



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

VOLUME XIII.

NUMBER 11.

FOR CHRIST AND HIS CHURCH.

ONE DOLLAR A YEAR.

SINGLE NOS. 3 Cents.

WILMINGTON, DELAWARE, SATURDAY, MARCH 12, 1887.

For the Peninsula Methodist. SORROW ON THE SEA.

"Sorrow is on the sea; it cannot be quiet." Jer. 49: 23.

There is sorrow on the sea, And it cannot quiet be, For beneath its briny waves, In "The deep unfathomed caves," Millions sleep in wat'ry graves; And the wind, that o'er them raves, Joins the sighing, sobbing surges, Helping sing their doleful dirges.

There is sorrow on the sea; And its bosom's never free From upheaving tides and gales. Hurricanes and dying wails Of the souls on sineing sails; O'er the trouble that prevails, Ev'ry great and mighty ocean Swells with sorrow's deep emotion.

There is sorrow on the sea; Born in part, of sympathy With the sad and suff ring shore, On whose breast the breakers roar, And in plaintive bass deplore Sin's dark pow'r, that evermore, With dire demon fury rages, And, fierce war with all good wages.

There is sorrow on the sca-Sea of Life-which mournfully Ever rolls in deep unrest Ev'ry billowy hurrican breast, With the Peace of God not blest, Is by sin sorely distressed; And the voice of lamentation E'er is heard throughout creation.

There is sorrow on the sea, But it shall not always be. The sad curse will be removed, By which sin has been reproved, And all Nature be improved, When our God's supremely loved; Then we're told in Sacred Story, All will e'er be joy and glory. J. T. VANBURKALOW. Bethel, Feb. 12, 1887.

Talmage on the Bible.

I am amazed at the variety of this book. Mind you, not contradiction or collision, but variety. Just as in the song, you have the basso, and alto and soprano, and tenor-they are not in collision with each other, but come in to make up the harmony-so it is in this book: there are different parts of this great song of redemption. The prophet comes and takes one part, and the evangelist another part, and the apostles another part, and yet they all come into the grand harmony-"the song of Moses and the Lamb." If God had inspired men of the same temperament to write , this book, it might have been monotonous; but David, and Isaiah, and Peter, and Job, and Ezekiel, and Paul, and John were men of different tempera-God prepared the book for all classes of people. For instance, little children would read the Bible, and God knew that; so he allows Matthew and Luke to write sweet stories about Christ with the doctors of the law, and Christ at the well, and Christ at the cross, so that any little child can understand them. Then God knew that the aged people would want to read the book, so He allows Solomon to compact a world of wisdom in that Book of Proverbs .---God knew that the historian would want to read it, and so He allows Moses to give the plain statement of the Pentateuch. God knew that the poet would want to read it, and so He allows Job to picture the heavens as a curtain, and Isaiah the mountains as weighed in a balance and the waters as held in the hollow of the Omnipotent hand, and God touched David until in the latter part of the Psalms he gathers a great choir standing in galleries above each other-beasts and men in the first gallery; above them, hills and mountains;

the hosts of angels; and then standing before this great choir, reaching from the depths of earth, to the heights of heaven, like the leader of a great orchestra, he litts his hands, crying: "Praise ye the Lord! Let everything that hath breath praise the Lord!" and all earthly creatures in their song, and mountains with their waving cedars, and tempests in their thunder, and rattling hail, and stars on all their trembling fith. harps of light, and angels on their thrones, respond in magnificent acclaim; "Praise ye the Lord! Let everything

that hath breath praise the Lord!" God knew that the pensive and complaining world would want to read it, and so He inspires Jeremiah to write: "Oh! that my head were waters and mine eyes fountains of tears!" God knew that the lovers of the wild, the romantic, and the stranger would want to read it. and so He lets Ezekiel write of mysterious rolls, and winged creatures, and flying wheels of fire. God prepared it for all zones-for the Arctic and the Tropic, as well as for the Temperate zone. Cold blooded Greenlanders would find much to interest them, and the tanned inhabitants at the Equator would find passionate nature boil with vehemence of heavenly truth. The Arabian would read it on his dromedary, and the Laplander on the swift sied, and the herdsmen of Holland guarding the cattle on the grass, and the Swiss girl reclining amid Alpine crags. O, when I see that the Bible is suited in style, exactly suited, to all ages, to all conditions, to all lands, I cannot help repeating, "The statutes of the Lord are right."

Where is there in the world of poetic description anything like Job's champing, neighing, pawing, lightning-footed, thunder-necked, war-horse? Dryden's, Milton's, Cowper's tempests are very tame compared with David's storm that wrecks the mountains of Lebanon and shivers the wilderness of Kadish. Why, it seems as if to the feet of these Bible writers mountains brought all their gems, and the seas all their pearls, and the gardens all their frankincense, and the spring all its blossoms, and the har- it home. vests all their wealth, and Heaven all its ments, and so, when God inspired them grandeur, eternity all its stupendous few classes only-hear "a word in season" to write, they wrote in their own style. | realities; and that since then poets, and | every Sunday-a talk of two minutes may orators, and rhetoricians have been drinking from exhausted fountains and searching for diamonds in a realm utterly rifled and ransacked. This book is the hive of all sweetness. It is the armory of all well tempered weapons. It is the tower containing the crown jewels of the universe .--- It is the lamps that kindles all other lights. It is the home of all majesties and splendors. It is the marriage ring that unites the celestial and the terrestrial, while all the clustering white robed denizens of the sky hovering around rejoice at the nuptials. This book-it is the wreath into which are twisted all garlands; it is the song into which are struck all harmonies; it is the river into which are poured all the great tides of hallelujah; it is the firmament in which suns and moons and stars and constellations and universe and eternities wheel and blaze and triumph. Where is the young man's soul with any music in it, that is not stirred with Jacob's lament, or Nahum's dirge, or Ha-

above them, sun, moon and stars of where the elders with doxology on their light; and on the highest gallery arrays faces respond to the trumpet blast of the archangel, as he stands with one foot on the sea, and the other foot on the land, swearing by him that liveth forever and ever, that time shall be no longer?

Hints to Sunday-School Workers.

The following paper was prepared several years ago, and read before a Sunday School convention by Rev. T. M. Grif-

The District Sunday School Convention sends brotherly greetings, and offers the following suggestions to the Sundayschool workers throughout the District:

I. TO PASTORS. Feed the lambs of your flock. Be often, if not always, in your school; bring life and cheerfulness and words that sparkle and glow. Have a smile for this one and that one of your "little brothers and sisters" as you pass up and down the aisle. Speak to them personally. In addressing the school be short, simple, earnest, pointed; reserve "strong meat" for adult minds, and give to the little ones an incident-a Bible story-a golden text- a bit of rhyme with gospel wrapped up in it.

Enlist all your children in the temper ance army, and teach them to hate rum and the rum power. Hold "Children's Meeting," and seek for and look for conversions all the year round. The Sunday-school supplies the Church with its best recruits.

Let the children have a part in the public service—a song of their own, the Lord's Prayer, and, if possible, the Apostles' Creed. Invite them to the Prayermeeting, and sing Sunday-school melodies with them there.

Don't forget the little ones in the sermon.

Invite the aged as well as the young to come to the school and study the Word. II. TO SUPERINTENDENTS. Be men of action : keep the school busy : let all the time be filled up. Be punctual: begin and close at the minute.

Let teachers and scholars read a well selected, impressive portion of Scripture in concert, and let some one text be repeatedly read till all retain it and carry

Be sure that the whole school-not a convey a seed-thought for eternity. Supply your classes with apt interest ing, faithful teachers. If you have few such, give them large classes rather than have many classes manned by dull, incompetent, irregular teachers. Immortal pictures must not be painted by bungling fingers. Pay special attention to the music; let it not drag; insist on lively singing, and in correct time. Make the room as attractive as money and taste can make it-comfortable, well ventilated, adorned with pictures and flowers. Use the blackboard; make the truth live; through the eye reach the soul. Have the school graded, according to the age and capacity of the scholars. III. TO TEACHERS. Speak to your children about their personal salvation; visit them in their homes, regularly, frequently.

above them, fire and hail and tempest; of the resurrection, or John's anthem truth pleasing; seek to win them by a Jeffreys, when Baxter stood before him, loving spirit.

Be not satisfied without making constant additions to your class. Gather in the wanderers from the alleys and byways.

Feed the mind and warm the heart by much reading; search the Scriptures as for hidden treasures; be well supplied with Sunday school literature, especially the "S. S. Journal," "Our Youth," and "S. S. Advocate," of our own Church.

IV. PARENTS AND FRIENDS. Find a place in the school if possible; if not, give liberally, go frequently, and encourage continually.

Hope and aspire after the sublime position of a Sunday-school worker. Qualify yourself to be a master-workman in the blessed cause. Consecrate yourself to Sunday-school work.

Strive to promote the conversion of children always and everywhere.

Why Are They Spared?

There are periods in the lives of many of our fellow-men when we are disposed to ask the question, W hy are they spared? They seem to be very near the grave, and we wonder that they do not pass out into the silence of death. Some of these cases are so conspicuous and wonderful that they are worthy of record.

It is related of Philip Doddridgethat man who did so much good with his pen-that when a babe he was laid aside for burial; but the nurse discovered faint signs of life, cherished him, and, with God's blessing, saved him to the world. It is related of Richard Baxter that he hastened to enter the ministry, under the impression that he would not live to do a year's work in Christ's service.

The health of Wilberforce gave way just as he was ready to enter his work, and it was thought he was dying. His physician told his family that he had not stamina to last a fortnight.

Tholuck, the great German scholar, entered upon his theological studies suffering from a complaint which three physicians declared would end in speedy death; but he lived to the age of seventy-nine.

All these were spared for work, great and continuous work, for many years. Others are spared to go through great suffering. Dr. Goodell said of some of the missionaries: "Men have punished them for being so like Christ, and God has chastised them for not being more like him." When McCheyne was detained at home by sickness he remarked: "I am preaching the sermons God would have me preach." Men are spared not only for work and suffering, but also for the sake of their example. Says Christlieb: "The strongest argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ." The infidel Hume remarked, as a Christian young man passed along: "There is an argument for Christianity which I cannot answer." We can readily understand God's purpose when he spares those to whom we have referred; but the question now arises, How is it that God spares those who are good for nothing, who neither in their work, nor suffering, nor example, glorify God? But we shall find a reason, a good reason, why these are spared. It was such persons, in thousands of instances, who forced others to

remarked: "Hadst thou been whipped out of thy writing forty years ago, it had been well." And yet it was just such persecutors as Jeffreys who stimulated him to write.

When Phebe Brown was insulted and stung by the criticisms of her neighbors for evening prayer, she wrote the hymn commencing, "I love to steal awhile away."

When Nelson the author of "The Cause and Cure of Infidelity," fled from his enemies, he resolved, "If the devil treats me thus I will write something that will make him tremble."- Christian World.

Teach your Daughters.

Give your daughters a thorough education. Teach them to wash, to iron to darn stockings, and to sew dresses. Teach them to make bread, and that a good kitchen lessens the doctor's account. Teach them that he only lays up money, whose expenses are less than his income, and that all grow poor who have to spend more than they receive. Teach them that a calico dress paid for, fits better than a silk one until paid for. Teach them that a full, healthy face displays a greater luster, than fifty cosmetic beauties. Teach them to purchase, and to see that the accounts correspond with the purchase. Teach them good common sense, self-help, and industry. Teach them that an honest mechanic in his working dress, is a better object of esteem, than a dozen haughty, finely dressed idlers. Teach them gardening and the pleasures of nature. Teach them, if you can afford it, music, paint. ing, etc., but to consider them as secondary objects only. Teach them that the happiness of matrimony depends neither on external appearances, nor wealth, but on the man's character .---Toledo Blade.

Pleasant People.

Some men move through life, as a band of music moves down the street, flinging out pleasure on every side through the air to every one, far and near that can listen. Some men fill the air with their presence and sweetness, as orchards in October days, fill the air with perfume of ripe fruit. Some women cling to their own houses, like the honey suckle over the door, yet, like it, sweeten all the region, with the subtile fragrance of their goodness. They are trees of righteousness, which are ever dropping precious fruit around them. There are lives that shine like star beams, or charm the heart like songs sung upon a holy day. How great a bounty, and a blessing it is to hold the royal gifts of the soul, so that they shall be music to some and fragrance to others. and life to all! It would be no unworthy thing to live for, to make the power which we have within us the breath of other's joy; to scatter sunshine where only clouds and shadows reign; to fill the atmosphere where earth's weary toilers must stand with a brightness which they cannot create for themselves, and which they long for, enjoy and appreciate.-Ex.

Be always at your post, or procure a good substitute.

Keep your class always employed. bakkuk's dithyrambic, or Paul's march | Study variety; use tact; strive to make | put forth their mightiest efforts. Judge | - The Issue.

Let the liquor lords pay for the hurt they have done before asking the State to give them prohibition pay warrants.

There are three possible conditions of the soul after death: first. that it will have no memory whatever of its life on peals either to their bodily senses or to their intellectual perceptions. Now this statement demonstrates the negation against bro. Willey's position. The second he says is "unworthy of attention. since defectiveness is a characteristic of this life, and we expect when that which is perfect is come, that which is in part shall be done away; "Just so my brother the former things will have passed from the life above, and not necessary to be continued or recalled to mingle with or mar the crystal glories of the Heavenly life. And do you say that the absence of a thing when its place is supplied by something better proves defectiveness? if so the spiritual bodies of the saints will be defective. Your statement proves too much; if it proves anything and hence becomes neutralized. And brother Willey allow me to remind you of some things you already know, but which you allow your argument in support of a pet theory to ignore. They are these: the essence of the soul is perfect here, that is, it is immaterial, and immortal, moral and intellectual, that which prepares it for Heaven is a perfect work, and is wrought in the soul here and a matter of experience and joy, but the earthly state is imperfect, and the body is an earthly vessel "and vile." The heavenly world where the soul's high nature in its sanctified condition will find its sphere and destiny is perfect, and it is that perfect heavenly state that will beautify and give a new direction and development to its powers. Bro. Willey concludes that the third condition mentioned above is the only valid one. And he says "we cant afford to think that memory in Heaven will be inferior to the same soul energy on earth." But you haven't proved that

Heaven. It is no evidence of superior ory.

with Christ which is far better." Memory is often the cause of great

trouble and sorrow here. So much so, that the power to forget is coverted, not with reference to our sins only, but with reference to our misfortunes also. And even the pleasures we remember, are the crystal strand. even the pleasures we remember, are "Where pure essential joy is found, associated with recollections that give us The Lord's redeemed their heads shall raise pain. And if memory be "quickened With everlasting gladness crowned, And filled with love, and lost in praise." and perfected" hereafter, as Bro. Willey says, it would follow that the pain as B. F. PRICE. well as pleasure, would be intensified. I read a work once, called "the pleasures The Seat of Conference. of hope," we always hope for the good. The Wilmington Conference will con-I have never seen a work, I believe, on and I repeat it that to remember, and the pleasures of memory, although I al. Crisfield. Somerset County, Md., Thursmemories are not essential to the soul's low, there are, and we do have pleasant day, March 17th. A few historic facts recollections. But oh, there are offen. concerning the town, and the church in sive things, that we would dash into ob- which the Conference will meet, will no livion, and indeed the Lord declares in doubt, prove of interest to your readers. a certain place, that the sins of his peo- Crisfield is located at the southern ple, he will remember against them no terminus of the Eastern Shore Railroad; more forever. And Bro. Willey's reme- 135 miles south-west of Wilmington, dy is, to purge "away the bad things, and some ten hours by steamer, southand only retain the best!" The office east from Baltimore. It is on the East-Winnower is certainly a new and high ern bank of the Annamessex River, an endowment, it may be preferable to the inlet from the Chesapeake Bay; and, "pergatorial" process. But this argu- like many Western towns, it has sprung ment of Bro. Willey's seems to surrender up as if by magic. When the above at least, half the case. And then he named railroad was completed, twenty allows for that which may be forgotten years ago, there was probably not one he would be almost inconsolable. But is prevented from recalling, God will principal part of the town. But now "indennify." Now, this is just what the there are about two thousand inhabinegative teaches. But why limit the tants, and many elegant and substantial power of God? Can't he indemnify for buildings. It is probably the largest the whole, as well as for a part? It is town on this Peninsula, south of Salisthis indentity that will make Heaven to bury. Most of the business part of the this indentity that will make Heaven to many. Bessent the business part of the maps when the att comes crashing into the saints, to use scriptural words "the town, stands, where twenty years ago, his home, he is alarmed; but a few the ovster flourished in his native hed and wake in the state of empty data. more exceeding and eternal weight of the oysterman's "canoe" and "pungy" glory." The infant that dies without found safe anchorage. The first houses the opportunity of doing good, will be were built upon "piling," near the railindemnified, as surely as those who did road, and the front yards consisted of to church; I love to hear a good serevil, as they did of approval for good. sill to the railroad sleeper; while below, the examples he cites from Psychology The idiot who passes a life on earth under the usu and crabs could be seen at play. The impenitent one sits in this rock-and dreams can have no bearing upon mental eclipse, will find indemnity in and often the surging waves dashed ing chair all the year round. He is in

Bro. Willey finds it necessary to state Memory is simply an exercise of the that adorns the annals of earthly fame. "the means of Recognition," and says: mind to meet the excgences of this life, So far as "personal marks and peculiaria provision of the soul and body in the ties" referred to by Bro. Willey, are performance of their earthly mission, concerned with regard to the soul, it is have been filled up with shells; and which will not, from the altered circum- a matter of knowledge and not of memory; for the soul itself is intangible and sions of that life, but they will be partial after. Laughter and weeping, belong to spiritual, and so far as the body is con- means, had solid foundations put under and vague, third. that the memory will our emotional nature here, and are con- cerned, we have never seen a person in be quickened and perfected." And he gervative, but we cannot entertasn the the resurrection livery, but we are told goes on to say, "I have shown that the idea that they can enter into the ecsta- that "it is sown a natural body, and it first theory, or the entire loss of memory, cies of Heaven. Neither Bro. Willey is raised a spiritual body," and that it is untenable." But my brother, I have nor myself, I presume, can recollect shall "be fashioned" in case of the saints shown that it is tenable, or what is the time when we first knew that two "like unto Christ's glorious body." And equivalent in the case of infants, for and two made four, but we have will certainly bear no resemblance in whether they possess the organ of mem- got along in some higher arithme- fiber or feature to its condition in this ory or not, and I presume they have the tic without the recollection of this world. The deversified types of human latent capacity of memory, when age rudimental beginning. We know individuality, unfold God's work. No and circumstances require its exercise, that we did learn it. If bro. Wil- one knows much about his own complex but they certainly do not remember any- ley would attach more importance to nature. God does give to every one the thing that transpired in their infancy, the idea of knowledge, and less to that capacity to know himself, through his for they die before the outer world ap- of remembering, he would reach a high- own consciousness and intuition. That er philosophy. It seems to me that mem- is, is aware of his own identity, and this ory is one of the last things needed in is secured without the assistance of mem-

soul energy. It often exists in great In giving what Bro. Willey calls "the measure where there is little intellectu- Bible support of this doctrine," he adal force. And memory is often very mits that very little is said directly, betreacherous, and often erroneous; what cause it is" he says, "taken for granted," one person remembers of a transaction Now, from my point of view, I would is very conflicting with what another say, little need be said, because the recollects, and the real truth and state opposite is taken for granted. "For it of the case is obtained through informa- doth not yet appear what we shall tion, and without such information our be." It is one of those things yet recollection would be at variance with to be revealed, the pattern of which is matters of fact. How would the case yet in the "holy mount." "Love" indeed stand, if the soul went to Heaven with as Bro. Willey quotes, "never faileth," the false memories uncorrected? Memo but the love of parent for child, and ry is certainly useful here in many ways; love between the sexes will cease herein business, in social intercourse, and in after. But the love that never faileth literary pursuits, all of which are con- is a spiritual affection, produced in the fined to this life, and do not pass over to soul when born of the spirit, and will another world; nor will it there be need- unite all the souls of the redeemed in ed. What will the soldier want to re- Heaven and abide forever. The things member the battle fields of earth for? I now remember, and the things I have For what will the sailor want to remem- forgotten, I do not care to have rehashed ber the toils and shipwrecks of the sea? hereafter. It is hope, not memory; it What use will it be to the votaries of is the high aspiration of holy anticipaany earthly occupations in Heaven? tion that causes me to look forward and Heaven indeed gives freedom from these upward to the life in Heaven, for blessthings, and this is what the Christian edness in the revelation of the eternal! pilgrim craves, "desires to depart and be How glorious the assurance.

"That Heaven's eternal bliss shall pay For all God's children suffer here

The Christian victors, palms and crown, will not be the ivy of olympus, but wreaths from the tree of life; and the diadem that flashes with gems from

vene in its nineteenth annual session, in

hook and line catching fish and crabs-But all this is changed now. The waters solid foundations, they have, by this them Many acres of building lots have thus been reclaimed from the wasting waters, and made very valuable.

The chief industries of the town, are oyster-packing and the shipment of fish and crabs. Though of course, with other Peninsula towns, it has its share of mechanic and mercantile enterprises. The town has had several very disastrous fires; but in every case, it has been especially rebuilt and improved. The church stands in the upper part of the town, but unfortunately, is not well located. Ecclesiastically, this territory originally belonged to Annamessex circuit, and to the Asbury appointment, which is about one and a miles from Crisfield. There was no church nearer, nor in Crisfield, until about 1869. The name appears in the Minutes, for the first time, in 1871. It was then in connection with Asbury, though it does not so appear in the Minutes. The Rev. W. H. Hutchin was the first pastor, and served the charge three years. During his pastorate the death. present church edifice was begun; and the basement story was completed and dedicated. In the spring of 1874, these two charges, Asbury and Crisfield, were separated, and Rev. A. J. Crozier was appointed to the former, and Rev. I. G. Fosnocht, to the latter. This separation continued only one year, when they were reunited, and Rev. J. A. Brindle served them two years. At the expiration of his pastorate, these two churches were again separated, and Rev. Geo. W. Townsend was appointed to Asbury, and Rev. Adam Stengle to Crisfield. During the latter's pastorate, amid great discouragements and financial depression, at a cost of twenty-one hundred dollars. The church was dedicated by Rev. Dr. R. L. Dashiell, then Missionary secretary of the M. E. church, Dec. 23d, 1878; and the whole indebtedness was provided for, by eash and good "subscriptions." Some of these subscriptions, however, were so good, that they are still standing, and it is very probable, they will "stand forever." The Rev. W. J. Duhadway was the next pastor, and did good work in every way. He was followed by Rev. E. L. Hubbard, during whose term the parsonage was built, on a lot adjoining the church. He was succeeded by Rev. W.

Review of the Rev. J. H. Willey's the subject, because they belong to this his developed and glorified powers, equal against the underside of the floor. It an alarming condition, and the worst of the Papers on Future Recognition. world and are of the "earth carthy." it may be to the brightest philosopher was not an uncommon thing, to see a it is, he does not care. A few years ago, start right up from his rocking chair of carnal security, and run to a throne of grace to obtain mercy; but his own deceitful heart said, "Never mind! Don't be troubled! Take thine ease!" And he settled back more hardened than ever. Sometimes the face of his pious mother rises up before him, or a thought of eternity comes like a flash of lightning into his darkened soul, and he moves uneasily in his chair. But at such times one might think the devil himself, or some spirit of evil, stood back of the chair, rocking it, and whispering, "Take thine ease!" Now he rather prides himself on his indifference. Now he can laugh at the idea of seeking religion. You can scarcely see the chair move at all; for, like a child asleep, he hardly needs any rocking; and the probability is, he will sit in the rocking chair untill his body is dead and his soul is damned.

O for an earthquake shock of awakening power to startle all those that are at ease in sin, out of their rocking chairs ! For such ease-taking is shameful, inexcusable, and perilous. The deadly slumber must be shaken off, with desperate determination, else it may prove but the premonitory stupor of the second

T. M. GRIFFITH.

Letter from Milton, Md,

Media, Pa.

DEAR BRO. THOMAS :--- Milton is saved. Last March, the community was in financial depression; shipbuilding, the principal business, had been at a stand still for three years; and worse yet, our church was suffering from serious dissensions. The chief talk for a time, was about a new church in north Milton, for one of the parties. This state of things continued for more than half the year. Commencing special services, with the new year, and having a plain talk in reference to questions of duty, we were rejoiced to find our dear members getting into a better spirit. Never did I see deeper conviction, nor more humble confessions in any church; and the result is, that God has baptized the church, with the spirit of power and of love, and of a sound mind;" all contentions have ceased, and all are "kindly affectioned one to another, with brotherly love, in honor prefering one another." There is not, it is believed, an unkind feeling in the church. These meetings have had a good effect on the entire community. Thirty-five persons have W. W. Wilson, who will complete his been received on probation, and twelve third year at the present session of the into full membership; and the work is still in progress. We have had no outare now reckoned among the strongest side evangelistic help. The church has learned to meets its own responsibilities. Yours truly, Jos. ROBINSON, pastor. From Whittman, Md. MR. EDITOR:-In your issue of the 13th ult., we read with pleasure the tribute of "A Friend," to the earnest labor of his former pastor, Rev. J. D. Reese. Kindly permit a few words from his present people, to appear in your acceptable paper. He is a man, whom all in our community, delight to take by the The formalist sits into his rocking stant aim it is to advance the kingdom chair. During an earnest appeal from the of Christ, and who is favored to gather pulpit, or a rousing revival of religion, or many souls into the garner of the Lord, as the result of his unwearied faithful-With a courage that never swerves, he ever keeps the banner of Temperance, unfurled in the face of all opponents. If the "powers that be," see fit to return him to us for a second year, all hearts The impenitent one sits in this rock- of God ever rest upon him and his! much good. May the richest blessings BAY SIDE.

became a "living soul" in Eden, although perfect in the possession of all the faculties of a moral intellectual and physical being, he remembered nothing; and the soul in Heaven will be in a fruition state and have high offices to perform, and its energy will be equal to its high and heavenly destiny. The soul energy of earth in some respects we know by the word of God, will become obsolete in Heaven. There is a soul energy here in parental and filial love, and in conjugal affection which will find no place in the soul forces hereafter, and never be exercised in Heaven. But the soul so far from experiency defectiveness by their absence will have an increase of energy by freedom from its burdens, "from its prison and its class." Lumber my brothor, gives neither strength nor momentum to the vehicle that carries it. The soul becomes prepared for Heaven by having a pure and perfect character. Holiness fits the soul for Heaven, and without any earthiy memories, it will be benutified and entranced with the present and prospective glorics of its celestial home. Bro. Willey's analysis is defective, and

memory belongs to the soul in Heaven;

Conference. Both Asbury and Crisfield appointments on Salisbury District. A FRIEND. The Devil's Rocking Chair. "Take thine ease"-that has been called the devil's rocking chair. The backslider sits down in this rocking chair, and though he has lost all his vital piety, he feels not the loss. If his house would burn down he would feel it. If thieves would steal his money, he would though his religion is gone, he is indifferent, rocking to and fro, taking his ease. haps when Death comes crashing into rocks in the chair of "Take thine case," soothes him to quietness. mon on Sunday; I am all right; soul, is a "man of God," and has done us

The Sunday School.

Jacob at Bethel.

LESSON FOR SUNDAY, MARCH 13th, 1887. Gen. 28: 10-22.

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

GOLDEN TEXT :- "Surely the Lord in this place" (Gen. 28: 16).

10. And Jacob went from Beersheba-the home of Isaac and Rebekah, in the extreme south of Palestine. When Abraham's serrant took this same journey, and on a similar errand, he had a numerous retinue, and went forth laden with precious gifts. Jacob went alone-probably either to elude his brother's wrath, or else to appease his brother's jealously, which might be excited had he demanded suilable attendance. Went toward Haran-in Mesopotamia, where Abraham spent five years after leaving Ur; where Na hor, his brother, settled, and Terah, his father, died; the Carrhæ of the Greeks and Romans, and the Scene of Crassus' memorable defeat. The distance to Haran is esti mated at about 450 miles.

11. He lighted upon a certain place-more exactly, "he fell upon the place." the providential place, the place henceforth to be hallowed as a place of revelation and conversion. Tarried there-overtaken by night, and too late to reach the town. Took of the stones of the place-a hard pillow, but Jacob was a hardy pilgrim in the prime of life, and could put up with discomfort. It is not uncommon for travelers in the East to sleep in the fields without shelter. The real hardships of his lot in that night of solitude and visitation were not the stony pillows, but the "stony griefts" which weighed down his spirit-the peril from which he had escaped, the uncertainty of his future, etc.

12. A ladder-or flight of stairs. The strict meaning of the original, which occurs only here, is something piled up or heaped up. Bush understands by it "a towering elevation, as of several mountains cast up and heaped up together in one, with broken, irregular sides, composed of ledges of rocks, serving as steps or stairs by which it might be ascended to the top-" He cites Josephus, who, speaking of the situation of Ptolemais, says, "It was bounded on the north by a mountain called 'the ladder of the Tyrians.' It is quite possible that Jacob's surroundings at nightfall, the view of the mountain ranges rising one above the other on the distant horizon and seeming at last to pierce the sky, may have suggested the style or form of the vision. Angels of God ascending and descending-teaching a living and gracious intercourse between heaven and earth; the ministering spirits of God descending to execute his behests, and ascending to report their services. Sin had sundered heaven from earth; the ladder testified of intercourse reestablished, and is, therefore, a beautiful emblem of Him who came to open a new and living way from earth to heaven, by whom alone we have access to the Father, through whom our prayers ascend and answers of peace come down.

13. The Lord stood above it .- Jehovah above, Jacob beneath, the ladder and angels between. The Lord doubtless appeared in this vision in some visible form. I am the Lord God of Abraham, etc.-a revelation full of consolation and strength to Jacob, who knew well how faithfully and mercifully God had dealt with his great ancestor. Thy father -really his grandfather. The term "father" is frequently used for "progenitor." The land whereon thy liest, etc.-The most solemn moment of Jacob's life has now come, the moment when the God of his fathers confirms to him the covenant made with them; addresses him, personally and unmistakably, as the one selected to possess and transmit the ancestral promises. No anger of Esau could now dispossess him. And thy seed.-Jacob was as yet unmarried. His age was between 50 and 80. 14. Not one of the specific blessings promised to Abraham is omitted. The land, the innumerable seed, and the blessing to come to all families of the earth through that promised seed, are all included in the covenant with Jacob. 15. I am with thee.-How gracious and how comforting must this special promise of protection and guidance and of a sure return have sounded to this forlorn and depressed wanderer! 16. Surcly the Lord is in this place.-Surprise and awe are uppermost in Jacob's mind, as he waked in the night stillness, and lifted his head from his stony pillow. It filled him with wonder that God should really be here in this lonely, barren, uninviting spot. And I knew it not .- There was no sign of His special presence when Jacob lay down to sleep; and he had not realized that the invisible but omnipresent God could be so

"Where is Jesus Christ?" was once asked . of a child. "He lives in our alley now," was the reply; for the boy had learned that Christ is where He has friends to serve Him. 17. How dreadful is this place!-the natural

fear and trembling of one feeling conscious suddenly of being "in the secret place of the Most High." House of God .- His temple, or pavillion, or place of special manifestion. Gate of Heaven-suggested by the ladder. So vivid had been the vision, that this stony pasture seemed the one favored spot of intercourse and connection between heaven and earth, the veil upon which had been drawn aside for one brief moment.

18. Set it up for a pillar .- A visible memorial of this night of visitation and covenant. Poured oil-thereby consecrating it as some thing sacred and hallowed.

19 Bethel-meaning "house of God"-a name that the district had borne in Abraham's time (Gen. 12: 8). That city was called Luz at the first .- Bethel was in the open country. The name of the Canaanite city near it, but really distinct from it, was Luz (almond or hazel). Thus, in Josh. 16: 1, 2, we find mentioned the city of Luz and the consecrated "place" near to it. Later, when the tribe of Ephraim took the city of Luz, they gave to it the name of Bethel, and from that time the name of Luz disappears (Judg. 1: 22-26)

20. Jacob voiced a voic-the first recorded voluntary engagement on the part of man with God. If God will be with me. -Commentators very generally agree that these words imply no doubt or contingency, nor anything conditional or mercenary; rather they express a grateful acceptance of the promise: "Seeing that God will be with me," etc. Bread, raiment-the mere necessaries of life. Jacob is moderate in his expectations. 21. Then shall the Lord be my God-a solemn renunciation of the prevalent idolatries, and a deliberate purpose to cleave to Jehovah alone

22. This stone shall be God's house-the place where His honor shall dwell; the place consecrated henceforth to His worship as a place of peculiar sanctity. A tenth will I surety give to Thee.—Abraham had given a tithe of the spoils of war to Melchizadek, because he was the priest of the Most High God; and Jacob now institutes a regular custom of giving a tenth to God, which goes to prove that the paying of tithes preceded the law of Moses. If Christianity is content with less it must have lowered the standard.

Letter from Minnesota.

DEAR BRO. THOMAS:-I have read the very interesting letters of Brother Wallace from No. 1 to No. 74, which appeared in your issue of the 19th ult. In March 1862, I was appointed by Bishop Thomas A. Morris to Newtown Mission, as Junior preacher; Rev. Edward G. Irwin in charge. I went with fear and trembling; as I had been informed, that if I went there, I would, in all probability, never see my friends in the city of Wilmington again. My fears were somewhat allayed however, on reaching Salisbury. Here I found a princely old Methodist, Rev. Jas. Miller, from Newtown Mission, who

preacher by the name of Killiam. Bro. Miller was a true friend of a Methodist preacher, a saintly Christian, and thoroughly loyal to the Government. On Sabbath he took me to my appointment at Cokesbury, where I preached from Psa. 61, 2. At the close of the service, as I was afterwards informed, some of the members desired to know of Bro. Miller, what he thought of the new preacher. He replied in his characteristic way, "I like him well enough to help take care of him." At that time Newtown Mission consisted of Newtown, Cokesbury, Williams, Holland's, Hopewell, Furnace, Goodwill, Sandy Hill, and Swansgut. I had neither horse. money, nor credit; and being among entire strangers, I was compelled, for a short time, to travel the circuit on foot. Brother Wallace, my Presiding Elder, learning the facts, wrote to me, "Purchase a horse and buggy, and inform me what amount of money you will need, and I will provide the funds." He continued to provide me with funds, from year to year, while I was on

at the Furnace, the stewards had but about thirty five dollars to report for the quarterly claims. This amount it was proposed, to divide between the Presiding Elder, preacher in charge, and the junior preacher. Bro. Wallace not only refused to accept any part, but took from his pocket fifty dollars of his own money, saying to the preachers, "Brethren use this, and pay me when it suits you ;" and addressing himself to the members of the Conference, said, "My preachers must live." I desire here to acknowl edge my appreciation of the kindness and generosity of Brother Wallace, during the years 1862, '63 and '64. I became at one time very much discouraged, and asked his advice as to my location. He replied, "If you want to take a short route to the lower regions, ask for a location." I never advised with him again, on that subject.

In 1863, I was junior preacher with Rev. A. Freed on Annamessex Circuit. There was no Crisfield at that time. We had Asbury, St. Peter's, Kingston, Monmisco, Curtis' Chapel, and Revel's Neck.

We had some trouble on account of the war, but were not without seasons of refreshing from the presence of the Lord. We could say, "The Lord of hosts is with us; the God of Jacob is our refuge." From March 1861 until March 1865, I received as salary, a little over \$500; yet we had no lack. There is no place I know of, more desirable, for a Methodist preacher, than the territory which is included within the Wilmington Conference.

We have had very cold weather out here, and plenty of snow for the past three months, and it is likely to continue, at least two months longer, as the snow is now from three to six feet deep.

We were favored with a gracious revival this winter; quite a number were converted, and united with the church; and the membership has been quickened into new life. May the Lord bless you, and may his presence be in all the churches of my home Conference.

Yours truly, T. B. KILLIAM.

Plainview, Minn., Fcb. 23, 1887.

Letter from Millington, Md. DEAR BROTHER :- In the providence of God, Bro. R. K. Stephenson was sent to us last spring, and entered into his field of labor as a man of God, and has prosecuted his work with courage and zeal. His circuit is composed of Millington, Blackiston's and Holden's. Last fall, he held revival service at Blackiston's for several weeks, and as a result, the church was quickened, and soon told me he was looking for a more than thirty souls were converted. Jan. 2d, 1887, he commenced protracted services here. Night after night the altar was crowded with penitents. One Sunday night, nine young men presented themselves at the altar-a sight over which angels as well as men, rejoiced. Our beloved pastor worked on for two months; the church was baptized with the Holy Ghost, and more than ninety souls were won for God. At our regular prayer meeting, an invitation was given, and three seekers presented themselves at the altar. Bro. Stephenson works hard for the salvation of souls ; always has a kind word, and a warm Christian hand-shake for all he may meet; and of course, has many warm friends. Feb. 13th, was Missionary day, and we were very much edified with two excellent sermons from brother R. C. Jones, pastor of Mt. Salem charge, who was the pastor's guest. Н. Feb. 28th, 1887. PILORIM'S LODGE. Burlington, N. J., Feb. 26, 1887. REV. T. SNOWDEN THOMAS: his district; and always refused to re-Dear Brother :- I am in doubt if Dr. ceive any interest on these loans; thus W. Cooper was the nephew of Rev. was Rev. Adam Wallace to me, a friend Ezekiel; Dr. I. T. Cooper. late of the in need, and a friend indeed. He Wilmington Conference was; but I was extremely kind to his preachers. think there is a mistake, with regard to runs against him. To be run against is

At one of his Quarterly Meetings held the other. There is an impression on my mind, that Dr. Wm. Cooper just deceased, told me, he was distantly related to the elder Cooper. Please inquire into the subject, and give us the results.

I suppose you were misled by the Philadelphia notes, in the New York Advocate, as to there being only two now living, who were members of the Conference in 1828. The venerable and excellent Dr. Joseph Holdick, now residing at Morristown, N. J., a member of the N. J. Conference, was stationed in Elizabethtown, N. J., in 1829-8. He certainly ought not to be forgotten, before the Lord takes him away; especially in Philadelphia, where for years he occupied the best stations in the Conference. In 1823 he was on Smyrna Cir cuit; in 1824, New Castle, Delaware; 1825, St. Georges, Philadelphia; and in 1831-2, Union. Such a man is to be remembered, as long as he lives at least.

Afterwards he was in charge of Vestry Street, N. Y., and for several years a Professor in Wesleyan University, Conn., until in 1849, he was chosen Secretary of the American Bible Society, in the place of Rev. Dr. Noah Lerrings, deceased. Then he continued doing effective work, until the infirmities of age made it necessary for him to retire. But it is not necessary for the church to forget him. He is worthy of her most respectful regards, and to be remembered in her prayers, with warmest Christian sympathy.

Respectfully,

JOHN S. PORTER.

The Church Conquers by Holiness

"Because ye are turned away from the Lord, therefore the Lord will not be with you" (Num. xiv. 43).

A CHURCH, that has lost its faith, has lost itself. You cannot have an unbelieving church, a faithless church ; when the faith has gone, the church has gone. Were there not, then, a thousand men of Israel against a thousand men of Amalek? No; the thousand men of Israel had no existence but for God. They represented an ideal, a kingdom, a Divine purpose, theocracy,-a wholly new thought in the universe; and apart from that, they became minus quantities. A thousand men of Israel were a thousand men plus God. Men cannot lose their godliness and keep their character. A man who has once really prayed can never go back to the common speech of man, and be as if he had never prayed; the common speech of man becomes profanity, in lips which have foresworn their own oath. You cannot take the statistics of the church. You cannot be numbering, and saying, the church is thus and so, as to quantity, force, and influence. The church liveth upon bread, the world knoweth not of. Count the church by the volume of its prayers; register the strength of the church by the purity and completeness of its consecration. If you number the church in millions, and tell not what it is at the altar and at the cross, you have returned the census of the cemetery, not the statistics of a living, mighty, invincible host. Genius is nothing, learning is nothing. Organization is a sarcasm, and an irony-apart from that which gives every one of them value and force-the praying heart, the trustful spirit. The church conquers by holiness. There is an answer to grammar; there is no reply to self-sacrifice.-Dr. Joseph Parker.

proof of existence and position; to run against something is proof of motion.

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2. An enemy is, to say the least, not partial to you. He will not flatter. He will not exaggerate your virtues. It is very probable that he will slightly magnify your faults. The benefit of that is two-fold; it permits you to know that you have faults, and are, therefore, not a monster, and it makes them of such size as to be visible and manageable. O course, if you have a fault you desire to correct it; and when you become aware that you have a fault, you desire to know it. Your enemy does for you this valuable work, which your friend cannot perform.

3. In addition, your enemy keeps you wide awake. He does not let you sleep at your post. There are two that always keep watch, namely, the lover and the hater. Your lover watches, that you may sleep. He keeps off noises, excludes light, adjusts surroundings, that nothing may disturb you. Your hater watches, that you may not sleep. He stirs you up, when you are napping. He keeps your faculties on the alert. Even when he does nothing, he will have put you in such a state of mind that you cannot tel what he will do next, and this mental qui vive must be worth something.

4. He is a detective among your friends. You need to know who are your friends, and who are not, and who are your enemies. The last of these three will discriminate the other two When your enemy goes to one who is neither your friend nor your enemy, and assails you, the indifferent one will have nothing to say, or chime in, not because he is your enemy, but because it is so much easier to assent than to oppose, and especially than to refute But your friend will take up cudgels for you on the instant. He will deny every thing, and insist on proof; and proving is very hard work. There is not a truthful man in the world, that could afford to undertake to prove one-tenth of all his his assertions. Your friend will call your enemy to the proof, and if the indifferent person, through carelessness, repeats the assertions of your enemy, he is soon made to feel the inconvenience thereof by the zeal your friend manifests. Follow your enemy around, and you will find your friends, for he will have developed them, so that they cannot be mistaken

The next best thing to having a hundred real friends is to have one oper enemy.—Rev. Dr. C. F. Deems.

A True Story.

"Papa, can you please give me fifty cents for my spring hat? Most all the academy girls have theirs.',

"No, May, I can't spare the money." The above request was persuasively made by a 16-year-old maiden as she was preparing for school one fine spring morning. The refusal came from the parent in a curt, indifferent tone. The disappointed girl went to school. The father started for his place of business On his way thither he met a friend, and being hale fellow, well met, invited him into Mac's for a drink. As usual, there were others there, and the man that could not spare his daughter fifty cents for a hat, treated the crowd. When about to leave, he laid half a dollar or the counter, which just paid for the drinks. Just then the saloon keeper's daugh ter entered, and going behind the bas said : "Papa, I want fifty cents for my spring hat." "All right," says the dealer : and tak ing up the half dollar from the counter hands it over to the girl who depart smiling. May's father seemed dazed, walked out alone, and said to himself, "I had to bring my fifty cents here for the rum seller's daughter to buy a hat with, after refusing it to my own daughter. I'l never drink another drop." And he kept his pledge.

The Uses of an Enemy.

Always keep an enemy on hand, a brisk, hearty, active enemy. Remark some of the many uses of an enemy : 1. The having one is proof that you are somebody. Wishy-washy, empty, worthless people never have enemies. Men, who never move, never run against anything; and when a man is thoroughly dead and utterly buried, nothing ever

SULA METHODIST, MAR PENIN

Peninsula Methodist, PUBLISHED WEEKLY, BY J. MILLER THOMAS,

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PUBLISHER AND PROPRIETOR. WILMINGTON, DEL.

OFFICE, S. W. COR. FOURTH AND SHIPLEY STS.

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The Baltimore Conference.

It is claimed, that the first gathering of Methodist preachers, under the above name, occurred in 1774, ten years anterior to the organization of the Methodist Episcopal church, and only one year later, than the original American be came to Philadelphia, and served Conference in old St. Georges', Phila- three years as pastor of Arch St. Church delphia, in 1773. As local church organization here has been continuous from that early date to the present time, the First Church, whose corporate title is City Station, claims to be in its 104th admiration for him, at the end of his year. This same First Church, after sundry mutations as to location, and condition, from the humble Lovely Lane vocated his election to the episcopacy. Chapel, in which the ever-memorable No transferred man probably, was ever Christmas Conference met, up through more popular with the members of the Light street, and Charles street, each with its history of grand achievements | ren. Not only was he elected President for Christ and his cause, has within a of the Preachers' Meeting, but his brethyear or two, so effectually renewed her | ren placed him at the head of their delyouth, that in all the essentials for large and successful church work, she is more 1880; and no doubt contributed largely fully equipped, and more vigorous than to his election as Bishop, at that time. perhaps ever before in her long and From March till May 1880, Dr. Warren honorable career. An entire square of was pastor of Spring Garden St. Church, city property, most eligibly located, has Phila. been secured, upon which are to be erected not only a church edifice and published in 1874, his impressions of pursonage, but also the building for the | travel, in a sprightly and suggestive vol-

erant ministry, have fallen asleep. We noticed what was to us the novel practice of reading up the journal at the close of the day's session, for approv-letter in the Nashville of Jan 22, we take the close of the day's session, for approval, before adjournment.

The question of supplementing insufficient salaries is here, as in most of the Conferences, one of very great interest. The plan adopted a year ago, by which all salaries were subjected to a tax for the benefit of those whose support was inadequate, was severely criticised, in an earnest debate, that occupied most of the first morning's session, and was referred to a special committee for modication and adjustment, to make it more acceptable and effective.

Rontine business occupied the attention of the Conference Friday and Saturday.

Among the visitors, we noticed, Revs. L. E. Barrett, W. E. Tomkinson of Wilmington Conference, and Dr. Wallace, of Ocean Grove.

The President of the Conference, Rev.

Henry White Warren, D. D., one of the Bishops of the Methodist Episcopal Church, was born in Massachuetts, Jan. 4th, 1831; graduated in Wesleyan University in his 23d year; was Professor of Natural Science in Armenia Seminary, Ancient Languages in Wilbraham Academy, Mass.; and in 1855 was received on trial in the New England Conference. Besides his pastorate in five large towns in his native state, he served two terms in Boston. In 1864, he was selected by the Massachuetts Senate to preach the annual election sermon before the Government officials. In 1871, at the call of the late Bishop Simpson, with such signal success, that, at the expiration of a similar term in New York, he was heartily welcomed back by the Arch St. people, who, in their love and second three years' term, were among the most earnest of his friends who ad-Philadelphia Conference than Dr. Waregation to the General Conference in

After a tour in Europe, Dr. Warren new Woman's College. A massive stone umn entitled "Sights and Insights." In structure of cathedral style and propor- 1879, he published "Recreations in Astions, with lofty tower and tiled roofs, tronomy," a popular treatise on this grand thenic, which has had a marvelous run for that class of works; not less odical literature, evince fine taste and a highly cultivated mind. He is an adstructive, earnest, and eloquent. Rev. Dr. W. F. Warren, the accomlished President of Boston University, a younger brother of the Bishop. Bishop Warren has been twice married, and has six children. Our friends may anticipate a rare pleasure in haying him preside over the Conference in Cristield.

Bishop A. W. Wilson of the Methodist Episcopal Church, South, is making an official visit to the Missions of that the following excerpts.

Some of the brethren of the M. E. Church found us very soon after our arrival and showed us much kindness. An invitation to attend the session of the Conference at Tokio was accepted; and after a day or two in Yokohama, to set our personal affairs in order and to send off our mail, we took the train for the Capital City of the Empire, where we were escorted to the sent of the Conference, and then to the residence of Dr. Maelay, who gave us hospitable entertainment during our stay. Our time, which was necessarily short, was divided between observation of the proceedings of the Conference, intercourse with the brethren in the various forms of Christian fellowship, visits to the temples and other points of interest in the city, and iuquiry into the Christian work going on there.

The most of the Missions in Japan have made Tokio their center of operations. The M. E. Church has an extensive piece of property in an eligible situation on the outskirts of the city, and is well provided with residences, church and school accommodations, and has, on the same grounds, a college in process of erection. Canadian Methodism is represented here, as also the Evangelical Association. There is beside the regular mission work, a good measure of earnest Christian service rendered by laymen not in the employ of the missions. Bible study, aided by the circulation of tracts, is effectively organized under lay supervision, and has attracted a large number of young people in the scattered cities and towns of Japan, who maintain correspondence with the principal agency in Tokio, and contribute to the support and extension of the work.

Returning from Nikko to Yokohama we were hospitably entertained for a time by Rev. L. W. Squier, of the M. E. Church, and found occasion to see and converse with representatives of other missions resident here.

When we reached Kobe, we found Dr. J. W. Lambuth and family settled in their new home and pleased with the situation and outlook. The city is the sea-port of the old town Hiogo. By sea, access is easy to coast and island for a long distance. By land, it is within reach of Osaka, the second city in Japan, and a place of great commercial value, and Kioto, the former capital, a populous and beautifully-located city. The railroad runs to these cities and beyond into a thichly-settled and thriving interior. At Osaka there are missions from several Churches, doing faithful, earnest work. Our own, yet in its infancy, is the only Methodist mission in this section of Japan. It was somewhat of a surprise to find that the whole number of missionaries of every sort in Japan is less than two hundred. The rapid growth of Christian sentiment and the eclat of the work had led me to suppose that there were twice that number. The 000. But the figures hardly represent the actual gain. The kindly disposition of the people, their readiness-nay, eagerness, to hear and read whatever pertains to Christianity, the wide diffusion of the Scriptures and of Christian literature, and the evident effect of all this upon the native mind, give assurance that the time is not far distant when extensive revivals will bring into the Church of Christ great multitudes of the people. Conversions are reported now at the rate of about three hundred a month, and this number will increase in enlarging ratio.

Snow Hill District, 1861-1865. No. 77.

BY REV. A. WALLACE, D. D.

The future historian of the Wilmington Conference will probably designate this year, 1886-7, as an exceptionably "revival year." On the eve of the annual session at Cristield, I am very deeply interested to know what actual results may be reported by the preachers and presiding elders, in souls converted at the various meetings in progress since Oct. 1886 to March 1887.

I note with some care, the columns of the Peninsula Methodist every week, and am under the impression that the list of probationers must be unusually large from such general seasons of awakening as the church has been favored with at various appointments in each of the Conference Districts.

Contrasting this condition of religious activity with our best efforts twenty-five years ago, it is gratifying to me that the latter times are an improvement on the former, and the old fashioned methods of the mourners' bench, and protracted meeting, have not gone into disuse.

During the four war years about which I am now writing, we met with a good deal of difficulty, on account of the unsettled state of the country, and the agitation every where prevalent, in persuadng sinners to repent, and "flee the wrath to come." Here and there we had some success. Meetings were held, the gospel preached, and everything possible done to keep up the revival spirit but we failed to reach any notable results. The mark I had set before the brethren was one thousand souls on the District for each Conference year. Looking over the Minutes quite recently, and footing up the probationers reported, I find that the figures do not make such a poor showing after all. During the four years from 1861 to 1865, Snow Hill District had an aggregate of 3921, and would have over run 4000 considerably, but for the setting off our colored societies, toward the close of my administration.

In material things, the structure of the work today stands far superior to any era of Peninsula Methodism, spanning the forty years I have been conversant with its career; and nothing pleases me more, than the fact that so many of its best ministers, young, strong, and talented, are the product of its own soil, and the trophies of its own culture.

Only to think of the Annual Conference going to Crisfield, with perhaps 200 people, for a week's stay, in a village which had no existence when I held my last quarterly meetings at old Asbury miles in extent. The railroad, however, was working its way slowly down to its proposed terminus, which, in honor of a prominent citizen of Somerset County at that time, took his name. I forget where I was some years afterwards, or how it happened that I was on the first passenger train which ran through to the tide water of the Taugier Sound. A number of native converts is about 12, popular official whom they called "Charley" was conductor, and there appeared to be but one or two passengers besides Charley and myself, when the train came to a stop. It was in the night, and as we stepped out on a kind of tressel wharf, there appeared neither town, depot, nor human habitation in sight. The train men were about to make themselves comfortable in the cars, and the conductor and passengers accepted an invitation to follow me for good quarters during the night. I made a bee line, as near as the creeks and fences would allow, for the residence of Capt. Hance Lawson. We arrived at the old homestead so familiar to me in former days, and received a royal welcome, a splendid supper, and good night's lodging, with early breakfast, before returning next morning. Since that day, I have never seen Crisfield, but have tried to keep posted as to its phenomenal growth, church im- umes, and master them.

CH 12, 188 provement, and business enterprise. am, of course, quite eager to be counted in among the visitors of the present Conference session. In this hope I may be disappointed, but feel assured that thosewho are so fortunate, if they are partial to "oysters in every style," and everything else in the line of entertainment, good and abundant, will enjoy themselves, as Methodist preachers know how. Looking over the list of Conference

homes, I cannot count a full dozen names of people I personally knew when on the Annamessex Circuit in 1849, with Rev. V. Smith. They appear to be a new generation with a sprinkling of strangers attracted to that locality, Ł suppose on business pursuits.

With Conference on hand, a short letter may be most acceptable at this time, I therefore bring this one to a sudden conclusion.

The result of a decision of the County Court of Polk county, Mo., will be to free that county of saloons for two years to come.

Our Book Table.

THE CHAUTAUQUAN for March presents Departments at wishington, by and contained al John A. Logan; "Common errors in Eng-lish," by Edward Hale; "Practical Sugges-tions on English Composition," by Professor T. Whiting Bancroft; "The Art Industries," T. Whiting Bancroft; "The Art Industries," by Charles Barnard; "Sunday Readings;" "Some Peculiar Insects." by Mary Treat; "Henry M. Stanley," by H. K. Carroll, LL. D.; "Manners of the True G entleman," by Professor George L. Cary; "A Day among Chicago Philanthropists," by Frances E. Willard; "The Alpine Republic," by Bishop Cyrus D. Foss; "Sponges and the Sponge Fishery," by Richard Rathbun; "Women as Inventors," by Ida M. Tarbell; "A Shaks-perean Adventure," by Samuel G. Smith, "W. D. and "Samuel Samuel Authors" h. D., and "Some New England Authors, by George Parsons Lathrop.

THE BETHLEHEMITES, from the German, by Julia Sutter; Porter and Coates, Philadelphia; J. Miller Thomas, Wilmington, Del. Price 50 cts.

This is an interesting story of the circumstances attending Messiah's advent, and its effect upon the Gentiles; very aptly interweaving Scripture prophecies, and features of national habits, and eastern scenery.

OUT OF THE TOILS, by John W. Spear, author of Grace Winslow; Phillips & Hunt, New York, J. Miller Thomas, Wilmington, Del. 399 pages, price, \$1.25; a thrilling temperance story, bringing to light some of the most desperate plans of the liquor traftickers,

PARLIAMENTORY PRACTICE, by Rev. T. B. Neely, D D., revised edition-tenth thousand; Phillips & Hunt, New York; J. Millec Thomas, Wilmington, Del. Price 10cts., paper covers; 25 cts. in cloth.

Besides favorable notices by the late Bishop Simpson, by Bishops Andrews and Hurst of the M. E. church, by Bishop Steven's of the and St. Peters! The population even Miss Willard, this valuable little manual, a Protestant Episcopal Diocese of Pa., and by then, was pretty large, but scattered digest of standard authorities on this subover a neighborhood of two or three ject, has been recommended by Hon. Mr. Faunce, speaker of the Pennsylvania House of Representatives, Gen'l. Wagner, Ex-President of the Common Council of Philadelphia, and Dr. Vanartsdolon, Grand Master of the I. O. of Odd-fellows of Pennsylvania. No better endorsement need be given, than its large and rapid sale. STATEMENTS; theological and critical, by D. D. Whedon, D. D., LL. D., anthor of "The Freedom of the Will," "Commentary on the New Testament;" Phillips & Hunt, New York; J. Miller Thomas, Wilmington, Del. Essays, Reviews and Discourses; by the same author and compilers. Price for the two volumes, 752 pages, \$2.50. These are complications of the more important discussions of this gifted and distinguished author, made by his son, and nephew, since their venerable relative's death. Dr. Whedon had the exceptional honor of being elected editor of the Methodist Quarterly Review, by seven successive General Conferences, a tribute well deserved for the grand work he did, in placing this church Review abreast of the first-class periodicals of its class. The first volume brings within convenient form, his briefer, but not less valuable, discussions, and while the second volume contains his more extended productions, preceeded by a biographical sketch. Every intelligent Methodist, layman or minister who can appreciate the great thoughts of one of the greatest minds, American Methodism has just produced, on subjects of the great est importance to rational beings, ought by all means, to secure a copy of these two vol

including church and parsonage, is already well advanced toward completion ; the beautiful chapel of the former being than 40,000 copies having been sold. already in use, and the parsonage occu- His lectures and contributions to peripied. By unanimous vote of the Conference last Tuesday morning, its next session will be held in this church, Rev. | mirable preacher, always interesting, in-John F. Goucher, D. D., pastor.

While the general features of our annual Conference are largely similar to those of all others, there are always some peculiarities that are characteristic.

The Presiding Bishop at this session was Rev. Thomas Bowman, D. D., the senior Bishop of the Church, who was received on trial in this Conference almost fifty years ago. He is also the representative of the first class of Dickinson College graduates, after that institution was placed under our control in 1833.

Most of the members are young men, and men in vigorous maturity ; the gray haired veterans are few, Drs. Lanaham Clenn, Littleton Morgan, and Myers are representatives of the fathers. Our last visit was more than three decades ago; and among the leaders then were Alfred Griffith, John A. Collins, Charles B. eral Conference comes on in 1888, I Tippett, and Norval Wilson, all of whom predict there will be some thunder on with many of their associates in the itin- | this subject.

A prominent member of the Central Pennsylvania Conference, writes to the Bultimore Methodist :--- I like your strong utterances in regard to the non-payment of Bishop Taylor's salary by the Book Committee. He is just as truly a Bishop as Francis Asbury, or Dr. Coke, for they were limited to America, and not allowed to exercise their episcopal functions in Great Britian. When the next Gen-

CORRECTION .- In Resolutions passed by the official board of the Dover M. E. church, in last week's issue, the word unequal in the second line, should be unusua).

Conference Rews.

Bishop Taylor's Congo Steamer Fund Receipts. Previously announced, \$53.25 Rev. J. Hubbard, $1 00 \\ 1.00$ Dr. C. P. Jones,

55,25

The meeting which has been in progress in the M. E. church, at Chesapeake City, Md., since the first of the present year, closed last week. The church was greatly quickened and strengthened. There were 66 who professed, faith in Christ, most of whom have joined the church on probation.

The Sabbath School of the Newark Del. M. E. Church, celebrated its annual Missionary Anniversary, last Thursday evening.

On Friday evening of last week, the Rev J. W. Hammersley, of Mt. Pleasant M. E. Church, was presented by a number of his friends, with a crayon portrait of himself, handsomely framed.

The New Castle M. E. Sunday School held its missionary anniversary last Sunday afternoon. The exercises consisted of singing, scripture readings, and an address by the pasfor. The amount collected during the day was \$63.06, and during the year \$212.96; \$37.96 in excess of the amount apportioned.

The Historical Society needs the Minutes of the sessions 1, 2, 3, 4. If you have one, or all, bring it to the Conference. Last year I made the same appeal, and every body supposed every body else would bring theirs. The record ought to be completed. ALBERT COWGILL.

A correspondent from Frederica Del. writes: Our revival goes on with uniform power and success, daily. We see no abatement in the interest. It is a remarkable meeting in more respects than one. There have been to date, over 190 conversions.

CHERRY HILL, Mth .-- A friend writes: Time fliesrapidly; only one more Sunday we have, to listen to our pastor, for we must submit to the law of the church, being aware that our loss will be some other's gain. Last Sunday morning, our pastor, Rev. C. A. Hill, preached a very instructive sermon. In the evening the Sunday-school held its annual missionary anniversary service, with a total collection of \$98.55 for the year, and Cherry Hill has crossed the million dollar line. Preacher's salary all raised, and our pastor will go to Conference prepared to report our quota raised, and all the collections greatly increased over what they were four years

The revival at the Bethel A. M. E. Church, Smyrna, Del., has entered on its fifth week. The number of probationers received is 74. The membership, including probationers, has been doubled since the pastor, Rev. J. W. Norris, came to the charge.

Rev. A. D. Davis, appointed at the last session of the Wilmington Annual Conference, to evangelical work on the Eastern shore of Virginia, with one little old church and five members at the beginning, has beilt four new churches, and a parsonage, greatly improved and beautified the old church, and added over 70 members and propatione He has also taken up a schoolhouse appointment, and secured by donation five other lots, on which to build churches, next Conference year. At the fourth quarterly conference at Parksley, Feb. 12th, the charge was divided, and Rev. W. K. Galloway, the evangelist, secured to assist in the work. Mr. Davis will report his two charges on the million line for missions, and on the honor-roll for all the collections.-American Union.

Letter from Smyrna, Del.

We have recently closed a most refreshing and successful revival. Beginning with the first week of January, the meetings continued for more than eight weeks, and were earnest, thoughtful and spiritual to an unusual degree. Our pastor, the Rev. J. B. Quigg, has labored with a strong, manly, Christ-like energy and an untiring zeal for the salvation of souls. One hundred and thirty persons have united with the church on, probation; the number including youths and maidens of the Sunday-school, men and women of middle age, and some far advanced in years; and all the conversions have been pronounced and deliberate, without excitement, or undue precipitancy.

The Rev. J. B. Quigg, whose three year's pastorate is now closing, has become endeared to the people as a sincere man of God, pure in life and conversation, fearless in duty, bearing himself always with manly dignity and active earnestness, his life and example among us cannot but be of great profit to the community. His pulpit discourses have always been pure, strong, scriptural and instructive, devoid of levity, and calculated to direct all inquirers wisely in the way of life and immortality. As a result of his leadership, our church is in a condition of warm spiritual life, and there is existing a feeling of church unity, which is general and very gratifying to the whole membership.

In his association with the people, Bro. Quigg has been a true shepherd of the flock, visiting the sick and afflicted promptly. carrying the voice of prayer and blessing into all homes, extending the warm hand of riendship and fellowship to every one. The business matters of the church are in a very prosperous condition; collections in favorable shape, and financial affairs closing up without any difficulty or deficiency. It is with deep rogret, that we sever our church relations, and we can only wish for Bro. Quigg a place, such as he would only desire for him self, where he may be a strong, fervent and useful laborers in the salvation of souls. HERMAN ROE.

Why?

Why is it, that the Discipline still requires our young men to be in the ministry a certain number of years, before they have full authority to administer all the ordinances of the church? At a time, when nearly all the preachers were taken from the common schools, and put into the work, it may have been necessary; but now, when the M. E. church has its colleges, seminaries and academies, it seems unnecessary, for the graduates of such institutions to wait so long for full orders, especially as the work is now conducted. Young men are sent to circuits, and stations without a senior; the whole work dwelling on them, without authority to perform it. Children need baptism, and their parents ask for it, but the young preachers can't perform the service; and so, parents, who may not be very strong Methodists, or who may be sorely distressed to have their children die without baptism, getting fired waiting till a supply can be had from some other place, go to a preacher of some other denomination, and thus form ties that draw them away from our church. In revivals, there may be a fourth of the converts unbaptised. These wait with the rest, until their siv months probation is out; when those who have been baptised are taken into fell membership, and the rest have to wait still longer; sometimes, through the neglect of the pastor, but oftener, through the inability of the pastor to get some one to administer

ratio to the whole number, than one hundred would in many of our larger towns. It was attended with more than a usual number of incidents of intersst. Among them occurred one which we thought capecially worthy of note. A gentleman after earnestly seeking, found the pearl of great price. To say that he was happy, may mean nothing to the reader, but it was something to this man. At home was a wife, who had made no profession of religion, and as soon as the service was over, her husband hurried thither to tell her what a dear friend he had found. But the same Spirit that had removed the veil of doubt from the husband's eyes at church, had spoken peace to the wife's troubled heart at home. And so, as he went with eager haste to tell his story. the wife met him to tell her's. The double story created redoubled happiness, and out on the crisp night air, there went shouts of triumph and praise to God.

A Word to the Officers of Wom-

an's Foreign Missionary Society.

Mrs. J. R. Phillips, 309 W. 12th St., is the newly elected secretary for Wilmington District. She will have oversight of the work in the above named District, and to her the auxiliaries therein, will please make their quarterly reports, and she will supply them with leaflets, missionary letters, etc. Pastors will kindly co-operate with sister Phillips in organizing new auxiliaries, and in sustaining those already formed.

With the new Conference year, all treasurers of W. F. M. S., in Delaware, will please make their quarterly remittances to Mrs. J. S. Chahoon, (Philadelphia Branch Treasurer) 134 S. 4th St., Philadelphia; and those in Maryland, will send theirs to Mrs. M. G. Hamilton, (Baltimore Branch Treasurer,) 661 W. Favette St., Baltimore. This is a matter necessitated by my removal from Wilmington. I shall still retain my office as Conference secretary, and hope with the assistance of district secretaries, (one wanted for each remaining district) to greatly increase the prosperity of this blessed cause. Bear with me while I repeat the request to send no money for this society to Conference, but exchange with me for a receipt, to be presented there, and thus save your credit upon book of Branch Treasurer, and in her annual report.

E. B. STEVENS.

Letter from Stockton, Md.

DEAR BRO. THOMAS:-We are in the fourth week of a genuine revival at Frank lin City. Twenty-two persons, comprising some of the most estimable and influential, and also some of the most wicked citizens of the community, have professed to receive the blessings of God's pardon and peace, and eight penitents are yet at the altar. On the first night of the meeting, which was intended as a preparatory service, two penitents came forward to seek the Saviour, and every night since, with perhaps, two or three exceptions, conversions have occurred, and new penitents have presented themselves at the altar. The interest has not abated in the least up to this date, and we hope to report many more conversions before the meeting shall close.

Rev. Warren Burr, whose call to the minisry, we think, has been confirmed by his remarkable success in winning souls to Christ. during the brief term of his pastorate at Klej Grange, to which charge he was appointed by Presiding Elder Wilson last August, came to our help at a critical time, when I was incapacitated for work by an attack of bilious fever, which confined me in my room for several days, and a very efficient aid he proved to be. We feel very grateful to him for his kind and valuable assistance. Rev. Mr. Jester of the M. P. church, and his people have also been very fraternal and helpful. The Franklin City society was organized last year, and their new church, costing \$1100.00, was dedicated last March. At the commencement of this Conference year, the number of members and probationers was thirteen; the number has since increased to thirty-eight, Although numerically and financially weak, the members of this church have contributed cheerfully and liberally to all the Conference collections, and besides, have raised and expended this year, about \$200 on debts and improvements. It will not be long, in my opinion, before Franklin City will be the strongest of the churches on Stockton circuit. Yours truly, W. T. VALIANT. Special Notice. Tickets will be sold at Delmar and from all stations on the N. Y., Phila, & Noriolk R. R., at the rate of 2 cts, per mile. The agents have been so instructed. No permit is required. JOHN A. B. WILSON.

Methodism in Wilmington. It now becomes the writer's duty to turn his attention and that of his readers, to a class of individuals, whose importance in relation to the work under consideration is even superior and pri-J. M. M.

mary to that of the class chiefly refered to, in my last communication. I now allude to our Itinerant ministers, who by the revolving wheel of Methodism, find themselves on Zion's walls in this city. "As the Father sent me, so send I you," are the words of the Divine Master. And as the people's highest interest is involved, I would again quote, "How can they believe in him whom they have not heard, how can they hear without a a preacher, and how can they preach except they be sent." And now let the readers of this paper know, that all these provisions have been met. Whatever may be the facilities of other churches, predicative of their respective organisms, ours, it would seem, is not defective, in point of resources in its economy, for enlarged work, not only on a scale that commands a continent, or that makes 'the world our parish," but it is equal to the details, that comprehend time and space. For instance, there is the local charge, with its membership and official men; its quarterly conference, its stewards and leaders' meeting, and classes. And there is the pastor, whose work is multiform within his jurisdiction, where he is at once the angel, the apostle, and the shepherd of the people. And while each charge is independent of the other, in the management of its own affairs, it is connected in its relations to the general work; for all the pastorates are under one and the same economy, and in their local spheres the charges intersect and intermingle in the homes and congregations of their respective memberships. Then comes the Presiding Elder, whose office is that of a district Superintendent, not only to perform the work in its organized forms as per disciplinary role, but to see to the aggressive opportunities within his jurisdiction, so as to take care at once of the sheep in the fold, and of those in the wilderness. And then the Bishops, the Annual Conferences, and General Conference, all stand as great watch-towers along the corridors of this visible and invisible kingdom of God. We have "one Lord, one faith, and one baptism." And as a watchman in the sacramental host of Methodism, I would repeat the words of the Psalmist, "Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever, and he will be our guide even unto death."

The pastors have an extra conventional opportunity, in their weekly 'preachers' meeting," to consider and consult with regard to ways and means and opportunities, for the advancement of the work, in particular and in general. See to it then ye men of God, that if the work of your hands does not prosper, that the reason for it is not found in your delinquency. Let us meet our responsibility, and let the unbelieving take the consequences. And it should be remembered, by all whom it concerns, that we have no place for the mere novice, or the drone; neither for those who will not learn, and cannot teach. HELPER. Be Honest With Christ. In your treating with Christ, beware of all secret reserves that will spoil the treaty between Christ and you. Be honest with Christ, and say not of any sin, "The Lord be merciful to me in this;" and be sure there is no secret purpose or reserve in thy heart for a retreat in time of danger; but embark thyself with Christ for storms and tempest, troubles and afflictions, as well as peace and prosperity. Christ bestows himself wholly upon you, and expects the same from you. Give up, or you will receive nothing from Him .-- John Flavel

Conference Notice.

The fourth year class will please meet the committee of exrmination, at Crisfield, Md: on Tuesday evening at 8 o'clock, March 15th

ADAM STENGLE, }	
G. W. BURKE. 5	
J. H. HOWARD, }	Committee
R. C. JONES,	
J. E. KIDNEY. (

All persons desiring to attend Conference at Crisfield, can secure orders for excursion tickets at reduced rates by applying to their respective Presiding El ders, and enclosing a stamped envelope

NOTICE TO LAYMEN .-- Laymen or Dover District who wish to attend the Conference at Crisfield, will please re port the fact to their pastors who will apply for orders for reduced fares for them T. O. Ayres.

The class of the first year will please meet the committee of examination, at the M. E. Church in Crisfield, Md. Tuesday, March 15, 1887, at 71 P. M. o'clock, sharp. I. N. FOREMAN, Chairman.

Candidates for admission on trial, will meet the committee of examination in the M. E. church, Crisfield, Md., Tuesday, March 15th, at 7.30 p. m.

W. E. AVERY, Chairman.

Notice to Pastors on Dover Dist. BRETHREN:--I am not informed if there be any arrangement for reduction of fare from Delmar to Crisfield.

If any of you want more orders than I have sent to you I can supply them. T. O. AYRES.

The class of the third year will meet the committee of examination, at the M. E. Church, Crisfield, Md., Tuesday, March 15th at 7] P. M.

E. H. HYNSON.

Committee and class of second year, will meet in class room No. 1. of the Crisfihld M. E. Church, Tuesday March 15th, at 7.30 р. м.

W. F. CORKRAN, Chairman.

Attention Dover District. I am informed that copies of the Minutes of the next Conference, can be obtained at the low price of five cents, provided each pastoral charge will take not less than five dozen copies. Five times twelve, sixty copies, for three dollars. The plan is for each pastor to take not less than five dozen, and pay the Presiding Elder the money before the close of the Conference, and he will pay the amount to the Secretary.

Our plan is to prepare a blank and appoint brother to receive orders and cash.

We want an average of five dozen. Take all you can get, and if we make the averege we will get them at five cents.

T. O. AYRES.

Special Notice.

Subscribers who have not paid their annual subscription, will please not fail to pay in time for their pastors to report in full at Conference. The representative of the PENINSULA METHODIST will be in attendance at Crisfield to settle with the pastors.

Marriages.

MILLER-WOODS.-On January 12th. 1887, at the M. E. parsonage, Chesapeake City, Md., by the Rev. T. A. H. O'Brien, Frank L. Miller to Mattie L. Woods, both of Cecil County.

RHOADS - BEASTON. - On February 10th, 1887, at the M. E. parsonage, Chesa peake City, Md., by the Rev. T. A. H O'Brien, George Rhoades to Rachel A. Beas ton, both of Cecil County.

TITTER-PETERSON .- On Februar 23d, 1887, at the home of the bride's par ents, Chesapeake City, Md., by the Rev. T A. H. O'Brien, George B. Titter to Tillie B Peterson, both of Cecil County. WATTSON-CARPENTER,-On Thurs day evening, Feb. 24th, 1887, at the resi dence of the bride's parents, by the Rev. B. F. Price, James S. Wattson to Maggie L Carpenter. FOSTER-LLOYD .- On Feb. 24th, 1887 at the M. E. Parsonage, Chesapeake City Md., by the Rev. T. A. H. O'Brien, Amo Preston Foster to Julia Lloyd, both of Ceci County, Md. LUM-PIERCE.-On March 2d, 1887, au the M. E. parsonage, Chesapeake City Md. by the Rev. T. A. H. O'Brien, George A. Lum to Maggie A. Pierce, both of Ceci County.

Mr. David Hopkins, a brother of Rev. George Hopkins, and a leading member of Wesley M. E. Church, died at his home on Tuesday morning, 22nd ult. He retired on Monday night in his usual health, and awakened Tuesday morning, complaining of sufficiation, gave a struggle, and was dead Mr. Hopkins was a man beloved by all who knew him. He held the office of Recording Steward of Burrsville circuit, and had just been elected Superintendens of Wesley Sunday School.

Dr. W. B. Dulaney, superintendent of St. Paul's P. E. Sunday School, Centreville, Md., has with the assistance of the scholars, succeeded in raising funds to enable the school to purchase a new organ. The cost of the instrument was \$110, and it is now being gracious revival, and forty-seven in such a d by the school.

the rite, for him. In a station, it is better for the Presiding elders can officiate at their quarterly visitations. On circuits, however, they cannot visit each church as often. And then the marrying fees, "if the young men could perform that ceremony," would be so much toward increasing the very small salaries, on which so many of them have to live. It is true, they have not much experience in the practical part of their work, when they leave the seminaries; but it is as easy to relieve these young men of their parchments, if they fail, as it is to relieve the older ones, when they fail. However faithfully the young preachers may work, are they not much hindered by not having full ministerial powers. Either let us go back to the large circuits, with a senior or a junior, or give us young men fully equipped for the work. S.

Letter from Houston, Del. Extra efforts on Houston circuit, though not crowned with such marvellous success as have attended similar labors at other points, have not been unsuccessful. The number of converts for the circuit at large is 63; of these, 47 belong to the church at Houston. At this place, there was indeed a congregation, would constitute a greater

DAVIS—ADKINS.—On Tuesday, March 8th, 1887, at M. E. Parsonage, Newark, Md., by Rev. E. H. Derrickson, Harry Davis and Eva Adkins, both of Worcester Co., Md.

FRESCOING CHURCHES.

Send for designs and estimates, withou extra charge, to Nicholas F. Goldberg, 4th & Shipley Sts., Wilmington, Del.

FOR RENT.

A very desirable PARM, near the North East Station, on the Philadelphia, Wilming ton & Baltimore Rail Road, about 125 acres in cultivation; possession given March 25 1887. Address Box 122, North East, Md.

6

Missionary. A Million for Missions.

FOR 1887. BY COLLECTIONS ONLY.

The reports coming to the District Secretary from the pastors on Wilmington District are of the most favorable character. There is a steady purpose upon the part of the ministers to meet the call of the church. Many churches will advance on the amounts given last year, and probably none will decline. Cherry Hill gave to missions in 1884, \$50, this year they will report \$110. Bible is now printed in 250 languages, New Castle, Rev. T. E. Terry, pastor, will this year exceed anything they have ever done in missionary contributions. The pastors in Wilmington have done faithful work in all the benevolences, and probably never in the history of the church has there been a more healthy, five million souls in all lands. vigorous sentiment in regard to giving than now.

Grace Church, Wilmington, made their annual offering to missions last Sunday. The pastor, Dr. Todd, reports \$3000 as the amount contributed for the cause.

The annual meeting of the Wilmington Auxiliaries of the Woman's Foreign Missionary Society, met in Wilmington last week. The work of the Society is attracting the attention of the best women of the church, and under the leadership of Mrs. E. B. Stevens, there has been a work wrought upon the territory of our Conference, the influence of which will be felt in all time to come.

It is an interesting fact that while this line of work is growing, and the Home | ing trom an excessive use of coffee; while the Missionary Society has been organized, and is gradually reaching a position of esteem in the minds of our best Christian workers, there is an advance all along the line in the work of the Parent Board. The pastor who can wisely manipulate the different Societies in the various benevolent interests of the church, will by such methods develope a benevolent sentiment and spirit, which without question, will favorably effect every interest of the church. These societies are educators, and the train- fusion is neither agreeable to the palate, nor esing they give, is of the most valuable character.

Asbury Burke of Elk Neck writes. We have passed the million line on Missions, and other collections all up to apportionment. Well done Bro. B.

The Rev. John Waterhouse, after working at his home in England until the prime of his life, went out to devote to the oversight of the South Sea Missions the vigor and mature excellence of character and piety for which he was so aimed at as in making coffee-the eliminaremarkable. He lived to accomplish the | tion of injurious ingredients (theine and tanpersonal examination of the entire field nin), and the preservation of the volatile of missionary labor which had been put under his care. In doing this he had water, just before it begins to boil, on the toiled hard and undergone much fatigue leaves placed in a heated vessel; let it stand and exposure to danger. Worn out three or four minutes, then pour into the with incessant work, he died March 30, 1842, crying out as he went to his rest, "Missionaries, missionaries, missionaries!" Many have given heed to that dying appeal, and among them are the two sons of that departed man of God, who tronomic solecism; not only for the fanciful have since labored faithfully and suffered deeply in the Fijian Mission. "The membership of the native Christian Church in India is doubling every ten years; and the time is fast approaching when it will quadruple. Immense changes are going on under the surface that cannot be put in numbers ; changes in government circles; changes in native circles; changes in public sentiment, such as the growing friendliness and lessening prejudices of the people toward christianity and its preachers, decreasing faith in Hindooism, growing reverence for the person and name of Christ, readiness to purchase and read the Scriptures. The time was not very long ago when the people were afraid to touch our conversation I said it was impossible Christian books-would not receive them to look at wonderful processes of na-

were glad to get them, for nothing ; now they gladly purchase them, and in some districts our booksellers outsell the Hindoo hawkers. The time was when the name of Christ on a book hindered its sale; now it helps. The educated classes who have not become Christians as yet. have lost all confidence in their sacred books, for they have discovered them to be full of lies regarding the physical world. Rosy fingers are reaching up to unlock the gates of day."

There are about 10,000,000 Protesants Christians in the United States, and entire benevolence in 1866 was \$160,-000,000 or \$16 for each person. The and more than 150,000,000 copies have been circulated. The Methodist Episcopal Church has collected and disbursed in 67 years \$20,000,000. Our present membership is fully two million souls. Methodism influences more than twenty

E. H. Nelson of Newport is making a strong effort to bring up his missionary collection, and is now hopeful he will increase on last year's collection.

Making Coffee and Tea.

The commercial value of coffee, an expert tells us, is determined by the amount of the aromatic volatile oil, which develops in it, in the process of roasting. This aromatic oil is called caffconc. But coffee has another active principle, an alkaloid called caffeine, which has a strong effect on the vascular and neryous systems, and is used as a medicine. Now the art of making good coffee consists in eliminating, as far as possible, the effects of the caffeine, and developing those of the fragrant caffeone. To the caffeine are due the wakefulness and other disorders, resultaromatic caffeone produces its exhilarating effects, by stimulating the nerves of smell; and is therefore not only harmless, but directly beneficial; for it cures headaches, dispels fatigue, and stimulates the torpid nutritive nerves to new life and energy.

Five points are of special importance: (1) Aging: "By prolonged keeping, it is found that the richness of any seeds in this aromatic oil, is increased, and with increased aroma, the coffee also yields a blander and more mellow beverage." (2) Roasting: "Equally by insufficient and by excessive roasting much of the aroma of the coffee is lost, and its inhilarating in its influence." (3) Grinding: As ground coffee parts rapidly with its odor, "the grinding should only be done when the

coffee is about to be prepared." (4) Coffee must not be a decoction. "To obtain coffee with a full aroma it must, be prepared as an infusion with boiling water." (5) Quantity: from an ounce to one and a half of coffee, to a pint of the infusion.

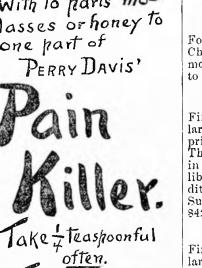
"Somehow or other, lovely woman will not stoop to the folly of putting in a whole cup of coffee for two people; 'not for any one.'

In making tea the same object is to be aromatic oil, on which alone the value of the tea depends. To obtain this aroma, pour the

PENINSULA METHODIST, MARCH 12, 1887. seeing that they were the effect and expression of mind. I shall never forget Mr. Darwin's answer. He looked at me hard, and said : 'Well, it often comes over me with overpowering force, but at other times (and he shook his head) it scents to go away."



lasses or honey to one part of



26 lyr

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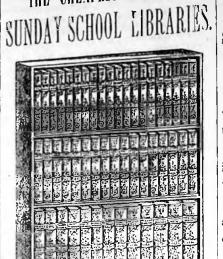
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Chicago Limited. 745 a m, Arrivet Chicago II 10 next morning, This train does not take Baltimore passengers, Ciscinsati Limited. - 1130 an, Araives Cincinnati 745 a m, St Louis 640 p m, next

day, Chicago and St Louis Express 530 pm. Local freight with passenger coaches attached leaves Delaware Avenue station, daily, except Sunday, at 820 a m; arrives in Canton at 345 pm. Stops at all stations,

all stations, For Landenberg, 5 00 a m and 3 00 p. m, and 500 p m daily except Sunday, For Philadelphia 7 30, 855 a m, and 2 45 p m, For Philadelphia 7 30, 855 a m, and 2 45 p m, For Bilindelphia 7 30, 855 a m, and 2 45 p m, For Ballinore 6 00 a m daily except Sunday, For Landenberg 8 55 a m, 2 45 p m and 7 00 a m an & 5 00 p m daily except Sunday, Through tickets can be secured and slooping car berths reserved by applying to H A Miller, Agt Del-aware Avoue Depot, C K LORD, Gen'l Pass Agent, Superintendent,

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PENINSULA METHODIST, MARCH 12, 1887. 1887. Reiterate It. 1886

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Trains will leave Wilmington as follows: For Philadelphia and intermediate stations 6 40, 7 60, 7.05 5 15, 9 10, 20, 30, 11 55 a. m.: 12 50, 270, 4, 6 40, 7,44, 9,50 10,50 p. m. Philadelphia (ergress), 2, 2, 52 4, 60, 6,50, 7,50, 8,57, 9,47 10,07 11,35, 11 51 a. m. 12,23* 2.08, 3, 35, 5,22, 6,20, 6,29, 206.

Battimore and Washington, 1.28, 4.45, 8.04, 10.09, Battimore and Washington, 1.28, 4.45, 8.04, 10.09, 11.00 a. m. 12 06, 91,7, 44, 5, 10, 530, 745 p. m. Tains for Delaware Division leave for: New Castle, 6,60, 8.30 a. m.; 12.55, 2.50, 8.50, 6.25, p. m 12 02 a. m. Harrington, Delmar and intermediate stations, 8.30 a. m.; 12.55 p. m. Harrington and way stations, 8.30 a. m. 12.55, 6.25 p. m.

P. 10. For Seaford 2.50 p m. For Norfolk 12.92. 10.48 a. m.

8

D. M. & V. Branch.

D. M. & V. Branch. Leave Harrington for Georgetown and Lewes, 11.05, am. 5.90, pm. Leave Harrington for Georgetown and Franklin City, 11 06 no. Leave Lewes for Georgetown and Harrington, 8 35 am. 225 pm. Leave Sewes for Georgetown and Harrington, 6 35 am. Congetown for Harrington, 9 05 a.m 2 55 p 10.

Connects at Franklin City with steamer for Chin-

correspue Island. For further information, passengers are referred to the time-tables posted at the depoi. Trains marked thus (*) are limited express, upor which extra is charged. FBANK THOMEON General Manager. General Passenger Agent

Wilmington & Northern R. R. Time Table, in effect Jan. 23, 1887. GOING NORTH. Daily except Sunday.

a.m. a.m. p.m. p.m.p.m. p m p.m. 7.00 245 447 Wilmington, French St Newbridge 2,45 4.15 \$5.30 \$1,15 Additional Traine, on Saturdays and Subaya Additional Traine, on Saturday only, will leave Wilhington at 11.15 p m for Newbridge, Dupost, and all intermediate points. French freek Branch Traine, I.care 81 Peter's 7.06 8.95 and 12.30 5.40 p m Arrive Springfield 7.27 8.55 a m 1.05 4.00 6 05 p tu .cs Branch Trains, 7.06 8.90 am 12.30 8.2 agfield 7 27 8.55 am 10.56 4.90 GOING SOUTH, Daily except Sunday, 8 stations, an an an an. an, p.m. p.m. Reading P. & (8.00 12 00 3.00 5.09 Birdabaro, 8.22 12.40 3.52 544 Springfield, 9.00 1.39 4.03 f Wine-burg Jc, 9.16 4.95 Coatesrifie, 6.56 9.50 Weie-burg Jc, 9.16 4.95 Coatesrifie, 6.56 9.50 Weie-burg Jc, 9.16 Coatesrifie, 6.50 Coatesrifie, 6.50 °5 I0 °5 39 °6, 9 °6,55 Lenape, 7.40 10.24 Chad's F'il Jc, 7.62 10.36 Dupont, 5.45 6.2010.55 Newbridge 6.08 5.45 6.02 6.23 funington, 6.35 F. 1041 18 French St. -Mondays only 6.15

*Nouday- only Additional Trains, on Saturday only, will leave bujoat;*tailion at;100-640 p.m, Newbridge at 1.22and 656 p.m, for Wills ington and intermediate points. French, Creekit ranket Trains. Leave Springfield 7,609-40a m 1.305.955.6.20 p.m. Arrive at St Peter's 8,10 10.05 a m 20075.30.645 p.m. For connections at Willinington, Chadd's Ford Junction, Lenape, Coars-ille, Waynes-burg Junction, Birdsboro, and Reading, see time-tables at all stations. L. A. BOWER Gon't Passage Activ

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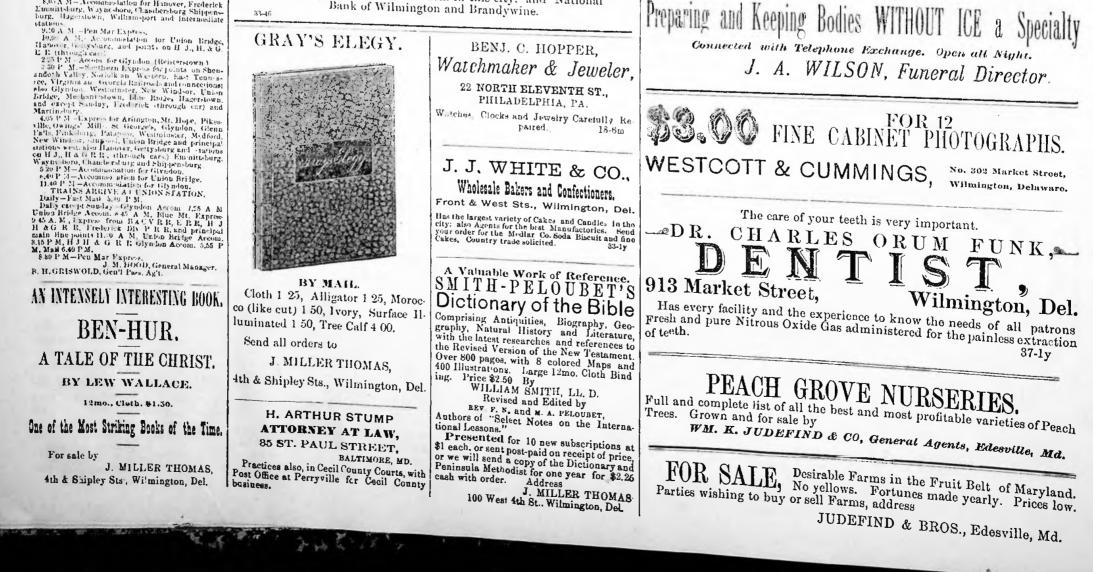
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