

# Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,  
Associate Editor.

VOLUME XII.  
NUMBER 6.

WILMINGTON, DELAWARE, SATURDAY, FEBRUARY 6, 1886.

ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## YOUR HOUSE.

Be true to yourself at the start, young man,  
Be true to yourself and God;  
Ere you build your house mark well the spot,  
Test all the ground, and build you not  
On the sand or shaking sod.

Dig, dig the foundation deep, young man,  
Plant firm the outer wall;  
Let the props be strong, and the roof be high,  
Make an open turret toward the sky  
Through which heaven's dews may fall.

Let this be the room of the soul, young man,  
When the shadows shall herald care.  
A chamber with never a roof, a thatch  
To hinder the light, or door, or latch  
To shut in the spirit's prayer!

Build slow and sure, 'tis for life, young man;  
A life that outlives the breath;  
For who shall gainsay the Holy Word?  
"Their works do follow them," saith the Lord,  
"Therein is no death."

Build deep, and high, and broad, young man,  
As the needful case demands;  
Let your title-deeds be clear and bright,  
Till you enter your claim to the Lord of light,  
For the "house not made with hands."  
—Selected.

## Bishop Taylor.

[From a private letter to Rev. Wm. McDonald.]

DEAR BRO. McDONALD: For months past I have not found time to read the papers, and two months ago I lost my spectacles in the interior, and could not replace them, and could not read a line without them; but as I passed through Louisa a few days since, I found an old broken pair that I had laid aside; and on a Portuguese steamship bound for Lisbon I am reading up the news of the last six months. Many questions have been discussed in which I am interested, but would not have spoken to them, had I been present with a right to the floor. One, however, demands from me a few words. The question having been submitted and passed, it is too late for a speech in regular order; but as it is always in order for a Methodist to tell his religious experience, I wish here and now to pen a little of mine on the line of finance.

The panic and utter depreciation of values of 1855, that swamped California and shook all the commercial nations of the earth, together with a fire that burnt out my church property, left me under an intolerable burden of debts, for which, on behalf of the church, in my sincere but unwise generosity, I had become personally responsible. Knowing the difficulty of collecting funds for a burnt-up undertaking, I determined not to ask nor receive donations, but to make the money and settle with all concerned by writing and selling books. I meantime entered into a distinct agreement with God, to go on fulfilling the Gospel ministry He had entrusted to me, the same as before, without the slightest compromise with the book business. Thousands of my friends can recall the facts to this day, that where I had even but a single night, I preached, exhorted, called for seekers, and labored at the altar, usually with soul-saving results, till 9.30 or 10 P. M. Then, on the eve of dismissing the congregation, gave a few words of explanation in regard to my books, giving opportunity for any who wished to tarry and examine them after the congregation was dismissed. Through all the twenty-eight years intervening, I have stuck conscientiously to the self-denying principle of refusing offered gifts of money for my personal benefit, or that of my family, with the qualified exceptions which I will name. My books were as cheap as any of their kind in the market, and God owned them as instruments in the salvation of many souls. My preaching, dispensed day and night, six days per

week, was without money or price; and out of the profits of my books I paid my own traveling expenses and supported my family; the two latter being but incidental, and not the object of my toils.

I had an unquestionable right to receive the cheerfully tendered offerings of multitudes who received mercy from God under my ministry; but for reasons that I need not state here I chose this extreme principle of Christian expediency. "All things are lawful for me" that are lawful for anybody else; "but all things are not expedient." Some may recall an apparent exception to this rule. Official boards and their ministers, in a few instances, inquired of me the value of my time by ordinary book-sales, per week, and begged the opportunity of indemnifying me against loss, if I would spend a week or two in special services for them. I acceded to the request of some of them. I received nothing as a donation. It was simply business.

At my meetings in Athens, O., under this kind of agreement, Earl Cranston and Dr. Moore, president of Denver University, and many other fine young men, were converted to God, and are now pillars in His Church.

It has required all the tact I could command, often, to refuse the proffered gifts of the people. A man in Queens-town, South Africa, whose family—wife and grown up sons and daughters—were all saved at my meetings, came into the house of "our pastor," shouting aloud the praises of God, and wanted me to accept money as an expression of his gratitude, and felt grieved and disappointed at my refusal.

A man of wealth, near London, Eng., a number of whose near kindred had been saved under my ministry, handed me a paper, which I found to be a bank-check for £100 (nearly \$500). I respectfully declined to receive it, and handed it back to him with my thanks and explanations. He believed in me, as an ambassador for Christ, and in my ministry, and was anxious to have an investment in me, but saw that I had no personal stock in the market at any price.

Afterwards he said: "You sell books?"  
"Yes, brother. My calling is the Gospel-ministry; my secularity the making and selling of book."

"Well, I want you to give me an open order on your binder in London, for all the books I may want."

I did so. It was simply business; but in that way he got a chance to help me during the years I was in India, and out of the book trade. He got many books of my binder, and paid his own price for them in drafts to me, as the Lord saw that I needed them in the prosecution of my work. With one draft he said: "The Lord Jesus told me to send this to you on book account."

I replied: "It is a great compliment to my books to get an order from such a source."

Of course I laid up no money, but used it for God as it came to me. When that good man was dying, he sent me an order for books—twenty sets bound in best gilt and morocco—to give to his friends. He did not leave me a legacy; but while living arranged to deposit a fund with trustees, who were bound not to pay me a cent of the principal, but simply the interest, which amounts to \$96 per month, and is all paid to my wife.

I have, to save the feelings of particular friends, accepted articles of personal clothing; and one, who would, if need be, give me his fortune or his life, advanced me a small sum of money to meet an emergency, and says I shall not return it. I reply that I must pay it, or owe it as a debt. Persons often hand me money, saying: "This is for your own personal benefit."

I at once take out my book and pen, and in their presence put it down for Transit Fund, with explanations.

From the opening of the Transit Fund till its regular incorporation under the statutes of New York, last year, Mrs. Anderson Fowler was my recording secretary. The books have always been, and are now, open for inspection, besides the fact that the names and amounts of the donors are recorded and published weekly. In my "Ten Years Self-Supporting Missions in India," there is a full exhibit yearly of all receipts and expenditures, up to that date, and of all the missionaries by name, and when sent, and what cost of passage, freight, etc. An annual exhibit of this sort has been made from the beginning, and will be to the end; but not a dollar of it comes to me personally, nor in any way from the public at large. It is said: "Bishop Taylor's friends will furnish him with all the money he needs."

That is true of the good-will of my friends, but the door is shut, precluding their opportunity of investing a cent in my person, but can give as much as they like to my "Transit Fund."

The one individual exception to my rigid rule of refusing the offers of gifts in money, is in the fact that, three years ago, I admitted, at his own request, a private partner into my business of founding self-supporting missions; but I restrict myself to an amount that, by close economy, will barely make ends meet yearly. Having laid out some traveling expense money at the beginning of the year for African outfit, etc., I have now to borrow \$100 on my passage back to Europe and Liberia.

Now, dear brother, living on this high plane of Christian expediency, with "a conscience void of offence toward God and toward men," I would not stop a minute to reply to the barking of a thousand ordinary dogs; but when men in high official position, and almost unbounded influence among us, assail my reputation in the most public way, charging me, by implication, with "receiving large sums of money for sixteen years past, and giving no account of it"—in plain English that means *stealing and concealing*. This comes from my "own familiar friend in whom I trusted."

I should care nothing for scribblers; but when the *Northwestern* endorses and sends forth his accusations, it becomes a serious matter. I remark, 1. That "these mine accusers" reflect severely on the wisdom of our church in taking up such a man as they represent me to be, and entrusting to him the episcopal supervision of one of the great continents of the earth; and, 2. That they involve themselves in this dilemma, either first, as honest men, and men true to the church, to produce the evidence and prove their allegations to be true or stand before the world as false accusers of an innocent brother.

Your brother,

WM. TAYLOR.

Portuguese Steamship *St. Thomas*, Oct. 17, 1885.

[For the Peninsula Methodist].

## Heresy—Perhaps.

BY A STUDENT.

Is it possible that Bro. Alfred Smith has just discovered that dangerous heresy based upon "The Spirits in Prison," or has he been dumb with that bewilderingly descriptive through the year past, and all on account of Dr. Curry's incendiary utterances. Yet the interpretation that sent him in a flutter round his study, and so stirred up his placid mind is rather older than the *Methodist Review*. Indeed, St. Augustine had found it necessary in his day to exercise this same plasma that has now risen so threateningly before the theological vision of Bro. S. But in spite of Augustine and Whedon's Commentary, and, tell it not in Gath—in spite even of our reverend Brother the preponderance of authority is with Dr. Curry. To be sure in the popular commentary just mentioned the claim is made that "the weight of interpretation seems to accord with the view "championed by Mr. Smith, yet on the other hand Meyer claims that the opposite theory (i. e. that Christ after his crucifixion went and preached to the spirits in prison) "was held by the oldest Fathers of the Greek and Latin Church and is supported by the greatest number of modern theologians." Of course every Methodist believes in Whedon, but if we must decide between that Divine and Meyer on a question of exegesis, there need be no hesitation—especially when we remember that Dr. D. D. Whedon, the Methodist Nestor, did not prepare the notes on the passage in dispute.

Now one moment as to the interpretation defended by Bro. Smith. 1. The tense of verb and participle is unchanged through the sentence, all being in the Greek Aorist, therefore if possible, the interpretation should show the condition of the spirits while the preaching was going on. Not that they had been preached to and were now in prison, but being in prison they were also being preached to. If the Greek syntax means anything, it means that.

2. The Revised Version renders it "which *afordtime* were disobedient," and the change is suggestive. The time of the preaching is separated from the time of the disobedience, while it is synchronous with the time of being in prison.

3. "Went and preached" (literally translated: having gone away he preached), is the same combination of verb and participle used in Christ's commission to the Apostles, and the same word is used in verse 22 to indicate Christ's ascension from the Mt. of Olives.

The interpretation preferred in the newspaper article is perhaps the simplest of a possible 3, but I need not remind the writer that Dr. Terry after detailing 10 methods of Biblical exegesis gives the precedence to the Grammatico-Historical "as that which most fully commends itself to the judgment and conscience of Christian scholars."

Bro. Smith invites us to "look at the passage critically," and then promptly disappoints us. Instead of being critical he contents himself with the King James version in which is a palpable and a very important blunder. The phrase "by which," should be "in which," as he might have discovered if he had consulted the Revised Version, not to mention the original Greek or any critical commentary. The importance of this grows

out of the fact that the phrase "in which (spirit)" indicates that the condition of Christ at this time was identical with the condition of his audience, both were in the spirit a word used only in reference to those who had departed this life.

One thing more and I stop. Bro. Smith speaks of the Roman doctrine of Purgatory, and Swedenborgian (sic), Intermediate State in the same breath and with the same emphasis.

Does he wish it understood that he repudiates an Intermediate State; that he does not discriminate between this state and a second Probation? Will our brother please let us have his views on this phase of the subject for if there be no Intermediate State, then is the writer of this a heretic and deserves the stake. At the same time as he has reasoned himself into this belief he must be reasoned out of it.

DEAR BRO. THOMAS: I was much interested in the article, "The Spirits in Prison," written by Dr. Curry, and reviewed by brother A. Smith in last week's PENINSULA METHODIST. I write to ask brother Smith to answer through the columns of the same paper, a few questions suggested by his article; the answer to which will further elucidate the matter, and at the same time aid one who still labors under difficulty.

1. Is it according to the *usages loquendi* of their Test Greek to explain the phrase, *en pharake*, as meaning souls dead in sin, disobedient to the divine law?

2. Will he please show how the context does "bear out the explanation given in his critique?"

3. He translated the phrase, in which or by which *en ho*, so as to make it refer to the divine Word, what then becomes of our contention with our brethren of the by per Calvinistic school in regard to the same phrase, which occurs in Romans 5: 12? The passage is: "Wherefore, as by one man sin entered in to the world; and death by sin; and so death passed upon all men, for that *en ho*, all have sinned." Now, as is well known Dr. Shedd stoutly maintains that this phrase *en ho*, ought to be translated "in whom" instead of "for that," as we translate it. That is, he makes it have the force or meaning of a *personal agency*, and hence holds that it refers to Adam "in whom all sinned." Now if we make this phrase in the passage before us, viz.: 1 Peter 3: 10-20, refer to the divine Word, we have a veritable instance of personal agency; and if in this case, why not the same grammatical construction in the case cited, Romans 5: 12?

4. Will our brother Smith give us the argument by which he answers satisfactorily the objections raised by the venerable editor of the Review. In the article to which our brother refers, Dr. Curry mentions the theory of Athanasius and Augustine, viz.: that "The Spirits in Prison" means the disobedient in the days of Noah, and to this he raises the following objections:

1. The theory does violence to the grammatical structure of the text.

2. If accepted, it fails to remove the difficulties in hand.

I am confident that not a few of your readers would be gratified to see a fair explanation of the matters to which attention is called in this brief note.

Princess Anne, Md., Jan. 26th, 1886.

At a meeting of the Board of Trustees of the Western Maryland College on Thursday last, Rev. J. F. Ward, D. D., resigned the presidency of the institution, to take effect at the close of the present collegiate year, after holding that position for eighteen consecutive years. The board then elected in his stead Rev. Thos. H. Lewis, A. M., D. D., President of the Westminster Theological Seminary. Mr. Lewis is well-known in Easton, and his numerous friends in the church, as well as the public, will be highly gratified that the position is bestowed on one in every respect so worthy. Rev. B. F. Benson has resigned the vice-presidency of the college, and will go into the active work of the church after conference. —*Easton Gazette*.



## 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.

### The Bridal Wine-cup.

"Pledge with wine, pledge with wine," cried the young and thoughtless Harvey Wood. "Pledge with wine," ran through the bridal party.

The beautiful bride grew pale; the decisive hour had come. She pressed her white hands together, and the leaves of the bridal wreath trembled on her brow; her breath came quicker, and her heart beat wilder.

"Yes, Marion, lay aside your scruples for this once," said the judge in a low tone, going toward his daughter; "the company expect it. Do not so seriously infringe upon the rules of etiquette. In your own home do as you please; but in mine, for this once, please me."

Pouring a brimming cup, they held it, with tempting smiles, toward Marion. She was very pale, though composed; and her hand shook not, as smiling back, she gracefully accepted the crystal tempter, and raised it to her lips. But scarcely had she done so when every hand was arrested by her piercing exclamation of "O, how terrible!"

"What is it?" cried one and all, thronging together, for she had slowly carried the glass at arm's length, and was fixedly regarding it.

"Wait," she answered, while a light, which seemed inspired, shone from her dark eyes—"wait and I will tell you. I see," she added slowly, pointing one finger at the sparkling ruby liquid, "a sight that beggars all description; and yet listen; I will paint it for you, if I can. It is a lovely spot; tall mountains, crowned with verdure, rise in awful sublimity around; a river runs through, and bright flowers grow to the water's edge. But there a group of Indians gather; they flit to and fro, with something like sorrow upon their dark brows. And in their midst lies a manly form, but his cheek, how deathly! his eyes wild with the fitful fire of fever. One friend stands before him—nay, I should say, kneels; for see, he is pillowing that poor head upon his breast.

"O! the high, holy-looking brow. Why should death mark it, and he so young? Look, how he throws back the damp curls! See him clasp his hands! Hearing his thrilling shrieks for life! Mark how he clutches at the form of his companion, imploring to be saved! O! hear him call piteously his father's name, see him twine his fingers together as he shrieks for his sister—his only sister, the twin of his soul, weeping for him in his distant native land.

"See!" she exclaimed, while the bridal party shrank back, the untasted wine trembling in their unflinching grasp, and the judge fell overpowered upon his seat—"see! his arms are lifted to heaven—he prays—how wildly! for mercy; hot fever rushes through his veins. He moves not; his eyes are set in their sockets; dim are their piercing glances; in vain his friend whispers the name of father and sister—death is there. Death—and no soft hand, no gentle voice, to soothe him. His head sinks back; one convulsive shudder—he is dead!"

A groan ran through the assembly; so vivid was her description, so unearthly her look; so inspired her manner, that what she described seemed actually to have taken place then and there. They noticed, also, that the bridegroom hid his face in his hands, and was weeping.

"Dead!" she repeated again, her lips quivering faster and faster, and her voice more broken; "and there they scoop him a grave; and there, without a shroud, they lay him down in that damp, reeking earth, the only son of a proud

father, the only idolized brother of a fond sister. There he lies, my father's son, my own twin brother, a victim to this deadly poison. Father!" she exclaimed, turning suddenly, while the tears rained down her beautiful cheeks, "father, shall I drink it now?"

The form of the old judge was convulsed with agony. He raised not his head, but in a smothered voice he faltered:

"No, no, my child; no!"

She lifted the glittering goblet, and letting it suddenly fall to the floor, it was dashed in a thousand pieces. Many a tearful eye watched her movement, and instantaneously every wine-glass was transferred to the marble table on which it had been prepared. Then, as she looked at the fragments of crystal, she turned to the company, saying: "Let no friend hereafter who loves me tempt me to peril my soul for wine. Not firmer are the everlasting hills than my resolve, God helping me, never to touch or taste the poison cup. And he to whom I have given my hand, who watched over my brother's dying form in that last solemn hour, and buried the dear wanderer there by the river in that land of gold, will, I trust, sustain me in that resolve."

His glistening eyes, his sad, sweet smile, were her answer. The judge left the room, and when, an hour after, he returned, and with a more subdued manner took part in the entertainment of the bridal guests, no one could fail to read that he had determined to banish the enemy forever from his princely home.—Selected

The following resolutions were adopted at a meeting of the Executive Committee of the Temperance Association of Friends of Philadelphia, held Eleventh mo. 23d, 1885, and were directed to be published in daily and weekly newspapers throughout the State, viz.:

WHEREAS, The Temperance Association of Friends of Philadelphia, are desirous that an Amendment to the Constitution, prohibiting the manufacture and sale of intoxicating drinks in the State of Pennsylvania, shall be adopted by the Legislature, and submitted to a vote of people at the earliest practicable day, but we recognize the fact that any legislation which is greatly in advance of public sentiment is undesirable, because incapable of execution: therefore,

Resolved, That we advise all friends of Prohibition and Temperance in Pennsylvania, to join hands in opposition to the present system of *indiscriminate license* for the sale of intoxicants, and in urging upon the Legislature at its next session, the passage of a good practical LOCAL OPTION LAW.

Resolved, That we believe the re-enactment of a Local Option Law will enable many election districts in our State to adopt Prohibition, and thereby greatly improve the social, financial and moral condition of their population. The improvement which the experience of other sections, has shown to uniformly follow the enforcement of prohibitory laws—bringing about a decrease of crime, pauperism, and taxation, and an increase of wealth, domestic happiness, and prosperity of every kind—should powerfully influence other districts to follow in line, and thus advance the goal of all classes of people in our noble Commonwealth.

By direction of the Committee,  
THOMAS SCATTERGOOD,  
Chairman.

A. WOOLMAN, Secretary.

Mrs. SPURGEON'S WORK.—In a recent address on Mrs. Spurgeon and her work, Rev. Dr. Armitage stated that though a great sufferer and confined to her room the most of her married life, she had during the past six years conducted a society by which 20,000 helpful volumes, besides clothing, had been distributed to deserving pastors in straitened circumstances in Great Britain.

## WHAT BOB SAID.

When I grow up there are some things That I will never do. And that's as sure as grass is green And violets are blue. I'll never make my father sad, Nor bring tears to my mother; Nor give my sisters cause to cry, "We cannot love our brother."

I won't, indeed I won't! I'll never act with rudeness to Old folks. I'll never be Unkind to any little child That comes for help to me. I never will refuse to give A bit of bread and meat To one who begs. My horse and dog And cat I'll never beat. I won't, indeed I won't!

I'll never swear; no gentleman. I'm sure, does that; I'll never pass a lady friend Without lifting my hat. I'll never drink strong drink—oh no! Nor ever smoke or chew— As sure as grass is always green And violets are blue— I won't, indeed I won't!

—Judge Elliot in Good Cheer.

## Youth's Department.

### Rachel's Ticket.

BY ELLEN V. TALBOT.

Rachel came to the dinner-table with a very important air.

"Just see," she said, flourishing a ticket over the dish of potatoes; "ther's going to be a magic lantern in the Town Hall this evening, and they got grandpa to buy a ticket, and he gave it to me."

"Oh, that's too mean!" exclaimed Johnny; "it was my turn. Grandpa gave you a ticket to the Old Folks' Concert. I think you ought to give it to me."

"Well, I guess not," said Rachel; "it's mine. Grandpa never thought of you at all."

"Tain't fair," said Johnny puckering up his mouth; "I wanted to see the concert dreadful, and here's something else I can't see."

Rachel shrugged her shoulders impatiently, and began to eat her dinner, and Johnny set up a fretful whine.

"There, do stop!" said his sister, pushing back her plate at last. "I wish you had a ticket too, I truly do; but—why, you can't give away a present! Grandpa mightn't like it; 'cause, if he meant it for me, it wouldn't be right for you to have it."

The children's mother had been too busy with dinner of the tiny ones to pay much attention to this discussion, but now she called Rachel into the pantry. "Do you really think your grandfather would object to your giving Johnny your ticket, Rachel?"

Rachel hopped uneasily on one foot. "He said it was for me, mother."

"I would buy Johnny a ticket myself, but I cannot spare the money," continued Mrs. Elwood. "I think, if his grandfather had thought, he would have given the ticket to Johnny. It's pretty hard the little fellow to miss both entertainments."

"Why, I s'pose grandpa thinks Johnny is too little."

"Oh, no!" said Mrs. Elwood; "for the Town Hall is only next door, and he would be perfectly safe."

"But, mother, I do want to go so dreadfully myself; I never saw a magic lantern in my life—never."

"But you went to the concert, which was a great deal finer than this will be."

"O mother, I don't think so—I don't believe it! This is going to be a lot of beautiful pictures on a sheet, and the concert was only some ladies in old-fashioned bonnets, singing songs; it didn't amount to much."

"You thought differently at the time," said her mother. "But there, I don't want to talk to you any more. You know what you ought to do as a Christian; but of course the ticket is your own."

Neither did Rachel wish to talk any longer with her mother. She took the pie that Mrs. Elwood cut for her, and returned to the table. Johnny had, for the present, forgotten his woes in another piece of the same pie.

"He won't think of it again," said Rachel to her murmuring conscience.

But Johnny did think of it again, and often through the afternoon.

"Never saw anything," he whined at Rachel's door, where she stood tying her blue sash while preparing for the entertainment; "just stay home, and stay home. Don't want to go to bed right along every night."

"Well, it would not be good for him to be up so late," thought Rachel, still justifying herself. "Mrs. Henry Van Ahn always has Harry and Reggy go to bed at half-past six. I think mother is very careless about Johnny."

Rachel hurried downstairs. Her mother was putting on a kettle of molasses, and had promised that Johnny should sit up and see her make candy.

"And how nice that will be!" said Rachel; "just as nice as going to the Hall."

"No-o-o,—it wo-on't!" cried Johnny, bursting into a roar. "I—want—to—see—the—pictures!"

Rachel took her ticket from behind the clock-case, and went out. She saw, through the glass of the door, her mother put down the spoon, and wipe the tears and molasses from Johnny's face with her apron.

The hall was full of children and grown people, but the children had the front seats; Rachel was placed at the end of a row of her school friends. The little girls were ecstatic over the wonderful dissolving views, and wondered Rachel did not join in the enthusiasm.

"Got a toothache, Rachel?" asked Hatty Clark pityingly.

"No," said Rachel; "and I never saw anything so beautiful, but"—she rose up.

"Why, Rachel?" cried Hatty.

"Sit down, child; sit down," said a voice behind her.

But Rachel would not sit down. She went down the aisle to the man that took tickets at the door.

"Please, sir," she whispered, "won't you give me back the rest of my ticket?"

"The rest of your ticket, child? What can you mean?"

"Why, sir," said Rachel, "I would like my little brother to see the rest of the pictures."

"That won't do, little girl; he must have a ticket of his own if he comes in."

"Oh! please, sir, can't you do anything about it?" asked Rachel, in great trouble. "I ought to have let him have the ticket in the beginning, only I was selfish; but then I got sorry, and I do want him to see all he can now. Couldn't you, please, do it, sir? I've only used such a little of the ticket."

"Where is your brother?"

"Just next door, sir!"

"Well, well." The man actually placed the pink ticket back in Rachel's hand.

Mrs. Elwood had just put the candy in the snow to cool when, looking up, she saw Rachel.

"The entertainment can't be over!" she said.

"No, no, mother, but I asked the man and he gave me back the ticket, and said Johnny might come in again instead of me. Where is Johnny? Do get his best cap, mother, and let him go. They had not shown but five pictures, and there will be lots for him to see. Come, Johnny, hurry up!"

"O Rachel!" cried Johnny, "you are the best girl in the world, I do love you I do! I do! Oh, I want to see the pictures so much!" and the little fellow fairly turned a somersault out of the gate.

"Now I have my Christian little girl back again," said Mrs. Elwood taking Rachel in her arms.—S. S. Times.

### Talk to The Children.

Children hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent people. We

sometimes see parents who are the life of every company which they enter, dull, silent and uninteresting at home among their children. If they have not mental activity to sustain them, and mental stories sufficient for both, let them first use what they have for their own household. A silent home is a dull place for young people—a place from which they will escape if they can. How much useful information, and what unconscious but excellent mental training is imparted in the lively social argument. Cultivate to the utmost the art of conversation at home.—O. G. Record.

### Sunday-School Training.

From the S. S. Times, we take the following:

If the children and young people of our Sunday-schools are to grow up with a love for the cause of missions, and a sense of the importance of total abstinence, and a right estimate of the duties of Sabbath observance, and reverence for authority, and patriotism, they must be impressed and trained in these directions while they are still in the Sunday-school. Not only by the incidental teachings of the regular Bible lessons in their course, but by special exercises in the line of emphasizing one or another of these phases of Christian duty, is this work of education to be accomplished. Just when to have these special exercises, and just how to conduct them, are practical questions of ever-pressing importance. A writer from Missouri says:

Surely, when we teach this gospel of the kingdom, we must also teach the plain duty of spreading it as fast and as far as possible. And surely, it is never too soon to begin with the children, to teach them to give of things spiritual as well as temporal? How to do this most wisely and effectually is a pressing question. Some of our largest and strongest schools here, have very successfully adopted the plan of setting apart the last half-hour (gained by shortening opening and closing exercises) of one Sunday each month to a missionary concert. One or two teachers, who are appointed a month beforehand, conduct the concert with their own classes. Our school being rather small (about a hundred pupils), sets apart the greater part of each quarterly review day to a similar concert. Our collections are always large, but the plan is not satisfactory in all respects. The primary objects—that of educating the children up to zealous missionary workers—is hardly accomplished at all, partly because only four times a year, is not often enough to impress the teachings upon the children's minds; partly because, with the best intentions, some of the teachers shoot entirely over the children's heads in the preparation of the exercises. It does seem that the Sunday-school, of all places, should be the hot-bed of missionary zeal,—of the love that must tell not only at home, but abroad, what Jesus has done for us. I hope that many Sunday-school workers can give wise and helpful suggestions out of a successful and practical experience.

Various plans have been tried, and are still in course of testing, for the wise doing of the work. In some schools, a portion of every Sunday is given to brief special exercises, in the line of some important practical duty, such as missionary giving, total abstinence, Sabbath observance, and the like. In other schools, an exercise of this sort has a place on the last Sunday of every month. In still other schools, one Sunday in a quarter is given to it. In New England, and known as the Sunday-school concert, (a term originally applied to a season of "prayer in concert" for missions), has long been an agency of importance in this sphere of education. The service is commonly held in the early evening, or it takes the place of the ordinary second service of the sanctuary, when that is held in the afternoon. Its exercises consist largely of appropriate recitations of Scripture topically arranged, interspersed with singing and prayer and brief ad-



The Sunday School.

The Fiery Furnace.

LESSON FOR SUNDAY, FEBRUARY 7, 1886.  
Daniel 3: 16-28

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Our God whom we serve is able to deliver us from the burning fiery furnace" (Dan. 3:17).

I. PRINCIPLE VERSUS THREATS (16-20.)

16. *Shadrach, Meshach and Abednego.*—Various suppositions have been offered for the omission of Daniel's name; that he was absent, that he was sick, that his position was too high for his non-conformity to be assailed, etc.; the real cause remains unexplained. *Answered and said to the king*—who had furiously threatened them. *We are not careful to answer thee*—R. V. "we have no need to answer thee." The thought is, says the Speaker's Commentary: "We need not answer you: God will answer you."

17, 18. *Our God whom we serve is able to deliver us*—a splendid credo, a noble avowal. *From the burning fiery furnace.*—This "furnace" was either open (Calmet), or enclosed (Zoehler); probably the latter, and built up part way of brick. Its shape and structure are not given. Apparently it was so built as to have a mouth or opening above, into which the victims were to be cast, and yet so contrived as to expose the interior to inspection from the outside. *He will deliver us out of thine hand.*—Never was a despot so calmly, so sublimely, defied. *But if not*—if He does not deliver us. *We will not serve thy gods*—in other words, we prefer death to idolatry.

19. *Then was Nebuchadnezzar full of fury.*—The words express the intensest anger. And from the king's point of view he had reason to be angry. He had conquered Jerusalem, and, of course, as he thought, he had vanquished her God. Belshazzar had shown himself superior to Jehovah, according to his view, and was entitled, therefore, to receive Jewish worship. Moreover, he had spared these youths, trained them, appointed them to honorable posts in his service, and now on this public occasion they obstinately, audaciously, ungratefully, defy him, and affront his god by refusing to conform. *The form of his visage was changed.*—His wrath showed itself in the lineaments of his face" (Keil). *Heat the furnace one seven times more,* etc.—R. V. omits "one." The furnace was to be heated seven times more than usual—as though the added intensity would make the heat more terrible.

20. *Commanded the most mighty* (R. V. "certain mighty") *men* . . . in his army.—His generals were doubtless present at this festival: certain of these were usually detailed to execute criminal sentences and were called "chiefs of the executioners." Quite likely these were called upon to bind the heretics and cast them into the furnace.

II. PRINCIPLE VERSUS FIRE.

21. *Bound in their coats* (R. V. "hosen")—underclothing, worn next to the body; *Their hosea* (R. V. "their tunics")—the second garment worn next to the underclothing. *Their hats* (R. V. "their mantles")—not "the hat," but the long outer robe. *Other garments*—coverings for the head and feet. Says Keil: "The separate articles of clothing, consisting of easily inflammable material, are doubtless mentioned with reference to the miracle that followed, that even these remained unchanged in the fiery furnace."

22, 23. *Because the King's commandment was urgent.*—Driven on by the fierce vengeance of the king, these executioners of his will could not consult for their own safety. *Furnace exceeding hot.*—According to the Apocrypha the flame streamed up forty-nine cubits (some seventy feet) above the furnace. Ordinarily the mouth of the furnace might have been approached without danger, but now, raging with sevenfold heat, its flames roared and darted forth, licking up everything within their reach. *Slew those men.*—This is mentioned, according to Keil, "to show the greatness of the miracle by which the three were preserved." *These three men* . . . *fell down bound.*—Bound tight in their clothing, they were utterly helpless, and fell; therefore, to the floor of the furnace, incapable, so far as their own strength went, of moving or rising.

III. PRINCIPLE DIVINELY GUARDED

(24, 25.)

24. *The king was astonished*—astonished, startled, "excited with new and strange emotions. The thought flashes upon him that he has come into conflict with a new and unknown Power" (Cowles). *Rose up in haste*—or "restless terror." He had been sitting, and in a position where he could look into the furnace and watch the effect of the flame. *Spoke unto his counsellors*—in this case, his confidential ministers, those to whom were subsequently entrusted the affairs of the kingdom during the madness of

the king. *Did not we cast three men?* etc.—Three facts excited his terror and astonishment—1, that the three were unhurt by the flame; 2, that though they had been cast in bound, they were now "loose" and walking about apparently at their ease; 3, that the three had become four. It is still considered a doubtful question whether any one else but the king saw the Fourth figure. *Four men loose.*—"All the fire had done to them was to loose their fetters" (Moody). See Psa. 138: 7. *No hurt.*—"The flame recognized His presence, just as on other occasions the waters of the sea owned Him, the winds heard him, and all nature responded to Him and obeyed Him" (Cumming). *The form of the fourth is like the Son of God*—R. V. "The aspect of the fourth is like a son of the gods;" that is, belonging to the race of the gods; one of the off-spring, perhaps, of Belus and Mylitta; possibly, "the god of fire" himself, as the Speaker's Commentary maintains. Nebuchadnezzar, of course, was not instructed beyond what his own priests could teach him; he recognized, therefore, only a form Divine. From our point of view this "form of the fourth" must be acknowledged at one of the visible appearances of our Lord before His incarnation.

IV. PRINCIPLE VINDICATED (26-28).

26. *Then Nebuchadnezzar came.*—The despot does not send a messenger. *Ye servants of the Most High God*—an acknowledgment of the supremacy of the God of the Jews over the gods of Babylon, but not to be taken as indicating a belief in Him, on the king's part, in the sense of adopting his worship. In the decree which follows he does not enjoin upon his people to worship Jehovah, but simply warns those who calumniate Him that they will be punished. *Came forth of the midst of the fire*—R. V. "came forth out of the midst of the fire."

27, 28. *And the princes, governors and captains*—R. V. "and the satraps, the deputies, and the governors." They gathered around these Hebrew youth with intense curiosity. *Upon whose bodies the fire had no power*—R. V. "that the fire had no power upon their bodies." *Nor was on hair*—R. V. "nor was the hair." *Coats*—R. V. "hosen," the "undergarments." *Nor the smell of fire*—R. V. "nor had the smell of fire. Not only were they untouched, unsmoked, they were free even from the odor of the burning materials to which they had been exposed. *Blessed be the God of Shadrach,* etc.—"This doxology corresponds in form with those recorded in chap. 4: 31 and 6: 26, but is addressed to Jehovah himself in a precatory or explanatory form" (Zoehler). *Changed the King's word*—that is, "transgressed the king's commandment." Nebuchadnezzar now praises the God whose power he had so recently challenged, and commands these youths for the very disobedience and obstinacy which had made him so furious. He afterwards treated them with the greatest favor.

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.  
No. 47.

On Sunday, April 13th, 1856, I entered upon the work assigned me at Georgetown, and as court at that season of the year was usually in session, I had crowded congregations, morning and evening, in the miserable old church, which so long stood in an obscure alley in that town. The afternoon appointment was Cokesbury, where we had a heavenly breeze among the membership at the class meeting, which was called after preaching. Many a breeze did I witness at that old Church during the years of my pastorate.

I recall the satisfaction it gave me on the morning of that day to see the court Judges Layton Harrington and Houston, all walk in to our barn-like building, and take seats up near the "amen corner." They never missed an opportunity, when detained in the town on Sunday, to worship with us, and it would not have been considered by themselves or the congregation, a very unusual thing to call on either of them publicly to offer prayer after the sermon.

Judge Layton, who resided in Georgetown, was, although a member of the Protestant Episcopal Church, one of the preacher's right-hand men in counsel. He took the liveliest interest in everything relating to the progress of religion. He was of distinguished Methodist parentage, and never ceased to be a friend of the Church of his early youth.

The present Chancellor of Delaware, Hon. Willard Saulsbury, who was then

a resident of the town, was also a constant attendant at our services, although unhappily living in violation of his early conviction, which at one period had well nigh drawn him into the ministry. He delighted in the music of a Camp, or protracted meeting, saying it reminded him of the days when he himself used to be round the altar singing and praying, while sinners were earnestly seeking the Lord.

The first thing that impressed me at Georgetown was the condition of our old Church, and I had not been on the ground a week before I had a subscription started, and amounting to \$500 towards building a new one. It was ten years, however, before the work then begun was completed, and I had the pleasure with Bishop Scott and Rev. Alfred Cookman, of seeing it dedicated. The delay was owing to differences of judgment in regard to locality—the same old story so oft repeated in Peninsula towns. In this and every other enterprise demanding attention, I found ardent and faithful friends in Judge Layton, Kendall B. Wingate, D. Dodd, Charles Tunnel, Dr. C. H. Richards, G. W. Joseph, I. T. Dunning, Mrs. Dr. Maull, and other ladies, who could always be counted on to stand by any good work in Church or Sunday School.

There was no parsonage for Georgetown, but we obtained a part of a dwelling which, with ready help and cheerful sympathy from our neighbors was soon habitable. It answered our purpose as thoroughly as if it had been one of the finest residences in town. I do not think there is a parsonage within the bounds of the Wilmington Conference to-day, but is far superior to the one I refer to, and I hope the preachers duly appreciate their improved accommodations in these latter times.

The work was compact and well organized, embracing five churches, with preaching three times every Sunday, and occasional services at two or three School houses where subsequently, I think, Churches have been erected.

At Cokesbury, there were several families of the Days and Shorts who took a lively interest in the prosperity of Zion. We had extensive revivals there each year which increased the membership, and blessed the whole neighborhood.

St. John's was a new Church, erected under the auspices of Rev. John Hough. It was surrounded by pleasant homes, where the preacher was no stranger, especially at Bro. Rust's, Mrs. Frame's, and Bro. Warrington's.

Bethesda and Millsboro were part of Lewes Circuit which I served two years previously, and all were within an hour's ride of Georgetown.

This was a year of intense political excitement, and the county seat of Sussex was, of course, a centre of partisan activity. We had a circle of Camp-meetings all around us, of which, I attended the following: Lamb's School House, Sound, Laurel, Ross' Woods, Three Bridges, Zoar, and the best of the lot on our own circuit, at Morris' Woods.

Looking over some memoranda of that period recently, I found a few notes of the latter meeting. It was new ground, and selected with some misgivings. But I would not consent to a meeting at the former place, Pepper's Woods, without a guarantee of exclusive control, and strict rules of order. The Morris' Woods meeting opened Friday evening, Aug. 15, 1856, when I dedicated the grounds by a discourse from Gen. 32: 29, 30. Saturday brought the people out in force, but no preachers, so that I had to officiate again, morning and afternoon, and had an exhorter to lead off on Saturday night. Our very weakness, I think it was, drew the people closer around us, and resulted in the wonderful excitements of the ensuing week.

The Sabbath was a perfect summer day, and at every service from 8 in the morning until 11 at night, we had lively altar work in progress. Rev. Wm. Merrill preached at 10.30, Thomas Childs at

3, and Dr. James L. Wallace of Laurel, in the evening. We had fine order, the largest public collection on record, immense congregations, and fourteen souls converted during the day and evening.

Monday, Prof. Merrill and Bro. Childs preached again. The latter was an unsophisticated Englishman of fine ability, but poor health. He was hoarse and unwell, and I directed him where to find a bottle of Jamaica ginger in the preachers' tent, a dose of which, I thought would help him. He left the stand to take his dose, and not returning soon, I slipped out to look for him. He had found the ginger, and putting the vial to his lips, swallowed the entire contents. When I reached him, he was considerably doubled up. It was as if a torch light procession had gone down his throat. He was gasping for water, and I ran to his help. To his aid and my own surprise, he recovered in time to preach, was cured of a terrible asthmatic attack, for the time being, and acquitted himself grandly. The afternoon meeting continued on with such power, that Bro. Schock, who intended to preach at night, couldn't proceed. Bro. W. W. Wiley took his place, and the conversions numbered 26.

Tuesday was rainy, but this gave us sermons in the tents from Bros. Palmiter, Schock, Wiley, and Samuel Powers, and at close quarters, we had persons of some social prominence brought under conviction, and eight more were converted.

Wednesday witnessed a return of the crowd of Sabbath. The preachers were Bros. Schock, Palmiter and J. Pastorfield. Twenty souls were born of God, and from near and far, people hearing of the glad news, came pouring in to camp on Thursday. Bro. Powers preached at 10, Pastorfield at 3, and Merrill in the evening. Each brother exceeded himself. There was a grand march round the circle before evening preaching, and another about midnight, at which time 54 had professed to be converted during this wonderful day. In attempting to close the exercises on Friday morning, the work broke out anew and lasted until noon. We "read in" 94 persons of all ages, from men of 60 or 70, down to children of 12 to 15 years.

To witness the closing services, nearly all Georgetown was present, and some gay people who came out for a little frolic, were so affected by the march, hand shaking, and blowing of tin horns, for I had half a dozen sturdy foresters ready on every suitable occasion, to "sound the jubilee," that they returned in their carriages weeping, and couldn't sleep at night for sometime afterwards. It was a call to repentance, and to some the last they ever heard.

The next year, when I had several of the greatest preachers to be found, and expected another and larger meeting on the same ground, the devil got in ahead, and by instigating rumsellers and rowdies to take a hand in the occasion, we failed to accomplish as much good, as at first, although the meeting was regarded as a fair success.

The fire kindled this year spread to the Churches at Georgetown and Cokesbury; also Millsboro, Bethesda, and Zoar, at all of which we had good revivals, keeping the local preachers, exhorters, and myself, as busy as we could be for two or three months.

The work of that Fall at Cokesbury was especially powerful. A man well advanced in life was converted at the woods meeting we held there, and although all his previous years had been given to worldliness, and he was unfortunately unable to read, he came at once to the front, as a worker for Christ. He wanted his wife converted, and took me home with him repeatedly, to talk with her. She at length came to the "mourner's bench," and I never saw a man so full of excitement as he appeared to be over the result. One night I heard him pleading with God to bless his wife; "Lord," said he, "I have all I can hold.

It is running over. Do give some of this sweet religion to Nancy. Poor soul, she wants it so badly. O, my God, if I could, I'd give her all I've got; for I know where to get plenty more." Nancy, as he called her, was not left very long without comfort. "Blessed are they that mourn, for they shall be comforted."

At this meeting I had assistance from Bro. P. H. Rawlins, who was then just entering on the public career, he has so creditably and faithfully adhered to ever since. Bro. Dodd, the Georgetown printer and editor, was also a "minute man," ready to take the skirmish line, and preach whenever there was a call for volunteers.

Methodism is the ism of the poor; but not of the poor only—as those who fondle and wheedle and cajole, or try to, our rich members or the children out of its communion into their own, brazenly assert—but of the entire American people. Methodist has no objection to rich men, if the men and their riches be wholly consecrated to the glory of Christ. Nor are they wise Methodists who object to so many appeals to the sympathies and purses of church-members. Response is voluntary in all cases. Were a special appeal made for each of fifty-two different causes of worthy character every year, the members of the church and congregation might just as well respond to it as to a plaintive request for pennies or nickels wherewith to pay the sexton and for lights and fuel.

Several advantages would accompany such an arrangement. First of all, the people would receive thorough instruction as to the needs of humanity, and the best known methods of meeting them. Secondly, it would be a good business education; for it would lead to discussion of methods, salaries, and ways and means; and thus by augmenting the power of honest accumulation would pay for itself. Thirdly, it would induce greater liberality in the sustenance of domestic institutions. Those who gave wisely and well for others, are not likely to neglect their own homes and churches. Fourthly, it would be preparing the church of the twentieth century for its work. After all our missionary eloquence in presence of the masses, the million Dr. McCabe craves must come mainly from the affluent.

But is the eloquence wasted on the rest? Not a bit of it. The poor young men of to-day will be the millionaires of 1915 and 1935; and whether the millionaire trustees of the Lord's money in those days will be as liberal to foreign missions as they ought to be, will depend largely on the faithfulness and fulness of present instruction to boys and girls in the Sunday-schools. Methodism should be wider and deeper than human nature. In providing for all the wants of man, it augments its own resources, is true to the spirit of its Lord, and is most faithful to its own denominational interests. —*Pittsburg Christian Advocate.*

A Christian Gentleman.

Paul was one of those complete men, strong, massive, persistent, and untiring, but delicately sensitive to the finer throbbings of the life about him. In all the eagerness of his great work which led him from land to land and from continent to continent, he never forgot to be a gentleman. In all his abuse and buffetings, in all his insults and wrongs, he never lost that delicate thoughtfulness for the feelings of others which ever characterized him. Faithful in rebuke, uncompromising in the proclaiming of truth, he never occasioned an unneeded pain. His epistles are full of expressions nicely turned to save the feelings of some one.—*Advance.*

Real prayer means work, it means virtue; and to pray that God's work may move on in the earth is to move our part of it.



Peninsula Methodist

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

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

TERMS OF SUBSCRIPTION. Three Months, in Advance, 36 Cents. Six Months, 63. One Year, \$1.00. If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.

No advertisements of an improper character published at any price.

Advertisements and notices on the Peninsula are requested to furnish terms of interest connected with the work of the Church for insertion.

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as second-class matter.

HAVING put in a new Gordon Steam Power Job Press, of the latest improved pattern, as well as a lot of new type, we are now prepared, better than ever heretofore, to do all kinds of Church, Sunday School and Commercial Job Printing, at reasonable prices.

The PENINSULA METHODIST will be sent to new subscribers from now until April 1st 1886, for fifteen cents. Postage stamps taken.

In view of our limited space, and the probable rush of complimentary resolutions from official bodies, as the season advances, we give notice to all concerned, that while we shall be glad to receive and publish the facts in the premises as items of general news, we can only print such resolutions in full at five cents per line.

Special Notice.

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

Commendation.

Next to the Divine approval and the mens conscia recti, come the kindly words of commendation from appreciative friends. Entering what to us was a wholly untried field, less than two years ago, a field of peculiarly delicate bearings in many respects, we have honestly and earnestly tried to do our best to spread before our readers, weekly an intellectually religious feast that would accord with our motto, "For Christ and His Cause," and on this line fully meet the felt want of a Wilmington Conference paper. How far we have succeeded our readers must judge. The frequent expressions of approval, and the exceedingly rare instances of censure, while no doubt largely due to the friendly partiality of kindly brethren, we accept as indicating that we have not entirely failed to approximate our standard.

Rev. Bro. Green, in his letter from Galveston, Md., last week, writes of the PENINSULA METHODIST in very appreciative terms, and offers a suggestion, on which we should be glad to learn the views of others of our brethren. It may be, that our modest sub-bishops, who man the Districts, have endured this hebdomadal flying of their names, titles and addresses, at the mast heads of their jurisdictional craft about as long as patience may remain a virtue, and are ready to endorse brother Green's suggestions. Rev. Bro. Adams, one of the Presiding Elders of the New York East Conference, told the writer that he and his associates held frequent meetings during the year, and aimed to arrange their work as though the whole Conference were but one district. This is certainly a new departure in the right direction, contracting the narrowing ten-

dency to make one's own district the limit of concern and interest to the Presiding Elder, his preachers and churches. We notice one of our exchanges heads the department of Conference News with the formidable array of the names, titles, and addresses of all four of the Presiding Elders of the Conference in one batch. Our plan is surely to be preferred before this. We wait suggestions.

Cheering News from our Churches.

We congratulate our brother, Rev. W. T. Valiant and his people, of Newark, Md., on their noble doing for the benevolent enterprises of the church "beyond the Million-Dollar line for Missions," by raising one half more than their assessment—with all other collections up to assessment, and several beyond.

Pocomoke City, Church Dedication, we are pleased to learn, was a grand success—a "beautiful church" with electric lights, and the cost of improvements, \$3,500, all provided for.

These are specimens of the gratifying intelligence of the progress of church work on the Peninsula as reported in our paper. May every charge be wrapped in the flames of revival.

A CORRECTION.—In our report of the Dedication of the Pocomoke City M. E. Church last week, we stated that Bishop Harris' text was Psalms 118 and 19 verse; it should have been 118 Psalm and 25 verse.

Bro. Todd writes us from Snow Hill, his meeting promises much success. We are sorry to learn he has been suffering acutely from asthmatic difficulties.

The pamphlet hostilities between two prominent Methodists of Philadelphia serve very forcibly "to point the moral" of Solomon's counsel, "leave off contention before it be meddled with," however little tendency they may have "to adorn a tale." It is well some times to remember it is hard to get up a fight if there be but one fighter; and especially, that while the followers of the Lord "must not strive," we have the best authority for believing "a soft answer turneth away wrath," while "grievous words stir up strife." Very often the best and most effectual answer to an accusation is to let it severely alone. All of which sage moralizing, we have little doubt, the parties most concerned will ere long duly appreciate.

A Severe Affliction.

The sudden death of the daughter of Mr. Thomas F. Bayard, Secretary of State, followed by that of his invalid wife, after an interval of but two weeks, has awakened for the distinguished sufferer and his family, universal sympathy. While a resolute stoicism may blunt the sensibilities and enable one to conceal the agonies he feels, it is the benign office of our holy Christianity to alleviate the anguish of a wounded spirit, to pour consolatory balm upon the troubled soul, and to speak those wondrous words of comfort—"weeping may endure for a night, but joy cometh in the morning." We earnestly hope, that in this trouble, when earthly distinction seems but to expose the stricken one more fully to the pitiless shafts of sorrow, the un-failing Refuge is found within reach, and the inestimable consolations of the gospel avail to soothe and sustain them in their grief. The sudden death of this young lady, in the midst of all the fascinations of fashionable life, should impress upon every one the Great Teacher's solemn warning—"the son of man cometh at an hour when ye think not."

Dr. Wallace's letters, we find are not only growing in interest, but attracting extensive and favorable attention. In addition to all the other good things in the PENINSULA METHODIST, these rare reminiscences certainly furnish an attractive bill of fare for our readers, and

it seems there ought to be little difficulty in each pastor doubling his subscription list. We appreciate what our brethren have done for the increase of our circulation, and hope the people will respond so heartily that we may at least, closely approximate our mark—a paper in every one of our families. If there are any Methodist families who can't afford to take the PENINSULA METHODIST at the cost of less than two cents a week, no doubt there are brethren in every such charge who would count it a favor to be allowed to order it for them, at their own expense. We hardly know what to say about Methodist families who are able to buy about every thing they care to have, and yet decline to foster and encourage their local church paper neither subscribing for it themselves nor for others, all we need say now is that such families we charitably hope are few. May they rapidly become "small by degrees, and beautifully less."

Dr. Gracey sends us from Boston an exceedingly interesting letter. Would it not be helpful in developing the social and connectional spirit among our people, to organize similar unions in our larger towns and cities, generally? A monthly gathering of laymen and ministers, from the several churches of a town or circuit, to cultivate acquaintance and discuss questions of live interest to the prosperity of Methodism could scarcely fail of good results.

The progress of the New England Methodist Historical Society should stimulate similar bodies in other Conferences. The wise and generous benefactions of Hon. Jacob Sleeper, we hope will be imitated by our excellent brethren and sisters to whom the great Proprietor of all things, has intrusted large means; while all of us, according to our several ability, doing what we can, may share the commendation, the Master gives for fidelity, irrespective of the magnitude of the service rendered.

Kent Island charge, we are glad to learn is flourishing, a new church erecting in place of Kingsley Chapel, to meet the wants of the growing population, to be constructed "of the best material, gothic in style, and a credit to the community." We trust the brethren of Stevensville will be stimulated by the example of their Kingsley brethren, and following the lead of their faithful pastor, devise liberal things for Methodism, by erecting the new structure that is so much needed. Brother McQuay will please accept the editor's thanks for his invitation to spend a Sabbath with him and his people. It will give us real pleasure to do so when circumstances permit. May the gentle Comforter heal his wounded heart and a gracious God spare to him his motherless little boy!

"The Spirits in Prison."

St. Paul rejoiced that while he was himself a prisoner, "the word of the Lord was not bound." It seems that however securely imprisoned may be the spirits of those who were disobedient in the time of Noah, the spirit of criticism in reference to this interesting passage of Scripture is not bound. We have in hand already three communications in response to Rev. Alfred Smith's article, published in the PENINSULA METHODIST of the 23d ult. Two of these we give this week. Where so learned and devout students of the word differ in the interpretation of a confessedly difficult passage, we fessler folk are at liberty to exercise our own judgment.

Another Minister Called From Labor to Reward.

We were painfully surprised to learn the death of our esteemed brother, Rev. Samuel Irwin, of the Phila. Conference, whom we had recently met, apparently in the best of health. He was born in Philadelphia, Dec. 26, 1815, born again in his youth, early licensed to preach, and for years did effective pastoral work while still a local preacher, until in

1854, he entered the itinerant ranks, proving a true and faithful laborer in the vineyard, winning souls and "turning many to righteousness." After a brief illness, he exchanged mortality for life eternal, on the evening of Friday, Jan'y 8th, uttering with almost his latest breath, the triumphant words of St. Paul to his beloved son Timothy, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge will give me at that day."

Well may reader and writer join in Charles Wesley's prayer:

"O may I triumph so, When all my warfare's past; And, dying, find my latest foe Under my feet at last."

He leaves a wife and three children, to the sympathies and care of the church, and the loving watch-care of Him who has declared himself to be the "Husband of the widow, and the father of the fatherless."

Religious Impressions.

The simplest lessons are often the most impressive and abiding. Many years ago a child was leaving the junior department of a city school for a new home in the country. As he left his old teacher put her hand upon his head, and in a single, simple sentence, commended him to God and to good. Years passed and the child grew up, and read books—English, French, German, Greek—on ethics, and listened to lectures on the same subject, by famous professors, in a venerable university. But no word which he read in the pages of ancient philosophers, or listened to from the lips of living teachers, ever proved to him a beacon-light like the simple words of his old school-mistress. In the time of temptation, the learned discussions of the philosophers were forgotten, or were remembered only to cause bewilderment as to the basis of right and duty; but the lesson of childhood shone then in the secret chamber of the soul, and neither time nor doubt had power to dim its radiance. That, nothing could obscure; that, nothing can obscure. Here is the power which God has given to those who train the little ones. Perhaps neither mother nor teacher can lead the child into the knowledge of the world's deeper wisdom; but a few simple, earnest words for God and good, from either, may do far more—they may enter into the very being of the child, to be a strength in weakness, a refuge in temptation, and a cherished memory in the long, hard conflict of earthly life. This is not the wisdom which is taught by the speculative thinkers; but it is the best and most enduring wisdom nevertheless.—S. S. Times.

Hub Notes.

BY REV. R. L. GRACEY, D. D.

A large and brilliant gathering assembled in the buildings of the New England Conservatory of Music the other evening, to join in the services of the dedication of the Annex, which is hereafter to be known as the "Jacob Sleeper Hall," built by the munificence of Boston's most honored Methodist, Hon. Jacob Sleeper, and presented to this greatest musical institution of America. Eben Tourjee, the ruling spirit and manager of this great school, is also a Methodist. The President of the board of trustees, Hon. Rufus S. Frost, is an honored Congregationalist, and presided with great dignity. The first speaker of the evening was the excellent Governor of the Commonwealth, Geo. D. Robinson, who is a Unitarian, superintendent of the Sunday-school, and leader of the choir in their own little church at Chelsea. His address was very thrilling, and would supply good reading for business men in all parts of the country. He referred to the success of the conservatory which had within its walls during the past year, over 2000 students of music, languages and art. He said "it is a good thing to collect a fortune, and in a way that shall leave its mark and influence long after the spender has ceased to be seen amongst us." An excellent address was also made by ex-Governor Rice, who among other good things said, "I think there are two parties to be congratulated here to-night; the Conservatory of Music and that generous citizen of Boston, who has

found it more "blessed to give than to receive," and who has had the sagacity during his own life to acquire a fortune, and also to devote a large portion of that fortune to the erection of institutions in the city, which shall forever stand as a memorial of his beneficent nature. By the erection of a larger building for the use of the Boston University, he identified his name with literature, and by this he links it with art, and has drilled his name into the walls of two great institutions in the city of Boston, great institutions followed by Mayor O'Brien, President Warren, of Boston University, President Julius D. Dreher, of Roonoke College, Va., Rev. Dr. Duryea and others.

The New England Methodist Historical Society held its 6th annual meeting yesterday morning in Wesleyan Hall, and was presided over by Hon. Jacob Sleeper. The report of the secretaries, librarians and other officers showed remarkable progress in the last year. Through the generous aid of Bro. Sleeper, we now occupy large, commodious and well furnished rooms in the Wesleyan Building on Bromfield St. The librarians report showed a catalogue of 2444 books and 9520 pamphlets, with a cabinet well filled with a rare collection of relics connected with noted persons and places of Methodism.

A year ago our permanent fund had only \$50; during the year Hon. Jacob Sleeper has taken a great interest in the Society, and specially in an effort to raise a permanent fund of \$20,000 for the Society. He started the subscription with a gift of \$7000 himself, and has collected enough from friends to make the fund at present \$3500; a remarkable increase from the \$50 of a year ago. Our present membership is about 400. We have been so busy making history that we have not given due attention to preserving a record of passing events. We think now the time has arrived for us to seize, and record the facts of our denominational history in New England. We have the largest collection of books, pamphlets, relics, and documents of our church progress to be found in America; and we hope to have another building in this city, consecrated to history, which shall make the triad complete, which shall bear the honored tablet Jacob Sleeper Hall.

The Methodist Social Union held its monthly meeting last evening in Wesleyan Hall. Over 250 of the leading male members from our several churches partook at 6 o'clock, of the usual bountiful repast, provided by "Zephyr," Boston's famous caterer; after which the members discussed in a very lively and interesting manner: "The class meeting—its use, abuse or modifications." The laymen spoke very warmly, and while all were intensely loyal to this grand old means of grace, some healthy criticisms were made on the manner of conducting them, and the improvement demanded. The subject was discussed with so much interest, that it was determined to continue the discussion next month, to those who may be unfamiliar with our "Social Union." I would say that all Methodists in good standing in Boston and vicinity are invited to join this society. We have usually from 250 to 300 present. We meet about 5 o'clock, and after an hour spent in handshaking and conversation, the doors leading into the larger hall are thrown open, and we gather around the well filled tables and enjoy an elegant supper. We have 9 monthly meetings, not assembling in July August, and September. Three times each year we take our ladies with us, and our meetings take on a more interesting character. During the last year we had eloquent addresses by Rev. Dr. Buckley, Bishops Foster, Fowler and Mallalieu; while at other meetings, questions of vital importance to us as Methodists, were earnestly discussed. At our April meeting we are to give a reception to Bishop Warren, who comes on to preside at the next session of our New England Conference. I may say that the annual fee of membership is \$5—very cheap and covering all expenses.

On Monday, Feb. 1st, at "high twelve," Joseph Cook will begin his lecture course for the eleventh year. He will deliver eight lectures on 8 consecutive Mondays at noon, on his old platform at Tremont Temple, taking up the great subject of vital orthodoxy at home and abroad; treating such practical questions as "what is saving faith, man's part and God's part in conversion"—"Christ the way, the Truth and the Life;" "Revival and why," participated in by President Warren, Bishop Huntington, Prof. Hodge, President Hopkins, and others; which with "The Indian Question," "Mormonism," "Municipal Misrule," etc., with of the usual interludes, will furnish a rich bill of fare to a rare intellectual and religious feast, which will be greatly enjoyed by thousands, who will doubtless crowd the vast audience room as in former years. Boston, Mass.



**Conference News.**

**Wilmington District.**—REV. CHAS. HILL, P. E., WILMINGTON, DEL.

During the past four weeks nearly 40 persons have professed conversion at Union M. E. church, Wilmington.

Interesting revival services are in progress in the Chesapeake City M. E. church.

Rev. Chas. P. Sheppard, pastor of Zion M. E. church, was the happy recipient of a generous donation, recently.

Interesting revival services are now in progress at Wesley Chapel, Elk Neck charge, under the guidance of Rev. L. C. Andrew. Many attend the meetings, and a good influence is being extended over the community.

The parsonage committee have decided to repair the Charlestown M. E. parsonage. The contract will soon be given to the lowest bidder, so that it may be ready for occupancy by spring.

Delaware City charge. A member writes: Our revival still continues, this being the fifth week, and the interest increasing. The united efforts of pastor and the membership being blessed by the outpouring of God's spirit. Seventy-seven persons have professed conversion, thirty of whom are heads of families. Thus far sixty-eight have joined the church; thirteen have been baptized. A deep religious feeling prevails throughout the town, and no other topic seems to be so prominent in the minds of the people. Our pastor, Bro. Willey, is holding two services daily. The meetings thus far have been attended with very little excitement. Last Sunday evening eight persons professed conversion. One of them had not attended church for 18 years. The older members were blessed so completely, as to be unable to give any response, when called upon to pray, but "glory," "glory," "hallelujah!" Our pastor has been preaching every night during the revival services. The Lord has crowned his efforts with success and fulfilled his promise. "As thy days so shall thy strength be." May the Lord continue to give him strength to convince those who are almost persuaded.

The revival meeting at Cecilton M. E. church, J. P. VanBurkadow, pastor, still continue in progress. There have been 10 conversions. Part of the church much revived and shouting happy.

St. Georges and Summit charge, L. W. Layfield, pastor, a correspondent writes: Last Sabbath evening our revival meeting came to a close. In spite of inclement weather and bad roads, our meetings were a marked success. Twenty-eight joined on probation, and the church greatly quickened. Our young people's Sabbath evening experience meetings are seasons of great power. The entire membership is alive, and we anticipate an onward move all along the line. Next Sabbath we expect our Presiding Elder to be with us, and anticipate a high day in Zion.

**Easton District.**—REV. JOHN FRANCO, P. E., SMYRNA, DEL.

The protracted meeting now in progress at the Centreville M. E. church, J. A. Arters, pastor, is the most successful for years. The altar is nightly crowded with mourners, and the large auditorium of the church being filled with spectators.

Rev. George E. Wood, who was appointed by the Presiding Elder to assist the Rev. I. D. Johnson, on Appoquinimink circuit, has entered upon his duties.

Centreville, Md., J. A. Arters, pastor, writes: The Lord is wonderfully reviving His work among us. There have been fifty-four conversions to date. Seven conversions last Monday night, and the interest seems to be increasing. The members work the best of any people I have ever been among. The young converts are working grandly. We now have an army of earnest workers. To God be all the glory!

The revival at Millington M. E. Church, T. L. Tompkinson pastor, is still increasing in interest. 40 or more have found peace in Christ, and the altar is nightly filled with earnest seekers. The conversions are among men of more than fifty, and the children of the Sunday-school. The church is greatly aiding the pastor in the good work.

A correspondent from Odessa, writes: After weeks of persistent effort, we are now in the midst of a gracious revival. A score or more have been converted, and others seeking. A profound seriousness prevails, and the members are working harmoniously.

**Dover District.**—REV. A. W. MILBY, P. E., HARRINGTON, DEL.

A member from Ellendale writes: The 4th quarterly conference of Ellendale circuit was held on Saturday, Jan. 23d. There

was a full attendance notwithstanding the bad weather. All the appointments but one, reported payment in full for the year, and that one will pay before the annual conference, and Bro. Jaggard reported he had taken up all of the benevolent collections for his circuit. There is a strong feeling to have Bro. Jaggard returned for the third year.

The protracted services at the Georgetown M. E. church, W. J. Duhadway, pastor, are still in progress, and notwithstanding the unfavorable weather, have been well attended.

The revival services still continue at the Dover M. E. church, T. E. Martindale, pastor. Much interest is manifested, and quite a large number have professed conversion and united with the church on probation.

Successful revival meetings are in progress in Zion M. E. and St. Paul's M. P. churches, of Cambridge, Md.

A correspondent from Leipsic, Del., writes: Our extra meeting at this place is progressing finely. Conversions every night.

A correspondent from Milton, writes:—On Friday, 29th ult., there were 20 seekers at the altar; 16 professed conversion. Already, there have been 51 persons converted during the revival. The church is greatly quickened and heroic in service. Last Sunday Dr. Underwood received 25 probationers, making in all 32, and baptizing 2 adult. Cold nights or unpleasant walking, do not effect the attendance—the church is filled. It is conceded that Milton has not been so aroused and blessed for 20 or 30 years.

**Salisbury District.**—REV. J. A. B. WILSON, P. E., PRINCESS ANNE, MD.

The new church at Franklin City, Md., will be dedicated to the worship of almighty God, to-morrow, Feb. 7th, (D. V.) Rev. E. W. Todd, pastor of the Snow Hill M. E. church, will preach.

The Rev. R. W. Todd, pastor of the Snow Hill M. E. church, is conducting an extra meeting. The weather has greatly interfered; but nevertheless the effort has been attended with success. Thus far, thirteen persons have been received into the church.

Protracted meetings began at the Pocomoke City M. E. church, last Sunday evening, Jan. 31st, continuing through the week. The pastor was assisted in the services by ministers from the upper part of the State.

Snow Hill charge, R. W. Todd, pastor, writes: Our extra services closed last Sunday night. The church was greatly strengthened and blessed. We have received fifteen on probation, with two others probably to join.

Our ladies are arranging for an entertainment that will appeal mostly to the appetite, to be held on the evenings of the 18th and 19th of Feb. Profits to be devoted to the payment of the church debt. Notwithstanding the two years of failure of all crops in this section, oysters included. We are struggling to make a respectable showing in our collections. If in the aggregate, we hold our own, it will be a great triumph.

The Snow Hill people greatly enjoyed the Conference session last Spring, and say they want it to return to them at no distant day.

The protracted meetings which have been in progress at the M. E. church in Salisbury, have been successful. Much interest has been taken in the meetings, and several souls have been converted.

The members and friends of Immanuel M. E. church, Crisfield, Md., gathered at the parsonage last week, to surprise and pound their pastor. The house was unable to accommodate all who attended, and many left as soon as they had deposited their gifts. The evening was spent very pleasantly. Misses Effie Venables and Addie Crosswell enriched the occasion with music and songs, while Prof. S. T. Ford gave some of his finest elocutionary recitals.—*Crisfield Leader.*

Rev. W. L. Boswell, in his early ministry, a colleague of the late Christopher J. Crouch, on Cecil circuit, when it included Union, Cherry Hill, Newark, Salem, Christiana and Newport, and subsequently a professor in Delaware, Genesee and Dickinson Colleges, we learn contemplates, in company with his wife and daughter, making a tour of some five months through England, France, Germany, Switzerland and Italy; sailing from the port of New York, the last week in April.

We stated a few weeks ago, arrangements had been made to secure the services of Dr. William Butler, in the interest of our Woman's Foreign Missionary Work. We take great pleasure in making the following announcement.

Dr. Butler, will deliver his lecture entitled "Providential Origin of the Woman's Foreign Missionary Society, and its success in India as seen in 1883-84," in Grace Church Monday evening, Feb. 15th. We append the following extracts from letters received by Mrs. E. E. Stevens.

Rev. Wm. Ridgeway, of Bristol, Penn. "I wish that grand old Missionary Hero, Dr. Wm. Butler, could deliver his magnificent lecture in every city or town in this great nation. It has been my privilege to hear it delivered before the Preachers' meeting in Philadelphia; and the wonderful enthusiasm with which it was received, was not only an attestation of the power of the speaker, but also of the place which Christian Missions and Woman's work therein, has in the heart of the church. It is worth walking twenty miles to hear! The story of Woman's work in India, in connection with the origin of the Woman's Foreign Missionary Society, will be an inspiration wherever it is heard."

Dr. Andrew Longacre, of Philadelphia, says, "Dr. Butler most beautifully and impressively gives the picture of Orehd, and Rohileund, our provinces before Missionary efforts and thereafter. The story is striking and affecting! People cannot hear it, without feeling the value of Missionary work; and being deeply stirred by it. If the doctor goes to Wilmington, by all means let him have a chance of telling this story to as large an audience as can be gathered. It is enough to convert any apponent of Foreign Missionary Work."

We cordially invite, and would urge the people of our city, to embrace this opportunity of hearing Dr. Butler; and whilst this lecture will be free to all, we hope the Dr. will be greeted by an overflowing audience; and the funds of the Woman's Foreign Missionary Society be largely augmented by a liberal collection.

C. C. BROWNE.

**Letter from Holland's Island Md.**

DEAR BRO:—We have been visited with one of the greatest storms in the history of our oldest inhabitants, Friday afternoon, the 8th ult. We had a beautiful snow storm; as night came on, it became a storm of wind, and during the night, it rained, and hailed, and blew a violent gale. The scene in the Bay was awfully grand. As far as the eye could reach, it seemed there were white clouds rolling up toward the distant horizon. The sweeping, raging storm continued Saturday, Saturday night, Sunday, Sunday night, Monday, Monday night. There were ten boats driven ashore; one losing masts, bowsprit and night-head. Capts. Jno. B. and Geo. W. Walter were anchored at Deal's Island, and both had received severe damage.

These brethren walked from Deal's Island, Tuesday Jan. 12th, crossing Tangier Sound and Holland's Straits on the ice, and drawing a skiff after them for an emergency, to cross Channel Sound, some 304 hundred yards. The entire distance, I suppose to be 7 or 8 miles. Wednesday morning our surroundings were beautiful; looking to the southward, it was a continuous field of ice. We could distinguish nothing else except the distant horizon. The near shores of marsh, rising perhaps two or three feet above the fields of ice, presented the appearance of snowbound shores; while by moonlight, the scene was magnificent. The damage at Deal's Island, we hear is very considerable; steamboat pier near shore having been moved from its moorage; boats wrecked and ashore, beside some slight damage on shore.

We held our last trustee meeting Wednesday evening prior to prayer meeting; representation fine; business dispatched quickly, and harmoniously. Capt. Nathan Parks was selected as a desirable man to be presented to our 4th quarterly conference, for election to fill the vacancy in our board caused by death of Bro. Isaac H. C. Todd.

Capt. Jas. H. Price, an old resident, now residing in Baltimore City, is visiting friends and kindred here, with little prospect of departing for some time yet, unless there be a change in our surroundings.

Church affairs are moving on nicely; Sunday-school has ordered a supply of leaves, journals, reward cards, and a leaf cluster, having funds sufficient to pay for same. We are expecting to greet our progressive Presiding Elder, who closes his correspondence with us by saying, "trust everything for salvation," with reports that will not cause him to blush, when he represents this Spartan band on Holland's Island. We are hoping that at no distant day, we shall have our superior harbor buoyed by the Government, which will prove a boon to hundreds of sailors for safe ingress and egress, which are now so difficult. "Two bites at a Cherry," proves to be a very acceptable premium to subscribers. Much success to PENINSULA METHODIST!

Your Bro. H. S. DULANY.

**Woman's Home Missionary Society.**

During the session of the last Wilmington Annual Conference, held at Snow Hill, Md., Mrs. Jennie F. Willing presented the cause

and claims of the "Woman's Home Missionary Society," the purpose of which is to elevate and christianize the poor degraded women of our land. At that time there was organized a Wilmington Conference Board of the Society, with an auxiliary at Snow Hill.

On the morning of January 17th of this year, Mrs. Willing, through the courtesy of Dr. Boyle, addressed the congregation of Grace M. E. church, making a stirring appeal, and showing the future peril of our country from these unchristian and impure homes. At the close of the address an auxiliary was formed, numbering more than one hundred members. During Mrs. Willing's visit there were also two auxiliaries formed, one at Asbury the previous Friday, evening, and one at Scott on Sunday evening. These are all fairly launched and promise effective work. It is the design to form, as soon as practicable, other auxiliaries within the bounds of the Wilmington Conference. At the ensuing Conference convening, March 4th, at Elkton, Md., there will be held on Saturday afternoon, March 6th, an anniversary of this society, at which Bishop Mallieau and Miss Van Marter are expected to make addresses.

MAGGIE S. HILL.

**Special Notice.**

Inasmuch as we must have the list of homes completed for the printer, by Feb. 18th, we urgently request all the lay brethren, members of the Conference Boards, who expect to attend Conference, that they will notify the undersigned at once. Also any who know of candidates. Also any of the preachers who do not expect to come. Will the preachers who have in their charges any of these lay delegates, please ask them as to their coming.

J. P. OTIS.

**Notice.**

All persons attending the session of the Wilmington Conference, to convene in Elkton, Md., March 4th, can obtain orders for reduced fare on the P. W. & B. Railroad, by applying to any one of the Presiding Elders.

CHAS. HILL.

**Theodore Cuyler's Choice.**

Theodore Cuyler came of a family of lawyers. His father was justice of the Peace and Surrogate at the age of twenty-eight, when he died, leaving Theodore, at the age of four years, to the sole guardianship and training of his mother. His grandfather also was a lawyer, and the firm was widely known, with a large practice. To this it had been naturally desired by the father, grandfather and family that the young child should succeed. He was born a lawyer, and already his nest was feathered. But from his birth his mother had dedicated him to the service of the temple. Her most earnest prayer was that he might be a good minister of Jesus Christ, in however humble a sphere, rather than occupy any other position, however lucrative and honorable.

Every one knew the mother's wish; but all condemned her for it, and resolved to thwart it. The grandfather said to her: "I am about to make my will. I have the best legal library in the country, and shall leave it to Theodore if you make him a lawyer; but no books and no money if you make him a priest. All depends on you. I want your decision at once."

It was a great shock to the mother, but she replied: "I would not have him become a priest of my making, but as far as my influence can operate, I hope he will become a minister of the Gospel."

He replied: "Very well. Remember I've no books and no money for priests."

She went to live at Auburn, where the youthful Samuel was sent to school. Her first gift to him was a pocket Bible. He was able to read at four years of age. But the mother was very anxious about the pecuniary means for education, cast off as she was by the family, through what they regarded as her obstinacy and blindness to the child's interests. But she was sustained by the promise: "Commit thy way unto the Lord, and He will bring it to pass." When the cloud was darkest the grandfather died, and by his will had put Theodore in the same position as his deceased father. There was now no difficulty in the way of education.

When nine years of age Theodore attended some protracted prayer-meetings

held at the school; and after one of these said: "Mother I've decided for Christ." At that early age he made his public confession by membership with the church. When sixteen he matriculated at Princeton College, where he remained three years and took honors. He was only nineteen when he came on his first visit to Europe, to complete his education by foreign travel. Bearing introductions of a high order, he was received by various distinguished men who were charmed with the vivacious youth, overflowing with cultured curiosity and Yankee wit. Dickens and Carlyle were especially interested in him and showed him no little kindness.—*Rev. Dr. Newman Hall.*

A Presbyterian pastor in New York city, Dr. Paxton, announced to his congregation two weeks ago his desire to build a new mission church in a quarter of the city where the mission already established by the Church is overcrowded. He said a gentleman had offered to give a building site worth \$25,000, on condition that the church would prepare for laying the corner stone next April, and also that several gentlemen stood ready to furnish the \$50,000 needed for building, but he preferred to give the whole congregation a chance to do a little. He thereupon called for \$5,000, and said that if that sum was not raised he would not feel like preaching a good sermon for the next six months. The plates were passed around, and when the money and pledges were footed up, the amount secured was \$21,000. Only five or six persons had any previous knowledge of what was to be proposed.—*Ec.*

**MARRIAGES.**

LEMMON—McDANIEL.—On Jan. 6th, 1886, by the Rev. John Cann, George W. Lemmon and Anna E. McDaniel, both of Cecil Co., Md.

McCLARY—McNAMEE.—On Jan. 28th, 1886, at the home of the bride's parents, by Rev. E. E. White, Jacob C. McClary, of Kent Co., Del., and Miss Maggie A. McNamee of New Castle Co., Del.

**Quarterly Conference Appointments.**

WILMINGTON DISTRICT—FOURTH QUARTER.		
St. Georges	Feb.	6 7
Delaware City	"	7 8
Port Deposit	"	12 14
Rowlandville	"	13 14
Zion	"	20 21
Rising Sun	"	21 22
Red Lion	"	27 28
New Castle	Feb. 28, March 1	

CHAS. HILL, P. E.

EASTON DISTRICT—FOURTH QUARTER.		
Easton	Feb.	5 7
Trappe	"	6 7
Oxford	"	6 7
St. Michaels	"	12 14
Talbot	"	13 14
Royal Oak	"	14 15
Middletown	"	20 21
Odessa	"	21 22

J. FRANCE, P. E.

DOVER DISTRICT—FOURTH QUARTER.		
Millsboro,	Feb.	6 7
Georgetown,	"	8 7
Milton,	"	11 14
Leves,	"	12 14
Nassau,	"	13 14
Milford,	"	18 21
Federica,	"	22 21
Houston,	"	27 28
Harrington,	"	29 28

A. W. MILBY, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.			
Charge.	Date.	Sab.	Ser. q. c.
Deal's Island	Feb 6 7 10	8	1
Somerses	" 7 8 3	8	9
Onancock	" 13 14 10	8	9
Accome	" 14 15 3	M	9
Cape Charles	" 15	M	7
Annemessex	" 20 21 3	8	9
Pocomoke City	" 20 21 3	8	9
Pocomoke Circuit	" 20 21 3	8	10
Princess Anne	" 27 28 10	8	7
Mt. Vernon	" 27 28 3	8	10
Tyaskin	" 28	7	M 9

Preaching in Quarterly Conference where practicable.

JOHN A. B. WILSON.

**H. ARTHUR STUMP ATTORNEY AT LAW,**

15 ST. PAUL STREET, BALTIMORE, MD.

Practices also, in Cecil County Courts, with Post Office at Perryville for Cecil County business.

**Dickinson College.**

CARLISLE, Pa. Fall Term opens Sept. 10. Three Courses: the Classical, the Latin-Scientific, and the Modern Language. Facilities of every kind improved—new Buildings, enlarged Faculty, and increased resources. Tuition by scholarship \$8.25 a year; to sons of ministers, free. Expenses of living exceptionally low.

The Preparatory School, by giving exclusive attention to the requirements for admission, saves time and cost in preparing for College. For Catalogue, or desired information, address J. A. McCAULEY, D. D. President.



Author of "The Star Spangled Banner."

Francis Scott Key was born in Frederick County, Maryland, August 1st, 1779, and died in Baltimore, January 11th, 1843. He was a lawyer, and wrote poems, which were published in a book in 1857; but the one only of them remembered or even read by the people generally is "The Star-spangled Banner."

During the years from 1812 to 1815, this country was at war with Great Britain, and in 1814 a British fleet entered Chesapeake Bay. A force landed and marched to Washington City. The city fell into the hands of this force, and the public buildings were burned.

After taking Washington City the British land force marched against Baltimore, and the war ships in the Chesapeake sailed up at the same time to bombard the town from the water. The town was held by a small body of American soldiers, and its principal defence on the water-side was Fort M'Henry, which was held by Major Armistead, with about a thousand men, mostly volunteers. Its guns were small ones, which could not throw their shot very far; but the men in the fort were brave fellows, who meant to do their best to save the city with such cannon as they had.

A few days before the attack the British had captured a well known citizen, Dr. Beanes, and carried him to their ships, where they held him prisoner. Mr. Key, who then lived in Georgetown, near Washington, was sent under a flag of truce to ask for Dr. Beanes's release, and succeeded in persuading the British admiral, Cochrane, to set the good doctor free. But as the ships and land forces were about to attack Baltimore, it would not do, the admiral thought, to let the Americans go till the fight was over, lest they should carry information to the countrymen. So it came about that Mr. Key was on board one of the British ships while the battle was going on.

The fleet moved up on September 12th, and at sunrise on the 13th the ships opened fire on the fort. The fight that followed was a fierce one, which lasted till midnight, and the Americans on board the British ships could not make out in the darkness which side had the best of it.

It is easy to imagine what Key's feelings were, as he waited through the long hours from midnight till morning for the first sight of the dawn to show him whether or not the Star-spangled Banner still floated over the fort. It was during that anxious time of waiting that he wrote, on the back of an old letter, the stanza:

"O say, can you see, by the dawn's early light, What so proudly we hail'd at the twilight's last gleaming, Whose broad stripes and bright stars through the clouds of the fight O'er the ramparts we watch'd, were so gallantly streaming? And the rocket's red glare, the bomb bursting in air, Gave proof through the night that our flag was still there; O say, does the Star-spangled Banner yet wave O'er the land of the free and the home of the brave?"

When the long-looked for morning came, the patriotic poet at last learned the joyous truth that "our flag was still there"; that the British were beaten, both by land and by sea; that the city of his birth was saved, and that he still had a country free, strong, and unconquered.

When he went ashore he wrote out the whole of his poem and read it to Judge Nicholson, one of the men who had fought to defend the fort. The judge took it at once to a printer, and had it printed as a hand-bill, and distributed among the glad citizens of Baltimore.

The song was set to music, and sung in the theatres, in private houses, and on the streets; and everywhere throughout the country, men, women, and children joyfully took it up. From that day to this "The Star-spangled Banner" has been the song that can most quickly

and deeply stir the hearts of Americans.

The man who wrote it has been famous for that one song now for seventy-one years, and away on the other side of the continent a Californian, James Lick, in the year 1874, gave \$150,000 with which to build a monument to Francis Scott Key, in the city of San Francisco, which was a sandy waste, thousands of miles from the settled parts of our country when the noble song was written.—George Cary Eggleston, in Harper's Young People.

The annual meeting of the American Missionary Association was held in Madison, Wis. All the states were represented in the attendance. The report of the treasurer shows the receipts of the year to be \$290,896.06. The expenditures amounted to \$306,345.93. The annual report of the secretary shows the work done in the South as follows: Number of churches, 112; missionaries, 119; pastors, 89; members, 6,881, added during the year, 1,127; Sunday-school scholars, 10,769. The educational work shows chartered institutions, 6; normal and graded schools, 14; common schools, 36; instructors, 259; pupils, 8,823. Work among Indians: Churches, 5; ministers, 7; members, 301; schools, 15; teachers, 73; pupils, 706; Sunday-school scholars, 776. Work among the Chinese: Schools, 18; missionaries, 38; pupils enrolled, 1,457; average attendance, 310; ceased from idol worship, 171. Work in the Woman's Bureau has been good. From different states, 89,152.74 has been collected in this way. The report of the work in the South says:

"We are steadily but slowly coming to the realization of the idea that was the inspiration of the American Missionary Association's school system—Christian colleges and normal schools for the training of leaders, and Christian preparatory schools to furnish them with the right kind of material. The South is year by year, as its financial ability increases and its public sentiment improves, doing more for the rudimentary instruction of its children. It is the duty of the state to provide elementary education for every child within its borders; and to that point the Southern States must one day come; but just in proportion as they come to that point the necessities for our work increase. The demand for Christian teachers and preachers and professional men in all ranks at the South will grow as facilities for the elementary education of the children multiply. Our aim is not only to save the land from ignorance, but to save it from Godless intelligence."—Independent.

The True Gentleman's Portrait

The following was found in an old manor house in Gloucestershire, England, written and framed and hung over the mantel-piece of a sitting-room: "The true gentleman is God's servant, the world's master, and his own man. Virtue is his business, study his recreation, contentment his rest, and happiness his reward. God is his Father, Jesus Christ, his Saviour, the saints his brethren, and all that need him his friends. Devotion is his chaplain, Chastity his chamberlain, Sobriety his butler, Temperance his cook, Hospitality his Housekeeper, Providence his steward, Charity his treasurer, Piety his mistress of the house, and Discretion his porter, to let in or out, as most fit. Thus is his whole family made up of virtue, and he is the master of the house. He is necessitated to take the world on his way to heaven, and he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words—a man and Christian.—E.

In the February issue of THE CHALLENGER Frances E. Willard, in her series of articles on "How to Win," lays down the decalogue of natural law in a very breezy and entertaining style. It would pay every girl in the country to cut out and place where she could daily see it this "gospel truth" for healthful and right living.

Our Book Table.

The publishers respectfully call attention to the fact that in the contents of the "mid-winter" CENTURY, may be found a remarkable variety of subjects of public moment; and an equally remarkable list of names associated with the history, literature, and art of America.

A peculiar interest attaches to General Grant's "Preparing for the Wilderness Campaign." Here he is dealing with his plans for the last grand campaign, extending from the James round to Nashville, Atlanta, and the sea, and which gave the Confederacy the death hug. His method is vivid and anecdotal, and as outspoken regarding the personal aids and drawbacks of his officers as the physical difficulties to be overcome. A fine simile of Lincoln's "God-speed" letter to Grant, written a few days before the Wilderness battle, accompanies the article; also a characteristic anecdote of Grant during the battle, by Charles Carleton Coffin, who observed the incident described.

"Anecdotes of McClellan's Bravery," by one of his officers who was a companion in arms as far back as the Mexican war, lends additional interest to the war-time portrait of McClellan, which is the frontispiece of the number. Under the laconic title, "Our March against Pope," General Longstreet gives the Confederate view of the Second Bull Run campaign, with some caustic criticisms and amusing anecdotes. Though not written with a knowledge of General Pope's article in the preceding number, it derives from that a certain interest which in another form it returns. The paper is profusely illustrated, as is also "With Jackson's Foot-cavalry at the Second Manassas," by Allen C. Redwood, who describes the humors and hardships of a private. In "Memoranda of the Civil War," General William F. Smith and others offer "Comments on General Grant's Chattanooga" and General Erasmus D. Keyes describes the services of "The Bear-Guard after Malvern Hill."

In fiction there are the opening chapters of Mr. Howell's new story, "The minister's Charge," the minister being the Rev. Mr. Sewell, whose acquaintance was made in "The Rise of Silas Lapham," and the hero a country youth who goes to Boston in search of a literary career, and is undeciphered in many things. The fourth part of Mrs. Mary Hallack Felt's story of Western life, "John Bodewyn's Testimony," deals with the meshes of a tragical and abounds in character sketches. The short stories of the number are the first part of a humorous novelette, "The Borrowed Month," by Frank R. Stockton, and a dialect sketch of Georgian life, "An 'Onfortunit' Cretur," by Mal Grim.

St. Nicholas for February.

Has a richly varied table of contents. Among these articles which may be classed as timely is an outdoor sketch, entitled "Fish-searing through the ice," which shows how some clever boys improved on an ingenious Indian mode of fishing. "Badminton," a sort of indoor tennis for winter days, is the subject of a paper by C. L. Norton. Sophie Swett has an amusing "coasting" story, called "The Girl Who Lost Her Pocket," and there are bright Valentine verses by Elizabeth Cummings, and others.

Then, appropriate to February 22d is the second installment of Horace E. Snudder's "George Washington," and the comparison between the governments of England and America, in "Among the Law-makers," will interest all patriotic boys and girls. Mrs. Barnett continues her entertaining story of "Little Lord Pamtheroy," and tells how he returned to the home of his ancestors; Frank R. Stockton "Personally conducts" us into many queer places "Around the Bay of Naples"; E. S. Brooks contributes a two-part "Comedy for Children"; W. Cary tells of the exciting adventure of two boys, a dog, and a wild cat; and there is a great deal else that is good, including some verses by Dana Reed Goodale, Bessie Chandler, and others.

The February WIDE AWAKE is full of excellent short stories all true ones, brilliant pictures, valuable articles and beautiful poems. A delightful Kentucky story by Sally E. Young, entitled "The Elftisdale Punishment," with a capital picture by Sol. Eytzinger. Next in order comes a story of Indian times in New Hampshire, "How Daniel Abbott outwitted the Indians," "Saved by a Kite," by Edmund Collins, is a thrilling story of the Newfoundland coast. Mrs. Fremont, in her "Serenades of My Time" writes of Louis Napoleon, both as Prince-President and Emperor. There is a beautiful Ballad by Mrs. Harriet Prescott Spofford. The three serial stories, "A Girl and a Jewel," "Dilly and the Captain," and "A Midshipman at Large," move on interestingly.

The February number of LIPPINCOTT'S MONTHLY MAGAZINE more than maintains the promise made for the new year by the January number. Hon. Donnan B. Eaton, the president of the U. S. Civil Service Commission, answers Gail Hamilton's attack on Civil Service. Reform in an article whose savage humor will amuse even those who do not care to be convinced by its array of facts and figures, while to the Reformer it will appear one of the most exhaustive and powerful presentations of the case that have ever been made within the limits of a magazine article. There are two short stories, "In a Garret," by J. S. of Dale, which has all the pathetic charm of this author's style, and "The Gold Wulfric," by Grant Allen, an exciting and dramatic story. The two serial poems by Helen Gray Cone, Edgar Fawcett, and others. The Monthly Gossip discusses some sensible advice, "E. F. W." giving some going abroad for purposes of study, while "W. K." traces the genesis of the story verified in Tennyson's "To-Morrow" to the same parent stock as "Pip Van Winkle."

LEARN THE TRUTH ABOUT Hale's Honey of Horehound and Tar. It softens the Cough, relieves the windpipe and bronchial tubes of mucus, tones the lungs and the membranes of the throat, and restores the vigor of respirations their strength and origin. 75c., 50c. and \$1. Glean's Sulphur Soap has had 100,000,000 uses. German Corn Remover kills corns, Bunions, 35c. Hiss's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

Sunday School Cards.

The Ten Commandments, Illuminated. The Lord's Prayer, with Illuminated Border. The Lord's Prayer, with Illuminated Border. Size 4 x 2 1/2. Price per set, 25 cts. The Cardinal Virtues, Illustrated: Faith, Hope, Charity, Temperance, Prudence, Justice, Fortitude. Selections from Scripture and Fortitude. Price per set, 10 cts. Precious Words. A series of eighty short verses, mostly from the Bible. Miniature Floral cards drag ground. Eight cards on sheet. Price per set, 20 cts. Floral cards, with short Texts. Six cards on sheet. Price per set, 20 cts. Floral Cards; drag ground, short Texts. Four cards on sheet. Price per set, 20 cts. Floral Cards. Precious Words from the Book of Life. Twenty Texts. Price per set, 25 cts. Kindness to Animals. Texts and appropriate Poetry. Price per set, 10 cts. Floral Texts Cards. All different Texts. Price per set, 10 cts. Flowers on gold and drag. Miniature Panels. Ten cards on each sheet with short, impressive Texts. Twenty different. Price per set, 25 cts. Floral cards gold and drag ground. Short Texts. Eight cards on sheet. Price per set, 25 cts. Words of Love. Miniature Floral Panels. Four panels on sheet. Price per set, 25 cts. Floral reward Tickets on diagonal old-gold and olive backgrounds, with short Texts of Scriptures. Eight cards on each sheet. Price per set, 20 cts. Reward Tickets. Flowers on birch bark ground, with short verses from the Bible. Eight cards on each sheet. Price per set, 25 cts. Favorite Flowers birch bark ground. Miniature Panels with Texts. Price per set, 12 cts. Proverbs and Promises. Favorite Flowers, drag ground, with selections from the Proverbs of Solomon. Size 3 1/2 x 3 1/2. Price per set, 20 cts. Flowers on Gold Disk green ground. Brief Texts. All different. Price per set, 20 cts. Miniature Floral Panels, assorted grounds, with Texts. Price per set, 25 cts. Floral and Fern Reward Tickets with brief impressive Texts. Six cards on each sheet. Price 25 cts. Any of the above sent by mail on receipt of price. One and two cent stamps taken.

CLUB LIST.

The PENINSULA METHODIST and any of the following Periodicals will be sent to any address, postage free at prices named.

Table with 3 columns: Periodical Name, Regular Price, Price for Club. Includes titles like Independent, Godey's Lady's Book, Cottage Hearth, Wide Awake, Our Little Men and Women, The Pansy, Cultivator & Country Gentleman, Century Magazine, St. Nicholas, Harper's Magazine, Harper's Weekly, Harper's Bazar, Harper's Young People, American Agriculturist, Frank Leslie's Illustrated Newspaper, Sunday Magazine, Popular Monthly, Pleasant Hours, The Golden Rule, Christian Thought, Babyhood, Peterson's Magazine, Lippincott's Magazine, Philadelphia Medical Times, Doron Magazine, Good Words, Atlantic Monthly, Andover Review, The Edinburgh Review, Littell's Living Age, Rural New Yorker, Woman's Magazine, Homeletic Review.

J. MILLER THOMAS, Fourth & Shipley Sts., Wilmington, Del.

WIDE-AWAKE AGENTS WANTED FOR The Great Conspiracy, A thrilling review of the portentous events that led to the Great Rebellion, from the powerful pen of Gen. John A. Logan. Strike quick for choice field. Hubbard Bros., Publishers, Phila., Pa.

MUSIC A wonderful, rapid, and self-teaching SYSTEM OF Circulars Free. J. H. McCRACKEN, Gen'l. Ag't., North East, Md.

P. W. & B. Railroad. Table with 4 columns: Station, Time, etc. Includes stations like Philadelphia, Baltimore, and Washington.

D. M. & V. Division. Table with 4 columns: Station, Time, etc. Includes stations like Georgetown and Franklin City.

Wilmington & Northern R. R. Table with 4 columns: Station, Time, etc. Includes stations like Wilmington, Dupont, and Reading.

Table with 4 columns: Station, Time, etc. Includes stations like Reading, P & B, and R Station.

For connections at Wilmington, Chadd's Ford Junction, Lenape, Contsville, Waynesburg Junction, Birdsboro, and Reading, see time-tables at all stations.

L. A. BOWER, Gen'l Passenger Ag't., A. G. McCausland, Superintendent.

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station, Baltimore.

COMMENCING NOVEMBER 22, 1885, LEAVE UNION STATION AS FOLLOWS: DAILY. 2:05 A.M. First Mail for Shenandoah Valley and Southern and Southwestern points. Also Glenolden, Westminster, New Windsor, Union Bridge, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & O V.R.R. Sleeping car for Linn's open at 10:00 o'clock the evening before at Hagerstown. Berth \$1.00.

8:06 A.M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J. H. & B. R. R. (through cars).

10:00 A.M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J. H. & B. R. R. (through cars).

1:00 P.M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J. H. & B. R. R. (through cars).

3:00 P.M.—Express for Arlington, (Reisterstown) via Owings Mills, St. Georges, Glyndon, Green Falls, Pinksburg, Patuxent, Westminster, Medford, New Windsor, Linwood, Union Bridge and principal stations west, also Hanover, Gettysburg and stations on H. J. H. & B. R. R. (through cars.) Emmittsburg, Waynesboro, Chambersburg and Shippensburg.

5:20 P.M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J. H. & B. R. R. (through cars).

7:25 P.M.—Express for Baltimore, (Reisterstown) via Owings Mills, St. Georges, Glyndon, Green Falls, Pinksburg, Patuxent, Westminster, Medford, New Windsor, Linwood, Union Bridge and principal stations west, also Hanover, Gettysburg and stations on H. J. H. & B. R. R. (through cars.) Emmittsburg, Waynesboro, Chambersburg and Shippensburg.

9:00 P.M.—Express for Baltimore, (Reisterstown) via Owings Mills, St. Georges, Glyndon, Green Falls, Pinksburg, Patuxent, Westminster, Medford, New Windsor, Linwood, Union Bridge and principal stations west, also Hanover, Gettysburg and stations on H. J. H. & B. R. R. (through cars.) Emmittsburg, Waynesboro, Chambersburg and Shippensburg.

A Valuable Work of Reference. SMITH-PELOUBET'S Dictionary of the Bible. Comprising Antiquities, Biography, Geography, Natural History and Literature, with the latest researches and references to the Revised Version of the New Testament. Over 800 pages, with 8 colored Maps and 400 Illustrations. Large 12mo. Cloth Binding. Price \$2.50 By WILLIAM SMITH, LL. D. Revised and Edited by REV. F. S. and M. A. PELOUBET. Authors of "Select Notes on the International Lessons."

Presented for 10 new subscribers at \$1 each, or sent post-paid on receipt of price, or we will send a copy of the Dictionary and Peninsula Methodist for one year for \$2.25 each with order. Address: J. MILLER THOMAS, 100 West 4th St., Wilmington, Del.



**WYAT & CO.,**



MADE TO ORDER FOR \$1.50.

603 Market Street WILMINGTON, DEL. White Shirts 75, \$1.00, \$1.25.

**McShane Bell Foundry**  
Finest Grade of Bells, CHIMES AND PEALS FOR CHURCHES, &c. Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md. Mention this paper.

**THE LIGHT RUNNING**  
SIMPLE STRONG  
**NEW HOME**  
SEWING MACHINE  
HAS NO EQUAL.  
PERFECT SATISFACTION  
New Home Sewing Machine Co.  
ORANGE, MASS.  
30 Union Square, N. Y. Chicago, Ill. St. Louis, Mo. Atlanta, Ga. Dallas, Tex. San Francisco, Cal.  
FOR SALE BY  
D. S. EWING, Gen'l agent.  
1127 Chestnut St., Phila., Pa.  
SAM'L SPEAKMAN,  
10 East 7th St., Wilmington, Del.

**WILCOX & WHITE**  
ORGAN  
The BEST in the World  
AN ORGAN FOR A LIFETIME  
Every Organ is Fully Warranted  
For four Messrs. White have devoted their lives to the study of developing the Reed Organ, the superior having manufactured Organs for 35 years. Their construction is **POSITIVE SIMPLE DURABLE** and will not get out of Repair or Tune IN MANY YEARS.  
**OVER 30 STYLES**  
Beginner ORGAN don't be led into purchasing one that contains a great ARRAY OF STOPS and FIFTY REEDS. Write to a **RELIABLE DEALER** who will furnish you with a complete first-class ORGAN. Stop-Keys cost a few cents each. Write for our CATALOGUE and diagram showing construction of the INTERIOR of ORGANS, SENT FREE TO ALL, and AGENTS' DISCOUNTS allowed where we have no Agent.  
**Wilcox & White Organ Co.**  
MERIDEN, CONN.

**DR. WELCH'S**  
Communion Wine, unfermented, for sale at this office.  
Quart Bottles, per doz. \$12.00  
Pint " " 6.00  
Half Pint " " 2.75



**JAMES G. BLAINE'S GREAT HISTORY**  
Outsells all other books. It is J. S. Wise of Va. says "Blaine takes it up, no matter who he is, be Mr. Blaine's friend or enemy, will read it down until he has read the whole." Hon. Allen C. Thurman, says "It is a classic in our political history."  
Agents wanted on commission or salary. Address: The Henry Holt Pub. Co., New York, N. Y. 41-42.

**TO OUR READERS!**

We have made a special arrangement with the publishers of the "COTTAGE HEARTH" Boston, Mass., to Club with their Magazine this year.

**THE COTTAGE HEARTH**

Is a well-known Home Magazine now in its 14th year, and is a favorite wherever introduced. The Magazine is

**BEAUTIFULLY ILLUSTRATED**  
And finely printed on super-calendared paper.

**THE COTTAGE HEARTH**

Publishes bright, interesting Stories and Poems by the best American Authors, such as

- Edward Everett Hale, Lucy Larcom,
- Celia Thaxter, Louise Chandler Moulton,
- Abby Morton Diaz,
- Susan Warner,
- George MacDonald, LL.D.,
- Rose Terry Cooke,
- Joaquin Miller,
- B. P. Shillaber,
- Julia C. R. Dorr,
- Thos. S. Collier,
- Frances L. Mace

**A Splendid Offer**

**THE COTTAGE HEARTH**  
Has Each Month  
Two Pages New Music,  
Two Pages Floral Hints,  
Two Pages Latest Fancy Work,  
Two Pages "Bazar" Patterns,  
Tested Receipts, Health and Temperance  
Household Hints, Sabbath Reading,  
Prize Puzzles for Young People.

**PRICE \$1.50 A YEAR.**  
SAMPLE COPIES FREE ON APPLICATION.  
**READ OUR OFFERS.**

We will give a year's subscription to "THE COTTAGE HEARTH" (regular price \$1.50 a year), FREE OF CHARGE.

To any one sending us the names of five new subscribers to the PENINSULA METHODIST and five dollars.

The Cottage Health and Peninsula Methodist, one year, for two dollars.

Sample copies may be had by applying to this office.

**Wood's Penograph**

consists of a first-class diamond-pointed pen nib, and the only gold-mounted fountain pen nib ever constructed which is unconditionally warranted to give satisfaction. It needs no ink and is slipping for ink, and it is carried in the pocket, always ready for use on any kind of paper. The Penograph is totally unlike the McKennon, Livermore, T. Cross and other Stylographic pen-nibs, which have a rigid point incapable of making shaded lines. Hitherto a really desirable two-nibbed gold pen and fountain holder has been an expensive luxury in which comparatively few could indulge. The Penograph is not only warranted to be the par excellence of all fountain pens, but we place it within the reach of every one by reducing the price to only \$3, postpaid. The illustration shows the exact size of Penograph.

**Specimen Testimonials.**  
—Of the many fountain pens which I have used, the Penograph is, in my opinion, the par excellence of them all. Its flow of ink is free and much more certain than from any other of the fountain pens I have used, and besides possessing all the advantages of the Stylograph, it has the additional advantage of being a two-nibbed pen, and therefore does not deprive its writing of the important distinguishing characteristics of line and shade. The pen being gold, with iridium points, it is as durable as any other gold pen. I can certainly commend the Penograph for all the purposes of practical writing. —D. T. Ames, Publisher of the "Pennsylvania Art Journal," "Camp Ground," Bradford, N. Y. July 5, 1884. —S. S. Wood—Dear Sir: Penograph came last night, and it is just splendid, as the girls say. I sat up after midnight trying it. It is a constant delight to write with it. If I had had 25 of this Camp Meeting could have sold every one of them. Please send me one dozen at once. Inclosed find the amount, and if you will give me a larger discount on 50 ordered at once, I will order 50 after the 12th sold. —Rev. B. S. Taylor, Missionary at Assinwall, South America.

**Unconditional Guarantee.**—If for any reason whatever Wood's Penograph should not give satisfaction, it may be returned to the manufacturer, in which case the amount received for it will be refunded.

S. S. WOOD,  
134 W. 23d St., New York  
Send all orders to  
J. MILLER THOMAS,  
Fourth & Shipley Sts.,  
WILMINGTON, Del.

**Theological and Sunday-school BOOKS.**  
Great Variety! Lowest Prices  
PERKINPINE & HIGGINS  
814 ARCH ST., PHILADELPHIA, PA.

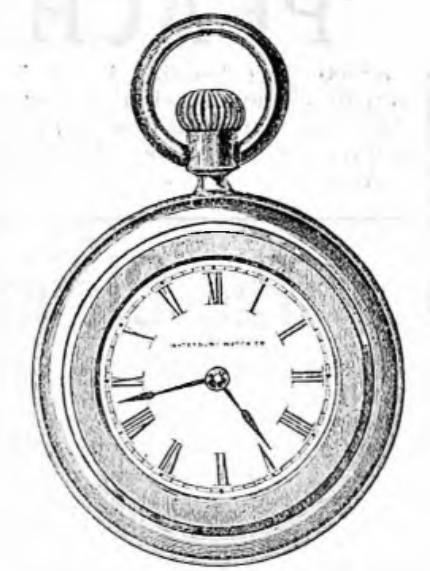
Agents Wanted for Our Charming New Book,  
**"SOME NOTED PRINCES, AUTHORS, AND STATESMEN OF OUR TIME."**  
By 20 of our best writers—Gaston Farrar, James T. Fields, J. W. Parrott, Jackson's daughter, and others, over 50 fine portraits and engravings. "The book is brimming over with choice and rare things."—N. Y. Observer. "Intelligent young men and ladies can have permanent employment. A few General Agents wanted. THE NEW YORK PUBLISHING CO. Norwich, C.

**TRUSSES** and all private appliances a speciality.  
**PRIVATE ROOM FOR LADIES,**  
Entrance, No. 1 W. Sixth Street.  
Lady attendant.  
Z. JAMES BELT, Druggist,  
Sixth and Market Streets,  
Wilmington, Del.

**BENJ. C. HOPPER,**  
**Watchmaker & Jeweler,**  
22 NORTH ELEVENTH ST.,  
PHILADELPHIA, PA.  
Watches, Clocks and Jewelry Carefully Repaired. 18-6m

**THE WATERBURY WATCH.**  
The price of the Waterbury Watch alone is \$3.50, and cannot be bought for less. It is by far the best watch ever manufactured for so small a sum. We will give this watch and one year's subscription to the PENINSULA METHODIST for \$3.50, thus making a saving to you of \$1.00 by taking both together. Subscriptions can commence at any time.

**"The Waterbury."**

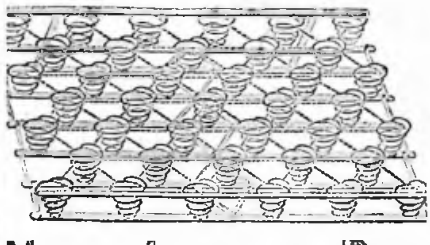


**TEACH THE CHILDREN TO BE ON TIME.**—Do you wish to teach your children habits of promptness? If you can do this, it will be doing them a great service. As soon as your boy can read the time of day give him a watch, and teach him to take care of it, and always to be on time. The Waterbury Watch is just the watch for your boy. The public has discovered that the Waterbury Watch (costing only \$3.50) is an accurate, reliable, and durable time-piece.  
**LESS FOR REPAIRS.**—The Waterbury costs less for repairs and cleaning than any other watch made. To clean or repair an ordinary watch costs from \$1.50 to \$3. It costs 25 to 50 cents to repair and clean a Waterbury Watch. The Waterbury Watch is a stem-winder. The case is nickel-silver, and will always remain as bright as a new silver dollar. The Watch has a heavy beveled edge, crystal face. The works of the Watch are made with the finest automatic machinery. Every Watch is perfect before leaving the factory. So well known have these Watches become, thousands are buying them in preference to higher-priced watches.  
Postage and packing 2 cents extra  
A Waterbury Watch will be given to any one sending us the names of twenty (20) new subscribers to the PENINSULA METHODIST, and twenty dollars.  
J. MILLER THOMAS,  
Fourth and Shipley streets, Wilmington, Del.

Only 16 inches in diameter when folded.  
WEIGHT, 30 lbs.

**"DOMESTIC" SPRING BED.**

(MADE ENTIRELY OF METAL)  
is the Most Desirable of all Home Comforts.  
OPEN FOR USE.



**VOID LIFE IN BED**  
**ONE THIRD OF**  
**YOUR LIFE IN BED**

And why in a poor one?  
THE "DOMESTIC" is a Spring Bed in the fullest sense of the term. The material is the best that can be obtained, being made expressly for this Bed. The workmanship is unexcelled, and the finishing by japanning (baked on) and Tanning, makes it the most durable as well as the most elegant article in its line.



**AGENTS WANTED:**  
Installation and Sewing-Machine men will find it just the article. It can be handled on trial without any depreciation.  
Write for Prices and Catalogues.

**"Domestic" Spring Bed Company,**  
PATENTERS AND MANUFACTURERS,  
JERSEY CITY, N. J.

AT  
**Shoemaker's Dining-Room,**  
(OPPOSITE THE CLAYTON HOUSE),  
No. 502 KING STREET,

Ladies and gentlemen can get a good meal or lunch at any hour of the day or evening. No liquors sold on the premises. Cysters and ice cream in season. Special room for ladies. Come and see us. Everything first-class. 17-41c

**THE WILMINGTON**  
**Umbrella and Parasol**  
**MANUFACTORY**

has the largest and best assortment of Umbrellas, Parasols and Sun Umbrellas to be found in the city. The large business, to which our entire attention is given, and our unequalled facilities for supplying the latest and best, places us on equal footing, and enables us to compete with any city.

Umbrellas and Parasols of any size or quality made to order—Re-covered or Repaired, promptly and in the best manner. A call is solicited.

**E. C. STRANG,**  
S.W. COR. FOURTH AND MARKET STS.  
WILMINGTON, DEL.

**BUY YOUR**  
**Boots, Shoes & Rubbers,**  
OF  
**I. J. NICHOLSON,**  
106 WEST 7TH STREET,

Also Agent for  
**DR. WELCH'S UNFERMENTED WINE**  
FOR SACRAMENTAL USE.

**FOR SALE.**  
Marriage Certificates,  
only 1.00 a dozen, at  
this office.

**-A LARGE STOCK OF-**  
**HATS AND CAPS**  
Just received from New York, also the best  
**-DOLLAR WHITE SHIRT-**  
in the city at  
**ROSS' PHILADELPHIA STORE,**  
113 MARKET STREET.

**FRIENDSHIP M. E. CHURCH.**  
Name, .....  
Date, .....  
Am't, .....  
"Upon the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Cor. xvi. 2.  
"Not prudently, nor of necessity, for God loveth a cheerful giver." 1 Cor. ix. 7.  
"It is He that giveth the power to get wealth." Dent. xiii. 18.  
Please Deposit in the Basket on Sabbath.  
J. Miller Thomas, Peninsula Methodist, Wilmington, Del.

Envelopes like the above, with name of church printed in them for Two Dollars per thousand.

**BOSTON ONE PRICE**  
**BOOT AND SHOE HOUSE,**  
HENRY PIKE, Prop'r.  
304 Market Street,  
WILMINGTON, DEL.

**MILLARD F. DAVIS,**  
PRACTICAL  
**Watchmaker and Jeweler,**  
And dealer in Watches, Clocks, Jewelry and Silverware.  
No. 9 East Second Street, Wilmington, Del.

SEND TO THE  
**PENINSULA METHODIST**  
**JOB OFFICE**

IF YOU WANT  
**BETTER HEADS,**  
**BILL HEADS,**  
**ENVELOPES,**  
**RECEIPTS,**  
**CIRCULARS,**  
**DRUG LABELS,**  
**VISITING CARDS,**  
**TAGS,**  
**POSTERS,**  
**PAMPHLETS**

Or any kind of Job Printing. Good work and low prices. Give us a trial.

**J. MILLER THOMAS,**  
(GAWTHROP BUILDING.)  
FOURTH AND SHIPLEY STS.  
WILMINGTON, DEL.

**MEMORIAL TRIBUTES.** A Compend of Funeral Addresses. An aid for Pastors, and a Book of Comfort for the Bereaved. Compiled from the addresses of the most eminent divines. Edited by J. Sanderson, D. D. Introduction by John Hall, D. D. 500 pages, crown, 8vo. Price, \$1.75.

**REVIVALS.** How to secure them. As taught and explained by our most successful clergymen. Edited by Rev. Walter P. Doe. 343 p., crown, 8vo. Price, \$1.50.

**THE THEOLOGY OF CHRIST.** From his own words. This book crystallizes the teachings of Christ upon the various topics that enter into the live theological questions of the day. By Rev. J. P. Thompson, D. D. Late Pastor of the Broadway Tabernacle, New York. 310 pages, crown 8vo. Price, \$1.50.

**THE PASTOR'S PERPETUAL DIARY** and Pulpit Memoranda. Under aominant, Perpetual in Character, A Clergyman's invaluable Pocket Companion. Price, 50 cents.

**GLAD TIDINGS.** Sermons delivered in New York by D. L. Moody. With Life and Portrait. 514 p., crown, 8vo. Price \$1.50.

**GREAT JOY.** Moody's Sermons delivered in Chicago. With Life and Portrait of P. L. Bliss, 528 p., crown, 8vo. Price, \$1.50.

**TO ALL PEOPLE.** Moody's Sermons, etc., delivered in Boston. With Life and Portrait of Ira D. Sankey. Introduction by Joseph Cook. 528 p., crown, 8vo. Price \$1.50.

**THE PULPIT TREASURY.** First year. Devoted to Sermons, Lectures, Bible Comments, Questions of the Day, Prayer Service Sunday-school Cause, etc., etc. with full Index of Authors, Subjects and Texts. J. Sanderson, D. D., Managing Editor. Bound Volume. 765 pages. Price, \$3.00.

**CHRISTIAN THOUGHT** Issued under the auspices of the American Institute of Christian Philosophy. Edited by Charles F. Deems, D. D., LL.D., containing Papers on Philosophy, Christian Evidence, Biblical Elucidation, etc. 420 p. First year. Price, \$2. Any of the above books will be sent postage free on receipt of price. Address  
J. MILLER THOMAS,  
4th & Shipley Sts.,  
Wilmington, Del.

**20 DOLLARS**  
WILL BUY THE FAVORITE  
**SINGER**  
STYLE  
**SEWING MACHINE**  
With drop leaf, fancy cover, two large drawers, with nickel rings, and a full set of Attachments equal to any Singer Machine sold for \$20 and upwards by Caucasians.  
A week's trial in your home, before payment is asked.  
Buy direct of the Manufacturers, and save agents' profits, besides getting certificate of warranty for 5 years.  
**Co-operative SEWING MACHINE Co.**  
217 Quince St., Philadelphia.



A HANDSOME WEDDING, BIRTHDAY OR HOLIDAY PRESENT.  
**THE WONDERFUL LUBURG CHAIR**  
 Combining a Parlor, Library, Smoking, Reclining or Invalid  
 Chair, Bed, Sofa, Bench, or COUCH.  
 Price \$1,000. Sent by Catalogue. **25c** Stamped to all parts of the world.  
**CHILDREN'S CARRIAGES**  
 All kinds of the Automatic Coach Brake, and Retained  
 at the Wholesale Price. Send for Catalogue and mention carriage.  
**THE LUBURG MAN'G CO., 145 N. 8th St., Philada., Pa.**

**FALL GOODS!**  
**WINTER GOODS!!**  
**CARHART & CO.,**  
**ZION, MD.**

Peninsula Methodist  
**JOB OFFICE.**

Dress Cloths 6-4, all shades, Tricots Cloths 6-4  
 new shades, Black and Colored Cashmers,  
 Black Silks, Underwear for ladies, gents, mis-  
 ses and children, Ladies' Coats, New Markets,  
 brown and black, Russian Circulars, Ready  
 Made Clothing, Cotton Flannel, Red & Gray  
 Twilled Flannel, Horse and Bed Blankets,  
 Hats and Caps, Ladies' and Gents Gloves,  
 Prints, Muslins, Stove Pipe, Elbows and Stove  
 Fixtures.  
**OUR TERMS: Strictly Cash and no devia-  
 tion therefrom.**

We are prepared to  
 do all kinds of  
**JOB PRINTING:**

READY FOR AGENTS. The first and only  
**Naval History of the Civil War**

by the renowned chief, Admiral David G. Porter.  
 What Grant's book is of the Army, Porter's is of the  
 Navy. The authentic history of its gigantic achieve-  
 ments, written by the master spirit in the conflict, is  
 of national interest, and will sell immovably. For  
 particulars, address: The Book Store, Phila. Pa.

**JAMES T. KENNEY,**  
 Wholesale Commission Merchant  
 318 NORTH FRONT ST.  
**PHILADELPHIA.**

Give special attention to sales of Butter,  
 Eggs, Poultry, Calves, Sheep, Lambs, Peach-  
 es, Berries, Potatoes, Peas, &c. &c. Refer-  
 ence first class. Returns made promptly.  
 Your patronage solicited, and satisfaction  
 guaranteed. Cards and stickers furnished  
 on application. All letters of inquiry cheer-  
 fully answered.

**Nicholas F. Goldberg,**  
**Fresco and Portrait Painter,**  
 S. W. Cor. 4th & Shipley Sts.,  
 (GAWTHROP BUILDING, 2d STORY.)  
**WILMINGTON, DEL.**

Portraits, Oil Paintings or Crayon Pictures executed  
 from any size Photograph. Churches, Parlors and  
 Vestibules decorated in any elegant or new style.  
 Old oil paintings restored.

**CLOTHING!**

Ready made or made to order. Run  
 under two separate departments.  
 The Custom or Order Department con-  
 tains the finest imported and Domes-  
 tic Fabrics for making fine Suits to  
 order: a full corps of cutters and tail-  
 ors constantly employed; all orders  
 promptly made, and to be satisfactory.  
 Clothing Ready Made, in Men's,  
 Youths', and Boys' Suits and Over  
 Coats, much of it our own make,  
 made by our own tailors during dull  
 seasons; we claim better fitting, trim-  
 med and made garments than ordi-  
 nary ready made are. We carry an  
 immense stock, consequently offer a  
 great variety of qualities and styles.  
 Our prices will be found to be an ob-  
 ject. We buy largely, and with ready  
 cash so that we can make a profit in  
 buying which gives us a big start for  
 low prices. We are offering special  
 inducements in Boys' Clothing.  
 Ten per cent discount to ministers.

**J. T. MULLIN & SON,**  
 CLOTHIERS, TAILORS,  
 6TH AND MARKET, WIL. DEL.

**W. V. TUXBURY,**  
 Artist in Crayon, Pastel, Indian Ink and  
**WATER COLORS.**

Careful attention paid to pictures requir-  
 ing alterations. Orders by mail attended to.  
 Address, 325 E. Fourth Street,  
**WILMINGTON DEL.**

**BAYNE & WHEELER,**  
**CUSTOM TAILORS,**  
 S. W. Cor. 4th & Shipley,  
**WILMINGTON, DEL.**  
 A FULL LINE OF  
**PIECE GOODS**  
 TO SELECT FROM.

Our reputation as first class reliable Tail-  
 ors is well known. All work guaranteed.  
 Style, fit, workmanship, and moderate  
 prices characterize our house. Call on us  
 for your next garments. Leave your orders  
 and be convinced.

**Bayne & Wheeler,**  
 S. W. Cor. 4th & Shipley Sts.,  
**WILMINGTON, DEL.**

**1885.**  
 Boston 99c. Store

Is the place for Holiday Goods. It is refilled  
 full and packed away of useful and ornamen-  
 tal articles. Everybody in Wilmington and  
 surrounding hundreds are invited to come  
 and buy at wholesale or retail. It is still  
 headquarters for Good Dolls, Good J. we try  
 Cutlery, Vases, Toilet Sets, and all kinds of  
**Toys. COME** old and young, rich and  
 poor, white and colored. All used alike.  
**801, Corner Eighth and Market Streets,**  
**WILMINGTON, DEL.**

**PEACH TREES!**

30,000 fine, healthy Peach Trees for sale. Handsome, smooth and  
 straight, of choicest selection, best paying market varieties. Also many  
 of the best mammoth Beches in cultivation. Send for our complete de-  
 scriptive list and prices. Apply early.  
**WM. K. JUDEFIND & CO., Edesville, Md.**  
 Address,

**The Claim Sustained.**

Having fully sustained my claim of building the best Carriage for the  
**MONEY** on this Peninsula, so much as to be unable to supply the  
 DEMAND for them during the past season, I would say to those desir-  
 ing a Carriage of good standing, **ORDER ONE IN TIME.**  
 Yours, with respect,  
**T. H. MESSINGER, Jr.**  
 217 West St., Wilmington, Del.

Mention this paper.

**ORGANS AND PIANOS.**

Always buy the best. The Water's Organs and Pianos have a world-  
 wide reputation. If you want a moderate price instrument, and the best  
 in the market, and that will last a life time, and be a source of continued  
 joy, then send for our catalogue of magnificent instruments. They are in  
 use by ministers, churches and homes all over the globe.  
**WM. K. JUDEFIND & Co., Edesville, Md.**

**MONTGOMERY'S**  
**BOOTS & SHOES**  
**CHEAP AND RELIABLE**

Ankle Supporting Shoes for Children with Weak Ankles, only One Dollar.  
 Warranted as represented.

Making and Repairing a Speciality.  
**505 King St., Wil., Del.**

**WILSON'S UNDERTAKING ROOMS**  
**616 KING STREET.**

Preparing and Keeping Bodies **WITHOUT ICE** a Specialty

Connected with Telephone Exchange. Open all Night.

**J. A. WILSON, Funeral Director.**

**They Take FIRST PREMIUM EVERYWHERE,**

If you want to ride with the greatest possible safety and comfort, buy  
 one of our stylish, durable and most complete Phaetons, Buggies, and  
 family Carriages, made of best material and in best manner. Our patent  
 safety coup-er, on each if desired. Guaranteed. All who want to save  
 money, (we can please you) send for our large Illustrated Circulars.  
**WM. K. JUDEFIND & CO., General Agents, Edesville, Md.**

Collection Cards, Col-  
 lection Envelopes,  
 Checks, Notes, Drafts,  
 Bill Heads, Letter  
 Heads, Envelopes, Cir-  
 culars, Pamphlets, Re-  
 cepts, Shipping Tags,  
 Visiting Cards, Drug  
 Labels, Posters, also all  
 kinds of

**LITHOGRAPHING,**

Estimates cheerfully  
 furnished on applica-  
 tion. Rates as low as  
 consistent with good  
 work. Give us a trial.

**J. MILLER THOMAS,**

Fourth & Shipley Sts.

Wilmington, Del.

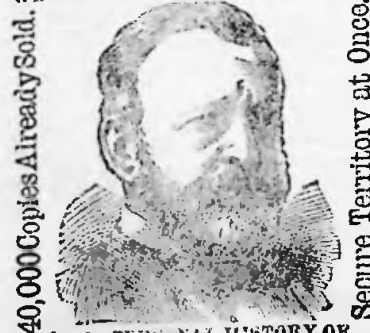


STATUE OF "LIBERTY ENLIGHTENING THE WORLD."

**More Money Needed.**

The Committee in charge of the construction  
 of the pedestal and the erection of the Statue,  
 in order to raise funds for  
 its completion, have prepared, from  
 model furnished by the artist, a perfect fac-simile  
 miniature statuette, which they are delivering  
 to subscribers throughout the United States at  
 the following prices:  
 No. 1 statuette, six inches in height, the  
 statue bronzed, pedestal, nickel-silvered, at  
 One Dollar each, delivered.  
 No. 2 statuette, in same metal, five inches  
 high, beautifully bronzed and nickeled, at  
 Five Dollars each, delivered.  
 No. 3 statuette, three inches high, finely  
 chased, statue bronzed, pedestal, highly  
 silver-plated, with PLAIN STAND, at  
 Ten Dollars each, delivered.  
 Much time and money have been spent in  
 perfecting the Statuettes, and they are much  
 improved over the first sent out. The Com-  
 mittee have received from subscribers many  
 letters of commendation.  
 The New York World Fund of \$100,000 com-  
 pletes the pedestal, but it is estimated that  
 \$40,000 is yet needed to pay for the iron fasten-  
 ings and the erection of the Statue.  
 Liberal subscriptions for the Miniature Statu-  
 ettes will produce the desired amount.  
 Address, with remittance,  
**RICHARD BUTLER, Secretary,**  
 American Committee of the Statue of Liberty,  
 33 Mercer Street, New York.

**Wanted**  
 WE WANT LEGIBLE BOOK AGENTS



40,000 Copies Already Sold. Secure Territory at Once.  
 for the PERSONAL HISTORY OF  
**GEN. T. S. GRANT.**

**4% LONG LOANS.**  
 To stand as long as interest is kept up  
 Personal security only for interest.  
 Send 5 cents for particulars. Loan Secu-  
 rity. Name this paper, T. S. Gardner  
 Manager, Palace Building, Cincinnati, O.

**MONEY**  
 100 - 5000  
 1 - 10 years.  
 State account.  
 Send 5 cents for Specifi-  
 cations. Mention this paper.  
**F. ALBUM, Treas'r.**  
 Merchants Block,  
**CHICAGO, ILL.**