented to the superinter
L. Sickers, with the compliments of the so-
ciets. The yonng folks entertaned themWhes with several gatues until ten oclock

## Sad Affliction

The home of our dear brother, Rev. Thomsit. Teary, pastor of Dover M. E. Church,
has been shadowed by a mon distressing beravement. His most estimable aud cievoted wife, atter an illuess of a few weeks, closed beavenly rest, Wednesday morning, Feb. 20 leaving an infant daughter, but five weeks prehensive at her critical condition sometime previons, she had so much improved, that blow fell at last, all the more heavily.
Our departed sister was the daughter of R. M. Carter, Esi., of Magnolia, Del., and was but forty-one years of age In every field to which her husband way assigned a hosts of friends, by the lorliness of her char
ncter, and her wise and zenlous eo-operntion
in charch work; and in lier death the church in charch work; ;and in her denth the church
as well as her family, has met with a grent loss. Our sincerest sympathies are with renved danghters. May He, whose tender voice and gentle hand nione are capable of oothing the wounded spirit, s
Impressive funcral sersices
echurch, wondas last an were beld in ion of Yresiding Elder $J$ under the direc Rev. Mr. Stovecipher of the Preslyyterian Church, Rev. Mr. Williams of the Baptist Church and Rers. R. C. Jones, W. W. Green nd G. L Hardesty of brother Terry's Con crence nssociates, participated in the servies ; Brothers Wilson and Jones making aping frieuds were present from the several charges, at which our lamented sister was well known and loved.
The interment was in the Odd Fellow

Dr. Todd, and the Conference Beneficiaries.
While we rejoice in the liberal support which our people give to "the various benerpecial pleasure in noting their liberality in providing for "them that are of their own the orphan.
Last year Dr. Todd was able, through the enerous co-operation of his people, to report he larqest collection for the claimants, reported from Grace ; this year, he has the of $\$ 100$.

## Letter from Cecilton

Ediror or "Peninsula Methodist."
My Derir Brother:-You have often asked me to write of our work dc., but notwithstaniling your kindness, this is the first letter I have written. After our fourth quarterly meeting, there was a kind letter in the Peninsula Methodist
from C'eciltom. But I knew nothing of it until I saw it in print and only now guess who wrote it.
I am closing my second year in this delightful charge, which includes two ppointments, Cecilton and St. Pauls. The parsonage is in Ceciliton, and is on of the nicest homes in the Conference. It is on the main street, in one of the
pleasantest parts of the town. It is sur rounded by a spacious yard, beautifull laded with maples. On the left is
half acre of ground, on which are some stands Zion Church, a neat brick buidding. Back of this, and the parsonage girden, is a lot of three quarters of an
are which is the parson's pasture lot acre which is the parson's pasture lo
On the right of the parsonage, is quare acre of improved land which is last year, and raised 91 baskets of corn without fertilizing. This year I rented , with even better results.
The parsonage is nicely furnished ; and
the zealuus ladies of the mite society and new comforts.
They have expended the past year, article, packed upsomewhere, which said that I had lived fur two years in the This is true, for not many hays pass that from this dear people dues no fond theng say to our home.
and wood; and geve gifts have been coal
ny horse has eaten has been donated.
At Christmas we received many things,
a handsome study gown was presented by the ladies of Cecilton, to cheir pastor and a beautiful "Oxford Edition of the Sunday school teacher's Bible was pre sented to Mrs. Atkins. Best of all these people have griven as ther harty cu-operation in ali our work, these two years, and Gurd has abundantly blessed our united labors. Of those who have been on from the ranks of sin to the selvice of Christ, and are now in full membership, we can count more than one soul for every week in these two years. Bless the name of Jesus
Our "Benevolent collections" are all
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en, and the apportionments have
n met. The pastur and presiding
or have both been paid. Notwithder have hoth heen paid. Notwith
tanding these stringent times, one large hearted steward said in the last ste wards' neeting, that he would assume the pasor's salary himself. 'This is the brother vho gives his pastor a cord of wood, and a whole hog, at a time.
The weekly visits of the "Peninsula ethodist" are looked for by this people vith pleasure. They love the paper; and the work of renewing the subscriptions is a pastime. As you will see when I report next week, not a subscribor has been lost in this charge, except made up.

Yours truly
E. C. Atkins.

Feb. 28, 1888.
One of the wealthiest women in Chicago, is Mrs. Nuncel Talcott, a childless widow of few years ago, he requested her nerer to hoard a dollar. Her income is 50,000 per annum, and of this sum, she devotes $\$ 4 \overline{0}, 000$ to local charity.

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February 27th having given perfect satisfacfion, we have concluded to run one more; for apply to H. A. Miller, Passenger Ag't.,
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BELL_WATSON-Feb. 29th, 1888, in Jaygard, E. W. Chureh, by Rev. Wilmer
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What Tracte Have Done．－It is said that a torn copy of the gospel of Mark，given in Orissa to a man who could rend，was one of the mos． important links in the chain through which the church at Khunditiur was formed，which has been in existence some forty gears，and from which some of the best Orisa preachers have come

A tract，＂The True Rfeuge，＂received at Chiltagong，led to the formation of the cburch at Comillah，in Easteri Bengal．The same tract has led many others to Christ．Tract distribution lay at the foundation of the great work in Backergunge．The＂Jewel Mine of Salvation，＂and other tracts，have been
wonderfuly blessed in Orissa．A gospel and tract，given on a tour in Assam to a Garo man，led to his conversion，and eventually to the commencement of that promising work of the dinerican Baptists In the Garo Hills，where there are now， we believe，a thousand church members or more．Scatter good taacts．－Evan－ yelical Messenger．
Heief and There．－The first stone of the monument crected to the memory of John Williams who was killed in the South Sea Islands，was laid be the son of the man who slew him

Three－fourths of the Bibles shipped from New York to Foreign Mission tations go to Mexico and South Amer－ ica．After the Bible has boen so long prohibitedin these nominally Christian lands，this is a great triumph．

An Indian fakir，having been con verted to the Gospel，still necupics position by the side of a great thorough fare，but instead of standing on one fon and holding his hand above his head for tus atme，as before，he has buil little chapel and dug a well，where he entertains passers－by with a cooling draught，white he discourses to then of the waters of eterual life．

How Micir Sacrifice and blond， how many prayers and tears，and yeat of toil will it take，us to atone for our sin

The Britioh Weckly is nuthority for the etatement that the Niger Trading Company，has adopted the police of the probibition of intoxicating liquors，in trading with the African tribes．This policy，it is said，has been adopted for finumial reasoms．It has been found that rum so demoralizes the natives，as to ruin rate．So serious has the menace to commerce from ：his suurce become，that the Niger Cumpany is also l，ritging a strony pressure to bear on the Conge， Free State and on the German and Bel gian Governments，to adopt the same policy．It will be boped tbat this appeal to the pockel will be more potent in the arresting the deathedealing raffic，than the appeal to the conscience of interested parties has been．If principle canuot sacced in ketpiug Christian nations fom its teening millions in soul and body philanthrops will welcome any agency which can succeed．The experiment is made sone too soon，as the trafic in in－ toxicating liquors has assumed alarming proportions on the Dark Contiuent Mr．Wight Hay，speaking recently in Shefteld，England，made the appalling tatement，that where one missionary ha been sent to Africa to evangelize its hea hen tribes， 70,000 barrels of rum had been sent for purposes of barter ！ $\qquad$

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## Letter from Bishop Taylor.

Mr. Editor:-This letter was mritten to one of our Sunday-schoml teachers, and $I$ presume is oue of the latest frow our good and great Bishop of Africa. If you would like to pubish it you can do so.
S. Sitip He Wheener

Heuex January 13, 18.58. S
I get but little time for writing, except voyaging at sea; and overhauling my letters I have just turned up one fron you, dated March 26, 1886. I iear, I did not find time before for replv. (The motion of the ship spoils my writing) My steamer material is in transit to Stanley Pool, but will not reach there for many months yet. It is only a ques. tion of time. We are hound to succeed
Menatime during the past year I have opened sixtecu new mission stations annong wild heathen tribes on the wes coast, and ordered them manned by my conmittee in New York. I am now on my way up, to see how they do. Besides I opened and manned six new stations on the Lower Congo-twenty two for the year 1887 ; and probahly another at Luluaberg, on the Upper Kassai, by Dr Summers, one of my nem. So you se God is moving on this line.
My missions in South Americ:a are supported largely by Roman Catholic patronage, and are slowly but surely preparing the way of the Lord, for great soul saving work by and by.
We have three stations on the Amazon and one in Pernambuco, Brazil ; me at Aspinwall, and one each in Ifuiqui, Callav, Coquimbo, Concepeion and Sautiago; and all, so far as I can learn from my remote stundpoint, are fairly pros perous, but, necessarily, hy slow aud steady hard work. Let your worker try their hands on Runam Cathodic who speak the English languare; then add to your task, in groing for such as know nut our language, the necessity of learning the Spanish or Portuguese lan guage, before you can get a key to inpe their understanding, and you may ge an idea of the task we have undertaken in foreign missionary work.
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