

# Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,  
Associate Editor.

VOLUME XII.  
NUMBER 12.

WILMINGTON, DELAWARE, SATURDAY, MARCH 20, 1886.

ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

For the Peninsula Methodist.

## "The Spirits in Prison"—Again. BY REV. ALFRED SMITH.

When I ventured a few weeks ago to dissent from Dr. Curry's interpretation of a confessedly difficult passage of Scripture (1 Peter III. 18-20), it did not occur to me that he had so many scholarly allies, in these regions. The allies differ very materially from the Dr. himself, in at least one particular, viz., he never fights under cover; they do. Who these individuals are that so zealously defend Dr. Curry, and so viciously assault me, I have no means of knowing. It is a very easy thing, to ask questions or raise objections, especially when it can be done under the very unassuming name of "Student," or when no name at all is given. Since these responses have no names attached to them, I feel under no obligation whatever to reply to them specifically. But for fear that some may have been bewildered by these objections and inquiries, I propose more fully to defend my position.

If in doing this I answer the objections of my critics, all right. Before proceeding however, to strengthen my position, I desire to say just a few things, by way of introduction.

First: I did not in my former article make any attempt at expounding the passage on the basis of the original. I did not call in question a single grammatical point made by Dr. Curry, and for the simple reason that I did not care to parade myself before the public as a Greek scholar, when I make no pretensions in that direction. I do not hesitate to say however, that it did occur to me that some of the points made by Dr. Curry were not well taken. I simply gave what seemed to me, a common sense interpretation of the passage on the basis of the English. Second: I do not want the readers of the PENINSULA METHODIST to allow themselves to be befogged by my critics, into supposing that the theory I am defending is dependent on my interpretation alone for support.

Judging from the manner in which some of them speak of it, one might easily suppose that it was not worthy of consideration. The learning of the church has been divided on this passage for ages, and Dr. Whedon tells us that the preponderance of opinion has been with the view I am defending. "Dr. Strong says 'this theory has commended itself to the good sense of the church at large.'" Now I am free to confess that I have no doubt I should at once have abandoned my theory, if I had found myself entirely alone—unsupported by scholars of any consideration. But when I found that I was backed by such authorities as Whedon's Commentaries and McClintock and Strong's Cyclopaedia and others, I concluded that I might safely stand my ground. Dr. Strong prepared the article in the Cyclopaedia, and he is a Greek scholar, second to none in the Methodist Church, and second to but few anywhere. When it comes to a question of Greek exegesis, Dr. Strong is certainly entitled to more consideration than Dr. Curry, and for the simple reason that he has devoted his life to it, which Dr. Curry has not. And then too, the King James version certainly leans toward this interpretation and it is no mean authority. It is not yet obsolete by any means. The Revised Version is conceded to be an improvement in some particulars, but on the whole not equal. Mr. Spurgeon has lately expressed the

fear that the Revised New Testament might be carried into popularity, on the merits of the Old.

It is decidedly bad taste to speak reproachfully of the King James Version, just yet.

Third: I do not deny an intermediate state. I do deny the Romish purgatory and such an intermediate state, as Swedenborgians teach. I believe that Christ did go into the spirit-world (Hades), in the interval between his death on the cross and his resurrection, but I do not believe that the passage in question teaches that he did, nor do I believe that there is any passage in the Bible that reveals what he did there. If we are driven to conclude that Christ did go to the spirits in the spirit-world in the interval between his death and resurrection, and preach to them, even though the character of the preaching can not be determined, there is given at least a probable ground for a second probation. It can not be affirmed, but it can not be denied. And hence it does give men hope beyond the grave, even though they live in sin.

But what does the passage teach? That is the question. Since my critics have fired upon me from the standpoint of the original Greek, I propose now to defend my view by that method.

In the verse preceding the ones in question, the Apostle was reminding the Christians to whom he wrote, of the support of a good conscience in well doing, even though we have to suffer for it. He then points to two instances on the part of their Lord. The one, his crucifixion by the Jews, the other the rebelliousness of the antediluvians in the days of Noah. The results however, in both cases were full of cheer. In the first, his resurrection; in the second, the saving of Noah and his family in the ark. His rejection and crucifixion by the Jews stands over against his rejection by the rebels in Noah's time, and his resurrection, over against the deliverance of Noah's family. I cannot suppose for a single moment that the Apostle had the spirit-world in his mind, or dreamed of making any allusion to Christ's preaching to the spirits of the dead. There is no difficulty whatever in the passage, till we come to the last part of the 18th verse, it reads (R. V.) "being put to death in the flesh, but quickened in the spirit." The old King James' Version reads "in the flesh," and "by the spirit." Just why the change was made from "by the spirit" to "in the spirit," I cannot see, unless to suit a preconceived theory. Now I call attention to the fact that neither of these prepositions are found in the original. The nouns "flesh" and "spirit" are both in the dative case, and hence of course must have prepositions that lawfully govern the dative. But "by" governs the dative just as lawfully as does "in," and since they are both to be supplied, why not read, as does the (K. J. V.), "in the flesh" and "by the Spirit." Dr. Strong says distinctly that the two clauses do not require exact parallelisms, and that "in" or "by" may be used as the sense may require. To say the least there is just as much authority for the one as the other. But "by the spirit" is not only allowable; it is actually necessary to the sense. What intelligible idea can be conveyed by "quickened in the spirit," I can not tell. Dr. Curry says distinctly that the human spirit of Christ was not dead, while his body was

in the grave. Then if his spirit was not dead, to what could quickened allude? Dr. Whedon points out the fact that this word "quickened" is found in eleven other places in the New Testament, and in every case it means to *make alive* from the dead—never to impart increased life, where life was already existing. See Rom. iv.-17, viii-11, John v. 21, &c. It seems to be positively certain then, since Christ's spirit was not dead, that "quickened" can not refer to it. And hence we can not without wrenching this word from its universal meaning read "quickened in the spirit." We must reasonably conclude, that the apostle was referring to two historical facts, viz., Christ's death and resurrection. And it is in harmony with the plain teachings of God's words to refer the resurrection of Christ to the agency of the divine spirit. See Rom. VIII. 11. "But if the spirit of Him that raised up Jesus from the dead dwell in you; he that raised up Christ shall also quicken your mortal bodies." Let not the weight of this point be overlooked: for if it be true, as we claim to have shown, that the quickening must have been "by the spirit," and not "in the spirit" the controversy is at an end. For if it be the former, then Divine spirit is meant, and if the latter, human spirit is meant. And since we have seen that the human spirit was not dead and could not be quickened, hence the conclusive verse 19th (R. V.)—"in which he went and preached to the spirits in prison." Of course this means "in which (spirit) he went," and our friends of the opposition theory take it to mean the human spirit of the preceding verse. But we have seen that it cannot intelligibly mean Christ's human spirit. But they say, how about "in which" (en ho)? There is no difficulty about this term. The K. J. V. reads, "By which," and there is little doubt that it has come nearer to the meaning, than the R. V. "In which" (en ho) is used in three other places in the same epistle, and is translated according to the R. V. in every case, "wherein." Mark! not "in which," as in the passage in question. See 1 Peter 1-6, III-16, IV-4. And in every instance, "wherein" has the sense of "by virtue of which." In chap. 1, the apostle has been talking about an "inheritance incorruptible undefiled &c." and follows by saying, wherein (en ho), ye greatly rejoice: that is, by virtue of which (inheritance) ye greatly rejoice." This is precisely the sense given to en ho in all three instances. The question then is why translate "in which" in the passage in question? Is it not more probable that if in three instances in the same epistle, it has the sense of "by virtue of which," it should have the same sense in the fourth?

This is the sense that the old version gives to it, and also the sense that Dr. Strong gives to it. And in this sense it harmonizes perfectly with the preceding verse, "He went and preached." I have no controversy over the meaning of the word preached, but the word translated "went" is suggestive. It is from *Poreuo* and primarily means to bring. Its secondary meaning is to come, and it also has a broad meaning to travel—either go or come. (See Liddell & Scott's Lexicon).

It does not mean there as has been so wisely said, primarily, to go away. It more likely means to come, than to go away. It more likely means to come than to go, for since its first meaning is to bring, a bringing necessarily implies a

coming. But it does not matter to us. Either meaning will serve our theory. But the other theory is shut up to one meaning, and that too a secondary meaning. The apostle most probably meant to say, and "having come, he preached;" if so, it is disastrous to the other theory in the extreme, for if he referred to the human spirit of Christ going from the cross to the spirit-world, he certainly would not have said, "and having come, he preached." Either "come" or "gone" however suits our theory equally well. Dr. Curry has quoted some learned authority to show that the preaching here referred to, could not have been the preaching of Noah. And the ground for this is, that the verb preached is in the aorist tense, and indicates that the preaching was *one single* act of preaching. I do not in the least ignore the significance of the aorist, but I believe we can show that this point is not well taken. In Eph. II.-17, we have an exact parallel to this passage, which reads thus: "And he came and preached peace to you which were afar off, and to them that were nigh." The construction here is exactly the same. In both cases there is an aorist participle with an aorist verb. In both cases the literal rendering would be "And having come he preached." Now are we to suppose for one moment that Paul in this passage to the Ephesians referred to any one single act of Christ's preaching? Not at all. Then did not Paul understand good Greek? I should think he did understand Greek. How then are we to understand the Apostle's use of the aorist tense then, in this place? Simply that he spoke of the preaching as a whole without associating with it in his thought any other act, and this fills out the significance of the aorist. If then Paul could use the aorist in speaking to the Ephesians, of the preaching of Christ, covering a period of three years, could not Peter also use the aorist in speaking of the preaching of the Divine spirit through the mouth of Noah, covering a period of 120 years. The significance of the tense in both cases being simply that of past preaching thought of as a single fact (or as a whole). If our opponents still insist that this does violence to the grammatical structure of the text, then we must insist that Paul used bad Greek, or else they must tell us what single act of preaching is referred to, in his letter to the Ephesians.

"To the spirits in prison." To attempt to show that the Greek word here translated "spirits," indicates that the preacher and the spirits were in the same condition is simply ridiculous. We do not doubt in the least that "spirits" (*Pneumati*) here mean the spirits of the dead, but *Pneuma* does not always mean that. It is used to characterize the living as well as the dead; as "beloved believe not every spirit (*pneuma*) but try the spirits (*pneumati*). Here spirits refers to false teachers yet living. The same word is used in speaking of human and Divine spirits of the living and the dead. Hence it is vain to try to make it appear that both the preacher and the hearers were in the same kind of spirit, from this word. If Divine spirit were preaching to human spirits, it would be *Pneuma* in both cases. The only remaining difficulty is "aforetime" (*Pote*) of the 20th verse. The change from "sometime" in the old, to "aforetime" in the New, has been thought to be sugges-

tive." "Aforetime" or "sometime" (*Pote*) means simply once or a certain time. It is in vain to appeal to the little particle, to hold up a weak if not baseless theory. It simply indicates that the event in question was anterior to the present time, only this.

We are now prepared to give a lucid, literal, lawful interpretation, of the whole passage, an interpretation that does no violence to the grammatical structure of the text, and is in harmony with the whole drift of God's Word. "Having been put to death in the flesh, but quickened by the spirit (Divine spirit), wherein (by virtue of) having gone (in the days of Noah) he preached to the spirits (now) in prison, which once were disobedient, when the long suffering of God, waited in the days of Noah, while ark was a preparing wherein few, that is eight souls were saved through water."

Now if this interpretation is allowable, and we believe that we have shown that it is, it certainly must commend itself to all thinking people as beset with less difficulties than the other, for if we must believe that Christ did go to the spirit-world and preach "to the spirits in prison" (the antediluvians), then who will tell us, why to them and not to others, or how can we say to the world that this world offers the only opportunity to repent?

The defenders of the other theory may try to smooth it down by saying that this theory gives no positive assurance. Ah yes! And yet the sinner will say Christ did preach, and it can not be denied that he preached repentance, and I will trust to it at least. Is it that I want to deprive the sinner of a hope beyond the grave? Not at all! But knowing from the whole tenor of God's word that this theory must be false, I spurn it, as a dangerous heresy.

One of the laws of interpretation is, that that which is mysterious must be solved by that which is plain. Another is, that it is not safe to found a doctrine upon any one, or two passages. Let the basis of the creed be the general Biblical doctrine. In conclusion I quote for Dr. Strong some forcible words on this subject.

"We are not to be befogged by transcendental speculations about the assumed capabilities as of the invisible world, that the preaching of Christ, through Noah, to his contemporaries, during the respite before the flood by virtue of the Holy Spirit is eminently appropriate to the course of the apostles' argument." "To introduce an allusion to some presumed scene in the other world, is wholly gratuitous and irrelevant, not to say nugatory and putative."

Greenboro, Md., Feb. 15th 1886.

"A Western pastor in giving an account of the addition of a dozen converts to his church, made the significant and striking remark concerning them, 'They were all handpicked.' By this expression he meant to say that each one of the converts had been led to Christ as the result of personal individual effort. The eminent Dr. T. L. Cuyler, once remarked concerning the three thousand souls whom he had received into church fellowship during his ministry, 'I have handled every stone.' What an earnest single-handed effort and faithful dealing with individual souls does this represent!"—*Evangelical Messenger*.

## 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 *New York Tribune* recently requested that its subscribers, in renewing their subscriptions, express their sentiments as to the best way of "dealing with the acknowledged evil of the liquor traffic." There were 6,205 replies received. Of these, the number that favors Prohibition (including the local option method) for large cities, is 4,959; for High License, 1,563. For rural towns, Prohibition (including Local Option), 4,456; High License 1,154. The remaining few hundred scattering votes were for various other measures. This is a most remarkable showing considering the fact that the *Tribune* has been a staunch and steady supporter of the High License theory.

The ladies of Dyersburg, Tenn., have published in *Neale's State Gazette*, of that place, an appeal to the voters of Dyer county, to nominate a candidate for the Legislature, who will pledge himself to submit the prohibition amendment to the ballot-box—this because of the disastrous results of so many saloons in Dyersburg and Dyer county.

In four years we have driven the saloons out of nearly three hundred towns and cities of the State. We have seventy-five counties without a saloon. There are but three cities in our State, that openly violate the law.—*Address of Baptist Churches in Topeka, Kan., to the Baptists of America, Nov. 17, 1885.*

A remarkable contest and victory, scarcely less signal than the battle fought and won at Atlanta, Georgia, was gained for prohibition in Worcester, Mass. In the present instance, the city vote for no license, was 800 majority against 2,000 majority for license a year ago. The license party was full of confidence, but the people aroused themselves to be freed from whisky rule, and carried the town for prohibition for the first time.

A rather unique temperance society has been formed in Pittsville. Each member puts one dollar in a common purse, and promises not to drink anything for one year. If he breaks his pledge, he forfeits his dollar to those who remain faithful. None but drinkers are eligible to membership. Quite a number of habitual drinkers have joined, and others are expected. The pool, we understand, will be kept open a few days longer.—*Salisbury Advertiser.*

A committee of the temperance party in the House of Commons, Eng., has prepared two memorials to the government—one demanding that the government support the Sunday-closing bill, and the other favoring local option under Mr. Chamberlain's county government bill. The memorials are receiving many signatures. It is expected that 320 members of Parliament will sign the local-option memorial.

General Manager Hudson, of the East Tennessee system has issued an order, which causes considerable comment among the employes of the road. The general manager in his order, forbids any employe of the system from entering a saloon when on or off duty, and any one reported as having taken a drink of liquor will be immediately discharged. The order is the strictest ever issued.—*Railway Register.*

A woman who will, in these days, make neighbor ladies' sons drunk in her own parlors, ought to be arrested and dealt with. She has no character to which a moral appeal can be made. She is not in her proper sphere in respectable surroundings.—*Interior.*

In one year, there has been a decrease of 558 saloons in Texas.

John O'Neil, of Whitehall, N. Y., has for years been expressing liquor in sealed kegs into Vermont. In December, 1882, the authorities seized 100 packages, and upon O'Neil's crossing the line they arrested him. On 307 convictions he was fined over \$6,000, with the alternative of forty-nine years and two months in jail. He appealed, and the Supreme Court at Rutland, Vt., sustained the decisions of the lower court. This decision makes the sending of liquor from New York, by common carrier to Vermont, a sale by the sender. O'Neil was held in \$10,000 bail. The case goes over to the United States Supreme Court on a federal question.

The Legislature of Washington Territory last week, by a unanimous vote in both Houses, passed a bill providing for instruction in the public schools, upon the nature and effects of alcohol. The law is said to be the strongest of the kind that has yet been enacted in the whole country.

No liquor has been sold for the last six years in one of the wealthiest and most prosperous counties of Texas, and consequently the jail is empty.

Men who appear to know, say that high-licensed whisky makes people just as drunk and brutal as does "moonshine."

In a two weeks' campaign in Cleveland, Francis Murphy and his son, pinned the temperance ribbon on 25,000 converts.

After a discussion extending over ten days, the Virginia Senate, by a vote of 22 to 8, passed the local option bill.

"One year's drink bill alone would build 1,000,000 houses, now so needed by the 'outcast' poor."

So said Mr. Whitworth, a member of the English Parliament, in a recent speech. But the saloon-men, who help to make the "outcast poor" and to make them "house" less, are the very people who fight bitterly all benevolent efforts to benefit the poor. Who ever heard of a saloon-keeper or beer-brewer or whiskey-distiller, erecting any hospital for the sick or home for the needy or institution for the intellectual and moral culture of the people? Their business has destroyed all sympathy in them. They look complacently upon all immorality and anticipate gladly the total depravity of the rising youth. They are utterly selfish and desire only their own gain, knowing well that this comes through the debauch, the poverty and the impurity of their customers.—*Baltimore Methodist.*

THE TRUE IDEA.—Samuel Bowles, the great journalist, had the true estimate of what the daily paper should be.

Our idea of a public journal covers all life—life in its deepest and highest significance—as well as the superficialities of food and raiment, business and government. The editor is now the king—well for him if he be also the saint and the prophet. Here is the real sovereign, the paper itself—with world-wide agencies at its command; fed by the life-juices of the workers; governed by an ideal which is a birth of the age-spirit, and which unstinted labor and love have built up.

No higher duty devolves on men than that of leading or molding public opinion through the press. Of Bryant, the *Post* said:

He looked upon the journal which he conducted as a conscientious statesman looks upon the official trust which has been committed to him, or the work he has undertaken—not with a view to do what is to be done to-day in the easiest or most brilliant way, but so to do it that it may tell upon what is to be done to-morrow, and all other days, until the worthiest object of ambition is achieved. This is the most useful journalism; and, first and last, it is the most effective and influential.

## Youth's Department.

### TAKE CARE.

Little children, you must seek  
Rather to be good than wise.  
For the thoughts you do not speak  
Shine out in your cheeks and eyes.

If you think that you can be  
Cross or cruel, and look fair,  
Let me tell you how to see  
You are quite mistaken there.

Go and stand before the glass,  
And some ugly thought contrive,  
And my word will come to pass  
Just as sure as you're alive!

What you have and what you lack,  
All the same as what you wear,  
You will see reflected back,  
So, my little folks, take care!

And not only in the glass  
Will your secrets come to view,  
All beholders, as they pass,  
Will perceive and know them too.

Out of sight, my boys and girls,  
Every root of beauty starts,  
So think less about your curls,  
More about your minds and hearts.

Cherish what is good, and drive  
Evil thoughts and feelings far;  
For, as sure as you're alive,  
You will show for what you are.

ALICE CARV.

### How Mony Cured the Pouts.

BY ANNIE E. WILSON.

Yes, Lell had the pouts,—that was certain; for it was not often you saw that great dark frown on her face, and it was as ugly as ugly could be. Her white forehead, which generally looked like the pure waxen leaf of a magnolia, had deep lines across it, as if somebody who did not love flowers had carelessly crumpled it up in their hand, until it was all creased and bruised and disfigured.

Her mouth that had such pretty laughing curves around the corners, in the middle and everywhere, was drawn out into such a funny, monstrous pucker that the curves had all turned to wrinkles; and it was so puffed out in the middle, it looked as if a bee might have stung her, or something dreadful happened. And her eyes—well, you could not see her eyes at all. I imagine she was afraid to look up for fear some sunshine might get into them; for the sun was shining beautifully out of doors, and great floods of it were pouring through the windows. There was her little sister Mony, too, playing on the floor; her face was as bright as the sun's own.

The truth was, Lell was fighting against the sunshine; she didn't want to see it, and she didn't want any in her heart, though that is the very place for little girls to have it. When they have plenty of sunshine in their hearts, there will never be ugly, pouty looks on their faces, such as was on Lell's now.

But what could it have been that was making Lell so unhappy? It was this. Her mother was dressing to go down the street, when Lell came in from play, and asked if she might not go too. Her mother said, "No; not to-day, dear." Whereupon Lell began:

"Mamma, please let me go. Why can't I go? O mamma I want to go down street with you. You never let me go anywhere." And so she fretted and worried until her mother's patience was entirely worn out, and she said quite positively:

"Lell, sit down in that chair, and don't speak to me again about it."

So poor little Lell sat down, and began to pout.

Now Mony had asked the same question:

"Mamma, may I go with you?" and her mother had answered her exactly as she had Lell:

"No not to-day, dear."

But Mony, instead of pouting and fretting, just looked up, with her sweet, pleading face, and said:

"Well, mamma, anudder day?"

So her mother smilingly patted her chubby cheeks, and said:

"Yes another day I'll take you," and Mony went back to her doll perfectly satisfied and happy. For Mony's heart

was like a little ball of pure sunshine and the pouts didn't have any chance at all.

But I was going to tell you how Mony cured the pouts; for you must know, little boys and girls, if you have not found it out for yourselves, that it is very hard to cure the pouts. Mothers and fathers try a great many ways, sometimes, before they find anything that will get rid of them right away.

Well, there sat Lell in her little chair, with that dark, horrid frown all over her face, and her finger stuck into the corner of her pouting mouth; the sunshine all around her, and yet never a bit of it touching her. And there sat Mony on the floor, playing with her doll. Every now and then she would glance up at her sister with a troubled look, and then back at her doll. Her little busy fingers fastened and unfastened the doll's dress in a restless way.

At last, she could not stand it any longer. She laid the doll carefully down on the floor, and, jumping up with a something-must-be-done expression on her face, she went straight to Lell, before anybody noticed her at all. Then she leaned over so as to peep up into Lell's eyes, and said as gravely as could be:

"Lelly, chiss me!"

And do you know, it took Lell so by surprise, she looked right up into Mony's eyes, and broke into her own merry laugh. You see, while Mony was getting her kiss, Lell was getting some of Mony's sunshine, and it cured the pouts right at once.

Do you think that was a very fine cure for the pouts? And just think of its being discovered by a little girl not more than three years old.—*S. S. Times.*

### The Boy Who Tried.

Many years ago a boy lived in the west of England. He was poor. One day, during the play-hour, he did not go forth with the other lads to sport, but sat down under a tree by a little brook. He put his head upon his hand and began thinking. What about? He said to himself: "How strange it is! All this land used to belong to our family. Yonder fields and that house and all the houses round were once ours. Now we don't own any of this land, and the houses are not ours any longer. O if I could get all this property back!" He then whispered two words, "I'll try." He went back to school that afternoon to begin to try. He was soon removed to a superior school, where he did the same. By and by he entered the army, and eventually went to India as an officer. His abilities, but still more his energy and determination, secured promotion. He became a man of mark. At length he rose to the highest post which a person could occupy in that land—he was made Governor-General. In twenty years he came back to England and bought all the property which had once belonged to his family! The poor West-of-England boy had become the renowned Warren Hastings.—*Forward.*

### CARE FOR FATHER.

Does any one care for father?

Does any one think of the one

Upon whose tired, bent shoulders

The cares of the family come?

The father, who strives for your comfort,

And toils on from day unto day,

Although his steps ever grow slower,

And his dark locks are turning gray.

Does any one think of the due-bills

He's called upon daily to pay—

Milliner bills, college bills, book bills

There are some kind of bills every day.

As a patient horse in a tread-mill

He works on from morning till night;

Does any one think he is tired?

Does any one make his home bright?

Is it right, just because he looks troubled

To say he's as cross as a bear?

Kind words, little actions, and kindness

Might banish his burden of care.

'Tis for you he is ever so anxious,

He will toil for you while he may live;

In return he only asks kindness,

And such pay is easy to give.

—Sel.

### Worth Her Weight In Silver.

In these days when so many new stories are written to interest young people, there is danger of their overlooking some of the choice old-fashioned books. One of the most delightful of these is Hawthorne's Grandfather's Chair, in which is the following story of Samuel Sewall, afterwards chief justice of Massachusetts, who married a daughter of Captain John Hull. The captain was appointed mint-master by the General Court, and was allowed one shilling out of every twenty which were coined. Some of these shillings are among the curiosities in the old State House in Boston.

When the mint-master had grown very rich, a young man, Samuel Sewall by name, came a-courting to his only daughter. His daughter—whose name I do not know, but we will call her Betsey—was a fine, hearty damsel, by no means so slender as some young ladies of our own days. On the contrary, having always fed heartily on pumpkin pies, doughnuts, Indian puddings and other Puritan dainties, she was as round and plump as a pudding herself. With this round rosy Miss Betsey did Samuel Sewall fall in love. As he was a young man of good character, industrious in his business, and member of the church, the mint-master very readily gave his consent.

"Yes, you may take her," said he, in his rough way, "and you'll find her a heavy burden enough!"

On the wedding day, we may suppose that honest John Hull dressed himself in a plum-colored coat, all the buttons of which were made of pine-tree shillings. The buttons of his waistcoat were sixpences; and the knees of his small-clothes were buttoned with silver threepences. Thus attired, he sat with great dignity in grandfather's chair, and, being a portly old gentleman, he completely filled it from elbow to elbow. On the opposite side of the room, between her bridesmaids sat Miss Betsey. She was blushing with all her might, and looked like a full blown peony, or a great red apple.

There, too, was the bridegroom, dressed in a fine purple coat and gold-lace waistcoat, with as much other finery as the Puritan laws and customs would allow him to put on. His hair was cropped close to his head, because Governor Endicott had forbidden any man to wear it below the ears. But he was a very personable young man, and so thought the bridesmaids and Miss Betsey herself.

The mint-master also was pleased with his new son-in-law, especially as he had courted Miss Betsey out of pure love, and had said nothing at all about her portion. So, when the marriage ceremony was over, Captain Hull whispered a word to two of his men-servants who immediately went out, and soon returned, lugging in a large pair of scales. They were such a pair as wholesale merchants use for weighing bulky commodities; and quite a bulky commodity was now to be weighed in them.

"Daughter Betsey," said the mint-master, "get into one of these scales."

Miss Betsey—or Mrs. Sewall, as we must now call her—did as she was bid, like a dutiful child; without any question of the why and wherefore. But what her father could mean, unless to make her husband pay for her by the pound (in which case she would have been a dear bargain,) she had not the least idea.

"And now," said honest John Hull to the servants, "bring that box hither."

The box to which the mint-master pointed was a huge, square, iron-bound oaken chest; it was big enough, my children, for all four of you to play at hide-and-seek in. The servants tugged with might and main, but could not lift this enormous receptacle, and were finally obliged to drag it across the floor. Captain Hull then took a key from his girdle, unlocked the chest, and lifted its ponderous lid. Behold! it was full to the brim of bright pine-tree shillings, fresh from the mint; and Samuel Sewall began to think that his father-in-law had got possession of all the money in the Massachusetts treasury but it was only the mint-master's honest share of the coinage.

Then the servants, at Captain Hull's command, heaped double handfuls of shillings into one side of the scales, while Betsey remained in the other. Jingle, jingle, went the shillings, as handful after handful was thrown in, till plump and ponderous as she was, they fairly weighed the young lady from the floor.

"There, son Sewall" cried the honest mint-master, resuming his seat in grandfather's chair, "take these shillings for my daughter's portion. Use her kindly, and thank heaven for her. It is not every wife that's worth her weight in silver."—*Ex.*

Bishop Andrews preached at Wellesley College, near Boston, Sunday, the 28th ult. He was there on a visit to one of his daughters, who is a student in that college.

The Sunday School.

Messiah's Messenger.

LESSON FOR SUNDAY, MARCH 21, 1886.  
Mal. 3: 1-6; 4: 1-6.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Behold I will send my messenger, and he shall prepare the way before me" (Mal. 3: 1).

1. THE MESSIAH'S COMING AND WORK (1-6).

Behold I will send my messenger.—R. V. omits "will." The prophet is "rapt into future times;" the "messenger" to whom he refers is undoubtedly John the Baptist (Mark 1: 2, 3; Luke 1: 76). He shall prepare the way before me.—Just as couriers were sent before an Eastern king to clear away obstacles, repair the roads, and provide for his reception, so John the Baptist, by his vigorous preaching of repentance, his baptism of all classes (the high as well as the lowly), his proclamation of a "kingdom" just "at hand," paved the way for the coming of Him whose shoe latchet he felt unworthy to unloose. The Lord whom ye seek—the expected Deliverer, the Desire of the people. Shall suddenly come to his temple.—The temple was His temple, though He was never recognized as the Messiah in it; His "comings" to it were always unexpected because unannounced; sometimes He came in sudden judgment, as when He drove the money-changers from the court. Even (R. V. "and") the messenger of the covenant.—Jesus is expressly called (Heb. 9: 15) "the mediator of a new covenant." Whom ye delight in.—They longed for His coming under the false impression that He would be a temporal king and conqueror. Behold he shall come.—R. V. "Behold, he cometh." Saith the Lord of hosts—a title used by Malachi twenty times; a title which well suits the gospel which he preached of the reception of the Gentiles to covenant privileges.

The Father sends the Son; the Son comes—proving the distinctness of personality of both the Father, and the Son."

2, 3. Who may abide... who shall stand, etc.

—words which ought to have disillusionized the Jews, and given them a different conception of the Messiah from that which they stubbornly maintained. Many commentators think that the second coming of Christ, as well as the first, is here referred to. Like a refiner's fire—subjecting all hearts to the purifying test which the silversmith uses for his ores, putting them in the fiercest heat, consuming without pity all unworthy admixtures, that the pure metal of holy character alone might remain. Like fuller's soap—a change of metaphor, but teaching the same idea of remorseless purification. Says the Speaker's Commentary: "Borith (soap) is a vegetable alkali, now called 'potash,' because obtained from the ashes of plants. Its combination with oils, etc., to form soap was not known to the Hebrews at this time, but they used the lye, formed by passing water through the ashes." Here is a very different Christ from what the Jews expected and wished—not a relentless conqueror trampling down their foes, but a relentless purifier, burning away, cleansing away, their sins. He shall sit as a refiner.—Just as the smith watches intently the crucible until all that is false and foreign is melted away or separated, and discovers at last by the reflection of his own face in the metal that the process is complete, so would the Messiah sit patiently and refine the hearts of His true followers. Purify the sons of Levi.—They are primarily mentioned because at the time when Malachi prophesied, they were especially corrupt (chap. e: 6), and all of these prophecies have more or less of local reference. Christ's coming and teaching did most effectually test the character of the Jewish priesthood. They did not survive the refining. In their stead have arisen the ministers of the gospel, whose "offerings" are "offerings in righteousness." That they may offer.—R. V., "and they shall offer."

"It was to be like the furnace in which the precious metals were cleansed; it was to be like the tank in which the fullers beat and washed out the clothes of the inhabitants of Jerusalem; it was to be like the glorious yet terrible uprising of the eastern sun, which should wither to the very roots the insolence and the injustice of mankind."

4. Then shall the offering of Judah and Jerusalem—the offerings of the spiritual Zion, which would succeed the Jewish economy; offerings of praise and thanksgiving; not the old burnt-offering, but the offering up of each individual life in the flames of a pure and holy devotion; the presentation of individual personalities as "living sacrifices, holy, acceptable unto God." Be pleasant—be acceptable. As in the day of old—when Abraham's altar accompanied Abraham's tent, for example; when Samuel made his offering and lifted his prayer at Mizpah; when David brought up the ark of the Lord,

and Josiah purged away the idols and restored the true worship.

5. I will come near to you in judgment.—They had asked (chap. 2: 17): "Where is the God of judgment?" This is the answer. He will not always hold Himself aloof; He will come suddenly and close, not merely as a judge, but as a "witness" against them for their misdeeds. Sorcerers—those using magic or witchcraft. Dr. Vincent mentions spiritualism as the modern form of this sin; "which consists of fraud and diabolism in equal proportions; which leads people astray from God and the Word; and which invariably corrupts the moral natures of those who practise it. It is suggestive to find the prophet warning against sorcery and adultery in the same breath. The lives of most modern spiritualists give all the commentary needed on this passage." False swearers—those who for gain or some other selfish purpose take a false oath. Those that oppress.—Three classes liable to be oppressed are mentioned, the "hireling," or servant, and the "widows" and the "fatherless;" who having no earthly defenders were regarded as being under Almighty protection. Turn aside the stranger from his right.—Though treated by God as "the peculiar people," the children of privilege, they were never to wrest from the "stranger within their gates" the rights of property, protection and consideration. The truth of the universal brotherhood of man was latent in the earlier economy. Fear not me.—All the sins specified indicated indifference to the fear of God.

"It was a peculiarity of those who spoke for God in those early days that they were filled with a splendid passion against the sins which they denounced; and when, therefore, they spoke with their tongues, they called things by their right names and their words cut to the core."

6. I am the Lord, etc.—In R. V. the verse reads: "I the Lord change not; therefore ye, O sons of Jacob, are not consumed." His unchangeableness was their defence. He will be true to His covenant; and though, in the refining process, the church would seem to be on the point of perishing, the pure remnant should survive.

"The sons of Jacob shall not be consumed, the seed of Christ shall not perish. The unchangeableness of God is the sheet-anchor of the Church."

II. JUDGMENT AND MERCY (1-4).

1. Behold the day cometh.—At the close of the preceding chapter the people were assured that there should come a day when there should be a visible severance between the righteous and the wicked. The righteous should be remembered in that day when the Lord would make up His jewels; the fate of the wicked is told in the present verse. Thou shalt burn as an oven.—R. V. "It burneth as a furnace." Long after Malachi had passed away, John the Baptist spoke of the Christ as one who would "cleanse his floor and gather the wheat into his garner, but the chaff he will burn up with unquenchable fire." The proud—who will not humble themselves and seek God. All that do wickedly.—R. V. "all that work wickedness." Shall be stubble—and therefore worthless and combustible. The day that cometh—the judgment days of time, as well as the Dies Irae at the end of time. Neither root nor branch—utter and total consignment to "the fire unquenchable." "Every tree that bringeth not forth good fruit is hewn down and cast into the fire" (Matt. 3: 10). The teachings and even the very metaphors of Malachi reappear in the words of John the Baptist and Christ himself.

"The wicked are said, in the Old Testament as well as the New, to be destroyed by fire (Ps. 11: 6). The prime exemplar is the ruin of Sodom (Gen. 19: 24). See also Ezek. 38: 22. The primary reference must be to judgments on the wicked in time, providential inflictions, like that on Jerusalem by the Romans, like the still earlier judgments that fell on the godly portion of the Jews in the fearful Syrian wars during the second century before Christ; indeed, embracing all those forms of special infliction which belong to God's providential government over nations, and individuals, too, in the present world. All these are to be taken as prophecies and pledges of that far more terrific vengeance which shall come down on all the finally wicked in the world to come."

2. Unto you that fear my name—such as those, who in the preceding chapter, "feared the Lord" and "spoke often one to another." Shall the son of righteousness arise with healing in his wings—a beautiful image of what Christ is to the believer, the Source of light and warmth and spiritual healing; in whose life-giving rays he basks and grows and rejoices; the Sun that illumines his pathway, and that never sets. Ye shall go forth and grow up, (R. V. "gambol") as calves of the stall.—Like calves set free from the stable and permitted to run and jump in unconstrained freedom, so shall believers be delivered from the prisonlike constraints of sin, and emerge into

the glorious liberty of the sons of God.

3. Ye shall tread down the wicked... ashes under the soles of your feet—highly figurative but somewhat obscure language, denoting the complete triumph of Christ's followers, and the utter degradation of the wicked. In the day that I shall do this—R. V. "in the day that I do make"—the day of the final consummation, the day when the reign of Christ shall be perfectly established.

"Righteousness shall be victorious over evil. The wicked shall no longer triumph and oppress God's people, and lead men astray, but they shall be in subjection."

4. Remember ye the law of Moses—keep the Commandments in remembrance, teach them to your children and translate them into obedience; a closing and appropriate reminder by this last of the prophets. Which I commanded him—as the representative of the chosen people. Horob—better known to us as Sinai. With the statutes and judgments.—R. V. "even statutes and judgments."

5. Behold I will send you Elijah the prophet—undoubtedly fulfilled in the coming of John the Baptist (Matt. 11: 14 and Mark 9: 11) according to the Saviour's express testimony. John was ideally and officially, though of course not literally, a second Elijah, reproducing in his austerity and sternness, in his fierce rebukes of sin and influence over the people, the great prophet of Israel. He disapproved (Elias), when questioned, however (John 1: 21), because he was not literally Elijah. Before the coming of the great and dreadful day of the Lord.—R. V., "before the great and terrible day of the Lord come." The words are the same as those used by Joel (2: 32), and evidently refer primarily to that particular judgment which overtook the Jews in the destruction of their capital by the Romans.

"The day of the Lord is the time when He appears on earth. To warn in mercy, before He smites in judgment is evermore the order of God's throne. Hence the second Elijah should come before the Jewish people and polity should be smitten down by the terrible Roman arms. The last warnings, sent them through John Baptist in the form of a call to repent and to welcome their Great Deliverer, soon to appear, came in the hour of their greatest moral extremity."

6. Shall turn the heart of the fathers to the children, etc.—referring, probably, to some growing laxity in the family relations, of which we have no special knowledge. Quite likely, in the prevailing irreligion, which loosened all ties, there was domestic estrangement. The fathers were indifferent to the higher interests of their children, neglectful of the command to teach them diligently the precepts of the law—"talking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up;" and the children, untaught, uncared for, were growing up without filial affection, wayward, willful, ignorant. Lest... smite the earth with a curse.—Unless religion should be revived in the family, which is the foundation of the state, the increasing wickedness would soon invoke the Divine ban. Says Fausset: "It is deeply suggestive that the last utterance from heaven for four hundred years before Messiah, was the awful word 'curse.' Messiah's first word on the mount was 'Blessed.' The Law speaks wrath; the Gospel, blessing."

"The family is the foundation of religion. Religion has there its greatest power of propagation and growth. In the beginning of a revival of religion, there is almost universally a revival of deep, all-absorbing love for others, especially within the circle of the domestic relations. How often do we see the hearts of parents borne down with almost crushing solicitude in the tenderness of their love for the souls of their children! It is idolatry that first debases and then crucifies parental affection. Avarice and lust are doing the same thing in tens of thousands of families in Christian lands to-day. So always and everywhere sin quickens selfishness, while religion binds together in love."

More Attention to Wife and Children.

Mr. Moody's realistic method of teaching, has seldom been better shown, than in the following sketch of an address at one of his meetings recently held in Montreal: "We, as Christian people, ought to give more time to the children while at home. It is there where influences ought to be brought to bear. Fathers and mothers ought to be young, at least, once a week, for the sake of their children." The speaker knew of a man, a good Christian and a deacon in the Church, whose sons were so bad that they disgraced their father's name, and he thought the grave a good place to hide his shamed head. He (Mr. Moody) could not understand why the boys should be so bad, as their mother was a good, God-fearing person also; but the boys preferred the scum of socie-

Rev. Dr. George Loomis.

BY LILLIE RYDER GRACEY.

Rev. Dr. George Loomis, so lovingly remembered by those who knew him, died at Clifton Springs, New York, February 26th 1886, in his sixty-ninth year. His life-work was that of an untiring, ennobling educator. For some years he held the presidency of Lima College. He then went to China for three years as chaplain of the Seaman's Friend Society. Returning, he was elected President of the Wesleyan Female College, Wilmington, Del., where he remained five years, until called to Allegheny College, Meadville Pa., to serve as its President. There he remained fifteen years; and it was from Meadville that he went to Clifton Springs, N. Y., to found with Dr. Henry Foster, the Foster College for young ladies. For nearly ten years that institution flourished, and met a felt want—the pursuance of study with special care for health.

When Wendell Phillips died, the Hartford Courant, said, "New England, hardly seems like New England with Wendell Phillips gone out from it." The world will move on, other instructors will do their work, but to his friends, his associates, his pupils, new voices will not have the charm of the old ones, and the world without Dr. Loomis will not be the same. One of the warmest hearts has ceased to beat, and the tidings will carry grief not only to a multitude in America, but to many hearts who labor in mission fields in China, Japan, India and Persia who received from him their first impulses, and encouragement for such work. Thus the radiance of his life has helped to strengthen the faith, and animate the courage of hundreds in other lands, as in his own.

To his scholars President Loomis had but to intimate his wishes and it was their delight to fulfill them. When he admonished, it was easy to bear severest blame, for one felt "that he who blamed would rather praise." Every honest endeavor he was quick to discern. His fervent, but loving counsel, his intense spirituality, his gentleness of manner and exalted manhood have helped to mould many a noble character. His life was spent in the service of others; of himself he never thought. His sympathy was unbounded and he possessed a richness and tenderness of nature seldom seen. He was ever the spotless citizen, the scholarly and cultured gentleman.

One of the purest, noblest, most Christ-like of men has passed away, and we are left to mourn. It can be said of him as it was of Thomas Guard—"he had a great soul, a gentle soul, a sympathetic soul, and now a triumphant soul!"

We press forward, strengthened and inspired by his life—for inspiration and example. Dr. Loomis is deathless; "Like the morning star that shines out and disappears amid the light, he died away into the light that is inaccessible and full of glory."

More Attention to Wife and Children.

Mr. Moody's realistic method of teaching, has seldom been better shown, than in the following sketch of an address at one of his meetings recently held in Montreal: "We, as Christian people, ought to give more time to the children while at home. It is there where influences ought to be brought to bear. Fathers and mothers ought to be young, at least, once a week, for the sake of their children." The speaker knew of a man, a good Christian and a deacon in the Church, whose sons were so bad that they disgraced their father's name, and he thought the grave a good place to hide his shamed head. He (Mr. Moody) could not understand why the boys should be so bad, as their mother was a good, God-fearing person also; but the boys preferred the scum of socie-

ty to anything else. At length the father went to him, and weeping, asked, what could be the cause of his misery. "I knew," said the speaker, "there must be something wrong somewhere, for if a good father and mother do their duty by their children, the latter will not be bad. At last, I thought the children must have grown away from their father, and I said to him: 'Have you been in the habit of seeing much of your children?' He replied: 'Well, no; not very much.' Then I said: 'Tell me how you spend your evenings.' Well, he said, on Monday evening, as he was a member of the town council, he had to go to town. That disposed of Monday. On Tuesday evening, being a deacon, he had to attend a Bible class. Tuesday was gone. On Wednesday evening, as he was a member of a Masonic order, he had to attend the lodge. There was Wednesday gone. Thursday night he was at home. But he had to get ready his papers for the prayer meeting next day. Thursday was gone. Friday evening there was the prayer meeting. Friday gone. Saturday night there were preparations for Sunday behind a locked door. Saturday gone. Then in the daytime he was away on business, and the children at school. 'Why,' I said to him, 'your children don't know you, and that was the case. Now I believe the home comes before the church. A home existed long before the church did, and no minister has a right to put a church between parent and child. Unbend your bow and become young again for a little while, and get down on the floor and romp with the the young ones.'—Sel.

Vanderbilt's will gives to benevolences, all told, \$1,100,000—about one-two hundredth part of his estimated estate, or one-tenth of its income for a single year. The other one hundred and ninety-nine two hundredths of his vast fortune go to enrich his own family. His widow only receives \$200,000 a year, although the aggregate income of his property for a year is over ten millions. The figures are large when compared to ordinary properties, but small to a fault when compared to his property. The reason the world is not redeemed for Christ, is that people of large wealth and people of small wealth give about in this ratio—one-two hundredth part for benevolences, and one hundred and ninety-nine-two hundredths to self and home. The least gift of a Jew's religion was one-tenth of his increase per annum, principal and interest; the genius of Christianity is the consecration of all, and the subordination of both.—Baltimore Methodist.

The new M. E. Church at Franklin City, Va., was dedicated Sunday, the 14th ult. The Rev. R. W. Todd, of Snow Hill, conducted the three services of the day. He won the hearts of all, by his presentation of sterling gospel truths, and by his kindly ministrations. The people, when we consider their means, gave nobly, and deserve great credit for their liberality. As the membership of this church comprises only eight persons, a considerable amount was contributed by outsiders and members of other churches. Cash and pledges, to the amount of about \$385, were received during the day. This leaves a balance of indebtedness of about \$150. Rev. Mr. Todd is an excellent financier. While the subscriptions were being taken, he kept the people in a good humor by his geniality and by relating amusing anecdotes. The young ladies and gentlemen who furnished the music were members of the different church choirs in Stockton. These persons were sumptuously entertained at the residences of Messrs. Elton Jones and S. R. Stebbins, as were also the ministers and many visitors. The church is a very neat little structure, capable of seating about 300 persons. It is furnished with chairs instead of pews. The pastor, Rev. S. N. Pilchard, has been conducting extra meetings at night, during the week since the dedication.—Pocomoke Record

Baltimore boasts that she shipped last January 2,276,000 bushels of corn, while New York only shipped 1,938,000

**Peninsula Methodist,**

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

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

**TERMS OF SUBSCRIPTION.**  
Three Months, in Advance, 35 Cents.  
Six Months, " " 60 " "  
One Year, " " 11.00  
If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Local arrangements made with persons advertising to the quarter year.  
No advertisements of an improper character published at any price.  
Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.  
All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those desired for any particular number must be in hand, the longer ones by Saturday, and the shorter ones 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.

Pastors who change their address this spring will please notify this office of the change, as the name of appointment and post-office is not always the same.

We heartily congratulate the Methodists of Oxford, Pa., and their energetic and enterprising pastor, Rev. Wm. Bamford, upon the completion and dedication of their beautiful new church, at a cost of over \$10,000, with less than \$1000 debt remaining on the property. When it is remembered that so late as thirty-five years ago so strong was the prejudice against Methodism, and so intolerant were the land-owners of that borough that when the little society wanted to build a chapel, they were unable to secure a lot until a friend bought one in his own name, and then transferred it to the society; the progress that has been made, despite all the obstacles interposed, certainly shows a wonderful vitality, and a most commendable persistence in the people. The *Oxford Press* of the 10th instant, devotes two of its long columns to a full report of the dedication services—a description of the building and a history of the church. We quote its description of the memorial windows, and its historic notes.

There are a number of beautiful stained-glass gift, and memorial windows in the audience room, bearing emblems, passages of scripture, names and other words. In the west wall: 1. tablet of the Ten Commandments; "The Lord is my shepherd I shall not want;" "In memory of John Thomas Toy; presented by his widow." 2. vase containing bread; "Trust in the Lord;" "in memory of Rev. James Thomas, first class leader of the Oxford M. E. Church; presented by his son, Rev. S. W. Thomas, Presiding Elder of the North Philadelphia District." 3. cup of wine; "Verily there is a reward for the righteous;" "in memory of Rev. William McCombs of the Philadelphia Annual Conference; a member of the first class meeting in Oxford M. E. Church; presented by his family." 4. sheaf of wheat; "They rest from their labors;" "in memory of John and Elizabeth J. Wilson." In the north wall are three windows: 1. anchor; "Hope is an anchor of the soul, both sure and steadfast;" presented by Willie Rose." 2. A large triple window: cross and crown with floral designs on each side; "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;" "a loving tribute to the memory of Rev. Charles Wilson." 3. harp; "Sing praises upon the harp unto our God;" presented by John F. Rose, M. D." There are four windows in the east wall: 1. rose of Sharon and lily of the valley; "I am the Rose of Sharon and the lily of the valley;" presented by the pastor's Bible class." 2. dove; "suffer little children to come unto me;" presented by the Children's Aid Society." 3. A large triple window; an open Bible and hour-

glass; "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth;" "a loving tribute to our pastor, Rev. William Bamford." 4. shield and spear; "The Lord is my strength and my shield;" "in memory of James Brison." When all the rooms are opened and converted into one large apartment nearly 600 people will be able to obtain seats and obtain a view of the person who occupies the pulpit.

The first Methodist Church was erected in Oxford in 1851 by the pastor, Rev. Jonas Bissey, and his congregation of twenty members. It was dedicated that year by Rev. Francis Hodgson, assisted by Rev. Andrew Maunship. The building, 40 by 60 feet, brick with shingle roof, is still standing on Third street and has been purchased by the congregation of the Oxford Baptist denomination.

The Methodists of Oxford have made very creditable progress since the establishment of their first church here thirty-five years ago. Beginning then in their own building with a membership of twenty persons, they struggled against adversity and discouragement through the years, carrying a heavy debt on church and parsonage, until in 1886 they have a membership of 185 and large congregations with a fine new church costing over \$10,000, almost free of debt, and intend shortly to begin the erection of a new parsonage on ground adjoining the new church. They can truly say: "See what God hath wrought."

The *Christian Advocate* of the 6th inst., issues a supplement, giving receipts of the missionary society, for four months of the current fiscal year (Nov. 1 '85 to Feb. '86), amounting to \$82,842.53. Of course, the large collections of the Spring Conferences will grandly increase this amount.

The rest of the supplement is taken up with a minute and elaborate report of the "Transit and Building Fund Society of Bishop William Taylor's Self-supporting Missions, from Feb. 16, 1885 to Feb. 5, 1886, showing receipts \$45,148, 15, including last year's balance, of \$1,430.27; and expenditures for the year of \$28,696.67, leaving balance of \$16,451.48 in the hands of Richard Grant, treasurer. The stations in South America, already occupied are as follows:— five in Chili, with thirty-five workers; two in Peru, with five workers; and two in Brazil, with three workers; total nine stations and forty-three workers. We append a few notes:

"Brother Krauser is now in this country, laboring hard to secure \$20,000, with which to build a church and parsonage at this very important point, where he has already a congregation, and can do grand work for God and Methodism, could he but have a place of worship free of rent. May God help him in his noble effort for Christianity and Methodism in Valparaiso!"

Brother Nind, (of Pernambuco Brazil) has called for a preacher and teacher (a married man preferred)—one called of God to enter this field, to preach and teach Jesus Christ to the people.

Brother Nelson, of Para, Brazil who has been in this field for some years, has seen difficult and trials, but has held on until now, and, like Brother Nind, has sent for a preacher and wife to go to preach to the people in Manaus. He writes:

DEAR BROTHER GRANT:  
"I have received a very urgent and well-backed request for a missionary at Manaus, one thousand miles up the river. One of the members of our church, a young Portuguese, whom we have licensed to exhort, and who has been selling Bibles for the American Bible Society, under my supervision, has just returned from a round trip of five thousand miles, and tells me that at Manaus, a wealthy man, of whom I had known before, but whom I have never seen,

told him that they must have a missionary at that place. He is a young man, recently converted, with his family, to Protestantism, and he preaches wherever he goes, in season and out of season, and our colporteur says that he is a most judicious business man, and a most lovable Christian. This news from Manaus makes me all the more in a hurry to get some one out here to be preparing for the field that is already white for the harvest.

Your brother in Christ,  
JUSTUS H. NELSON."

The following helpers are required for this work, at the present moment;

A gentleman teacher (graduate) for Callao, Peru.

An ordained preacher for Concepcion, Chili.

A gentleman teacher (graduate) for Iquique, Peru.

The buildings that have been rented for the school in Santiago, have become too small, and not being able to secure a further lease of this property, our present lease expiring Jan. 1, 1887, we began to be alarmed for fear that we not only should be turned out in the street, but have no place to carry on the work which, under God, has been so great a success; but, thank God, he has opened up a way by which we can stay and secure a footing that will be permanent.

We have tried to secure the funds from our own people, but were unable to reach the right persons whose interest could be secured to that end; but, without solicitation, a Christian young man in Liverpool, England, having means at his command, offered to loan £10,000 to build a college in Santiago, and take a mortgage on the same for the full amount, which the committee accepted, and the money has been forwarded to our Superintendent, Rev. J. H. La Petra, and by January 1, 1887, D. V., the college will be built, and our school will remove to its new quarters, known as the "John Fowler University."

All the moneys named in the report as "loans" to build in the different fields, are to be returned in same proportions yearly as they have heretofore been paying rent, until all the loans are paid, so enabling us to use the same money over and over again, in other fields that may be opened.

All the property is held in the name of "The Transit and Building Fund Society of Bishop William Taylor's Self-supporting Missions," as an auxiliary agency in the Methodist Episcopal Church, (the Church of our choice), as recognized by the last General Conference in the election and ordination of Bishop Taylor.

May God help the Church, and multiply her tenfold in every way, and may the million asked for, be rolled into her lap this year, and increase as the years roll on, until the world shall all have heard of "The Mighty to save." Amen!

**John B. Gough.**

John B. Gough was the most eloquent orator that ever spoke for temperance, and one of the most eloquent orators that ever spoke on any subject. Before 1842 he was as helpless a drunkard as ever haunted a grog shop, or lay in a gutter. In 1845 he had conquered his appetite, and was already known as a young prodigy of effective eloquence. Once and again he went back to his cups; but he had strength and grace at last to stand strong. His impassioned appeals for temperance and purity and honor, illustrated from his own experience, have lifted many thousand out of a similar ruin. First and foremost, he was a moral power. It was appropriate that the last words he uttered, should be such an appeal to young men that their records be clean.

The world is not very quick to recognize the mere philanthropist. But Mr. Gough's artistic genius was such, that the most indifferent dilettante could not affect to despise him. No professional orator of the day, in either hemisphere,

had either his fire or his pathos. Others, like Wendell Phillips, had more culture and grace, possibly more invective; but no one of them could cover, like him, the whole gamut of emotion, or whirl the hearer so suddenly, and against his will from passion to passion, from laughter to tears. No one had such a strong hold on the loftiest emotions, or grasped the heart and conscience so like a master. Not one word came from his lips that was not helpful. He had the Christian passion for lifting men out of their own evil selves, into the life of God. After all, eloquence, like every other high art, cannot reach its supreme attainment, except as it carries God and duty in its soul. Without God, eloquence becomes fustian and rant; painting, a riot of color and form; music, a drowse of languor, or a tintinnabulum of passion; and poetry, the ice of death or the fire of Hell. It was genius, sanctified by a Christlike purpose, that made John B. Gough the greatest orator of his age.—*Independent*.

**Letter from Canada.**

BY THE REV. W. S. BLACKSTOCK.

The recent visits of the Rev. Dr. J. H. Vincent, and the Rev. Dr. O. H. Tiffany, both of whom delivered admirable lectures in Toronto, have been highly appreciated. Mrs. Osborne, the wife of Rev. W. B. Osborne, the Genesee Conference, has come to dwell among us. Her husband, having charge of Wesley Park, Niagara Falls, resides on this side of the river. She has several times this season, addressed large audiences, with signal advantage to the cause of Christian missions, which lies so near her heart. Her training-school for lady missionaries bids fair to grow to large proportions, and to do much good. Providence appears to be opening her way to the possession of premises, admirably adapted for carrying on her work. Persons of means are helping, and probably the time is not distant, when the school will have a commodious home.

Special services—protracted meetings, in fact—have, been held in several of the Anglican churches of this city, looking to the awakening and conversion of souls. Mr. Haslem and his devoted wife have conducted meetings of this kind, already in several of the churches, and are expected to do so in others. Several laymen belonging to this communion, have been earnestly engaged in this sort of work.

Mr. W. H. Howland, the newly-elected Mayor of Toronto, with others, runs a mission hall, which begins to be spoken of as Mr. Howland's church. The Hon. S. H. Blake, an ex-judge, and one of the leading lawyers of this country, not only superintends the largest Sabbath-school in the city, but teaches a Bible-class at 4 o'clock in the afternoon, the teaching taking the form generally, of a rousing evangelistic address. And a capital preacher he is.

An open letter has recently been addressed by the venerable Roman Catholic Archbishop, Dr. Lynch, to his brethren in the several Protestant communions, exhorting them to come into the fold, of which he is one of the chief shepherds. It must be confessed, that, though an astute politician, who wields enormous power in this great Protestant Province, he can scarcely be regarded as a first-rate success, as a religious polemic.

It is not as a religion, that Romanism gives us any concern in this country; it is as a great political organization, that it is to be dreaded. If anything wrecks us politically, it will be this. The influence which it exerts upon both the Dominion and the Provincial government, is absolutely enormous. It holds the balance of power in such a way, that it can ask what it will, and it is generally given it.—*Christian Advocate*.

Pope Leo is said to have an income of \$1,500,000; and yet it is said that his personal expenses do not exceed \$2.50 a day.

The President has appointed a colored man to succeed Fred Douglass, also colored, as recorder of deeds in the District of Columbia. Mr. Douglass sent in his resignation some weeks ago, to take effect the 1st of March.

The new appointee is James C. Matthews, of Albany, New York, and is known in said city as "the colored Democrat." He was the first colored lawyer admitted to the bar in Albany, and when Cleveland was nominated for the presidency, Matthews took the stump for him, and made a number of speeches. He is about 38 years of age, quite well educated and a solid Democrat. He was born in New Haven, Ct., but his parents soon afterwards settled in Albany, N. Y., and there he resided. In 1864 he graduated from the "Boys Academy," in that city, gaining the first prize for the best English essay, and also the Beck literary medal. His diploma was the only one ever issued by the academy, to a colored scholar. He read law, and finished his course at the Albany Law School, was regularly admitted to the bar in 1870, and subsequently to the bar of the United States courts. It is said he has been successful in the practice of his profession, and is a natural orator. His wife is from a representative colored family of New York city, and he is a relative of Bishop Loguen, the well-known colored divine.—*Same set Herald*.

**DRESS PLAINLY ON THE SABBATH.—**

It is good taste. It would lessen the burdens of many who find it hard to maintain their places in society. It would lessen the temptation to dress beyond the income. If every one dressed plainly and neatly, for church service, persons in moderate circumstances and the poor would be more likely to attend. Moderation in dress would improve the manners of the congregation by preventing the wanderings of eyes and thoughts. It would lessen, on the part of the rich, the temptations of vanity. It would lessen, on the part of the poor, the temptations of envy, uncharitableness, and discontent. It would save time for rest on the Sabbath day. It would relieve our means of a serious pressure, and leave more opportunities of doing good. At the same time, we do not believe it is required of us to wear sack-cloth and long-faces on the Sabbath. Nature herself seems to wear brighter garments on the blessed day of the week, and it is meet that we should dress well and tastefully, even cheerfully, and enjoy the golden day of the week with grateful hearts and comely attire.—*Christian Standard*.

One feature of the late generous gift of a large fund to Wellesley College by Prof. E. N. Horsford is worthy of notice as a suggestion to the wealthy donors of other institutions. Well aware of the depressing effect of long-continued service in a collegiate professorship, and not more out of sympathy for the weary professors themselves than for the inspiring influence of the policy upon the vigor of the college, he has arranged what he appropriately calls a "Sabbatical rest." Once in seven years the professors of Wellesley, under his plan, accepted by the trustees, are to have a year's vacation in Europe, receiving from the fund he has established one-half the amount of their year's salary. The Professor believes that the institution will reap as much benefit from this as the fortunate professors, who will enjoy this opportunity for travel and studious observation upon the other continent. The fund it is also expected, will afford a retiring pension of a half salary when a professor has taught through three Sabbatical periods of seven years each. We trust the benevolent donor will be permitted to live long to witness and enjoy the happiness of those upon whom he has bestowed so wise and generous a boon, and the growing prosperity of the interesting institution he has thus endowed.

**Conference News.**

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

North East, Md., T. S. Williams, pastor. Last Sabbath this charge was favored with the presence and welcome services of Revs. N. M. Browne, of Scott church, Wilmington, and R. W. Todd, of Snow Hill, Md. Bro. Browne, who was visiting his venerable mother, and other relations in his native village and vicinity, was greeted in the morning, with a large congregation, to whom he preached forcibly and impressively, from the words, "Who hath called you out of darkness into his marvellous light." Bro. Todd's first visit to the charge he had taken leave of a year ago, was an occasion of general gratification; the people flocked to hear him in the evening, until scarce a seat was unoccupied. His discourse on temperance presented views of the most advanced type, and by the incisive force, striking illustrations, and clear logic with which they were advocated, made a profound impression upon the audience whose interested attention he held for an hour. Assuming that it was almost universally conceded that the drink-habit was humanity's greatest curse, he laid down the proposition that the United States Government must destroy the liquor-traffic, or be itself destroyed by it. This, he maintained by reference to the vast money power in the hands of the liquor men, by reason of the enormous profits of their nefarious business. In illustration, he cited the well known refusal of the Delaware Legislature to submit the question of license to a popular vote, when earnestly appealed to, by so large and influential a number of the votes of the State; these petitions being rejected at the dedication of a U. S. Senator, whose over-throwing influence in the State, had been secured by an attorney of the Liquor League, to defeat the popular will. This business panders to the worst passions of men, and tends to make men wholly unscrupulous and devoid of conscience. According to bar-room morality, anything is fair in politics; hence the honest vote of the people is manipulated to serve the ends of designing men.

That the liquor-men dominate the two great political parties, in their last presidential conventions, he asserted, in view of the fact, that while one of them declared itself opposed to all sumptuary laws, the other declared itself in favor of protecting all industries, the liquor business not excluded.

As to high license, he said no license can be high enough to justify the terrible destruction the traffic inevitably works. As well we might license men to steal, or to establish schools of gambling, or of prostitution. Let us insist on entire prohibition of the accursed traffic; following the example of the great Law Giver, as He thunders from Mt. Sinai, "Thou shalt not." The speaker closed with an earnest exhortation to every one present, to do right, to follow Christ, and an enlightened conscience, to vote our convictions every time.

A number of the members and friends of Scott M. E. Church, gave their pastor, Rev. N. M. Brown and wife, a reception last Tuesday evening, at the parsonage.

Hurlock's charge, G. F. Hopkins, pastor, writes: Again we are made happy because of the joyous welcome that greeted our return to this most excellent people. On our first Sabbath we tried to imitate Samuel by raising an "Ebenezer." It was a day of gratitude for the past, and prayer for the future. We are praying for a hundred souls this year. I have to thank God for giving us a Bishop filled with the Holy Ghost. May God wonderfully bless his labors.

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

Rev. W. M. Warner received a most cordial greeting, on his return to Wyoming charge, for the third year. As he took his seat in the pulpit, Sunday morning, the choir sang a most beautiful and touching song, "Welcome Back."

Monday evening the parsonage was taken possession of, by members, of Wyoming congregation, bringing a parcel to the family, as an expression of kindly feeling, generously storing the larder, and not forgetting the pastor's faithful steed. The evening was one of delightful Christian fellowship, and the time for separation came quite too soon.

Bishop Hurst, we learn, arrived in Cambridge, Md., Tuesday of his week, on a visit to his sister, Mrs. S. Kurtz, who has been seriously ill for some time, and is now considered to be in a critical condition.

Mr. Spurgeon is back in London in improved health, and preaching with all his old vigor and effectiveness to great congregations.

**Letter From Rev. J. S. Cook. CONCLUDED.**

While rejoicing in the gratifying results of the revival in the Elkton church, during the winter of 1860, we were not without some afflictive dispensations, which brought sorrow to the homes of several of our families, during the months of March and April. Among these, was that of our brother, P. C. Ricketts, editor of the *Cecil Whig*, who after a long and painful illness, was called to his home in heaven, on the 8th of March. About 10 o'clock of the previous evening, notified that the end was near, we entered his room, and found him very happy; he had been quite despondent; he said to me exultingly, "I can now say hallelujah; Jesus is a strong Savior; I am going home to heaven, and expect to meet you there." He continued in undisturbed peace, until 5 o'clock in the morning, when he sweetly fell asleep in Jesus. On the 11th, the funeral services which were held in the church, were very largely attended; Revs. T. Snowden Thomas and J. T. Brown participated in the service, the pastor preaching the funeral sermon.

On the 30th of the same month, we were called home from Conference to attend the funeral of Rev. Mr. Duncan, pastor of the Presbyterian church, who had been in failing health for some time. At this time, two of our most excellent ladies were lying in a very critical condition. During April, both sister Alexander and sister Ford passed away from us, to their home in heaven. These died in the triumphs of faith. These events were not without good results, as they served to confirm our young converts in the faith, and to stimulate our people to greater diligence in the Master's service. Having been re-appointed to Elkton at the Conference so recently closed, and busied in pastoral work, and in special efforts to establish our converts in doctrine and in Christian living, the work of completing the building went on in a satisfactory manner, so that on the 10th of June we held farewell services in the old church, which had been the spiritual home of so many, who are now in the church triumphant, and the spiritual birth-place and home of a large company now in the way.

The attachment to the old church was very tender, and strong as well. It was not easy to suppress emotions, as at the close of that Sabbath service, with backward glances and half regretful, we turned away from the venerable house, not to enter it again for worship. On the next Sabbath, June the 17th, the people came with joy and gladness to their new house, when the basement was dedicated by Bishop Scott, who preached a most excellent sermon from Acts 2: 4. Rev. C. F. Turner preached in the afternoon from 1 Peter 2: 5-6. And Rev. A. Atwood in the evening preached an excellent sermon on the causes and cure of Spiritual Depression. \$525.00 were contributed to the building fund on this occasion.

The work of finishing the audience room was prosecuted with unabated vigor, for the people had a mind to work, the whole was completed, grounds graded, sodding and brick walks laid, and the whole enclosed with a neat fence, while, within, the good taste and industry of the ladies, was displayed in furnishing, and carpeting &c., so that it became a thing of beauty, and worthy of the sacred uses contemplated in its erection. Besides all this, a fine organ was introduced; this, I think, was due to the liberality of the members of the choir and their friends.

On Sabbath, the 9th of September, this completed building was dedicated to the worship of Almighty God. D. W. Bartine, D. D., of Philadelphia, preached an eloquent sermon from 1 Cor. 3: 21-23. At the close of the sermon the following brethren, W. Torbert, J. Aldridge, T. C. Crouch, F. A. Ellis, A. Alexander, W. H. Eder and W. J.

Jones, who constituted the board of trustees, stood before the chancel and presented the building in due form to be dedicated. This was done in a most impressive manner. Rev. J. McKendree Riley, D. D., of Baltimore, preached in the afternoon from Psa. 61: 2, and in evening on "The Path of the Just." These were able and effective discourses. The services of the day were of a deeply interesting character. Rev. Mr. Matthews, pastor of the Presbyterian church, who with his congregation, suspended their services, and united with us participated in all these exercises. Our efficient choir under the lead of Bro. E. Brown, supported by the new organ, rendered the singing part of the services in most commendable style. The giving was splendid, amounting to \$1650, for the day. Now, being fairly installed and happy in our new church, with superior facilities for Sunday-school, prayer and class meetings, and other church work, we devoted our energies to building up the spiritual house, and caring for the various interests of the church. We held special services, resulting in the conversion of 30 persons, 25 of whom united with our church. During all this time, our people were united and happy in their Christian fellowship, and undisturbed harmony prevailed Bristol, Pa., in our official counsels.

This was the more praiseworthy, because the public mind was greatly agitated on national issues and the excited presidential campaign which resulted in the election of Abraham Lincoln to the presidency of the United States, and the war following so soon after.

The good feeling in our church in these trying times was due probably to several causes. Among these, the fact that the community feeling was cemented by good social conditions which went far to neutralize the elements of discord so natural under such circumstances. And the building enterprise involving so much liberality, and mutual sacrifices and effort, burden bearing and prayers so united all our people that brotherly love was greatly intensified, the importance of this spirit was constantly before the people and duly appreciated by them. I believe that the building of this church at this particular time, was the means of spiritual grace to this people. And further, much may be due in this direction to the judicious conduct of the two papers of opposite political sentiments which were published in the town, J. S. Crawford having succeeded P. C. Ricketts as editor of the *Cecil Whig*, and H. Vanderford, editor of the other paper were both members of our church, and however at variance the editorials, &c., may have been, these gentlemen never lost sight of the fact that they were Christian men and brethren in the same church. These several causes doubtless united in not only commanding respect for the church, but in serving the cause of Christ as it was committed to us, and we gratefully record the fact. While there was general apprehension and excitement without, in the church we had tranquility, and many seasons of special favor in our social and public worship. "The external conditions made the religious privileges all the more valuable and we often felt that "Surely the Lord is in this place."

The class leaders, F. A. Ellis, W. Torbert, F. Aldridge and T. C. Crouch, were men of experience and grace and were faithful in their sub-pastorate; the pastor also had charge of a class. The Sunday School under the superintendency of our brother, W. Torbert, supported by an able body of teachers, promised much to the future of the church. Many of the most interesting young people of the school were among those we had the pleasure to receive into church fellowship, and it may encourage the teachers now to say that I have met at several places during these years persons who were among the converts from this school. Only recently I met a faithful worker in a church, far away from Elkton, who was converted when a scholar, in that school at that time. We labor not in vain though we may not be privileged to see all the fruitage.

I deem it proper to refer to the Rev. Mr. McIntyre, a Presbyterian minister retired from active service, the father-in-law of Hon. J. A. J. Cresswell, Post Master general under Pres't. Grant, and to acknowledge my indebtedness to him for brotherly courtesies and valuable aid; he was frequently with us, especially on funeral occasions. He was held in such high esteem in the community, a good man of genial manners and sweet spirit, an honored minister of the Gospel, whom it is a pleasure to remember.

At the conference of 1861, our pastoral term in this interesting field closed; the two years' work of people and pastor was finished the record entered above. The charge was handed over to my successor, but the memories of our mutual labor and love remain with me to this day.

These were two eventful years in the history of that church, and this pastoral term among the happiest in my ministry. I recall with great satisfaction the uniform kindness and willing co-operation of the members and congregation of the church at Elkton. Many have since that period gone from labor to reward; may we meet them

"Where congregations ne'er break up  
And Sabbaths have no end."

"Stuart" the New York correspondent of the "Standard," believed to be Dr. McArthur, writing of Mr. Beecher's church, states that the assistant-pastors report showed that never in the history of Plymouth church were there so many removals and so few additions. During the year past four women joined by letter and 16 men and 20 women on profession of faith. Stuart adds, "This is a sad but not unjust statement. Why should men unite with Mr. Beecher's church? What encouragement does he give them to believe in the word of God or the necessity of conversion, or the duty of church membership." These questions are all the more forcible, coming from one whose ministry is pre-eminently Christian, and who enjoys in a remarkable degree the favor of the Lord. Dr. McArthur preaches Christ and Him crucified, and rejoices not only in full houses, but large additions by baptism to his membership. "Them that honor me I will honor."—*Balt. Baptist*.

Charles L. Webster, the publisher has paid to Mrs. Grant as her profits upon the sale of the first volume of General Grant's "memoirs," the sum of \$200,000. In a letter to Cyrus W. Field, Mr. Webster says:

"The contract with General Grant for the publication of the 'Memoirs' was signed just a year ago, since which time the book has been practically written, published and the great bulk of the money for the first volume collected. It seems fitting to me on the anniversary of the signing of that contract to pay to Mrs. Grant this check. More is due her, and will be paid as soon as collected. We expect to collect as much again when the second volume appears, so that Mrs. Grant's profits within a year from publication will not fall below \$400,000 and may probably reach \$500,000."

PERSONAL.

Mr. Edison's fortune is said to amount to \$2,000,000.

The Hon. Samuel J. Tilden celebrated his seventy-second birthday, Feb. 9.

Rev. Mr. Magill, rector of the Protestant Episcopal Church at Ashland, Va., shows his faith by his works. He preaches to save souls, and is not bound by any rule that interferes with this one thing. He preached a capital sermon for Brother Sturgis at his protracted meeting last week.

Ex-Governor Long, of Massachusetts, will soon wed Miss Agnes Pierce, the daughter of a deceased clergyman. She is considered the most sensible, high-minded young lady in the town where she resides, utterly at war with the tyranny of social fashion, and consequently quite in harmony with the tastes of the ex-Governor, who is now a member of Congress.

Miss Catherine L. Wolfe has recently given \$75,000 for the erection of a Clergy House in New York City, to be used as a working headquarters of the New York Diocese. It will contain business rooms, offices, a large hall for public meetings, and lodging for city missionaries.

The death of the eminent Baptist missionary and linguist, Rev. Dr. Nathan Brown, is a great loss to the army of missionary workers. He was for twenty years in India, and had been in Japan since 1872.

Mr. F. W. Malden, one of the busiest and wealthiest contractors and builders in Baltimore, has become an evangelist, leasing a centrally located place of amusement for his own use on Sundays, and holding revival meetings, Sunday afternoons and evenings. He pays all the expenses, takes up the collections, and says the meetings are for talk and prayer, but not for preaching.

Mrs. Hulda Carlson, the widow of a deceased Scandinavian foreign missionary, has gone to Salt Lake City to labor as a missionary among her perverted countrywomen.

The Rev. J. R. Wolfe, of the Protestant Episcopal Mission in Fuh-Chau, China, is on his way to Corea, with a native, to establish a mission in that kingdom. The native, who is to be left in charge of the new mission will be partly supported by the Fuh-Chau Christians.

The Wilmington Conference has returned Rev. R. W. Todd to Snow Hill, much to the gratification of his congregation and numerous friends. Mr. Todd will arrive in Snow Hill on the 19th inst., and fill the pulpit of the M. E. Church on the following Sunday (21st.) In a letter to the MESSENGER he states: "I am steadily improving in health."—*Messenger*.

**Bishop Hurst on the Million.**

Here is an inspiring note:  
*Dear Chaplain:* I am doing and saying all I can for the Million. It is going to come, and is on the way. There are some people, however, who do not believe a thing, like Thomas of old, until they can see it. I congratulate you on the good work that you are doing. Don't mind the critics: go on!

**Quarterly Conference Appointments.**

WILMINGTON DISTRICT—FIRST QUARTER.		
Swedish Mission.	March	21 23
Mt. Salem.	"	22
Mt. Lebanon.	"	20 21
Claymont.	"	26 28
Chester.	"	27 29
Wesley.	April	1 4
Epworth.	"	4 6
Mt. Pleasant.	"	3 4
Brandywine.	"	4 7
Chesapeake.	"	10 11
Bethel.	"	10 11
Cherry Hill.	"	16 18
Zion.	"	17 18
Elkton.	"	18 19
Christiana.	"	24 25
Newark.	"	25 26
Hockessin.	May	1 2
Newport.	"	1 2
Charlestown.	"	8 9
North East.	"	8 9
Elk Neck.	"	9 10
Port Deposit.	"	14 16
Hopewell.	"	15 16
Rowlandville & Mt. Pleasant.	"	15 16
Rising Sun.	"	16 17
Scott.	"	18 23
Union.	"	20 23
Asbury.	"	29 30
St. Paul's.	"	30 31
St. Georges.	June	6 7
Delaware City.	"	5 6
New Castle.	"	13 14
Red Lion.	"	13 14

CHAS. HILL, P. E.

**MARRIAGES.**

McCALL.—TODD.—On March 10th 1886, at the residence of John W. Todd, by Rev. E. E. White, Frederick McCall and Sarah E. Todd, both of Wilmington, Del.

COOPER.—WILLIAMS.—On March 11th 1886, at Bethel M. E. Church, by Rev. E. E. White, S. Brady Cooper and Mary Williams, both of Kent Co. Del.

H. ARTHUR STUMP  
ATTORNEY AT LAW.  
35 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, \$6.25 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. McCALL, D. D. President

TRUST AND PEACE.

BY PHILIP BURROUGHS STRONG.

Lord, give me faith that for my needs Thou ever wilt provide; Too long I've leaned on breaking reeds By human strength supplied.

The Family and the School.

JOHN E. EARP, D. D.

GOD has established among men two great institutions to prepare us for the possession and enjoyment of whatever good there is in the world. The educational power of the school is recognized among all intelligent people.

It is too commonly assumed that the school is to do all the work of education for our children. The father absorbed in his business, the mother in her household cares, her society interests, her Church duties, farms out to the teacher all the task of shaping and strengthening the child's mind.

But the greatest facts in education are apt to be overlooked. Knowledge is not the main thing. Few of us know much. When the school-books are closed and the school days ended, the boy and girl know comparatively little.

The family is a greater and more important educational institution than the school. The parents stand in such intimate and continual relations to the children that the latter think and feel and act a perfect copy of their parents.

Every family owes it to its children to teach them industry; that is, the habit of doing something with all their might. The employment of household servants

is proper and necessary, but parents who employ servants to do every thing, and leave the children to do nothing, are making dukes and tramps of the boys, and mothers of dukes and tramps of the girls.

And when such children are sent to school, what is to be done with them? They have no purpose, no ambition, they do not know how to apply themselves, and worst of all they do not want to do any thing.

The same is true of obedience. In many families the children rule, the parents obey. The child's will is the law of the family. This is not the true order. The parent being older, having had greater experience in life, ought to know better what is true and right and good.

If parents desire the good of their children, they will not neglect their home education, especially in industry and obedience. If they desire the school to do the most possible for their children, they will see to it that their children, when they enter the school, the academy, and the college, have learned to obey.

Remarkable Memories.

There was a Corsican boy who could rehearse forty thousand words, whether sense or nonsense, as they were dictated, and then repeat, in the reversed order without making a single mistake.

A physician, about sixty years ago, could repeat the whole of "Paradise Lost," without a mistake, although he had not read it for twenty years.

Enter the great mathematician, when he became blind, could repeat the whole of Virgil's "Aeneid," and could remember the first line and the last line on every page of the particular edition which he had been accustomed to read before he became blind.

It is stated that Cannon Liddon says that he thinks Mr. Gladstone, since the death of Dr. Pusey, the greatest living theologian in England. This is a remarkable testimony to render to a politician.

Pass Them On.

Christmas has gone, but the time for kindly acts and good deeds has not gone. Pass them on. The Master's commands are all days the same.

If all the good deeds of men's lives could be passed on by those who are made happier by them, the world would surely be better. Doubtless every man and woman, every boy and girl, can recall kindness shown them that they have not yet passed on.

When the Rev. Mark Pearce was about fourteen years old, he went to London, having been in a school in Germany. He stayed in London long enough to spend all his money, excepting enough to pay his fare to his home in Cornwall.

He went by train to Bristol, and there took passage on a vessel. He thought that the passage money included his board, and therefore ordered his meals that day.

At the end of the journey a dapper little steward presented a bill for meals to the lad. "I have no money," said the surprised boy.

"Then" replied the steward, "you should not have taken your meals at the table. What is your name?" "Mark Guy Pearce."

The steward closed his book, took the boy by the hand, and said, "I never thought I should live to see you. My mother was in great distress years ago. My father had died suddenly, and your father was very kind to my mother and me. I promised myself then that if I could ever do so, I would show like kindness to some one your father loved."

The truly grateful steward paid the boy's bill, gave him five shillings, and sent him ashore in a boat rowed by five sailors.

Mark's father was waiting to receive his son. "Father," said the boy, "it is a good thing to have a good father," and then the story of the steward's kindness was told.

"My lad," said Mr. Pearce, "it is long since I passed the kindness on to him in doing what I did. Now he has passed it on to you. As you grow up, mind that you often pass it on to others."

Years afterwards, when the boy had become a man, he was going by rail on a short journey, when he saw a boy crying bitterly. On asking the cause of his grief, the boy replied that he had not enough money by four-pence to pay his fare to the town in which he lived.

Mr. Pearce at once bought the boy a ticket and then related his own experience on the steamer years before.

"And now," he concluded, "I want you to be sure and pass this kindness on to others if you are ever able to do so."

As the train left the station, the smiling boy waved his handkerchief and said, "I will pass it on, sir; I will pass it on."

Good deed, kind acts—pass them on. Pass them. The year awaits them—three hundred and sixty-five days—full of human needs.—Sel.

Our Book Table.

Hon. Francis Wharton continues his discussion of International Law in THE CHATTAUQUAN for April. These papers in themselves are quite worth the price of the magazine.

It is a good thing for a weaver in a mill, who is in monotonous duty, rather discouraging in some of its details, to think of himself not as an "operative" at a dollar and a quarter a day, but as an essential factor in God's work for the world. It is a good thing for a boy on a prairie in Dakota to remember, as he oils the running gear of the reaper, that he is the person whom the God of Heaven has chosen so that the prayer for daily bread of some sailor in Alaska or some old woman in the Scotch Highlands may be answered.

THE CHATTAUQUAN for April begins a series of articles on Parliamentary Practice from the pen of the Rev. Dr. T. B. Neely. These papers promise to make the subject very interesting. They are clearly written, and the matter is precisely what beginners in rules and orders need.

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they value life, must permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either is Hale's Honey of Horehound and Tar. 25 cts. 50c. and \$1.

Glenn's Rulph Soap heals and beautifies. German Corn Remover kills Corns, Bunions, etc. Hair and Whisker Dye—Black & Brown, etc. Pike's Toothache Drops cure in 1 Minute. 25c.

Sunday School Cards.

The Ten Commandments, Illuminated. Border. Size 4 x 2 1/2. Price per set, 25 cts. 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 and Fortitude. Selections from Scripture bearing on each. Price per set 10 cts. Precious Words. A series of eighty short verses, mostly from the Bible. Miniature Floral cards drab 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, drab 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 drab. Miniature Panels. Ten cards on each sheet with short, impressive Texts. Twenty different. Price per set, 25 cts.

Floral Cards, gold and drab 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, drab ground, with selections from the Proverbs of Solomon. Size 3 1/2 x 5 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. J. MILLER THOMAS, Wilmington, Del.

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: Name of publication, Regular Price, Price for Club. Includes 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, Doreas Magazine, Good Words, Atlantic Monthly, Andover Review, The Edinburgh Review, Little's Living Age, Rural New Yorker, Woman's Magazine, Homeletic Review.

Cash must accompany order. Address, 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. Price \$1.00. J. H. McCracken, Gen'l. Ag't., North East, Md.

P. W. & B. Railroad. Table with columns for Stations, Time, and Direction. Includes Philadelphia, Baltimore, Washington, and various intermediate stations.

Wilmington & Northern R. R. Time Table, in effect December 6, 1885. GOING NORTH. Daily except Sunday. Stations: Wilmington, P. & B. Station, Dupont, Chadd's Ford, Lenape, Waynesburg, St. Peter's, Warwick, Springfield, Birdshoro, Reading P. & B. Station.

For connections at Wilmington, Chadd's Ford Junction, Lenape, Coatsville, Waynesburg Junction, Birdshoro, and Reading see time-tables at all stations. L. A. BOWER, Gen'l. Passenger Ag't. A. G. McCausland, Superintendent.

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 100 Illustrations. Large 12mo. Cloth Binding. Price \$2.50. WILLIAM SMITH, LL. D. Revised and Edited by REV. F. S. and M. A. PELOUBET, National Lessons. Presented for 10 new subscriptions or we will send a copy of the Dictionary and Peninsular Methodist for one year for \$2.25 cash with order. Address J. MILLER THOMAS 100 West 4th St., Wilmington, Del.

**Departure of Missionaries.**

March 20 twenty missionaries will sail from the port of New York for Africa, to reinforce Bishop William Taylor. They will be in the city for religious service about a week. A series of meetings will be held in the Central Methodist Episcopal Church, on Seventh Avenue, near Fourteenth Street, to begin on Sunday, March 14, and to continue with three services each day, till Friday night March 19. There will be preaching each morning at half-past ten o'clock, and each evening, followed by prayer and testimony. Bishop Harris will preach the introductory sermon. At half-past two each day there will be Scripture expositions and other spiritual exercises. The object of the meeting will be personal consecration, personal sanctification, and personal endowment for efficient work, especially in mission fields. All are cordially invited and urged to attend during the entire week. The executive committee are Revs. Asbury Lowrey, D. D., Alexander M'Lean, and George Hughes.

The Rev. Dr. Edward Judson, of New York, wishing to raise \$50,000 toward the \$100,000 which the Baptist Missionary Union needs to push the work into Upper Burma, now open to the Gospel, asks for an average of ten cents from each member of the Baptist Sunday-schools.

There was a large attendance at the funeral of John E. Gough, which took place Wednesday the 24th. ult., at his late home, "Hillside," in the town of Boylston, Mass. Rev. D. O. Mears, D. D. of Piedmont Church, Worcester, and Rev. William M. Taylor, D. D. of New York, eulogized the character, work and abilities of the deceased.

John E. Gough's estate is estimated at less than \$75,000. He leaves a house and 200 acres of valuable land about six miles from Worcester. His library is valued at \$2,000. His personal property will yield his widow an income of \$2,500. The memorial services were held in Mechanics' Hall, Worcester, Sunday afternoon, the 28th ult.

THREE SISTERS of Presidents are members of the Woman's Christian Temperance Union. Mrs. Rev. Dr. Cramer, whose husband was appointed dean of the theological department of Boston University, is the youngest sister of Gen. Grant, and a devoted Christian. She now lives at Auburndale, the home of the Gordons, and takes an active part in the local W. C. T. U. work there, besides being State superintendent of evangelistic work for Massachusetts. Mrs. R. W. Caw, sister of ex-President Arthur, is one of our workers in Albany, and Miss Cleveland, today the most conspicuous temperance woman in America, has been associated with the State W. C. T. U. of New York for many years.—*Union Signal.*

Bishop Cyrus D. Foss, with Mrs. Foss, family, and friends arrived safely in England at 11 P. M., Feb. 11, and reached London, Feb. 12. They had only one day of storm—the second from New York. On Feb. 13 the Bishop and his son were taken over the chief portions of the British Museum, being especially interested in the choice Bibles which were exhibited to him; and his youthful son was a careful note-taker. The after part of the day was spent in the National Gallery and Westminster Abbey. Sunday the party worshipped at City Road Chapel and Westminster Abbey. The Bishop took no service in London, his stay being limited to three days, leaving for Paris on Feb. 15. Miss Vernon, from Rome, was with the Bishop.

The Rev. George Loomis, D. D., formerly President of Alleghany College, and more recently of the Foster School at Clifton Springs, New York, died on the evening of Tuesday, Feb. 23, at the last-named place. In earlier life Dr. Loomis served successfully as principal of the Genesee Wesleyan Seminary at Lima, New York; as chaplain of the Seamen's Friend Society, at Hong Kong, China; and as President of the Wesleyan Female College at Wilmington, Delaware. Of late he was a member of the Central New York Conference.

The executors of the estate of Miss Susan Jungkurth, deceased, have presented the trustees of the Falls of Schuylkill M. E. church with a satisfaction of the mortgage of \$3,000 held by that lady against the property. This was in accordance with the will of Miss Jungkurth, who died about one year ago. She was a member of the Lutheran Church in Germantown, and made several liberal bequests of a similar character.—*Phila. Cor. Christian Advocate.*

When a young man who had recently found the Saviour was asked under whose preaching he was converted, he gave the following significant reply—"Under no one's preaching; I was converted under my uncle's practicing."

No legal device can emancipate the owner of money from the essential obligation which God has placed upon him to use it wisely, beneficently, helpfully. He cannot "buy into a corporation," as the phrase is, and then be responsible merely for the use of his dividends. He is responsible for everything that is done with his money; and if the soul-less corporation oppress the hireling or withhold from the laborer his wages, let him know that his soul shall answer for it at the bar of God.—*Bishop Harris.*

Let us try to describe Mr. Vanderbilt's great fortune in terms of linear, square, and cubic measurement, and of weight. Everybody understands these terms, and they make a definite impression on men's minds.

If this sum of \$200,000,000 were in standard silver dollars, it would present such features as this:

Put lengthwise, dollar after dollar, it would stretch a distance of 4,672 miles, making a silver streak from New York across the ocean to Liverpool.

Piled up, dollar on dollar, it would reach a height of 355 miles.

Laid flat on the ground, the dollars would cover a space of nearly 60 acres.

The weight of this mass of silver would be 7,160 tons.

To transport it would require 358 cars, carrying 20 tons each, (this is the capacity of the strongest freight cars), and making a train just about 2 1/2 miles long.

On ordinary grades, it would require 12 locomotives to haul this train. On the roads of steep grades and sharp curves, 15 or 20 locomotives would be needed.

In one dollar bills this two-hundred-million-dollar fortune would assume such shape as this:

The bills stretched lengthwise would extend 23,674 miles, or nearly the circumference of the earth at the equator.

Piled up one on another, close as leaves in a new book, they would reach a height of 12 miles.

Spread out on the ground they would cover 746 acres, or nearly the whole surface of Central Park, including ponds and reservoirs.

A safe deposit vault to contain these bills would require to be 23 feet long, 22 feet wide, and 20 feet high.—*New York Times.*

**Peninsula Methodist**  
—THE—  
**JOB OFFICE.**

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

Collection Cards, Collection Envelopes, Checks, Notes, Drafts, Bill Heads, Letter Heads, Envelopes, Circulars, Pamphlets, Receipts, Shipping Tags, Visiting Cards, Drug Labels, Posters, also all kinds of

**LITHOGRAPHING,** Estimates cheerfully furnished on application. Rates as low as consistent with good work. Give us a trial.

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

**W YATT & CO.,**



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

Agents Wanted for Our Charming New Book.  
"SOME NOTED PRINCES, AUTHORS,  
AND STATESMEN OF OUR TIME."

By 20 of our best writers—Canon Farrar, James T. Fields, Jas. Parton, Dickens's daughter, and others. Over 60 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 HENRY BILL PUB. CO. Norwich, C.

TRUSSEES and all private appliances a speciality.  
**PRIVATEROOM 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 25 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.

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

Perfect Fit Guaranteed. Call and Examine  
Agent for Ean's Fine Shoes for Ladies and Gents.

**McShane Bell Foundry**  
Finest Grade of Bells,  
Chimes and Pails for CHURCHES, &c.  
Send for Price and Catalogue. Address  
H. McSHANE & CO.,  
Baltimore, Md.  
43-17

—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,**  
116 MARKET STREET.

**Shoemaker's Dining-Room,**

(OPPOSITE THE OLATON 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. Oysters and ice cream in season. Special room for ladies. Come and see us. Everything first-class. 17-4r

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

Have 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.

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

Careful attention paid to pictures requiring alterations. Orders by mail attended to.  
Address, 335 E. Fourth Street,  
WILMINGTON DEL.

**THE LIGHT RUNNING**



**SEWING-MACHINE**  
HAS NO EQUAL.  
PERFECT SATISFACTION  
New Home Sewing Machine Co.  
—ORANGE, MASS.—  
Sole Agents, 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.  
18-12

**"DOMESTIC" SPRING BED.**  
(MADE ENTIRELY OF METAL.)  
Is the Most Desirable of all Home Comforts.  
OPEN FOR USE.



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 procured, being made expressly for this Bed. The workmanship is unequalled, and the finishing by japanning (baked on) and Tinning, makes it the most durable as well as the most elegant article in its class.  
FOLDED FOR SHIPPING.

**VOID LIFE IN DEB**  
**ONE THIRD OF**  
**TOUT LIFE IN DEB**

**AGENTS WANTED:**  
Installment 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.  
1-07

SEND TO THE  
**PENINSULA METHODIST**

**JOB OFFICE**

IF YOU WANT  
LETTER 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.

**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 11th year, and is a favorite wherever introduced. The Magazine is  
**BEAUTIFULLY ILLUSTRATED**  
And finely printed on super-calendered 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.

**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 \$40 and upwards by Canvasers.

A week's trial in your home, before payment is asked.  
Buy Direct of the Manufacturers, and save agent's profits, besides getting certificate of warranty for 8 years.  
**Co-operative SEWING MACHINE Co.**  
217 Quince St., Philadelphia.  
33-17

**MILLARD F. DAVIS,**  
PRACTICAL  
**Watchmaker and Jeweler,**  
And dealer in Watches, Clocks, Jewelry and Silverware  
No. 9 East Second Street, Wilmington, Del.  
9-6m

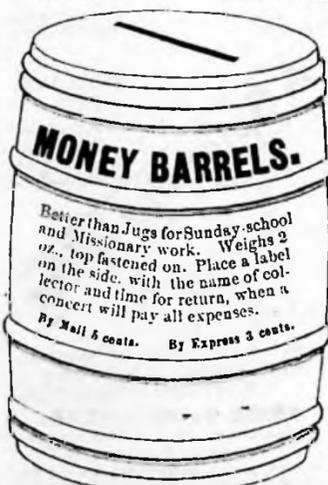
**HALF A MILLION GARDENS**  
 SEEDS **PLANTS**  
 Peter Henderson & Co.  
 Our Green-house Establishment at Jersey City is the most extensive in America. Annual Sale, 2 1/2 Million Plants.  
 Our Catalogue for 1886, of 140 pages, containing colored plates, descriptions and illustrations of the **NEWEST, BEST and RAREST SEEDS and PLANTS**, will be mailed on receipt of 6 cts. (in stamps) to cover postage.  
**PETER HENDERSON & CO. 35 & 37 Cortlandt St., NEW YORK.**

**A HANDSOME WEDDING, BIRTHDAY OR HOLIDAY PRESENT.**  
**THE WONDERFUL LUBURG CHAIR**  
 Price \$7.00  
**CHILDREN'S CARRIAGES**  
**THE LUBURG MAN'G CO., 145 N. 8th St., Philada., Pa.**  
**WARREN HARPER & BROS.**

**PRODUCE COMMISSION MERCHANTS**  
 Consignments solicited of Green & Dried Fruits, Poultry, Eggs, Potatoes, Vegetables, Fish, Oysters, Game, Stock, &c.  
 NOW 110 EAST FOURTH ST., WILMINGTON, DEL.  
 (AFTER MARCH 2, 10 EAST FOURTH ST.)

**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 glorious achievements, written by the master spirit in the field; is of national interest, and will sell immensely. For particulars, address H. J. Ward Bros., Pub's, 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, Peaches, Berries, Potatoes, Peas, &c. &c. Reference first class. Returns made promptly. Your patronage solicited, and satisfaction guaranteed. Cards and stickers furnished on application. All letters of inquiry cheerfully answered.



Address, J. Miller Thomas, 100 West 11th St., Wilmington, Del.  
**Nicholas F. Goldberg,**  
 FRESH AND PORTRAIT PAINTER,  
 S. W. COR. 4th & SHIPLEY STS.,  
 WILMINGTON, DEL.

**4% LONG LOANS.**  
 Send 6 cents for Specimens. Merchants Block, CHICAGO, ILL.

**MONEY**  
 100-1000  
 10 years  
 Send 6 cents for Specimens. Merchants Block, CHICAGO, ILL.

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

**A CHANGE**  
 of season calls for a change of Clothing, and as the Spring weather opens out, we also are fully prepared in every department, to meet your wants. Our way of doing business has won so many customers, that we are more determined than ever that it is the right way, and with our immense stock of New Goods in Men's, Youth's and Boy's Clothing and Piece Goods for fine Tailoring, bought for CASH and to be sold for a ONE LOW PRICE to all, we solicit your patronage. A discount to clergyman.  
**J. T. MULLIN & SON,**  
 CLOTHIERS, TAILORS,  
 6TH AND MARKET, WIL. DEL.

Upon the first day of the week let every one of you lay by his him in store as God hath prospered him. 1 Cor. xvi. 2.  
**FRIENDSHIP M. E. CHURCH.**  
 Name, .....  
 Date, .....  
 "Not gradually, nor of necessity, for God loveth a cheerful giver." 1 Cor. ix. 7.  
 "It is life that giveth the power to get wealth." Deut. viii. 18.  
**Please Deposit in the Basket on Sabbath.**  
 J. Miller Thomas, PENNSYLVANIA METHODIST, Wilmington, Del.

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

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

Dress Cloths 6-4, all shades, Tricots Cloths 6-4 new shades, Black and Colored Cashmers, Black Silks, Underwear for ladies, gents, misses 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 deviation therefrom.**

**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 Beaches in cultivation. Send for our complete descriptive list and prices. Apply early.  
 Address, **WM. K. JUDEFIND & CO., Edesville, Md.**

**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 this past season, I would say to those desiring a Carriage of good standing, **ORDER ONE IN TIME.**  
 Yours, with respect,  
**T. H. MESSINGER, Jr.**  
 311 Walnut St., Wilmington, Del.

**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**  
**ROOTS 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 Speciality.  
 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 coupler, 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.**

**LANDRETH'S GARDEN SEEDS**  
 Are grown and saved by themselves upon their own seed farms from their own seed stocks, the result of many years' careful and intelligent selection from trial seed beds devoted to that end.  
 Over 1,500 acres under cultivation growing Landreth's Garden Seeds. Founded 1781. Landreth's Rural Register and Almanac containing full catalogue of Landreth's celebrated Garden, Field and Flower Seeds, with directions for culture. English and German, free of charge; also catalogues and price lists of Agricultural and Horticultural Implements and Tools. Everything of the best for farm garden or country seat. Plows, Harrows, Cultivators, Wheel Hoos, Seed Sowers, Bone Shell and Corn Mills &c.  
**D. LANDRETH & SONS,**  
 Nos. 21 & 23 SOUTH SIXTH ST., PHILA.  
 Branch Store, S. W. Cor. Delaware Avenue  
 11-5m and Arch St.

**The Life & Times**  
 OF  
**BISHOP LEVI SCOTT, D. D.**  
 PRICE \$1.  
 Or one year's subscription to the Peninsula Methodist and one copy of the Life and Times of Bishop Scott for \$1.75, cash to accompany order.  
**J. MILLER THOMAS,**  
 4th & Shipley Sts. Wilmington, Del.

**THE LAND OF THE VEDA,**  
 BY REV. Wm. BUTLER, D. D.  
 PRICE \$2.50  
 Or one year's subscription to the Peninsula Methodist and a copy of above for \$2.25, cash to accompany the order.  
**J. MILLER THOMAS,**  
 4th & Shipley Sts., Wilmington, Del.

**FROM BOSTON TO BAREILLY,**  
 BY REV. Wm. BUTLER, D. D.  
 PRICE \$1.50  
 Or one year's subscription to the Peninsula Methodist and a copy of above for \$2.25, cash to accompany order.  
**J. MILLER THOMAS,**  
 4th & Shipley Sts. Wilmington, Del.

**THE LATEST AND BEST PHOTOGRAPHS**  
 OF  
**Prominent Clergymen**  
 The many friends and admirers of the following distinguished clergymen can now obtain correct and well finished imperial photographs from original negatives, mounted on heavy card board. The delicate finish and fine workmanship on these pictures are particularly noticeable and attest the skill of clever and able artists.  
 Thomas Bowman, D. D. LL. D.  
 William L. Harris, D. D. LL. D.  
 Randolph S. Foster, D. D. LL. D.  
 Stephen M. Merrill, D. D.  
 Edward G. Andrews, D. D.  
 Henry W. Warren, D. D.  
 Cyrus D. Foss, D. D. LL. D.  
 John F. Hurst, D. D.  
 William N. Ninde, D. D.  
 John M. Walden, D. D.  
 Willard M. Mahaliau, D. D.  
 Charles H. Fowler, D. D.  
 William Taylor, D. D.  
 The above imperial photographs of the Bishops of the Methodist Episcopal Church will be sent postpaid for 30 cents each, or the 12 for \$1.75 to any address.  
 Five imperials of the following famous divines.  
 Chaplain C. C. McCabe, D. D.  
 John M. Reed, D. D.  
 John H. Vincent, D. D. LL. D.  
 T. De Witt Talmage, D. D.  
 Also superior photographs of the deceased Bishops.  
 Matthew Simpson, D. D. LL. D., and Isaac W. Wiley, D. D.  
**PRICE 30 CENTS EACH, POST-PAID.**  
 All the above pictures are uniform in style and finish, and are the latest and best pictures extant.  
**J. MILLER THOMAS,**  
 4th & Shipley Sts. Wilmington, Del.

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

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