

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

Bishop Taylor and His Work.

The election of William Taylor by the General Conference in May, 1884, Missionary Bishop for Africa, was an inspiration from heaven. The remarkable work, which under God he has already accomplished "seems prophetic of the divine purpose with regard to the 'Dark Continent.'" It is the wonder of the nineteenth century.

Since his arrival in Africa in February 1885, he has held two, possibly three, Annual Conferences in Liberia. By his vigorous preaching, heroic example and wise administration he has infused new life into our Missions there, and arranged for their extension into the "regions beyond" among the native tribes. He has planned the greatest Missionary Movement of the Modern Church. South Central Africa is the chosen field of operation. He has established missions at Loanda, Dondo, Nhanguepepo, Pungo Andongo, and Malange, in Angola, extending three hundred and ninety miles into the interior, at Kabinda and Momba on the Atlantic Coast, north of the Congo; and at Kimpoko, on the east bank of Stanley Pool three hundred and thirty miles up the Congo, which will become the base of extensive movements up the valleys of the Kassai Sankoor, and Lulua rivers. These nine missions he has manned with fifty-three missionaries all of whom at latest accounts were "well, happy and hopeful." This vast region of country, inhabited by barbarous heathen, he has explored, mainly on foot, personally of these missions, sometimes working with his own hands in digging trenches, wells, etc., in erecting buildings and in planting banana and "quanga" groves, from 7 to 10 hours a day and six days a week.

His missionaries at Kimpoko, writes the Bishop, have a wonderful remedy, to which one of them has given the name of "Bishop Taylor's Liver Regulator." "It is simply a steel hoe, ten inches long, eight inches wide, with a handle six feet long. A good dose of this daily is found to be both a preventive and a cure for ordinary African fevers." He also says: "Though forty-five years in the active ministry of the Gospel, I had no time nor occasion for this sort of work, but now that I am called by the King to found self-supporting missions and industrial schools, among the wild savages of Africa, I don't say to my men 'Go,' but take the first row," and others follow, though confessedly unable to measure with him in age, size, strength of bone or muscle and power of endurance.

Bishop Taylor visited King Leopold of Belgium to confer with him on the important subject of his missions. What required other men, even representatives of foreign governments, according to court etiquette a week or more to do, to gain an audience with the king, Bishop Taylor, unattended and unannounced was met at the door of the palace by the king himself, in a day or two after his arrival. His interview was most satisfactory.

Bishop Taylor also has twice visited England since he began his work in Africa. During his last visit, which was very recent, he contracted for the building of a steamer to be used on the upper Congo and its tributaries, in the prosecution of his work and in the ex-

tension of his Missions. He writes: "Our steamer is to be ninety feet long, sixteen wide, five and a half hold, to draw two feet of water; two cabins 16x8; bath-room, galley, capstan, to work by steam, electric lights, hose and nozzle to be run by steam, for many purposes, among others to put to flight, if need be, a fleet of attacking canoes. Neither dogs, nor men can stand before such a shot of water. We shall have, also, a saw-mill, and separate steam-engine to run it, to saw wood when in transit, and to saw plank when at rest. The whole thing is wonderfully complete in arrangement, and to be delivered, in man-loads, in Liverpool, April 18, to be shipped on steamship *Nubia*, with our new recruits for the Kassai, April 20, to pick me up (D. V.) at Cape Palmas, May 8."

The total cost of steamer launched and furnished in Stanley Pool will be \$20,000. Twenty thousand shares at one dollar each will pay for the steamer, and set her afloat on the highways of South Central Africa. Who will take a share and thus have a part in the evangelization of the "Dark Continent?"—*Conference News*.

The Congo Steamer.

The boat has been ordered and is now on the stocks, building at Preston, England, a distance of about 75 minutes by railroad from Liverpool. It is to be completed and delivered in Liverpool for shipment, via African Steamship Co., April 20th, for Banana. The boat is being built of steel, and galvanized throughout, and will carry 50 tons of cargo, on a draft of 3 ft. The boat is of the flat bottomed, stern wheel type: with this difference; that the stern wheel is divided in the centre, so that really there will be two stern wheels; the space between being taken up by the cranks and journals. The crank pins will be connected with drag link, at right angles. The advantage of this feature is getting rid of the long stern wheel shaft, which is so liable to break and make trouble. Another advantage is the placing of the steam cylinders side by side in the centre of the boat, making a much more compact and mechanical arrangement. The steam cylinders are of the high pressure compound class, and will reduce the size and weight of boiler accordingly. The boat will be lighted with electric arc and incandescent lights. The boat will be furnished with a Duplex Steam Fire Pump capable of throwing a stream of water several hundred feet, as a means of defence in case of an attack by a fleet of canoes. The stream of water would quickly swamp the canoes, and cause the natives to swim for their lives. Another interesting feature will be a portable telephone apparatus, which will not only serve to connect the boat with the workman at work, some distance in the forest cutting down timber, but also with a distant mission station in case of trouble with natives. Various other interesting devices will be sent out with the boat; as magic lanterns, telescopes, microscopes, organs, &c.; all intended to impress the native kings and chiefs, with the superiority of our civilization, and the benefits they may derive by accepting the missionary's teaching and his God. It would greatly assist our efforts, if any interested in the success of this work, would donate any of the above article; namely, telephone, magic lantern, telescopes, mi-

croscopes, organs, or any other device that would help to instruct the natives. The boat will greatly need a set of pipe taps and dies from 1/2 in. up to 2 1/2 in. with pipe tongs to suit; also, a set of stocks, taps and dies, of the standard thread, from 1/2 in. up to 1 1/2 in. with tap-wrenches to suit. A good ratchet drill or two, with drills and drill post, would be very acceptable. Hand hammers and chisels, files, boiler-caulking tools, reamers, the head and tail piece of a 20 in. or 24 in. lathe, with leading screw and compound rest; but not the lathe bed, as this could not be carried unless made in small sections. Any one having any of these articles to donate, or sell at a price advantageous to the cause, will please address the undersigned as early as possible. We hope to place a 4,000 candle power arc light, on a mast some 25 or 30 feet high on the boat, which will serve to sail her by night, as well as instruct the natives. The boat will be furnished with circular saws, with independent engine and boiler to use either on boat or on shore; also a steam winch which will serve both for hoisting and hauling in case boat should run aground.

THOS. CRITCHLOW,
Sec't for Africa,
181 Hudson St., N. Y.

Jan. 27, 1887.

Incomprehensible.

BY MRS. OBED NICKERSON.

What is incomprehensible? That the assassin should be regarded as so much more guilty than his accomplices and abettors; in other words, that the liquor dealer, born and bred, perhaps, in an atmosphere tainted with immortality and crime, should be considered so much more responsible than those who, cradled in song and prayer and favored with the culture of the schools and the teachings of the sanctuary, authorize him by their votes to pursue this nefarious work.

I have heard and read, again and again, denunciations strong as language can make them, against the saloon keeper. Bad as he is—and you cannot picture his crime too deeply—he is not the foundation source of the nation's great woe and shame. Who, then? Every man, whatever his party or profession, who votes him his license or privilege to sell. It is an incontrovertible fact. Try how we may, we cannot get away from it.

The father may condemn his son for visiting the saloon, but how can he consistently do so if he votes for license, as he is thus its patron also, although in another form. If it is right to license, it is right to patronize. If it is right to patronize, it is right the thing should exist.

The nation in its families and as a nation is reaping to-day the fruits of the past, as well as the present. The magnitude of the evil is such that no one can help seeing and realizing that something must be done for its extirpation. What can be done? Many things indirectly. But the one great thing to do is to stop the manufacture and sale—remove temptation. How shall we do it? At the ballot-box by those who have the privilege of voting; by saying there, no man or party shall receive my vote who consents to a license to sell this deadly poison.

Whatever party goes up, or whatever

party goes down, *do right!* God will take care of the results. Or, as Wendell Phillips more fitly and tersely expresses it: "Take your part with the perfect and abstract right, and trust God to see that it shall prove the expedient." If you vote so that no drink can get to your neighbor's lips through your ballot, you are guiltless. Leave God to order all the rest.

Mrs. Hunt, who has gained so many victories in getting temperance educational laws passed in the United States Congress, and in many State Legislatures, while presenting the cause in Vermont came apparently near defeat; but it was only apparently. She was depending on God for success, and He never fails us. Said one who was with her at the time, "I never before came so close to the King's antechamber—never realized the agonized force of Moses' prayer for the Israelites, as when I heard Mrs. Hunt pleading, 'Blot me out, O Lord, if need be, but save the children of this generation!'"

Let us all push the work, and push it strongly, till this liquor curse is banished from the land.

Each one is needed, the count of *one* may turn the tide of battle. We are individually responsible in this matter. God help us to realize it, and act in view of it!—*Zion's Herald*.

A young lady of Baltimore, Miss Dorsey, some time ago contributed to the *Baltimore American* a poem on the fall of Maximilian and dedicated it to the Emperor Francis Joseph. She has received from his secretary a most flattering note conveying the Emperor's thanks and the statement that this is the first time since 1867 that his Majesty has accepted a dedication of any writing on this mournful theme.

A pathetic testimony to the good effect of prohibition is mentioned in the *Mobile Register*. In the inland dry towns there has been a marked increase in the number of little shoes sold, which means that formerly the fathers drank up the shoe money and the little ones went barefooted.

Letter from Magnolia, Del.

DEAR BROTHER:—Knowing that the columns of your excellent paper, are open to communications from all points of the Peninsula, I am inclined to write a few words, which are of interest to me, and which may possibly be so to the readers of the PENINSULA METHODIST.

Magnolia circuit is sandwiched between Camden and Frederica on the north and south; with the Delaware Railroad on the west to check my feet from following Greely's advice, and the Delaware Bay, to stop my progress towards the rising sun. The circuit proper, embraces, perhaps, seventy five square miles of territory, excelled in fertility and material prosperity, by but few sections of the State. On this circuit, too, is one of the historic spots of Methodism, Barrett's Chapel, which the hand of no "Jeonoclast" will be suffered to touch, save that of all-destroying time!

On this circuit, it has been my lot to labor for two years, counting the present Conference year rapidly drawing to a close. Looking over the past, I can see many things which might have been better done, had more wisdom, energy, and experience been brought to task, or if the favorable opportunity had been grasped and improved; but the knowledge of past mistakes and failures, can be of benefit to us, only as they put us on our guard, and stimulate us to greater exertions in the future! Many of the vicissitudes common to the itinerant life, have been mine here, and the unpleasant things have

been so few, and of such little weight, that they are hardly "worthy to be compared," with the bright and helpful associations, which have been constantly about me as an inspiration and blessing. With scarcely an exception, there have existed from the first, the most fraternal relations between people and pastor, and the greatest harmony of action. Where success has been achieved, this has been an important factor, and in estimating our possibilities of success in the future, this must not be ignored. During my whole pastorate here, the friends have given substantial evidences of their kindness to one, who, however lacking he may be in worthiness, is far from being deficient in appreciativeness! The society at Magnolia, determined to raid the parsonage about the close of the year, that they might have practical evidence of the pastor's bravery, to do and dare the worst. They came, as did the prophet's enemies, by "fifties," armed with weapons, the very sight of which brought tears to the mouths of the besieged. "Not as the conqueror comes, they the true-hearted came." Instant capitulation secured a cessation of hostilities; the besiegers grounded their arms upon the centre table, and a long parley ensued, lasting, until "the old cottage clock of the household stock," rang out the hour of nine, when the besiegers beat a hasty retreat, leaving bag and baggage in possession of the besieged. The little garrison considers this a brilliant success, inasmuch as the besiegers attempted to reduce us with heavy artillery, while the parsonage was defended mostly with light infantry. To the victors belong the spoils!

Our extra services began at Magnolia just after New Year's, and though interrupted very much by bad weather, have continued with increasing interest until the present. Twenty have been converted up to date, with others at the altar nightly. Religion is occupying the minds of many, who have hitherto been very indifferent. We are praying for a wide-spread revival of pure and undiluted religion, which shall sweeten every grade of society. Brethren, pray for us.

G. L. HARDESTY Pastor.

Our Newark, Del. Letter.

MESSRS. EDITORS:—Of all papers that we receive, none is more welcome than the PENINSULA METHODIST, whose columns are ever bright and instructive. Thinking a letter from this place would perhaps be appreciated by your readers, I venture to send you a few items.

Our M. E. church here has been progressing finely this year, under the pastorate of our beloved brother, Rev. C. W. Prettyman, who has been untiring in his efforts to preach the plain gospel, for the edification of believers, and the conversion of sinners. In the Fall, we had twenty-two accessions, the fruits of a very stirring revival at Wesley. With the New Year, extra services were begun in our town church, resulting in nine conversions. Many others have joined the church by letter, and on probation, during the year. Our pastor is now busily engaged in gathering the Conference collections, which we fear, may fall short of the amount that might have been collected, had not our large woolen mills been burned down. By this disaster, many of our church people were thrown out of employment.

Temperance work is prospering here. Saturday evening, Jan. 15th, a meeting was held in the lecture room of the M. E. church, under the auspices of Newark Lodge No. 3, I. O. of Good Templars, at which Fred E. McKinsey, the Chief Templar, presided, and addresses were made by J. Harry McWhorter, Rev. C. W. Prettyman, and Rev. Geo. A. Porter. Friday evening, Jan. 21st, Miss Frances E. Willard, president of the Women's National Christian Temperance Union, lectured in the oratory of the College, to an audience of about 600 persons, under the auspices of the W. C. T. U., of this place. Mrs. Dr. Lee Whisler presided. Mrs. Martindale, of Dover, and Revs. Keigwin, C. W. Prettyman, Joseph S. Malone, and Geo. A. Porter took part in the exercises. After this meeting, Miss Willard held a reception in President Caldwell's room, where several hundred availed themselves of the privilege of shaking hands with this able lecturer.

Temperance.

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

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

Bishop's Head, Md., Jan. 25th, 1887, Mr. Editor:—By request of our Presiding Elder, I send you the report of our temperance committee as submitted to our last quarterly conference, January 22d:

The committee on temperance beg leave to report:—We cannot report a brilliant success, but have unshaken faith that victory will be ours, in the near future. We take pleasure in expressing our high appreciation, of the interest and faithful services of Rev. T. O. Ayres, our Presiding Elder, in the cause that lies so near our hearts. We have not done much, but have tried to do something. We have been in hearty sympathy with our pastor, Rev. Wm. W. Redman, who has not refused to incur the displeasure of the blind, ignorant, and besotted, in order that the truth might be received, and work its way to victory. We have stood with him, when the shells of the foe were bursting around us. We are resolved to use all means within our reach, to drive the monster from the field. Temperance tracts have been distributed. The several addresses and sermons on temperance, delivered during the quarter, have been very effective; as is shown by the senseless and bitter opposition they have stirred up. Good seed has been sown, and we are confident that He who sends the early and latter rain, will not let them perish in the soil.

Fraternally Submitted, S. M. DONAHU, B. H. INGLE, JOHN T. TULL, C. C. CANNON, R. P. CANNON, Committee.

The following is a brief review of the work done by Mrs. Washington, during her five weeks' service on the Eastern Shore of Maryland, under the auspices of the W. C. T. U.:

She gave thirty addresses, organized sixteen local unions, ranging in membership from twenty to sixty members each; also reviving several existing unions. Every county was visited, and the work is now represented in each county. We trust the influence will extend from these unions, until we shall have the Eastern Shore thoroughly organized, for the work of the W. C. T. U. Much of the success is due to those ministers, who so kindly arranged for Mrs. Washington, and supported the work she was so ably representing. To them we return thanks, in the name of the State W. C. T. U.

Supt. of Eastern Shore work.

A saloon man advertised himself as a public benefactor. He said he had \$2,000 into the school fund of the State. Yet if he had been fined for every time he had violated the law, sold on the Sabbath, carried on gambling, abetted prostitution, and done the devil's work generally, he long ago would have paid out every cent he possessed, and would be behind prison bars.—Star and Crown.

At a meeting of the Baptist Social Union in New York City recently, General Fisk said that as New York had 16,000 dram-shops, Philadelphia 8,000, and Jersey City, Newark, and Patterson, 4,200, he thought it was a good thing for the statute of Liberty that she was set up with her nose pointing seaward and her back to all this iniquity.

If a man wants to drown sorrow in the bowl, let him a bowl of water. Bowls of liquor are already too full of sorrow.—New Orleans Picayune.

A most impressive scene at the convention of the Knights of Labor, recently held at Richmond, Va., was when Mr. Powderly, during the installation of officers, raised his right hand to heaven, the rest doing so at his request, and all repeated after him a solemn vow not to use any alcoholic liquors during their term of office.

300,000 lives were lost by the four years' civil war in our country—75,000 a year. How we are shocked at this appalling mortality. Yet 70,000 perish in this country per year, directly or indirectly, from intoxicating drink, and hardly anybody lifts up a voice against it.—Rev. M. Hamilton.

Youth's Department.

Sadie's Victory.

As he arose from his dinner, Mr. Worthington said, "Sadie, my daughter, can not you take the children out this afternoon? They need exercise, and miss their accustomed walk greatly. You know mamma took them out every day."

"O papa, I can not. Why not ask auntie to take them out for awhile?"

"Because, Sadie, she has her own duties to perform; but do as you please about it." And so saying, Mr. Worthington started to his office.

Sadie went immediately to her room, and taking up some fancy-work she fixed herself comfortably in her easy-chair—not to work, but to brood over her sorrow, while her work lay idly in her lap.

Soon her aunt knocked at her door, and in answer to Sadie's impatient "Come in!" walked into the room saying, "Sadie, are you going down town this afternoon?"

"No, aunt, I'm not. Why do you ask?"

"Why, I want some more of those buttons for Mamie's coat. I can not finish it until I have them. She must have it for to-morrow, if papa takes her with him to cousin Fred's; and I cannot leave my baking to go out. Can not you take a little run and get them for me? It will do you good."

"O aunt, don't ask me to go; for I can not. I have no heart to go anywhere or do anything."

"My dear Sadie, let me speak plainly to you. You profess to be a Christian, and I believe you are. But darling, don't you think you are doing wrong to shut yourself up from all the rest of your friends and do naught but grieve. I know you miss your precious mother; but does not your dear papa miss her too? And he is not a Christian, and therefore has not the consolations of religion as you have. He looks to you for comfort; but you keep yourself to yourself, and his sighs and sad looks when you leave the room make my heart ache. And there are poor little Mamie and Willie. They, too, miss their mother; they, too, need your sympathy and help. O Sadie, would not your mother wish you to try to fill her place in this now lonely home? Mamie and Willie were crying when I came up-stairs. They said they were tired and lonesome. O Sadie, dear, do not nurse your sorrow in your own heart; try to be a help to others, and you will thus be helping yourself." And with these words her aunt left the room.

Sadie threw herself on the lounge, weeping bitterly, and saying, "Oh, no one knows how much I miss my mother! I have no one now to tell all my trials, no one who can understand me as she did. Oh, how can I bear it?" Just then she heard the voice of little Mamie singing—

"What a friend we have in Jesus, All our sins and griefs to bear! What a privilege to carry Everything to God in prayer!"

"Yes," she said to herself, "that is what auntie said—that I have a friend in Jesus to tell all my sorrows to; and oh, I know I can carry everything to the Lord in prayer, but I have not been doing it. I've even neglected prayer in brooding over my affliction. Perhaps it is wrong in me to be thus nursing my sorrow. I know I have neither thought nor talked of anything but the loss of my mother all these lonely weeks without her. And I suppose it is just as hard for papa as for me; and the poor children do miss mamma too. There is Mamie singing again;" and listening she caught the words—

"Go bury thy sorrow, Let others be blest; Go give them the sunshine, Tell Jesus the rest."

And falling on her knees, she cried, "O Jesus, forgive me! Help me to lean my sad, aching heart on thee hereafter, and tell thee all, while I try to be cheerful and bring sunshine to the rest."

She arose, quickly dressed for a walk, and calling the children to get ready, was on her way down town.

How happy the children seemed as she chatted pleasantly with them along their way to the store! After purchasing the buttons and some candy for the children, they returned home, all feeling better and brighter for the walk.

As she handed the buttons to auntie, who greeted her with a glad smile, she said, "Auntie, can not you show me how to make some of those little cakes for tea which papa loves so?"

"Certainly, dear; I can tell you how to do them while I'm sewing, and I will be so delighted to have you make them."

The cakes proved a success, and tea was ready when papa came. He looked so weary and sad; but when Sadie met him saying, "Papa, let me hang up your coat and hat; you look so tired. Take this arm-chair while I get your slippers then we will have our tea."

Oh, how quickly his countenance changed! And smiling so lovingly upon Sadie, he said, "My darling child, you rest me. I'm not tired, now."

The words sent a thrill of joy to Sadie's heart. She realized she had gained a victory over her own feelings; and, with an earnest prayer for help she determined henceforth to let others be blessed with all the sunshine she could bring them, while she told all her sorrows to Jesus.—S. S. Advocate.

Review of the Rev. J. H. Willey's Article on Future Recognition.

The analogies cited by brother Willey with regard to overmastering "the passions and appetences," would serve a better purpose in the argument from the negative point of view. As avarice and ambition have the power to extinguish and absorb other forces and propensities of the mind, he asks, "can the grace of God do less?" Why then, he says, "should it be thought incredible that love for God, and godly love for our friends should subordinate all other loves, and at the same time indemnify us for any that might be lost." And so I ask! Why my brother, that is what we mean by the negative argument! Why do you antagonize your own position in opposing ours? All the heavenly throng will have love for God and godly love for each other. There will not be any other love in Heaven. Did not our Saviour say, "Ye are my disciples, if ye love one another, as I have loved you." And did not he also say, "He that doeth the will of my father, the same is my mother, my sister and brother." Earthly ties and earthly loves are surmounted and superseded in Heaven by love to God, and godly love for one another. This, we think, will be sufficient, but to it may be added, the process indicated by brother Willey. And even to this, I think God can find a law to give to this matter a crowning finish. Brother Willey finds another objection in the "great change that will be effected by death." I wonder he so soon forgets his own argument as above referred to.

And I ask is not death a great change? In its department, whether temporal, spiritual, or eternal, no disaster equals it! Brother Willey quotes somebody and says, "It will be a shock," they tell us, "a crash, a tearing away, a dismemberment." Do you deny this, brother Willey? to do so, is to deny universal testimony. I do not see that there is any need of sketching a tragedy, that it is such, belongs to universal language and thought. "In the day thou eatest thereof, thou shalt surely die." "He yielded up the Ghost." "The silver cord is loosed and the golden bowl broken." "The last enemy which is death." Are Scripture expressions and indicative of violence. But there are analogies that furnish gentler forms of expression, but the law involved is a mighty force, but in these instances, it is rather what follows death in the process of life, than in the throes of death. The bud throws off its wrappings, and blooms into a flower, the world does unshroud itself and its gloom is lost in unclouded day. The worm does uncase itself, and on sparkling wings delight itself in the air of Heaven. So the spirit of man, loosened from its shackles, leaves its casket and prison to crumble into dust, and goes if bloodwashed to mingle in celestial life. Your definition of death brother Willey, may be in some sense scientific, but it is in no sense scriptural. I hold that the changes that pass upon the human body, either as it grows up from infancy to manhood; or in the processes of loss and supply in the order of life are not equivalent to death, for the dual personality and the organism of soul and body are not destroyed. We are not dying when we sleep, but rather living, nor is it true that we have died any one time, much less, "many times," since we began to live. Our souls have never moved out of their tenements, "into new ones again and again." No my brother, changes may be going on, but these changes are the order and evidence of life and not of death, nor shall we die, till as the Bible says, "the earthly house of this tabernacle is dissolved." Our Savior died but once, and "once for all." Paul indeed said, "I die daily," but he had reference to his constant exposure to martyrdom; we may be dying in a certain sense while we live, but do not die till the soul leaves the body, then "the body returns to dust, and the spirit to God who gave it." Your soul, my brother, has never removed from your body; you have never, I presume, been "out of the body" in a trance, as Paul may have been when "caught up to the third Heaven." Your dual unity of soul and body has been intact and continuous from the day of your nativity. But according to your theory a final move will come, then which of your neighbors will memory cherish and recall, as it will be "purged?" Of course, as you say the "dolls of childhood" will be forgotten, and all the pranks of this vile body, and the rubbish of this earthly tabernacle will have been left behind, and never be recalled. I think, my brother, when you speak of "greeting old friends" in Heaven, that you have gone back to nursing "dolls," and playing with the toys of childhood. In your argument to prove Future Recognition, you make the following statement: "We must each moment of our lives, carry with us the capacity to remember the best, or each moment is virtually a new creation; after death we must remember the scenes and thoughts before death, or death will be annihilation, and the Resurrection a new creation." Not so, my brother, do you not see, that again your argument proves too much, and is therefore invalid. What thoughts has the newborn babe? and what scenes does it remember? What scenes or objects does the man, blind from his birth, remember? What sound does the deaf man recollect? Will death be annihilation to any of these persons, or their resurrection a new creation? And what will you do with the

pergated portion of memory? Suppose the pergation should be completed? And what will you do with the doll era when it is erased from the roll of thought? If your argument be valid, then life itself in numerous beings is not real, where is there a human being that remembers his or her history from nativity to the period of reflective reasoning? Isn't the newborn babe a living being? but has it any recollection of its life in its mother's womb? or does it remember the day of its birth and the several years that follow? Can it identify itself with any of these stages? And is it not the identical person of all that time? And isn't its life real? I hold that there come epochs in the progress of life, of revelations from within and also revelations from without, and revelations from the divine spirit, with which memory has no place. So it will be hereafter, after death out of the body, and after the resurrection in the glorified body. Every one will be himself, and from himself there will be capacity for Heaven's fruition, and from himself, revelations of the "righteousness and peace, and joy in the Holy Ghost," that constitute the kingdom of grace within him that fits him for the kingdom of glory, and in the heavenly world, orchestral and panoramic galleries, and the unveiled glories of the Lamb—indeed the Lamb will dwell among his flock in the celestial fold and feed them, and lead them to living fountains of waters, not back upon the old stubble fields of memory, but along the slopes and over the plains of the glory-land, forever unfolding in the visions of the future, the glories of Godhead, in whom all the treasures of knowledge and blessedness dwell. Take the Bible, my brother, and the high philosophy of common sense, and let heathen fables and the spectral world of dreams alone; and you will find that there will be no need of memory in Heaven, for God will have provided for his glorified people, that which is far better.

B. F. PRICE.

Quarterly Conference Appointments.

Table with columns for District, Church, and Date. Includes Wilmington District—Fourth Quarter with churches like Port Pepsit, Rowlandville, Hopewell, etc.

DOVER DISTRICT—FOURTH QUARTER.

Table with columns for Church and Date. Includes churches like King's Creek, Easton, Trappe, etc.

FEDERALSBURG DISTRICT—FOURTH QUARTER.

Table with columns for Church and Date. Includes churches like Federalburg, Preston, Potter's Landing, etc.

SALISBURY DISTRICT—FOURTH QUARTER.

Table with columns for Church, Date, and Hour for Sabbath Service. Includes churches like Onancock, Accomac, Shortley, etc.

In the country churches, and where else opened the Quarterly Conferences will be the brethren will confer a favor on the undersigned, by arranging for meetings on all the vacant nights he is with them, in the interest of Temperance, W. F. M. Bible, or any other work to be served this first quarter.

W. F. M. WILSON, P. E.

The Sunday School.

God's Covenant With Abraham.

LESSON FOR SUNDAY, FEBRUARY 13th, 1887.
Gen. 15: 5-18.

[Adapted from Zion's Herald.]

BY REV. W. O. HOLWAY, U. S. N.

GOLDEN TEXT:—"Fear not Abram, I am thy shield, and thy exceeding great reward" (Gen. 15: 1).

5. *And he brought him forth*—"Whether Abram at this time was 'in the body, or out of the body,' is a matter of no moment. The reality of the occurrence is the same in either case. Tell the stars, if they be able to number them.—Noah had the rainbow as the visible sign of God's fidelity; Abram has the dust of the earth and the stars in the sky. So shalt thy seed be.—"As God had commanded Abram to view the land, and see in its dust the emblem of the multitude that would spring from him, so now, with a sublime simplicity of practical illustration, He brings him forth to contemplate the stars, and challenges him to tell their number if he can; adding, 'so shalt thy seed be.' He that made all these out of nothing by the word of His power, is able to fulfill His promise, and multiply the seed of Abram and Sarai."

"When Moses wrote the history, these predictions had, in some measure, been fulfilled; but what proportion did the increase of Abram's seed at that time bear to the incalculable multitudes which have since sprung from him? Besides the nations of Judah and Israel, his descendants by Esau and Ishmael and the sons of Keturah have been astonishingly numerous. What human foresight could have perceived that the nations descended from Abraham would be preserved so distinct, during such a lapse of ages, as to afford mankind any satisfaction in inquiring into the number of his descendants? What other nations have been kept separate from the people in the midst of whom they lived, as the Israelites, Ishmaelites and Arabians have been? What other people can trace back their origin to one illustrious progenitor, without involving the whole in fable and uncertainty?"

6. *He believed in the Lord*—in His power and willingness to do what He had promised. The crisis of faith was successfully passed. Abram no longer looked at difficulties; no longer yielded to despondency. He rose superior to all delays and hindrances and calmly rested his whole soul on the assurance which God gave to him. *He counted it to him for righteousness*.—Because Abram had implicit faith in God's promise of an innumerable posterity, and especially of the Seed in whom all the nations of the earth should be blessed; because Abram's faith took hold of the coming Christ, he was accounted righteous, i. e., treated as being just and righteous before God.

"This was the crisis of his spiritual life, and of that of his spiritual children. With the moral submission of the will, which is the essence of faith, he trusted God for what was beyond the scope of his reason. The test of his faith was as simple as that of Adam's obedience; the belief of God's word that he would have a son after the natural limit of age; but, the principle was the same, as in faith's highest flights. He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what He had promised He was able also to perform. And therefore it was imputed to Him for righteousness."

7. *That brought thee out of Ur*—a backward look to remind Abram that he has come to Canaan because Jehovah "brought" him; and though the performance of the promise is still held back, it is God's unwavering purpose to give him the land as an heritage.

8. *Whereby shall I know?*—God had given him a sign that he should not be childless; he now asks for a sign that he shall not be landless. Not that he doubted; he simply asked for what God was willing to grant—a confirmatory seal of a promise made.

"Many instances are recorded where God has been graciously pleased to give signs to His people for the confirmation of their faith, when there was not any doubt upon their minds respecting either His faithfulness or power. See Judg. 6: 14-21; 36-40; 2 Kings 20: 8-11."

9. *Take Me a heifer*.—The external token which Abraham asked was included in a new and solemn covenant, the forms of which are minutely given. The animals chosen were those which afterwards were prescribed for the Levitical sacrifices. Each was to be mature—to have reached the age of three years.

10. *Divided them in the midst*.—The first act was to slay them, which was probably sacrificial, and then the bodies of the heifer and she-goat and ram were divided lengthwise, and the parts placed opposite to each other with a space between. "The division of the sacrifices into two portions represents

the two parties to the covenant. As these portions constitute in reality but one animal, so these two parties to the covenant are joined in one." *The birds divided he not*—again anticipating the Levitical usage (Lev. 1: 17).

"The contracting parties passed down between them. The ceremony signified the equality of the contract, its religious character, and the penalty due to its violation. Each part of the ceremony was observed in this case; where God's presence was indicated by the fire that passed between the pieces of the victims sacrificed, and Abram had already passed between them." (Jer. 34, 18-19).

11. *When the fowls came down*—R. V., "when the birds of prey came down." *Abram drove them away*.—This is a graphic touch—Abram obedient and watchful, standing in patient waiting for God to come, and "puffing away" the birds of prey, that circled over head and swooped down occasionally to seize the carcasses of the slain beasts.

12. *A deep sleep*—not natural, but supernatural, like that which God caused to fall upon Adam when He took from his side the rib to create woman, the same word being used here as there. *A horror of great darkness*—an appalling gloom, heralding the presence of Him, whom clouds and thick darkness surround.

"The visit of the Lord to Abram continues for two nights, with the intervening day. In the former night He led him forth to view the stars (verse 5); the second night sets in with the consummation of the covenant. The revelation comes to Abram in a trance of deep sleep."

13. *Know of a surety*—literally, "know, thou." *Shall be a stranger . . . four hundred years*.—The promise is specific and solemn. Four hundred years must pass before Abram's posterity can possess the land. Till then they are to be strangers, servants, serfs. Starting thirty years after Abram's call, at Isaac's birth, they would be "strangers," first in the land of Canaan one hundred and ninety years, and then, for the remaining period of two hundred and ten years, "strangers" in the land of Egypt, where they would be reduced to bondage and be "afflicted."

"Another opinion is that the four hundred years include only the sojourn of the Israelites in Egypt. This requires us to add two hundred years to the chronology, and would allow for the increase of the Israelites in Egypt from seventy to two millions. It must be remembered, however, that the bondage of the Israelites in Egypt did not extend all through the sojourn, but only its latter portion."

14. *That nation will I judge*.—For the terrible judgments that fell upon Egypt, see Exodus 7 to 12. *Great substance*.—See Exod. 12: 35; Psa. 105: 36.

15. *Thou shalt go to thy fathers*—a significant prediction that "the fathers" still existed.

"To go from one place to another implies, not annihilation, but the continuance of existence. The doctrine of the soul's perpetual existence is here intimated. Abram died in peace and happiness, one hundred and fifteen years before the descent into Egypt. The phrase, used here for the first time, evidently involves the thought of the immortality of the soul."

16. *In the fourth generation*—or "fourth age." The average duration of human life at that time would be something over one hundred years. The fourth generation, therefore, would come up out of Egypt and inherit the promised land. "Isaac, Levi, Abram, Eleazer may represent the four generations."

Iniquity of the Amorites is not yet full.—In Abram's time the Amorites dwelt chiefly in Mamre (Hebron) and Engedi. Afterwards, they entered upon a career of conquest, occupying the whole country east of the Jordan, under their two kings, Sihon and Og, and thus becoming at the time of the Exodus the most powerful of the Canaanitish tribes. Though idolaters, they seem to have been put on probation, and given a space for repentance—an opportunity which they failed to improve; they sunk lower and lower in corruption, and were, in judgment, completely blotted out as a nation by the returning Israelites.

"From this simple sentence we have much to learn: 1. The Lord foreknows the moral character of men; 2. In His providence He administers the affairs of nations on the principle of moral rectitude; 3. Nations are spared until their iniquity is full; 4. They are then cut off in retributive justice; 5. The Amorite will be the chief nation extirpated for its iniquity on the return of the seed of Abram."

17. *A smoking furnace and a burning lamp* (R. V., "and a flaming torch")—the symbol of the divine Presence, as afterwards in the burning bush and smoking Sinai. Its fiery course through the divided beasts probably consumed them, and thus afforded to Abram the sensible token which he had craved in confirmation of the promise.

"To estimate the full effect of this awful solemnity upon the mind of Abraham, it should be born in mind, what solemn importance was, in ancient times, attached to oaths and covenants in almost all nations, even those who, in the ordinary intercourse of life, were by no means remarkable for truthfulness. The judicial legislation of the East does at this day recognize a false oath as a moral impossibility. Even in ancient Greece, where a lie was a small matter, to distrust an oath seems to have been regarded as a high crime. The same sentiment is indicated in the special judgments from heaven, which were expected to await the breaker of treaties, or the man who had sworn falsely. So, in the Iliad, when the truce has been broken by the act of Pandarus Agamemnon says to the Greeks,—

"Jove will not prosper traitors. Them who first Transgressed the truth, the vultures shall devour."

18. *Made a covenant*—literally, "Jehovah cut a covenant" with Abram. *From the river of Egypt*—by some supposed to be the brook El-Arish, which divides Egypt from Palestine; by others the eastern margin of the Nile valley. "The former seems to be the Nile, with its banks, which constitute Egypt, as the Phrat (Euphrates), with its banks, describes the land of the east, with which countries the promised land was contiguous."

"These two streams are here used as representatives of the two great world-powers, between which Israel should dwell. It is thus a prediction that the descendants of Abram should have an independent existence by the side of these two great empires, and that no nation should have any permanent sway between them and these two empires. . . These two rivers are, moreover, constantly referred to in the later Scriptures, as the extreme boundaries of Israel. In its best days, the Israelitish dominion reached, to all intents, to Egypt, since all, or nearly all the intervening powers were subject to David and Solomon."

Snow Hill District, 18611-865.

No. 73.

BY REV. A. WALLACE, D. D.

Those kind friends, some of whom never saw my face, who take the trouble to read these letters, and express some disappointment, if I occasionally miss a week or two, will please remember that they are all written on borrowed time. I have employment enough, aside from these little extra jobs of this kind, to fill out the waking hours of every day in the week, and sometimes ordinary duties become so exacting, that I am compelled to let the old Snow Hill District take care of itself, as I know its interests are at present in excellent hands.

To resume, then, where I left off, I think it was at the close of the Annual Conference of 1863, which was held in West Chester, Pa., and which, if my readers remember, was somewhat memorable, on account of the exciting discussions relating to Episcopal prerogative, and the supposed uselessness of the Presiding Eldership. I have known a good many preachers, who, until they were called to fill this office themselves, could hardly be argued out of the notion that it was but a fifth wheel to the ecclesiastical wagon. I might have been a radical among the opposition of that and later years myself, but was effectually cured for all time, by being compelled to bear its burdens, and meet its responsibilities, which only those who feel them know.

Bishop James once made a singular remark, in the presence of several Elders of the Philadelphia and New Jersey Conferences, when we were assisting him to organize the present Delaware Conference of colored members.

There appeared to be such a large margin left to our discretion and judgment, in the crude condition of the material for that work, some of us hesitated at certain points in the untried procedure, when the bishop, in his wise and thoughtful way, said, on the question of responsibility: "The Presiding Eldership is the chief spring of power in the Methodist Itinerancy."

I never saw such an opinion expressed in our books of history, or controversy, or heard it, in criticisms on our economy; but it strikes me, that there is a meaning in it, which might bear very full and free investigation. I throw it out here, for

the possible effect it may have, when the next subterranean disturbance happens to strike our annual Conferences, on the modification or abrogation of this office.

Leaving that exciting squabble of 1863, I remember very distinctly wishing that I could exchange places with any pastor on my District. After all, it is the pastor's plodding work, which pays. He has the best chance to save his own soul, and the souls of other people. This is what will tell, in the last judgment. Of what real value is anything like position, preferment, or reputation, but what will stand approved in the light of that great day?

The District was manned as follows: Seaford, Massey and Plummer; Laurel, Edwards and Hodgson; Federalsburg, Walton; Church Creek, Maclaughlin and Hudson; Aries, S. Townsend; Cambridge, Maddaux; Cambridge Circuit, H. S. Thompson; Salisbury, Wiggins and Masden; Quantico, W. F. Talbot; Sharptown, Purner; Princess Anne, Cooper and Tomkinson; Fairmount, Pierson; Newtown, Irwin and Conoway; Snow Hill, Bryan; Berlin, Williams and Frame; Frankford, Redman and Formosa; Lewes, Hammsley; Milton, Dare; Georgetown, Shepherd; Worcester, Accomac, and some other points, we had to supply with the local help available.

It was a year of terrible devastation to life and property, wrought by contending armies in the prosecution of the war. Sometimes the entire strength of the Union army had to be concentrated, to repel invasion across the upper Potomac, and guard the seat of government from the tireless and defiant plans of the enemy. Recruiting was active, and drafting, as a matter of course, unpopular.

In the midst of such exciting scenes, our Sunday morning love feasts were often occasions of power. How delightful it was to reach such a place as Bethel, on Bridgeville Circuit, or Beckwith's, below Cambridge, and find a substantial set of old-fashioned Methodists gathered, as in former days, to speak of the love of God, and to sing of the home beyond! I recall other churches equally famous for great Quarterly meeting congregations in country places, such as old Curtis' Chapel, Head of the Sound, Zoar, and Upper Trappe. The last round of the Conference year, we met in the towns and villages, and always had a "time of refreshing from the presence of the Lord."

Of all the men I ever knew who loved to attend Quarterly Meetings, Wm. Hazzard of Seaford Del., was the most untiring. He took in all the meetings in rotation, held on the Bridgeville, Federalsburg, Laurel, Georgetown, Milton, and Frankford circuits. Often when just about to preach, have I seen him drop in, and had to change my text, or run the risk of a plain talk or repeating a sermon he had heard me deliver at some other place.

One Saturday night at Frankford, I had appointed him to preach, but as the hour approached, he became too unwell to perform the service. Neither the pastor nor his colleague, felt free to take his place. It was there we examined and licensed Rev. Wilmer Coffman, and recommended him to the Conference—a good piece of work, by the way. Finally, the congregation had assembled, and some one must preach. We opened the services, and I then announced that Bro. Hazzard declined to occupy the pulpit; but if he would give me a text, and help me in the exposition, I would do the best I could.

He suggested the passage, "Restore unto me the joy of thy salvation" &c., and I began in this way: "I suppose the brother would first call attention to the subject of salvation." He answered "yes. Go on and tell them it is full and free."

What do you mean by "full" salvation? I enquired. He expounded that point, and so on, until after a while I

had come upon the phrase, "uphold me with thy free Spirit." He had fixed himself for his usual nap, as I thought, and I informed the amused congregation that I was merely preaching his sermon and I wanted his explanation of this "free spirit," but he had gone asleep. This roused him effectually, so that he got up from his tilted chair under the pulpit, and took the subject in hand himself, giving us all, especially the preachers present, a very earnest exhortation about our delinquencies.

We held excellent camp-meetings this year at Ennall's Springs, Aries, the "Gullery," Zoar, and Witipquin. At the latter point, one of the visiting preachers, named Wiley, who had spent some time in the Union army, made the secessionists so uneasy by his red hot denunciations of the rebellion, that we had some trouble to protect him, when he left the stand.

There used to be considerable blockade running from that vicinity; and at one of my visits I heard of an expedition about ready to start across the Chesapeake, with "aid and comfort" for the Confederacy. I need not divulge who sent word to camp at Salisbury, but just in the nick of time, a squad of cavalry came down on the "double quick," and brought consternation to the whole neighborhood, besides disaster to the whole arrangement. Such events, in those times, were under the general notions of the fortune of war.

Letter from Kingston, Md.

DEAR BROTHER:—The annual Conference is fast approaching, and we are, as many others, considerably concerned about the continuance of our pastor, Rev. W. G. Koons, who has been with us now nearly a year, which has been a spiritually prosperous one to this community. Up to this date, he has had seventy-five conversions. He is an earnest, thoughtful preacher, and as a revivalist is equal to the best of the young ministers, I have had the pleasure of becoming acquainted with. He has good pastoral qualities also; his sunny smile, and pleasant manners have won for him a host of friends. But I fear to say more in praise of my brother, lest some church committee may come fishing for him, at the next Conference. The work has been greatly strengthened during the year, and if Bro. Koons is returned to us for another year, we will most likely be strong enough to build a parsonage in 1888.

I see the Conference prophet, "Methodist," in *Every Evening*, gives some predictions about the coming appointments. I think his slate is a little wrong, as to our (Salisbury) District; though I do not know much about appointments as we laymen are not often let into common secrets. I hope the time is not far distant, however, when the ministers will be more considerate of the laymen's wishes, particularly as to the office of Presiding Elder. They fix the amount of the Presiding Elders' salaries and transact a great deal of church business with them; yet they are not allowed to participate in the selection of preachers for that office. The laymen, I think, should be allowed a voice in all church work, so that they may learn, to help more effectively to advance the interests of our beloved Zion. Admit lay delegates to the Annual Conferences, place them on committees, giving ministers a majority on each one if you please; then you will find that our grand old Methodism will receive a new impetus; by close fraternal feeling thus fostered, and move more rapidly forward in the great race to win this world for our God, and his Christ.

I send you a new subscriber to your valuable weekly. The PENINSULA METHODIST is a good, spicy, and instructive paper, and is a welcome visitor in my own home.

I shall be glad to meet you at the Conference in Crisfield, and also to assist you in getting additional subscribers from this section, among those who expect to attend the Conference; as I am anxious to see your paper in every family on this charge.

Yours fraternally,
RICHARD TOWNSEND.
Kingston, Md., Feb. 2nd, 1887.

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

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Resolutions of high appreciation of the valuable services, wise counsels, constant interest in their church's prosperity, and the eminently clear, impressive and profitable preaching of their beloved brother, Rev. Charles Hill, whose term, as Presiding Elder of Wilmington District, closes at the approaching Conference, were adopted unanimously, at a recent meeting of the official members of North East charge; with the assurance, that their prayers will follow him, for abundant success in his future ministry.

The brethren also united in declaring, that they will be highly gratified, if Presiding Hill will nominate Rev. N. M. Browne, as his successor on the District, and use his influence to secure his appointment.

MISSIONARY ANNIVERSARIES.—We call attention to a tract, prepared by the wife of our brother, Rev. W. L. Tomkinson, now pastor of our church, Galena, Md., published by Phillips & Hunt, which affords a very interesting and instructive exercise for a Missionary Anniversary. It is entitled "A Colloquy of Nations." Six young ladies in costume, represent America and five heathen nations, conversing about the great work of spreading the light of the Gospel where it is not known. Seven copies for 5 cts. Order by number—"Magazine Series, No. 105. J. Miller Thomas, Wilmington, Del.

Another Itinerant Falls at His Post.

Last Saturday, Feb. 5th, 1887, Rev. John C. Gregg died in Thorndale Charter Co., Pa., in the 59th year of his age. His health has been poor for some time past, but he continued at his work until within a few weeks.

He was a native of Fayette Co., Pa., his father, Thomas Gregg, being a well known inventor and iron master. During a visit to relatives in Wilmington in 1848, he became a subject of converting grace. Subsequently he took charge of a school in Kent, Maryland, and was very active in religious work throughout the neighborhood. Toward the end of 1852, he received license as a local preacher, and in the following Spring, was sent as junior preacher on Greensboro Circuit, Md.; the next year he served as junior on Accotink Circuit, Va., with Rev. Charles Hill, now Presiding Elder of Wilmington District. At the close of this year, he was recommended to the Philadelphia Conference, and was received therein on trial, at its session, March 1855. His first appointment

from Conference, '55-6, was Berlin Circuit; his second, '56-7, was Church Creek, Md., as junior with Rev. H. Sanderson; in '57-8, he was appointed to Blackwater charge, Dorchester Co. Md. This was his last charge on the Peninsula. His subsequent work was in Pennsylvania, except his service of some two years as Chaplain in the Army and Hospital. Aug. 16, 1862, he was commissioned by Governor Curtin, as Chaplain of the 127th Regiment Pa., Voluntary; and in Feb. 1864, he was nominated by President Lincoln, and promptly confirmed by the U. S. Senate as Hospital Chaplain. He was assigned to duty in St. James' Hospital, New Orleans, and while there was ill of a severe fever, which left him in permanently impaired health. After an honorable discharge from the United States service, he prepared and published a book of his experiences in the South, entitled "Life in the Army." Among the appointments he filled after the war, were St. Paul's, Lancaster, and Mt. Carmel, Messiah, Bethany, and Pitman churches Philadelphia.

Bro. Gregg was a man of ardent sensibilities, indefatigable energy, fertile in resources for making church matters go, and earnestly devoted to the work to which he believed God had called him.

While in charge of New London Circuit 1869-71, Brother Gregg was sorely bereaved in the death of his beloved young wife, who left to his care two little boys. In the loving devotion of their maternal grandmother, these motherless little ones found the best possible compensation for their great loss; while their father's solicitude for their best interests seemed an ever present concern, and was shown in every way possible.

Appropriate funeral services were held in Messiah M. E. Church, Phila., Wednesday afternoon; after which his remains were buried in the Pastor's Lot in Mt. Moriah Cemetery. He rests in his labors, and his works do follow him.

Bishop White's Centennial.

One hundred years ago, Friday of last week, Feb. 4th, Rev. Dr. William White, a Presbyter of the Church of England, then in the 39th year of his age, was consecrated, as the first Bishop of the Protestant Episcopal Church in Pennsylvania. The ceremony was performed in Lambeth Palace, London, by the Archbishops of Canterbury and York, assisted by two Bishops. An act of the British Parliament had been passed, to authorize these Prelates of a State Church, to consecrate candidates who were not subjects of the Crown, and to dispense with an oath of allegiance from them.

In view of the present discussion as to the Episcopal status of Bishop Taylor, it is an interesting historical fact, that in this same Act it was provided, that such consecration should not authorize the parties receiving it, to exercise their episcopal functions within the British Dominions. Dr. White was no less a Bishop for such restriction; nor is Dr. Taylor, for the limitation of his jurisdiction. In the former case, the restriction was subsequently removed; and as we are confident it will be, in the latter, if the life of our grandly heroic Missionary Bishop became not too soon, another sacrifice upon the altar of Africa's redemption.

At the same time, Rev. Dr. Samuel Provost, of New York was consecrated Bishop of the Protestant Episcopal Church in that state. Rev. Dr. Samuel Seabury of New York, had been consecrated Bishop for the Protestant Episcopalians in Connecticut, more than two years before this, but his consecration was received at the hands of Scotch Bishops, who, as successors of those who had refused to swear allegiance to William and Mary in 1688, were free from the political complications that embarrassed their English brethren.

Bishop White was a native of Philadelphia, born April 4, 1748; and had graduated from its College (now the University of Pennsylvania), in his 18th year.

In September 1789, the Protestant Episcopal churches of the several states, in a General Convention in Philadelphia, completed a federal Union, by adopting a Constitution, a Book of Common Prayer, and establishing their two Houses, that of Bishops, and that of Clerical and Lay Deputies.

Thus our Protestant Episcopalian brethren, as an organized church in this country, began their ecclesiastical existence almost five years later, than their Methodist Episcopalian brethren, who had started off, fully equipped as an apostolic church, at the Christmas Conference in Baltimore, Md., in 1784.

It is another interesting, and not a little significant fact of history, that in the pressing need that was felt among Episcopals in this country for the services of a Bishop, this same Dr. William White prepared and published a pamphlet, in which was embodied a plan, "to set up an Episcopacy upon the ground of presbyterial and lay authority." To all intents and purposes, this conceded the validity of the principles, upon which John Wesley claimed authority, to set apart Rev. Dr. Thomas Coke to the episcopal office, for his Societies in America. These sentiments, we are assured by Rev. Dr. Beardsley, author of a History of the Episcopal Church in Connecticut, Bishop White did not retract, when some years later, he published his "Memoirs of the Protestant Episcopal Church."

After a long, useful and distinguished career, this eminent prelate died, in the city of his birth, July 17th, 1836, in the 89th year of his age, justly revered, and beloved by many beyond, as well as by those within his own ecclesiastical denomination. It was upon his ministry, as Rector of Chris. Church, Philadelphia, that the General of the American Army attended, during the Revolutionary War.

In this Church, impressively appropriate memorial services were held, on Friday, including a commemorative discourse by Bishop Stevens, the present Bishop of Pennsylvania. Among the clergy in attendance, and participating, were four other Bishops, whose dioceses have been formed out of the territory originally included in the Diocese of Bishop White; the present Rectors of the three churches that constituted his parish; four clergymen that had received ordination at his hands; and also a grand son and a great grand son of the Bishop, who are clergymen in the same church.

Good Tidings From Harrington, Del.

DEAR BRO.—We have now entered upon our sixth week of revival service, in the M. E. Church at Harrington, Del., though there is not the gush of religious enthusiasm that characterizes the meeting in its earlier stages. Still there is a deep religious feeling; the penitents who are now at the altar, are persons in middle life, and some in advanced life. Up to date, 145 have been converted, 37 are heads of families; 109 vary in age from 13 to 75 years. We can say that almost our entire Sunday School has been brought under the influence of the saving power of the Gospel; in some cases entire classes have been converted. About 100 persons have united with the M. E. Church. This work of grace did not come upon the church, like an avalanche unexpectedly, the church was working and praying for it; it was the burden upon the hearts of the Sunday School workers; in the class meeting it was the burden of prayers; the efforts of the pulpit were for the unsaved; the Sunday School teachers had faith that God would water the seed sown; the silent church workers believed that if the fire was kindled on the altar of their hearts, other hearts would be warmed; the pulpit knew that

God would honor his word: and when the time of reaping came, the workers went forth expecting to garner the sheaves. At the beginning of the meeting, our pastor asked God for 50 souls; a plain unassuming brother asked for 100 souls; the whole church asked for a Pentecostal Baptism; and this is what we have received. Our pastor puts the young converts to work, as soon as they are converted. The heads of families, who have been converted, have erected the family altar, in their homes, and the young converts talk religion to their associates wherever they meet them; it is the theme of conversation in the stores; even the loungers in the bar rooms have to talk about the meeting. The places of business are closed during the evening service. While Harrington may be a place of "two saloons" and one "rum still," as it now stands there are but few homes in it, in which there is not some heart which has been made to rejoice in God's saving power. The power of Satan is giving away before the power of the Gospel. The M. E. Church has now a membership of nearly 300, and a Sunday School of 240. Our congregations have been on the increase during the year.

Our pastor expects Harrington to be on the roll of honor on the soul saving line; at the same time not to be found wanting in the less weightier matters of conferences *Athen*.

A Letter From Chincoteague Island, Va.

MR. EDITOR:—Please give us a little space in your columns for a few words concerning the two year's hard work of our pastor, Brother J. D. Reese. He came to this Island an entire stranger, in 1884. At that time there was only one M. E. Church here, with a membership of about 40. The pastor had, of course, to preach only two sermons on Sunday. Bro. Reese volunteered to preach in the afternoon, at the upper part of the Island, to a congregation in Goodwill school-house. After nearly a year of hard labor, he succeeded in organizing at this point, a class of members, which has since increased to nearly one hundred. The old congregation in the village, gave their building to the new class, up the Island; they moved it up to a lot that was given them, and put it in complete order. They have a large congregation, every Sabbath, and a fine Sunday School; and will never forget this faithful pastor.

Brother Reese has also gone across the Bay several times, to Franklin City, Sunday afternoon, to preach to a congregation, that had no preacher, nor house of their own in which to worship, at that time. Since then the Methodists and their friends have built a nice church there, at a cost of nearly \$1200; which now belongs to Stockton charge. Brother Reese has also visited Assateague, an adjoining Island, to the east of Chincoteague, which has a few inhabitants without church or school. Here he preached the first Methodist sermon that was ever preached in that place; he preached several times for them, and baptised 17 children, and 4 adults; among them was Capt. J. L. Anderton, keeper of Assateague light house, and John A. Jones and daughter, natives of the Island. He will never be forgotten by the natives of that place. Their prayers are that God may bless him and his family, wherever they go. Since brother Reese was removed from Chincoteague, there has been no preaching on Assateague, and only one or two visits by any preacher, and these were only to view the light house, and the ocean.

A FRIEND.

Cheering Words from Cape Cod.

DEAR BROTHER:—It is with great pleasure I read your excellent paper. Its editorials, communications, and "selections;" you are very happy in making valuable "selections." We read your thorough endorsement of Bishop Taylor; his heroic and self-forgetful devotion to Christ in Africa, his just claim

upon the Episcopal fund, his plan of floating a steamer on the Congo, and its tributaries with the dollars and prayers of 20,000 men, women and Children; with a frequent "amen!" God is most surely with the good Bishop, and all good people, it seems to me, ought to get on the same side—the side of the evangelization of the "dark Continent," and of all Continents.

The news from the Peninsula is very welcome to me. An old "transfer" from its soil, if not from its Conference, unless you will permit the old Baltimore Conference of '54 to '57, a like claim with your own Wilmington. North East, Md., items are most eagerly scanned. The name of Dr. Geo. A. Phœbus looks very familiar. Will he recognize the name appended to this?

A great revival interest prevails in our adopted New England. Not only the "wheel," but about every spoke in our little wheel, feels the effect of the special evangelical movement inaugurated by "Boston Preachers' Meeting, under the inspiration and faithful heart-searching preachers of Messrs. Jones and Small. South Haverich was favored with a good revival last winter, and now we are having a second edition. Believers are seeking "Scriptural Holiness as a distinct second blessing," according to our standard "Plain account." (Jno. Wesley Author and witness.) Sinners are seeking pardon and peace in believing. "Praise the Lord, from whom all blessings flow," sings the happy pastor.

JAMES S. THOMAS. South Haverich, Mass.

Pastoral Letter

To the Pastors and Laymen on Dover District: DEAR BROTHERS:—It is still true that "the workman is known by his chips." Rhetoric is one thing, and substantial gain is another thing. Let us leave the former to take care of itself, while we feed and foster the latter. Let us work the harder, because of the hard times. While the nation is paying fifteen million dollars annually, for rum and tobacco, it can pay for its religion. Investigation sustains us in the opinion, that there is not a pastoral charge on Dover District, that is not spending twice the amount for tobacco that it is for the gospel.

Let us give fear to cowards, luck to gamblers, and take the gospel of work, as our part. The way to get along, is to go ahead.

Let the members of the churches and congregations heed the calls of the official men and women of the church, by paying up promptly. "Freely ye have received, freely give." Promptness upon the part of the churches will enable the official bodies to report to the pastors. Then the pastors can report to the Presiding Elder, and he can report to the Conference. The whole can go into the Minutes, and you, the people, can get a copy, and see what your church did, to help the cause of Christ. Pastors will please use care in making out their reports to the Annual Conference; so that the work will be full and correct. Be sure that every blank is filled. Strive to be perfect; "good enough" has spoiled many a job. Begin in time, so as to avoid hurry at the last moment. Push your collections every day. Take care of the probationers; see that they attend class-meeting.

Revise your church record, and put it into good condition; it may be the last chance you will ever have to correct that record. Take names for the Minutes in every congregation. We have eight thousand one hundred and sixty-five members, and one hundred churches; and three times that number who attend our churches, and wait on our ministry, and help to support us, and need to know what our grand old Methodist Episcopal Church is doing to save the people of the Peninsula. Let us secure three thousand subscribers for the Minutes, and perhaps we can get them for five cents a copy. Strive hard to put a copy of the Minutes into every home in your pastoral charge; it will pay you to do so. Pastors will please fill out the Report Item Blank, mailed to them some time ago, and return the same to me by mail, two weeks before Conference. The official men will please close up their Conference year, by the tenth of March, at the farthest limit; so as to allow pastors time to make out their reports, in a neat and perfect manner. It is hurry, caused by the late hour at which reports come in, that fills our Minutes with errors. Let each and all, see to it that their church, the church that is their church home, does not fall behind at any point. As some of our people do not take the PENINSULA METHODIST, we suggest that the pastors consider the propriety of reading this letter to their congregations.

T. O. AYERS, P. E. Dover District.

Rev. W. J. O'Neil, pastor of Church Hill M. E. church, is lying very low with typhoid fever.

Conference News.

Banner Classes on Dover District.

Nassau, J. C. Collins; Lewes, George Chambers; Millsboro, B. C. Wingate; Georgetown, J. P. Tunnel; Crossing, I. M. Langrall; Church Creek, Josiah Parker; Cambridge, T. E. Hall; Beckwith's, Rev. G. W. Bowman

The church work at Cambridge is moving on finely. One of the cheering features is the large and growing C. L. S. C. It numbers about thirty members, and is doing a work that will bear fruit for a generation to come. The pastor is hard at work on the church debt, and has about thirteen hundred in hand to pay on it. The quarterly conference put in perfect work; every report called for by the discipline was presented in writing, or printed form filled out.

Church Creek has been blessed with a revival of power. The church is in good condition. A young people's prayer meeting has been organized. The finances are coming up. A little push on the Conference collections will place the church in the front rank, at Conference.

The colored people are having a revival in the Ebenezer M. E. church, Cambridge, Md. There were 55 penitents at the altar on Monday evening, and 30 converted.—*Democratic Messenger.*

The revival which has been in progress in the M. E. church, Lewes, Del., for the past four weeks, is still going on, but will be discontinued at the end of the present week. A large addition has been made to the church membership, and great good has been done.—*Breakwater Light.*

It will be learned with great joy by the many friends of Rev. T. H. Haynes, pastor of Frederica charge, that he is now in the midst of a gracious revival in the town church. Mrs. Lidie H. Kenney and Miss Nettie Van Name, evangelists, are assisting in this protracted effort. Frederica is a quiet village of about 1,000 inhabitants, and contains but the one church. Mr. Haynes has won the esteem of all to whom he has ministered. The Wilmington Conference did a wise act in sending Mr. Haynes to Frederica, as he is the man among men, most able to bring order out of chaos.—*Delaware Ledger.*

The extra meeting at the M. E. church, Georgetown, Del., is still in progress. The interest is increasing rather than decreasing. The church is crowded almost every night, and the altar is full of penitents. Mr. DuHadway received on Sabbath morning, the 30th ult., 13 probationers, and 14 on Tuesday evening, a part of the result of the meeting.—*Sussex Journal.*

NORTH EAST, MD.—A Red Letter Day in this charge was Sabbath last, the 6th inst. First of all, our venerable nonagenarian, Mr. Johnson Simpers, many years ago the postmaster of the village, afterwards a commissioner of the County, then a member of the State Legislature, a gentleman whose wisdom and prudence won for him, as his years multiplied, the familiar, but flattering *soubriquet*, "Old judicious," on last Sunday completed the 94th year of his earthly pilgrimage. Mr. Simpers' parents were among the early converts to Methodism in this town; and he himself has told the writer, he could remember well the hauling down of the frame meeting house from the Cemetery, its original site, by means of a number of yokes of oxen to its second location, at the north-east corner of Main and Church Sts. He also tells us of having heard Bishops Coke and Asbury preach in the meeting house here, and of the crowds that filled the Parish church, as well as our own on the occasion of the great Methodist festivals.

But it is not in the line of antiquities that the first Sabbath in February 1887, is chiefly noteworthy. The gracious spirit of revival, that has come upon the people during the last two weeks, and still continues without perceptible abatement, has produced efforts, very cheering to the devout saints who have been mourning over the desolations of our Zion, and pleading with earnest prayer, for the promised blessing.

Our Sabbath congregations fill the audience room, and during the week more people seek to enter the lecture room than can be comfortably accommodated. Out of reference to the prevailing religious interest, our store-keepers by mutual agreement, close their places of business at an early hour, so that all who desire, may attend the meetings.

As announced, Rev. N. M. Browne, of Scott, Wilmington, was present as our pulpit supply for the day, but so many of the preliminaries that our pastor had on hand, seemed to press for immediate attention, that

our visiting brother could find time only for a few words of congratulatory exhortation, instead of the expected sermon, as a prelude to the Holy Communion.

After six males and five females had received the sacred rite of Baptism from the pastor, Rev. T. S. Williams, an invitation to join on probation was responded to by thirty-two persons, to whom were spoken a few words of appropriate counsel and cordial greeting. Two persons subsequently were received into full membership, making in all an addition of forty-three these last two Sabbaths. The sacrament of the Lord's supper that closed the morning service, was one of rare interest and impressiveness. Our only local preacher, the venerable John Ford, was present, and spoke a few words of godly counsel, and little children, from ten years and older, reverently received the sacred emblems of the ineffable love of Jesus; while the chief administrator, Bro. Browne, in these most interesting exercises, was celebrating the thirty-fourth anniversary of that auspicious day, on which in this same room, he gave his own name to the church, as he had already given his heart to God; and "to-day," said he, "my faith in the Divinity of our holy Christianity, is even stronger than it was in my early manhood, when I knew nothing about skepticism, of which so much is said these days." "What a blessed fact of personal consciousness is the truth, "He that believeth on the Son, hath the witness in himself." One hundred and seventeen persons communed, about twice the average number. Of course the Sunday-school exercises corresponded in interest with the general term of the day.

A crowded house greeted brother Browne at night, but in view of the deep awakening among the people, he deemed it wise to give only an earnest exhortation to instant decision. The altar and front benches were soon filled by those who felt the burden of sin, and the gracious drawings of the spirit to the Divine burden-bearer.

Rev. Dr. Frysinger, of the Centenary Biblical Institute, Baltimore, Md., is expected to preach for us to-morrow, Sabbath, the 13th inst. We are anticipating a rare treat.

A correspondent writes from St. Michaels, Md.: We have entered upon the fifth week of our extra meeting. Up to Sabbath last, forty-nine have joined on probation. There were three professed faith in Christ on Sabbath evening. Last Monday evening there were four penitents at the altar for prayer, and one was converted. There are several who have professed faith, that have not yet joined the church, but will do so. It has been a long time since the church here has been so thoroughly aroused, and the community so generally interested in the subject of religion. Our church is nightly crowded to its utmost capacity, and many have to go away, not being able to find seats. Many are halting between two opinions—almost persuaded to be Christians. They have reached a point of experience in which they will speedily turn to God, or they will settle down in the service of Satan. And there are many here in his slavish chains, and selling themselves to the Devil. We are still hoping, however, that his power may be broken, and the sinner saved.

Beckwith's and Speden's is alive. The revival has been a big blessing to the charge. The parsonage has been much improved. The quarterly conference did a wise thing in handing the parsonage over to the Ladies' Aid Society. If they will build a study in the yard under the shade trees, the pastor will have the one thing needful in that line.

HARRINGTON.—The meeting is still going on successfully. One hundred and forty-three conversions to date; thirty-three of whom are heads of families. One hundred and one range in age from thirteen to fifty-five. Total number of conversions on the circuit one hundred and fifty-nine.

The fourth quarterly conference of Newport and Stanton charge have requested the Bishop to appoint Rev. J. D. C. Hanna, as their pastor, for the coming year.

Zion Circuit, C. F. Sheppard, pastor. The 4th quarterly conference for this charge, held Jan. 24th, 1887, unanimously adopted a resolution, "placing upon record their high appreciation, of the Christian character and earnest labors for the advancement of Christ's kingdom," of their pastor, during the two years he has served them "so efficiently," and earnestly requesting the Presiding Elder to return him to this charge for another year, as they believe "his reappointment would be a blessing to the church."

A very interesting revival is in progress at the Millington M. E. church, R. K. Stephenson, pastor. More than fifty have professed conversion up to date.

A protracted meeting was begun in the Independent Methodist church, on Madison street, below 4th, this city. Last Sabbath evening, which has been attended with great power. There were fifteen at the altar on Sunday, and eight professed faith in Christ; five on Monday evening, and one conversion. Pray for us brethren, that the wave of salvation which has commenced to roll at this place, may continue, until like a mighty deluge it sweeps all over our land.

J. W. C.

A friend writes the following:—Rev. Wm. M. Warner is closing his third year on Wyoming circuit, Dover District. He has greatly endeared himself to the people of his charge, and it is with regret we part with him. The four appointments have been built up, and greatly benefited during his ministrations. At Wyoming, a beautiful and comfortable parsonage has been erected, with other improvements, which will make this one of the desirable appointments. All of the benevolent collections taken have been good. The Missionary collection yet to be taken, will be on the million line. Brother Warner will go from us paid in full, and with our best wishes. His successor will find a pleasant field of labor, and Wyoming a desirable home.

A correspondent from Trappe, Md., writes: We began our revival meetings in town about the first of the year, but had to suspend them on account of the unfavorable weather. Since we began, the interest has steadily grown. Many of the meetings have been seasons of wonderful Holy Ghost power, imparting to some of the members a deeper religious experience than they had hitherto known. There were six conversions last week, and others are seeking.

The protracted meeting which has been in progress in the Smyrna M. E. church, since the beginning of the New Year, has steadily grown in interest. There has been nearly a hundred conversions, the major part of whom have joined the church on probation. The altar is nightly crowded with penitents. During the past three years the pastor and his family have steadily grown in the respect the members and friends of his congregation. Bro. Quigg has ever been the same faithful, untiring worker, and when he departs from our midst, will carry with him the most cordial wishes of all. Owing to the severity of the weather, Rev. E. E. White, pastor of Smyrna circuit, has not held extra meetings, at but two of his appointments—there are four on the circuit—both of which however, were attended with success and power. The collections on the circuit are all up, and will reach the "million dollar line."

X.

Rev. W. K. Galloway has moved into the new parsonage at Parkley, Va., and will assist Rev. A. D. Davis in his work the balance of this Conference year, and will probably be continued another year in the Virginia work. Brothers Davis and Galloway have been assisting Rev. O. S. Walton, at Cape Charles City in revival work during the past week.

A very pleasant visit was made to the Galena M. E. parsonage, on the evening of Feb. 4th, by the friends of Rev. T. L. Tomkinson and family. After an evening of delightful social fellowship, and grand old "Rock of Ages" had been sung, the pastor joined the friends in prayer, when with glad wishes all departed. Many tokens of their kindness however, remained when they were gone, which Bro. T. and family very greatly appreciated.

A friend writes from Felton, Del.: We have been holding our revival meeting for nearly six weeks, ever since watch night, and it has been a blessed season. The church here has been greatly revived. Thirty have professed conversion; and twenty-five have so far united with the church. The interest has not been confined to age or class; from Sabbath-school scholars of twelve to old men of over sixty, the grace of God has proved sufficient. We hope the good work still will go on.

The revival at St. Paul's, Wilmington, continues with increasing interest. The church is wonderfully quickened. Thirty-three have been converted. Eleven joined last Sunday. The pastor has but one sermon during the week.

Revs. Jacob Todd, D. D., Alfred Scott, E. L. Hubbard, and J. H. Willey have each preached. The meeting began at the watch service; it looks now like continuing for some time to come.

The revival at the M. E. church, Federalsburg, Md., is still in progress, and quite a large number have been converted.—*Courier.*

Services are being held every night in the M. E. church, Salisbury, Md. The meetings are well attended, and considerable interest is manifested.

Preamble and Resolutions Respecting the Rev. Valentine Gray.

Whereas it has pleased our Heavenly Father, in the order of his wise providence, to take from us by death, in the 73rd year of his age, the Rev. Valentine Gray; and whereas our beloved brother, for nearly half a century, performed the work of an itinerant minister in the Philadelphia and Wilmington Conferences, with fidelity and usefulness, therefore

Resolved 1st. That we, as the preachers meeting of Wilmington, bow in humble submission to the Divine will.

Resolved 2nd. That we hereby express our appreciation of brother Gray, as a man of high character, as a Christian gentleman, and as an efficient and faithful minister of the New Testament.

Resolved 3rd. That we hereby record our brotherly sorrow, and tender our sympathy to the widow, kindred, and friends of our deceased brother.

Resolved 4th. That a copy of these resolutions be placed upon our journal and a copy sent to the bereaved family, and also to the PENINSULA METHODIST, and to the Philadelphia Methodist, for publication.

CHAS. HILL, }
B. F. PRICE, } Committee.

Wilmington, Del., Jan. 31st, 1887.

Missionary Letter.

To the ministers and laymen of the Methodist Episcopal church of Salisbury District, greeting:

Dear Brethren: "Suffer the word of exhortation." The population of the globe is not less than fourteen hundred millions of redeemed immortals. The estimate Christ places on each one of these immortals, is measured by the astonishing price he paid for their ransom. The great commission given the church by her ascending Lord, is to take the gospel of salvation to all these millions. Thus far, the church has performed but two-sevenths of her duty; for it is estimated by the most careful statisticians, that "in Pagau, Moslem and nominally Christian lands, there are still one thousand millions of our race, who need to be reached with the pure gospel; and that the whole number of missionary laborers in the world is but 35,000. If each of these carried on the work of evangelization independently, each worker would have to care for nearly 30,000 souls. As a matter of fact, however, more than 25,000 of these laborers are untrained native assistants, able only to aid trained workmen; so that we have not more than 10,000 native and foreign missionaries competent to conduct this great work. Each of these, therefore, must assume an average responsibility of 100,000 souls. The total sums spent on foreign missions reach about \$10,000,000, an allowance of one cent a year for each one of these thousand million souls; and this is the crisis of missions! "Awake! put on thy strength, O, Jerusalem!"

Yet, despite our shortcomings, what wonderful encouragement God is giving the Methodist Episcopal church in this work. Our success abroad is much greater than at home. While, in the Wilmington Conference, there was an average of 25 probationers received by each pastor, the success of our foreign missionaries was 50 per cent. greater, reaching an average of 38 probationers to each ordained missionary; and while, in the Wilmington Conference, leaving out church building expenses, it cost \$36 to convert each probationer, it cost our missionary society but \$26, to convert a heathen in our mission fields.

The probabilities are, that within the next twenty years, the world will be astounded at the progress of the Christian religion among the heathen. Brothers, sisters; some of you will live until the angels shall begin to sing: "The kingdoms of this world are become the kingdom of our Lord and his Christ;" but if you shall have failed in your duty to this great cause, you will feel too mean to join in their chorus. Let every Methodist so live, and pray and give, that he may be a proud participant in the ceremonies of the great millennial coronation.

Yours in the faith of the Mighty Conqueror,
ROBT. W. TODD.
Missionary Sec'y for Salisbury District.
The press on Salisbury District please copy.

PERSONAL.

We are grieved to learn of the death of sister Bailey, the devoted wife of our brother, Rev. John R. Bailey, of the Philadelphia Conference, just closing his third year at Wiconisco, Dauphin Co., Pa. This sad event occurred Saturday, Jan. 29th, and is felt to be a painful affliction by the numerous friends, whose love and confidence our sister had won by her beautifully consistent Christian department, in all the relations she sustained, as a pastor's wife—while her stricken husband and five children find it to be indeed "a bereavement beyond expression."

Previous to her marriage, Mrs. Bailey was a resident of Wilmington, Del., and had been converted in St. Paul's, while Rev. Dr. T. C. Murphey was pastor. Her remains were brought to this city for burial, and impressive funeral services were held in St. Paul's Tuesday, the 1st inst. We tender our brother and his motherless children our deepest sympathies.

Bishop Taylor's Congo Steamer Fund Receipts.

Previously announced,	\$40.25
E. T. Deakynne,	1.00
Elizabeth A. Sanderson,	1.00
J. N. Massey,	1.00
Mrs. Mary Fisher,	1.00
	\$44.25

DEAR BRO.:—Bro. N. J. Tilghman, a local preacher, formerly of this town, but now of Francis, Fla., has our thanks for \$25.

Yours truly,
W. B. WALTON.
Salisbury, Md., Feb. 8th, 1887.

Conference Notice.

Will the laymen in official standing with the Conference, and for whom entertainment is expected, please notify me, if they are coming, and what time they will be present? It is necessary to know by the last of next week at the latest.

W. W. W. WILSON.
Crisfield, Md., Jan. 19th, 1887.

A SPECIAL NOTICE TO PASTORS.—It is very desirable to have reports of Missionary collections published in the PENINSULA METHODIST as early as possible; especially as the charges come up to the million dollar line. If the Conference is to raise the \$21,500, that have been apportioned as its part of the entire amount, every charge must do what it can, and some will have to over-run the amount apportioned them, in order to make up for the inevitable deficiencies of some others.

The average for Wilmington District is \$1.09 per member and probationer, as reported in last year's Minutes: 66 cts., for Easton; 47 cts., for Dover; and 50 cts., for Salisbury. Who will be first to report?

Marriages.

MACE-RICHARDSON.—In the Snow Hill M. E. church, on Jan. 26th, 1887, by Rev. J. A. B. Wilson, P. E., assisted by Revs. J. W. Easley and R. W. Todd, Rev. E. S. Mace and Mamie E. Richardson.

KINEAMON-SWEET.—On Tilghman's Island, Feb. 2, 1887, by Rev. J. D. Reese, John E. Kinnamon to Belle D. Sweet.

KINNAMON-DUNCAN.—On Tilghman's Island, Feb. 2, 1887, by Rev. J. D. Reese, Henry A. Kinnamon, to Harriet L. Duncan.

HAYMAN-SIMPSON.—At 411 Washington St., Wilmington, Del., on Nov. 15th, 1886, by Rev. Henry Sanderson, Joshua V. Hayman and Sarah R. Simpson, both of New Castle County, Del.

MALLALIEU-BLACKISTON.—On the afternoon of Feb. 3d, 1887, at the bride's residence, by Rev. R. K. Stephenson, Jas. M. Mallalieu to Mary E. Blackiston.

HAYMAN-DERRICKSON.—In Wilmington on Feb. 2d, 1887, by Rev. Henry Sanderson, Daniel C. Hayman and Carrie S. Derrickson, both of Wilmington, Del.

FRESCOING CHURCHES.

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

FOR RENT.

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

Missionary.

A Million for Missions. FOR 1887.

BY COLLECTIONS ONLY.

Union church, Wilmington, Rev. A. Stangle, pastor, have taken their Missionary collection. On the day appointed, the pastor preached on the subject, and closed his sermon, and sent his collectors through the congregation, they came back reporting a liberal contribution, which makes the outlook hopeful of reaching the amount raised last year.

The Rev. C. C. McCabe came to the help of the Wilmington pastors last year, and boomed the collections. The Chaplain accompanied by Rev. Dr. Thoburn, was expected to help the work this year, but they failed to meet the arrangement proposed by the Presiding Elder, and the ministers of the city are working up the matter with a great deal of vigor, and are determined to maintain the reputation that this is "no mean city."

The interest of the Missionary cause is so deeply fixed in the heart of our people, that whatever may be the financial demands, this great subject shall not be neglected.

One of our Missionaries writes of Japan. "Certainly the tide of public sentiment is setting in favor of the gospel, and that church is wise which seizes the opportunity to launch all its enterprises well. For certainly, our educational work in Japan has already risen to a very high state of usefulness, and considering our limited appliances, a great amount of good is being accomplished. Our schools are teaching not only Western ideas of science and literature, but Western ideas of God and the right, and when enforced by Christian living and love, cannot fail to produce the most beneficial result for the church and humanity, in the years to come."

It was Judson who said, "Planting colleges and filling them with studious young men and women, is planting seed-corn for the world." Who will plant for the millions of the heathen world?

It has been said that a Christian needs conversion to a personal interest in Missions, as an ungenerous man needs conversion to a personal interest in Christ. The process of such conversion would be neither long nor laborious, were some grand facts properly weighed.

Fifty years ago, the world was a walled city, with shut gates. Japan sealed her ports; China locked her iron doors; India forbade Missionaries to land; Africa excluded even the explorers. Now, where cannot the Missionary go? When did God ever before open fields so vast and doors so wide.

There are two things found by Christian workers in pagan lands. First. The people have lost faith in their religion. Sometimes they are not ready for any other faith, because they are reduced to a condition of skepticism or infidelity. Sometimes they muse a secret faith until the death bed, "that detector of the heart," reveals the real state of things. Sometimes they come out openly as in Southern India, and confess Jesus Christ our Lord, to the glory of God the Father. Secondly. The gospel, by its triumphs, has exploded these two fallacies: first, that there is any nation so high up in civilization, that it does not need the gospel; and secondly, that there is any nation so low down in degradation, that it is incapable of receiving the gospel.

To learn the value of the gospel, we must first abolish it and all its benefits. To realize the purity or impurity of the air we are breathing, we must pass into an atmosphere purer or fouler. So habitual residence in either a Christian or pagan community, makes one comparatively insensible to the real moral conditions. He must pass quickly from one to the other to see the real difference.

The discipline provides that the officers of the Conference Missionary Society, shall designate the time and place for the preaching of the Missionary sermon at Conference. We hope arrangement will be made, so that this service may not be crowded out by the press of other matters.

The Power of the Gospel.

"Have you ever heard the Gospel before?" asked a missionary at Ningpo of a respectable Chinaman whom he had not seen in his mission room before.

"No," he replied, "but I have seen it; I used to know a mau who was the terror of his neighborhood. If you gave him a hard word he would shout at you and curse you for two days and two nights without ceasing. He was as dangerous as a wild beast, and was a bad opium smoker. But when the religion of Jesus took hold of him he became wholly changed. He is gentle, moral, not soon angry, and has left off opium."

"In Bechuanaland," writes one of the missionaries, "large bodies of Europeans and natives are continually beseeching me either to minister to them or to send some one. I have already far more work than I can do, and with deep grief I have to say that our Missionary Society has not funds enough to help you."

"According to the last census the number of widows in India have reached the sum of 20,938,626." This is startling in the face of such facts as are given by Mrs. Helen Jackson in her late tract, entitled *Hindu Women and Their Homes*. This tract can be had by applying to C. C. McCabe, 805 Broadway, New York.

Charles A. Dana declares that the use of wine at the New Year's reception is but a relic of the aimless and ill-vised generosity and open-handedness of our ancestors, and should be abandoned by the women of the present day.—*Harper's Bazar*

Obituaries.

"Blessed are the dead who die in the Lord."

Died, Jan. 19th, 1887, at Rayside, Talbot Co. Md., Henry H. son of John and Eliza J. Kerper, age 17 years, 10 months, and 15 days. At 4 years of age, he was taken with fever, from the effects of which he never recovered. He was a great sufferer all his life. Truly death brought relief, and he now rests with Jesus.

Rev. William Brickley was born April 10th, 1807, near College Green, Cecil Co. Md., and died in the same neighborhood, December 20th, 1886. When about 19, he was powerfully convicted, and was soon after converted, at a camp meeting held near where Ebenezer M. E. church, Zion Circuit, now stands. He became a very active and useful member of the church, and served as class leader, steward, trustee, Sabbath-school superintendent, and twenty years ago, he was licensed as a local preacher. He believed in the scriptural doctrine of entire sanctification; professed its experience; and urged its claims upon others. He was highly esteemed throughout the community, by Christian people of all denominations. The day of his funeral, the traveling was very difficult, and somewhat dangerous, and the weather threatening, yet densely crowded Ebenezer church, the sanctified to worship. We believe the Great Judge hath said to him, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

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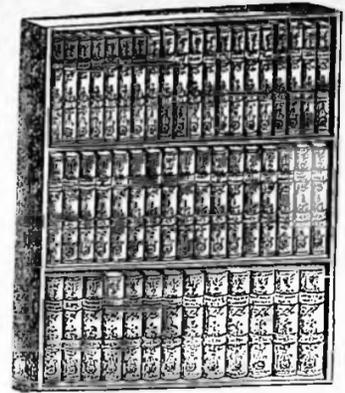
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