

Peninsula Methodist.

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Editor.

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ONE DOLLAR A YEAR.
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For the Peninsula Methodist. SORROW ON THE SEA.

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

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

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

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

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

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

Talmage on the Bible.

I am amazed at the variety of this book. Mind you, not contradiction or collision, but variety. Just as in the song, you have the basso, and alto and soprano, and tenor—they are not in collision with each other, but come in to make up the harmony—so it is in this book: there are different parts of this great song of redemption. The prophet comes and takes one part, and the evangelist another part, and the apostles another part, and yet they all come into the grand harmony—"the song of Moses and the Lamb." If God had inspired men of the same temperament to write this book, it might have been monotonous; but David, and Isaiah, and Peter, and Job, and Ezekiel, and Paul, and John were men of different temperaments, and so, when God inspired them to write, they wrote in their own style.

God prepared the book for all classes of people. For instance, little children would read the Bible, and God knew that; so he allows Matthew and Luke to write sweet stories about Christ with the doctors of the law, and Christ at the well, and Christ at the cross, so that any little child can understand them. Then God knew that the aged people would want to read the book, so He allows Solomon to compact a world of wisdom in that Book of Proverbs.—God knew that the historian would want to read it, and so He allows Moses to give the plain statement of the Pentateuch. God knew that the poet would want to read it, and so He allows Job to picture the heavens as a curtain, and Isaiah the mountains as weighed in a balance and the waters as held in the hollow of the Omnipotent hand, and God touched David until in the latter part of the Psalms he gathers a great choir standing in galleries above each other—beasts and men in the first gallery; above them, hills and mountains;

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

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

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

of the resurrection, or John's anthem where the elders with doxology on their faces respond to the trumpet blast of the archangel, as he stands with one foot on the sea, and the other foot on the land, swearing by him that liveth forever and ever, that time shall be no longer?

Hints to Sunday-School Workers.

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

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

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

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

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

Don't forget the little ones in the *sermon*.

Invite the *aged* as well as the *young* to come to the school and study the Word.

II. TO SUPERINTENDENTS. Be men of action: keep the school busy; let all the time be filled up. Be punctual: begin and close *at the minute*.

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

Be sure that the *whole school*—not a few classes only—hear "a word in season" *every Sunday*—a talk of two minutes may convey a seed-thought for eternity.

Supply your classes with *apt interesting, faithful* teachers. If you have few such, give them large classes rather than have many classes manned by *dull, incompetent, irregular* teachers. Immortal pictures must not be painted by bungling fingers. Pay special attention to the *music*; let it not *drag*; insist on *lively* singing, and in *correct time*.

Make the *room* as *attractive* as money and taste can make it—comfortable, well ventilated, adorned with pictures and flowers.

Use the *blackboard*; make the truth live; through the eye reach the soul.

Have the school *graded*, according to the age and capacity of the scholars.

III. TO TEACHERS. *Speak* to your children about their *personal salvation*; visit them in their homes, regularly, frequently.

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

Keep your class *always employed*. Study variety; use tact; strive to make

truth pleasing; seek to win them by a loving spirit.

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

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

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

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

Strive to promote the conversion of children always and everywhere.

Why Are They Spared?

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

It is related of Philip Doddridge—that man who did so much good with his pen—that when a babe he was laid aside for burial; but the nurse discovered faint signs of life, cherished him, and, with God's blessing, saved him to the world.

It is related of Richard Baxter that he hastened to enter the ministry, under the impression that he would not live to do a year's work in Christ's service.

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

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

All these were spared for work, great and continuous work, for many years.

Others are spared to go through great suffering. Dr. Goodell said of some of the missionaries: "Men have punished them for being so like Christ, and God has chastised them for not being more like him." When McCheyne was detained at home by sickness he remarked: "I am preaching the sermons God would have me preach."

Men are spared not only for work and suffering, but also for the sake of their example. Says Christlieb: "The strongest argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ." The infidel Hume remarked, as a Christian young man passed along: "There is an argument for Christianity which I cannot answer."

We can readily understand God's purpose when he spares those to whom we have referred; but the question now arises, How is it that God spares those who are good for nothing, who neither in their work, nor suffering, nor example, glorify God? But we shall find a reason, a good reason, why these are spared. It was such persons, in thousands of instances, who forced others to put forth their mightiest efforts. Judge

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

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

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

Teach your Daughters.

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

Pleasant People.

Some men move through life, as a band of music moves down the street, flinging out pleasure on every side through the air to every one, far and near that can listen. Some men fill the air with their presence and sweetness, as orchards in October days, fill the air with perfume of ripe fruit. Some women cling to their own houses, like the honey suckle over the door, yet, like it, sweeten all the region, with the subtle fragrance of their goodness. They are trees of righteousness, which are ever dropping precious fruit around them.

There are lives that shine like star beams, or charm the heart like songs sung upon a holy day. How great a bounty, and a blessing it is to hold the royal gifts of the soul, so that they shall be music to some and fragrance to others, and life to all! It would be no unworthy thing to live for, to make the power which we have within us the breath of other's joy; to scatter sunshine where only clouds and shadows reign; to fill the atmosphere where earth's weary toilers must stand with a brightness which they cannot create for themselves, and which they long for, enjoy and appreciate.—*Ex*.

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

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

Bro. Willey finds it necessary to state "the means of Recognition," and says: "There are three possible conditions of the soul after death: first, that it will have no memory whatever of its life on earth, second, that there will be impressions of that life, but they will be partial and vague, third, that the memory will be quickened and perfected." And he goes on to say, "I have shown that the first theory, or the entire loss of memory, is untenable." But my brother, I have shown that it is tenable, or what is equivalent in the case of infants, for whether they possess the organ of memory or not, and I presume they have the latent capacity of memory, when age and circumstances require its exercise, but they certainly do not remember anything that transpired in their infancy, for they die before the outer world appeals either to their bodily senses or to their intellectual perceptions. Now this statement demonstrates the negation against Bro. Willey's position. The second he says is "unworthy of attention, since defectiveness is a characteristic of this life, and we expect when that which is perfect is come, that which is in part shall be done away; "Just so my brother the former things will have passed from the life above, and not necessary to be continued or recalled to mingle with or mar the crystal glories of the Heavenly life. And do you say that the absence of a thing when its place is supplied by something better proves defectiveness? if so the spiritual bodies of the saints will be defective. Your statement proves too much; if it proves anything and hence becomes neutralized. And brother Willey allow me to remind you of some things you already know, but which you allow your argument in support of a pet theory to ignore. They are these: the essence of the soul is perfect here, that is, it is immaterial, and immortal, moral and intellectual, that which prepares it for Heaven is a perfect work, and is wrought in the soul here and a matter of experience and joy, but the earthly state is imperfect, and the body is an earthly vessel "and vile." The heavenly world where the soul's high nature in its sanctified condition will find its sphere and destiny is perfect, and it is that perfect heavenly state that will beautify and give a new direction and development to its powers. Bro. Willey concludes that the third condition mentioned above is the only valid one. And he says "we can't afford to think that memory in Heaven will be inferior to the same soul energy on earth." But you haven't proved that memory belongs to the soul in Heaven; and I repeat it that to remember, and memories are not essential to the soul's existence and powers. For when Adam became a "living soul" in Eden, although perfect in the possession of all the faculties of a moral intellectual and physical being, he remembered nothing; and the soul in Heaven will be in a fruition state and have high offices to perform, and its energy will be equal to its high and heavenly destiny. The soul energy of earth in some respects we know by the word of God, will become obsolete in Heaven. There is a soul energy here in parental and filial love, and in conjugal affection which will find no place in the soul forces hereafter, and never be exercised in Heaven. But the soul so far from experiencing defectiveness by their absence will have an increase of energy by freedom from its burdens, "from its prison and its class." Lumber my brother, gives neither strength nor momentum to the vehicle that carries it. The soul becomes prepared for Heaven by having a pure and perfect character. Holiness fits the soul for Heaven, and without any earthly memories, it will be beautified and entranced with the present and prospective glories of its celestial home. Bro. Willey's analysis is defective, and the examples he cites from Psychology and dreams can have no bearing upon

the subject, because they belong to this world and are of the "earth earthy." Memory is simply an exercise of the mind to meet the exigencies of this life, a provision of the soul and body in the performance of their earthly mission, which will not, from the altered circumstances of the case, be necessary hereafter. Laughter and weeping, belong to our emotional nature here, and are conservative, but we cannot entertain the idea that they can enter into the ecstasies of Heaven. Neither Bro. Willey nor myself, I presume, can recollect the time when we first knew that two and two made four, but we have got along in some higher arithmetic without the recollection of this rudimentary beginning. We know that we did learn it. If Bro. Willey would attach more importance to the idea of knowledge, and less to that of remembering, he would reach a higher philosophy. It seems to me that memory is one of the last things needed in Heaven. It is no evidence of superior soul energy. It often exists in great measure where there is little intellectual force. And memory is often very treacherous, and often erroneous; what one person remembers of a transaction is very conflicting with what another recollects, and the real truth and state of the case is obtained through information, and without such information our recollection would be at variance with matters of fact. How would the case stand, if the soul went to Heaven with the false memories uncorrected? Memory is certainly useful here in many ways; in business, in social intercourse, and in literary pursuits, all of which are confined to this life, and do not pass over to another world; nor will it there be needed. What will the soldier want to remember the battle fields of earth for? For what will the sailor want to remember the toils and shipwrecks of the sea? What use will it be to the votaries of any earthly occupations in Heaven? Heaven indeed gives freedom from these things, and this is what the Christian pilgrim craves, "desires to depart and be with Christ which is far better."

Memory is often the cause of great trouble and sorrow here. So much so, that the power to forget is coveted, not with reference to our sins only, but with reference to our misfortunes also. And even the pleasures we remember, are associated with recollections that give us pain. And if memory be "quickened and perfected" hereafter, as Bro. Willey says, it would follow that the pain as well as pleasure, would be intensified. I read a work once, called "the pleasures of hope," we always hope for the good. I have never seen a work, I believe, on the pleasures of memory, although I allow, there are, and we do have pleasant recollections. But oh, there are offensive things, that we would dash into oblivion, and indeed the Lord declares in a certain place, that the sins of his people, he will remember against them no more forever. And Bro. Willey's remedy is, to purge "away the bad things, and only retain the best." The office Winnow is certainly a new and high endowment, it may be preferable to the "pergatorial" process. But this argument of Bro. Willey's seems to surrender at least, half the case. And then he allows for that which may be forgotten or removed, or for that which memory is prevented from recalling, God will "indemnify." Now, this is just what the negative teaches. But why limit the power of God? Can't he indemnify for the whole, as well as for a part? It is this indemnity that will make Heaven to the saints, to use scriptural words "the recompense of the reward," and "the far more exceeding and eternal weight of glory." The infant that dies without the opportunity of doing good, will be indemnified, as surely as those who did live, and needed as much forgiveness for evil, as they did of approval for good. The idiot who passes a life on earth under mental eclipse, will find indemnity in

his developed and glorified powers, equal it may be to the brightest philosopher that adorns the annals of earthly fame. So far as "personal marks and peculiarities" referred to by Bro. Willey, are concerned with regard to the soul, it is a matter of knowledge and not of memory; for the soul itself is intangible and spiritual, and so far as the body is concerned, we have never seen a person in the resurrection livery, but we are told that "it is sown a natural body, and it is raised a spiritual body," and that it shall "be fashioned" in case of the saints "like unto Christ's glorious body." And will certainly bear no resemblance in fiber or feature to its condition in this world. The diversified types of human individuality, unfold God's work. No one knows much about his own complex nature. God does give to every one the capacity to know himself, through his own consciousness and intuition. That is, is aware of his own identity, and this is secured without the assistance of memory.

In giving what Bro. Willey calls "the Bible support of this doctrine," he admits that very little is said directly, because it is "taken for granted." Now, from my point of view, I would say, little need be said, because the opposite is taken for granted. "For it doth not yet appear what we shall be." It is one of those things yet to be revealed, the pattern of which is yet in the "holy mount." "Love" indeed as Bro. Willey quotes, "never faileth," but the love of parent for child, and love between the sexes will cease hereafter. But the love that never faileth is a spiritual affection, produced in the soul when born of the spirit, and will unite all the souls of the redeemed in Heaven and abide forever. The things I now remember, and the things I have forgotten, I do not care to have rehearsed hereafter. It is hope, not memory; it is the high aspiration of holy anticipation that causes me to look forward and upward to the life in Heaven, for blessedness in the revelation of the eternal! How glorious the assurance.

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

The Christian victors, palms and crown,
will not be the ivy of Olympus,
but wreaths from the tree of life; and
the diadem that flashes with gems from
the crystal strand.
"Where pure essential joy is found,
The Lord's redeemed their heads shall raise,
With everlasting gladness crowned,
And filled with love, and lost in praise."

B. F. PRICE.

The Seat of Conference.

The Wilmington Conference will convene in its nineteenth annual session, in Crisfield, Somerset County, Md., Thursday, March 17th. A few historic facts concerning the town, and the church in which the Conference will meet, will no doubt, prove of interest to your readers.

Crisfield is located at the southern terminus of the Eastern Shore Railroad; 135 miles south-west of Wilmington, and some ten hours by steamer, south-east from Baltimore. It is on the Eastern bank of the Annapomesset River, an inlet from the Chesapeake Bay; and, like many Western towns, it has sprung up as if by magic. When the above named railroad was completed, twenty years ago, there was probably not one house, within a mile of what is now the principal part of the town. But now there are about two thousand inhabitants, and many elegant and substantial buildings. It is probably the largest town on this Peninsula, south of Salisbury. Most of the business part of the town, stands, where twenty years ago, the oyster flourished in his native bed, and the oysterman's "canoe" and "pungy" were built upon "piling," near the railroad, and the front yards consisted of an inch plank extending from the door-sill to the railroad sleeper; while below, the fish and crabs could be seen at play, and often the surging waves dashed

against the underside of the floor. It was not an uncommon thing, to see a man sitting in his own doorway, with hook and line catching fish and crabs. But all this is changed now. The waters have been filled up with shells; and though the houses were not built upon solid foundations, they have, by this means, had solid foundations put under them. Many acres of building lots have thus been reclaimed from the wasting waters, and made very valuable.

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

A FRIEND.

The Devil's Rocking Chair.

"Take thine ease"—that has been called the devil's rocking chair. The backslider sits down in this rocking chair, and though he has lost all his vital piety, he feels not the loss. If his house would burn down he would feel it. If thieves would steal his money, he would feel that. If he should lose his health, he would be almost inconsolable. But though his religion is gone, he is indifferent, rocking to and fro, taking his ease. The formalist sits into his rocking chair. During an earnest appeal from the pulpit, or a rousing revival of religion, or some great affliction in his family—perhaps when Death comes crashing into his home, he is alarmed; but a few rocks in the chair of "Take thine ease," soothes him to quietness.

The lukewarm professor of religion says, "I was converted years ago; I go to church; I love to hear a good sermon on Sunday; I am all right; soul, take thine ease!"

The impenitent one sits in this rocking chair all the year round. He is in

an alarming condition, and the worst of it is, he does not care. A few years ago, he was so started by a sense of his unsaved condition, that he was about to start right up from his rocking chair of carnal security, and run to a throne of grace to obtain mercy; but his own degenerate heart said, "Never mind! Don't be troubled! Take thine ease!" And he settled back more hardened than ever. Sometimes the face of his pious mother rises up before him, or a thought of eternity comes like a flash of lightning into his darkened soul, and he moves uneasily in his chair. But at such times one might think the devil himself, or some spirit of evil, stood back of the chair, rocking it, and whispering, "Take thine ease!" Now he rather prides himself on his indifference. Now he can laugh at the idea of seeking religion. You can scarcely see the chair move at all; for, like a child asleep, he hardly needs any rocking; and the probability is, he will sit in the rocking chair until his body is dead and his soul is damned.

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

T. M. GRIFFITH.

Media, Pa.

Letter from Milton, Md.

DEAR BRO. THOMAS:—Milton is saved. Last March, the community was in financial depression; shipbuilding, the principal business, had been at a stand still for three years; and worse yet, our church was suffering from serious dissensions. The chief talk for a time, was about a new church in north Milton, for one of the parties. This state of things continued for more than half the year. Commencing special services, with the new year, and having a plain talk in reference to questions of duty, we were rejoiced to find our dear members getting into a better spirit. Never did I see deeper conviction, nor more humble confessions in any church; and the result is, that God has baptized the church, with the spirit of power and of love, and of a sound mind; "all contentions have ceased, and all are "kindly affectioned one to another, with brotherly love, in honor preferring one another." There is not, it is believed, an unkind feeling in the church. These meetings have had a good effect on the entire community. Thirty-five persons have been received on probation, and twelve into full membership; and the work is still in progress. We have had no outside evangelistic help. The church has learned to meet its own responsibilities.

Yours truly,

JOS. ROBINSON, pastor.

From Whittman, Md.

MR. EDITOR:—In your issue of the 13th ult., we read with pleasure the tribute of "A Friend," to the earnest labor of his former pastor, Rev. J. D. Reese. Kindly permit a few words from his present people, to appear in your acceptable paper. He is a man, whom all in our community, delight to take by the hand, and call friend; one whose constant aim it is to advance the kingdom of Christ, and who is favored to gather many souls into the garner of the Lord, as the result of his unwearied faithfulness.

With a courage that never swerves, he ever keeps the banner of Temperance, unfurled in the face of all opponents. If the "powers that be," see fit to return him to us for a second year, all hearts will give him a welcome; for, truly he is a "man of God," and has done us much good. May the richest blessings of God ever rest upon him and his!

BAY SIDE.

Peninsula Methodist,

PUBLISHED WEEKLY, BY
J. MILLER THOMAS,
 PUBLISHER AND PROPRIETOR,
 WILMINGTON, DEL.

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

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Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion. All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning. All subscribers changing their post-office address should give both the old as well as the new.

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Extraordinary Offer.

ALL, FOR ONLY \$2.—One year's subscription to the PENINSULA METHODIST and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," or Dr. Wallace's "Parson of the Island," for \$2, to new subscribers and to all old subscribers, who renew their subscriptions for 1887; in each case the cash must accompany the order.

The Baltimore Conference.

It is claimed, that the first gathering of Methodist preachers, under the above name, occurred in 1774, ten years anterior to the organization of the Methodist Episcopal church, and only one year later, than the original American Conference in old St. Georges', Philadelphia, in 1773. As local church organization here has been continuous from that early date to the present time, the First Church, whose corporate title is City Station, claims to be in its 104th year. This same First Church, after sundry mutations as to location, and condition, from the humble Lovely Lane Chapel, in which the ever-memorable Christmas Conference met, up through Light street, and Charles street, each with its history of grand achievements for Christ and his cause, has within a year or two, so effectually renewed her youth, that in all the essentials for large and successful church work, she is more fully equipped, and more vigorous than perhaps ever before in her long and honorable career. An entire square of city property, most eligibly located, has been secured, upon which are to be erected not only a church edifice and parsonage, but also the building for the new Woman's College. A massive stone structure of cathedral style and proportions, with lofty tower and tiled roof, including church and parsonage, is already well advanced toward completion; the beautiful chapel of the former being already in use, and the parsonage occupied. By unanimous vote of the Conference last Tuesday morning, its next session will be held in this church, Rev. John F. Goucher, D. D., pastor.

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

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

Most of the members are young men, and men in vigorous maturity; the gray haired veterans are few, Drs. Lanahan Clemm, Littleton Morgan, and Myers are representatives of the fathers. Our last visit was more than three decades ago; and among the leaders then were Alfred Griffith, John A. Collins, Charles B. Tippet, and Norval Wilson, all of whom with many of their associates in the itin-

erant ministry, have fallen asleep.

We noticed what was to us the novel practice of reading up the journal at the close of the day's session, for approval, before adjournment.

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

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

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

The President of the Conference, Rev. Henry White Warren, D. D., one of the Bishops of the Methodist Episcopal Church, was born in Massachusetts, Jan. 4th, 1831; graduated in Wesleyan University in his 23d year; was Professor of Natural Science in Armenia Seminary, N. Y., one year; two years Professor of Ancient Languages in Wilbraham Academy, Mass.; and in 1855 was received on trial in the New England Conference. Besides his pastorate in five large towns in his native state, he served two terms in Boston. In 1864, he was selected by the Massachusetts Senate to preach the annual election sermon before the Government officials. In 1871, at the call of the late Bishop Simpson, he came to Philadelphia, and served three years as pastor of Arch St. Church with such signal success, that, at the expiration of a similar term in New York, he was heartily welcomed back by the Arch St. people, who, in their love and admiration for him, at the end of his second three years' term, were among the most earnest of his friends who advocated his election to the episcopacy. No transferred man probably, was ever more popular with the members of the Philadelphia Conference than Dr. Warren. Not only was he elected President of the Preachers' Meeting, but his brethren placed him at the head of their delegation to the General Conference in 1880; and no doubt contributed largely to his election as Bishop, at that time. From March till May 1880, Dr. Warren was pastor of Spring Garden St. Church, Phila.

After a tour in Europe, Dr. Warren published in 1874, his impressions of travel, in a sprightly and suggestive volume entitled "Sights and Insights." In 1879, he published "Recreations in Astronomy," a popular treatise on this grand theme, which has had a marvelous run for that class of works; not less than 40,000 copies having been sold. His lectures and contributions to periodical literature, evince fine taste and a highly cultivated mind. He is an admirable preacher, always interesting, instructive, earnest, and eloquent.

Rev. Dr. W. F. Warren, the accomplished President of Boston University, is a younger brother of the Bishop.

Bishop Warren has been twice married, and has six children. Our friends may anticipate a rare pleasure in having him preside over the Conference in Crisfield.

A prominent member of the Central Pennsylvania Conference, writes to the *Baltimore Methodist*:—I like your strong utterances in regard to the non-payment of Bishop Taylor's salary by the Book Committee. He is just as truly a Bishop as Francis Asbury, or Dr. Coke, for they were limited to America, and not allowed to exercise their episcopal functions in Great Britain. When the next General Conference comes on in 1888, I predict there will be some thunder on this subject.

Bishop A. W. Wilson of the Methodist Episcopal Church, South, is making an official visit to the Missions of that church in Japan. From an interesting letter in the *Nashville* of Jan 22, we take the following excerpts.

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

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

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

When we reached Kobe, we found Dr. J. W. Lambuth and family settled in their new home and pleased with the situation and outlook. The city is the sea-port of the old town Hiogo. By sea, access is easy to coast and island for a long distance. By land, it is within reach of Osaka, the second city in Japan, and a place of great commercial value, and Kyoto, the former capital, a populous and beautifully-located city. The railroad runs to these cities and beyond into a thickly-settled and thriving interior. At Osaka there are missions from several Churches, doing faithful, earnest work. Our own, yet in its infancy, is the only Methodist mission in this section of Japan. It was somewhat of a surprise to find that the whole number of missionaries of every sort in Japan is less than two hundred. The rapid growth of Christian sentiment and the eclat of the work had led me to suppose that there were twice that number. The number of native converts is about 12,000. But the figures hardly represent the actual gain. The kindly disposition of the people, their readiness—nay, eagerness, to hear and read whatever pertains to Christianity, the wide diffusion of the Scriptures and of Christian literature, and the evident effect of all this upon the native mind, give assurance that the time is not far distant when extensive revivals will bring into the Church of Christ great multitudes of the people. Conversions are reported now at the rate of about three hundred a month, and this number will increase in enlarging ratio.

Rev. Dr. W. F. Warren, the accomplished President of Boston University, is a younger brother of the Bishop.

Bishop Warren has been twice married, and has six children. Our friends may anticipate a rare pleasure in having him preside over the Conference in Crisfield.

Snow Hill District, 1861—1865.

No. 77.

BY REV. A. WALLACE, D. D.

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

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

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

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

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

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

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

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

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

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

Our Book Table.

THE CHAUTAUQUAN for March presents the following table of contents:—"Pedagogy: A Study in Popular Education," by Chancellor J. H. Vincent; "Studies of Mountains," by Ernest Ingersoll; "Women in the Departments at Washington," by Mrs. General John A. Logan; "Common errors in English," by Edward Hale; "Practical Suggestions on English Composition," by Professor T. Whiting Bancroft; "The Art Industries," by Charles Barnard; "Sunday Readings," "Some Peculiar Insects," by Mary Treat; "Henry M. Stanley," by H. K. Carroll, LL. D.; "Manners of the True Gentleman," by Professor George L. Cary; "A Day among Chicago Philanthropists," by Frances E. Willard; "The Alpine Republic," by Bishop Cyrus D. Foss; "Sponges and the Sponge Fishery," by Richard Rathbun; "Women as Inventors," by Ida M. Tarbell; "A Shakespearean Adventure," by Samuel G. Smith, Ph. D., and "Some New England Authors," by George Parsons Lathrop.

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

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

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

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

Besides favorable notices by the late Bishop Simpson, by Bishops Andrews and Hurst of the M. E. church, by Bishop Steven's of the Protestant Episcopal Diocese of Pa., and by Miss Willard, this valuable little manual, a digest of standard authorities on this subject, has been recommended by Hon. Mr. Faunce, speaker of the Pennsylvania House of Representatives, Gen'l. Wagner, Ex-President of the Common Council of Philadelphia, and Dr. Vanartsdolon, Grand Master of the I. O. of Odd-fellows of Pennsylvania. No better endorsement need be given, than its large and rapid sale.

STATEMENTS; theological and critical, by D. D. Whedon, D. D., LL. D., author of "The Freedom of the Will," "Commentary on the New Testament," Phillips & Hunt, New York; J. Miller Thomas, Wilmington, Del. Essays, Reviews and Discourses; by the same author and compilers. Price for the two volumes, 752 pages, \$2.50.

These are complications of the more important discussions of this gifted and distinguished author, made by his son, and nephew, since their venerable relative's death. Dr. Whedon had the exceptional honor of being elected editor of the *Methodist Quarterly Review*, by seven successive General Conferences, a tribute well deserved for the grand abstrait of the first-class periodicals of its class. The first volume brings within convenient form, his briefer, but not less valuable, discussions, and while the second volume contains his more extended productions, preceded by a biographical sketch. Every one who can appreciate the great thoughts of one of the greatest minds, American Methodism has just produced, on subjects of the greatest importance to rational beings, ought by all means, to secure a copy of these two volumes, and master them.

Missionary.

A Million for Missions. FOR 1887.

BY COLLECTIONS ONLY.

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

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

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

It is an interesting fact that while this line of work is growing, and the Home Missionary Society has been organized, and is gradually reaching a position of esteem in the minds of our best Christian workers, there is an advance all along the line in the work of the Parent Board. The pastor who can wisely manipulate the different Societies in the various benevolent interests of the church, will by such methods develop a benevolent sentiment and spirit, which without question, will favorably effect every interest of the church. These societies are educators, and the training they give, is of the most valuable character.

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

The Rev. John Waterhouse, after working at his home in England until the prime of his life, went out to devote to the oversight of the South Sea Missions the vigor and mature excellence of character and piety for which he was so remarkable. He lived to accomplish the personal examination of the entire field of missionary labor which had been put under his care. In doing this he had toiled hard and undergone much fatigue and exposure to danger. Worn out with incessant work, he died March 30, 1842, crying out as he went to his rest, "Missionaries, missionaries, missionaries." Many have given heed to that dying appeal, and among them are the two sons of that departed man of God, who have since labored faithfully and suffered deeply in the Fijian Mission.

"The membership of the native Christian Church in India is doubling every ten years; and the time is fast approaching when it will quadruple. Immense changes are going on under the surface that cannot be put in numbers; changes in government circles; changes in native circles; changes in public sentiment, such as the growing friendliness and lessening prejudices of the people toward christianity and its preachers, decreasing faith in Hindooism, growing reverence for the person and name of Christ, readiness to purchase and read the Scriptures.

The time was not very long ago when the people were afraid to touch our Christian books—would not receive them as a gift; then the time came when they

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

There are about 10,000,000 Protestants Christians in the United States, and entire benevolence in 1866 was \$160,000,000 or \$16 for each person. The Bible is now printed in 250 languages, and more than 150,000,000 copies have been circulated. The Methodist Episcopal Church has collected and disbursed in 67 years \$20,000,000. Our present membership is fully two million souls. Methodism influences more than twenty five million souls in all lands.

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

Making Coffee and Tea.

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

Five points are of special importance: (1) Aging: "By prolonged keeping, it is found that the richness of any seeds in this aromatic oil, is increased, and with increased aroma, the coffee also yields a blander and more mellow beverage." (2) Roasting: "Equally by insufficient and by excessive roasting much of the aroma of the coffee is lost, and its infusion is neither agreeable to the palate, nor exhilarating in its influence." (3) Grinding: "As ground coffee parts rapidly with its odor, the grinding should only be done when the coffee is about to be prepared." (4) Coffee must not be a decoction. "To obtain coffee with a full aroma it must be prepared as an infusion with boiling water." (5) Quantity: from an ounce to one and a half of coffee, to a pint of the infusion.

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

In making tea the same object is to be aimed at as in making coffee—the elimination of injurious ingredients (theine and tannin), and the preservation of the volatile aromatic oil, on which alone the value of the tea depends. To obtain this aroma, pour the water, just before it begins to boil, on the leaves placed in a heated vessel; let it stand three or four minutes, then pour into the cup and drink it slowly.

As commonly prepared, tea is so bitter and disagreeable, that the addition of milk becomes almost necessary to make it palatable. But to put milk or cream into properly prepared tea, is to commit an unpardonable gastronomic solecism; not only for the fanciful reason that a chemical compound results from the mixture, resembling the basis of leather; but because the addition of milk disguises the peculiar aroma of the tea, and makes one kind taste almost exactly like another. Sugar, on the other hand, may and should be added to tea. For it makes the taste of the tea more agreeable, without in the least interfering with its fragrance.—Henry T. Finck, in Contemporary Review for November.

In a lecture delivered in Glasgow the Duke of Argyll said: "In the last year of his life Mr. Darwin did me the honor of calling upon me in London and I had a long and interesting conversation with that distinguished observer of nature. In the course of conversation I said it was impossible to look at wonderful processes of nature which he had observed without

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

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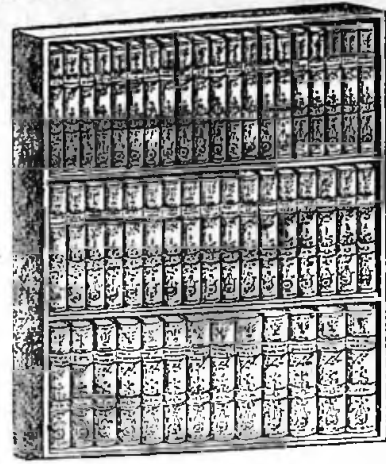
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Sketches from English History. By Prof. A. M. Wheeler, A.M., of Yale College. (Not required of class of 1887.) Crown 8vo. 1.25
English Literature By Prof. H. A. Beers, A. M., of Yale. 16mo. .60
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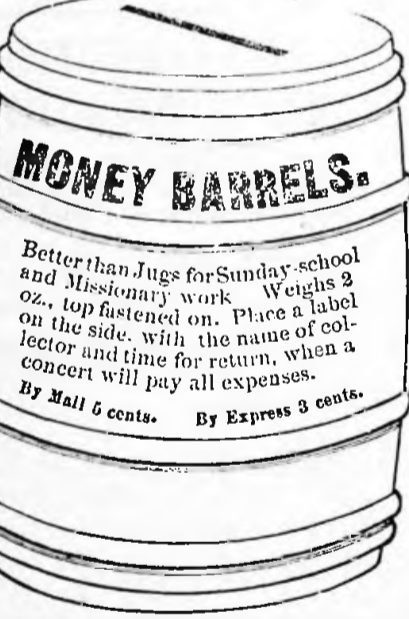
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