



# Peninsula Methodist.



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FOR CHRIST AND HIS CHURCH.

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VOLUME XI.  
NUMBER 8.

WILMINGTON, DELAWARE, SATURDAY, FEBRUARY 21, 1885.

ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## PUT HEART IN IT, DEAR

Is the lesson so hard, are the problems so deep,  
Is the old hill of learning so thorny and steep,  
That the frown on your forehead is coming again,  
A frown, Willie darling, that gives mother pain?  
Let me whisper a charm, Willie boy in your ear,  
To conquer hard lessons, put heart in them, dear.

You hate the piano, this weary strum, tum,  
Though you're ever so happy out doors with a drum,  
But practicing daily, and taking such care  
That each little note is struck fully and fair  
Makes you cross and discouraged. My Willie come here.  
Let me give you my secret: put heart in it, dear.

The temper which trips you and gives you a fall  
When you mean to be gentle and loving to all,  
That sends naughty words to the gate of the lips,  
And shadows your face with an ugly eclipse,  
Ask Jesus to help you, and Willie, don't fear,  
You will win in the conflict, put heart in it, dear.

A thing done by half child, is always half done,  
A shame to be seen, under God's faithful sun,  
That sets us its beautiful pattern of work,  
Without loiter or hurry or stopping to shirk.  
While sunshine reminds you, so brave and so clear,  
Whatever your task be, put heart in it, dear.

If you weed in the garden, or go for the mail,  
Feed Ponto or Brindle, let none see you fall  
In any small duty, but loyal and true,  
Let father and mother depend upon you.  
And this is my council, worth stopping to hear,  
Worth treasuring Willie, put heart in it, dear.

Put heart in the work, and put heart in the play,  
Step on like a soldier though rough be the way,  
Laugh gaily at trials, and never retreat,  
If your case be a right one, disdain a defeat.  
Pray always, and then marching forth, full of cheer,  
In strife or in labor, put heart in it, dear.  
—*Congregationalist.*

## Prayer and Healing.

PROF. L. T. TOWNSEND.

[Condensed from *Zion's Herald.*]

Though President Garfield died, Christian people are to pray none the less for the restoration of the sick,—

1. Because the praying instincts implanted in the constitution of men prompt them to pray for things desired. As to these instincts there is no ground for discussion. They everywhere exist; they always have existed. Nor is there any question as to their profound significance. Much, too, is involved. For a praying nature implies a being to pray to; a praying nature and a being to pray to, make prayer, when the soul is filled with strong desires, one of the most reasonable of human acts; and what desires, are stronger than those of parents for the restoration of their children from physical or spiritual ailments?

2. Because the evidence that God answers, and has answered, and will continue to answer, the prayers of Christian people, is ample, or at least, as complete as the nature of the case will allow. We add a single quotation from Prof. Tyndall, found in *Contemporary Review*:—

"It is matter of experience, that an earthly father, who is at the same time wise and tender, listens to the requests of his children, and if they do not ask amiss, takes pleasure in granting their requests. We know, also, that his compliance extends to the attention, within certain limits, of

the current events of earth. With this suggestion offered by our experience, it is no departure from scientific method to place behind natural phenomena a universal Father, who, in answer to the prayers of his children, alters the currents of these phenomena."

3. Because the commands enjoined in the Bible are positive and explicit.

On the one hand, Christian people, in view of the praying instincts, in view of facts concerning prayer and Bible commands, are under the profoundest philosophical and religious obligations to pray for whatsoever things they desire, including the restoration of the sick. This duty is not merely reasonable and consistent, but, so far as Christian people are concerned, is imperative. On the other hand, in view of these same considerations, and possibly others, God has placed Himself under the most moral obligations, to answer prayer, when its essential conditions are complied with, and when the answer, all things considered, is best. In every case, however, the final decision as to what is best must, with supreme confidence and faith on our part, be left with Him.

From the nature of the case, especially from the strength of our desires and the narrowness of our vision, this confidence and faith often have been, and will doubtless continue to be, tested apparently to the utmost. The unanswered prayers for the recovery of President Garfield should not, therefore, be thought exceptional. The Bible, though most urgent in enjoining the duty of prayer, commending it, or referring to it in no fewer than seventeen hundred instances, still without the least reserve places before its readers cases in which prayers, that one might think could, or even ought to, have been answered, were denied. How natural, for instance, it is to ask, "Why did not the infinite and compassionate Father pity the broken-hearted David, King of Israel, when agonizing, fasting and praying for the recovery of his innocent sick child?" (2 Sam. 12: 15-23.) The child died, however, and seemingly just as soon as if no prayer had been offered.

Under the new Testament dispensation, too, there are striking instances of unanswered prayers. Says the Apostle Paul, afflicted with some sort of physical infirmity, "For this thing I besought the Lord thrice, that it might depart from me" (2 Cor. 12: 8). One might think that this thrice-repeated prayer of a good and great apostle should have been answered without delay, and that the Lord should have found some other means by which to curb the Apostle's exaltations. But his prayer was not answered, at least in the way desired.

And, what greater surprise among men is there, than that in the garden the well-beloved Son pleaded in vain into the ear of heaven? The record of that unanswered prayer is almost tragic: "And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amaz-

ed, and to be very heavy. And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba Father, all things are possible unto Thee; take away this cup from me; nevertheless, not what I will, but what Thou wilt. And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground" (Mark 14: 32-36, 44). That specific prayer was not answered; the cup did not pass from the Son of God.

If, therefore, the prayer of the psalmist of Israel and that of Paul, the apostle to the Gentiles, were not answered, and especially if the humanity of our Lord was left during a season of midnight darkness to pray for what was not best, and what could not be granted, is it strange that Christian people, too, are sometimes left to pray for what God sees would be harmful, and therefore, does not grant? May not our intense desires and imperfect vision leave us, perchance, to ask, betimes, for a deadly white scorpion when we mean an egg; for a stone, when we mean a loaf of bread; and for a serpent, when we mean a fish? Who has not, more than once in a life-time, had occasion for thanksgiving that the all-wise Father withheld things harmful—the scorpion, stone and serpent—though most earnestly prayed for?

## Greater Works.

BY REV. DR. DEEMS.

Our Great Master said (John xiv: 12). "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." In advance, we should expect a religion of divine origin to be adapted to the development of the highest capability of our nature. Now we know that the power to believe in truth and to act upon it, confident of its validity, whatever may be the appearances to the contrary, is the highest capability of our intellectual and moral constitution. True greatness resides in the development of our highest capability: and, if that be to climb up on another, it is no degradation so to climb. The best the "morning glory" can do is to grow up on trellises: it is no shame for this plant thus to grow. The oak can grow without trellis, but the oak must have soil; it is no shame that it grows rooted in the soil. Men look at the outside, God at the inside. Actions arouse the enthusiastic applause of men, but it is the spirit, which performs the action, that is admired by God. It is faith in the divine administration of the universe which lies back of all great discoveries and achievements, faith being the prompter, sustainer, soul of action, and being as much superior to action as spirit is to body. This could be illustrated in ten thousand cases. Take that of Columbus. How we magnify his discovery of America. But that was almost nothing. America lay in his

path. He could not help the discovery if the planet were a globe and he sailed westward. The real greatness was in himself, in his faith in certain truths, faith that led him to besiege courts, endure privations, face ridicule and scorn. There was the greatness. Columbus' faith was a thing greater than all visible continents.

True religion always develops faith and lets that form the practice. A morality constructed on rules is powerless. A man that does right because he believes he ought to do right may be trusted; but a man who does not steal, because it is a fracture of a rule, is perpetually liable to become a thief. The story of Paradise, as given in the Bible, shows that the state of our first parents was a condition for the development of their faith. What was the forbidding of one fruit, and only one, but a test of man's faith in his heavenly Father's wisdom and goodness? Then came the Deluge. Study that interval between the command to Noah to build the ark and the down-pouring of the Flood. Was it not a hundred and twenty years of the discipline of faith? Take the history of Exodus, that prolonged journey from Egypt to the Promised Land. Can you understand this, without regarding it as a trial of faith, a development of faith, in the Israelites? Was not the whole space of time from the settlement of Israel in Palestine to the death of our Lord a discipline of faith? And has not the same thing been going on ever since?

Enough is revealed to us now to be the basis of faith, but no such revelation need ever be expected, as shall supplant faith by knowledge, such a thing would be a disaster. Jesus Christ came to present a permanent object of faith and a perpetual source of spiritual power. He was "God, manifest in the flesh," and He says, "Ye believe in God, believe also in me." That his teachings should have a controlling influence over men it was necessary that they should believe in His divinity. Both by works and words He partially created this conviction; and, what is so almost constantly overlooked, here is no greater proof of the divinity of our Lord than is shown by the very transfer of the same kind of moral power to all who really lead lives of faith in Him. "The works that I do shall ye do." What works did Jesus do, to which He had reference? Certainly he did not include the work of atoning sacrifice, which could be made by none who was not at once God and man. Of what was the Master talking? Of His oneness with the Eternal Father, of His divinity, His essential deity. Now, whatever in any age is needed to set this forth to the world sufficiently to convince unprejudiced, willing, and intelligent minds, shall from age to age be granted to those who believe in Jesus. No amount or quality of evidence can convince the unwilling. Jesus wrought miracles. So did His disciples. In the Acts of the Apostles we learn that the shadow of Peter healed the diseases, that devils were cast out by aprons taken from St. Paul, and that Elymas was struck blind.

But miracles are instructive to the

human intellect only in its childhood. They are the products of any intellect that knows how to employ the laws not generally known. All who believe in Jesus shall at any time be able to perform miracles, when miracles are necessary. But they are never needed by a religion which has once grown large and strong enough to stand alone, and certainly the Christian religion does not need miracles. Miracles are on the plane of the material and perishable. Miracles are temporary and must be few.

The building up of a high, strong, holy character out of one that is depraved and low, is a greater work than raising Lazarus.

The elimination and preparation of a truth is greater than is a miracle which only changes water to wine or multiplies loaves.

Men who lead holy lives do, by so living, carry greater conviction to the hearts of the world than if they wrought miracles, in the vulgar sense of that word. Under the preaching of probably each one of the Apostles more people were converted than under the ministry of Christ, and more under the influence of humble Christians in our day than under any of the Apostles. "Such honor have all his saints." Have you?

The trustees and stewards of Asbury M. E. Church held their quarterly conference on Saturday evening. It was unanimously decided to ask for the return of the Rev. W. L. S. Murray as pastor of the church for the ensuing conference year. The building committee was authorized to begin the contemplated church improvements with the opening of the spring. Both stewards and trustees reported that the finances are in excellent condition. William W. Sharp was granted a local preacher's license. The usual standing committees were appointed for the ensuing year.

In a Christmas address, the Pope expressed at length his bitter sorrow at the liberty and impunity with which heretical Protestant doctrines were diffused in Rome. It rent his heart to see that, under the protection of the public laws, heterodox Churches were multiplied.

The *New Albany Ledger* says: "Many a poor family in New Albany has been made more comfortable during the present cold weather through the munificence of Mr. W. C. DePauw, whose assistance to them has been most generous and timely. Such men as Mr. DePauw are a blessing to the world."

The late Bishop Wiley traveled, in the twelve years of his official duties, 190,000 miles; visited both the old and new world, in every direction; ordained nearly 800 deacons and 600 elders; wrote 15,000 official letters, preached and spoke nearly every Sunday, and presided over very many Conferences.

Five hundred were converted at the meetings in Elin Street Church, Toronto, Canada, under the leadership of Rev. Thomas Harrison.

## 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 *Mail and Express* of this city prints an extended interview with Mr. Richard Katzenmayer, Secretary of the United States Brewers' Association. In the course of it he says: "In Kansas, the prohibition system has been in operation for two years, and all the brewers are ruined. No organization, therefore, exists in that State." A little further along, speaking of Iowa, he says: "The Prohibition law which has recently gone into operation there has made terrible havoc among the brewers, and many of them are completely ruined. As a consequence, their political influence has been greatly diminished." And yet "prohibition cannot be enforced!" We must try high license, because prohibition is entirely impracticable! The fact is, as ample evidence proves, it is far easier to enforce, than any license law. God speed the day, when all over the country, prohibition shall prevail, and "as a consequence the political influence" of the brewers shall be "greatly diminished." Maine has now tried Prohibition for about thirty years. Owing to the wilful dereliction of Republican officials, it has not been completely enforced, but so far as it has been enforced, the results have proved so beneficial that the people want it rendered absolutely effective. They carried the Prohibitory Amendment the other day, by a majority of 44,283, and next they intend to compel the enactment of statutes that will not drive out the last groggery. Yet "prohibition does prohibit it."—*New York Weekly Witness.*

The prohibition idea is often denounced as an invasion of personal rights altogether inconsistent with the liberty of a free trade. The *American Reformer*, referring to this, well says: "No man's personality is more sacred than the elevation of all men. For that elevation the State is responsible. To that elevation it stands committed by virtue of its own self-interest and its own perpetuity. Whoso holds personal privilege superior to general good, is not the best citizen, and has no call for special consideration under the law. For him the law should make no exceptions. His personal liberty dwindles to insignificance before the personal right of his fellows to protection, and to development, by and through every measure which the State can devise. A moral right which would serve him at common cost becomes a moral wrong."

### Cure for Alcoholism.

Now comes Dr. Fleischel, of Vienna, an eminent specialist, and declares that "alcoholism, morphinism and similar habits, can now be cured by the gradual or abrupt use of cocaine chloride. He asserts that in ten days a complete cure can be effected by the use, on necessity, and hypodermically, of from one-twelfth to one-fourth of a grain of cocaine chloride." But prevention is better than cure. Let us have prohibition.—*Evangelical Messenger.*

Mr. Joseph Cook has just returned from a lecture tour of some 15,000 miles, extending from Hudson River to the mouth of the Columbia, and from Puget Sound to the gulf of Mexico, and from New Orleans to Boston.

### Recollections of Snow Hill, Md.

In three weeks, the Wilmington Annual Conference will assemble at the county seat of old Worcester, in its seventeenth annual session. This incident awakens in my mind recollections, running back thirty-eight years, and still quite vivid, in connection with the commencement of my itinerant ministry.

The Snow Hill of that day, compared with the present, like most of the Eastern Shore towns, presented a rather antiquated appearance,—with its sandy streets, in which hogs held right of way, its unswept Court House, a couple of rival hotels going to seed, except during the few weeks of every year when court was in session; and all the vices, which may be traced to idleness and whiskey—the chronic condition of a part of the population. Of all this, however, I was in happy ignorance, when, with mingled emotions of dread and determination, after a long dusty ride, I crossed the "inky Pocomoke," and received from Rev. John Allen, then in charge of the circuit, a genial welcome, and through him, an introduction to such brethren as George Hudson, Dr. Williams, Stewart Nelson, James LeCompt, Wm. Mumford, Capt. Jones, and Wm. Johnson,—all of whose comfortable homes had the latch string out for "the young preacher."

Nobody knew him, nor had he ever before seen a face or heard a name connected with the place. He had been "called" just a month previously June 20th 1847, from a business house in Market St., Philadelphia, and pressed into service, by the stirring appeal—"young men wanted on Snow Hill District." Rev. J. D. Onins was Presiding Elder of the District, having just succeeded the well remembered Dr. Thomas Jefferson Thompson. Through the agency of the latter, and Rev. Levi Scott, afterwards Bishop, four "green horns," had been sent down to Elder Onins; and the greenest of the lot was appointed to Snow Hill.

Nearly three months of the Conference year had passed, and with eight churches to serve, giving the central one preaching every Sabbath, Bro. Allen was glad to obtain a col-league, not knowing the sort of specimen which had fallen to his field. In fact, the boy had never preached a sermon in his life, had never prepared but one and fragrant of two others, in the midst of which he was then stuck. His only training had been leading a class in Union Church, Philadelphia, and going about during the hours between four services on Sabbath, to pray in the of Blockley, and exhort a little at city protracted meetings. But his pastor, Dr. Durbin, said, "If you are needed go—you must go." The amiable Dr. Kennedy, one of my former pastors, was equally emphatic, and cheered the timid youth with some of his well timed anecdotes. So he procured Clarke's Commentary, Watson's Institutes, and other books, enough to make a first class theologian—obtained a respectable horse named "Bill,"—a veritable pair of saddle bags for cavalry duty, and a carriage, which in the sandy roads, was so hard to pull, that "Bill" had soon to be placed on the retired list. The amusement this whole "rig" occasioned wherever he met a preacher between Dover Landing on the Delaware, and the Pocomoke river, was ir-repressible. Rev. James Allen, as he slowly drove through Salisbury, joked him unmercifully, predicting, that with such an outfit his youthful colleague would soon become a Presiding Elder! Curious as it may seem, this most improbable event happened just thirteen years afterwards.

He was seventeen years consecutively on the Snow Hill District, and then left it with sincere regret. But I started out to write of old Snow Hill, its men and women its manners, its churches, and a few of the incidents, which made up the history and experience of that eventful year. These reminiscences I will resume next week.

ADAM WALLACE.

### Rules for Boys and Girls.

1. Never call a person upstairs or in the next room; if you wish to speak to them, go quietly where they are.
2. Always speak kindly and politely to the servants if you would have them do the same to you.
3. When told to do or not to do a thing by either parent, never ask why you should or should not do it.
4. Tell your own faults and misdoings, not those of your brothers and sisters.
5. Be prompt at every meal-hour.
6. Never interrupt any conversation, but wait patiently your turn to speak.
7. Never reserve your good manners for company, but be equally polite at home and abroad.—*Evangelical Messenger.*

### The Mormon Kingdom.

The grave question which confronts the people of the United States is, whether this Mormon kingdom, having its basis in crime and a perverted religious sentiment, shall be a final success. It is quite certain that this evil will never cure itself, and never die from self disgust. It is to be abated, if it disappears at all; and, in the process of abatement the Christian Church of this country has an urgent duty to perform, quite as important as it is to send missionaries to China or India, and the Government of the United States has a duty to perform in the vigorous and unrelenting punishment of polygamists. Here is work for both; and the sooner it is undertaken with serious earnestness, the sooner this monstrous evil will come to an end. Nothing is to be gained by delay.—*Independent.*

Governor Pattison, of Pennsylvania, in his message to the Legislature of that State, discusses at length the evils of the loose system of divorce now prevalent. He urges that the laws be so amended as to prevent the consummation of hasty and ill-advised marriages, the reduction of the number of causes for separation, and the establishment of more careful judicial procedure in granting divorce. These suggestions are in the right direction, and indicate that the public conscience is being awakened in reference to the loose practice now prevailing.—*Christian Standard.*

King Leopold, of Belgium, is contributing \$400,000 a year to Africa missions out of his own private purse. Mr. Guinness, the missionary, recently asked him why he was so interested in Africa. His answer was: "You know God took away from me my son, my only son, and then he laid Africa upon my heart, I am not spending the revenue of Belgium on it, but my own private resources, and I have made arrangements that when I die this civilizing and evangelizing work in Africa shall go on."

The late Bishop Wiley traveled, in the twelve years of his official duties, 190,000 miles, visited both the old and new world, in every direction; ordained nearly 800 deacons and 600 elders; wrote 15,000 official letters, and spoke nearly every Sunday, and

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A man may go to heaven without friends, without honor, without wealth, but he cannot go without Christ.

Foul air in church and prayer-room is an efficient ally of Satan in spoiling religious services. Open the windows and resist the devil.

If our rich men will use their money wisely, and the saloon men go to work, and the demagogues be silenced by public contempt, socialism will get no foothold in this great American republic.

Freedom and Luxury have never lived long together. Luxury dominates wherever there is wealth without religion. Give our rich men the gospel of Christ.

Mourning after an absent God is an evidence of love as strong as in rejoicing in a present one.—*F. W. Robertson.*

How shall we dare to behold that holy face that brought salvation to us, and we turned away and fell in love with death, and kissed deformity and sin?—*Jeremy Taylor.*

Many of us preach the people into a Christian frame and then preach them out of it. Every hearer has just so much capacity of attention, and when that is exhausted he becomes restless.

It is high time that good men cease denouncing the press, and begin to take possession of it for the world's redemption.

### OBITUARY.

Mrs. Elizabeth Craig, died at the home of her son-in-law, Mr. Wm. Beck, near Delaware City, Del., Jan. 30th, 1885, in the 75th year of her age. Over fifty years ago she was converted to God, in the old school-house here, and became a member of the first class formed, at the organization of the M. E. church in this place. From that day forward, she retained her membership with this church, living a consistent Christian life. By reason of her affliction, she was deprived of the privileges of the sanctuary, for several years before her death, but retained her spirituality; indeed, her last days were her best days. She delighted in religious converse, prayer, and praise in her sick room, and appreciated the visits of Christian people, always expressing thanks for such attentions as well as for the service of them who waited upon her. In severe paroxysms of pain, she would say to those around her,—"sing for me," and the songs of Zion would soothe her. While patiently suffering her Master's will, she had a desire to depart to be with Christ. This was gratified; after bidding her friends not to grieve, but to rejoice at her departure, she calmly fell asleep in Jesus, while at her request they sang,—

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep."

Appropriate religious services were held in the church on Tuesday, Feb. 24, after which her remains were laid away in the Cemetery, to await the resurrection of the just. Three sons and two daughters survive her; their loss is her eternal gain. X.

Jas. M. Hurlock, born Dec. 17th, 1850, died Jan. 29th, 1885. Thus is recorded the birth and death of one whose loss casts a gloom of sadness over this entire community. When death comes as a thief in the night, and takes away some loved one the stroke is severe, and we refuse to be comforted. Such was the calamity that took away our common friend. Thrown from his carriage by a running horse, when almost in sight of his home, he received injuries sufficient to cause death after twenty hours of unconsciousness. He was widely known for his kindly, forgiving spirit, and his numerous deeds of friendship.

Through a long series of years he had faithfully discharged his duties in connection with the Railroad, and steadily grown in the esteem of all, with whom he was associated. His parents, two brothers and a sister, feel deeply this sore bereavement. The writer has known the departed as a friend fast and faithful. His funeral was held in the Washington M. E. Church, Jan. 31st, in the presence of the largest audience that was ever known to assemble there.

G. F. H.

Wm. T. Wrighton, son of John P. L. and the late Mary H. Wrighton was born near Wittman, Talbot Co. Md., Jan. 16th, 1818, and died Jan. 6th, 1885. His funeral services, conducted by Rev. A. P. Prettyman, his pastor, assisted by Rev. T. E. Bell were held Jan. 8th, at the Bay St. M. E. Church, of which he was a member; after which he was interred in St. Michaels M. E. Cemetery. A McNeal's camp-meeting in 1869, he was converted under the direct labor of the now-sainted Alfred Cookman. So powerful was his conviction that he left the camp ground and walked a mile hoping to get rid of it, but without avail. Returning, he bowed at the altar, and was soon soundly converted. So quiet was his conversion that some feared it was superficial, but his peaceful countenance at the time, radiant with the light of Heaven, his subsequent clear and emphatic testimonies for Christ; above all, his consistent Christian life proved its genuineness. Since then, his path like that of the just, hath shined "more and more unto the perfect day."

His peculiar gift in prayer was recognized by his brethren, and while never seeking official position, he was willing to serve the church when duty called. At the time of his death he was church treasurer, S. S. Superintendent and exhorter. Humble, generous, amiable and devout, he was loved most, by those who knew him best. By his honorable conduct in business and his gentle manners in society, he secured the confidence and esteem of a large circle of friends. He was not without severe trials, but came out of them "as gold tried in the fire," purer for the ordeal; disappointments only making his union with Christ more complete. The victim of typhoid pneumonia, he could give no deathbed testimony, but his consistent Christian life more than fifteen years assured that his end was that of the righteous. With his earthly plans unfulfilled, he has gone from labor to reward, gone to meet loved ones who there is no more parting. "Precious in the sight of the Lord is the death of his saints."

S. F. J.

The Sunday School.

Paul Before the Counsel.

LESSON FOR FEB. 22, 1885.—Acts 23: 1-21.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "And the night following the Lord stood by him and said, Be of good cheer, Paul" (Acts 23: 11).

1 A BRAVE REBUKE (1-5).

1. Paul, earnestly beholding—R. V., "Paul, looking steadfastly on"—the same participate in the Greek which is used for the gaze of the disciples on the ascending Jesus, and of Stephen looking up into heaven—an intent, keen, searching gaze; "the free and firm look" (Meyer); the eager, anxious gaze" (Plumptre). Those who hold the hypothesis that St. Paul was afflicted with defective sight see in these words an indication of that infirmity. The council—the Jewish Sanhedrim, convened by direction of Lysias, that he might learn "the certainty" of those things whereof Paul stood accused. The place of meeting on this occasion would not be the Hall Gazzith, for that was within the sacred precincts, into which Lysias and his soldiers would not dare to intrude; but, according to Farrar, in the *chanujoth*, or booths. *Men and brethren*—R. V., simply "Brethren." *I have lived*—"I have administered" (Meyer); "my public life has been spent" (Farrar); "literally, 'I have used my citizenship'—used of the whole course of a man's social conduct" (Plumptre). *In all good conscience*—alike before as after his conversion. He had never failed to do, whether as a persecutor or an apostle, precisely what he felt he ought to do. *Before God*.—He claims to possess a conscience "void of offence" towards God.

2. *And the high priest Ananias*—the son of Nebedæus, and raised to the high-priesthood ten years before by Herod, king of Chalcis. *Commanded them that stood by him*—the officers of the court probably, *Smite him on the mouth*—angered, perhaps, by the equality implied in the term "Brethren," and by the assertion, on Paul's part of blamelessness in God's sight. "He raged with a brutal cruelty, which reminds us of Jeffrey's treatment of Baxter" (Plumptre). "For a Jew to order a Jew to be struck on the cheek was peculiarly offensive. He that strikes the cheek of an Israelite, strikes, as it were, the cheek of the Shekinah" (Farrar).

3. *God shall smite thee*—Forgetting his Master's behavior in a similar exigency, Paul flamed up at this outrageous insult. His words were, however, not imprecatory, but prophetic of the fate which befell Ananias five years later. Literally, "God is about to smite thee" *Thou whitest wall*—"a figurative designation of the hypocrite, inasmuch as he, with his concealed wickedness, resembles a wall, beautifully whitened without, but composed of rotten materials within" (Meyer). *For sittest thou*—R. V., "and sittest thou." After the law—R. V., "according to the law." *Smitten contrary to the law*.—It was the insulting illegality of the act—the smiting of a prisoner uncondemned and presumably innocent until condemned—which excited this indignant outburst. See Lev. 19: 35; Deut. 25: 2; John 7: 51.

"Our blessed Saviour is to us, in all His words and acts, the perfect pattern for all under all circumstances; by aiming at whatever He did in each case, we shall do best; but even the greatest of His apostles are so far our patterns only as they followed Him, which certainly in this

case Paul did not. That Paul thus answered, might go far to excuse a like fervent reply in a Christian or a minister of the Gospel, but must never be used to justify it; it may serve for an apology, but never for an example (Alford).—Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like a sword in thy scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue (Quarles)

4, 5. *They that stood by*.—The bystanders may have been either officers, or members of the council. *Reverest thou God's high priest?*—Do you reproach one who stands as God's representative? Can you be guilty of such an impiety? *I wish not that he was the high priest*.—Was Paul really ignorant that he was addressing the high priest? And if not, how could he be justified in making such a statement? On this question the commentators are hopelessly divided. It is contended, on the one hand, that the assembly was an informal one; that the high priest wore no badge of office, occupied no seat of honor; or, that Paul had been so long absent that he could not know the high priest personally; or, that his infirmity of vision prevented him seeing distinctly whom he addressed; or, that the office itself had fallen into such disrepute, and had been subjected to so many political changes, that it was often difficult to determine who held the office legally, the real high priest not always being the acting high priest. Lewin, indeed, maintains that Ananias was not the lawful high priest. On the other hand, it is contended that it is simply incredible, that a man so familiar as Paul was with the arrangements of the Sanhedrim, should not recognize the high priest, and that he was speaking *apologetically*, in the sense of "I did not stop, in my haste, to consider," or ironically—"I could not suppose that one acting in so unpriestly a fashion, could be the high priest"—when he said, "I wist not," etc. *It is written*—Ex. 22: 28. *The ruler*—R. V., "a ruler."

2. A GREAT DISSENSION (6-10).

6. *One part Sadducees, and the other Pharisees*—the former skeptical, the latter orthodox and scrupulous. The Sadducees at this time held the chief offices. *He cried out*.—Farrar condemns St. Paul's course and words on this occasion as unworthy and impolite and cites Reuss as holding a similar view; still Farrar admits that "St. Paul's exclamation may have been justified by some circumstances of the discussion which have not been preserved in the narrative." On the other hand, Paul's course in appealing to the sectarian sympathies of the Pharisees and thus dividing the council, has been justified and even praised by the majority of interpreters. Evidently he could not hope for a fair hearing, but he might at least gain for himself the sympathy of the larger and more religious part of those present by avowing his Pharisaic birth and preferences. *I am a Pharisee*—He had been one; he still was one so far as their principle doctrines went. "He was an orthodox Jew in contrast to Sadducean naturalism" (Meyer). "Orthodox Judaism ought, by its own premises, to develop into Christianity" (Whedon). *The son of a Pharisee*—R. V., "a son of Pharisees; i. e., a born Pharisee. *Of the* (R. V., "touching the") *hope and resurrection of the dead*—which the Pharisees strenuously maintain in opposition to the Sadducees. Paul might have proceeded to show to the Pharisees present that the resurrection of Jesus was "the one thing needed for a proof of that hope of the resurrection of the dead of which they

and their fathers have been witnesses." *Called in question*—"referring, seemingly, to what he had said in his speech on the steps of the tower concerning the appearance of Jesus to him on the way to Damascus and at the Temple" (Howson and Spence).

"Surely no defense of Paul for adopting this course is required, but all admiration is due to his skill and presence of mind. Nor need we hesitate to regard such skill as the fulfillment of the promise, that in such an hour the Spirit of wisdom should suggest words to the accused which the accuser should not be able to gainsay. All prospect of a fair trial was hopeless; he well knew from past and present experience, that personal odium would bias his judges, and violence prevail over justice; he therefore uses, in the cause of truth, the maxim so often perverted to the cause of falsehood, 'Divine, and govern' (Alford)."

7, 8. *When he had so said*—Had he not used a diversion like this, judgment against him would probably have been as unanimous as it would have been unjust. *Arose a dissension*.—His words have been an "apple of discord" dropped into their midst. "St. Paul well knew that these two parties were separated from each other by an internecine enmity, which was only reconciled in the presence of common hatreds" (Farrar). *The multitude*—R. V., "the assembly." *Sadducees say . . . no resurrection*.—So Josephus: "The Sadducees hold that the souls of men perish with their bodies." In their materialistic view the soul was simply refined matter. Of course, then, there could be no resurrection, no rewards or punishments, no immortality, no unseen world. *Neither angel, nor spirit*.—They did not believe in "spirit" as separate from body; nor in the angelic appearances in the Pentateuch and elsewhere, as distinct entities, but rather as transient manifestations of the sole spiritual Being—God. Pharisees confess both—i. e., believe in both.

9. *Arose a great cry* (R. V., "clamor")—a babel of angry voices. Party-feeling became instantly rampant *The scribes . . . Pharisees part arose*—R. V., "some of the scribes of the Pharisees' part stood up." They sided instantly with Paul, and took their stand around him to protect him from the Sadducees. *Strove*—fought; an angry scuffle, in which the Sadducees tried to get hold of Paul, and the Pharisees beat them back. Meantime the war of words was kept up. *We find no evil*.—They loudly proclaimed his innocence. *But if a spirit or an angel hath spoken*.—The R. V. omits the concluding sentence, "let us not fight against God," and brings out finely the aposiopesis in the original: "What, if a spirit hath spoken unto him, or an angel?" Meyer happily comments: "We may imagine the words uttered with a Jesuitically-treacherous look and gesture towards the Sadducees, to whom the speakers leave, the task of supplying in thought an answer to this dubious question."

"So in a similar manner Pilate asserted the innocence of Jesus. "Thus party spirit," observes Hees, "sometimes even forces us to do and say things which a love of truth and justice would never have extorted from us" (Gloag)

10. *Fearing lest Paul . . . pulled in pieces*—R. V., "torn in pieces." The scuffle had become a disgraceful fight over the person of Paul, members of each party holding him and trying to capture him. Paul was faring hard in this tug of war. *Commanded soldiers . . . take him by force*—a second military rescue. The chief captain was responsible for the protection of this Roman citizen. From some post of vantage above the assembly he could witness

the proceedings, and interfere when force became necessary.

"Claudius Lysias, more and more amazed at the impracticability of these Jews, who first unanimously set upon Paul in the temple, and half of whom in the Sanhedrim appeared to be now fighting in his defense, determined that his fellow citizen should not at any rate suffer so ignoble a fate, and once more ordered the detachment of soldiers to go down to snatch him from the midst of them, and lead him to the one spot in Jerusalem where the greatest living Jew could alone find security—the barracks of foreign conquerors (Farrar)."

3. A DIVINE FRIEND (11).

11. *The night following*—when exhausted with the excitements and perils of the past two days, and depressed in spirit as he lay in the lonely guard room of the castle and reflected upon his present state and the uncertain future: possibly his depression led him to prayer, and while in prayer he again fell into a trance. *The Lord stood by him*—a visible Presence. *Be of good cheer, Paul*. R. V., omits "Paul." No upbraidings, no censure for anything past; only words of comfort, and an encouraging prediction. *Must bear witness also at Rome*—His life was not to end here then. His heart's desire was to be fulfilled. [Schaff comments upon the absence of any expression of sympathy for Paul on the part of the Jerusalem church. Paul had come bearing gifts; he had behaved dutifully as a son the direction given by the elders; but there is no hint that the church was praying for him, or that any of them lifted up a voice in his defence.]

"These words upheld and comforted Paul, 1, in the uncertainty of his life from the Jews; 2, in the uncertainty of his liberation from prison at Caesarea; 3, in the uncertainty of his surviving the storm in the Mediterranean; 4, in the uncertainty of his fate on arriving at Rome. So may one crumb of divine grace and help be multiplied to feed five thousand wants and anxieties (Alford)."

We give the following from a letter by Rev. A. Manship, a *Peninsula* man, and of *Peninsula* renoune. After a few complimentary references to the *PENINSULA METHODIST* and its editor, with good wishes for our "continued success and great usefulness," he writes as follows of the dedicatory services at Hickmantown, by way of supplementing the report of the pastor, Rev. A. D. Davis:—"Rev. Bros. Ayres and Davis left me at 5½ p. m., that Sunday in full command. During the evening meeting there were fifteen precious souls at the altar, and several thrilling conversions; one, the married daughter of the largest contributor to the liquidation of the debt, and, praise the Lord, another married daughter of his, and a son, a promising young man, were at the altar, as well as other most interesting cases. I was pleased to see Mr. Alford, the husband of the lady who is the janitor of the church. In visiting in the neighborhood, we did not pass them by. We can accomplish wonders by warning them "from house to house" and with tears. It seems to me to "save a soul from death" to snatch sinners as brands from the burning at a dedication is superlatively glorious. Though the formal dedication of the church was postponed, we had a spiritual dedication of precious souls.

This enterprise is I hesitate not to say, one of the grandest works of Bro. Davis's ministerial life. The church was needed there,—no Sunday-school for the multitude of children. On Monday morning after this service at the solicitation of my friends Zebdeal

Fountain Esq., and lady. I baptized their six beautiful children, sending my friend, Rev. A. D. Davis, their names for record. My apology must be, I know their grand-fathers and their parents; and, as Mr. Fountain, though a liberal contributor to the new church, was not converted, but had great respect for me personally, I hoped an early Monday morning service might be sanctified to his good; that while we dedicated the children to God in baptism, he might then and there dedicate his soul to God and to the church, so near his home. Revival power in a church, and caring for the children will bring the money into the treasury of the church. I believe in entire sanctification, the pocket book included. I have Mr. Editor, as you know, been active in church finances for many years, at dedications corner stone layings, &c. Now I think the height of my ambition is "to turn many to righteousness"—to win souls. The rest of my life shall be devoted to saving souls. Our Discipline says, to the preacher, "You have nothing to do but save souls." If we are faithful in that, will not liberal contributions for our glorious church in all her departments follow? Yes, just as naturally as streams do flow from fountains.

ANDREW MANSHIP.

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A Christian's experience is like a rainbow, made up of drops of the grief of earth and beams of the bliss of heaven.—*Thomas*.

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Wilmington, Del.

Office S. W. Cor. Fourth and  
Shipley Sts.

SUBSCRIPTION PRICE:  
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member that all news items intended  
for publication in the issue of the  
Saturday following, must be at this  
office by Wednesday. Longer arti-  
cles by the Saturday previous.

### Historic Snow Hill.

In a few weeks, March 12th, the  
Wilmington Annual Conference will  
begin its seventeenth session in Snow  
Hill, the capital of Worcester Co.,  
Md.,—one hundred and fifty-nine  
miles, by rail, south from Philadelphia,  
and thirteen miles north of the Vir-  
ginia state line. This town shares its  
name with six other localities in as  
many different States. It is pleas-  
antly situated near the head of naviga-  
tion on the left bank of the Pocomo-  
cke River, which flows southwest-  
wardly twenty miles to its entrance  
into the Chesapeake Bay. This town  
is of historic interest. More than  
two hundred years ago, the Laggan

Presbytery in Ireland on the applica-  
tion of Col. Stewart, of Md., sent out  
as its missionary to America, Rev.  
Francis MaKemil, a young minister  
from Donnal. After a few weeks in  
Barbadoes, he came to the Eastern  
shore and organized in 1684, in Snow  
Hill, Md., the first Presbyterian  
church in America. The London  
Union of Presbyterians and Inde-  
pendents, an older missionary organi-  
zation than the "Venerable Society  
for the Propagation of the Gospel in  
Foreign Parts," on the urgent appeal  
of Mr. MaKemil sent out two other  
ministers, one of whom John Hamp-  
ton settled at Snow Hill, and the  
other, Rev. Mr. Henry succeeded Mr.  
MaKemil at Rehoboth, a church he  
had built at the mouth of the Pocomo-  
cke River. Mr. Henry married  
the widow of Col. Francis Jeubrin,  
a lady of "immense fortune," and  
left two sons, whose descendants have  
been prominent citizens of Maryland.  
The widow Henry married for her  
third husband Mr. Hampton, the  
Snow Hill pastor.

After the Revolution of 1688, the  
government of the Maryland Colony  
was assumed by the English Crown  
and in 1692, upon the arrival of Sir  
Lionel Copley, the first Royal Gov-  
ernor, the Legislature was convened,  
and among its first acts was the "es-  
tablishment of the Protestant reli-  
gion." The ten counties of the State  
were divided into thirty-one parishes,  
of which, in Somerset, then includ-  
ing Worcester, there were three—  
Coventry, Stepprey and Snow Hill.  
Up to this date under the denomi-  
nations of Christians were equal be-  
fore the law. Now the church of  
England became the State religion,  
and the Legislature imposed a tax  
for its support. In 1715, of the three  
Presbyteries then in America, Snow  
Hill was one. Worcester County was  
erected out of Somerset in 1742, and  
the same year the town of Snow  
Hill was duly laid out on paper, af-  
ter the fashion of the time's. Before  
the Revolutionary War, Snow Hill  
Manor was one of the few such estates  
still remaining.

We shall continue our sketch in  
our next.

"I was as hungered, and ye gave me meat;  
I was thirsty and ye gave me drink; naked  
and ye clothed me."

This mysterious acknowledgement  
of favors received by the Great King  
of Saints, he himself explains:—"In-  
asmuch as ye have done it unto one  
of the least of these my brethren, ye  
have done it unto me." Our minis-  
tries, then, to the needy followers of  
Christ are regarded by him as minis-  
tries to himself. "Whoever shall  
give you a cup of water to drink in  
my name, because ye belong to Christ,  
verily I say unto you, he shall not  
lose his reward." Paul says, "God is  
not unrighteous to forget your work  
and labor of love, which ye have  
showed towards his name, in that ye  
have ministered to the saints and do  
minister." These words are certainly  
clear and decisive on the question of  
the duty and privilege of relieving the  
poor saints. The claim our preachers  
and their families have upon the gen-  
erous contributions of their brethren,  
is two fold:—First in common with  
all brethren who are in need, and  
secondly, and especially for their  
works' sake, as the "ministers of Christ  
by whom ye believed." Every church  
provides in some measure for its  
members and ministers, when in  
need, and from its beginning, Metho-  
dism has recognized this Divine or-  
der. Solomon says, "He that oppres-  
seth the poor, reproacheth his Maker,  
but he that honoreth him, hath mercy  
on the poor;" and a greater than  
Solomon says, "Ye have the poor with  
you always, and whensoever ye will  
ye may do them good." Upon this

double plea—actual need and service  
rendered, we appeal to every lover of  
Christ, to honor him, and engage his  
proffered promise by liberal offerings  
in behalf of Conference Claimants—  
disabled preachers, and the widows  
and children of deceased preachers.  
No moneys are more carefully and  
faithfully appropriated. In case of  
superannuates, widows and children  
(Discipline, paragraph 367) the Quar-  
terly Conference, within whose  
bounds the claimant resides is "to  
make an estimate of the amount nec-  
essary to assist such claimant in ob-  
taining a comfortable support," and  
this estimate is to be forwarded to the  
Annual Conference for adoption or  
modification. With the aid of these  
estimates, and with the fullest in-  
formation possible as to each claimant,  
—the Wilmington Conference stew-  
ards—four ministers and four lay-  
men, carefully and with prayer de-  
termine how this sacred fund shall  
be distributed. Their report to the  
last Conference gives some facts great-  
ly to the credit of the several charges,  
which it may be well to reproduce  
here:—

1. The amount received exceeds  
that of any previous year, and yet  
the number needing relief is propor-  
tionately larger.

3. The increase of receipts in 1884  
over those in 1869 was \$2,622.91, or  
only \$324.32 less than the entire  
amount raised that year, the first  
year of the organization of the Con-  
ference.

4. Three of the four Districts re-  
ported collections in advance of the  
amounts apportioned, and so far  
in advance as to overcome the  
deficit in the fourth, and  
make a total advance over the  
previous year of \$361.89.

Well done for the Peninsula Con-  
ference! And yet only four of the  
twenty-nine claimants received as  
much as the estimate made by their  
respective Quarterly Conference, and  
only one of these four, a very special  
case, received \$400. Every other  
claimant received less than \$300, ex-  
cept four widows who were awarded  
\$325 each, and three who received  
\$300 each. The twenty-one others  
were awarded smaller amounts from  
\$50 to \$250 each. These awards show  
how small is the annual stipend these  
war-worn soldiers of Christ receive,  
and how desirable it is that the ad-  
vance of last year be still further  
advanced this. Brethren, men, women,  
children, help; let every one beg the  
privilege of taking part in this  
good work; "freely ye have received,  
freely give;" "to do good and com-  
municate for get not, for with such  
sacrifices God is well pleased.

It would be a peculiarly appropri-  
ate, as it would be an invaluable,  
service to the church in this centen-  
nial year, if our agents in New York  
would issue a neat, cheap edition of  
Stevens' History of Methodism and  
of the M. E. Church, in a box, and  
our ministers could be induced to  
give personal attention to secure its  
purchase by every Methodist family  
history or such a in the land.  
No church has such a histo-  
rian. It would be one of the  
best results of the centenary year if  
these delightful, inspiring and spiri-  
tual volumes could be thus widely  
circulated.—*Zion's Herald*.

We give our most emphatic en-  
dorsement to the above, adding the  
suggestion that, the Book Committee  
can do no greater service to the  
church and public at large, than to  
fall in with the demand for cheap  
publications, and direct the Agents  
to issue our excellent literature in a  
form and at a cost that will popular-  
ize them, by placing them within  
the reach of people of small means.  
Almost every book of real value

and likely to be in demand, is put  
on the market at such a figure as  
effectually limits its circulation. The  
chief end of the Book Concern should  
be, not to make money, but to diffuse  
healthful religious literature to the  
wide extent. A little of the enter-  
prise of the man who sold his goods  
for less than cost, but realized his  
profit by selling so many of them  
might help in this desirable consum-  
mation.

SPECIAL NOTICE. Subscribers who  
have not paid their annual subscrip-  
tion 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 at-  
tendance at Snow Hill, to receive  
moneys and enter new subscribers.

Rev. S. P. Reed of Berlin died on  
Monday, Feb. 9th, after an long ill-  
ness. He was an active and faithful  
member of the M. E. Church for  
over 35 years.

In Dr. Wallace's reminiscences of  
his first attempt at preaching the  
type, make him say "the boy had  
never preached a sermon in his life;  
he never prepared but one and frag-  
rants of two others." No doubt his  
early preachments were fragrant with  
the aroma of ardent piety, but the  
word actually used was fragments.

Round trip tickets good from  
March 9th to 18th, inclusive, from Har-  
rington, Del., to Snow Hill, Md.,  
and return, may be had of the agent  
at Harrington, for \$2.10.

### Marydel Circuit.

MR. EDITOR:—Our dear pastor is  
just now drinking the mingled cup  
of joy and sorrow to the full, if such  
an experience can be realized,—joy  
for the signal work of revival now  
in progress in Marydel, and sorrow  
on account of severe family affliction.  
His loving companion, whose health  
has been feeble for some time, is now  
entirely prostrated, and from the na-  
ture of her disease, recovery is next  
to impossible. Her death, we fear,  
is only a question of a few days or  
weeks at most. Bro. McQuay has  
labored under very sore embarrass-  
ment through his entire revival cam-  
paign, and yet with a good degree of  
success. Revival meetings have been  
held at Templeville, Thomas' and  
Hawkins, resulting in an aggregate  
of seventy or eighty conversions. A  
most signal work is now in progress  
at Marydel. Rev. A. Manship has  
been assisting the pastor, and the  
altar is nightly crowded. Between  
sixty and seventy have professed con-  
version, and the interest is unabated;  
meetings are held night and day;  
congregations overflowing, and the  
most wide spread enthusiasm pre-  
vails. Bro. Manship has rendered  
excellent service, and Bro. McQuay  
is a living embodiment of power in  
faith and prayer. He has the respect  
and deepest sympathies of the peo-  
ple, in and out of the church; and  
we most earnestly bespeak for him  
now, in his mingled experience, the  
prayers of the whole church. He is  
closing his third year on our circuit;  
and will go from us, it may be in loneli-  
ness, but bearing with him the earn-  
est prayers and affections of his peo-  
ple.

We have just heard that at our  
regular prayer meeting for young  
folks at Templeville, Tuesday even-  
ing the 10th inst., some ten or twelve  
knelt at the altar, and five or six  
were converted; among whom were  
several young men, who have been  
the subjects of many prayers.

### Our Statistical Reports.

No one who has served on the sta-  
tistical committee will fail to rejoice  
that the late General Conference ad-  
ded Paragraph 87 to the Discipline, in  
which such plain directions on the  
preparing and reporting of statistics  
are given to the Conferences. For  
the sake of those who must serve in  
this unpleasant position at the next  
Conference, and for fear that, in the  
excitement of getting ready for Con-  
ference, this paragraph may be over-  
looked, it is in place to call atten-  
tion to these directions.

It is most important that our Min-  
utes be published, and sent to the  
various charges at as early a date as  
possible after adjournment. Yet at  
how early a date this can be accom-  
plished depends to a large degree on  
the statistical committee. If the  
statistical secretary make his report  
early in the session, the printer can  
have the statistics all in type, and  
be ready for new matter as it is sent  
on. How aggravating it is, then,  
for this committee to have their re-  
port delayed, by the tardiness or  
indifference of two or three brethren  
of the 125 and more who compose  
our Conference! Committees, year af-  
ter year have complained of this, but  
nothing was done to relieve them until  
the last General Conference. Let all  
brethren read paragraph 87 of the  
Discipline of 1884

For fear some may not read, let me  
call attention to a few points: In  
section 2, each preacher is required  
to present his statistical report (Nos.  
I, II and III), "complete, correct, and  
plainly written, on the first day of  
the Conference session." The next  
morning (sec. 3) the statistical secre-  
tary shall read the names of all  
charges whose statistics are not re-  
ported, or whose statistics are report-  
ed imperfectly or incorrectly, and,  
according to our Conference resolu-  
tion, the Bishop is requested to in-  
terrogate the pastors of such charges  
in open Conference, as to the reason  
for their failure to report at the prop-  
er time, and in the proper manner.

Section 5 requires the statistical  
secretary, when the name of a charge  
has been changed, to write the for-  
mer one in parenthesis after the pres-  
ent one. But the secretary can know  
nothing of this change unless the  
pastor report it to him. Hence, the  
pastor should write the former name  
after the present one wherever it oc-  
curs on his blanks.

Let special attention be paid to  
section 6: "All collections and other  
monies must be reported in even dol-  
lars." No action for the improve-  
ment of our Minutes, and for relief  
to the statistical committee, taken  
by our General Conference, was wiser  
than this. Many of the brethren  
who knew the trouble the cent col-  
umn was giving, thought it their  
duty to report every cent paid in for  
any cause during a Conference year.  
They heard the complaint made  
against this at every Conference,  
but did not regard the judgment  
of a statistical secretary as suffi-  
cient to relieve them from what  
they conceived to be a duty.  
Now, however, the General Confer-  
ence has spoken saying, a pastor  
must not report cents. Any pastor who  
hereafter reports cents, ought to have  
his report returned to him, as incor-  
rect, at the next session.

Let Paragraph 87 be carefully read  
by all the brethren, and for the sake  
of the statistical committee, and the  
correctness of our Minutes, let them  
take due notice thereof, and govern  
themselves accordingly.

J. D. C. HANNA,  
Deals Island, Md., Feb. 13th, 1885.

**Wilmington Conference NEWS.**

**WILMINGTON DISTRICT**—Rev. Charles Hill, P. E., Wilmington, Del. Port Deposit charge, R. C. Jones, pastor, writes: Our meeting continues; precious souls are interested; and we expect several more conversions before its close. I have received twenty on probation, increasing our list to twenty eight. The church has been greatly blessed; the meetings calm, and deliberate; God's people greatly in earnest. Our young people came to the front, at the beginning and have worked like old veterans all the time. Another favorable feature has been the unity and harmony with which all classes have engaged in this great work for the salvation of souls.

I am indebted to Rev. Chas. F. Sheppard, of Elkton charge, for efficient service Wednesday and Thursday nights, the 4th and 5th inst.

All departments of church work are flourishing. The Sunday-school has increased in numbers and attendance; and has expended alone last year, for books and improvements \$316. I am closing my third year very pleasantly, and shall leave for some good brother, one of the most desirable appointments in the Wilmington Conference.

Union M. E. Church, Wilmington, C. W. Prettyman, pastor. The revival is still in progress: 78 have been converted up to this time, and the work still goes on; the congregations have been usually large and attentive; there has been no great rush, but the work has gone steadily forward. Men women and children have been among the seekers. Beside the number converted, the church has been greatly quickened and strengthened.

The pastor is finishing up his second year very pleasantly. The Fourth Quarterly Conference gave him a unanimous invitation to return next year.

Rev. J. Robinson and family of Rising Sun charge, were surprised on Saturday the 14th inst. by the members of Hopewell coming with conveyances loaded with good things for the family including a valuable dress for Mrs. R., also ample provisions for the horse, all of which were highly appreciated by the pastor and family.

Epworth charge, Wilmington, W. B. Gregg, pastor. The revival services are still in progress. There have been forty conversions to date, and many are still seeking.

**EASTON DISTRICT**—Rev. J. H. Caldwell, P. E., Smyrna, Del.

Hillsboro, J. E. Kidney, pastor. The revival goes on with unabated interest. Up to last Sunday night sixty professed conversion and forty have united with the M. E. Church and five with the church south. Last Sunday night the pastor preached on faith, and at the close of the sermon administered the sacrament of the Lord's supper. This was followed by a prayer meeting, at which the altar was cleared of penitents, several of them had been seeking for many nights. The meeting has been in progress six weeks with no prospect of closing for some time yet.

The ladies and friends of Spaniards Neck M. E. Church will give an oyster supper with other refreshments, on Friday and Saturday, 27th, 28th of February. The proceeds are for the benefit of the church.

Easton charge, H. S. Thompson, pastor, writes: The work goes steadily forward. 135 conversions to date. Three-fourth adults. Altar filled

last Monday night with men ranging from 21 to 65. At noon-day meeting Monday between 30 and 40 presented themselves as seekers for pardon or heart purity. "Glory be to the Father, and to the Son, and to the Holy Ghost." Pray for us.

The revival at Townsend, Del. still continues with unabated interest. On Tuesday evening last, 52 united with the church on probation, from the Sabbath school scholars of seven summers, to hoary heads of three score and ten.

**DOVER DISTRICT**—Rev. A. W. Milby, P. E., Harrington, Del.

Houston charge, W. F. Dawson, pastor, writes: This circuit has been and is being greatly blest in a very precious revival. 195 have made a profession, 175 of these have united with the church on probation. Nearly one half of the number have been heads of families. The church has been greatly revived and quickened.

The altars at Milford Neck where we are holding services at this time are still crowded with earnest seekers inquiring the way to Zion. The Lord has been doing great things for us whereof we are glad. To his Holy name be all the glory.

Frederica charge, J. E. Mowbray, pastor. The meeting closed last week with 91 conversions, about 80 of whom united with the church here, and some at other places. The church also has been greatly revived.

Last Monday evening the inmates of the parsonage were surprised at receiving a call from a large number of their friends who left many substantial tokens of their esteem.

**SALISBURY DISTRICT**—Rev. J. A. B. Wilson, P. E., Princess Anne, Md.

Chincoteague charge, J. D. Reese, pastor, writes: Chincoteague has been a single man's appointment, but was supplied by a married man the past year, and there is no cause for complaint, for the church has done her part well. The new church recently organized at Good Will is alive and doing well. I believe there is only one class in our District that has a better average attendance.

The pastor was recently pounded by the two churches, and then bound up in a 27 dollar wrap.

The following is published at the request of Rev. J. H. Caldwell, D. D.

Resolved by the Quarterly Conference of St. Michael's M. E. Church, in Quarterly Conference assembled Feb. 13th, 1885, that we hereby express our regret that circumstances are such, in the judgment of our pastor, Rev. J. D. Rigg, that he feels he must terminate his pastorate of this charge with the close of this, his first year.

The official members of Tome Memorial M. E. Church, Port Deposit, Md., at the fourth Quarterly Conference held the 13th inst unanimously adopted very complimentary resolutions in reference to their pastor, Rev. R. C. Jones, making special mention of his fidelity, and successful labors, and commending him as "a minister of growing power and effectiveness; a pastor devoted to the personal welfare of each member of his flock; and a friend reliable in his integrity, and of sound judgment.

**A Correct Statement of the case of Rev. T. R. Creamer.**

As there has appeared in several of the papers published in Wilmington, incorrect statements relative to the past and prospective condition, and treatment of the Rev. T. R. Creamer, and believing such statements have been harmful and are more than likely to injure his future

prospects and usefulness in his calling, we desire to say, that neither of the attending physicians have given to any reporter, information upon which to base those articles. There never has been "paralysis of the brain" or anything akin thereto, nor "brain complication," except that consequent and incidental to the severe paroxysm of pain caused by the presence of a tumor in the eye. This tumor was entirely removed, and there is now, no apparent cause for any apprehensions regarding his entire and complete recovery; and we believe that he will be as fully able to discharge his pastoral duties by the first of April, as he was previous to his illness.

READ J. MCKAY, M. D.  
THOS. A. KEABLES, M. D.

**Letter From Greensboro.**

On the first Sunday in Feb. there were received into the church 18 persons, 12 on probation and 6 by letter and there are more to follow. Our revival services have been owned of God in the quickening of saints and the conversion of sinners. But those are not the only cheering results. The Sabbath services (especially at night) are crowded beyond comfort. And the Sunday School was probably never in its history so large and interesting. Notwithstanding the hard times, yet we have reason to believe that all our benevolent collection will be up fully to our appointments so this will be in advance of our past record. And that reminds me that conference will soon be here with its appointments and its disappointments, with its calms and its storms, with its glory and with its shame. Well such is life. But the church of God will live on.

HOPEFUL.

**Question.**

Will you please answer the following question in your issue this week. When does the Wilmington Annual Conference meet; March 5th or March 12th? The *Christian Advocate*, I am confident, said March 5th. The anniversary programme as published by you recently, said March 12th. Which is correct?

READER.

ANSWER.—The Wilmington Annual Conference will meet at Snow Hill on Thursday March 12th, 1885, as stated in *Peninsula Methodist* of Nov. 15th, 1884.

Large congregations attended Union M. E. Church, Wilmington last Sunday, and interesting sermons were preached by the pastor, the Rev. C. W. Prettyman. Several persons were joined on probation, and at the evening service three persons knelt at the altar for prayers. Revival services will be held each night during the week.

The Canadian minister of education settles the long-pending issue of the Bible in the public schools by adopting a series of readings from the Old and New Testaments, together with short printed prayers.

Miss Mary Ann Baxter, of Dundee, Scotland, who died recently aged 81 was widely known in Great Britain on account of her liberality. She was the daughter of a great cotton manufacturer, from whom she inherited large wealth. Her larger gifts, of a thousand dollars or more each, must have exceeded a million dollars. She was the founder of the University College of Dundee.

It is said that General Grant is one of the most painstaking writers of the day. The articles on the late war that he is now writing for the press are prepared with the most scrupulous care. In order to verify his statements, he has corresponded with soldiers and officers all over the world; and in several cases has sent men to the old battlefields to measure distances. He writes every word himself. He has commenced a history of the war, which he proposes to have published in book form. He has already written fifteen hundred pages of manuscript of this.—*Western Christian Advocate*.

**Letter from Cecilton.**

DEAR BRO. THOMAS: While so many places are being penned in the columns of the PENINSULA METHODIST, some of our Cecilton people complain that all our happenings have been kept pent up at home, and not a single one of them has been given to the public in your popular weekly. Your humble servant has verily been delinquent in this respect, partly from a chronic indisposition to appear in print, and partly from the fact, that there have not been many matters of very special interest for me to report. But, that he may not get another warming of his ears for any such neglect of duty, he has resolved to be more faithful in the future. During the year two of our church members have died in the Lord, Wm. H. Emerson, Jr., and Wm. Nock; six have removed with certificate, eleven have been received by letter, and twelve from probation. Ten have professed conversion, only four of whom have as yet joined on probation. Our protracted meetings were held nine weeks; one was unfavorably affected by political excitement and by some disturbances from young rowdies; the other, notwithstanding wet weather and bad roads, was held most of the time twice a day. The church was very much revived, and we had a few conversions. Some professed full salvation, and others are hungering and thirsting for it. Some of us here, believe in that peculiar doctrine of our great founder, but others reject it, seeming to doubt that our Great Redeemer is "able to save to the uttermost" now, and to keep us saved.

I am grieved to find many church members here who seldom attend religious services of any kind; this we are told, has been so for several years. As a natural result, there are many non professors, even among the better class of our citizens, who habitually absent themselves from church services, except when funerals occur in their neighborhood. May the Lord send us an earthquake of awakening power! We had a steamboat excursion for St. Paul's Sunday-school last summer, and made \$135.00, most of which was used to buy an organ for the church and Sunday-school. It is a fine-toned instrument, and we have now, a choir with Bro. John Rowan, one of our class-leaders, as leader. The Children's Day services last June, in both churches were interesting and well-attended, and \$9.65 was raised and sent to Dr. Kidder. Academy Day was observed at both churches on the charge, and an earnest effort made to secure a generous contribution to our debt burdened Conference Academy. We raised sixty-seven dollars and paid it over to the treasurer at once. O, that the Methodists of this Peninsula would evince a true appreciation of that institution by paying off the debt. We had, also, a very successful Christmas entertainment by the Cecilton Sunday-school. The attendance was large and the children acquitted themselves well. Mrs. VanBurkalow, under somewhat embarrassing circumstances, took the lead in training the speakers and singers; and, in mingled gratitude and kindly regard, the school gave her a *pounding* and *persing* on New Year's night. Her other half was glad in his eclipse, and gloried in her good luck. So, at this late hour he sincerely gives thanks. Lo! another smile comes shimmering in upon her to-day, in the shape of a costly dress pattern from one of Cecilton's elect ladies. May her shadow never grow less!

Yours truly,

J. T. VANBURKALOW.  
Cecilton, Md., Feb. 12th, 1885.

**CONFERENCE NOTICES.**

THE members of the class for First Year will meet committee at the church in Snow Hill, on Tuesday afternoon, March 10th, at 3 1/2 p. m.

ALFRED SMITH,  
Chairman Examining Committee.

R. R. TICKETS.—Preachers and laymen who expect to attend the Conference at Snow Hill, can get tickets on the Baltimore and Delaware R. R. (Kent County) to go and return at half the regular rates.

J. H. CALDWELL.

**Notice.**

Members of the Wilmington Conference, and persons attending the session to be held in Snow Hill, Md., March 12th, can obtain orders for reduced fare over the Philadelphia, Wilmington and Baltimore R. R., by sending name and address, with stamp enclosed to the undersigned, or to Dr. Caldwell, Smyrna, Del.

CHAS. HILL,  
Wilmington, Del.

**Notice.**

Class of the Second Year will meet in the basement of the M. E. Church, in Snow Hill, Md., Tuesday evening March 10th, at 7 o'clock. It is desirable that members both of the committee and class, be present at the time and place designated.

T. S. WILLIAMS.

To all ministers, laymen and visitors who expect to attend the session of the Wilmington Conference in Snow Hill, I am authorized by R. J. Henry, superintendent of the W.&P. R. R. to say that half fare tickets will be sold all along the line between Salisbury and Berlin. Beginning March 10th and continuing until the close of the session.

C. A. GRICE.

Half fare tickets will be sold to all attending conference at all the stations on Delaware, Maryland, and Virginia R. R. from March 10th, and continue during the session of conference.

J. A. B. WILSON, P. E.

**Quarterly Conference Appointments.**

WILMINGTON DISTRICT—FOURTH QUARTER.		
Port Deposit,	Feb.	13 15
Rising Sun,	"	14 15
Red Lion,	"	21 22
New Castle	"	22 23
St. Georges,	" 28 Mar.	1
Del. City.	"	1 2
CHAS. HILL, P. E.		

EASTON DISTRICT—FOURTH QUARTER.		
St. Michaels	Feb.	13 15
Talbot	"	14 15
Royal Oak	"	15 16
Easton	"	20 22
Kings Creek	"	21 22
Middletown	" 28 Mar.	1
Odessa	March	1 2
J. H. CALDWELL, P. E.		

DOVER DISTRICT—FOURTH QUARTER.		
Millsboro,	Feb.	7 8
Georgetown,	"	9 8
Ellendale,	"	14 15
Lincoln,	"	16 15
Milton,	"	19 22
Lewes,	"	20 22
Nassau,	"	21 22
Houston,	" and Mar.	58 1
Milford,	Mar.	2 1
Federica,	"	6 5
Harrington,	"	7 8
A. W. MILBY, P. E.		

SALISBURY DISTRICT—FOURTH QUARTER.		
Smith's Island,	Feb.	14 15
Tangier Island,	"	15 16
Fairmount,	"	21 22
Westover,	"	22 23
Deal's Island,	Mar.	1 2
Princess Anne,	"	2 9
JOHN A. B. WILSON, P. E.		

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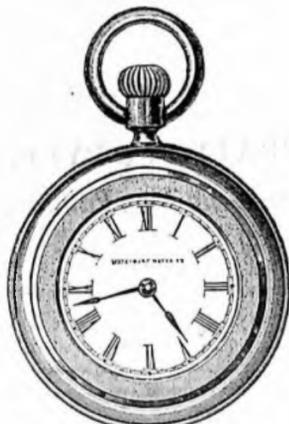
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