

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

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR. SINGLE NOS. 3 Cents.

TRANSPLANTED.

BY REV. P. C. BAKER.

When we see the dark death angel Come and pluck the tender flower, We had hoped to see in blossom, Ere it reached its opening hour;

How our hearts are anguish riven, And we cannot understand Why the treasure God given, Should be taken from our hand,

Till we hear the voice of Jesus: Suffer them to come to Me, And forbid them not, for of such Will My heavenly kingdom be."

"And I want the fairest blosssoms That earth's garden can afford, Ere the blight of sin has spoilt them, For the garden of the Lord.

"There transplanted at My bidding, Watched and nurtured 'neath My care, They shall grow and bloom, and blossom Earth can yield no flower so fair.

"Brighter than the white-robed angels, Purer than the blood-washed throng, Who have passed through sin's pollution, And have joined the ransomed song.

"These that I have plucked in childhood, Called to Me, and made My own, They are heaven's eternal pillars, Built on God's foundation.stone."

Then He looks with love's compassion On the hearts bereaved and torn, Waiting to give consolation, And to comfort all who mourn.

Stricken soul, look up to Jesus, Seek His face in earnest prayer, Heaven's the home to which He calls you; Set your heart's affections there!

By and by a glad reunion, Ours again they then shall be; In the arms of love to hold them, Through a long eternity.

-Zion's Herald. Norwich, Conn.

Snow Hill District, 1861-1865. No. 78.

BY REV. A. WALLACE, D. D.

I think it was in 1864, that the name of Jacob Todd appeared among the appointments on Snow Hill District. He was set down as junior preacher on Bridgeville Circuit, and as his fame had already become extensive, both as a preacher and platform speaker, the people of that charge were greatly elated, Gov. Cannon especially, with their exceptionally good fortune. The reason he failed to come, to a very considerable extent, was not understood, or at least appreciated. He had yielded to the persuasions of many friends, in and outside of the conference, to suspend pastor al work for a while, and go to college. So fully did we concur in the arrangement, that it was determined to keep his name regularly on the list with the understanding that his appointments should be merely nominal, and so it stood at Bridgeville, while I procured the best supply possible as a colleague that year for Rev Abram Freed.

I presume Dr. Todd, now of Grace Church, Wilmington, has not forgotten this early claim we had upon him; for he has come twice, most willingly into association with the Peninsula work, and workers, as a member of the Wilmington Conference, and most probably, about this time a year hence, may be talked of as an available representative, to send to General Conference of '88.

I am just here reminded of an incident in connection with this geniul brother, which I am tempted to relate. He had been preaching somewhere in Bucks County, when the Philadelphia preachers and Churches heard of his renarkable promise, and that he was pronounced by his rural audiences to be a 'big gun." So when the Annual Conference assembled in the city, and the Sabbath appointments had to be arranged for and published, be was announced

at Tabernacle of which the late Rev. P. Coombe was then pastor. This caused a

> flurry. It became difficult to persuade many other young preachers to accept an appointment-all wanted to hear this new star in the ecclesiastical firmament.

I was stopping that Conference in the neighborhood of Tabernacle, and having preached at some distant point in the morning, concluded to remain at home and rest during the evening. Everybody else, however, at the house started early to secure seats and hear the celebrity. After a while I grew lonesome, and prompted by curiosity, I followed the crowd.

A crowd it was, sure enough. The church was packed and vestibule full. With some difficulty I managed to get inside and seeing no vacant seat, I walked slowly up the aisle towards the pulpit. People were in a buzz of conversation, and turning their eyes towards the door with every movement heard in that direction.

Sitting down beside one of the fifty or more preachers who were in the house, I inquired what was the matter.

"The expected preacher hasn't arrived" was the answer, "and Coombe has about given him up."

"Then," said I, "why don't some of you take his place and go on with the service?'

"Won't do any such thing," the brother remarked. "Bro. Coombe assumed the responsibility, and now let him officiate himself. There he goes asking one after another to take the pulpit, and he has tried us all, and for once he is stumped."

"It seems a pity," I replied "that with so much of the talent of the Conference present, nobody will volunteer. It is a grand chance."

"Would you volunteer," inquired he, 'if you were asked?"

"Why certainly I would. I never saw a finer opportunity than this."

I think the brother gave Bro. Coombe a wink, for he was at my side in an instant, desperately saying, "Wallace, I am glad to see you. Come up with me into the pulpit. Not one of these fellows will do even that much."

I got up quickly, and followed the pastor. The movement seemed to relieve an intolerable tension of suspense, and I accepted the invitation to conduct the services. Noticing the brothers Halstead and a number of other dignitaries and strangers sitting within the altar railing, I proposed my plan of action to Bro. Coombe-to open in short metre, preach ten or fifteen minutes, and then make Sammy Halstend exhort.

We let loose in singing two verses of the "first hymn." There was a grand choir in the gallery, and all the preachers joined with a will. So did the congregation. The prayer was of about sixty seconds duration, and without a pause for any preliminaries or apologies, I dashed right into a warm subject, telltelling Bro. Halstead to be ready to give the invitation, for, said I, "there may be a dozen souls saved here to-night."

I somehow felt that God would help, and I knew that I had the sympathy of every member of Conference present. There was no danger of failure under such circumstances. "Amens," were frequent, and the exhortation melted all hearts. True to his usual custom, Bro H. after some anecdotes about dying saints, and his own hopes of heaven,

asked all who wanted to be made happy in Jesus to come forward. The altar, in five minutes was crowded from end to end. There were ten nice looking young men, most of them now prominent Methodists, among the seekers, and the meeting soon became noisy. I can still remember the singing, the prayers, the grateful surprise of old Christian people, the shining faces of the Bros. Halstead, and the generalship of Bro. Coombe, during that night of sweeping power; for, singular as it may seem, there were ten or twelve happily converted.

When I elbowed my way toward the door at 10 o'clock, the crowd were yet lingering there, impressed by this remarkable turn of affairs.

It was whispered about that Bro. Todd was all this time somewhere in the congregation; but, while later acquaintance with him might lead me to believe he was droll enough to relish such an unprecedented joke, I think he did not come at all. His sturdy independence, even at that early period in his career, suggesting that nobody should have taken the liberty to announce him, without the courtesy of a little previous consul-

After the reading of the Journal next morning in the Conference, Bro. Coombe started to his feet, on a "question of privilege." He related the case of his disappointment the previous evening, reflected somewhat in his brisque way, on the preacher who failed him, and those who squarely refused to help him in the emergency, until, as he said, one brother coming in consented, and the Lord blessed the effort in starting a much needed revival?

Bishop Janes immediately remarked that this was very much like what the Lord always did, and while the brother who failed to be on hand, may have had some good reason for his absence, he took it upon himself publicly, to thank the preacher who had such conviction of duty and privilege, as to fill the breach under such circumstances.

This was glory enough thrust upon me for one occasion; but I think and hope it conveyed a lesson. Some may have thought and said I was too forward, and others, when they discovered how poorly I was prepared, in comparison with what they themselves might have said or done, probably wished they had

I have referred in these reminiscences to a few cases almost similar to the above, in which, sustaining the character of a preacher, I never could refuse any call when service was demanded, and in every instance with comfortable results.

Ecclesiastical Amusements and Money-Making.

BY REV. E. P. MARVIN.

As the Church is now drifting, careful and conscientious parents may soon have to withdraw their children from its society to keep them from dancing, theatre going, card-playing, and other corruptions. In the Holy Spirit, and with trumpet tone, we utter our solenin declaration and testimony, that this new ecclesiastical dispensation of frolicking and mirth, is absolutely contrary to the truth and spirit of our holy religion, corrupting to the Church, ruinous to the world, and offensive to God. We are purchased, separated, and sent into the

When we magnify the spirit of play and | ded to unite with the church of which amusement to please our young people, we make them "lovers of pleasures," but not "lovers of God."

Acts 23; 1 Thess. 5; Titus 2: and James 4; and learn the serious import of this present probation, in its relation to eternity.

Study the lives of Christ and Paul,

and see if you find in them this "spirit of the times" so regnant in many churches. These lax views, this pic-nic religion, this go-as-you-please life, cannot possibly coincide with the religion of Jesus Christ. Most of these play-people of the Church have no clear, firm, and influential faith, in the creeds to which they have subscribed. They constitute no part of the Church, but are merely a dead weight of baptized worldlings. Professing godliness, and practicing worldliness, they are making more infidels than all our enemies outside of the Church.-Phil. 3, 18, 19. The Gospel demands an earnest life. The doctrine of universal continuance in being, and a conditional salvation is the most solemn and tremendous faith ever conceived. The Gospel presents both the brightest and blackest possible future for humanity -morning and night, love and wrath, punishment everlasting and life eternal. The worldly policy of attracting the world by conformity and fun is of recent origin, but it has been tried long enough, to prove a wretched failure. The vast and formal visible Church scarcely exerts the strength of her little finger, for the world's conversion. She has taken to pleasure, and merely plays at missions, giving her shreds and crumbs, which cost her nothing. The Church in reality has no relative advantage over apostolic times, in the propagation of the Gospel.

Our "modern smprovements" are just as available to our enemies as to us. It cost the early churches something, to propagate the Gospel, and it must cost us something. Self-sacrifice and earnest missionary zeal are just as necessary now as then. In life we are to be neither ascetics nor worldlings. We "rejoice in the Lord always," but have fellowship with a suffering Saviour in His great and self-sacrificing mission. We should be earnest and true, even if we sometimes and prayerful consideration: appear blue. We should save many out of the world if we do not always please worldlings. If we sometimes use vinegar instead of molasses, it is because we deal with bad men, and not silly flies.

Our course should be separation, consecration, and concentration. Will the Church, for the sake of God and humanity, own up its folly and forsake it, and come out from the world and be separate, take on a higher type of piety, and give the old Gospel a fair trial, in God's appointed way?—Christian Witness.

"If I Join the Church, May I Dance?"

"If I join the Church, have you any objection to my dancing?"

Such was the question of Mary W-, addressed to her pastor, as he was speaking to her about her making a public profession of religion. She was about eighteen years of age, of high social standing, intelligent, cultivated, thoroughly a lady in feeling and manner, and surrounded by all that makes life attractive and pleasant.

Having been hopefully converted, after world for Christian work, and not play. much thought and prayer, she had deci- else.—Nashville Christian Advocate.

Mr. A- was the pastor. But before so doing, she asked him, in the conversation alluded to, "If I join the Church, Study such Scriptures as Ezekiel 33; Mr. A-, have you any objection to my dancing? I am very tond of it, and feel very unwilling to give it up. What do you think of it?"

"I will answer your question by another," said her pastor. "Suppose there was a large and fashionable party, or a public ball in town, and you were invited to it. And suppose you had accepted the invitation, and that going at a rather late hour, as you entered the room, you found all engaged in the dance, and that you saw me, your pastor, taking part in it and leading it, what would you think?"

A look of surprise, almost of astonishishment passed over face, as she frankly said: "I should think it very strange, and greatly inconsistent."

"Well" replied Mr. A-, "if dancing is right, and a good thing, why should not I enjoy it as well as you? And if in its influence and tendencies, it is wrong and evil, why should you engage in it or wish it more than I? A minister is but a good man, trying to do good to men. And there are not two standards-one for him and another for the members of his church; not two rules of Christian living-one for you and another for him. If he is to be spiritual, and set a holy example, and to come out from the world and be separate, and shun worldly amusements, why are not you? And if such amusements are right and proper for you, as a follower of the Saviour, why are they not for him? And why should you, or any member of the Church, wish to be or to do, what you would not like to see him be or do?"

She thought a moment seriously, and then said: "It is plain to me now. I will never dance again." And she never did.

Uniting with the Church by a public profession of her faith in Christ, she lived an exemplary, faithful, spiritual Christian, a help to her pastor in every good word and work, and a bright example to all who knew her.

With this brief narrative in view, three thoughts are suggested, for serious

1. As to all worldly amusements, if you have the least doubt as to your conduct-if there is the least conflict between inclination and duty, go in prayer to the Saviour, and ask Him what you ought to do, and then act as you believe he would approve if He were present with you.

2. If there is the least doubt, is it not best to err on the safe side, and rather keep too far from the world, than to go too near to it.

3. Is it not right for you in this, as in all things, to take such a course that, if all were to initate your example, it would make the church a holy and spiritual and useful church, and give you, personally, the highest and best influence as a devoted and faithful Christian?—Ex.

When gospel fire burns low in a preacher's soul, he will be apt to try to make a little blaze of his own in the way of a far-fetched interpretation, a wild speculation, or an irrelevant dispute. When the pentecost flame is hot, sinners get the message of God, and nothing

Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not see.—At the last it biteth like a serpent, and stingeth like an adder. -- Scripture.

Oh! thou invisible spirit of wine, if thou best no name to be known thee devil.—Shakespeare.

A Question for Every Voter.

It appears from the recent annual report of the New York Board of Charities that the number of persons cared for by the charitable and reformatory institutions of this State last year was 63,335. In 1885 the number was 60,394, the increase in a single year being nearly 3,000. The total outlay for 1886 was \$12,027,990.01, an increased cost to the taxpayers of the State over 1885 of \$489,250.15. These figures represent in the aggregate a large amount of individual suffering and destitution. To the taxpayers they represent for the last year a monthly assessment of little over \$1,000,000. There are no statistics to indicate the exact proportions, but it may be safely assumed that fully threefourths of this suffering and destitution, and that at least \$9,000,000 of the \$12,-000,000 expenditure of last year would have been unnecessary but for strong drink. Shall the poor, society and the State continue thus to be impoverished. that an obligarchy of brewers distillers and saloon-keepers may be enriched?-Northern Advocate.

Prohibition Enforced.

Desiring to inform himself in regard to the practical workings of the Maine Law, the writer on Saturday night made a tour of the city streets. By using the cars for long distances, he was able to walk deliberately through all the streets on which there was any probability of seeing evidences of traffic in intoxicating liquors. He returned after a walk of more than five miles, having spent two hours and a half in the search, and found only one person perceptibly under the influence of liquor. What other city of 35,000 inhabitants would appear as well ou the eve of an exciting election? Monday was the day for the biennial election of Governor, members of the Legislature, Representative to Congress and county officers. During the day all of the ward rooms were visited by the writer, but only two persons were seen who were in the least under the influence of liquor. Neither on Saturday night nor on yesterday was any evidence of the sale of liquor to be seen. Comparing this city with those in which he has resided where traffic is licensed, the writer feels constrained to pronounce the prohibitory law here a success. And yet the cities of Maine are the places in which the greatest difficulty is experienced in enforcing the law. In most of the small towns and country viltages the sale of liquor is entirely unknown, and there is neither brewery nor distillery in the State. - Baltimore Baptist.

The Recorder of Dublin said recently: "I have for a whole week been trying cases such as no Christian judge ought to have to try-cases of outrage and violence. I marked the evidence in every single case, and every one of them began in the public-house. It is the drink system, and the drink alone that leads to all the crime, and misery, and sorrow." This explains some things connected with the riots at Belfast. The authorities closed the saloons after 13 persons had been killed and 130 wounded. -Nashville Christian Advocate.

The Church, for the most part, has she diametrically opposes by statute.-The Christian Nation.

"Tipsy, I Declare!"

A doctor, who had one day allowed himself to drink too much, was sent for, to see a fashionable lady who was ailing. He sat down by the bedside, took out his watch, and began to count the pulse. He counted: "One, two, three;" then he got confused, and began again: "One, two, three, four." Still confused, he began again: "One two." "No; he could not do it. Thoroughly ashamed of himself, he shut up his watch, muttering; "Tipsy, I declare-tipsy!" Staggering to his feet, he told the lady to keep to her bed and take some hot lemonade, to throw her into a perspiration, and he would see her next day. In the morning he received the following note from the lady, marked "Private":-Dear Doctor-You were right. I dare not deny it. But I am thoroughly ashamed of myself, and will be more careful for the future. Please accept the enclosed fee for your visit (a ten-pound note), and do not, I entreat of you, breathe a word of the state in which you found me." The lady, in fact, had been drinking too much, and catching the doctor's murmured words, thought they referred to her. He was too far gone to see what was the matter with his patient, and she too far to observe that the doctor was in in the same condition.-Ex.

Professor Taylor was principal of the high school in Rochester, N. Y., and is a man of eminence in his profession and of unblemished character. He took a stand in opposition to the Casino, which gave disreputable theatrical exhibitions and sold liquors in an adjoining saloon, on Sunday nights, thus exposing thousands of the youth of Rochester to danger; and because he did this the rum power compassed his overthrow, and he has been put out of a position which he was in every way most fully qualified to fill, and in which his success was beyond anything in the history of the city.-

The influence of the liquor interest in politics was the subject of an address by Rev. Dr. Howard Crosby recently. One of the strong points made by the speaker was contained in the statement that out of the 12,000 liquor-saloons in New York City, 9,000 were run by foreigners men who took to that business because they had no other means of earning a livelihood, and who were of the lowest orders of society, and more or less leagued to crime. It was recommended that those interested in fighting the liquor traffic, who constituted two-thirds knees. of the voters in New York, should disregard national politics when selecting municipal officers.

(Kan.,) Record.

The success of Prohibition in Kansas is the marvel of the century-the wonder of the age. When one thinks of the countless saloons that only a few years ago dotted and disgraced the state, and reflects that these places of "business" were fortified by millions of money and intrenched in the appetites of nearly if not quite half the people and that the customs of ages had made them legal and respectable, and then reflect upon the fact that nearly all these dens have been closed within a few brief years—it seem like a dream."

Last Saturday was the first Saturday under prohibition in Mitchell. Said a heard a little girl say: 'My papa couldn't spend his dollar for whiskey declared herself in opposition to the li-this morning, and he bought me a her most honored members can be justi- was brought from Albany by a prohibified in supporting with the ballot what tionist. It was empty and had no stopper. A lady sent it to Camilla for syrup.—Comilla (Ga.) Clarion.

Youth's Department.

A Good Long Sleep.

(The following account of two little boys who went to sleep one Winter and did not wake up until the next Spring, we are assured by the writer is strictly true, wonderful as the fact may appear to our young readers. Here is the

Grandpa began by telling Robin and Archie of two boys who went to bed one night in Winter and never got up till the next spring.

Robin-"What a queer story."

Archie-"Who ever heard of such a thing! What did make them sleep so

Grandpa-"I suppose their little limbs were tired with moving, and their tongues with talking, and that small mill-the stomach-that grinds so much bread and meat, needed to rest a long

Archie-But, Grandpa, how queer it was that the children slept so long; do tell us how it was."

Grandpa-"I shan't have time tonight. Wait till to-morrow morning."

Robin-"How can we wait so long?" Grandpa-"Go to bed and go to sleep as soon as you can; time goes fast in the land of Nod. There's sister Kate coming for you now Pray the dear Lord our souls to keep and to let us see the morning light again.'

After the children were in bed and alone they were heard talking. Grandpa listened at the foot of the stairs.

"I wonder if those boys didn't starve to death in that long sleep?" said little five-year-old Robin.

"Why, no," replied the senior of halfpast six. "Didn't Grandpa say they both

got up in the Spring.' "Don't you suppose they were a great deal bigger when they got up than when

they went to bed?" said the former. "I guess they were; people must grow in their sleep. I know the squashes and beans grow at night," said the sage Archie.

"But, Bob, do let's stop talking, so we can get to the land of Nod and get back again, and hear all about that strange story.'

Grandpa was just putting the snowy foam over his face when he heard the feet of his little ponies hurrying to his door. They were too impatient to wait till the shaving was done, so the kind old gentleman, to please his darlings, cleared away a little of the snow about his lips, and took the children on his

"Now for the story," said he. "Once on the last day and got up the first day of Spring. Yesterday was the last day of Winter. The two little boys are Archie and Robin Dale."

Then the children laughed and shouted, and kissed Grandpa over and over. They got some of the white froth on their rosy cheeks, but they didn't care. They bald head, but he didn't care. - Orphan's looking farther.". Friend.

How He Worked.

Several years ago a little boy lived in Brooklyn, who was very fond of music. His mother, a wise woman, decided that he should have every advantage for the study of music that it was in her power to give him. She worked and saved to pay the best teacher. Years passed colored man late in the evening to the away and the little boy became a big writer: "You notice that there are no boy, who loved his piano next to his selfdrunken Negroes in town to-day? I sacrificing mother. Means were found to send the boy to Europe to study, where he worked to improve every opquor traffic, and consequently none of dress." One jug has been seen. That man, and recently he played for the first time in public in the city where he grew

up. In the audience were many people who knew of the struggles of both the at this time of the year—he just smiles mother and son, and it was a delight to on them, and kisses them with warm

listen to the music, that was the result of those years of toil and study. In the audience was the mother, happy in seeing her dreams and hopes realized. At the close of the concert the leader presented the mother with the baton he

used in leading the orchestra. It is quite certain that the mother of this young man did not have to urge him to practice. This conversation, it is probable, was never heard in that home:

"Paul, come, it is time for you to prac-"No; it wants five minutes of the tice."

time."

Then fifteen minutes later: "Paul, go at once to the piano. I shall listen to see that you keep time and

practice all the time.' "I think it's awfully mean to make a fellow practice all the whole time, boohoo--ooo."

If he had practice in this spirit he would never have stood before the music lovers of two big cities, conscious of a power and a gift that would enable him to repay to the fullest the love and sacrifice of his mother, and give hours of happiness to thousands.—Anon.

The Missing Five Cents.

Holding out his hand for the change, John's employer said: "Well, my boy, did you get what I sent you for?"

"Yes, sir," said John; "and here is the change, but I don't understand it. The lemons cost twenty-eight cents, and there ought to be twenty-two change, and there's only seventeen according to my count."

"Perhaps I made a mistake in giving you the money?"

"No, sir. I counted it over in the hall, to be sure it was all right."

"Then perhaps the clerk made a mis take in giving you the change?"

But John shook his head. "No, sir I counted that, too. Father said we must always count our change before leaving a store."

"Then how in the world do you account for the missing five cents? How do you expect me to believe such a queer story as that?"

John's cheeks grew red, but his voice was firm. "I don't account for it, sir; I can't. All I know is that it is so."

"Well, it is worth a good deal in this world to be sure of that. How do you account for that five-cent piece that is hiding inside your coat-sleeve?"

John looked down quickly, and aught the gleaming bit with a cry of pleasure. "Here you are! Now it is all right. I couldn't imagine what had become of that five-cent piece. I was cerupon a time two little boys went to bed tain I had it when I started from the store to return."

"There are two or three things that I know now," Mr. Brown said, with a satisfied air. "I know you have been taught to count your money in coming and going, and to tell the exact truth whether it sounds well or not-two important things for an errand-boy. I got some, too, on grandpa's beautiful think I'll try you, young man, without

At this John's cheeks grew redder than ever. He looked down and up, find finally he said, in a low voice: "I think I ought to tell you that I wanted the place so badly I almost made up my mind to say nothing about the change if you didn't ask me.'

"Exactly," said Mr. Brown; "and if you had done it, you would have lost the situation, that's all. I need a boy about me who can be honest over so small a sum as five cents, whether he is asked questions or not."—Pansy.

stantly scolding their children, may read with profit the following words of Dr. Cnyler:

"One sentence of honest praise bestowed at the right time is worth a whole volley of scolding. The sun understands

rays, and they begin to grow and unfold. A storm of scolding that sets in in the morning and lasts till night, has about as good effect on childhood graces as a hail storm has on your plants.

An Hour and a Half at "Drew."

As the Senior class was to be graduated this week, there was held, in the chapel of the Seminary, a communion service, instead of the usual Wednesday morning preaching. The occasion was one of great interest; making no doubt an indelible impression upon both faculty and students.

The service opened with a hymn by the school; reading of Scripture and prayer by Rev. Mr. McCowan, pastor of the M. E. Church of Madison. President Buttz then made an appropriate address, speaking of the wonderful power of the cross, the central figure in the life of Christ, and as such, the central figure in his religion. It is the source of power, and by it, all men are to be drawn to Him. It was the way to his ascension, and by it sinners find the way to heaven. It is the power which holds the Christian world together. At the Lord's Supper we all went as one family. Some of us today commune together for the last time; yet, wherever we may go, whenever we eat this bread, and drink of this cup, the emblems of His body and blood, we shall feel that we are one family in Christ Jesus.

Dr. Miley followed with the liturgical part of the service.

The first two tables consisted of the Middle and Junior classes, leaving the last for the Senior class, that they might commune together..

It was an impressive scene; this class of twenty eight or thirty young men, bowing at the communion table, in commemoration of the death of Him, whose gospel they are to proclaim to dying men, the last time probably, that most of them shall ever commune together on earth. The Lord revealed his presence, and every soul was filled to overflowing. Men wept for joy in each other's arms; their hearts were indeed temples of the Holy Ghost. Thank God for such experiences.

The meeting was specially impressive from the presence of Dr. Strong, who for several months has been confined to his bed by serious illness. During the latter part of last year and the first of this, he was very low, and his family and friends were very apprehensive of the result; but God in his providence, in answer to earnest prayer, has seen fit to partially restore him to strength; and it was a joy to meet him again in chapel.

After communion, he addressed the school in a few select words, with the same old pathetic tone of voice.

"I have been," he said, "very near border-land. I felt that my friends were praying for me; and I was resigned to the will of God. Brethren, I would not have turned my hand, either to go or stay. I have many dear ties here; but I have just as dear ones in heaven; and then Jesus is there." Addressing the Senior class, he said, "What shall I ask for you? Shall I ask ambition? Yes, ambition-ambition to be like Jesus; ambition for souls; ambition to take the world for Christ. Shall I ask for you cloquence? Yes, eloquence-eloquence which springs from a heart filled with the love of God; a heart consecrated to the work of saving men. But above all, I would ask for you, the best gift, that jewel from heaven's casket, the gift of the Holy Spirit. I ask for you His presence all through your lives."

The Doctor then offered a fervent prayer, invoking, with an overflowing Parents who are in the habit of con- heart, heaven's choicest blessings upon the class, and committing them to the care of Him, who suffers not a sparrow to fall to the ground, without his notice.

The service concluded with singing, "Blest be the tie that binds Our hearts in Christian love."

STUDENT JR. March 4, 1887.

The Sunday School.

Jacob's New Name.

LESSON FOR SUNDAY, MARCH 20th, 1887. Gen. 32: 9-12; 24-30.

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

GOLDEN TEXT:—"And he said, I will not let thee go, except thou bless me" (Gen. 32: 26)

9. And Jacob said.—He had divided his company and flocks into two bands, so that if one was attacked by Esau, the other might be warned and seek safety in flight. Having done all that he could for himself, he resorts to prayer. God of my father Abraham.—In using this form of address, he appeals to the divine faithfulness. He calls upon the God, who had not once, in any emergency, swerved from the covenant which he had made with his fathers; who had renewed this same covenant with himself, and who had given him a special direction (chap. 31: 3) to return to the land of Canaan.

10. I am not worthy—more exactly, "I am less than all the mercies." This was the motto of the saintly George Herbert—"less than the least of all God's mercies." With my staff.—With no flocks or herds, with no means to purchase any, with no retinue, with no companion, poor, forlorn, supported only by a staff, he had crossed the Jordan twenty years ago. I am become two bands.—His prosperity had been so rapid and so great, that he was able to divide his company into two bands, either of which was large enough to make a caravan by itself.

11. Deliver me. - Jacob had reason to believe himself in imminent peril; but he was in the path of duty; he was obeying a special command of God; he could not turn back and the only resort left to him, was prayer for deliverance. Smite me, and the mother.-When he left Esau, his wronged brother was threatening his life. His approach now with 400 men was significant, to an uneasy mind like Jacob's, that he came to execute the threat of vengeance, and to exterminate himself and family. The expression, "the mother with the children," is more literally rendered, "the mother upon, or above, the children," whom she would strive to protect, and whose fate she would share. Delitzsch regards it as "a proverbial expression for unsparing cruelty, taken from the bird, which covers its young to protect

12. Thou saidst.—He pleads, not his merits, but the unfailing promise of the Almighty—a promise which would necessarily fail, if Esau were permitted to slaughter Jacob and his followers.

"There can scarcely be a finer model of genuine prayer than this, Jacob's acknowledgement of former, unmerited favors; the humble confession of his entire unworthiness; his simple description of his fears and distress; his unreserved reference of the whole matter to God, renouncing all other dependence, and resting all his hopes on Him; and his anxiety for the preservation of his family, in whose lives the promises seemed chiefly concerned—these are points peculiarly worthy of notice and of imitation. Thus he made the name of the Lord his strong tower, and could not but be safe."

24. Our lesson skips from the 12th to the 24th verse. Jacob selected for his brother from his flocks and herds, a magnificent present of 550 head of cattle, with 30 milch camels, and sent them forward in separate droves, and with respectful messages, to apase the wrath of Esau. Then, that same night, he crossed the Jabbok with his family; and afterwards, it is thought, recrossed to the northern side, and engaged in supplication. There wrestled-a real conflict, we believe, between Jacob and One who was in the "fashion of a man," but as palpable to the senses, as was He who came in human guise to the tent of Abraham, and compelled the reluctant Lot by compulsion of hand to flee from Sodom. The contest shows that the "man" was superhuman, and the blessing shows that He was divine. Jacob calls Him "God" in verse 30. "Who then is this Godman, the Angel of the Covenant, as Hosea calls him, but the eternal Son of God? This wrestling was a real hand-to-hand encounter and struggle, yet not necessarily in the form of common wrestling, The idea is of close, personal, corporeal conflict, in which the issue of physical strength was joined. This is plain from the crippling of the thigh, which arrested the conflict and disabled him." "When God has a new thing of a spiritual nature to bring into the experience of man, He begins with the senses. He takes man on the ground on which He finds him, and leads, him, through the senses, to the higher things of reason, conscience, and communion with God." Until the breaking of the day .- The struggle was prolonged through weary hours until the dawn of day,

the "angel" trying to escape, but held fast by the pleading and determined suppliant.

"In the athletic exercise of wrestling, the highest effort of corporeal prowess is required. Every nerve and muscle of every limb is called into play, and put to its utmost tension. The whole energy of the frame is concentrated in the act, and the least relaxation perils the issue of the conflict. So, also, in prayer. All the powers of our minds, and all the strongest feelings of our hearts, are to be enlisted in this duty. Precepts, promises, arguments, whatever constitute pleas of the most cogent and prevailing nature, should be brought forward. We should 'stir ourselves up to take hold on God.'"

25. When He saw that He prevailed not—that Jacob would not yield the struggle, or take a denial. See Wesley's noble hymn beginning, "Come, O Thou Traveller unknown. Touched the hollow of his thigh.—Only a touch was needed to utterly disable Jacob, and turn the strong, confident wrestler into a helpless suppliant, clinging for support to Him who had taught him his weakness.

"The thigh is a pillar of a man's strength, and its joint with the hip, the seat of physical force with the wrestler. Let the thigh bone be thrown out of joint, and the man is utterly disabled. Jacob now finds that this mysterious wrestler has wrested from him, by one touch, all his might, and he can no longer stand alone. Without any support whatever from himself, he hangs upon the Conqueror, and in that condition learns by experience, the practice of sole reliance on One mightier than himself."

26. Let me go. -Though weak. Jacob was never so strong, as when he clung to Him who had disabled him, with so tenacious a grasp that the Victor had to beg him to relax his hold. For the day breaketh.-The time for action has come; the time for Jacob to rejoin his family, and prepare to meet Esau; the time, too, for the mysterious Stranger to attend to other duties. I will not let thee go. Jacob's determination to wrest a blessing from Him who had wrested from him his strength. is firm and unshaken. Possibly the blessing desired was the same as that which had already been pronounced upon him by his father, but under circumstances not pleasant to recall. Jacob was eager now to have it given by the Giver himself, and then he would no longer dread the approach of Esau

"Yield to me now, for I am weak, But confident in self-despair; Speak to my heart, in blessings speak; Be conquered by my instant prayer. Speak, or Thou never hence shalt move And tell me if Thy name be Love."

(Wesley.)

27. What is thy name?—Names, in the olden time, were significant of character, occupation. In thus recalling Jacob's name to his memory, the Divine wrestler has a purpose, viz, to bestow upon him a new name, expressive of his changed nature and prevailing faith.

28. No more Jacob, but Israel—no more "a supplanter," but "a prince of God." As a prince hast thou power with God, and with men (R. V., "thou hast striven with God and with meu").—He who prevails with God need have no fear but that he will prevail with men

29. Tell me now Thy name.—He longed to have a disclosure in words of the name, and nature of the Being, who had both conquered him and yet had yielded to him; but it was needless to make such inquiry, and his request was set aside. Ite blessed him there—either with a special impartation of spiritual strength and peace, or with a ratification of the Abrahamic covenant. In either case, the blessing was a sufficient answer as to the nature of the Person with whom he was dealing.

"This scene, with its two questions, what is thy name? represents the twofold problem, which lies at the basis of all religion; what is man, and what is God? The human mind cannot but ask, Who art Thou? What art Thou? Tell us Thy name. The first answer we find in the Scriptures is "God," "El." "Elohim," the Strong One, the Almighty One. The soul kept on asking, and another name was revealed, "Jehovah," by us translated "Lord," the Eternal, the Everlasting, the Unchangeable, the Invisible. The next new name throughout the Jewish monarchy was "Jehovah Sabaoth," the Eternal, "Lord of Hosts," the Guide of human history, the Ruler of principalities and powers. Next the Eternal One came to be known more and more as the Holy One, the Righteous One. Then in the New Testament God is revealed as Love. "God is Love." Then God is "Our Father who art in Heaven." "Lord, show us the Father," we cry, and the answer is, "He that hath seen, he that hath read of, Jesus Christ, hath seen and read of the Father." This is the full face, this is the final mode of declaring the name of

30. Penicl—face of God. My life is preacrved.—None can see His face and live, as life.

Jacob well knew; but when the glory of the Infinite is veiled in human form, it may be possible to gaze upon Him face to face, as Jacob had done, and as his descendants did, in the case of Him in whom "dwelt all the fullness of the Godhead bodily." "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him."

Letter from Virginia.

DEAR BRO. THOMAS:—Feeling it to be my duty to make some report of the revival of old Methodism, on the Eastern Shore of Virginia, I send a few lines for your valuable Christian paper, the PENINSULA METHODIST, of which I am a subscriber, but now for the first time write for it.

Twenty years have passed away, since the old church preachers used to travel through this part of the Peninsula, proclaiming the blessed gospel, that our fathers heard and received with such delight. Thank God, the last year we have been favored with the services of our dear brother, Rev. A. D. Davis, who in his diligence in church extension, has so successfully pushed things in Accomac County, that we have four new churches already built, and sites secured for as many more. Though some prejudice still lingers against the M. E. church, it is not anything like as bitter as it once was; and we hope and pray that all such feeling will soon be gone, and a good, genuine feeling of fraternity prevail among all God's people. The membership is small in all our churches; as many are still halting in their opinions as to joining us, though we are confident they will ultimately cast in their lot with us. My wife and I were the first to join at this appointment; several more joined on dedication day, Nov. 17th, 1886, when Bishop Mallalieu gave us such grand preaching. It was a high day in our little Zion-many wept, and many penitents stood up for prayers. The small balance needed to pay off all indebtedness was raised in a short time, in eash and subscriptions.

This field is ripe for the harvest; and if the sons of Wesley will but be alert, and prosecute this mission more earnestly, our church will have a grand success.

Bro. Davis preached his last sermon at the new church near Pittsville, Sunday, the 27th ult., to a good congregation of attentive hearers. He is much beloved, and we feel loth to part with him, and wish he could serve us another year. May God bless him wherever he goes, and give him large success in winning souls.

Yours truly,
J. S. Tull.
Hallwood, Accomac Co., Va.,

Annamessex in 1856.

Dear Bro. Thomas:—As the time for the session of our Conference approaches, I am often prompted to a review of the past, especially the time when I was appointed assistant to Rev. Abram Freed, on Annamessex Circuit, in the Spring of 1856. Crisfield, as a place, was not then thought of. Its location at the head of little Annamessex river, was called Somers Cove. I remember very well, the first marriage ceremony I ever performed, was at a lone house thereabouts, and the couple married were from Smith's Island. It was about 2 p. m., of a beautiful Spring day, in the month of May. Several others beside the bride and groom, made up the company. After getting as near as they could with the small boat of the schooner, they were compelled to wade to the shore; and to the house they came carrying their shoes and stockings. It required however but a few minutes, for the adjustment of their apparel, and entering the room where I was sitting, the couple were soon made happy in matrimonial bonds, and received the hearty congratulations of attending friends. That couple I have not seen since, but have sincerely hoped, theirs was a happy

St. Peters was a morning appointment, and Old Asbury an afternoon appointment; and these two congregations were gathered from the whole region round about, at that time. I shall never forget the Lawson family; particularly Brother Hance, seemingly a veteran among the people, and a most honorable man. His parents, both aged, were living then, grand, good people.

We had other appointments on the Circuit, Fairmount, then called Potato Neck, and Kingston, Quindicaqua, and Moramsco; Curtis' Chapel and Revel's Neck. It would be interesting, if Bro. Wells Wilson would give us some facts respecting the origin of Crisfield; when it was started; and making mention of the Hon. J. W. Crisfield, after whom, (because of his public and enterprising spirit,) the place was named. It is amazing and surprising to me, that Crisfield has made such a rapid growth, and become so strong Methodistically, as to be able to entertain the officers, members and visitors of the Wilmington Annual Conference. That we may have a most pleasant and harmonious session, is the prayer of your Brother in Christ,

Jos. Dare.

Connecticut Notes.

Previous to the winter just past, years had fled since anything like any extensive revival had occurred in the Methodist Episcopal Church in South Norwalk; and for a long time, there has been in the town quite a general dearth of real evangelical zeal. In November, the Whyte Brothers from Canada, were present at the 2d M. E. Church of this town. Under their lead, supported by a large chorus choir and the organ, large numbers of people were brought together, night after night, for about a month. There were earnest efforts made to get the unconverted to give their hearts to God, and the work was not in vain, for between 40 and 50 were turned into the way of the Lord.

Though there was very little done for the salvation of souls, in the way of special meetings after they left, and though the tide of worldliness was sweeping fiercely on, yet a few faithful followers of Jesus decided in December, to enter on a campaign for souls, in the 1st M. E. Church, which is the one at South Norwalk. A few ministerial brethren from neighboring appointments came to our help, amidst many discouragements; and there were also men and women of the church, who wrought like valliant soldiers, to beat back the powers of dark ness, and to wrench victory from the hands of our enemies. After holding on for several weeks, the grand break came one Sunday in the Sabbath School, when the altar was crowded from end to end, with young people, who were interested for their soul's salvation.

From that day the work has progressed, with most happy and encouraging results. Some of the conversions have been positive and glorious. In one family, a father and five grown children have come to Christ. Our choir, which was composed almost entirely of godless persons, has been brought to the Saviour, with the exception of two or three of its members.

A dancing society, through the power of the Spirit, has been broken up. One of its floor managers joined the church. Sunday; and with him some of its former members; they having been preceded by others at an earlier stage of the meeting. Years ago, a rich man publicly protested against the responses which a pious brother was wont to make, in the services of the Lord's house. This occasioned a division in the church; a large party going off to organize the Up Town M. E. Church. For a long time, the evil spirit of repression has hung over the old church, with deadening power. During a recent Tuesday evening, when the spirit of prayers for penitents kneeling at the altar, was mightily prevalent, a great baptism of the Holy Ghost came on the people, and an old time shout broke forth from mouthe, which joyfully gave voice to the triumph of sanctified souls.

More than a hundred have professed a desire to be Christians; of whom, I have received so far, the names of 80, for probation in the church. Prayer, faith, and persistent labor, under the blessing of God, have done the work. The Baptists and Congregationalist are now holding their meeting, with a fair degree of success.

I was glad to read in the Peninsula Methodist of the wonderful work in Lewes, Del., where a few years ago, just previous to my leaving there, the Lord greatly poured out his spirit, to the converting of some 80 or more persons. I find many reminders in this paper, of places and scenes, which in years past were of deep interest to me. Will I ever forget that wonderful "Village Camp-Meeting," held in Sharptown, Md., where strong men were moved to shout aloud, for the glory of the Lord which showed forth among them?

We have had a wretched winter; but God's infinite mercies will make even its desolation, a reminder of what God can do under the worst physical conditions.

C. M. Pegg.

South Norwalk, Mrch 8th, 1887.

A Good Example for Preachers.

There is a lawyer in Boston who is in the habit at times of addressing individual jurymen when inattentive or restless, and sometimes his argumentum ad hominen is effective. Some time ago he was trying a case against a street railway company, and there was an old sailor on the jury who seemed to give no heed to what either counsel said. The lawyer made his most eloquent appeals, but all in vain. Finally, he stopped in front of the sailor and said: "Mr. Juryman, I will tell you just how it happened. The plaintiff was in command of the outward-bound open car, and stood in her starboard channels. Along came the inward-bound close car, and just as their bows met, she jumped the track, sheered to port, and knocked the plaintiff off and ran over him." The sailor was all attention after this version of the affair, and joined in a \$5,000 verdict for the injured man. Let ministers imitate this example and speak in the language of the people to the hearts of the people.

"Sweeter than Honey."

In her autobiography the late Frances R. Havergal says that after giving up her to the Saviour: "For the first time my Bible was sweet to me, and the first passage which I distinctly remember reading in a new and glad light, was the fourteenth and following chapters of St. John's Gospel. I read them feeling how wondrously loving and tender they were, and that now I, too, might share in their beauty and comfort." In the statement we have the secret of the lady's symmetrical piety and eminent usefulness. As she began het spiritual life by feeding on the divine Word, so she continued. She made it her daily bread. By reading it constantly, by meditating upon it, by implicitly believing it, by praying for light upon it, and by claiming its promises as her own, she learned to see and to know God, and to possess in very large measures that "eternal life" which is the product of knowing Him. Hers was, therefore. Scriptural piety. Her faith pushed its roots deep into God's Word. And whoever wishes to be truly and actively pious, must, like her nourish his heart with scripture truth since no Christian ever did, or ever can attain deep piety who does not learn to sip sweetness from God's words, as been suck honey from the flowers of the field. - Conference News.

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Baltimore Conference. Concluded,

Monday morning Rev. Dr. Henry M Harmon produced a slight sensation by offering a resolution recommending that the Revised Version of the Scriptures be adopted for use in our churches, schools and homes. After'a characteristic speech by the Professor, his resolution was referred to a committee, who afterwards reported that no such change was at present desirable. Almost the entire morning session Wednesday, was occupied in an animated debate upon the question of supplementing insufficient salaries; the report of the committee being finally adopted with a few slight | jurisdiction and the other is not. modifications. The salient points of the of Stewards of the amount needed to sides house rent, if married, and \$400 if single, and its apportionment among the several charges. (2), A special collection in May or June, to which each pastor pledges a contribution of at least one per cent of his own salary, with the further pledge to bring up to the Conference, the entire amount apportioned to his charge. (3), The beneficiaries of this fund are to relinquish their claims upon the worn out preachers' collections. and the Preachers' Aid Society are to tation fund.

acation, adopted by the Conference has this reference to Dickinson College:

At Dickinson College the attendance of students will fully average with that of last year. They are a class of young part, of carnest purpose. A large proportion of these are church prembers and earnest religious workers. The preparthe college students is secured from this gate 30,000 volumes, and have been removed into Bosler Hall. The library 000 volumes, and has 850 sittings for part, involves the validity of similar ac-

cises. In the adoption of this report, the Heninsula Methodist, Baltimore Conference pledges its continued support, and its endeavor to persuade our young men to take advantage of the ample facilities offered by the college. We heartily commend the administration of Dr. J. A. McCauley, manifested in the material growth of the college, and his wisdom as an educator; and recommend the appointment of three laymen and three ministers as a visiting committee.

President McCauley made a neat and forceful address, in admirable taste, indicating briefly what had already been accomplished, and expressing unwavering faith in a successful future for the College, despite all the evil machinations of her enemies.

We were most favorably impressed with the manifestations of respectful and hearty brotherly consideration among the brethren.

The proposal to reduce ministerial representation in the General Conference, was disapproved by a vote of 123

A resolution was adopted, requesting the Bishops to appoint Wednesday instead of Thursday for the meeting of Conference.

The session closed Thursday afternoon, the 10th inst.

"Bishops" and "Missionary Bishops."

A "Catechism" of ten questions, comes to us from our Mission Rooms, prepared by the veteran Secretary, Rev. J. M. Reid, D. D., as his "contribution to a right understanding of the grave points involved," in the discussion of the above

We give the salient points, with our own comments.

1. Is a "Bishop" identical with a 'Missionary Bishop?" Dr. Reid answers "no," andgives six reasons. As no one, so far as we are aware, asserts the contrary, our good friend's ammunition is wasted on a man of straw. How can two Bishops, however full-fledged, be identical, when one is "limited" in his

2. "Are not their powers identical?" plan are, (1), An estimate by the Board | In his reply, Dr. Reid concedes all we claim-the identity of their prerogatives. secure for each pastor at least \$700, be- | He says, "within his appointed field, the powers of the Missionary Bishop are identical with those of the other Bishops.' The Doctor adds, "out of his field, he has no episcopal authority or prerogative whatever;" this is just as true of the "other Bishops." Upon the catechist's own showing, then, the only difference is one of jurisdiction; Bishop Taylor, in offleial prerogatives, is identical with the other Bishops, but as to the field in which he may exercise them, he is limited to a part of the church, while they appropriate some \$2500, to this susten- have no such restrictions. Only this, and nothing more."

The report of the Committee on Ed- 3. Dr. Reid next essays a delicate task, viz, to identify the appointment of Bishops Burns and Roberts, with that of Bishop Taylor. He asks, "does not the office, now held by Bishop Taylor, differ from that formerly held by Bishops men mature in years, and for the most Burns and Roberts?" and answers "no." To this we agree; provided it is admitted, that the General Conference has the same constitutional authority to elect a atory school has a larger attendance Bishop by proxy, that it has, to elect than usual, and a large proportion of one by its own vote. Undoubtedly the office of Missionary Bishop, as provided school. They can generally be for in the Modified Rule, is the same, fitted for admittance into this college at whoever may be the incumbent, or howa less expense and in a shorter time than ever it may be filled; but in the manner in academies having a general course, of their appointments, these white and The principal is an experienced man sable brethren stand in broadest conand scholar, specially adapted to the trast. (1) Bishop Taylor was elected work. Five thousand dollars have been by the General Conference, precisely as expended this year, in thoroughly the other Bishops were; Bishops Burns renovating the building known as the and Roberts, by one Annual Conference South College for the preparatory school. (the Liberia), under the direction of the The college and societies libraries aggre- Bishop in charge, and with the assistance of the Missionary Secretary." We raise no question of validity, further than ball furnishes accommodation for 100,- to say, that such a claim on the Doctor's

that is needed, is for the General Conference to insert in paragraph 162 of the Discipline, after the words "Missionary Bishop," the words, "or a General Superintendent." This is not one of the Restrictive Rules; and there is equal authority for the one, as for the other. (2) The Doctor is right again in saying, that the matter of privacy or location in the service of consecration has nothing to do with the question of prerogative; nor, we may add, has any unauthorized modification of the Disciplinary Form. But it must not be forgotten, that Bishop Taylor was consecrated with the other Bishops, by order of the General Conference, precisely as they were, in every respect, except that certain qualifying words were interpolated into the prayer of consecration. (3) The peculiar provisions made in 1856, in the case of Bishop Burns, and revived in 1864, in that of Bishop Roberts, have not been revived since, and have no relevancy to the case of Bishop Taylor, in whose election, the Conference of 1884 took a new departure, to which there is no parallel in the history of our church, and imposed upon him no restriction whatever, other than a territorial limitation

of his jurisdiction. 4. Dr. Reid expatiates eloquently, under his fourth question, upon Bishop Taylor's "eminence," "the diocesan privilege attached to his episcopate," his "wide and peculiar mission field," and the importance of letting him devote "his wonderful energies exclusively to the Dark Continent," for "Africa's redemption." He even goes so far as to call the peculiar honors worn by the other Bishops, "empty honors, compared with those he at present wears and will wear forever." All this is ornate, and very complimentary to our Mission ary Bishop; but what has it to do with the question of his constitutional rights. as a Bishop of the Methodist Episcopal Church? His recognition, as the peer of the other Bishops, may prove an impor tant factor, in facilitating his great work for the evangelization of Africa's "be nighted millions."

5. "Is Bishop Taylor * * * to be governed by the laws hitherto in force in respect to Missionary Bishops?" Wo are astonished at Dr. Reid's wriggling on this point; and can only account for it by the necessities of a desperate case. Will the venerable Secretary tell us in what volumn we may find, not "the laws, hitherto in force," but those now in force, if not in the Discipline of 1884?

No man breathes, more loyal to all righteous laws, civil or ecclesiastical, than William Taylor. What he and his friends repudiate, is the solecism of holding him bound by the defunct legislation, enacted for a specific case more than thirty years ago, and "revived" for a similar case, eight years after, but never "revived" again, though the General Conference has held five sessions in the twenty years since then. What Dr. Reid styles the "reviviscence" of the action of 1856, lasted as long as the particular case, for which it was revived, but no longer; and the provisions enacted, respecting Bishops Burns and Roberts, have no more application to Bishop Taylor, than have those which were enacted to restrain Dr. Coke, almost a hundred years ago.

The eighth and ninth questions, relating wholly to the matter of administrative authority in the Missionary Society over Missions and missionaries, are not germane to the subject under consideration, which is not, whether Bishop Taylor should or should not be under the control of that Society, but is he a Bishop, or is he a nondescript official with some episcopal powers.

10. "Is not the Missionary Society opposed to self-supporting Missions?" Dr. always maintained in pushing his own year of his age. principles of self-support, viz., that there

of the Missionary Society. We cordially accept Dr. Reid's closing exhortation, "Help to save the world—do it any way -only do it."

In conclusion, we would express the hope, that no further attempts be made to disparage Bishop Taylor, either as to his official rank, or his peculiar methods; but rather let us all honor him, as one of the Bishops of the church, cheer him and his band of self-sacrificing missionaries, with our prayers, our commendation, and our financial aid, in whatever way they are willing to receive it; as well as our other brethren, who with like devotion, are so earnestly pressing forward into heathen darkness, with the torch of gospel light. At the same time let us not fail to give the Million for

As a remarkable coincidence, we note the fact, that in the same city, at the same time, in the same official duty, were two Bishops of the same name, presiding over Annual Conferences of their respective churches; Thomas Bowman of the Methodist Episcopal Church, and Thomas Bowman of the Evangelical Association.

young pastor of the Baltimore Conference, was granted the relation of some extracts. Supernumerary, in order that he might accept an invitation to serve St. John's Independent Methodist Church, of Baltimore. This is the church of which, our venerable friend and valued correspondent, Rev. Dr. A. Webster was so long the beloved pastor, and which Rev. Mr. McAllister, the late Rev. Dr. Guard's son in-law, has served for several years past. There sometimes seems sufficient reason to bend our rules, if not to break them.

Death of Another Minister.

Rev. William J. O'Neill, pastor of Thurch Hill Circuit, died Wednesday evening, the 9th inst., after a protracted illness from typhoid pneumonia. Brother O'Neill was a native of Ireland, and came to this country in his youth. He joined the Philadelphia Conference in 1859, but exercised his ministry entirely on the Peninsula, except some three years during the Rebellion, when he served as chaplain of the 118th Regiment, Pennsylvania Volunteers. He leaves a widow and five children.

Mr. Johnson Simpers, the oldest citizen of North East, Md., died at his home in that village, Tuesday morning last, in the 95th year of his age. He was born less than ten years after the acknowledgment of our National Independence, and was a young man of twentythree when Bishop Asbury died. His parents John and Margaret Simpers were among the earliest Methodists in this neighborhood. He was twice married, and leaves a widow, three sons, and youth, and was a member of the Methodist Episcopal Church, for some four score years. The writer conversed with him a few days before death, and found him intelligent, trustful, and patiently resigned. When asked if he did not desire to depart, he replied that he was trying to remember what John said, "All the days of my appointed time will "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season."

filled so large a place in public attention, cover, if at all. was stricken with appoplexy, Friday Reid answers "no." This avowal, if morning, the 4th inst., and died Thurscandid, means what Bishop Taylor has day following at 9.30 a. m., in the 74th

ommencement, and other college exertion in the case of any other Bishop. All and the regular and successful methods a brother to the distinguished authoress, pected to go to Japan.

Harriet Beecher Stowe. Had he lived till next June, he would have completed the fortieth year of his pastorate of Plymouth Church.

Rev. Dr. Abel Stevens, the distinguished historian of Methodism is now in India travelling with a friend.

Every One Take Notice!!

No complimentary resolutions published in this paper without charge, except by request of the Annual Conference, a District Association, or Preachers' Meeting. This rule we have not relaxed heretofore and cannot hereafter. This rule is made because we do not have the room to spare unless we encroach on our advertising space, and also because of the great number of such resolutions. All resolutions, however, will be published, provided the official bodies comply with our terms. As before said, we shall be glad to note the facts and give a digest of the resolutions themselves without charge. To be printed in full they must be paid for at the rate of ten cents per line.

Rev. W. W. Royall, of the M. E. Church South, Cambridge, Md., writes Rev. Liston H. Pearce, a popular to the Richmond Christian Advocate, a sprightly letter, from which we make

"Having come on during the big snow just after New Year, my first impressions of Cambridge were connected with ice, snow and jingling sleigh-bells. But the coldness was all in the weather. These dear, warm-hearted people took me right into their hearts and got deeply into mine. The attendance on the preached. word has been increasingly good. Classmeetings and prayer-meetings have been marked with flashes of old-fashioned Methodist fire. The parsonage is stocked with supplies, and the preacher's heart cheered by kind words from people and

A close survey of our financial situation gives ground for hope that "deliverance will come." I find that the prospeets are good for my being able to make quite \$1,000 for this church by my lectures on China. I expect to canvass and lecture from one end of this district to the other. I hope that in very many places I shall be able to secure generous gifts, and also to make something respectable by a lecture. As to the merits of the lecture, people differ. A good lady in Norfolk thought it, though mirthful, not too sinful to have been held "up stairs." But on the other hand, I hear of some Churchmen who class it among the luxuries of life, and one to be eschewed during Lent! Meantime I have made some hundreds by it, for various causes, and have consecrated it for the present, to the service of Grace church, Cambridge.

I have entered cheerfully and hopefully upon the task of freeing our beaua number of grand children, and great the heavy burden of debt, that now oppresses them. A good feeling prevails. We are gaining caste, I think, among all classes here. The true and tried friends of Southern Methodism are looking hopefully up. We look to the Virginia Conference for sympathy, prayer, and substantial aid. Our people here are doing their very utmost, and for such, I feel bold to ask the aid of every lover "All the days of my appointed that of Southern Atemodism. Our charles I wait, till my change come." In him building is solid and handsome. It is of granite, as are both the Northern Methodist and the Episcopal churches here, and it ought to last for centuries. We cannot let it go! The whole dis-The eloquent Brooklyn preacher, cause on this Peninsula would get a Henry Ward Beecher, who has so long backset, from which it would slowly re-

Mr. George Muller, who has been visiting Australia, at the latest accounts was in China, having spent two weeks in Shanghai, where he addressed large and attentive audiences, the celebrated Dr. Lyman Beecher, and days. After visiting the river ports he ex-

Monday evening, the 7th inst., what was intended as a surprise party, but what was really a church sociable, was held at the Methodist parsonage, as a manifestation of regard for the pastor, Rev. J. B. Quigg and his family, and was attended by over one hundred of the members; the evening passing off pleasantly to all concerned. The company composed largely of young people, brought a plentiful supply of chicken salad, biscuit, coffee, bananas, oranges, cake and ice cream. The family of Mr. Quigg joined heartily in making the evening one of real hearty enjoyment, which will leave pleasant memories to all the participants.

A pleasant feature was a graceful and deserved compliment to Miss Grace Quigg, in the shape of a handsome gold watch and chain, which was to her a surprise, but none the less appreciated for this cause. While Miss Grace was seated at the piano in the parlor, entertaining a lot of young people musically inclined, J. C. Lassell, in a neat little speech, presented the fair recipient with the case, that held the beautiful timepiece. She acknowledged the compliment, which was intended as a recognition of the valuable services she has rendered the church, in the best way she could in the midst of her surprise; her young friends coming to her relief, in kindly expressions and congratulations -Smyrna Times.

Death of a Minister.

Rev. I. D. Johnson, serving as pastor of the M. E. church, at Bridgeville, Del., died at that place, Friday, the 4th inst., aged 32 years; and was buried at Milford, Monday the 7th, in the family burial ground of his wife. Mr. Johnson grew up in this vicinity, the son of Daniel R. Johnson, a local preacher, now residing in Thoroughfare Neck, and completed bis education in the Smyrna Seminary, after which he taught school for several years. He grew up a good boy, was a diligent student, and gave promise, as far delicate health would permit, of making a useful man. Feeling himself called to the ministry, he made use of his spare time after leaving the school, preparing himself, and entered the Wilmington Conference in 1881, his appointments being on the lower District, until two years ago. At the Conference of 1885, he was appointed to Appoquinimink circuit. Here his predisposition to heart and lung trouble was aggravated, and his health utterly broke down. Presiding Elder France said of him, "that he never saw a man so in love with his work, and so reluctant to give it up." At the last Conference, he took a supernumerary relation, but feeling his health partially restored, he was filling for a few months, a vacancy, when stricken down. He will be remembered as a minister of unblemished life, and ambitious for usefulness. - Surgran Times.

March the 6th, was a great day in St. Paul's M. E. church, Wilmington. The pulpit was filled in the morning by Rev. J. F. Clymer, and in the evening, by Rev. Jacob Todd, D. D. The sermons were appropriate and impressive. The Sundayschool services in the afternoon were full of interest, and the new room seemed to be all that could be desired. The main feature, however, of the three services, was the raising of \$6,000. This amount was divided into 500 shares, payable in twelve months. On the platform stood the black board marked off into 500 squares, representing the 500 shares. When a subscriber took one or more shares, the same number of squares were marked off the board, so that all could see what had been taken and what remained. The work continued through the three services until the \$6,000 was all subscribed. This triumph, wiht seventy conversions, and all benevolent collections up to the apportion, ments, makes the year's success complete.

Tuesday afternoon, the 1st inst., the ladies of the M. E. church, Pocomoke City, Md., made the pastor, Rev. I. G. Fosnocht, a present of a handsome dressing gown; also the members of the Sunday-school presented him with a pair of fine kid gloves .- Record and

The St. Paul's quarterly conference, Wilmington, Del., held March 12th, adopted complimentary resolutions to their retiring Presiding Elder, Rev. Chas. Hill.

Rev. J. D. Rigg, pastor of the M. E. church at Sudlersville, Md., who was seriously injured recently, by a fall in his stable, is recovering, and able to walk short distances; but is unable to preach yet.

The revival meetings in Wilmington, Del., conducted by Rev. B. Fay Mills, assisted by the resident Presbyterian ministers of that city, were continued every afternoon of last week, in the Central Presbyterian church at 3.30 p. m., and every evening, except Saturday, at Hanover church, at Sixth and King streets. It is said that 25,000 people, half of the entire population, attended religious services, Sabbath, the 6th inst.

Mr. E. M. Stevenson has donated to the M. E. church, Dover, Del., a lot for the erection thereon, of a chapel, or church. A Sunday-school started last summer in the northwestern part of the town, was kept up, until cold weather made their temporary quarters uncomfortable; being carried on principally by students of the Academy. A place of worship has long been desired by the citizens of that section, and when a suitable building has been provided, arrangements will probably be made for regular Sabbath services.—State Sentinel.

The revival services at the M. E. church, Middletown, Del., are a marvel. This is the eighth week since they began, and indications point to their continuance. The pastor reported the conversion of a lady at her home, seventy-two years of age, who had not been able to attend the meetings. One hundred and five conversions have been reported. Ninety-two have connected themselves with the church, and others will do so, when the opportunity is offered. The large number of fine-looking young men who have been brought into the church, are the especial joy of the older Christian people. - New Era.

The M. E. Sunday-school, Dover, Del., raised \$402.96 for missions, Sunday afternoon, Feb. 27th. This is the largest sum ever raised for this purpose, by this school. This charge is apportioned \$600, by the annual conference .-- Farm and Home.

Rev. Wm. Valiant, paster of Stockton circuit, has had a very successful revival meeting at Franklin City, Va. Over thirty penitents have presented themselves at the altar; twenty-two of whom have been converted, including some of the most prominent citi zens of the place. Rev. Watren Burr, of Klej Grange, and Rev. Mr. Jester, of Greenbackville, Va., have rendered the pastor substantial aid, during the meeting. Record and Gazette,

The protracted services in the M. E. church, Smyrna, Del., closed on Monday evening, Feb. 28th, after continuing for over eight weeks. 121 persons have united with the church on probation.

The Delaware Conference, including all the colored M. E. churches of the Peninsula, will meet in annual session in Chestertown, Md., April 28th next. Bishop John F. Hurst will preside.

A revival is in progress at Union church, Burrsville, Md., in charge of the pastor, W. J. D. Lucas, assisted by the lady evangelist, Mrs. D. D. Duhurst. Large congregations are in attendance, and the deepest interest prevails.—Centreville Observer.

The M. E. Sunday-school, of Georgetown, Del., has raised about seventy dollars for missions, during the present Conference year.—Delaware Democrat.

From Odessa, Del., T. R. Creamer, pastor, comes a few cheery words:-"Closing up the year grandly; Official Board have unanimously asked for the pastor's return; increased collections in advance, salary paid up; and church in excellent condition.

The quarterly conference of New Castle. Del., charge at a recent meeting, passed resolutions expressive of the appreciation of the services of Rev. T. E. Terry, as pastor for the last two years, and also of his Christian character.

Banner Cliasses on Dover District.

Vienna, R. M. Rook and W. F. Dawson a tie; East New Market, J. W. Pyne: Federalsburg, Rev. G. W. Burke; Preston, Frank Nichols; Potter's Landing, E. M. Towers; Burrville, Henry Thawley; Denton, James Swann; Milford. Jas. T. Vaules; Farmington, Jas. Rust; Cannons, Z. N. Moore; Galestown, J. A. Williams; Seaford, J. Cannon: Greenwood, S. Kinder and J. K. Wright a tie.

T. O. AYRES

St. Paul's Quarterly Conference, by resolutions, requested Bishop Warren to appoint Rev. N. M. Browne the next Elder on Wilmington District, on the following grounds: that as a pastor he had advanced the benevolent collections of each appointment, beyond that of his predecessor.

His great success in his present charge, Scott cburch, Wilmington, in increasing the benevolent collections from forty three cents per member and probationer, to ninety four cents, last year; and this present year besides paying \$1000 on a bonded debt, that has stood against the church for twenty years, his missionary collection will be 100 per cent. ir advance of 1885.

That his success as a Presiding Elder on Salisbury District in 1875-79, in holding the district no. 2, in a time of great financial depression, justifies the belief that Rev. N. M. Browne is the one on whom the mantle of Rev. Charles Hill should fall.

Rev. J. B. Quigg baptized twenty-three adults Sunday afternoon, the 6th inst., from the list of probationers of the recent revival. A similar baptism of infants took place last Sunday afternoon.—Smyrna Times.

Letter from Elk Neck, Md.

DEAR BRO. THOMAS:-The first anniversary of Wesley chapel passed off very pleasantly last evening, before an appreciative audience. The exercises were opened with singing 'Marching on;" and prayer by the pastor. Choice selections were finely rendered by a score of young people. One was, 'A Love-feast Long Ago," which stirred deeply the feelings of the large congregation. Capt. Wm. Pryor, who has been travelling the good old way for fifty years, was almost overwhelmed by the tide of memories that swept over him. The choir followed with, "We are Marching to Zion," making the old walls of Wesley ring again, while amens went up from the fathers in Israel. We must give credit for this wave of religious enthusiasm, to the PENINSULA METHODIST, from which this selection was taken. We really felt at this stage of the meeting, like inviting sinners to the mercy

Miss A. Nowland, teacher of the chapel school, kindly gave us a selection entitled, 'His Last Hymn," which was finely rendered. Capt. Wm. Pryor followed in a neat itile speech.

The exercises were interspersed with excellent missionary music, Miss Millie Burke acting as organist. Our old brethren, as well as the younger ones, seemed to be well pleased with the evening's entertainment. We hope that a missionary spirit has been born, that shall grow with the growth of this section.

Yours truly,

A. BURKE.

BROCKPORT, N. Y., FEB. 23, 1887.

BISHOP WM. TAYLOR,

DEAR BROTHER:-The preachers and laymen of the Niagra district of the Genesee Conference send greeting. At our last session, Bro. R. W. Copeland read a thoughtful and appreciative paper on "Bishop William Taylor," which was followed by several speeches endorsing your providential career, and true episcopal character; and disclosing the fact, that our brethren generally pray for you and your work.

Dr. Cushing suggested the propriety of communicating this state of feeling to you, and on motion, I was appointed to this pleas-

I will also add, that on the Olean District, which I recently served as presiding elder, this same carnest hearty, prayerful spirit prevailed towards you.

I am pastor at Brockport, where, twentyseven years ago, I attended my first session of conference; first saw and heard Bishop Simpson, and William Taylor: I thank God for the memory of each of these events, and that you are still alive and in the field.

The eyes of the whole world are upon you as one whom the Lord has raised up to inaugurate a new era in the world's evangelization. The enclosed twenty dollars attests the sincerity of our prarerful good will, Signed in behalf of the Niagra District Conference of the Genesce Conference.

> Your brother, O. S. CHAMBERLAYNE.

Letter from Somerville, N. J.

DEAR BRO. THOMAS:- I have often designed to write you, but have been prevented by the thought, that others might fill up your columns much more acceptably. As Conference approaches, there is an increased intensity of feeling, and as I see by your paper I am assigned as a guest of Mr R. II. Lockerman, allow me to express my grateful acknowledgement to himself and family, and my regrets that I cannot be at the Conference in Crisfield, to enjoy their hospitality. When I go to new places, see new sights, hear new things, I cannot but make some contrasts. I spent the Christmas holidays in New York, and wrote you a little missile; but it has been laying in abeyance in my drawer, and has never seen the light. While in that city, I visited the Methodist Book Room, and the preachers' meeting, and was pleased with all I saw and heard. I had supposed, that Methodism in New York was behind that of our other principal cities, but was much encouraged by my observations. The preachers are a live set of men, and deal with live evangelical questions. They are courteous, respectful, geutlemanly Christian ministers. There I met Rev. John A. Roche, one of our old conferers, and what is much more, a Christian of the highest style, and excelling in true ministerial etiquette I also met Rev. T. L. Poulson, lately transferred from the Baltimore Conference, and Rev. C. P. Masden, of Peninsula birth and training, recently from St. Louis, Mo.; also my Bro. B. F. Price, who was on a visit to his sons. A fine looking, stalwart gentleman, being

introduced to me as Bishop Taylor, I thought it strange, for I read only a few days before, of his being in England. Of course, I congratulated him on his work, and wished him success, and saying, you are here, and there and everywhere. But I soon found out it was a Bro. Corbin, whom I had met at Ocean Grove. I had met Bishop Taylor when he first came to Wilmington, and wrote for publication a panegyric to prepare his way, characterizing him as coming nearest to St. Paul, in his ministry. I was much pleased to visit, with my daughters, the Methodist Home for men and women, on 33d St., near the park and the Hudson River, and overlooking the Jerseys. It is grand not only in its kindly aim, but also in all its appointments, its dining rooms, reading rooms, assembly room or chapel. In this room they have preaching and worship every Sabbath afternoon. There are as yet but few in mates. It is maintained by the city churches, and only those who have been members of city churches for five years, can have the benefit of it. When I saw its beautiful rooms, silent and unoccupied, I sighed, oh that there were such a lodging place for poor supernumeraries or superanuated itinerants: oh, that you had such a house of mercy in Wilmington. But then, this most beautiful and affecting incident in our Saviour's earthly life, comes to my mind when he said "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Love to all the

JAMES L. HOUSTON.

Corrections.

DEAR BRO. THOMAS:-My "Sorrow on the Sea," has two errata, which I wish to correct. The first is in the second stanza, fifth line; instead of, "Of the souls on sinking sails," your compositor made me say, "Of the souls on sincing sails." The second is in the fourth stanza, fourth line, where "hurricane" is put in the place of "human;" the verse should be, "Ev'ry billowy human breast," Yours Truly,

J. T. VANBUBKALOW.

Chesapeake City, Md., March 14, 1887.

PERSONAL.

Bishop Lee, of Wilmington, Del., the senior Bishop of the Protestant Episcopal Church, is very ill at his home in this city.

J. H. Caldwell, Jr., a son of Dr. J. H. Caldwell, of Delaware College, is practicing law in New York. His office is at No. 71 Broadway.

Charles Jacobs Peterson, the founder, publisher and editor of Peterson's Magazine, died in Philadelphia, on Saturday night. He was born in that city sixty-eight years ago, and was the eldest of five brothers,

Rev. Dr. J. G. Armstrong has withdrawn from the Protestant Episcopal Church. He still resides in Atlanta, Ga.

Rev. George Gunfell, of the Baptist Congo Mission, has married a native African woman, who was once a heathen.

Rev. Edward Matthews, of Spring Arbor, Mich., evangelist, and a practical mechanic, will go to the Congo, to put together and launch Bishop Taylor's new steamboat.

Mrs. Inskip, widow of the late John S. Inskip, has been holding successful meetings in DeLand, Fla.

Rev. Dr. A. E. P. Albert, of the M. E. Church of New Orleans, is an applicant, it is said, for the Liberian mission, and is recommended by Gov. McEnery, and many prominent persons of Louisiana.

Miss Kidder, actress, declined to act on Sunday in Chicago, and her engagement was annulled. Miss Kidder would be wise, now that she has made a good start, to leave the theater altogether .- Nashville Christian Ad-

There is in the last Buffalo Christian Adocate what we take to be a good likeness of Dr. C. C. McCabe, the missionary Ajax of the M. E. Church. He came very near lifting a million last year, and is trying it again with every prospect of success .- Richmond Christian Advocate.

Rev. George Greenfell, a Baptist missionary on the Congo, whose explorations have added so much to our knowledge concerning Africa, has been honored with a fellowship in the Royal Geographical Society of England.

Love Kills Sin.

Spiritual crucifixion is a real death to sin, -not a repression of the old man, but a dving until we are dead. This death is not to he effected by self-mortification, but by the stripes of Jesus, "Who his own self bare our sins in his own body on the tree, that we being deed to sin, should live unto righteousness: by whose stripes we are healed" (1 Pet. ii. 24). This death may be an accomplished fact—"that we having died, died unto

Dr. Leighton comments on this text thus: 'The love of Christ in the soul takes the very nails that fastened him to the cross, and crucifies the soul to the world and to sin. Love is strong as death, particularly in this. The strongest and liveliest body, when death seizes it, must yield, and so become motionless, though it was so vigorous before. And the soul that is most active and unwearied in sin, when love seizes it, is killed to sin; and as death separates a man from his dearest friends, and society, so this love breaks all its ties and friendships with sip."-Christian Witness.

Age Among the Chinese.

The Chinese do not reckon their age from the day of birth, but from New Year's Day. It is on this account. sometimes difficult to find out the true age of young children. Here is a tiny shaven-headed bundle of humanity, scarcely able to stand alone for a moment, and you are gravely assured that he is three years old! If you have left the sacred rules of propriety at home, you venture mildly and politely to cast just a faint shadow of doubt upon the statement; or if you do not discredit the parent's assertion, but are still unacquainted with the mode of reckoning, you probably condole with its parents, on the slight degree of progress he has made toward maturity. Should a child arrive in this world at five minutes to twelve on New Year's eve, the fond father will proudly assure you the next morning, that the new arrival is two years old, and never so much as think that what he says is untrue. Seeing that clocks are very scarce articles except along the coast, and that even where a clock is found, time is a very elastic and variable quantity, one wonders how such matters are determined in certain cases. The Chinese do not conceal their age, nor do they ever try to represent themselves as younger than they are. There is a much stronger tendency to add to the stated number of their years, than to diminish it. On being introduced to a new acquaintance, the first question is, "What is your distinguished surname?" and the second is, "What is your honorable age?" You reply to one as readily as to the other. Age is so much respected that it is considered a distinction to be advancing in years. There are eight or ten different names which correspond to "Mr.," according to the appearance of age, or real age, to which a man has attained, and the same for women. Besides, it is a matter of great-

FRESCOING CHURCHES.

est congratulation as years go by, that

one has been spared to add another year

to the term of life. The length of the

reign of the emperor, the term of official

service, the engagements of servants,

the period of residence in a locality-

all are dated from the New Year .-

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 4th & Shipley Sts., Wilmington, Del.

Brooklyn Magazine.

Missionary.

A Million for Missions. FOR 1887.

BY COLLECTIONS ONLY.

Almost every day some pastor or layman writes to us for information which he can get for himself by reading the is published every year and sent to all Missionary office. Please do not ask questions of the Secretaries when you Report line by line.

LOOK AT THE STRAWS.

The Rev. M. L. Smyser, of Chambers-shares-\$25.00. burg, Pa., writes: "Every body thought | _Christian Standard. we had reached the limit last year, but we went \$60 beyond it. Our collection was \$870. Dr. Upham was with us and preached magnificently. People all delighted with him."

Trinity Church, Jersey City, the Rev. John Atkinson, pastor, held its position of last year with a collection of \$1,200, fashioning and making. Don't fail to which is \$3 per member. This is a noble collection.

makes a gain of \$75 over last year. Collection, \$270.

The Rev. D. S. Monroe, of Bellefon-Bellefontaine would do her duty.'

Episcopal Church, N. Y., Jas. S. Chad- her when she is down-hearted. Be glad versary. Dr. Butler was present and know by words and actions that she is preached the sermon. The collection appreciated, and you make her happier for the year from Sunday-school and in the walks by your side. Don't wait congregation will amount to over \$1,000. to tell the world upon marble that which One pleasant feature of the collection, would be so grateful to her loving heart among many others, was the report of from your lips. Share with her your the class called the King's Daughters, good fortune as unselfishly as you do Miss Cecelia M. Tibbetts, teacher. It your ill. Let her walk by your side, was a surprise to the entire congregation. your honored companion, your strong This class held a fair for Missions, and hand helping her over the rough places, made \$110 for the blessed cause. Well and sustaining her when wearied lest she

The following comes from the President of Ohio Wesleyan University: "The Million-dollar line by Collections Only is sure to win. The tide of be nevolence in the Church is rising because the intelligence and consecration of the Church are increasing. We have had a glorious revival, with over a hundred conversions, and a great quicken- or, ing of the students."

Trinity Church, N. Y., Merritt Hul- really meant it, meant it with a resolve lion-line. The Sabbath-school is yet to on new lines? be heard from.

Central Church, Newark, after raising for all purposes in three years about \$45,000, crosses the Million-line with a Missionary collection should not be ad-

The Missionary Steamer.

The cost of the steamer Annie Taylor, etc., designed to navigate the Upper Congo and its tributaries in the interest steadily for Bishop TAYLOR's missionary of self-supporting missions under Bishop Taylor, has not yet been entirely contributed. By the last computation there appeared to be in different hands between sixteen and twenty thousand dollars. By this time it is probable the amount approximates closely to \$20,000, the vessel fully and this will soon be which is the lowest estimated cost of the craft. But it must be remembered that at least ten thousand dollars more will

and place her in seaworthy condition upon those largely unexplored inland waterways. But the money is coming and will come, for God has charge of enterprise and will draw upon Hisstewards until the debt is paid. "God is faithful," and discharges promptly His self-assumed obligations whether spiritual or monetary. And what He does by Report which, at considerable expense, His agents, He does Himself. But as the time is near at hand when the vessel the preachers. Our correspondence is must be started from England in order very large. "Time is money" in the to meet Bishop Taylor at the date appointed, it will be necessary for those who have it in their heart to give, to do have the answer at hand. Study the it promptly. It will also be necessary for those who can, to take more than one share. Put me down for twenty-five A. LOWREY.

How to Make a Good Wife.

Be attentive and corteous to her. Be cheerful when you enter your house. Don't be afraid to praise the neat room and bright fire. Don't be afraid to praise ber mending, and her skill in give her words of approbation whenever you can conscientiously approve. Never deceive her. Be ever true to her. Let Waynesburg, Pa., Central Pennsylva. | your conduct be such that she will be nia Conference, B. H. Mosser, pastor, proud of you. Be so upright that she will be happy in teaching your children to honor you. Don't sit silent all the evening absorbed in reading your book or newspaper. Give your family some taine, Pa., writes: "We passed the Mil- of your attention. Tell them the amuslion line last Sunday, and \$75 beyond. ing things that have brightened your Our collection will be \$500. I told you day's labor. Speak kindly to the children. Play and talk with them a few moments after supper. Interest yourself Last Sabbath 43d Street Methodist in your wife's employment. Encourage wick, pastor, held its Missionary anni- with her when she is happy. Let her

False Consecration.

There is a good deal of it. Consecration in sentiment, in feeling, with no real, strong purpose for the soul of it. Can we think that all who sing those beautiful hymns of self surrender,

"Take my life, and let it be, Consecrated, Lord, to Thee,"

"My body, soul, and spirit, Jesus, I give to thee,"

burd, pastor, goes \$200 beyond the Mil- so deep that the life henceforth is based

It is said in the year 1471 Louis XI. executed a solemn deed of ownership, by which he conveyed to the Virgin Mary the whole country of Boulogne in France; but he reserved for himself, for collection of 8700. Henry Spellmeyer his own use, all the revenues thereof. is pastor. If any church in the United The wily prince deluded himself, with States might plead extraordinary efforts the idea that he had done a generous for its own welfare as a reason why the and pious thing toward the Virgin when, in fact, he had done nothing at vanced it is Central Church, Newark, all. There are many good people deluded with the idea that they have given all to God, when, in fact, they have given nothing .- Christian Standard.

> THE money continues to come in steamer, or "Bishop Taylor's gunboat," as one contributor facetiously called it A week ago there had been received over \$15,000, besides which \$4,500 was given the Bishop in England. Ten thousand more will be needed to equip secured.—Pittsburg Christian Advocate.

The great majority of the people of be required to transport the vessel to the Kansas, who favor the home as against

Upper Congo, and there to reconstruct the saloon, are satisfied that under our prohibitory law there is not only less drunkenness and crime, but public sentiment in favor of temperance grows more rapidly than under a license law. -W. G. Allison, Probate Judge of Allen county, Iola. Kan.

> Can Colds, Croup. Coughs, Cramps, CURED? OHYES. PERRY DAVIS Will doit every time.

Baltimore & Ohio Railroad. SCHEDULE IN EFFECT JAN, 30th, 1887

Your druggist sells it.

	Trains leave Delaware Avenue Bepot:	
	EAST BOUND.	
	Philadelphia Accommodation,	800 am.
	Philadelphia Accommodation,	9 30 a m.
	Western Exprees	11 43 a m,
	Philadelphia Accommodation	3 15 p m,
	Cincinnati Limited	6 10 p m
	Philadelphia Accommodation	6 30 pm.
	Phi. delphia Accommodation,	4 00 p m
	Chleago I imited,	12 03 a m.
Į	Local fr ight with passenger coaches	attached
	leaves Delaware Avenue station daily, ex-	cent Sun-
	day at 1 57 pm arrives in Philadelphia at	3.55 n.m.
	Stops at ali sta: iins,	0 00 p 14.

WEST BOUND. Chicago Limited, 7-45 a m, Arrivet Chicago II 10 next morning, This train does not take Baltimore passengers,

Cincinnati Limited, - - - - 1130 am Aralyes Cincinnati 7 45 am, St Louis 6 40 pm, next day,
Chicago and St Louis Express 500 pm,
Local freights the passenger coaches attached leaves
Delaware Avenue station, daily, except Sunday,
att 820 a m arrives in Canton at 345 pm,
Stops at
all stations,

all stations,

For Landenberg 9 00 a m and 3 00 p m, and 500 p m daily exwept Sunday,

Trains leave Market Street Stations

For Philadelphia 7 30, 8 55 a m, and 2 45 p m,

For Battimore 5 00 a m daily except Sunday,

For Battimore 5 00 a m daily except Sunday,

Though tickets can be secured and sleeping car

berths reserved by applying to H A Miller, Agt Del
aware Avenue Depot,

CK LORD,

Gen'l Pass Arent,

WILBERT IRWIN,

Superintendent,

We can offer you every inducement to have Clothing made to order. An immense stock of Fine Materials. Fisrt Class Trimmings, and only competent and artistic cutters and workmen. We intend to increase our Custom Department to something never thought of in Wilmington, if first class class work and lowest prices are an inducement to customers, and we think

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Mistaken Preaching.

Western Chaistian Advocate is understood saw, is still on the carriage-way, and to be Rev. Dr. George Lansing Taylor, the work of sawing has progressed a who spent part of last Summer at Ocean foot or two. But for three years no Grove, and gathered here the material for a general onslaught on the preachers and their preaching, especially during camp-meeting. Most of us thought last season's sermons were exceptionally good, and such a cyclone of incisive criticism as we find in the following extract from the paper above mentioned, will be, to say the least, a surprise to many of our readers .- Ocean Grove Record.

I have never heard here or elsewhere, so much mistaken preaching as this year. It seems as though half the preachers had become panic struck at the amount of learned skepticism in the current thought of the times, and every man felt himself called to confute skeptiscism in his camp-meeting sermon; sometimes, apparently, just to show that he understands it, and can refute it, though, of course, such are least of all competent to do so. But these stripling Davids exploiting themselves before the people, in some seven-foot Saul's armor, are, if they could only see it so, simply ridiculous. They kill no Goliaths. They only succeed in wasting unutterably precious hours, and killing the edifying value of the meetings for thousands of hungry souls. One such zealous brother here, an author of sense and talent, too, made the sorry blunder of spending about twenty precious minutes in proving, with well known second-hand arguments, the actual historical existence of such a personage as Jesus Christ. When he had finished that effort, he said, 'Now, if you are ready to admit this point, we will pass on,' etc. Whereupon one solid country squire-looking man in the congregation was overheard to say to his neighbor, with a nudge and growl of suppressed savageness in his tone, 'I never doubted it, did you? 'No,' replied the other, with a drawling slide of bored weariness in his tone.

Another one of the nouveaux celebres made up the first half hour of his sermon out of his lecture on Mohammedanismof which he only knows by readingwhile a learned European scholar sat on the platform angrily noting down long passages given verbatim (as he told me) from Draper's 'Intellectual Development of Europe,' and other standard authors, with no credit given to one author quoted. He took an hour and a quarter or more, and filled up the balance with a repetition of what he had preached here once before. One fervent brother, from the West, I believe, took Paul's 'The mystery of iniquity doth already work," and, without a glimmer of comprehension of what Paul meant, and what John wrote so much against in his old age, eral conversions.

"One brother of some note, spent an days, we should be told all about it. to ge Picture Frames, Looking hour of powerful effort in a grand review, Why is it regarded as an evidence of Glasses and Engravings. Try him. and furbishing up of the Christian armor | journalistic enterprise to point in boldest of Ephesians 6, but never once drew the sword of the 'Spirit' on his hearers. He told them finely what a mighty sword it was, i. e., he flourished it, and let them see its flash in the air, but he never went at them with it, and drove its edge into their conscience. Alas! How much time have I seen wasted at several camp meetings this year, by men of ability, too. who have preached tering nastiness? The daily newspaper, of about the Gospel, instead of preaching course, and it is simply supplying an il-business. the Gospel."

The One Needed Thing.

The saw-mill is a very old fashioned one. It has an up and down saw, and first; it is thoroughly destructive at the wheel that used to move it was driv- last .- New England Life Insurance Comen by the stream that used to flow pany.

through the mill race. The saw is still there. The mill seems to lack no ma-The New York correspondent of the chinery. A log, pushed up against the progress has been made. The mill-race is dry; the wheel motionless. The machinery is rusty, and the timbers rotting. No oiling or repairs will make it move. The one needed thing is power. Are there not churches like this dead mill? The machinery may be all perfect: but the first necessity is power. The best machinery will fail unless there is power to move it. The power is the Holy Spirit. Only his reviving and renewing influence can move the machinery of a dead church, or impart life to a dead soul. Let us first of all, seek power from on high. Cumberland Presbyterium.

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"It's curious who give. There's Squire Wood, he's put down \$2; his farm's worth \$10,000, and he's money at interest. And there's Mrs. Brown, she's put down \$5; and I don't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support since her son was killed in the army; and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and tea for awhile, but she'll pay it. She just loves the cause: that's why she gives.

These were the utterances of Deacon Daniel after we got home from church, the day pledges were taken for contributions to Foreign Missions. He was reading them off, and I was taking down the items, to find the aggregate. He went on :- "There's Maria Hill, she put down \$5; she teaches in the North District, and don't have but \$20 a month, and pays her board; and she has to help support her mother. But when she told her experience, the time she joined the church, I knew the Lord had done a work in her soul; and where He works, you'll generally see the fruit is giving. And there's John Baker; he's put down one dollar, and he'll chew more than that worth of tobacco in a fortnight. Cyrus Dunning \$4. Well, he'll have to do some extra painting with that cripple hand, but he'll do it, and sing information, address, Williams, 810. Good for him. He said the other night at prayer-meeting, that he'd been reading the Bible more than usual. Maybe he read about the rich young man who went away sorrowful, and didn't want to be in his company."

What is the reason the daily newsthe rising heresies of Gnosticism and paper does not publish the virtues of men the rising heresies of Gnosticism and paper does not publish the virtues of men just received from New York, also the best other early errors, he got an exhor- and women as well as their crimes? Why -DOLLAR WHITE SHIRTtation out of it which had the two should it not be regarded as a matter of cardinal points of earnestness and brev- legitimate "news" that George Brown ity, and thus left a chance for Dr. had decided to become a better man or Stokes so to exhort alter it as that there | that John Smith had joined the Church? was an excellent altar meeting, and sev- If Brown had gone on a terrible spree. or if Smith had been sent up for thirty "One brother of some note, spent an days, we should be told all about it. type and under flaming head-lines the mean and cowardly act of some unscrupulous villian, and record in the briefest possble item and hide away in some obscure corner the noble word or deed of a Christian and reputable citizen? We must supply what the public demands, says the editors. Yes, but who created the thirst for this sensationalism and feslegitimate demand created by itself .-Michigan Advocate.

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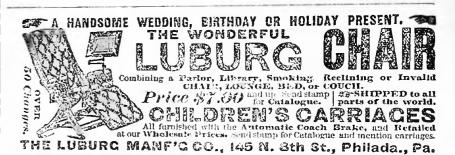
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