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Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

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ONE DOLLAR A YEAR—
SINGLE NOS. 3 CENTS.

DON'T FORGET TO PRAY.

It's hard to have you leave us, John,
They are all gone but you;
We're getting old and feeble and
Our journey 'll soon be through.
But since it is God's pleasure, John,
To guide you on your way,
Accept, my boy, this precious book,
And don't forget to pray.

"This book has been a treasure, John,
To father and to me;
As it has been to millions, and
And to millions more will be.
In sickness, pain and sorrow, John,
'Twill shed a cheering ray;
Then let it be your constant guide,
And don't forget to pray.

"This world is full of wickedness
Of juring snares and sin;
And thousands, madly pressing on,
Are daily falling in.
But if you would escape them, John,
And keep the narrow way,
Oh, make God's Word your counsellor,
And don't forget to pray.

"With yearning hearts we'll pray, dear
John,
For your eternal weal,
As round the family altar we
At morn and evening kneel.
In spirit you may join us, John,
Though many miles away,
If in your heart this word you hide,
And don't forget to pray.

"Good bye! God bless and keep you, John,
Shall be our daily prayer;
And if we meet no more below,
God grant we may up there.
And we have this assurance John,
To cheer us, that we may,
If we the Bible make our guide,
And don't forget to pray."
—New York Observer.

Letter From Bishop Taylor.

S. S. Nubin, off Kabinda, May 20th, 1886:—Dear Bro. Grant:—I wrought 7 hours per day with Bro. Benoit, till Friday, the 14th, when we came down by canoe to Mayumba. I never worked harder in my life than during the last two months, with axe and grubbing hoe, scythe and pit saw, and never before had better health, not even a headache for five minutes. Well, the Nubia was due in Mayumba on Saturday, the 15th, but the Lord kindly gave me a couple of days needed rest, and at 8 p. m., Monday, 17th, I went aboard and had the indescribable happiness of meeting our noble band of 26 new missionaries. We wanted a man and wife for Mamba. The steamer had to go off in 3 or 4 hours the same night. I had no time to read a single letter, but got a list of the names of our party. Dr. Smith and family were too many for Mamba; Bro. and Sister Elkins rather old to master French as their key language for missionary work, the French requiring the schools to be taught in French; Bro. and Sister Myers (Miss Brittain) were booked for Dondo, so we could get no married couple from that company for Mamba: Miss Kildare is a teacher in French, and just the one for preceptress of our Mamba school. So I appointed her preceptress and Miss Cliff matron and housekeeper and Bro. A. Soretore I appointed as superintendent of the farm, and the farming department of our industrial school, Bro. Benoit being preacher in charge, superintendent of the school and of the house building department. They cheerfully accepted their appointments, hurriedly gathered up their baggage and left. We weighed anchor and got off to sea about midnight. No one anticipated any of those appointments, but all say they were of the Lord. I am weeping for joy as I get acquainted with these dear people, manifestly called of God to this service. My prayers are answered. Glory to God!

I have since appointed Dr. Smith, his

wife and 4 children to Nhangue-pepo, also Bro. and Sister Cooper, till they shall be prepared for fields that may be opened by the Lord. Bro. and Sister Myers I have appointed to Dondo. Bro. and Sister Elkins and 11 young men, will, D. V., accompany me up the Congo.

We have orders from the Congo State Committee in Brussels to those in authority here, to give us and our freight free transit for 80 miles to the head of steam navigation to the lower Congo, thence we walk and men carry our stuff 235 miles by land to Stanley Pool. There is no help for this until the Congo R. R. is built. The Baptist steamer Peace of 15 tons was carried up in 800 sections, and the Henry Reid was carried up at a cost of £2,000. The steamer John Brown, so generously tendered to our committee, is not built in sections, and if she were so built, I could not consent to any such expenditure in the hope of returns at all commensurate with such an outlay. Bro. Teter examined her and finds she is well built and has a fine appearance, but her boiler is very much out of repair and her helm needs some fixing, and it rests with the committee whether they will undertake the cost of repairing her at Sierra Leone. When, D. V., I may return to Liberia I may see the possibility of utilizing the John Brown for God, on that coast. If our noble friends of the American Board will in that case renew their kind offer, we could then have the John Brown marching along, to the tune of our great redemption song. This ship has been greatly crowded with passengers, but our people were put in with a German Baron and other distinguished passengers, on a par with them, 1st class passage, we paying but £25 instead of £35 per head. Capt. Davis has been kind as a father to all our people, and they will not forget him; we will all sign a paper expressing our appreciation of his kindness. We don't appear to have a weakling among us.

Angola wanted a lot of ladies and some young men from home, so I have written Bro. Withey to ascertain the remaining needs of the different stations and the capacity and good will of each to give homes to such as may come to study the language and get ready for an advance into the farther interior regions, and to send the results of his inquiries to you. I have been figuring and I find that you cannot get his statement in time, so that I think it will be safe to send 4 young ladies in care of a good man and wife. If they could sail by the middle of August, they would reach Nhangue-Pepo before the rains. When we get a few more lines of stations opened, we can have you send 10 or 25 per month, but now when I am far inland, out of sight and out of hearing for months at a time, that can't be done. We could in a few days plant an important mission station at Kabinda where we are now discharging a cargo of coal, but we can't stop now. We may get the use of the little steamer Henry Reid, on the Upper Congo. If not, it don't matter, we can build a schooner, and meantime found a good receiving station on the Congo. The English Baptists have no station above Stanley Pool, hence they have no use for their steamer except to explore. The Livingstone Inland Mission have but one station above the Pool. Our business is not to ex-

plore. We prefer a few stations without a steamer than a steamer and no stations.
WM. TAYLOR.

May 21st.—Since writing the above, I have made a change in the appointments. I have left 3 men at Kabinda, a town of 10,000 population, the most healthy site on the coast. There was no mission there. It is a very important place for a station, and now is the time to secure a pre-emption right to it. I appointed Rev. L. Judson, M. A., and Geo. R. Thompson, both colored. I hope they will make a good score, for the black man, Archer Steel's father, put him under Judson's care, so I left him also at Kabinda. I gave them letters to the Governor, with Portuguese, and other credentials, and quietly left them to master the situation and the native language, and prepare themselves for effective work in the mission and industrial schools, that we hope to establish there in the near future. Our people are all well, and in high-toned enjoyment. We are now in sight of Banana. Glory to God. Love to all.

Your Brother,
WM. TAYLOR.

God's Special Treasure.

BY C. H. WETHERBE.

In Malachi iii: 17 we read: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." In the margin the words *jewels* is rendered "special treasure." There are several beautiful and very interesting thoughts suggested by this expression. 1. It implies that God sets a high value upon His true children. The word "jewel" represents in commercial affairs high values. According to their size and weight, and as compared with precious metals generally, jewels are considered superior in value to the most of rich metals. In the text quoted the word is used figuratively, of course, to give us the idea that God regards His people of more value to Him than anything else. He has a great many treasures, but His people are His "special treasures," a treasure above all other treasures. It has required an infinite degree of wisdom to devise a scheme whereby God could deliver souls that were sunken in sin and in the grip of death, and bring them up into a condition of value. And nothing but Almighty power could execute such a scheme so successfully as it has been. O! it has cost God more than we shall be able to compute to make His special treasures what they are. The bare fact that Jesus died to redeem and save God's people shows that He places an exceedingly great value upon them. 2. It implies that God greatly loves His people. Christ says: "Where your treasure, is there will your heart be also." This is as true of God as it is of man. God's treasure being His children, upon them His heart is set with a depth of love which we cannot fathom. Being His "special" treasure His heart is specially fixed on them even more than upon all angels and all things else. And that Christian who has a deep sense of his worthiness is melted into profound humility as he confines his thought to the wonderfully great idea that God does love even him so strongly and fervently! 3. It implies that God carefully protects His people. The fact that God sets a very high value upon His people and loves them with an inconceivable

great love is sufficient evidence that He carefully protects them. It is true that His protecting care is over all his possessions and all of his creatures; but in a deeper and tenderer sense He most carefully protects His "special treasure." We know that those who have rich jewels take especial care to protect them from injury or loss. Nothing would induce them to lose so valuable a possession one which is the delight of their hearts. But in a far greater degree this is true of God. All of His energy is engaged to protect His loved treasures.—Northern Christian Advocate.

"More money for Missions," seems to be the chorus-universal this year with the denominations. The Northern Methodists have been ringing out the cry, "A Million this year for Missions." Several of our Northern Baptist exchanges are pleading lustily for "A Round Million for Missions." Many earnest souls connected with the Southern Baptist Convention are praying the Lord to stir up his people to give half a million this year to our two boards, Home and Foreign. The Southern Methodists, too, are calling for an advance in this direction. The Christians or Disciples, who have been somewhat negligent of this great work, are aroused to greater interest in behalf of the heathen. The Northern Presbyterians, however, have started us all with the demand "Ten millions for Missions!" Or, as much as was given by all the denominations of Christendom for missions last year. Yet why should this seem a great sum for one body of Christians to evince its love for humanity! Just think, the standing armies of Christian nations cost every year half a billion. Billions for destruction, only a few millions for the salvation of men. God speed the word along the whole line of Christendom, "More Money for Missions!"—Baltimore Baptist.

The Work that Tells on Destiny.

"She was a special Providence to me," wrote the late Earl of Shaftesbury concerning his father's housekeeper, Maria Millas. He explains his meaning by stating that this good woman had almost the entire care of him until he was seven years old, when she died. Yet such was the impression she made upon him in those few years, that towards the close of his truly noble life this greatly good man said: "I must trace, under God, very much, perhaps all, of the duties of my later life to her precepts and her prayers." What a striking testimony is this confession to the fidelity of an obscure Christian woman! And what a grand result it wrought! As is well known, Shaftesbury nobility of birth, represented by his earl's coronet, when placed beside the moral grandeur of his character, was but as a glowworm to a star. Through his long life his supreme devotion to works of benevolence gave him an undisputed right to say,—
"Write of me as one that loves his fellow-men."

His deeds gave light, hope, comfort, and elevation to many thousands who were born heirs to an inheritance of poverty and woe. And those deeds were the precious fruit of the influence of a servant in his father's household. What a splendid star that good earl will be in the crown of the glorified Maria Millas, his mother's servant! And how forcibly does Maria's success say to every woman

who has the care of a child, "Make thyself a 'special Providence' to this child! It is clay; be thou its potter. Mould it for God!"—Zion's Herald.

A Mother's Prayers.

A gentleman said he had great faith in a mother's prayers. He believed a mother would pray as no one else, and prevail with God. He spoke of a soldier who went to the war against his mother's will, but was converted in answer to his mother's prayers. It was on this wise; One day before he left home, while he was finishing up his preparations to go, he went to his mother's room, and there he found her, with her four little children around her, all kneeling with her, and all engaged in prayer for him. His poor mother feared he was not prepared for death, and hence her unwillingness to have him go from home. But he went. And her prayers went with him, so that in camp, in the battle-field, on the march, everywhere he went, he could see that mother and her four little children on their knees in prayer for John, the son and brother. So his mind was haunted with the spectacle till he at length submitted to the calls of this blessed gospel. "I am that son and brother John for whom that little band on their knees prayed. Do you suppose any of you can tell how precious that dear mother and those brothers and sisters are to me to-day?"—Selected.

Noted Book Agents.

George Washington was once a book agent and a good one, and Benjamin Franklin wrote books and then canvassed for them himself. Jay Gould, Ralph Waldo Emerson and Mark Twain were in early life book canvassers. So also was Longfellow, and his success was remarkable. There is now in the possession of the Massachusetts Historical Society a prospectus the poet used, and on one of the blank leaves in the front are the skeleton lines of the now celebrated poem, "Excelsior." Daniel Webster paid his second term tuition at Dartmouth by selling books. Gen. Grant at one time took an agency for Irving's "Columbus," and is on record with the publishers as a fine canvasser. Bret Harte was a book agent in California in 1849 and 1850. Ex-President Hayes footed it all over Southern Ohio, selling "Baxter's Lives of the Saints," and was fairly successful. After the siege of Toulon, Bonaparte, then a young lieutenant employed at the capital, took the agency for the "History of the Revolution," and his abilities as a canvasser were as manifest as they afterward were as a politician and warrior. Bismarck, Cardinal Mezzofanti, count Metternich, Canning, Lord Denham and Coleridge the poet, were all at some periods in their lives book agents. So also were Madame de Stael and Mrs. Jameson; and Columbus canvassed for a work on "Marine Explorations." James G. Blaine began his business career in Washington county Pa., where he sold a "Life of Henry Clay." And so on for many other eminent and distinguished persons.—Selected.

Under the names of rum, brandy, gin, whisky, wine, cider, beer and porter, alcohol has become the bane of the Christian world.—Dr. Erasmus Darwin, 1800.

Temperance.

Wine is a mocker; strong drink is raging and whosoever 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.*

A Prohibition Amendment.

Senator Blair, from the Committee on Education and Labor, has submitted a favorable report from the majority of the committee on a joint resolution proposing that an amendment to the Constitution to prohibit the manufacture and sale of alcoholic liquors and other poisonous beverages be submitted to the legislatures of the states for ratification. The amendment provides that from and after the year 1900 the manufacture and sale and importation of distilled alcoholic intoxicating liquors, except for medical, mechanical, chemical and scientific purposes, use in the fine arts, shall cease.

The report which accompanies the proposed amendment, says the committee does not deem it necessary to discuss the evils of the use of alcohol, but believes the people have a right to decide what measures shall be taken for the regulation or extirpation of this traffic. "Why," it asks, "should they be denied the opportunity to be heard in the only form which can pass upon the question? When any considerable and respectable portion of the American people desire to plead their cause in the great tribunal of sovereigns, who, in a free country, decide every question of fundamental issue in the last resort, it is the duty of Congress to enact such preliminary legislation as is here proposed, so that under the form of the Constitution they can be heard on the question of its own amendment. To deny this is of the very essence of despotism, and for Congress unreasonably to refuse the hearing, is just cause for revolution."

Dr. Rush on the Whisky Devil.

To any observing mind it is apparent that the temperance movement is rapidly gaining ground. The crimes that whisky produces are so numerous, so appalling, so destructive of life and domestic happiness, and withal so costly in dollars and cents, that the common sense of the country, to say nothing of religion, declares more and more emphatically that the cause of all the grief and trouble must be removed. So long as whisky is sold in public places, under high license or low, so long will the crimes growing out of its use continue. There is no middle ground—there can be none. As long as men can buy it they will do so, and will get drunk. And so long as they get drunk they will commit deeds of violence and crime. Because this is so, and cannot be otherwise, it is the duty of all good citizens, irrespective of political or ecclesiastical affiliations, to unite in putting away this hellish evil. For the sake of the drunkard himself, his broken-hearted wife and degraded children, the safety of the youth of the land, the peace of society, the salvation of immortal souls—yes, for everything sacred at home, in the Church, and in the cemetery, this monster evil should be suppressed. Whoever loves the sweetness of a home, appreciates the purity of woman, or the dignity of man, or wishes to see a happy, virtuous, and prosperous people, should contribute his aid in one constant and arduous endeavor to banish the saloon.—*Alabama Advocate.*

Prohibition and the Parteis.

The Maine Republican platform declares that "the Republicans of Maine, now, as heretofore, indorse and approve the law for prohibition." The convention declares that the "general effect of the prohibitory law has been beneficent, and has proved in a marked degree helpful

to the cause of temperance in Maine. It has largely reduced the consumption of alcoholic liquors, and has in many ways contributed to the moral and material welfare of the state." The Vermont Republicans in convention declare "that the prohibition of the liquor traffic as expressed in our statutes should remain the settled policy of the state, and the Republican party should everywhere reject all overtures for open or secret alliances with it, and that the state committee this day appointed be instructed to select delegates to represent the state in the coming national anti-saloon conference, which has been called to meet in Chicago."—*Pittsburgh Christian Advocate.*

For several years past the great majority of the active prohibitionists of this state have been working to secure the submission of a prohibitory amendment of the constitution to a vote of the people. This was felt to be a practical scheme, and one which gave fair promise of success. It, at least, would give us a chance to appeal to the sovereign people on this, the most important question of the day. Before this court we have hoped that by agitation and discussion we could win our cause. All we have asked was a chance to go before the people with this great question.

We can now record one very important point gained in this direction. The Republican state convention last week put a plank into its platform committing the party to the submission of such an amendment. That is all that has been asked of them. It is the least they could with any propriety grant. It is of the essence of our government that the people shall rule, and no party dare stand in the way of the people's will. Now, we most sincerely hope that the Democratic convention, when it shall meet, will take a similar stand. It should do so, and promptly. Such submission is good Democratic doctrine. With both of the parties committed to the measure we would be sure to get it.

Let us bear in mind that all we have asked of the Legislature and of the politicians is that they submit the question to the people. It is not particular to us whether they favor prohibition, or whether they will vote it at the polls, or not. We want both those who favor it and those who oppose it to join in submitting it. If, when they have done this, we cannot succeed the first time, we will pick our flints and try again. But by all means let us have a chance.—*Pittsburgh Christian Advocate.*

I have known many persons destroyed by ardent spirits who were never completely intoxicated during the whole course of their lives.—*Dr. Benjamin Rush, about 1680.*

Rev. J. W. Lee, writing from Carrollton, Ga., says: "The results are marvelous. The trade of the town has been more than doubled. Before the whisky traffic was abolished the trade of the place was \$200,000 a year; now it is over \$500,000 a year, and I do not know a single merchant who would not vote against the liquor traffic purely on business grounds."

The key of the Bastille, which Lafayette presented to Washington, is not that of the great central gate of the demolished fortress. It is a key of the Bastille; but not the key. The true key, that of the main gate, has just been discovered by M. Deligand, a French gentleman, who has placed it in the Archaeological Museum of Sens for preservation.

The number of babies born annually in the world is about 43,000,000; daily 117,808; per minute, 80. The number of deaths annually is about 39,000,000; daily, 106,849; per minute, 74. On an average 106 boys are born alive to 100 girls, yet at the end of the first year boy and girls are almost equal in number.

Youth's Department.

THE BEST BEAUTY.

I know a little fellow
Whose face is fair to see,
But still there is nothing pleasant
About the face to me.
For he's rude and cross and selfish
If he cannot have his way,
And he's always making trouble,
I've heard his mother say.

I know a little fellow
Whose face is plain to see,
But that we never think of,
So kind and brave is he.
He carries sunshine with him,
And everybody's glad
To hear the cheery whistle
Of the pleasant little lad.

You see it's not the features
That others judge us by,
But what we do, I tell you,
And that you can't deny.
The plainest face has beauty,
If its owner's kind and true,
And that's the kind of beauty,
My girl and boy, for you.
—*Golden Days.*

One Little Girl.

BY ELEANOR S. DEANE.

"I should like Bible stories better if they were about children," said Fanny Eaden, as the family were sitting together on a Sunday afternoon.

"Boys and girls—so should I," said Frank; and the others agreed with the two who had spoken; though Kate said; "There are a few boys, Joseph and Samuel; and mamma has told us about them till we know them by heart; and I don't remember any girls."

"And yet you have heard of at least two Bible girls," said mamma. "Have you quite forgotten the one named Miriam?"

"O, no," said Emma. "She was the sister of Moses; but I never thought of her being a little girl."

"I suppose she was not more than nine or ten years old, when she first comes into the Bible story," said Mrs. Eaden.

"The Bible tells only a little about her, anyway," said Frank.

"Mother can make a story of what there is," said Emma.

"Do, mamma."

Mamma answered that she could only say what she thought was *probable*, because she *knew* nothing about Miriam, beside what was in the one Book. She said: "I suppose the Jews have their traditions about her, but I am not acquainted with them."

"No matter for them, mother; let's have what you think." This was Frank.

"Well, then," said Mrs. Eaden, "I suppose the child Miriam felt as other little girls feel when they are told they have a baby brother. Miriam had one brother, Aaron, you remember, and he was about three years old when the baby was born. He was old enough to run about and play; but she had never been able to carry him in her arms. Now there was a beautiful baby. She could sit and hold him in her lap. She could see from week to week how much he would grow. She wondered at his hands, his feet, his hair, his beautiful eyes. She was delighted. Then she began to wonder why her parents looked so sad, and why they said so little about the baby, and why the neighbors were not asked to see him. You can fancy her asking, 'Dear mother, are you not glad of our little boy?' Then Miriam's mother had to explain the cause of her sorrow; for doubtless the little girl had seen her mother's tears fall on baby's cheek."

"Why, mamma, what was the matter?" asked Fanny Eaden.

"That was what Miriam wanted to know, and it is likely that her mother said, 'My dear child, I am sad, and your father is grieved and angry, because this dear baby may be taken from us. A cruel king with cruel counsellors rules over us. They think we Hebrews are too many. They have made a law that

the boy babies in all our families shall be slain.'"

"Then Miriam uttered a wild cry of grief and terror; but the mother said, 'Nay, my daughter, you must try hard to keep from crying, and you must help me to take care of, and to conceal our precious little one. See, he is strong and well and beautiful. If he lives, he will grow up a noble man. You must be ever watchful. When you see an Egyptian approaching our dwelling, or any dwelling of our neighbors, you must hasten to give me warning. We will hide the child; and you must not talk about him when you are with other children, for they might be questioned by the spies. Many a mother has already had her infant taken from her; but we will keep your little brother while we can.'"

"Thus we may suppose it was that the young girl Miriam, because she loved her parents, and loved her dear little brother, and because she was an obedient child, became very careful, learned to command her feelings, and to be very prudent in her talk with the neighbors.

"The family kept the baby so well hidden, that nobody knew about him for three months. The boy had grown strong, and was full of baby notions, and made a noise with his crowing and his crying; and the parents thought the spies who were sent out by command of the king, would surely discover their precious treasure. One of them had lately been at their house, and they had kept the baby quiet with great difficulty, so that the household were almost in despair. Then Mrs. Jochabed made her plans."

"Mrs. Jochabed! How funny Bible names are!"

"Yes, you would not think that Jochabed means glorious, would you?"

"I said this good woman made her plans; but she did not talk about them. She could make baskets. I suppose she often made them. Probably the osiers or reeds of which she made them grow by the river."

"Was there a river, mamma?"

"Certainly there was—the famous Nile River, the 'River of Egypt.'"

"I suppose her husband brought her the strong reeds for the framework, and being stronger than she, he bent and bound them into their proper form. Very likely he took Miriam with him sometimes, and taught her how to select straight, slender and pliable reeds for the fine work, and how to bind them in bundles that could be easily carried, and so help in the basket making."

"At the time we are talking of, Mrs. Jochabed began to make a basket that was different from the others. She made it with great care. Miriam wondered at its size and shape. 'What will my mother do with this basket?' perhaps she asked. 'It is for an Egyptian lord?' And the mother would say, 'My little daughter shall know when it is finished. She will have to take care of it.' "And Miriam thought, 'My mother has reasons for not telling me now;' and then she would take the little brother, and keep him in her arms, and sing to him, and soothe him to sleep, may be; so that her dear mother could attend more closely to her work.—*Zion's Herald.*

CONCLUDED NEXT WEEK.

Two Wonderful Men.

The following incidents present scenes rarely parallel in any land. The first occurred at the alumni dinner at Princeton College Commencement:

"No words can describe the dramatic pathos attending the entry of the venerable ex-president of the college, Dr. John M'Lean, who was spoken of as the 'best-beloved man in America.' He seems to have been gathered to the hearts of Princeton men with hoops of steel. It was 'Old Johnny's' seventieth anniversary of his graduation from Princeton in the class of 1816. The dear old man was too feeble to walk

alone. As he went through the hall toward the dais, supported by friends, the crowd spontaneously rose and effectually drowned the voices of the Glee Club in a tremendous, heartfelt cheer. Dr. M'Lean's remarks were handed by him in writing to Professor Cameron, who read them for his old preceptor, who could not command the strength to speak aloud. They were listened to with profound interest, and many a tear streamed down the faces of resolute men as the aged ex-President was assisted in his passage from the dining hall."

The second is from an account of the Commencement at Williams College:

"The address of ex-President Mark Hopkins, commemorative of the fiftieth anniversary as President, delivered at 12 o'clock noon to-day, proved to be the event of the week. In a series of delightful reminiscences he carried the audience back to the early days of the college and up through the various ebbs and flows of prosperity to the present day; and then, turning to graver thoughts, he outlined with wonderful clearness and vigor his views upon the objects and methods of a college education. Four things, he said were to be striven for—a sound body, a disciplined mind, a liberal education, and a right character. The system that fails in any one of these points is radically defective."

A few years ago ex-President M'Lean addressed the students upon the causes of his longevity, and stated that though it might seem trivial, he considered that the integrity of his nervous system had been maintained chiefly by the entire disuse of stimulants of every kind, and informed students that sixty years before he had renounced coffee and tea, and gone back to the "cambric tea" of his childhood, and had never departed from its use. He said that his digestive and nervous force had improved immediately afterward, and remained undiminished.—*Christian Advocate.*

You go down into Georgia now, and a fellow announces himself for the Legislature, or for Judge or for any thing. About the first line under his name he says: "I am square out on the prohibition; I stand square on that issue;" and I tell you all to-day that prohibition mixed with politics will help politics; but God bless you, don't you put any politics in your prohibition. If you are gone. You see I put sugar in my coffee to help my coffee, but if you put coffee in your sugar your sugar is ruined.—*Sam Jones.*

Ex-Gov. Foster says the statistics of the state of Ohio show the immense sum of \$70,000,000 expended in one year on rum. Of that sum not less than fifty millions were spent by people who had not the money to spend in that way, and therefore kept themselves in poverty and their families in destitution and want. It was also shown that the taxes of the people of the state were increased \$5,000,000 from the direct consequences of the intemperate use of alcoholic stimulants.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—SECOND QUARTER.	
Union,	Aug. 26 30
St. Paul's,	" 29 30
Madely,	" 25 30
Delaware City,	Sept 3 5
St. Georges,	" 4 5
New Castle,	" 5 6
Red Lion,	" 5 6
CHAS. HILL, P. E.	
EASTON DISTRICT—SECOND QUARTER.	
Townsend,	Aug. 28 29
Middletown,	" 28 29
Odessa,	" 29 30
JOHN FRANCE, P. E.	
DOVER DISTRICT—SECOND QUARTER.	
Millsboro,	Aug. 29 30
Nussau,	" 29 30
Lewis,	" 29 30
Melton,	" 29 31
Georgetown,	Sept 5 3
Houston,	" 5 4
Harrington,	" 5 6
T. O. AYRES, P. E.	

The Sunday School.

Jesus Comforting the Disciples.

LESSON FOR SUNDAY, AUGUST 29, 1886.
John 14: 1-14.

[From the Pilgrim Teacher.]

1. Let not your heart be troubled: Jesus' near departure, the announcement of Peter's weakness, the dimly understood warnings about Judas, were calculated to fill their hearts with anxiety. *Ye believe in God, believe also in me:* He has just emphasized the close union between himself and God (xiii: 31, 32). The remedy for their anxieties is to confide in him just now with that absolute trust which they know is due to God, but which they may more easily exercise toward him whom they can now see. If Judas can betray, and Peter deny, they lose confidence in themselves. Confidence in Christ is the ultimate unshaking ground.

2. *In my Father's house:* Heaven, answering to the temple, the earthly palace. *Are many mansions:* Literally, "resting-places." Many abodes, or apartments, means room for them all. *Not so, I would have told you:* Heaven is near and very open to them, but it does not seem to be so. He would not lead them up to a really disappointing separation from himself unwarned. *For I go to prepare a place for you:* "For" added by the R. V. brings out more emphatically the certainty of what he is teaching. "You surely need not be troubled with thought of a separation; for the very object of my going is to make ready for your coming." "Place" suggests the same vivid picture as "mansions."

3. *Come again, and will receive you:* They may have no anxiety about the time. He will come for them. He refers apparently to whatever coming brings them to himself. Death is one; but his last coming, with the resurrection, is the consummate coming which brings the perfected nearness.

4. *Whither I go, ye know the way:* Jesus seems to assume in a kind way more than they themselves are conscious of, very much as we sometimes say colloquially: "You know."

5. *We know not whither thou goest:* Thomas is not only slow and doubting, but he is earnestly devoted to Jesus (xi: 16). This makes him all the more slow to accept words which indicate departure in death.

6. *I am the way:* He does not first answer what seems to be the main doubt of Thomas, *whither he goes.* But he shows the more important way. Disciples must walk a step at a time, and it is more important to know well the present way than the far-off end. *And the life:* Not merely a mental apprehension of a truth, but the possession of life, with the power which belongs to it. While Jesus localized their thought when he spoke of "mansions" and a "place," he now spiritualizes it by showing that the place is such that they must make of him the way, truth, and life to find it. *No one cometh unto the Father but by me:* Again, as in verse 1, he practically says "Trust in me: nothing else avails."

7. *Had known me . . . known my Father also:* They thought of the Father as far off, and Jesus' going to him as going whither they knew not. But he says: "While coming to know me, ye have, without knowing it, been made acquainted with the Father, who is in me; so that in going to him I am going to one you know well. So that I cannot seem to be going away you can not follow in thought."

8. *Show us the Father, and it sufficeth us:* Philip probably thought of a vision such as Moses had: a sort of looking into Heaven. He had the natural feeling that if he could only so look into Heaven and see God, the unreal would become real, and he could rest content. But in the request he has ignored what Jesus has just said.

9. *So long time with you, and dost thou not know me?* Bringing him again to himself, as the object of knowledge and faith. They have only to do with, to see, to trust God through him. Moses never had such vision of God as they had in Christ. *Philip:* Calling by name is a touch of tender emphasis, which shows that Jesus was grieved to have them look past him, even in their desire to see God. They would thereby fail to see God in his most perfect manifestation.

10. *Words that I say . . . doeth his works:* The interchange of "works" and "that I say" with "his works," show how intimately the mind of Jesus is united with that of his Father. *Abiding in me notes a permanent indwelling.*

11. *Believe me, etc.:* Recurring to the thought of verse 1. But there is a touch of emphasis on me. "If you can not trust what I now say, look back over all you have seen me do, and draw the more labored conclusion which reason requires."

12. Now he turns to show an important result of trusting in him. By it they will

be able to continue in some sense that holy and wonderful life which he has suggested by mentioning "the works." *And greater works . . . shall he do:* Not greater miracles, but work of a more precious and important character—spiritual works in the souls of men, such as were not wrought in their highest form by the personal labors of Jesus. *Because I go unto the Father:* That which you so dread provides you this great boon. He refers to the sending of the Spirit (xvi: 6, 7).

13. *Whosoever . . . ye ask in my name:* The secret lies in "my name," which signifies in union with him—a union which comes by faith in him, which he sets before them as the one thing. Faith brings into such a union of mind and heart that believers are in Christ in some sense as he is in God the Father; so that their minds are one, and therefore the prayer is answered. See xv: 4-7. *That will I do:* They ask the Father; but Christ says: "I will do." For him to do is the same as for Father to do. *Father may be glorified in the Son:* They are so one that his answering the prayers addressed to the Father takes nothing from, but adds to, the Father's glory.

14. Not merely added for emphasis. "If ye shall ask me:" The asking of verse 13 is naturally taken as addressed to the Father, "But you may pray to me, in my name, and it is all the same." So he turns their minds again and again to the thought that they have all of God they can wish for in him.

"Woman's Sphere."

Some people always assume, when one thinks that certain places and employments are "womanly," that by excluding a girl from unwomanly spheres he is degrading or enslaving her, or that he is calling in question her ability. If, for example, we don't want a woman to be a butcher or a blacksmith, we are "limiting her sphere" or doubting her capacity. And no woman cares to be considered inferior to man. Of course, a woman who fully makes up her mind to be a car-conductor has a legal right to follow her chosen calling, and to put on badge and bell. She may make her living in that way, if she chooses to do so. But she will not change public opinion. Her selection will strike the majority of intelligent and liberal and wise people of both sexes as out of taste and as against the best interest of society. They will give her the right to collect fares and ring record bells, and ride the round of her road; but their private thoughts of her will not be pleasant, and if for no other reason, for the sake of their children, the doors of their parlors will not open easily at her coming.

This popular sympathy with what seems to be an order of nature is not because of the conviction of woman's inferiority. Woman is man's equal. In literature, in science, in art, she has proved her power. In the universities to which she has been admitted woman has proved her ability to stand by the side of her brother in every department of research and of attainment, and to keep with him in the upward movement. It is not that we doubt woman's worth, or strength, or breadth. We believe in her. We glory in her achievements. We love her. And it is in the love we have for her and in her creation as helper, inspirer, guide, priestess and queen, that we find the reason for the protest of all refined and cultivated masculine natures against the desecration of her fine powers by the employment of them in the coarser, lower, outer world assigned to man.

The time is coming when the sphere of woman will be widened. The distinction between the sexes as to the lines of their adaptation and uses will not be lost sight of, but increasing intelligence and fading prejudice will open a larger world to woman for the development and employment of her true womanly powers. For this better time we would prepare our girls that they may acquire education—thorough, broad, practical; that they may cultivate and practice common sense, good taste, true independence, a resolve to support themselves, and above all to love purity and to hold themselves above the dictates of Fashion which offend against the laws of Nature and of God.—*Our Youth.*

A Leaf from my Diary.

To-day I find it difficult to be cheerful. Everything has gone wrong, and I am feeling all out of sorts. I am very much afraid of getting out of temper. I find I can do nothing in my own strength.

I took up my hat and went out into the open air to recover if possible; but to my surprise I saw a boy with a handful of my choicest flowers. I mentally said, "Oh, how can I be cheerful?" I had taken great care and pains with them, and was very proud of them. I immediately saw that my own strength was perfect weakness. I stood looking at him a minute, then said,—

"What are you doing?"

"I am picking these flowers for sister; she is sick, and I know she would like them. We haven't got any in our yard."

"Didn't you know it was wicked to go into other people's gardens and get them? It is stealing. If you had come and asked for them, I would have given you some, but not as many as that. God won't love you if you do these things."

"Well, I don't care for God."

"God cares for you: He gives you life and everything you have."

"I don't have much, and what I do have ain't nice like these flowers."

I said, "Do you know how to read?"

"A little. I don't go to school 'cause I hain't got no clothes, and the boys fight me."

"Wouldn't you like to go to Sunday-school with me?"

"Yes, m; the boys won't dare touch me there, will they?"

"Wash yourself clean and come here next Sunday morning early, and I will see what I can do for you. You can keep the flowers, but never do such a thing again."

I went into the house feeling much better than when I came out. I could sing "Home, sweet home."

On the following Sunday I looked out of the window and saw little Johnny coming up the path looking quite clean, with two great patches on his trousers. Said I, "Good-morning, Johnny. What do you think of Sunday-school?"

"Mother and Lizzie like it."

"Have you got a father?"

"Yes'm."

"What does he do for a living?"

"Nothing much; only get drunk. Lizzie works in the factory when she is well, and gets us bread and meat and things, and I goes of errands."

I had found some clothes during the week, and when Johnny was dressed in them he said, "Have you got a bit of looking-glass so I can see how I look?"

I said, "Yes, there is a whole one in which you can see yourself."

"Well, I look good. I ain't afraid to go to any school in these. Can I keep them for my very own, and won't you ever twit me about 'em? 'Cause if you do, Lizzie will burn them up."

I told him if he was good, and would attend the Sunday-school, he could keep them for his very own.

The next Sunday morning Johnny came up looking bright and clean, so I said, "Johnny, you can go straight to church; you needn't take the trouble to come up here so far out of your way."

I saw that he looked sad and hung his head.

Presently he looked up and said: "Do you care if I do?"

"Oh, no," I said

"I have seen little boys and girls going along with their teachers," he replied, "and you don't know how I wished it was me; and now I have got the chance, I don't want to miss it."—*Zion's Herald.*

Washington's Headquarters in France.

AFTER the surrender of Yorktown and the departure of the French, Washington established his headquarters at Newburgh on the Hudson. The house

in which he lived is carefully preserved and shown as an historical museum.

There is a pleasant story of La Fayette's affectionate remembrance of the life there. Just before his death which occurred in 1834, he gave a dinner party in Paris to the American minister and some friends who had been old associates. Later in the evening, when it came time for supper, the guests were ushered into a room which was in strange contrast with the elegance of the apartments they had been in. The ceiling was low, with large beams crossing it; there was a single small uncurtained window, and several small doors. It looked more like an old-fashioned Dutch oven than a room in a French house. A long, rough table was meagerly set. A dish of meat stood on it, some uncouth-looking pastry, and wine in decanters and bottles, ready to be poured out into glasses and camp-mugs.

"Do you know where we are now?" asked La Fayette as his companions looked about puzzled, and as if in a dream. "Ah! the seven doors and one window! and the silver camp-goblets! We are at Washington's headquarters on the Hudson fifty years ago!" He had reproduced the room as a surprise to his friends.—*From "George Washington," by Horace E. Scudder, in St. NICHOLAS for August.*

Washington at Yorklyn.

One who was in the army at the time, relates an incident that came under his notice:

"A considerable cannonading from the enemy; one shot killed three men, and mortally wounded another. While the Rev. Mr. Evans, our chaplain, was standing near the Commander-in-Chief, a shot struck the ground so near as to cover his hat with sand. Being much agitated, he took off his hat, and said, 'See here, General!' 'Mr Evans,' replied his excellency, with his usual composure, 'you'd better carry that home and show it to your wife and children.'"

Indeed, it seemed to many that Washington bore a charmed life, and it was often said that he was under the special protection of God. He was fearless, and constantly exposed to danger, but his constant escapes made him cool and self-possessed, and the admiration of his men. He was excited by the events which were hurrying the war to the close, and he watched with intense earnestness the several assaults which were made on the works. Once he had dismounted, and was standing by General Knox and Lincoln at the grand battery. It was not a safe place, for, though they were behind a fortification, it was quite possible for shot to enter the opening through which they were looking. One of his aids, growing nervous, begged him to leave, for for the place was much exposed.

"If you think so," said Washington, "you are at liberty to step back." Presently a ball did strike the cannon, and, rolling off, fell at Washington's feet. General Knox seized him by the arm.

"My dear General," said he, "we can't spare you yet."

"It's a spent ball," replied Washington, coolly. "No harm is done." He watched the action until the redoubts which his men had been assaulting were taken; then he drew a long breath of relief and turned to Knox.

"The work is done," he said emphatically; "and well done."—*From "George Washington," by Horace E. Scudder, in St. NICHOLAS for August.*

The Farms of America.

Mr. Andrew Carnegie, the iron manufacturer, of Pittsburgh, Pa., in his book, entitled "Triumph of Democracy," says of the farms of America: "The farms of America comprise 837,628 square miles, an area nearly equal to one-fourth of Europe, and larger than the four greatest European countries put together

(Russia excepted), namely, France, Germany, Austria Hungary and Spain. The capital invested in agriculture would suffice to buy up the whole of Italy, with its rich olive groves and vineyards, its old historical cities, cathedrals and palaces, its Kings and aristocracy, its Pope and Cardinals; and every other feudal appurtenance. Or, if the American farmers were to sell out, they could buy the entire Peninsula of Spain; with all its traditions of mediæval grandeur, and the flat lands which the Hollanders at vast cost have wrested from the sea and the quaint old towns they have built there. If he chose to put by his savings for three years, the Yankee farmer could purchase the fee simple of pretty Switzerland as a summer resort, and not touch his capital at all, for each year's earnings exceed 550,000,000. The cereal crop for 1880 was more than 2,500,000,000 bushels. If placed in one mass this would make a pile of 3,500,000 cubic feet, or a pyramid three times as high as that of Cheops. If loaded on carts it would require all the horses in Europe and 1,000,000 more (33,000,000) to remove it, though each horse drew a load of two tons. Were the entire crop of cereals loaded on a continuous train of cars, the train would reach one and a half times around the globe. Its value is half as great as all the gold mined in California in the thirty-five years since gold was found there. The corn and cotton fields of America form kingdoms in themselves surpassing in size some of those in Europe."

A Wonderful Clock.

The famous clock of Strausburg is put completely in the shade by "the great Word Clock or the ten-thousand year time indicator." "It was constructed in Germany during many years' labor by Mr. Christian Martin, clock-maker!" The clock marks the years and leap years, and will run for a hundred centuries, when as the bill frankly admits, its "mechanic works" will have to be changed. The face of the clock is about 10 feet square, and little niches, where 122 little figures have their abiding place. These latter, as the ever ready bill explains, are "to allegorize human life." Every minute a sorrowful looking angel hits a bell with a sledge hammer. When he has done this fifteen times another angel in a red robe strikes the first quarter. "The Genius," dressed in a Louis XIV. costume, turns a dial so that the figure is shown. At the same time the figure of a child appears at a lower door. At the second quarter a youth appears; at the third a middle-aged man with spectacles and a high hat, and at the fourth, a decrepit old wretch with a white wig. While all this is going on, below, death, in the shape of a Comanche Indian with wings, has been vainly endeavoring to hammer a bell in an upper niche, but an angel, has headed him off in every case and protected the human family "by raising the right hand in an allegorical relation," as per programme, until the fourth quarter. Then death gets the better of the struggle, strikes the hour and bundles the old man off into eternity. The twelve Apostles are trotted out each hour. Above them is a figure of Christ, "who blesses with both hands each apostle in passing," as the bill states, with mathematical exactness. At morning, noon, and night a number of bell-ringers ring their respective bells with vindictive energy, and an old man drops upon his knees as if some one had kicked his legs out from under him. All these and many other wonders, exposing the family secrets of the zodiac, the heathen gods, the seasons, the moon, and the globe all run regularly. The whole structure is surmounted by a cock, which crows at 4 and 12 o'clock.

Of all the things known to mortals, wine is the most powerful and effectual for mankind, being common fuel to them all.—*Lord Bacon.*

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SPECIAL OFFER

The Peninsula Methodist to new subscribers from now until Jan. 1, 1887, only thirty-five (35) cents. One and two cent stamps taken.

Ocean Grove Letter.

Appropriate services were held Tuesday, the 17th inst., preparatory to the camp meeting, to begin the following day; closing with a most impressive sacramental service at night, in which more than a hundred ministers and at least two thousand members commemorated the dying love of their Divine Lord, by partaking of the sacred symbols of his broken body and shed blood. Under the leadership of Prof. Sweney, the large congregation voiced their emotions of love and gratitude and hope in stirring songs, while gracious spiritual influences made us all feel, "it is good to be here."

Wednesday morning, Bishop Hurst opened the ten days' campaign with a sermon, on the text, "If the Son therefore shall make you free, ye shall be free indeed," John 8-36. The mission of the Son of God to deliver the soul from sin and its ruinous results, to set mankind free from the intolerable bondage of Satan, to break every yoke, was most forcibly presented and aptly illustrated. The Bishop's sermon struck the key note of these special services, and many and fervent were the prayers that the Great Liberator might dispense the blessings of spiritual emancipation to hundreds of precious souls during their progress.

In the afternoon, Dr. Muller of Cleveland, Ohio, preached from the words, "The fruit of the righteous is a tree of life; and he that winneth souls is wise," Prov. 11, 30. At night a young brother, C. H. McAuney of Princeton, N. J., preached a most impressive, and awakening sermon, from the text, "Give us of your oil, for our lamps are gone out," Mat. 25, 8. Applying the parable to professing Christians, he showed how sadly inconsistent in many cases was the real character with the outward profession, and how terrible the discovery, when too late for remedy, that the soul of the professed disciple was utterly destitute of saving grace. Interpreting the fact, "they all slumbered and slept," as indicating negligence and carelessness upon the part of real Christians, he made a striking point as to how different might have been the result, if the wise virgins had aroused the foolish ones in time to provide supplies of oil.

Thursday morning, Rev. G. E. Strawbridge of Brooklyn, N. Y., preached a most excellent sermon on human depravity and its remedy. At 3 P. M. Rev. T. A. Fernley of Phila. preached on the text, "And the Lord said unto him, What is that in thy hand? And he said, a rod," Ex. 4, 2; showing from the history of Moses that God requires us to use whatsoever we may have in hand for

the accomplishment of duty. Rev. R. S. Pardington preached at night from the words, "For ye know, how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears," Heb. 12, 17.

Friday morning, Rev. J. L. Sooy, of Trenton, N. J., preached on the word "Alleluia," which, he stated was a compound word, signifying, "Praise ye the Lord," an expression used in the Temple service on solemn occasions. It is found all through the book of Psalms. It recognizes the existence of God, and our blessed relation to him as his children. An Alleluia is born into the soul at the moment of a man's conversion. It is a disastrous error to depreciate the great work of regeneration, in urging believers to seek after entire sanctification. Regeneration gives no more license to sin than entire sanctification. The dearest, grandest spot on earth is that where the soul first finds the Saviour, and enters the new life, receives forgiveness for all the sins that are past, and a new heart. He is then gloriously saved and dying in that state, the justified go straight to Abraham's bosom. It is ours to keep this Alleluia in the soul by keeping ourselves in the love of God. God is able to save to the uttermost, and his all-sufficient grace is freely offered for our help.

The Alleluia is in the Christian's heart in all the vicissitudes of earthly experience, in trouble as well as in the greatest prosperity, his heart says Alleluia. The working Christian is the singing Christian. He is contented, like Paul, in whatsoever state he may be in. Thus, as we live in this spirit of praise, when the end comes Alleluia will be the key note of our song as we pass through the pearly gates to our eternal home. Rev. John Thompson of Phila. followed, earnestly exhorting all to come to the altar of prayer and "get a little more Alleluia into our souls."

Rev. Richard Norris of Baltimore, Md., preached at 3 P. M., from the words, "I frustrate not the grace of God," Gal. 2, 21. The Divine plan to save man from sin by his free and unmerited grace, included, as an essential condition, the consent of the will of a free moral agent, who, according to that plan, could frustrate the grace of God, or hinder its effective working by withholding that consent. Divine grace is not irresistible. Success requires the concurrence of the human with the Divine will. God has done his part, has given his Son to be the Saviour of the world, the Holy Spirit to quicken and sanctify, and by his Providence and grace furnishes all needed help; and all this glorious provision awaits man's acceptance or rejection. The man that goes to hell, goes to his doom, not because God's grace is not sufficient, but because by his willful rejection he frustrates that grace.

The evening sermon by Rev. G. K. Morris, D. D., of Phila., on the words of Pilate "Behold the man," John 19, 5, was unique in its style and tone. Manhood is the aim of the Gospel, physical, intellectual, spiritual. Sin made man a beast, Christ transforms the beast into a man.

Christ exhibits in himself a perfect manhood. He was perfect physically, the lamb that prefigured him must be without blemish and without spot. He was perfect intellectually, alone among men; when a child he comforted the Jewish teachers, and in his whole career he never failed to vanquish an antagonist. His words are now the world's classics. Other men are one-sided, Christ is many sided; to get a whole man you must take many men. Men are all like the prismatic colors, in Christ only are the various hues blended in the pure white light of a perfect intellectual manhood.

In his perfect manhood, Christ is our model. The Gospel is designed to reach and transform everything that is human,

man's physical, intellectual and spiritual nature. In art and literature, and even in the pulpit and the pew, man is only partially shown. There is lack of brain as well mental vigor; men are sick too much; we need grit. Christ walked over Palestine, we must ride. We are to be strong-minded, and strong-bodied as well. Christ's gospel is the gospel of right living. Think of Christ's example. The ideal Christian eats and sleeps and works with equal zest.

The study of Christ's perfect manhood forwards God's purposes in promoting Christ-likeness in men; it draws men toward him until they are gloriously saved by him. When we shall see him as he is, and, outshining the sun, shall be like him, it will be because we have become true men.

Saturday morning Rev. John Atkinson took for his theme the Resurrection of our Lord, 1 Cor. 15, 1-8. There is no doubt of the fact that such a man as Jesus of Nazareth lived and died, as is recorded in the Scriptures, even the blatant blasphemer declares "for the man Christ Jesus, I give my tribute of admiration and tears." The progress and achievements of Christianity are proofs of the fact of his resurrection. Josephus says he appeared alive, the third day after his death, and ever since that third day, his cause has been advancing. All adverse criticism has failed to invalidate the authenticity of John and Paul's writings. Paul tell us he saw the Living Jesus, on his way to Damascus.

At 3 P. M. Rev. J. Lindemuth of Phila., preached on the words of Christ, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it," Mat. 16, 18. The term church includes in its widest sense, the various bodies of professed Christians, in its narrower sense, that used by Christ in this passage it includes only such as by faith through sanctification of the Spirit are in vital union with himself. It is only of the church in this spiritual sense, that it can be truthfully said there is no salvation outside its pale.

Nothing here, or anywhere else in the Scriptures to justify any claim of supremacy for Peter, or for the infallibility of any organized body of believers, called a church. Peter was our stone in the foundation, of which Christ himself was the chief corner stone. Christ's Divinity, as the Son of the Living God, is the rock upon which, he promises to build his church.

The gates of hell, the power and skill of all antagonists on earth and in hell, including the ravages of death, shall not prevail against this spiritual building. It has survived the assaults of the past two thousand years, and stands today stronger than ever, and is marching to the speedy conquest of the world.

At night Rev. J. R. Westwood, of Millville, N. J., discoursed on the solemn question of St. Paul, "How shall we escape, if we neglect so great salvation," Heb. 2, 3. We are to beware of three popular mistakes on this most important matter; (1) that a man must be a very vile sinner to be lost, the text charges only neglect; (2) that the mass of men will be saved, Jesus says "strait is the gate and narrow is the way which leadeth unto life, and few there be that find it;" (3) that as God is our Father, we his children will not be lost, but none of us are his children in a true sense, until we are born again, "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God; that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto you, ye must be born again."

Salvation is the life of God in the human soul; it is great for it is born of God's wisdom and love. It is great, for it cost the humiliation, suffering and death of God's only and well-beloved Son; it is great in its results to man.

Pardon, regeneration, sanctification, peace and joy, and all that is included in adoption into the Divine family. As science shows the possibility of common matter being transformed into the most brilliant gems, so the Bible tells us of Him "who shall change our vile body, that it may be fashioned like unto his glorious body." But the same infallible word declares there shall also be a resurrection to shame and everlasting contempt.

To neglect so great salvation is a fearfully fatal sin. How can we escape? By God's mercy, that flows only through his Son, whose salvation we have neglected. By a future probation? The Bible has nothing to warrant any hope here; on the contrary, it tells us the wealth of infinite love is expended in providing this great salvation which we have neglected. If love fails to win us, there is no hope.

Among the visitors to the Grove during the camp-meeting, we note the following: Rev. L. E. Barrett and H. C. Nesbitt, Esq., from Port Deposit, Md., Rev. T. E. Martindale of Dover, Del., Mr. and Mrs. W. A. Hazard of Milton, Del., Rev. L. P. Corkran of Oxford, Md., Mr. and Mrs. E. C. Yeunions, R. L. Thomas, Esq., and daughter of North East, Md., and Dr. S. E. Ford and neices from Baltimore.

It may be that Mr. Beecher perceives no difference between reading lectures and preaching sermons. Perhaps there really is not a great deal of difference between his lectures and his sermons. But still it seems to many old-fashioned people that the breaking down of all distinctions between the lecture platform and the pulpit is more in accord with the materialistic tendencies of the times than with the beliefs and doctrines which all churches are supposed to seek the conservation of. Preaching for the gate money may be permissible. We do not venture to pronounce an opinion upon so open a question. But it can hardly be calculated to appeal to any other human faculties than those which have been educated to appreciate what is called 'smartness.'—N. Y. Tribune.

Religion in Summer.

It takes more grace to be an earnest and useful Christian in summer than in any other season. The very destitute, through lack of fuel and thick clothing, may find the winter the trying season, but those comfortable circumstanced find summer the Thermopylae that tests their Christian courage and endurance.

The spring is suggestive of God and heaven and a resurrection day. That eye must be blind that does not see God's footsteps in the new grass, and hear His voice in the call of the swallow at the eaves. In the white blossoms of the orchards we find suggestion of those whose robes have been made white in the blood of the Lamb. A May morning is a door opening into heaven. So autumn mothers a great many moral and religious suggestions. The season of corn-husking, the gorgeous woods that are becoming the catafalque of the dead year, remind the dullest of his own fading and departure. But summer fatigues and weakens, and no man keeps his soul in as desirable a frame, unless by positive resolution and especial explorations. Pulpit and pew often get stupid together, and ardent devotion is adjourned until September.

But who can afford to lose two months out of each year, when the years are so short and so few? He who stops religious growth in July and August will require the next six months to get over it. Nay, he never recovers. At the season when the fields are most full of leafage and life, let us not be lethargic and stupid. Let us remember that iniquity does not cease in summer-time. She never takes a vacation. The devil never leaves town. The child of want, living up that dark alley, has not so much fresh air nor sees as many flowers as in winter-time.

In cold weather the frost blossoms on her window-pane, and the snow falls in wreaths in the alley. God pity the wretchedness that pants and sweats and festers and dies on the hot pavements and in the suffocating cellars of the town!—T. De Witt Talmage, in Brooklyn Magazine.

Our Book Table.

GODEY'S LADY'S BOOK for September is a particularly handsome number. The opening illustration is an especially fine process cut entitled "Papa's Pocketbook," showing a chubby little one intent upon putting up dollie's curls with the bank notes found in the book; this is from a French picture, a companion to the one given last month. A serial entitled "A Wave of the Sea," from the pen of the popular and favorite author Miss Marian Reeves, is commenced in this number and promises to be unusually attractive. "The Coronet of Thorns," by J. V. Pritchard, is completed. Several good poems adorn the number among which is "A September Sunrise," by George Birdseye. "When Last I Saw You," by Minnie MacArthur, and others. The whole comprising a number of more than usual excellence. W. E. Striker, publisher, Phila. Penn. Price \$2.00 per year; with the PENINSULA METHODIST only \$2.50. Address J. Miller Thomas, Wilmington, Del.

PETERSON'S MAGAZINE for September comes to us with a first-class steel engraving, "Don't Be Greedy," after a picture by the celebrated German artist, Schutze. There are also further, in the way of embellishments, a double-sized colored fashion-plate; a colored design for a tidy on Java canvas; and some fifty wood-engravings of the fashions, work-table patterns, etc. The stories are exceptionally good, notably "John Compton, of Colorado," "Elizabeth," and Frank Lee Benedict's "Miss Manners's Discoveries." The price of this necessary lady's book, remember, is but Two Dollars a year, with great deductions to clubs. Specimens sent gratis to those wishing to get up clubs. CHARLES J. PETERSON 306 Chestnut Street, Philadelphia, Pa. Club with the PENINSULA METHODIST, only \$2.50 for both papers. Address J. Miller Thomas, Wilmington, Del.

The September WIDE AWAKE is enriched with a very strong and interesting frontispiece by Sandham, which illustrates a Mexican poem by F. L. Stanley, entitled "Los Companeros." The opening story, aspired piece of work by G. Hamlen. Hon. S. S. Cox, U. S. Minister to Turkey, contributes a long and racy article upon "L'Enfant Terrible Turk," which is fully illustrated from Turkish photographs. Miss Harris in "Pleasant Authors" describes "Ik Marvel," Mrs. Treat, in "My Garden Pets," points out the garden beetles, whose lives ought to be preserved; and Edwards Roberts describes a "A Moqui Snake Dance," at which he was present last year. There is much other interesting matter, notably the three serials. There are poems by Esther B. Tiffany, Kate Putman Osgood, Mrs. Bisbee and others. WIDE AWAKE is \$3.00 a year. D. Lothrop & Co., Publishers, Boston.

St. Nicholas for September.

From the frontispiece, which is a reproduction of Landseer's celebrated portrait of himself and his two dogs, "The Connosseurs," to the Riddle-box with its ingenious puzzles, ST. NICHOLAS is crowded with bright and interesting matter for girls and boys and all who love them.

A paper on English Art and Artists, by Clara Erskine Clement, opens the number and closes the series which has been the means of introducing so many beautiful pictures and entertaining anecdotes to the readers of the magazine.

Among the other contents especially noteworthy are the "Work and play" paper on "Venetian Marquetry," by Charles Godfrey Leland; a true account by Edward Eggleston of how one boy saved three lives on Lake George; and a story by Annie A. Preston, called "A Matter-of-fact Cinderella," which is good enough to be true, it isn't.

The September Century.

LISZT's last illness was announced after the September CENTURY had gone to press; it is due to accident, therefore, rather than to purpose, that the two full-page portraits of the musician, and the intimate account by his American pupil, Albert Morris Bagby of "A Summer with Liszt in Weimar," should appear in THE CENTURY so soon after his death. Pictures of Liszt's home and of his two most promising pupils add to the interest of the article.

In the eight part of "The Minister's Charge," by Mr. Howells partly satisfies the great curiosity of his readers to see the way Lemuel Barker's love affairs are going. Frank R. Stockton develops a new situation and additional drollness out of "The Casting Away of Mrs. Lecks and Mrs. Aleshine," and Miss Kate Foote contributes an absorbing short story called "A Pistol-shot."

In the War series a fertile subject lending itself to rich illustration is introduced by General Alfred Pleasanton's "Successes and Failures at Chancellorsville." In the "Memoranda on the Civil War," General R. E. Colston offers a new letter showing that Lee had divined Hooker's plans; General Thomas M. Anderson explains anecdotally why "The Reserve at Antietam" was not hurled against Lee's exhausted lines; Captain Joel B. Erhardt quotes from a war-time letter by General William F. Smith as revealing General Grant's reasons for relieving the latter. Mr. Whittier replies to a statement of Colonel Henry Kyd Douglass with respect to his poem of Barbaric Frietchie.

Other poems in this number are contributed by Mrs. S. M. B. Platt, Robert Underwood Johnson, Maurice Thompson, and Richard Watson Gilder.

Conference News.

There will be a bush meeting at Golt's Station, commencing on Sunday, September 5th, to continue 10 days. Rev. J. B. Quigg will be with us on the first Sabbath and conduct the services; at which time an effort will be made to pay off the debt on our new church. The public are cordially invited to come and help us, as we greatly need assistance to help us through our struggle. Several ministers are expected to be present on the occasion.

C. K. MORRIS, pastor.

The vacancy made in the pastorate of the Denton M. E. church, by the appointment of Rev. T. O. Ayres to the presiding eldership, has been filled by the appointment of Rev. W. F. Bishop, of the Baltimore Conference.—*Federalburg Courier*.

The meetings of the M. E. Preachers' Association, which were discontinued about July 1st, will be resumed on September 6th.

Most of the Sunday-schools and church literary and musical societies, will resume their sessions week after next.

The M. E. Sunday-school of Stevensville, held their annual picnic on the church green to-day, August 28th.

Special services will be held in the M. E. church, Centerville, in the interest of a revival, to-morrow, August 29th, both morning and night.

Ten persons were taken into full membership at the Centerville M. E. church, last Sunday morning, being some of the fruit of the protracted meeting held last winter.

Work has been commenced on the New M. E. Parsonage, Rising Sun, Md., and is being pushed to completion.

"Olney," the estate of the late Alfred Jones, located on the suburbs of Princess Ann, and recently purchased by the Rev. J. A. B. Wilson, will be used as a colored teachers' university. It will be named the Delaware Conference Academy. The sum paid for it was \$2,000.

The Cherry Hill M. E. Sunday School will have its annual picnic in Mr. Wm. V. Moore's woods this afternoon. A pleasant time is anticipated.

Letter from Deal's Island, Md.

DEAR BROTHER:—The best camp meeting held here for years, has just closed. Everything was pleasant, and everybody spiritually improved. The order was excellent; no trouble whatever arising; no drunkenness. A request was sent by the pastor to the Maryland Steamboat Company, to close their bar during camp, and it was complied with. Every service was deeply spiritual. The preaching was plain, practical, pointed and successful. No camp has been blessed with a more efficient band of faithful ministerial workers. In the altar, in the audience, in the pulpit, grand work was done. Especially abundant in labor were Revs. W. B. Gregg and W. P. Taylor. Bro. Taylor was regarded as our "boy preacher," and absolutely took all hearts by storm. On the first Sunday, Revs. Dr. Caldwell and R. W. Todd, and Vaughn S. Collins preached, and on the second Sunday, Revs. T. R. Creamer, Wm. P. Turner and F. C. McSorley preached. All these brethren did grandly, and the preaching all through the camp was up to the standard of Sunday. The people were gratified to hear three of their ex-pastors, Revs. S. T. Gardner, T. R. Creamer, and W. R. McFarlane, to welcome them back to the Island. We had a good force of earnest laymen at our altars, and 50 souls were converted. The meetings are still being continued. Up to present, 70 have been converted, and 20 penitents at the altar, with promise of still more. The ministers who were present at the camp, were Revs. R. W. Todd, W. R. McFarlane, W. B. Gregg, Dr. J. H. Caldwell, Vaughn Collins, W. F. Dawson, T. R. Creamer, S. T. Gardner, W. P. Taylor, F. C. McSorley, W. F. Corkran, S. H. Hardesty, H. S. Dulaney, Jas. T. Prouse, J. H. Howard and Geo. W. Wilson. Bro. McSorley was our Sankey, and won all hearts by his singing.

Letter from Hurlock's, Md.

DEAR BRO. THOMAS:—I suppose I am expected to report, now that our "Young People's Camp" is a thing of the past. Most good people agree that it was a success; 27 conversions, 3 renewals, 8 penitents yet unconverted, the church greatly quickened for ten miles around, continued good order throughout the camp, and expenses all met,

a large awning worth \$34.00, remaining in our possession, and \$25.00 in money. Still we are not satisfied, for we expected, beside all the rest, a hundred souls for God. We appointed representative young men and women, (all unmarried) as managers; the young ladies, 21 in number, to have the control of the circle, within the tents, and the hours of service, and the social hours were all arranged with their consent. No pro-nading was allowed during the time set apart for each service, and the time was reduced to a reasonable length; from 10 to 11.45 a. m., from 3 to 5 and from 7.30 to 9.15 p. m. All due respect was paid to the ladies' rules, except when we were not able to seat with comfort the great crowds in attendance. The young men, 21 in number, had charge of the ground outside, and so well did they do their work, that whisky was almost entirely banished from the grounds, and fighting and swearing were not to be witnessed, with possibly a little exception on the line of swearing. Two arrests were made, and the parties severely handled. All good people are grateful to these young men and women for their assistance, and the pastor feels that their work was second only to that which was done by the preachers. May God bless them for it. I regret this one thing, that the young people didn't help us more in our spiritual work. I am sure if they had done so well, there we could now report more than a hundred souls converted. Should it become our duty to hold another camp meeting, we should endeavor to work on the same line, only that we should insist on more earnest work. All the brethren on the neighboring charges were present and rendered most valuable assistance. May God graciously reward them for it. Their expenses amounting to \$80.00 were all paid.

G. F. H.

Letter from Galestown.

MR. EDITOR:—Our new Presiding Elder, Rev. T. O. Ayres, opened the quarterly conference Saturday the 14th inst., with an elegant, pithy, short, appropriate sermon, and with this as well as with his conduct of the business meeting, captured every heart and hand. Sunday morning he gave us a very fine sermon, holding a love-feast afterward, which proved to be a season of power and manifestation of the Holy Spirit, as will be remembered with grateful emotion. The whole occasion gave a spiritual and financial impetus to Galestown charge. Bro. Ayres is the right man in the right place. Mr. editor, as you may know, there exists among the laity in some places, a feeling of dissatisfaction with respect to Presiding Elders. Some good brethren have a notion that the office is a kind of vehicle for some ecclesiastical dignitary to ride around in, who has only to ask a few questions, receive his stipend, and then rest in ease until the last of the week, when he will move out to the next appointed place, and do and receive as before, and follow this routine to the end. There may be too much ground for such an opinion in some cases. I believe, as I told Bro. Ayres, yesterday, that, he could, before this time next year, cause the people to regard the presiding eldership, not only as a necessity, but a luxury to them as well.

I am glad to tell you that things on this charge are coming up nicely. It was a great encouragement to hear the recording steward, Bro. J. J. M. Gordy, say that there was at this meeting, the best showing that they had ever had.

Bro. Ayres believes in the Gospel of work. He preached a telling sermon at Hurlock's camp last Thursday morning, and labored in all the prayer meetings. On Friday he went to Potter's Landing, where he preached and held quarterly conference, and then returned to Hurlocks, holding another conference: after which he rode home with me, delivered a temperance address at night. Saturday he rode with me to Woodland, preached and held the conference. Sunday morning preached and held love-feast; in the afternoon he preached at Bethel on Cannon's charge, and went into Federalburg to preach at night. Monday morning returning to Bethel, he preached, and held quarterly conference; and then went to Federalburg to preach again, and held quarterly conference. Next Saturday, Sunday and Monday he will be at Greenwood, Bridgeville and Seaford.

My woods' meeting near Woodland, will begin with an all day meeting next Sunday, and will continue during the week. Presiding Elder Ayres has promised to preach Tuesday and Wednesday afternoons.

I am looking for a great revival on this charge. The benevolent collections will be much in advance of last year. The brethren here have increased the pastor's salary \$100, this year, and will no doubt, advance at least another \$100 next year.

We are about to begin building a new church, to take the place of old Cokesbury. Some of the materials are on the ground,

and we expect to lay the corner stone in a week or two. The new church will cost about \$1200. The brethren have bought a site on the opposite side of the road, for the new church, and a Cemetery has been laid out in lots. Come and see me.

Yours truly,

W. M. GREENE.

Galestown, Md., August 16th, 1886.

Letter from Laurel.

MR. EDITOR:—The great fire which burned out the heart of our town, on the morning of the 19th of August, burned the old Presbyterian church, which has been without a society, or congregation, more than twenty years; it stood near the M. E. church, and it was feared at one time, that if the school-house caught fire, this church also, which stood still nearer, would be burned. The Rev. Samuel MacBurney, pastor of the M. E. church in Taunton, Mass., was present, and said to me that he saw no danger, and would insure the church for \$50. Neither school-house or church were burned.

Mrs. Lizzie Williams, who has struggled hard, but successfully, for many years, was burned out of house and home. While the flames were raging, it was feared by some of her friends, that she was not insured. But on inquiry, we learned that she, through the influence of her old friend, John W. Wootton, had obtained only a few weeks ago, a policy for \$2000 on the house and store goods. The goods were mostly saved.

The hotel burned, it is said, will be replaced by a new one in 60 days. A bar-room was built in less than 48 hours, so as to supply the dear people of lower Sussex with refreshing drinks on the third day. The temperance people had the audacity to suggest that it was the house that had been licensed to sell whiskey to their sons; and that it is illegal to sell in a new shanty, without bedding or stabling. This question, we leave for the lawyers to decide. It may be that some gentlemen of the Bar, who belong to the temperance party, will write for these columns, an opinion on that question.

In conclusion, I urge upon those who propose to be followers of Christ, especially our brethren in Delaware, to make the temperance question a subject of prayer, "morning, evening and at noon," and vote next fall, as directed by the Lord himself. If you vote the temperance party into power, the liquor traffic will be suppressed, and thereby, many of our boys, who are just started on the way to drunken manhood, will be saved from disgrace here, and from the knowing of the indelible worm in the world to come.

Let us vote as we would do, if we knew that we would die the next hour. Many will die the next hour after we vote, and some of us may be among them.

J. HUBBARD.

Laurel, Aug. 23d, 1886.

We clip the following from the Manchester N. H., *Daily Mirror*, and *American*:

"Besides the usual congregation present at St. Paul's M. E. church last Sunday morning, there were also present, visitors from other churches to listen to an able discourse by the Rev. Wm. H. Hutchin of Greensboro, Maryland. The theme presented was taken from Matt. vi. 10, "Thy kingdom come," and was treated under two thoughts, the dethronement and reinstatement of the kingdom in the heart of man. There is but one living and true God; His days are eternal. All existing beings and things but God were created by Him; the visible world with all its numberless beauties and its master, man; the blue arch above where God has set the shining symbol of His glory by day and the sparkling splendor of His handiwork by night; higher, His invisible throne with all the loving and intelligent spirits that surround it, all these were created by Him. By His own power He gave external existence to His own thoughts, and revealed Himself in everything He had made. Rebellion contradicted His purpose; sin entered paradise and expelled God from the hearts of some angels and of man. When man made a choice of disobedience, God was not in him as he had been before the sin. This dethronement was made possible by the very power that God had planted in him. The heart is the throne. When God was dethroned man was a lamentable picture. The capital was taken from God and given to Satan,—its treasures, the affections, thoughts, and numberless activities were taken from Him, and the power of will was turned against Him; The nation is only a revelation of man under many forms. Its conflicting interests, and the questions of statecraft are often questions of the individual. The world is only composed of individuals representing different human peculiarities, and yet called nations. Have we not a typical man for each nation? But, as they pass in review before us, there is not a single representative universally admitted to have God enthroned in his heart. No typical nation-

man has been godly except the Jew, but even in the highest theocratic experience he spoke like an automaton; he had not chosen God, God had chosen him, but he soon threw off his allegiance. No man can successfully will to be free from the natural laws of God; he is ever subject to the moral law, even against his will. The King did not submit to the loss of His revolted province without a determined effort to regain control. He sent a messenger, John, to proclaim, "The kingdom of heaven is at hand." The man who is to represent redeemed humanity is Jesus Christ. He came into the world to show what it was to have God in the heart again, and he came to overcome Satan. The scope of the petition was to the individual, the nation, the world. The outlying forces of the kingdom girdle hearts, and nations, and the earth as the hosts under Joshua encircled Jericho. By the "foolishness of preaching," the sound of the gospel trumpet, the walls shall fall, its fortress shall be reduced by love, and the girdling forces shall march straight forward until the centering cordon shall meet and erect the banner of Christ's undisputed supremacy over the spot of Satan's stronghold. Thence shall radiate like light from the sun the wisdom and power and love of Him before whom humanity bows in adoration and loving subjection.

PERSONAL.

Rev. James Blackledge, who has during the last four years been connected with our mission in Japan as teacher in the Angol Japanese College at Aoyon, sailed for America August 15. He returns to this country on account of his wife's health. Brother Blackledge went out to Japan from the Philadelphia Conference.

The Rev. A. Z. Fryxell, who has been transferred to the New England Conference and accepted a call to Brooklyn, N. Y., preached his farewell sermon at the Swedish M. E. Mission, over Eleventh Street Bridge, last Sunday. He went to Brooklyn this week.

Mr. R. S. Williams, oldest son of Rev. T. S. Williams, has received the high compliment of an election to a tutorship in Wesleyan University, Middletown, Conn. This is a high honor for a young man to receive, who only graduated one year since. Our young friend was engaged the last year in teaching in the Conference Academy, Tilton, N. H.

Bishop Ninde leaves for the European and India Conferences Sept. 2.

The President and Mrs. Cleveland are sojourning for a few weeks in the Adirondack mountains. They will not return to Washington before Oct. 1.

ITEMS.

The *Popular Science News* asserts that the average length of life is constantly increasing, and the time may yet come, when persons a hundred years old, will excite no more curiosity than one of eighty years at the present time.

Faded flowers can be entirely restored to freshness, by clipping the stems and putting them in very hot water; then set them away from the gas and furnace heat, and they come on the dinner table fresh, for several days after their disappearance in disgrace as faded or jaded bouquets.

German Methodists of this country closed the year 1885 with 1,256 schools, 11,089 officers and teachers, and 68,153 scholars.

Conkling gets \$20,000 fee for his services in the "Boodle" Alderman cases in New York.

The London *Methodist Times*, while outspoken and progressive on all questions of the day, is staunchly protesting against all use of "the sacred machinery of Methodism" for party ends. This is just right. Let us have free discussion and the utmost limit of light and personal freedom, but the church, as an organization, should have nothing whatever to do with political parties.—*Ex.*

The colored people of the Southern States, by figures published in the New York *Inter-prise*, will number 118,400,000 in 1980, at the present rate of increase, while the white population will be but 30,400,000.

C. Vanderbilt's Newport villa has 48 rooms and two dozen servants to take care of them.

One of Faraday's workmen by accident dropped a little, highly-valued silver cup into a strong acid bath. In a little while it had utterly disappeared. But when Faraday came in and learned of it, he said nothing, but cast another acid into the jar, and the silver was soon precipitated—a shapeless mass indeed, but every grain there. A few days after it came back a more beautiful cup from the hands of the silversmith. May not God as readily restore our bodies after the decay and disorganization of death?—*Geo. F. Pentecost.*

In a certain Austrian town, thirty female printers were introduced. The typographical society adopted a novel way of removing them. It took some two or three years to do it, but it was accomplished at last, by the girls all becoming the wives of the printers.

There is now a railway in Asia Minor which traverses some of the country in which the Apostle Paul performed his missionary labors. It runs near the sites of several of the "seven churches" mentioned in the Book of Revelation. Trains leave Smyrna three times a day.

Charles Crocker has given \$33,000 to the Boys' and Girls' Aid Society in San Francisco for the construction of a building on the \$11,000 lot given by Senator Fair.

One plank nine feet wide and twenty feet long, without knot or blemish of any kind, and another twelve feet wide, are among the contributions of British Columbia to the Liverpool Exhibition.

A wonderful and little known flower has been on exhibition at the Philadelphia Horticultural Society rooms. It is called the moon-flower, and blooms in the evening. From a small bud, one inch and a quarter in diameter, comes a beautiful flower, four inches in diameter. The development requires less than an hour, and the buds can be seen opening.—*Ex.*

The Bishop of Ballarat (Australia), says: "A white man found himself 'bushed' one night, and making for a fire he saw, reached a blacks' encampment. Food was handed him, (they could talk a little English), and a blanket offered, which he declined, and curled himself up to sleep by the log fire. A black came by and gently shook him. 'Thought white fellows always 'yabbered' before going to bed,' he said. The bushman little expected to be reminded of his prayers from such a quarter."

John Bunyan has always been rightly claimed as a star in the Baptist firmament, but he was not the kind of Baptist that we have in this country. He was opposed to close communion on the broad ground that those whom Christ accepted, should not be deprived of the Communion wherever it was administered. In the world-renowned "Pilgrim's Progress" he takes his pilgrim to heaven without baptism at all. One would not know, reading this evangelical book, that there was such an ordinance as baptism. And now it is asserted in a recent life, the most trustworthy that has been published, that three of his children were baptized in infancy, the last one after he was released from the prison in which he wrote his famous work. Later in life, he appears to have declared in favor of believer's baptism alone.—*Central Christian Advocate.*

Pleasure Tours to the Allegheny Mountains and Cresson.

Following up the line of policy pursued in the last two years, the Pennsylvania Railroad Company will this season run three select excursions to Cresson and the Allegheny Mountains. There is no section of country in America that is more healthful and health-restoring, and more richer in the variety, extent, and beauty of its scenery. Cresson may be considered the capital of this realm, and its magnificent hotel, the Mountain House, is an abiding place constructed, equipped, and conducted in such a manner as to make it easily the first mountain resort of the land. It is situated on the very crest of the mountains, and in the midst of the aboriginal forest, which bounds the outer limits of the grounds with its heroic trees. Beside enjoying an atmosphere of the utmost purity and a climate always cool and fresh, the grounds also furnish the celebrated springs that have made the name of Cresson famous.

The vicinity of Cresson is one of the most interesting portions of the Alleghenies. The outlying country is full of places of note, all of which are connected with Cresson either by rail or by excellent roads leading through wildwood forest and intervals. The planes of the old Portage Road are a few miles from the hotel; Ebensburg, Loretto, Johnstown, Altoona, and the exciting ride over the Bell's Gap Railroad are all within easy reach of sojourners at Cresson, and serve to make up a diversity of diversion the like of which can nowhere else be found.

The dates for the excursions have been fixed for Thursday, September 2d, 9th, and 16th. A special train will leave Broad St. Station, Philadelphia, at 10.30 A. M. It will be composed of standard coaches and be run through on fast time, arriving at Cresson early in the evening. Observation cars will be attached when the mountains are reached; so that the famous scenery of the Horse Shoe Curve and Alleghippus may be thoroughly enjoyed. The excursion tickets are limited to 350 for each excursion. They will be good for ten days, and the rate includes one day's board at the Mountain House. Reduced rates at the hotel will also be accorded those who remain longer than the first day.

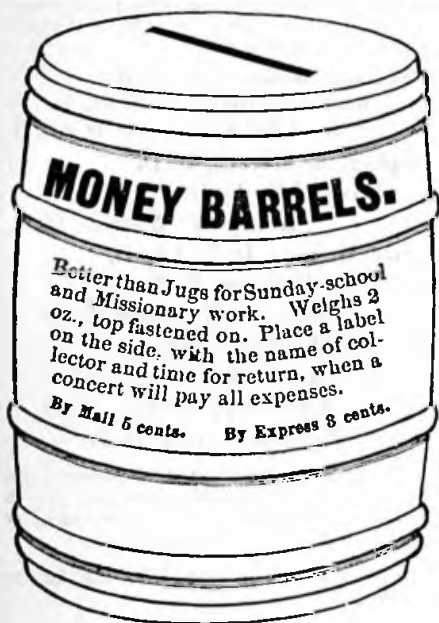
These excursions are the crowning events of a grand series of trips which has been afforded the public by the Pennsylvania Railroad during the summer. The train connecting with the special at Broad street station, Philadelphia, will leave Wilmington 9.00 A. M. Excursion tickets \$8.50.

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