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

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J. MILLER THOMAS,  
Associate Editor.

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## THE LOVE OF GOD.

Glad in the sunshine,  
All things lift their voices  
To the Giver of good;  
And the whole world rejoices  
Because of the love  
Of the Father above.

Hearts sad with sorrow,  
And hands that are weary,  
Grow restful in God,  
And are hopeful and cheery:  
For His love will last,  
When all else shall be past.

His wonderful kindness!  
'Tis inconsistent never,  
And does not grow tired,  
But endures all forever:  
No love is so strong,  
No love lasts so long.

Who knows His forgiveness  
Will evermore render  
A tribute of praise;  
For His love is so tender  
That words fail to show  
What our grateful hearts know.

Then let all His children  
Rejoice without measure:  
The great love of God  
Is our solace and treasure,  
Since He holds us dear  
What is there to fear?

—Marianne Farningham.

## Robert and Mary Moffat.

BY REV. L. E. DUNN, D. D.

Robert Moffat received his first impressions concerning missionary work from his mother's lips, as she read to her children, on long winter nights, the missionary news which came to their Scotch home. His mother was richly deserving of the honor which came to her, because of her faithful training. And when Robert left his home to go to Cheshire, Eng., his mother would not part with him until he had promised her to read a chapter in the Bible on the morning and evening of every day. No wonder that in a short period after this, under the fervent ministrations of the Wesleyan preachers, he was truly brought to Christ. Not long after this, as he was going to a small place, only six miles distant from his home, he saw over a bridge a placard announcing a missionary meeting, which however, had already been held. He stopped and read it over and over, then went into the town and procured his article: and when returning, he stopped and read again, until his whole soul flamed with desire to be a missionary.

But how could he be a missionary? His early advantages had been small, and how could he be prepared for this great work? With a burdened heart he went to Manchester to attend the Wesleyan Conference there: and learning that Rev. Mr. Roby was in the city, and that he was a great man in the cause of missions, he resolved to visit him. So with much trepidation he came to his door, then hurriedly went away again, and, after walking backwards and forwards for a few moments, took courage and knocked. An introduction was had, his experience related, and his desire unfolded to do work in the cause of missions. This is how he became a missionary. His soul burned with love for the heathen. He cried out in a letter to his parents, "Oh, that I had a thousand lives and a thousand bodies! All of them should be employed to preach Christ to these degraded, despised, yet beloved mortals." It was at first decided that he should go with the heroic, saintly martyr, Williams to Polynesia. But Dr. Waugh thought "thae twa lads ower young to gang teigther," and so Moffat was set apart for Africa. It took him

eighty-six days to reach that dark and distant shore. Arrived there, he was at first refused permission to go to Namaqualand by the governor of Cape Town; but afterward this was granted to him.

On his way thither, he stopped at the home of a wealthy Boer, where it was proposed that they should have an evening service. The supper ended, a clearance was made, the big Bible and the Psalm-books brought in, and the family seated. "But where are the servants?" asked Moffat. "Servants! What do you mean?" "I mean the Hottentots, of whom I see so many on your farm." "Hottentots! Do you mean that? then, let me go to the mountains and call the baboons, if you want a congregation of that sort. Or stop, I have it: my sons, call the dogs that lie in front of the door—they will do." The service was begun, and the missionary read the story of the Syrophenician woman, and selected the words: "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." He had only spoken a few words when the old farmer again spoke: "Will Mynheer sit down, and wait a little; he shall have the Hottentots." And in they came. Many of them had never entered their master's house before. When the service was over, the Boer said to him, "My friend, you took a hard hammer, and you have broken a hard heart."

Moffat remained in Namaqualand for twelve months, and then, after a short stay in Griqua Town, he removed to Lattakoo, or Kuruman, as it was afterwards called and known. Previously to this, Mary Smith, to whom he had pledged his faith before he left for Africa, having, after a long struggle, obtained the consent of her parents to become his wife, had met him in Cape Town, where they were married. It was while they were still living in Griqua Town, that Mary, the honored wife of Livingstone, in after years, was born. Settled in Kuruman, he built a house and church and other buildings, standing, sometimes, all day long up to his waist in water, to get the flags for their roofs. Here he labored for nearly ten years, amid wars and rumors of war, privations and trials, without seeing any success. But, at length, the "showers of blessing" began to fall. It was in 1829 that a marvelous awakening began. The proud, supercilious spirit of the Bechuans was humbled; their stoical natures yielded to Christ. "At times the little-house at Kuruman was filled with a storm of sobs and cries, which made it almost impossible to proceed with the service." Six of their number were carefully selected for baptism at first, and with them the joyful missionaries sat down at the table of the Lord. Nearly three years before this, Mary had written to friends in England for communion vessels, saying they would be "wanted some day." And, strange to say, on the day preceding this first communion with native converts, the box containing these vessels arrived. The time of this revival was a time of extraordinary prayer for missions among the home churches. Oh, what a lesson is here!

It is really wonderful to read in this book of the influence of Moffat over such chiefs, as Africaner, Mosilikatse, and others. How they revered and almost adored him! Mr. Moffat now undertook the great work of translating the Scriptures in the Bechuana tongue. He had

to formulate the language, and then to translate God's blessed Word into it. In order that he might do this the more effectively, he absented himself from his home for months, that he might live alone among a people who used no other words, than those in which he meant to embody the everlasting truths of the Gospel. And when the translation was ready, it was found to be too big a work to have it printed in Cape Town: and it became necessary for him to go to England and publish it there. This was their first visit to England since engaging in their work. Robert had been twenty-one years in his African field, and Mary, his heroic wife had been with him nineteen. On the crowded ship in which they sailed, a baby girl was born, and dear little Jamie, their son, died. Amid the storms of the ocean he laid his weary head upon his mother's arm, talking of the angels, who would bear him home; and, with these words on his lips: "Oh, that will be joyful, when we meet to part no more," he fell asleep in Jesus.

Great changes had occurred in England since he left. Mary's mother had died, and brothers and sisters had passed away from their homes. His engagements among the churches were multiplied, and for more than four years, he went up and down through England and Scotland, "telling of the wonderful things which the Lord had done for Africa." Then he returned to his loved work, with large re-enforcements, among whom was the now world-renowned Livingstone. He still pursued his translations, and still labored for the conversion of the heathen tribes around him. Three of his daughters married missionaries in the same country, and one of his sons became a missionary to Mosilikatse, his old friend. And when Livingstone's wife Mary died, her mother rejoiced that she had been permitted to meet her end in the front rank of those who had gone to labor for the salvation of Africa. Such was her heroic, her martyr-spirit. She told the directors of the London Missionary Society, "Robert can never say that I hindered him in his work." To which he replied, "No, indeed; but I can tell you, she has often sent me away from home for months together for evangelizing purposes, and in my absence, has managed the station as well, or better, than I could have done it myself." He continued in Africa until 1870—a period of fifty-four years. Then aged and infirm, he returned with his beloved Mary to his native land, where he died in 1883, aged 88 years. Mary had died in 1870, in her 76 year. When he saw that she was gone, he said, "For fifty-three years I have had her to pray for me."

What changes have occurred in South Africa, since Robert and Mary Moffat came to its shores! Thousands of copies of God's Word are now in circulation among the natives. Many have been gathered into the Church of Christ. Smiling villages are seen, where once all was a waste. The modern railway has been built, and rivers, where they and others had often waited for a month or more to cross, are now spanned by beautiful iron bridges. All this transformation is largely due to missionary enterprise and effort. And long as time shall last, the names of Robert and Mary Moffat will be honored as, among the chief instruments of this glorious work.—*Zion's Herald.*

## For the Peninsula Methodist. The Point of the Controversy.

BY STUDENT.

Bro. Smith has "cleared away the snow!" He has done it beautifully. The only trouble is, that he has used too much shovel. In fact it is nothing less than a snow plough. When I saw it spread out over a whole page of the *Peninsula Methodist*, I dreaded the avalanche. But I found that the plow was fastened to the wrong end of the train and was going backwards, since nearly all his positions are met by the articles which preceded his own. The snow fell after the plow had passed. He has however, stopped for a moment to define his position. This was kind to his critics, considerate to the readers, but dangerous for himself. It has lightened my labor, and relieved the columns of the paper, but it has also placed our brother in a position, where a single shot may finish him. In reference to the phrase "in the spirit," he proceeds to prove that the human spirit of Christ was not dead, therefore, it cannot mean that this was quickened. I think it will be agreed that he proves this very effectively. If that had been our straw man, we would throw up the sponge. We are ready to acknowledge that if we had been there, we would have been hit. But then we were not there. Even the unconscionable Dr. Curry does not say that Christ's human spirit was dead and thus needed that sort of quickening.

Now for the gist of the matter. Bro. Smith says "if it be true, that the quickening must have been by the spirit, and not in the spirit, the controversy is at an end." He throws down his glove in defense of the former, we accept the challenge and promise to end the whole matter on this basis.

Whether it was God's divine spirit, through whom Jesus preached centuries before, or the human spirit, in which he went with the dying thief into Hades, we claim our theory to be correct, because, first,

It is so rendered in the Revised Version in the face of the different rendering of the Authorized Version. The change must have been made for cause. The first rule of the Revisers was to introduce as few changes as possible into the text. No changes were made until both the British and the American Board had passed upon it four times, and then only by a three-fourth vote. The word *by* was thus changed to *in*, and no exceptions or objections noted. The Revised Version is conceded by all scholars to be an improvement in exegesis, whatever it may be in phraseology. Our Brother speaks slightly of this Version: hints at an improper motive for the change at the same time he swears by Dr. Strong. All right! It was Dr. Strong who said, "We may safely predict that the New Version will be more and more appealed to in theological discussion as time goes on, and woe to the rash sciolist who ventures to contradict it." Has the Homer of Drew Theological Seminary begun to nod? Is this Saul also among the Prophets? Look out brother, if the bricks begin to fall, remember I did not shake them. It is a Sampson of your own selection who has come into the temple of the gods. If the roof falls upon your head, it will be through some giant you have invited, some genie you have invoked.

2. The datives "*flesh*" and "*spirit*" are the conditions referred to, in the verbal conceptions "put to death" and "quickened." Winer, the highest of all authorities, not even excepting the sage of Madison says, "they serve in this place to mark the sphere to which the general predicate is to be thought of as restricted." That is, of the antithesis, *in the flesh* is one member, *in the spirit* is the other, and they belong to the same general conception, and cannot be broken apart, and demoralized by saying, one refers to the human, the other to the Divine.

3. This antithesis occurs frequently in the Book: Rom. 1:3 . . . "Seed of David according to the flesh . . . son of God according to the spirit." 1 Tim. 3:16 . . . who was manifest in the flesh . . . justified in the spirit. Peter himself in 4:6 uses the same conception, with the same words and in the same dative case. "Judged according to men *in the flesh* . . . but live according to God *in*

*the spirit.*" No one has ever thought of translating the concluding clause, *by the spirit* and referring it to the spirit of God.

4. But what is the meaning of the phrase in question? Bro. Smith says if it is not read *by the spirit* it has no intelligible meaning, that is, none that he can discover. If we won't use his marbles he won't play at all.

We leave this question to those who like Dr. Strong have "devoted their life to this work." Dean Alford says, *by the spirit* is wrong both grammatically and theologically. Whew! There's a trumpet that blows no uncertain sound, and the man whose lips are at the mouth piece, generally knows what tune he is to play. He explains the phrase as follows: "As regards the flesh Christ was put to death, as regards the spirit he was brought to life. Not that the flesh died, and the spirit was made alive, but he, the God man, body and soul ceased to live a fleshly mortal life, and began to live a spiritual resurrection life." Luther says, "Christ was taken from the life which is flesh and blood, and passed into a spiritual supernatural life." Meyer: "He entered into the actual state of death as far as flesh and blood was concerned; his life came to an end, but his new life, so to speak was no longer fleshly but pneumatical." Will Bro. Smith hold that these statements are not intelligible? Yet they are contrary to that rendering which, he says is "necessary to the sense."

May it be long years Bro. S., before you cease preaching *in the flesh*, and are quickened *in the spirit*, and may you never make a more important mistake in exegesis than the one, which suggested this friendly discussion.

The *Baltimore Baptist* of the 21st ult., after expressions of tender sympathy for an offending brother, who finds it hard to do a large business on his own small capital, adds these just words:—

"Preachers ought to be honest. Their power depends upon their being true. A plain sermon well worked out, will tell far more than a brilliant sermon committed to memory, and mechanically delivered. The inner sense of shame will make him weak."

In Ecuador there is a church it is said for every 150 inhabitants; and 10 per cent. of the population are priests, monks or nuns. The priests control the government in all its branches, and 272 days of the year are observed as feast or fast days. One-fourth of all the property belongs to the church. Seventy-five per cent. of the people can neither read nor write.

The M. E. church has been presented with a beautiful pulpit bible and hymnal by the members of Mr. Francis A. Ellis' Monday night class. The fly-leaf of the bible has been very beautifully lettered by Mr. H. C. Hurn.—*Cecil Whig.*

A Western paper announces the illness of its editor, piously adding: "All good-paying subscribers are requested to mention him in their prayers. The others need not, as the prayers of the wicked avail nothing."

Rev. Sam Jones should be brought to New Orleans. Wherever he has preached he has succeeded in breaking up the "arm clutch," a method by which the walking dude appears as having arrested a weak young girl, and seems to be taking her to the station-house.—*New Orleans Picayune.*

Chiding the English Baptists for giving but \$350,000 a year for foreign missions, Mr. Spurgeon said: "How long do you think it would take to convert the world at that rate?" He answered: "It would take just an eternity-and-a-half."

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.

The Revenue from License.

It appears that the House of Industry on Deer Island, near Boston, kept an accurate record last year of 9,084 men and women sentenced for drunkenness. This number actually appeared upon the records of the courts as 58,830 different persons. Each drunkard averaged over six commitments, and many of them were on record a score of times.

Rev. Dr. A. J. Gordon, of Boston, says:

"The Queen of Madagascar, in the very year when Massachusetts took half a million of dollars revenue for strong drink, wrote in her proclamation: 'I cannot consent, as your queen, to take a single cent of revenue from that which destroys the souls and bodies of my subjects.' Here is a land, that a little while ago, was heathen speaking back to Massachusetts, the home of the Puritans. It ought to stir our blood.

Archdeacon Farrar was given a magnificent reception on his return to London. His eloquent speech was full of telling temperance points. He spoke with the utmost freedom and frankness. In regard to the working of prohibition, he said:

"I am bound to say, if I am to speak about what I observed, that, in my personal view, prohibition is productive of the most beneficial results in every single State, where the moral sense of the people is sufficiently alive, and the conscience of the people is sufficiently alive and educated to give to that stringent measure a hearty and voluntary acceptance.

For Prohibition.

A correspondent of the Morning News says that "The Harrington Enterprise, although very ultra in its advocacy of the election of Mr. Cleveland, has determined to use all its influence in the approaching state campaign in the interest of the prohibition party. It is induced there to by the conviction that, if the temperance people of the state expect the submission of the question to a vote of the people, they cannot base such expectation now in the hands of the party in power.

Rev. T. O. Ayers had a very strong article on prohibition in a late issue of the Saginaw Times. Its arguments are unanswerable.

"We had with great pleasure these signs of a proper deference to the temperance sentiment of the state upon the part of our enterprising contemporaries. If a state senate can be controlled by one man in the interest of the saloon against the home, it is reassuring to know that the press will voice the indignant protest of the outraged people. Let the friends of Temperance in the state show by their patronage of such papers, that they are as much in earnest as are the liquor men. These will neither vote for nor patronize Prohibitionists, and we should at least see that our friends do not suffer for their advocacy of our cause. The dear people still have votes and the power of patronage; and it is only necessary that they use these weapons wisely, in order to secure any reasonable demand."

Youth's Department.

A Story for very Little Ones.

"Do good as you have opportunity, Ruby, dear," said dear old Aunt Marcia as she placed her hand on little Ruby's golden head. Ruby was only five years old, and "opportunity" was a large word for her to have said to her, and she spoke it over and over to herself after Aunt Marcia had passed out of the door. Opportunity? What a long word it was, and what did it mean? "I'll go and ask mamma right off," she said as she ran up stairs, but mamma was not in her room. She had gone out somewhere. Ruby knew it, because the empty bonnet-box stood on the bed. So she went down stairs again, and found Bridget in the dining-room.

"Bridget, what does opportunity mean?" she asked. "Indeed, Ruby, ye are very old for your age. Where did ye get that big word?"

"Aunt Marcia said it to me when she went away. She said, 'Do good as you have opportunity.'"

"Arrah, indeed, your Aunt Marcia is always putting strange advices into your bit of a head. Childer as young as yourself is, you couldn't be expected to be doing much that's good in the world."

"You don't know what it means, or else you would tell me," said Ruby, in a discouraged tone of voice.

"Indeed then, and I does know what it means. It means occasions, shure. As you have occasions; but what occasions can a bit of a child like yourself be after having?"

You don't explain things one bit, Bridget. Occasions is a big word like opportunity, only it isn't quite so long. Here comes grandpa; I'll ask him."

As Ruby ran out into the hall, she saw grandpa was quite out of breath, for he had been walking against the wind. She was very fond of grandpa, and she took his hat and his cane and put them in their places, and when he sat down in the big chair, she sat down on the floor and pulled off his overshoes.

"How much good you have done me, little Ruby," grandpa said, as he began to get rested. "I don't know what I should do without you. There is a strong, cold north wind outside, and it blew in my face and against my chest, and I really didn't know but it would knock me down before I got home."

"I'm glad it didn't, dear grandpa," the little girl said as she climbed into his lap. "But I want to ask you something. Aunt Marcia said I must do good as I have opportunity. What does that mean? Bridget said 'occasions,' but she doesn't know, I guess, because she can't read or write either."

"Opportunity to do good, my child, means any time there is any good, to be done. What you did for grandpa just now was an opportunity. You know I've such a lame back that it hurts me to stoop over and take off my overshoes. You did it for me, and that saved me from some sharp pains; and you put my hat and cane away for me when I was very tired, and that gave me an opportunity to rest myself sooner than I otherwise would."

"I understand," said Ruby, "and I'll tell Bridget." So she went into the kitchen, where Bridget was beating up waffles for supper, and she said very dignifiedly, "I'll tell you now, Bridget, what opportunity means. It means putting up grandpa's hat and cane when he comes home tired with the cold wind beating against him, and taking off his overshoes when his back is so lame that it hurts him to stoop over."

"It's thrue for you, and ye're a wise child indeed, and a good one," Bridget replied as she put some of the frothy dough into the hot waffle-iron.—Evangelist.

Dr. Susanna Rubenstein has received at Leipzig the highest diploma in philosophy it is in the power of the University to bestow.

Daniel Webster and the Bible.

Though Daniel Webster's fame rests chiefly upon his oratorical powers, he was remarkable, too, for his familiarity with the Bible. In fact, his colleagues once nick-named him the Bible Concordance of the United States Senate. How he earned this title, and how the Bible influenced his literary style, is told by the Youth's Companion:

While a mere lad he read with such power and expression that the passing teamsters, who stopped to water their horses, used to get "Webster's boy" to come out beneath the shade of the trees and read the Bible to them.

Those who heard Mr. Webster, in later life, recite passages from the Hebrew prophets, and Psalms, say that he held them spellbound, while each passage, even the most familiar, came home to them in a new meaning. One gentleman says that he never received such ideas of the majesty of God and the dignity of man as he did one clear night when Mr. Webster, standing in the open air, recited the eighth Psalm.

Webster's mother observed another old fashion of New England in training her son. She encouraged him to memorize such Scriptural passages as impressed him. The boy's retentive memory, and his sensitiveness to Bible metaphors and to the rhythm of the English version, stored his mind with Scripture.

On one occasion the teacher of the district school offered a jack-knife to the boy who would recite the greatest number of verses from the Bible. When Webster's turn came, he arose and recited off so many verses that the master was forced to cry, "Enough!" It was the mother's training and the boy's delight in the idioms and music of King James' version that made him the "Biblical Concordance of the Senate."

But these two factors made him more than a "concordance." The Hebrew prophets inspired him to eloquent utterances. He listened to them, until their vocabulary and idioms, as expressed in King James' translations, became his mother-tongue. Of his lofty utterances it may be said, as Wordsworth said of Milton's poetry, they are "Hebrew in soul." Therefore they project themselves into the future.

A Precious Little Herb.

Two little German girls, Brigitte and Walburg, were on their way to the town; and each carried a heavy basket of fruit on her head.

Brigitte murmured and sighed constantly. Walburg only laughed and joked.

Brigitte said: "What makes you laugh so? Your basket is quite as heavy as mine, and you are no stronger than I am."

Walburg answered: "I have a precious little herb on my load, which makes me hardly feel it at all. Put some of it on your load as well."

"Oh!" cried Brigitte, "it must indeed be a precious little herb! I should like to lighten my load with it; so tell me at once what it is called."

Walburg replied: "The precious little herb that makes all burdens light is called patience.—Evangelical Messenger.

What to Teach Girls.

Give your daughters a thorough education. Teach them to cook and prepare the food of the household. Teach them to wash, to iron, to darn stockings, to sew on buttons, to make their own dresses. Teach them to make bread, and that a good kitchen lessens the doctor's account. Teach them that he only lays up money whose expenses are less than his income, and that all grow poor who have to spend more than they receive. Teach them that a raiment paid for fits better than a silken one unpaid for. Teach them that a healthy face displays greater luster than fifty consumptive beauties. Teach them to purchase, and to see that the account corresponds with the purchase. Teach them good common-sense, self-trust, self-help and industry.

Teach them that an honest mechanic in his working dress is a better object of esteem than a dozen haughty, finely-dressed idlers. Teach them gardening and the pleasures of nature. Teach them if you can afford it, music, painting, etc., but consider them as secondary objects only. Teach them that a walk is more salutary than a ride in a carriage. Teach them to reject with disdain all appearances, and to use only "Yes" or "No" in good earnest.—Evangelical Messenger.

Idleness.

Never be idle. Idleness means ruin just as stagnation means decay. You can catch better things than curly worms by rising early in the morning—something that will paint your cheek, quicken your pulse, brighten your eye, and give you such an appetite as will make breakfast a pleasure, dinner a treat, tea a delight, and—no room for supper. Besides, it's only one early bird that catches the worm. Every early boy can catch the benefit I speak of. And what the boy learns to love the man will turn to deeper account, and while his hay will be better and more abundant than an idle man's, his corn, his carrots, and his cucumbers will be finer, better and more abundant, too; and just when the idle man is thinking that he ought to have a fortune, the early one will be wrapping his up and running off to bank with it. The boy who says it's music to hear the milkman and chimney-sweep from between the sheets will most likely take to his bed to escape his creditors by-and-by.—Sunday Magazine.

A Plucky Boy.

The famous electrician, Thomas A. Edison, like many another genius, began life as a poor boy. At twelve he was selling peanuts and papers on the Grand Trunk railroad, and using his odd minutes to study chemistry. He turned an old baggage car into a laboratory, and for fear that somebody would touch his chemicals, he labeled every bottle "Poison."

He picked up a little knowledge of printing and telegraphy, and when about sixteen saved the life of a little child, by snatching him from the track before a swiftly moving train. In gratitude for the heroic act the child's father offered to teach young Edison the art of telegraphy; but all the time he was trying experiments, with chemicals, sometimes resulting in accidents which cost him his place.

But he kept on working until he invented the system of telegraphy whereby four messages can be sent at once over the same wire. This was quickly followed by the phonograph, the telephone, the electric light, and various other inventions. He was described by the United States Patent Commissioner as "The young man who kept the pathway to the Patent Office hot with his footsteps."—Independent.

Parlor Card Playing.

Much of the taste acquired by boys, youths, and men for gambling sports doubtless has its beginning and encouragement in card playing, now so common here and in every other community. Ruined fortunes and lost reputations come from seeds sown at the family card table. This cause of so much mischief was first known in 1773 in Europe, where it became very prevalent, and, as recorded, "destructive to morals." So long ago as the time of Henry the Seventh, of England, cards and dice were mentioned "as being a great blot on the manners of the English nation."

An excellent Christian writer, member of the Episcopal Church, the late Mrs. Augusta Browne Garrett, of this city, in her tract on card playing said: "There is no surer criterion of the unlawfulness of any amusement than to know it is the darling pursuit of the degraded and dissolute."

Thomas Jefferson is said to have been so impressed with the evils arising from card playing and gambling that he would not permit a card in his house. Bishop Mead, of Virginia, lamented that "the practice of card playing had so pervaded all classes in that State as to sap the vitals of piety and prove an impediment to the progress of religion." A godly minister said about this questionable amusement: "I have felt that what Satan uses so largely to ensnare and destroy men, must necessarily be bewitching and destructive, and that what is the bosom friend and inseparable companion of the grog-shop and dance-house, the theatres, and their vile accessories, must of course have had like parentage and bring forth like progeny." The poet Addison said, "I think it very wonderful to see persons of the best sense passing away a dozen hours together in shuffling and divvling a pack of cards, with no other conversation but what is made up of a few game phrases, and no other ideas but those of black or red spots ranged together in different figures. Would not a man laugh to hear any one of this species complaining that life is short?" Mrs. Garrett also says in her tract, "Bad as it may be for the worldling or the ignorant, it is enough to cause a blush to behold members of churches engrossed in this mean sort of time-killing, handling, lovingly Satan's picture-book, a pack of cards?"

To-night, in this city, where the chief of police force calls attention to the evils of the gambling, liquor, pool-room, and the club-house, a member of the Presbyterian Church has invited several friends to a euchre party in her home! And such are in the membership of our churches here and elsewhere.—Washington Correspondent of Presbyterian Banner.

DESERVES SERIOUS THOUGHT.—Is there one seminary in the land that has ever thought of training evangelists? Nay, is there one in all the land that could do it? On the other hand, would they not oppose and discourage any young man applying for admission to their class-room with a view of giving himself to the work of an evangelist? Many of the "cattow" evangelists of today would be or might be "mighty men of God," if one-half the care was spent on their training by Churches and seminaries that is bestowed upon young men entering the pastorate.—Independent.

Every new development in regard to the Congo Valley only adds to the interest and importance of the territory. Late discoveries on branches both to the North and the South show that the undiscovered territories are even more populous and fertile than was supposed. The immediate course of the Congo seems to be a vast lacustrine territory, easily reached by boats of light draft. The people will thus be readily accessible to missionary effort. Already the missionaries on the Congo have penetrated a thousand miles into the interior. Fourteen Protestant and four Roman Catholic stations have been erected, and in connection with each of these from £2,000 to £8,000 have been judiciously disbursed.

Sunday before last, at the close of a fitting sermon on the right use of worldly goods, a layman stepped forward, faced the congregation, and made a powerful appeal to the congregation to subscribe money enough to pay all the expenses of the church for the year. Why might not the same layman next Sunday, at the close of a sermon on sin and forgiveness, step out and make an earnest appeal to every lukewarm professor, and every sinner to repent and come to God at once? Oh! that would not be expected! Ah, ther'se the rub! Propriety! Propriety! What opportunities for good are lost in thy name! That is one word a successful evangelist never learns.—Western Advertiser.

The Sunday School.

First Quarterly Review.  
Sunday, March 28.

BY REV. W. O. BOLMAY, P. M.

1. The subject of LESSON I (2 Kings 22: 1-13) was "Josiah and the Book of the Law." Josiah, the 16th king of Judah, the son of Amoun and grandson of Manasseh, came to the throne at the age of eight, and reigned 31 years. He did right in the sight of the Lord, declining neither to the right nor to the left. He was a zealous crusader against idolatry, not sparing even what former kings had spared. He restored the temple. While the work was going on, in the 18th year of his reign, he sent Shapan the scribe to Hilkiah the high priest with orders to the latter to count the money collected for temple repairs, and pay it to the workmen. The priest had the important intelligence to communicate that he had discovered the Book of the Law in the temple. The precious roll was carried to the king. At his direction Shapan read aloud some passages—in Deuteronomy probably—concerning the judgments that should rest upon those who should forsake God and serve idols. Convinced of the guilt of Judah in this respect, and alarmed at the dreadful fate that impended in consequence, Josiah rent his clothes. He afterwards sent an embassy to find a prophet who might inquire for him from the Lord.

2. In LESSON II (Jeremiah 8 : 20, 22; 9 : 1-16) we had for our topic, "Jeremiah Predicting the Captivity." The principal points were—the disparing cry of the people that the harvest of opportunity had passed and the summer ended, and they were not saved; the prophet's mourning and "astonishment;" the neglected "balm of Gilead," and "physician," who might save, if the people would; the prophet's wish that his "head" were "waters" and his eyes a fountain of tears; his longing to be in some remote caravanerai where he might weep, and hide himself from the wickedness of his countrymen, from their spiritual adultery and deceit; his warning to them not to trust in each other's word, so false had they become; God's threatenings to "melt them and try them," to visit and avenge himself on them, for the deadly arrows shot from their tongues and their treachery to one another; the prophet's wall of grief over the wasted mountains, and the pastures burned, and forsaken of bird and beast; the more dismal threat that Jerusalem should become a "heap" and the cities of Judah a desolation because the people had forsaken God's law, walked "after the stubbornness of their hearts and after the Baalim;" their food should be wormwood and their drink "water of gall," and they should be scattered among the nations and pursued by the sword.

3. "The Faithful Rechabites" was the subject of LESSON III (Jeremiah 35 : 12-19.) A band of Bebonin Rechabites had taken refuge within the walls of Jerusalem, and pitched their tents there, and preserved their Nazarite austerity of life uncorrupted by the luxuries of the capital. In obedience to a divine direction, Jeremiah invited them to go into the temple with him, and, having conducted them to the hall of the Homanites, brought in wine-jars and bowls, and offered them the hospitality of the cup. His offer was firmly declined. The Rechabites explained to him that the precepts of their ancestor Jonadab forbade them to taste wine, or plant vineyards, or own house or land or cultivate the soil; they were to perpetuate their nation by their simple abstemious habits. Jeremiah was next commanded to quote their example of faithfulness to his unfaithful countrymen. The Rechabites had obeyed their founder, a man like themselves, at great personal sacrifices; the Jews had refused to obey their God, who exacted of them only love and worship and service. Wherefore, His people, because of their persistent disobedience, should be surely punished; but the Rechabites because of their fidelity, should not lack a man to "stand before" Him in priestly offices "forever."

4. The topic of LESSON IV (2 Kings 25 : 1-12) was the "Captivity of Judah." The principal points were—the revolt of Zedekiah, the last king of Judah, against Nebuchadnezzar, who had raised him to the throne; the investment of the walls of Jerusalem by the Chaldean army; the prevalence of famine with all its horrors; the capture of the city by night, after a siege of eighteen months, and the terrible carnage that followed it; the escape of the king and his family to the Arabah or plain of the Jordan; his pursuit and capture; his conveyance to Nebuchadnezzar at Bבלah, the execution of his sons in his presence; the blinding of his own eyes, and his imprisonment in Babylon; the destruction of Jerusalem—the temple first, then the houses, then the walls; and the captivity of the people, all but the poorest who were left behind to till the ground.

5. In LESSON V (Daniel 1 : 8-21) our topic was, "Daniel in Babylon." That he might not defile himself by partaking of meat and drink offered at a heathen shrine, Daniel decided to decline the portion served to him from the king's table; and in this decision he was joined by his three friends, Hananiah, Mi-shael and Azariah. Daniel first appealed to Ashpenaz, the prince of the eunuchs, but that wary officer declined to risk his head by countenancing any interference with the king's orders. The steward proved to be more manageable. A ten day's experiment on pulse and water at Daniel's request resulted, by God's blessing, in fairer faces and plumper bodies than in the case of those fed from the royal table. They were permitted, therefore, to continue in their abstemious diet. Their minds, also, were blessed, and they made such rapid progress in the Chaldean literature and science, that the king selected these four out of all the rest, to stand before him; and they proved, on trial, to far excel all the magicians and enchanters in the whole realm.

6. The subject of LESSON VI (Daniel 3 : 16-28) was, "The Fiery Furnace." Shadrach Meshach and Abednego, being accused before Nebuchadnezzar of not bowing before the golden image which he had caused to be set up, were offered a second trial, and threatened with the fiery furnace in case of non-compliance. They calmly replied that their God was able to deliver them, but even if they were not delivered, they will not serve the king's gods, or worship his golden image. The enraged king ordered the furnace to be heated sevenfold, and bade the mightiest chieftains of his army bind the heretics in their clothes and cast them in. At the furnace mouth, the flames licked up the executioners, and the three Hebrew youths fell down helpless upon the floor of the furnace. The king who was watching, started up in terror and astonishment. The three were unbound and walking about in the fire unharmed, and he they were attended by a Fourth, resembling in His aspect "a son of the gods." The king addressed the youths as "the servants of the Most High God," and called them forth. They came, and the princes and counselors searched in vain to find a hair singed or a color in the garments changed, or even the smell of fire about them. Nebuchadnezzar blessed the Jewish God for so marvelously vindicating those who had trusted in Him, and issued a decree warning all men against calumniating the God of Israel.

7. "The Handwriting on the Wall" was the topic of LESSON VII (Daniel 5 : 1-12; 25-28). The principal points were: The feast of Belshazzar, to which a thousand of his lords were invited and his own wives and concubines; the recklessness of the king, under the influence of wine, in sending for the sacred Jewish vessels, and drinking wine from them, and singing praises to the Gods of gold and silver, of brass and iron and wood and stone; the mysterious fingers writing unintelligible characters on the wall; the sudden hush; the king's terror, so violent that "his knees smote one against another;" the "wise men" summoned; the offer to invest the interpreter of the writing with the insigna of royalty and make him the third ruler of the kingdom; the failure on the part of all to decipher the inscription; the appearance in the banquet hall of "the queen;" her high commendation of Daniel as a person possessing "the wisdom of the gods," and the distinction conferred upon him by Nebuchadnezzar; the sending for Daniel; his reading of the words—"Mene, mene, tekel, uphasin"—and interpretation of the same.

8. The topic of LESSON VIII (Ezra 1 : 1-4; 3 : 8-13.) was, "The second Temple." The principal points were—the limit of the captivity reached, according to prophecy; the spirit of Cyrus "stirred up" to decree the restoration of the Jews; his reverential proclamation, in which all his success was ascribed to the Lord, the God of heaven, who had charged him to rebuild the temple at Jerusalem, and in which he invited those who were willing to accept the privilege of returning, and enjoined upon all that stayed behind to help those who went back by every substantial aid; the appointment of the Levites to set forward the work of rebuilding; the laying of the foundation stones by Joshua and Zerubbabel; the antiphonal praises of priests with trumpets and Levites with cymbals to Him whose mercy endureth forever; the loud, exultant shout of the people; and the minor strains of lamentation on the part of the aged men who remembered the glory of the earlier house and were afflicted at the poverty and tameness of the present beginnings.

9. In LESSON IX (Nehemiah 1 : 1-11) we had for our subject, Nehemiah's prayer. The royal cup-bearer in the palace at Susa; the sad tidings brought from Judea by some returning Jews that the city walls were still in ruins, and the gates thereof, were burnt with fire; Nehemiah's grief and fasting; his

earnest prayer in which he confessed the sins of the people, and of himself and his father's house, and pleaded the divine promises and past mercies for present intervention, and especially that he might find favor in his request to the king; the long delay of four months; the discovery at last by the king of the hidden sorrow of his cup-bearer and its cause, and his compliance with Nehemiah's request—were the principal points of the lesson.

10. The topic of LESSON X (Nehemiah 8 : 1-12) was, "Reading the Law." Nehemiah arrived in Jerusalem; and, after fifty-two days of toil and bitter opposition, the walls were restored and the gates hung. Then Ezra appeared on the scene (after an unexplained obscurity of twelve years) and in a new role—with the title and functions of the scribe. At the request of the people who came together with remarkable unanimity in the early dawn of the first day of the seventh month, Ezra produced "the book of the Law," and took his position on a wooden platform surrounded by several priestly assistants. His act of worship in blessing "the Lord the great God," was responded to by the entire multitude with uplifted hands and profound prostrations, and the deep murmurs of "amen! amen!" From dawn to midday Ezra read, assisted by the priests, his words being interpreted and expounded to the people by Levites previously stationed at convenient points among them. The first impression produced was one of deep alarm and sorrow for past unfaithfulness. But the emotions of the multitude were hushed by Nehemiah, who reminded them that the day was holy, and one of festivity, and not of mourning. He persuaded them to let their sorrow give place to mirth, to "eat the fat and drink the sweet and send a portion to those for whom nothing was prepared."

11. "Esther's Petition" was the subject of LESSON XI (Esther 1 : 10-17; 5 : 1-3). A decree for the extermination of all the Jews secured from King Ahasuerus (Xerxes) by Haman the Agagite, the king's favorite, as a revenge for the refusal of Mordecai to salute him; Mordecai's appeal to Queen Esther to seek an audience with the king "and make request before him for her people;" the queen's perplexity because of the law which imperiled the life of any one who dared to approach him on the throne unless the golden sceptre was extended, and because of a seeming coldness towards her on the king's part; she not having been called to him for thirty days; Mordecai's second message, warning her that she would not escape though in the king's house, even though relief would come from another quarter, and suggesting that for this very emergency she had probably been called to the throne; the queen's consent to go to the king, but her stipulation for a preliminary fast for three days of all the Jews in Susa; a fast in which she and her maidens would participate; her behavior at the critical moment, appearing in her royal robes before the king in the inner court; the golden sceptre extended; the invitation to the queen's banquet; Mordecai's elevation; the second banquet; the revelation of Esther's nationality, and Haman's wickedness; the violent death of Haman; the promotion of Mordecai; the Jews permitted to defend themselves, and the institution of the Feast of Purim—were the principal points of the lesson.

The subject of LESSON XII (Mal. 3 : 1-6; 12 : 1-6) was, "Messiah's Messenger." The assurance of the coming of the messenger to prepare the way and of the sudden advent of the Messiah himself to His temple; His predicted appearance as a purifier rather than as a conqueror, subjecting all His followers, and especially "the sons of Levi," to trials as searching as "the refiner's fire and as cleansing as "the fuller's soap;" the resulting purifications of the offerings; the condemnation and separation of the wicked, particularly of sorcerers, adulterers, false swearers and oppressors; their consignment to a fire which should leave them "neither root nor branch;" the rising of the Son of Righteousness upon them that feared the Lord's name; and the coming of Elijah, before that dreadful day of judgment should dawn, to turn the hearts of fathers to children and of children to fathers by restoring the neglected teaching of the law of Moses—were the principal points of the lesson.

Here and There on Snow Hill District.

REV. A. WALLACE, P. M.  
No. 51.

The latest excursion I have had through the old territory, which has furnished, already a full year's pencilings for the columns of the PENINSULA METHODIST, was more of a fancy flight, than by the tedious locomotion of thirty years ago. There could not have occurred to me, a better opportunity for contrast and

comparison between then and now, than the recent session of the Wilmington Conference, at Elkton, Md.

I was there on Saturday and Sabbath, and would not have missed the experiences of either day, for the largest Baldwin apple that ever grew in the Diamond State. I do not here refer to the sociability, merely of that remarkably social occasion; nor to the fact, that from friend and stranger alike, in terms of genuine congratulation, I heard of these unpretentious communications, and received on every hand, a hearty hope, that they might be continued. There was inspiration and encouragement enough, I think, to keep me from growing weary for at least another year. But aside from these pleasant personal considerations, it was no ordinary privilege to be on the floor of the Wilmington Conference, that Saturday morning, when Presiding Elder Wilson read his annual report. The place took on to some degree, the character of a Pentecost. We have heard of "fire in dry stubble," but I have rarely, if ever, witnessed such a scene in a Conference session. When a man of such iron nerve, and steady, will power, as John A. B. Wilson, became tremulous, tender and silent, with pent emotion, and could not trace the lines before his eyes, for gushing and blinding tears. No wonder the strongest hearts yielded to the rushing tide of sympathy, and preachers and people caught an impalpable something which kindled into flame, and found its most fitting expression in the stanza suggested by that brotherly bishop, when he exclaimed, "sing

All hail the power of Jesus' name!"

How gladly I tried too, to make melody in those strains of "Coronation;" for the results of a year's toil, away down through the regions, where every old pine forest and bye-road is remembered so vividly; results which have twined "waste places" into a garden of the Lord. The joy, was like unto the joy of harvest. The handful of corn, seemed to wave like Lebanon, churches erected, altars baptized, scores and hundreds converted, and millennial possibilities becoming more and more apparent on the far famed Peninsula! That was an hour to me of incomparable exaltation, over what God had wrought and was doing, through the agency and devotion of men, who, despite meagre salaries, and unpropitious circumstances, for Zion's sake toiled on, won souls, and brought up advanced collections.

It required a little of that quality which they denominate *cheek*, for me to attend the Elkton Conference at all; when I expected that the town would be taxed to its utmost capability in providing accommodations for clergy, laity, and the large influx of visitors, which an occasion of this kind imposes on good nature. But I was not long in uncertainty about the omnibus rule of room for one more; for I met with an old friend and fellow countryman, in the person of Rev. W. J. O'Neill, and it was not the first time, by a considerable calculation, when, being a stranger, he took me in. There is always a full swing—I might say, a superabundance of good cheer where he finds a Conference home. In this instance, it was with the family of Mr. J. H. Scott.

Nor was I very long in finding out the prevailing sentiment of the preachers, in regard to their presiding officer. Never, so far as I can remember, did a Conference session, begin, continue and end with more harmonious relations, than subsisted between Bishop and his preachers. Being a family connection of one of the noble laymen of the Peninsula, Thos. Mallalieu of Millington, it seemed as if all the brethren claimed kinskip with him, and will, hereafter, hold him in the most affectionate remembrance.

I must refer to the Sunday morning love feast, but will not pretend to delineate those features of the occasion, which were indescribable. Rev. A. D.

Davis appeared to be quite as much at home in conducting the exercises, as if he were in one of the little country churches of his last circuit, and all of which, according to report, he left in a sacred flame of religious devotion. The Elkton church was crowded, even for Conference love feast, and the exercises started on a pretty high key. Instead of the customary bread and water passed around, as a symbol of fellowship, the leader proposed, that all present, should shake hands, on the "Ocean Grove plan." They were on their feet in a moment singing, "It is good to be here," and in the general exuberance, several of the venerable laymen present, shouted aloud in praise to God, for his manifested power.

Bro. Davis, himself, a volunteer to plant the gospel all through the Eastern shore counties of Virginia, said he was happier, in the prospect of going to that field on such an errand, even leaving family and home for the Master's sake than he thought he would be in heaven. I ought to state here, that the Conference on the previous day, rolled up a contribution, towards providing him an evangelistic outfit, in a large meeting tent, where he hoped to have one thousand souls converted during the coming year.

The experience related by preachers and people, filled up a thrilling hour. There among the fathers of the Conference, was the still vigorous and widely esteemed J. L. Houston, the venerable looking, but genial and steady Charles Hill, the sensible and saintly James A. Brindle, the now bereaved, but blessedly sustained Dr. G. A. Phoebe, one of our own classmates, Wm. B. Walton, keen for analysis, and clear in exposition, as instanced in the powerful sermon he delivered on Saturday morning, and still as modest as he is able; also the brilliant J. S. Willis, and a host of younger men, who are all by force of character and grace, coming to the front, in the glorious ministry of a free and full salvation. Among them, it was pleasant to see and hear Col. F. A. Ellis, upon whose attentions, and hospitality devolved a large share of the burden, and responsibility of taking care of the Conference, and John Perkins, whose name is also in the book of life.

The sermons we listened to were of marked excellence. That by the Bishop at the ordination of deacons, was a model of impressiveness, as sweet as it was simple; and the afternoon discourse of Dr. J. A. McCaulley, of Dickinson College, before the ordination of elders was a fine combination of thoughtfulness and spiritual application. Bro. Chaplain McCabe, the inimitable Chaplain, was, of course, the bright particular star, among distinguished visitors. The audience which greeted him on Sunday evening, was simply immense. How such a multitude could wedge themselves into such space as the audience room was almost beyond the bounds of belief. Rev. H. S. Thompson spoke grandly on the missionary theme, but it remained for the Chaplain to bring all hearts into closest relationship with the wide world and make every follower of Christ feel that it was a luxury, rather than a men matter of duty, to "rescue the perishing."

Of several other peculiarities which struck me during this memorable visit I ought to speak, but have not space a present. The morning sermons before Conference business began, were happy in conception, and most fruitful in good. This custom, I think, ought to and will be adopted at other Conference sessions.

I was glad to hear that the brethren had their attention directed, even in the hurried hours of closing, to a forthcoming volume on Peninsula Methodism, by Rev. Robert W. Todd. From the glance given to its racy pages, abounding with the quaint, the curious and pathetic, I am free to predict that it will meet with marvellous success. No such book has yet appeared in the prolific domain of Methodist authorship, and I hope it will be put at once to press.

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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.

**Conference Endorsement.**

"WHEREAS, The PENINSULA METHODIST, published in Wilmington, Del., by our brother, J. Miller Thomas, and edited by Rev. T. Snowden Thomas, is doing for our local church work, what we regard as very helpful to our success, thus ministering to the prosperity of the church at large; and

WHEREAS, The price at which it is published, puts it within the reach of many, who cannot afford to take a regular church paper, and it differs from most local papers, in that it is published without any financial responsibility on the part of the Conference;—For these and other reasons,

RESOLVED, That we hereby endorse the PENINSULA METHODIST, and recommend it to the favorable consideration, and patronage of our people."

The above declaration made, at the last session of the Wilmington Annual Conference, puts in words, what may be considered the unanimous sentiment of the brethren, with whom the PENINSULA METHODIST has been laboring in the Master's Vineyard, for nearly two years. We beg our readers' special attention to a few facts. First, our people will read. Second, if they are not supplied with healthful and profitable reading, they will be supplied with what is either purely secular, or positively demoralizing. Third, the dissemination of religious truth, and the facts of church work and progress, at home and abroad, by the circulation of religious newspapers is one of the most effective aids to pastoral success. In view of these facts, is it not the duty, and should it not be the pleasure of every pastor, to see that as far as possible, either by his own effort, or by the help of a representative, every family within his charge, should have the benefit of at least, one religious newspaper? If for any sufficient reason a family cannot be induced to take both the *Christian Advocate*, and the PENINSULA METHODIST, shall we not do a good thing for the common cause, if we succeed in placing either of them into such a family, according to that family's preference? Our policy is to crowd out the bad, by crowding in the good.

**Bishop Mallalieu's Wonderful Sermon.**

It was the privilege of the writer to attend the morning services last Sabbath, the 21st inst., in Centenary M. E. church, West Philadelphia. The Conference love-feast was a joyous communion of the Lord's disciples with one another, and with their Divine Master, as prayer and testimony, interspersed with stirring songs of praise, illustrated the varied experiences of saving grace. Rev. Isaac H. Merrill adverted to the interesting fact of his conversion, when

a lad, under the preaching of Rev. Dr. Matthew Sorin, in Snow Hill Md., fifty-three years ago. An octogenarian Presbyterian minister, spoke of his long and happy experience in the service of the Lord, and as he told of his love for his Methodist brethren, said he was half a Methodist himself, and if he lived much longer, he would, probably, become a whole one. Rev. W. B. Osborne, in his great sorrow, testified that in this, the severest trial of his life, he found grace sufficient to be perfectly submissive to the Divine will. Rev. F. B. Harvey had found it greatly profitable, to retire for secret prayer, not only, morning, noon and night, but also, after the morning meal, and at the twilight hour. He had no doubts, no fears; but was kept in perfect peace. Bishop Mallalieu rejoiced in a clear sense of present acceptance. Bishop Andrews felt an intense longing to realize in his own experience, more fully than ever, the completeness of this great salvation.

By the time for preaching, the spacious room was packed to its utmost capacity, many persons standing. The wide platform, tastefully decorated with flowering plants, was occupied by the young men to be ordained deacons, and by prominent ministers, among whom were Bishop Andrews and Mallalieu. The latter's text was Acts 19, 2: "Have ye received the Holy Ghost, since ye believed?" The Bishop appeared to be at his best. After a brief review of the first Pentecost after the ascension of our Lord, he inquired, have we a right to expect to receive the Holy Ghost; and argued that we had from the very nature of the case, that while redemption was complete, man was wholly inadequate to the work he was given to do, without the aid of the Holy Ghost. How weak and wavering was Peter until after Pentecost. Again, the promises of God warrant this expectation. Here he quoted Joel's prophecy, and the fourfold promise of Christ, himself, with most telling effect. Among the classes included in the promises of Joel's prophecy, were the hard-handed sons of toil, and the worn and weary mothers and daughters, who on the morrow must apply themselves to the menial, and weary cares of domestic life. "To you, my brothers and sisters, is this blessed promise given—you have a right to expect to receive the Holy Ghost. You, too, in your poverty and your humble duties, are included in the promise. Last week was a sad one to me. It was the anniversary of the death of one, I loved as my own life; and during that week there came the tidings of the death of three of the best friends I had on this earth; but the presence of the Holy Ghost afforded ample comfort."

On four points, the believer must have absolute certainty, the divinity of our Lord, his atoning sacrifice, his resurrection, and his intercession; of all these, the Holy Spirit gives testimony, to the consciousness of the believer.

Secondly, How may we secure this gift of the Holy Ghost? By obedience, the disciples obeyed Christ's injunctions; thanksgiving, they were blessing and praising God in the temple; and by entire consecration, giving up every sin, every doubtful indulgence, and dedicating to God yourself, your wealth, your social influence, your culture; laying everything upon the altar, and then seeking by earnest prayer, till you receive the Holy Ghost.

Thirdly, the results; first, purity—no sin, where the Holy Ghost abides; second, the fruits of the spirit; third, steadiness in religious experience and life; and fourth, power to work for God.

This gives the individual believer and the church the swing of conquest, and the inspiration of victory and triumph. God has given our church a Pentecost, on an average, every year during our first century—an average increase of one hundred souls a day. May it be an in-

crease of a thousand souls a day, in the century to come!

This outline gives no adequate impression of this discourse. In holy fervor, in intense earnestness, in beautiful simplicity and directness, in thrilling appeals, in exultant faith, and powerful unction, the speaker spoke as seldom man speaks. His soul seemed to be on fire with zeal from God, and with desire that every hearer might just then and there, receive the Holy Ghost. It seemed at times under the unction that rested upon him, as if it must be impossible to resist his appeal's for instant surrender.

A class of fifteen deacons were ordained—three of whom were the sons of as many traveling preachers, to whom was accorded the rare honor and pleasure of participating in the ordination of their own sons. Rev. James Neill, Rev. W. T. Magee, and Rev. Dr. Kynett were the fathers, thus signally honored by the great head of the church.

**A Distressing Providence.**

We are grieved to learn the sad affliction that has come to our brother, Rev. W. B. Osborne, widely known as one of the founders of Ocean Grove, for several years a member of the South India Conference, and at present Superintendent of an international camp-meeting association at Niagara Falls. His eldest son, a young man of 24 years, bearing the name of his honored grandfather, the late Rev. Elbert Osborne, was one of the passengers on the steamer *Ingle-side*, which went on the rocks on the coast of Connecticut, in the fearful storm of Friday, Feb. 26th. In company with eight or ten of his fellow passengers, he left the steamer in one of the boats. There is no doubt, the boat was soon swamped and all on board perished, as the boat and several bodies have already drifted ashore. Thus far, however, the body of young Osborne has not been recovered. Elbert was the child of many prayers, and was converted in early youth; and we trust, in the hour of his extremity, as the cold waters closed over him, he felt the embrace of the everlasting arms, and while the winds and waves joined in a mournful requiem over his body, there were songs of joy among the redeemed, over the entrance of his blood-washed spirit into the Paradise of God. In such times of trial, how we long for that home, where "God shall wipe away all tears from their eyes." Our brother will have the prayerful sympathies of thousands of loving hearts in this and distant lands, where ever the tidings of his great sorrow shall come.

We have in hand, what our readers will find a very interesting article, written, at our urgent request, by our esteemed friend and accomplished correspondent, Rev. Dr. John A. Roache, of Brooklyn, N. Y., one of our *Peninsula* men giving a graphic picture of "My first Circuit." As we presume our brethren are about through with "the spirits in prison," we shall hope to find space for a part of this article, next week.

In another column will be found the kindly expression of our brethren in regard to the character and work of the PENINSULA METHODIST, which, we take pleasure in assuring them, is highly appreciated. We shall earnestly strive to meet the felt want in this territory in a still more satisfactory manner; but will need in still larger measure than has yet been given the co-operation of preachers and people in two respects—first, in the matter of increased circulation, and second, in the matter of frequent contributions to our columns from all parts of the conference, of facts of local church interest, and of articles on live questions of Church polity, administration, doctrine and personal experience. Obituary sketches of those who die in the Lord are welcome, provided they are short and give the main fact illustrating the triumph of grace.

We most earnestly beg every one who may favor us as a contributor, to write only on one side of the sheet, and to write plainly; this for the printer's sake; and for the sake of our eight or ten thousand readers, pack your thoughts and send us short articles, this is also for our contributors, for they write to be read, and the fewest number will read a long article in a newspaper.

The Minutes are published, and parties desiring them will be supplied from this office by mail at 15 cents per copy.

**Philadelphia Conference.**

This body of Methodist itinerants convened in its 99th annual session, according to the record in the annual minutes, in Centenary M. E. Church, West Philadelphia, W. B. Wood, D. D., pastor, at 9 A. M., Thursday, March 18th, 1886, Bishop W. F. Mallalieu, D. D. presiding. Of the two hundred and eighty seven names on the register, all but seventy-nine answered to the roll-call at the first session; among these, were the venerable Anthony Atwood and William Cooper; the former having been admitted on trial in 1825, and the latter in 1828. Of this large number of ministers, but one has fallen by death since last Conference—Rev. Samuel Irwin, who had nearly completed thirty-two years of ministerial service. The Bishop called on brother Atwood to announce the opening hymn and in a tremulous voice with considerable emotion, he gave out,

"And are we yet alive  
And see each other's face  
Glory and praise to Jesus give,  
For his redeeming grace!"

Rev. John Thompson followed the singing of this grand old hymn, with an earnest prayer, after which Presiding Elder, John F. Crouch, read the third chapter of Ephesians, and Presiding Elder, S. W. Thomas announced

"O for a thousand tongues, to sing,  
My great Redeemer's praise."

After this hymn, Rev. Joseph Mason led in prayer. Rev. J. R. Taylor Grayson of Rev. Valentine Gray, of the Wilmington Conference, Secretary of the Conference at its last session, at the request of the President, then called the roll; after which, he was re-elected Secretary by acclamation, with privilege of nominating his assistants.

In recognition of the fact that four of the brethren, A. Atwood, W. Cooper, J. Neill, and J. Carlisle, have been members of the Conference, more than fifty years, a resolution was passed, extending the congratulations of their brethren, and inviting them to seats upon the platform.

The presence of Bishop Bowman, the senior superintendent of our Church, was cordially welcomed by an appropriate resolution, and in the same way a cordial greeting was extended to Bishop Mallalieu on the occasion of this, his first presidency over the Conference.

Among other interesting incidents of the morning session, were the addresses in reference to the educational work of our Church in the South. Dr. Rust, with ardor and enthusiasm unabated said there had been a steady advance every year, that the feeling of our southern brethren toward us was more friendly. The Dr. made the point that these schools were religious schools, seeking to promote the moral, not less than the mental development of their pupils. He said our colored people can be depended upon to be right on the Temperance question, every time. Bishop Mallalieu said he had just heard of a gracious revival at Holly Springs, Miss., in which there were already over sixty conversions. For the New Orleans University, \$40,000 were needed, and he had made an arrangement by which three dollars would be given for this purpose, for every dollar that he would raise. He wanted to collect \$10,000. A committee was appointed to receive contributions from the members of the Conference and their friends toward this object. Which afterwards reported a contribution of \$130. Bishop Bowman said the schools were working splendidly, and intelligent and

well-educated southern gentlemen, had much to his surprise, declared to him that we were doing more for the elevation of the colored people, than all others combined.

In a few brotherly words Bishop Mallalieu expressed his pleasure at being president of this Conference, recalling the fact that this city was his episcopal birthplace. He desired every member of the Conference to know, that the youngest and most obscure brother was as welcome to come to him, in reference to any matter affecting his interests, as a preacher, as was any member of the body. He desired greatly that this session may prove to be profitable spiritually, as well as socially; and that in all the families where they are guests, the preachers may exert a godly influence.

The evening was devoted to the anniversary of the Conference Education, and Freedmen's Aid societies, Judge Sadler, of Carlisle, speaking for the former, and Bishop Mallalieu and Dr. Rust for the latter.

The Historical Anniversary, held the evening before was an interesting occasion; addresses by the president of the society, Thomas W. Price, Esq., Bishop Mallalieu, and Rev. James Neill.

**SECOND DAY, MARCH 19.**

Rev. W. L. Gray conducted the devotions. Nineteen brethren additional answered the roll-call.

By a well-nigh unanimous vote the board of Bishops were requested by the Conference, hereafter to open the annual sessions of this body, on Wednesday instead of Thursday.

Most interesting facts were stated by Rev. Dr. James Morrow, corresponding secretary of the Pennsylvania Bible Society, illustrating the good Providence of God in opening Cuba to the circulation of the divine Book. Some refugee Cubans in New York City became deeply interested in the study of the Scriptures and were soundly converted. One of them begged the privilege of returning to the island to circulate the precious volume, among his countrymen. The risk was certain imprisonment, and probable death; but this failed to deter him. Another obstacle was the lack of necessary funds. Just then a gentleman from Philadelphia came into the office of the Bible Society, and made a donation of \$1000 for Bible distribution, stipulating that \$900 of it should be devoted to the foreign work. He was asked if he would be willing to have it used for Bible work in Cuba. "Willing?" said he, "of all places, I'd prefer that; for it was in the Cuban trade, I made my money." The converted Cuban sailed with his Bibles, and upon his arrival, offered them for sale; but was soon arrested and put in prison by the mayor, at the instigation of the Romish priests, who declared the book was immoral, and licentious. It was only a short time however, before the mayor released his prisoner, apologising with tears for the mistake into which he had been betrayed; and declaring that he had taken one of these Testaments, and read for the first time its precious words, which had brought peace and joy to his own heart, after long and unsuccessful search elsewhere.

The case was referred to the government of Spain, and an order in council was issued, allowing the free circulation of the Scriptures in Cuba, forbidding any interference with Protestants, except that they were not allowed to march in processions through the streets.

Three of the four districts were called, the Presiding Elders reporting earnest and effective work, with very satisfactory results, as many as 1800 conversions being reported on one district, and an advance of \$1300, on last year's missionary collections. As a matter of special interest, we note the gratifying fact that placing the liquor-traffic under public condemnation. In three large boroughs of Dauphin Co., no licenses are granted;

and in other places the temperance cause is gaining.

At the Church Extension Anniversary, it was stated that during the year ending Oct. 31, 1885, 494 churches, one college, and six parsonages had been aided by donations, or loans. The W. F. M. Society, held an interesting service in the Asbury Church, a new and beautiful structure; in the front of which is a large and costly tripple window of stained glass of elaborate design, erected by Mr. Childs of the Philadelphia Public Ledger, in memory of "our beloved Bishop Simpson." The likeness of this prince of pulpit orators, in the centre, being excellent.

THIRD DAY, MARCH 20.

Isaac R. Merrill led the devotions. Presiding Elder, John F. Crouch, reported his district as prospering in all departments of Church work, though, as in the other districts there were too many weak charges, who were unable to pay their pastors what was really necessary to give their families a comfortable support.

Prof. S. F. Upham, of Drew Theological Seminary, was introduced and made a telling speech. He said the professors were required every year to make two pledges: (1) to teach nothing contrary to Methodist doctrines, and (2) to train the students to preach extemporaneously. He urged the preachers to encourage young men, whom the Church recognized as called of God to the ministry, to avail themselves of the advantages of Drew, saying, that, if such young men had only enough money to pay their way to the Seminary, they would be taken care of. The Library has already 18,000 volumes, and is rapidly increasing. Twenty-two members of this conference have been students in this institution.

A class of nine young men who had completed two years of pastoral work and study, were reported by their Presiding Elders and the several committees of examination, as eminently worthy, and were received into full connection in the conference, and elected to the order of deacons. Bishop Mallalieu's address was a model of earnest, faithful and loving counsel. He announced the appropriate hymn,

A charge to keep I have  
A God to glorify;

which was sung heartily by the large congregation; and Rev. Thos. C. Murphy led in prayer. Alluding to the epochal events in life, he named as such in his own, the never to be forgotten hour when out in the field beneath the starry heavens, he received an answer to his prayer for God's pardoning favor; the hour, when his brethren in Quarterly Conference were deciding the question of giving him a license to preach, when in the darkness of an anteroom he made a full and complete dedication of himself and all his powers to the service of the Lord, in whatever field it should be his duty to labor; and the hour, when, like these young men, he stood before the bar of the conference, to take these solemn vows previous to his ordination. He held that there was no grander sphere of human activity in this world than that which opened before a thoroughly consecrated, devoted, and whole-souled Methodist preacher. Methodism differed more or less from other evangelical systems of faith, in the emphasis it placed upon a few essential doctrines; the universal provision made for man's salvation, in contradistinction to effectual grace for a limited number; the privilege to every believer of knowing his sins forgiven as positively as any other fact of his personal consciousness; the witness of the Holy Spirit with the spirit of the believers to the fact of his adoption into the divine family; and the doctrine of Christian perfection, as an experience to be attained in this life—not perfection in knowledge, nor perfection in judgment, nor perfection in practice, but perfection in love, fulfilling

the law, as the Divine teacher puts it—"Thou shalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy soul, and thy neighbor as thyself." "Don't wrangle about this doctrine, but seek its blessed experience. Study the Bible, Wesley's Plain Account of Christian Perfection and our Hymn Book. With the light these give, it seems to me the most reasonable thing in the world, that a redeemed soul should love God with all his heart." It would be eminently profitable to review these solemn vows, and in faithful self-examination, read over these rules for a preacher's conduct, on some one anniversary day, in every year of your ministry with earnest prayer for Divine help.

The entire class, as did the same class in the Wilmington conference, promised to wholly abstain from the use of tobacco. Thus the good work goes on, and we may hope that in the near future, our ministry at least, will be clear of this expensive and disgusting form of "needless self indulgence."

FOURTH DAY, MARCH 22.

At this session the conference were gratified to see Bishops Bowman and Andrews, on the platform, as well as Bishop Mallalieu. Among the visitors were Revs. C. Hill, J. B. Quigg, J. W. Hammersley, J. Dare, W. L. S. Murray, V. Gray, N. M. Browne, and T. E. Terry from the Wilmington Conference, and the venerable Thomas Sovereign, of the New Jersey Conference, making the third octogenarian Methodist preacher attending this session. Bro. F. A. Ellis, of Elkton, Md., was also present.

Quite animated debate was had on a proposition to apportion the sum of \$5000, to be raised by the several churches, to be used for aiding weak charges that were not able to give their pastors a living support. After its adoption, a resolution was passed pledging a contribution on this same account, on the part of the preachers, of two per cent. of all their salaries, that were \$1000, or over. In the debate it was stated there were 61 charges in the conference, reporting last year, salaries of \$500 or less.

The stewards report showed an advance of \$1100 on the receipts of last year.

At 3 p. m., the Conference Missionary sermon was preached by Rev. J. O. Wilson, on the text, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." At night, the capacity of the audience room was taxed to the utmost, at the Missionary anniversary; eloquent and suggestive addresses were made by Revs. C. H. Adamson and G. W. Miller, and D. D. C. Mink, Esq., a layman. The treasurer's report of receipts for the year, to the amount of \$62,121.92, an advance of \$10,000 over last year, was greeted with heartiest applause. Chaplain McCabe was present to rejoice with the brethren in the grand success achieved, but declined to make a speech.

FIFTH DAY, MARCH 23.

Most of the morning was consumed in an interesting debate on the work and administration of the City Missionary Society. Rev. Dr. Hanlon made a brief address in behalf of Pennington Seminary, saying, that while Drew would take care of the right kind of young students, if they had but money enough to pay their way to the school, his Seminary would go a step further, and pay half their fare, for first class boys. Bro. Radley from a feeble church in Shenandoah Valley, Va., made a plea, and \$100 was soon made up for his assistance.

In the afternoon an impressive service was held in memory of Rev. Samuel Irwin, who fell at his post, during the year; and of members of preachers' families, who have been removed by death since last conference.

In the evening, Rev. John D. Knox, of Kansas, filled in a gap by preaching a unique sermon on the constituents of a strong church.

SIXTH DAY, MARCH 24.

The morning was occupied with consideration of reports and some routine business. Complimentary resolutions were adopted by a rising vote expressing gratification at the presence of the beloved Thomas Bowman, D. D., Senior Bishop of the Methodist Episcopal Church. Also resolutions of appreciation respecting Bros. Drs. G. W. Miller and A. Longacre, who take transfers, the former to Brooklyn, N. Y., the latter to Mt. Vernon Place, Baltimore, Md.—his second term there.

An afternoon session was held, at which the percentage of salary to be given in aid of sustentation was changed from two per cent. on the salaries of some of the brethren, to one per cent. on the estimates of all. Conference adjourned little before six o'clock, Wednesday evening.

Who is Mr. Austin?

"A correspondent of the *Biblical Recorder*, claims to have witnessed a most singular scene, much more in accordance with the teachings of Roman Catholicism, than Protestantism: Rev. Mr. Austin, a Methodist preacher, preached the funeral sermon of Mary Davis, aged 15, seven miles from Ashville. The young lady professed religion, at a revival a week before, and was to have been baptized on the day of her interment. After the sermon was over, the minister said he had been requested to administer the rite of baptism; the lid of the coffin was removed, and while the congregation stood, and gazed in wonder and astonishment, he sprinkled the dead body of Mary in the coffin."—*Baltimore Baptist*.

Had the Reverend gentleman immersed the dead body, our Baltimore brother might possibly have exultated, if not commended the act, as a pardonable excess of devotion to Baptist teaching; at least, he would hardly have paraded it, in an editorial note. But then it was "a Methodist preacher"! But who is Mr. Austin? (ED. PENINSULA METHODIST.)

Conference News.

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

Elk Neck charge, A. Burke, pastor, writes, that he and family were most cordially received, by the members and friends of Elk Neck charge, last Saturday. About 75 of whom were present at the parsonage, to welcome their new pastor and family. During the evening, arrangements were made for the liquidation of a small debt on the parsonage.

About fifty friends met Bro. Jewell and wife at their new home, Rising Sun, and gave them a hearty welcome, March, 19th. They have a pleasant and nicely furnished residence. The year opens auspiciously; we are all expecting success in this part of God's vineyard. This year being our first, as a station, we are all anxious to make a record that shall be well pleasing in the sight of our Conference and our God. May God help us.

Mt. Pleasant charge, J. W. Hammersley, pastor. On Tuesday evening, March 16th, many of the members and a large number of personal friends, met at the parsonage to welcome their pastor for the third year. The evening was spent in social conversation, interspersed with music. All were bountifully served with refreshments, after which the company dispersed, leaving with the pastor many tokens of esteem, in the form of dry-goods and groceries.

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

An appreciative audience assembled at the Smyrna M. E. church on Thursday evening of last week, to hear an address from Mrs. Julia Lore McGrew, and were highly entertained by the narration of her experience in Hindostan, in the double work of physician and missionary in that country, where cast and superstition predominate. The homes where the light of the gospel has penetrated, were drawn in strong contrast to those where they were still clinging to idol worship, and the traditions of the past. Mrs. McGrew gives evidence of deep, earnest soul work, to bring relief through the mission of the Christian religion, to her degraded sex in that country, so otherwise full of capabilities.

Mrs. E. B. Stevens, of Wilmington, followed in an appeal for the support of the Woman's Foreign Missionary Society.—*Smyrna Times*.

The M. E. church at Massey's, Sassafras, circuit, C. R. Norris, pastor, will be reopened for divine worship, on Sunday, April 4th, (D. V.) Several ministers are expected to be present on the occasion. Service in the afternoon at 3 o'clock, and in the evening at 7½. Welcome to all.

Rev. T. L. Tomkinson and family, met with a most delightful reception on their arrival at Galena charge, on the 18th inst. Many words of kindness were spoken to them, and every evidence was left upon their minds, that they had fallen into the hands of a generous and noble people.

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

Hurlock's charge, G. F. Hopkins, pastor, writes: Since my last note in your paper, we have been severely pounded, as if in vengeance for what was said. Our table groans, larder runs over, hen-roost bends, feed-room bulges, coalbin—there! the good people said I must say nothing about it, so I'll not even hint at the fat pocket-book given the pastor's wife. But I must speak of the feast of good things which was enjoyed by all, and of the service of prayer and praise which preceded the separation.

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

Asbury charge; W. F. Corkran pastor, writes: We were greeted with a most hearty welcome on our arrival at our new home, Mar. 17 th. A bounteous supper awaited us, and many good things were left in the larder. The first Sabbath witnessed large congregations.

PERSONAL.

Mrs. Sallie L. Kurtz, sister of Bishop J. F. Hurst, died last week, at her home near Cambridge, Md.

The Post Office address of Rev. Wm. Sears, will be Woodlawn, Cecil Co., Md.

The Post Office address of Rev. E. Davis, during the present Conference year, will be Bridgeville, Del.

Mrs. Hendricks, widow of the late Vice-President Hendricks, has been chosen one of the directors of the Hecla Mining Company, which controls one of the largest silver mining and reducing interests in Montana.

Mrs. Mary Packer-Cummings will build a \$200,000 chapel at South Bethlehem, Pa., in memory of her father, the late Asa Packer.

Miss Kin Kats, a graduate of the Normal School of Tokio, has been chosen by the Japanese Government to receive three years training at the Government's expense at the Salem (Mass.) Normal School for the purpose of taking supervisory charge of the Normal Schools of Japan. She will be the first Japanese woman to be educated at the Government's expense in America.

Vice-Chancellor Bacon is the oldest judge on the bench in England. He is 88 years of age, and is sound mentally and physically.

ITEMS.

Any person desiring Minutes of the Wilmington Conference for 1886 will please send order to me at Suddlersville, Queen Anne's County, Md.

J. D. RIGGS.

According to the report of its State dairy association, Iowa has 1,200,000 cows, produces annually \$50,000,000, of dairy products, and annually ships \$24,000,000.

A Philadelphia girl declined to "kiss the book," before a Philadelphia magistrate, saying: "The witness who kissed it before me had sore lips, and the one who came before him chewed tobacco. I will not kiss the book." The Philadelphia girl was about right.—*Mobil Register*.

Young woman, hearken to this, from Rev. Sam Jones: "I would rather be five hundred old maids shut up in a room by myself than be the wife of one drunkard."

The "Black Pope," as Father Beckx, formerly the chief of the Jesuits, is quite infirm. He was born as long ago as 1795, and was compelled to retire from his position as Superior General of the Jesuits two or three years ago. Father Anderly succeeded him in that influential office.

A preacher in these days of cold skepticism is very nearly out of ammunition, when he begins to preach against religious excitement. It is like a man protesting against the use of fire with the thermometer down to zero. If you are out of coal brother, say so; but do not persuade others who have a good supply, to abandon the use of it and freeze along with you. They will hardly consent, just to help disguise your destitution.—*Methodist*

**JAPANESE SERVANTS.**—Says an American lady living in Japan: "I do not visit my kitchen once a month, never give an order outside of a spoken wish, yet the domestic machinery moves with an ease and perfection unattainable at home, by almost any effort on the part of the mistress. The manners of the servants are amusing, not to say startling. Every night at bedtime our five retainers appear, prostrating themselves in succession to the earth, and retire. This is to wish us good night, and to renew their testimony of profound respect and pleasure over the privilege of serving me."

Mr. C. T. Studd, the Cambridge University athlete, converted during Mr. Moody's visit, on going as a missionary to China, offered Mr. Hudson Taylor, the founder of the China Inland Mission, the whole of his large fortune of £100,000. Mr. Taylor refused it, but Mr. Studd insisted, and put it in the hands of the trustees, who pay the interest to the mission, of which he is now one of the self-denying missionaries.

The Baltimore Conference of the Methodist Episcopal church, in session at Washington, on Wednesday adopted a resolution declaring that "it is fitting that a statue or monument of John Wesley, the founder of Methodism should be erected in this, the capital of the nation; and, as it is fitting that this Conference—the oldest—should take the initiative steps, that the Bishop appoint a committee to consider location, plans, cost, etc." The pastors of the Foundry and Metropolitan churches, and Rev. G. W. Herbert and Messrs. M. G. Emery and B. H. Stenemitz were appointed the committee.

**MORMONISM IS DOOMED.** It must go. The leaders begin to feel the iron grip of the law. George Q. Cannon, Chief Apostle and the power behind the throne of the Mormon hierarchy, was arrested Saturday the 13th ult., by the Sheriff at Humboldt, Nev. He offered \$1000 for his liberty, and when that was declined, he added another thousand, which was also spurned. He is now in safe keeping and it is generally conceded, that with Cannon in the penitentiary, the Mormon church domination in Utah will meet its Waterloo.—*Buffalo Christian Advocate*.

MARRIAGES.

**NEWMAN—CHARNOCK.**—In the M. E. church, Tangier, Va., March 16th, 1886, by Rev. C. S. Baker, Dr. J. F. Newman and Maggie L. Charnock.

**SHAKESPEARE—CLARK.**—At the residence of Mr. Newton Chandler, Milltown, Del., March, 16 th, 1886, by Rev. E. H. Nelson, Geo. W. Shakspeare and Mary L. Clark.

**HEMPHILL—BEVELOW.**—On March 22nd, 1886 at the M. E. Parsonage, Chesapeake City Md., by Rev. T. A. H. O'Brien, John T. Hemphill to Maggie C. Hevelow.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.		
Wesley,	April	1 4
Epworth,	"	4 6
Mt. Pleasant,	"	3 4
Brandywine,	"	1 5
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,	"	11 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

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Moody And Sankey In New Orleans.

BY CHAS. R. GALLOWAY, D. D., EDITOR NEW ORLEANS CHRISTIAN ADVOCATE.

The present visit of the great evangelists, Messrs. Moody and Sankey, will mark an epoch in the religious history of this Southern metropolis. On this, the fourth day of their meetings, it is universally conceded, that nothing like such public enthusiasm was ever seen or known here.

Why this gracious result, is an interesting question; for the aggressive movements of the Gospel in this city have been very slow. With the great mass of the population intensely Roman Catholic, and largely French, spiritual religion has won its way, against "a sea of difficulties."

Among the prime factors in this happy consummation must be mentioned the recent "mission" of the Rev. Wm. Hay Aitken. His labors in the Protestant Episcopal churches were greatly blessed. Large congregations attended his ministry, and the number of conversions, he said, was larger than in any mission he had conducted in the United States.

Mr. Sankey is in fine voice, and shares with Mr. Moody the sympathy of these great congregations. It is well known that New Orleans is a liberal patron of music, and claims to be critical in her tastes and judgments. This city has been called "the Paris of America"; and in nothing does she illustrate Parisian characteristics so much as in her fondness for the opera.

It is yet too early to estimate results, except the fact that such a general awakening was never witnessed in New Orleans. This, of itself, is a great victory. No "star" before the footlights has ever drawn in this theater-going city, as do these humble men of God with their earnest Gospel message.

success was the thorough, practical, spiritual preparation for his coming. All the Protestant pastors of the city, with a few exceptions, united with the Young Men's Christian Association in the invitation. Carefully selected committees were appointed, and the most diligent work followed. A choir of a hundred voices was organized, preparatory meetings were held in the several churches, and the largest expectations created.

The doors were thrown open at half past six o'clock and by seven there was not a vacant chair in the spacious hall. Men even climbed upon the roof of the building and listened through the upper windows. The evangelists appeared to be fresh and vigorous, though just from a meeting at Memphis. Mr. Moody has increased somewhat in avoirdupois since his last visit to New Orleans, but has lost none of his vivacity and nervous energy.

Mr. Sankey is in fine voice, and shares with Mr. Moody the sympathy of these great congregations. It is well known that New Orleans is a liberal patron of music, and claims to be critical in her tastes and judgments. This city has been called "the Paris of America"; and in nothing does she illustrate Parisian characteristics so much as in her fondness for the opera.

were converted. At the next service the number was much larger both of seekers and the saved. As indicative of the prevailing spirit, pleasant incidents are related. During one of the inquiry meetings the Rev. Dr. Landrum, a Baptist minister, found a backsliding Methodist deeply convicted of sin, while the Rev. Dr. Carter, a Methodist preacher, discovered a repentant Baptist brother.

To My Home Fellow Workers in Foreign Self-Supporting Missions.

I am depending on the King, and upon you his faithful stewards, to provide for the passage of our outgoing mission aries sailing March 20, 86, and to assist in laying the foundations for freehold, self-supporting mission stations. We shall require for Africa alone, over twenty new missionary workers this year.

Then to help us build houses, without too much loss of my valuable time, and to furnish for our industrial schools, farming and gardening implements, carpenters, cabinet makers, and shoe makers, tools and yard materials, portable mills for making meal and flour, sugar cane crushing machinery, and evaporating kettles (bread and molasses), providing live stock for our school farms, we shall need an average of \$250 per missionary additional, all these for \$500 per field and into a basis of self-support in perpetuity, less than the salary of "one foreign missionary" for one year.

Your accustomed liberality continued with the new streams God is opening for us, we shall rapidly plant mission stations 50 miles apart, as light houses amid the dense shades of the Dark Continent. This for me will be a year of great peril and toil, and while I depend on God, and my fellow-workers at home for the needed funds, without distrust or anxiety, I especially need and ask your prayers, and the prayers of your children.

With undiminished love for you all and confidence in you all, I remain, your brother and fellow worker in the kingdom and patience of Jesus Christ.

It has been decided to hold a national exhibition in Berlin in 1888. Work is about to be begun on the buildings in Treptow Park.

Our Book Table.

Godley's Lady's Book for April, opens seasonably with a charming frontispiece engraving of "Springtime." This plate is reproduced from a German painting of rare beauty by a new process of engraving which has been generally popularized by Harper's and the Century Magazine.

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they value life, must not 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 Horchound and Tar.

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It may be said with regard to our church polity, admitting its possible imperfection, it provides for a quadrennial revision by its own constitution. If change should be considered necessary, let it be discussed in the premises and the way prepared for deliberate legislation. Some changes have been made during my ministry. And there are several points that now occupy the thought of the church, the freshest of which is the time limit of the pastors. And I am prepared to say, this ought never to be removed, and yet it might be found necessary to extend it at least one more year, and there are possible cases where no limit should be prescribed, but such cases should be so specific and well defined and guarded, as to prevent imposition and abuse. There is another question somewhat fresh in the current and popular mind of our people, and that is the representation in the Annual Conference. I voted for it, for the general conference, and am prepared to favor it for the Annual: we have a good deal of unofficial lay interference with some Annual Conference affairs. I am in favor of regulating it by Constitutional law, and in this way it will be legitimate and wholesome. There is another question of longer standing which is sure to come up in the near or remote future—this is the Presiding Eldership. Now while I believe in the usefulness and necessity of this office, I have long been of the opinion that it could be modified with more than one advantage. And two forms in each modification, have appeared to my mind, first, to increase the number of the Presiding Elders, and consequently restrict the fields of their jurisdiction; and let them have pastoral charges from which to get their support, to attend to the necessary work of the office, when called upon by the several pastors, as the discipline may direct; or second, reduce the number of the Presiding Elders one-half, which may enlarge their districts, and only require them to hold one quarterly meeting in each charge a year: the pastors to hold the rest. The office I consider necessary, in our economy, in order to attend to the contingencies of the work; and to represent Pastors and charges in the Bishop's council. And there is another matter that demands attention: the abusive tendencies of which a legal lay representation would correct. I refer to the undue interference with the appointments of pastory congregations or cliques of the same. Now by whatever the rights or privileges of the congregations may be in this matter in the premises after the invitation is over, the rights and privileges of the preachers are preeminent. The extent of a charge claim in this matter of the appointments, is the single right, not of dictation, but of petition. No charge has a right even in its petition, while stating its preference for one preacher, to offer objections to another; and if the one asked for, is not obtained, equisense is the law of duty and of honor. To do otherwise, is to violate the organic law of our system, to show which, I would remark, our preachers are sent out to the work from different charges, and him whom one charge recommends, another charge has no right to refuse. Nor should any interference on the part of the preachers be put forward, for all the preachers are all on a conventional equality; and brotherly community should be observed among them. I think our economy is fair. The appointment of the pastors is rested in the Presiding Bishop where I think it ought to be, he is a disinterested party in the matter, and surely has wisdom, integrity and firmness enough to protect all the interests involved. Now brethren who shall lay anything to the charge of our doctrines or church polity? And is not our Evangelism surpassingly grand? This Ark of God needs no steady- ing from our hands: only let us keep it company by marching under its standard. Especially let us shape our teachings in all things according to the pattern shown us in the Mount. As leaders of the people let us set such an example as to challenge a following that will be brave and true.

The Theatre.

The Catholic Examiner of Brooklyn in its last issue says: "Since the time of the Roman Empire the stage was never given, up to such immodest exhibitions as it is to-day. The New York Herald is doing a good work in awakening the public conscience on this subject. When veteran managers who have grown rich by presenting French dramas of a distinctly immoral character cry "Shame," at the spectacles of semi-nude women, given at so many of our theatres, it is

indeed time for Christian people to arise and exert something more than a negative influence against this evil thing.

Young people with innocent hearts sometimes visit a theatre, in utter ignorance of the objectionable features of the performance. In the midst of what might otherwise be a clean entertainment, a so-called ballet is introduced. The first time this occurs they are shocked and would gladly retreat, but perhaps they have not the courage to make themselves conspicuous by disturbing their neighbors and drawing comments upon themselves, and they sit it out. The next time they are betrayed into witnessing such an exhibition, their cheeks do not burn so hard. Insensibly their imaginations become tainted, and they lose the bloom of innocence.

Performances are given in our cities to-day without exciting special comment which, a generation ago, would have been hissed off the stage by the outraged audience.

Decent men and women are ceasing to attend theatres for fear of having their sensibilities shocked; and between the withdrawal of these and the degrading influence of the performances upon those who still attend, the character of the average audience is steadily declining, and entertainments must be continually marked down to its level. Thus the process of decay goes on, stage and audience mutually corrupting and corrupted.

It must be said that some of the most outrageously immodest exhibitions ever presented on a public stage, are presented in the ballets, interpolated into some of the operas given by the American Opera Company. This is surprising, in view of the fact that the enterprise was conceived by a lady of high standing, and is supported by herself and other ladies and gentlemen of respectability. At the performance of the "Merry Wives of Windsor," recently, the ballet was so scantily and suggestively undressed, that a number of people rose in disgust and left the house.

And yet strange to say the editor in the same article says: "The church, that is the Roman Catholic, does not condemn the theatre. She does condemn its employment for purposes contrary to private virtue and public morals."

If one-half of what he says of the modern theatre is true, then his last sentence should read: "The Church condemns the theatre; she condemns its employment for all purposes, for its influence in all ages has been contrary to private virtue and public morals."—Buffalo Christian Advocate.

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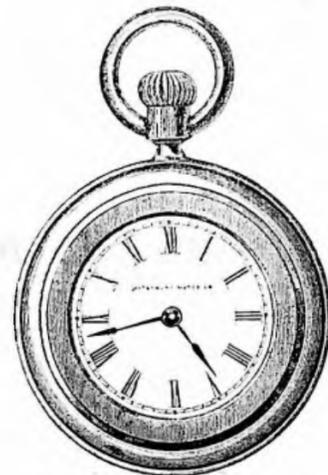
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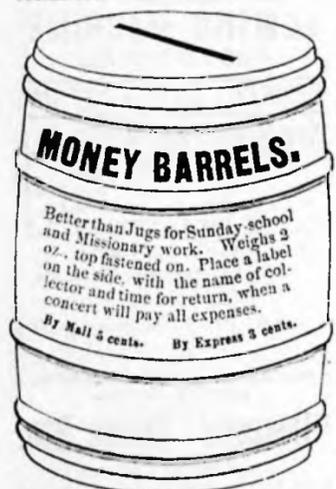
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