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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

My First Circuit.

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BROOKLYN, N. Y.

What is the first circuit more than any other? Much every way. Much to the people, who have the first trial of an inexperienced preacher and who will judge him as fit or unfit for the Itinerancy. Nor is it a small matter that they are expected to take his first efforts, with all his immaturity of thought and practice.

But it is quite possible that this is not the first time that they have had this kind of experience. They have had other beginners. So many indeed that they have said, "We are the circuit for breaking young preachers into the harness." They see the harness put on, see them in the traces, observe where it rubs, how it fits, whether it can be adjusted. To some extent they train and discipline them. Blessings on the circuits, and people, who for a hundred years have been accepting this responsibility. Honor to them that they have so well performed their work. Let them not be reproached for the inevitable failures of so many of us. But with all this on the part of the people, the first circuit of the young preacher is far less to them than to him. Words are too feeble to express his case. It is that of a young man who feels God has accepted him as His child, and who, despite all his early doubts as to the possibility of his ever being a preacher, has reached the conclusion, "woe is me if I preach not the Gospel." By dreams at night, by impressions of the day, by concurring Providences, by fruits that have followed his labors, and by the expressions of those with whom he lives, by all the means up to this time at his command, he feels he cannot refuse entering upon the work. It is the one thought of his mind, it is the one great exercise of his heart. That young man would not be diverted from this service if he saw the wealth of a Vanderbilt at his command.

One thing fills his soul. There is no room for riches. One purpose absorbs him, and he is at least at present "crucified to the world, and the world to him." He now wants to preach Christ, not from sense of mental superiority, but from a conviction of duty that is to him, more than life.

The time has come when he is to enter upon his work. He is young in years and in knowledge, but the Presiding Elder, that mighty minister, Matthew Sorin, desires him for Port Deposit circuit. Rev. Levi Storks who has been in charge is sent to Asbury, Wilmington, on account of the failure of the health of Joseph Rusling; Rev. Edward Kennard is in charge, and you will help him. The thing is done. Authority has spoken, and subjection knows no delay. It is the latter part of Sept, 1834. Here is a new sphere, if not a new service. The aspects of the first circuit are such as no other can ever present.

Dr. Johnson in conversation about the merits and demerits of "the Spectator," said to Boswell, "one of the finest pieces in the English language is a paper on Novelty." It was written by Rev. Henry Grove of Taunton. He begins with a very familiar fact, as an illustration, and says, "When I have seen young Puss play her wanton gambols, and with a thousand antic shapes express her gaiety, at the same time she moved mine, while the old Grannum hath sat by with a most exemplary gravity, unmoved by

all that passed, it hath made me reflect what should be the occasion of humors so opposite in the two creatures, between whom there was no visible difference but that of age, and I have been able to resolve it into nothing else but the force of Novelty." To have seen Levi Storks on Port Deposit circuit, a man, for years in the work, and the young preacher who followed him, would have presented as great a contrast in feelings and facts, as that which existed in those two irrational creatures that Grove presents.

There is a sense in which "familiarity breeds contempt"—if not of real dignity, of real difficulty, and even of danger.

The first sight of beauty is most impressive, and the grandest things in nature make their strongest appeal, when first presented.

The first day of a physician in his office, the first day of a lawyer at the bar, the first day of a young man just entering into business, or even the first day of a stranger in a great city is not like other days, in the same relations.

Who supposes that the soldier in his first battle has no experience that later conflicts do not furnish?

But what are these illustrations of the first day in a profession, in a business, in a city, compared with the "first circuit." Though the first day is more memorable it is not so pregnant with results. Of this we may say,

"The darkest day, live till morrow.
Will have passed away."

Impression is one thing, results another. Every thing does not hang on these first days in the various departments of life, as it may in the future of the preacher, no his first circuit. The physician, the lawyer, the tourist, is in his own command, and the calling of neither is regarded as Divine. They can change profession, and possibly to profit. But the sacredness of the preacher's vocation takes him out of his own hands, and he feels no liberty to think of anything else.

The first circuit is supposed to test him, and he who has seen how small a matter will sometimes blast all his hopes, will know how critical is the case. If the first circuit speak favorably, he has ground for faith. Conference will listen to its voice. If their view is adverse he has little hope. By his first circuit he may stand or fall. It has been the happiness of some, by strength of will, by force of character, by repose in God, and faithful labor, to survive the adverse report, and rise to the highest place.

But history has shown there is so much in the first circuit as to justify the emphasis we place on it even apart from Novelty.

Yes there is more in the first circuit to the preacher than to the people. He cannot kill them. There are too many of them, and there is too much in them, for him to kill, but he is one, and there is so little of him in the ecclesiastical sense. Though a tornado should leave them unharmed, to him a breath of dispraise might be as deadly as a simoom.

But what of the preacher's preparations? His external outfit was more than respectable. His mother had presented him with a noble horse of dapple grey, 16 hands in height, with new saddle, bridle and martingale. His Presiding Elder had allowed him the temporary use of his "saddle bags." In dress the preacher would "have been shot" for nothing but what he was, a "Methodist preacher." His coat was black and round breasted, his hat was broad brim,

his cravat was immaculate white, and according to the custom of the time his only collar was that of his coat. As mounted on his steed, with no critical inspection of features, the young preacher presented an appearance that did not at least shame his sister, from whose residence he departed for his first circuit.

With such show, he had not gone more than five miles, before he was hailed to baptize a dying child. He had to say, "I have no authority."

But in higher qualifications, he could not make so good a show. He had not finished his education by a tour in foreign lands. Colleges were not common, and the graduation of Methodist preachers at such an Institution was more uncommon. His journey to his first circuit was the greatest distance he had made on land. But his Theology was as orthodox as his dress. From his 16th year he had been impressed with the duty of preaching. He had been accustomed to help in holding prayer meetings, in destitute places. Sabbath after Sabbath he had walked five or six miles into the country, for exhortation and any kind of service that was required. Thus he was trying to placate conscience, while it seemed impossible for him to be a preacher. He had also read some of our best authors. "Fletcher's Appeal to Matter of Fact and Common Sense," he had well nigh devoured. Wesley's Notes on the New Testament he had purchased from the widow of one of our Methodist preachers, Mrs. Boyer, two odd volumes of Simeon's Skeletons he had obtained from another godly widow in the same house, Mrs. Ann Owens. These were from the library of James Ridgeway of the Philadelphia Conference. "Pollock's Course of Time," he had bought from R. M. Greenbank, his learned and devout pastor. This he was accustomed to read between sundown and dark, till admonished by the late Benjamin Benson, that if he did not take care he would ruin his eyes. The young preacher did not "learn this author by heart," but about the whole of that excellent book was at his command. From the venerable Solomon Sharp, the preacher in charge of Smyrna circuit, when he was converted, he had secured "Watson's Institutes," and many a midnight saw him refusing to retire from their study, till about 2 o'clock in the morning. His pursuit of proper knowledge was under real and multiplied difficulties, but it was eager study, and not altogether unsuccessful.

Two things his class leader, Dr. John D. Perkins, did for his help, nay a third thing not less important. He put into his hands a mutilated folio copy of Burkitt's Notes on the New Testament, saying, take this—you will find "it skeletonizes the whole Book." He took it, read it, and derived much help. The Dr. was a local preacher of the genius and habit of a sermonizer. When at leisure he would indulge this taste, and looking through his papers, he gathered a large number, and said to the young preacher, "Take these John, you are welcome to any use you can make of them. The third kindness was the wise and weighty advice he gave. After his retirement in his closet, he praised the Dr. for his words, as good Bishop Hall says, we "praise our best sauces" with tears in our eyes."

The sketches of the Dr. were taken to the first circuit, and as if the preacher

thought physical contact might facilitate mental assimilation, carried them in the crown of his hat, near to his brain. The dome of thought after long submission refused the pressure, and the load received a new locality. At what time else, did that brain sustain itself under so great a weight of digested theology!

How much of the plagiarist they could make the preacher, judge, from the fact that some of them might not be larger than the palm of a lady's hand. They were hints, not style. If mechanics may have patterns for their work, and artists specimens of the masters to form their taste, or increase their skill, may not the young preacher have the help of the best minds and models in his work? Thus prepared or unprepared the preacher journeyed to the land of his future labors and responsibilities. The distance from Millington, Kent Co., Md., whence he started, to Port Deposit, Cecil Co. of the same state was 45 miles, the journey of a day. It was a thoughtful, prayerful, and pensive ride. The mind was full of thought. The heart was full of emotion. The eyes might sometimes well be full of tears. Much of the country was new, but, while sparse in population, it was of interest. The flat lands of his youth disappeared. The undulating landscape of Cecil struck the eye, and filled it with a sense of beauty. The most interesting town in his route was Elkton. It was the county seat, and was a place of lawyers, judges, and distinguished men. It had at one time been connected with appointments now in Port Deposit circuit. But it assumed a position, that to the young preacher, gave it ecclesiastical magnitude. At that time there were few stations in the Conference, outside of Philadelphia. Below Wilmington, there was but one, in the length and breadth of the Peninsula. From the Brandywine to where the Atlantic laves Cape Charles, Elkton stood, the solitary station. It had enjoyed some of the most able discourses of Francis Hodgson, the eloquent ministry of William Barnes, and the elegant sermons of J. B. Hagany.

While here as pastor, Hodgson had met the brilliant Wesley Wallace, in a public discussion on the claims of the Methodist Protestant Church, as compared to the Methodist Episcopal Church. Hence to the fame of a preacher, Hodgson added, that, which his future life sustained, the reputation of a debater.

TO BE CONTINUED.

Pulpit Verbosity.

Spurgeon is good authority on effective work in the pulpit. Hear him on "lastly:"

"Endeavor with all your might to avoid verbosity. Say as much as you can in a few words. If you can say a thing well in twenty-five words, try to say it as well in twelve; and if it be possible to cut these down to six, give your mind to it. Some things you may reduce even more than this by never saying them at all. Wordiness is the disease which comes of fluency. Good speakers have most cause to dread it. After listening to a good brother the other day, I could not help repeating to myself the chorus of one of the revival hymns, "Beautiful words! Beautiful words! Beautiful words!" There was nothing else, not a striking thought in a bushelful; but oh, such beautiful words! It was once my painful privilege to hear a good brother, now in heaven, who was

great at making much palatable soup with a mere morsel of meat. When he was preaching or speaking he used to say in the space of half an hour about as much as one could think of in half a minute. He would expand the subject so admirably, that while you listened, you thought it was very wonderful; and when he had done you squeezed up the matter in your hand, and lo, there was nothing! Oh, how one sighed for a solid inch of thought in lieu of acres of verbiage!

Once more, let me hint to you that it is cruel to make your hearers hope that you are about to close, and then go on again. I have suffered this wrong from brethren at the prayer-meeting. I have felt sure that the friend meant to pull up, and he has gone on again without apology or reason. I am sure that it must be dreadful when a preacher says "To conclude," and then "finally," and then "finally and lastly." A divine, who is still in the body, is never very lively, but he has great gifts in holding on. When you think he has done, he issues a supplement, which is almost always headed, "Another blessed thought!" His hearers thoughts are not always blessed, and they often agree with the American who said "Oh, that the man would quit!" "One word more," said a speaker, "and I am done." And the reporters found, when the word was written down, that it contained fifteen hundred syllables. The famous word of Aristophanes was outdone. The same speaker often says, "a single remark," and talks for fifteen minutes.

(Just try to imagine the thrill of glad surprise that would run through some of our congregations, were we to stop when we are done. Editors have some slight conception of what such ecstasy might be, as they pore over some "linked sweetness, long drawn out." It is always safe to be silent, when we have nothing to say.—Ed.)

Mr. HENRY M. STANLEY, the African explorer, relates that when he started on his tour through the "Dark Continent," he took in his baggage a large collection of books. But as the number of his men was lessened the books had one by one to be left by the wayside, until finally, when less than three hundred miles from the Atlantic, he had left only the Bible, SHAKESPEARE, CARLYLE'S "Sartor Resartus," NORIE'S Navigation, and the Nautical Almanac. At Zinga, the SHAKESPEARE was abandoned, and afterward NORIE, the Almanac, and last "Sartor Resartus"; were thrown down; only the Bible going through to the end.

Emperor William, at 89 years of age, is still a very busy man, and has his day's work cut out for him, as regularly as any State official. For several years past he has pursued the same routine. He rises every morning, even in winter at 7:30, and dresses at once for the day, disdaining to use either dressing gown or slippers.

Rev. Dr. T. L. Poulson, of Baltimore, who has been transferred to the New York East conference, will leave Baltimore about the first of April. It is expected that the conference to which he has been transferred will assign him to the pastorate of the Sixty-first Street M. E. church, New York.

Temperance.

Wine is a mocker; strong drink is raging and whoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—*Scripture.*
Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—*Shakespeare.*

The White Cross League.

This is one of the most God like movements of the age. The annual report of the President, the Rev. Dr. DeCosta, shows that great progress has been made during the past year in all Christian lands. The best people in all the denominations are taking up the work, the purifying leaven is permeating our schools and colleges, and becoming a part of the work of the Y. M. C. A., and especially the National Woman's Temperance Union. Through this noble organization the reform is destined to spread through every State in the Union and every civilized nation on the globe. Miss Francis E. Willard and a few others of the elect ladies of Chicago, have sent out an appeal on behalf of this great interest that should reach and touch millions of hearts. The motto of the movement is, "Not willing that any should perish." Its object is to go out into the highways and hedges, seeking to save the lost; to reach out pure friendly hands which they may grasp; and to set forces in motion by which they may have hope of restoration to a good and useful life.

As the gospel cure for drunkenness has been offered to men who were impure as well as intemperate, so it is proposed, in sisterly love and kindness to come with that same heavenly help to women who are intemperate as well as impure.

The Woman's Christian Temperance Union of Chicago has laid the foundation for a permanent, progressive work of purification and reform. Pleasant rooms have been opened, the services of a noble Christian woman, thoroughly educated physician, who has had large experience in this work of uplifting her fallen sisters have been secured. Generous help from prominent secular journals has been freely rendered in launching the enterprise, and giving publicity to the movement.

What is being done there and in New York city and other places, may be done in every city and hamlet in the land. Let every W. C. T. U. have a branch of the WHITE CROSS LEAGUE.

Chief-Justice Noah Davis' Three Propositions.

There was recently held in New York city a meeting in support of the High License bill now pending before the State Legislature, Judge Noah Davis presiding. In his speech he laid down three propositions: 1. It is the moral duty of each one of us to do all the good that we reasonably can for society and for the welfare of our fellow-beings; 2. If there be in our city any vast preponderating evil that causes injury to our fellow-citizens, it is our duty to do all that is lawfully within our power to diminish and restrain that evil. 3. The sale of intoxicating drinks, by reason of the pauperism and misery which it begets, the homes which it desolates, the manhood which it debases, the womanhood which it pollutes, the childhood which it immolates, the property which it devours, the labor which it prevents, the taxation which it imposes and the sin and shame which it generates, is such an evil outrivalling all others in its dire effect upon the peace, prosperity and happiness of our people.

In answering the question "What can we do?" he said there were two methods brought somewhat prominently to our view. "The first is absolute Prohibition. The second is partial Prohibition. Wherever absolute Prohibition can be enforced whenever the public sentiment of the community is strong enough to sustain it, that

is our remedy, and there is no other remedy equal to the disease." The Chief-Justice further said that, if Prohibition for New York City could be secured and enforced, God knew that with all the energies with which he was endowed he would labor for Prohibition.—*Buffalo Christian Advocate.*

Young Men and Temperance.

Young men, a great moral reform is going on around you. It is worthy your best endeavor and furnishes scope to your highest energies. You are asked to consecrate to it your nerves and energies. The reasons you are asked are many. We appeal to you rather than the older and more settled in life, because you are free and untrammelled; because, not having met with the shocks and disappointments that age and contact with the actualities of life invariably bring, you are fuller of hope, more energetic, and capable of more stirring, unselfish and self-renouncing work. Older men have amassed property, formed ties, assumed responsibilities, and ventured frequently the accumulated savings of years of toil and economy in business; and hence they are timid, conservative and chary of anything, however seemingly good, that smacks of radical legislation. They, in a measure, have succeeded in life's battle, and are satisfied. Then, too, they have given hostages to fortune and their failure to entails suffering on wives and children. With you it is different. You are free. You have assumed no responsibility. The battle is still to be fought. More, you have still to choose the side on which you fight. Loyalty to self and fealty to right are your sole guides. It is on account of this untrammelledness that young men have assumed the leadership in all great moral and political movements. There has been the undaunted courage, untamed energies and fiery words that have stirred and swayed the hearts of the masses, till they arose and won those victories of liberty and morality that star the pages of history. Perhaps you may never have thought of it, but the twelve apostles gave up the world and followed Christ, while young men. Paul, on the Damascus journey, was a young man. Wesley, breaking from the traditions and apathy of the Established Church, was a young man. Downy-checked boys were the flower of Garibaldi's army, and the companions of Mazzini were mostly in their twenties. In our own day, it is from beardless, boyish students of the universities, that the Russian autocracy has most to fear. It is they who languish in prisons, who tread the ice-gorged roads to Siberia, who, with calm, radiant brows, meet the icy kiss of death on the scaffold for their country's liberty and deliverance. By the memory of these, and such as these, we appeal to you.—*THOMAS DAENEY MARSHALL, quoted in The Voice.*

The great question of the present day is undoubtedly the liquor question. It has such power in politics—exerting a mighty influence over, if not at times, controlling legislatures, judges and juries. It is felt in financial circles because of great investments, and none the less in social circles, because of its numerous friends and victims. How to destroy it is the question.

We are more than ever convinced that the liquor business can not be regulated. It is next to impossible to enforce a license law. Dealers will sell to habitual drunkards—for they are among their best customers. They will sell to minors, for they are to be their future patrons. They will drink themselves—and a man under the influence of liquor knows no law. Our visit to the court room during the past few days, after hearing the testimony of youths, from eighteen to twenty years of age, who testify to their repeatedly purchasing whisky, brandy, beer, etc., at these places, and the evidence of others, including one

landlord himself, who testified to having given his hostler (who is an habitual drunkard) drink three times a day, as to selling to drunkards, convinced us that the business cannot be regulated.

The only hope is to destroy it. We are happy to report that this sentiment is growing here. Never has there been such protesting against the granting of licenses in this country. Some few places have been cut off, and new ones have been refused. In some towns it has been conclusively shown that all the hotel keepers have violated the law, whether the court will grant any license in these places is not known.

We are convinced of a second thing, and that is, that we need organization—law and order societies of some character to watch and fight, as well as pray, through the whole year, and not only one month, each year.

Query: How can lawyers who claim to be Christian men—loving Christ and following his life and precepts—champion the cause of these whiskey sellers for a few paltry dollars? How will the Great Judge look upon such conduct at the last day?—*Conference News.*

Youth's Department.

Entertaining a Crow.

Privation makes birds and animals less shy of man than they are when comfortably warm and well-fed. A remarkably story is told, by the Newburyport Herald, of a crow which had an unusually fine and social dinner just before Christmas last year.

"One morning a lady residing in the suburbs, on looking out of a window, saw a crow solemnly perched on a low-hanging limb of a tree near the house. An idea prompted her to offer him something to eat, and, taking a boiled potato, she started out. So far from being frightened, he appeared just as a man would who had given his order at table and saw the food coming. He straightened up, reached out for the morsel, transferred it to one of his claws, and leisurely proceeded to eat it.

Word was conveyed to the children of the household, and a merry time followed. The crow, feeling he was hospitably entertained and heartily welcome, jumped down from his perch, strutted about the yard and feasted to his heart's content on bits of meat, pastry, cake and peanuts.

The nuts he seemed to enjoy hugely. He would take the kernels as offered him, and hold them in his mouth until it was crammed to its fullest capacity, when he would fly a short distance, deposit them on the snow, and pick them up at his leisure. He enjoyed a drink of cold water from a tin dipper, and actually tried to steal the dipper, making several ineffectual attempts to take it in his mouth by the handle.

Finally he was stuffed to repletion, when the idea seemed to strike him that it was a hard winter, and as he had opportunity, he had better provide for the future, for, after hunting about, he discovered in the rear of the house a deep foot-track in the ice. Continuing to take what was offered him, he would fly to this place and drop it there.—*Youth's Companion.*

What Shall Our Young Women DO?

Rev. Dr. R. S. Green, in the Lafayette street Church last Sunday evening, argued that a young woman should do something and not lead the frivolous, aimless existence that many of them do. He said that the customs of society were more to blame than the native disposition of women for such life. Society expects a young man to have a business and to devote himself to it. But the reverse is true of a young woman. As a consequence, there are thousands of young women without an aim in life higher than that of pleasure and social gaiety.

The young woman who wants to be what God intended her to be must be a good housekeeper, and be versed in domestic economy. "I don't say she should be her own domestic, but she should know how to be. Housekeeping is not an art to be picked up when the emergency which requires it comes, and a practical knowledge of domestic economy becomes necessary some time in every life."

"Your education is not finished at graduation from the female seminary. You have then but entered the vestibule of learning. How many men sigh for the very opportunities you enjoy to pursue some branch of study. No daily problem of bread-winning intervenes in your case, as in theirs. Young woman, what are you doing with your time? For the sake of the home of which you are now a part, for the sake of the home of which you may be a greater part—do not trifle away these golden moments."—*Buffalo Christian Advocate.*

A Little Girl's Sermon.

A very little girl, whose father is a minister, had been sorely tempted to play at the water-pail, which stood upon a low bench within her reach. It was thought best not to remove it, but to make it a "tree of the knowledge of good and evil." More than once her chubby fingers had been "snapped" by way of correction. At two years old she went with Grandma to church, where her deportment was very serious. On returning, some one said, "Well, so you have been to church?" "Yes." "And did you hear papa preach?" "Yes." "And what did he say?" (Thoughtfully) "Oh—he p'each, an' he p'each—an' he tell 'e peoples 'ey mus' be—good chillens—an'—not play in 'e water-pail!" The conscientious baby is now a mature Christian, teaching a great many other children "not to play in the water-pail."—*Watchman.*

KEEP AT IT.

One step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

So the little coal workers,
By their slow and constant motion,
Have built those pretty islands
In the distant, dark-blue ocean;
And the noblest undertakings
Man's wisdom hath conceived
By oft-repeated effort
Have been patiently achieved.

Then do not look disheartened
On the work you have to do,
And say that such a mighty task
You never can get through;
But just endeavor day by day
Another point to gain,
And soon the mountain which you feared
Will prove to be a plain! —*Selected.*

Cure for a Bad Temper.

"When I was a child," said a minister to me some years since, a minister now gone to his final rest in "the bosom of God," "I had a dreadful temper; but about ten years of age I was converted. I carried that temper to Christ, and in the simplicity of a child's faith asked him to take it wholly away; and I had such a revelation to my mind of his meekness and gentleness, that for sixty years I have never been troubled in the least with that temper. I have lived forty-five years with my wife; ask her."

Therefore I put the question to her: "How many times during these forty-five years have you seen your husband out of temper?"

"I have never," was the reply, "seen his temper ruffled in the least degree. I was a high-tempered woman, and sometimes used to think that if he would get angry and give me a good scolding it would do me good. But he never did it. And now," she added, "I have taken my temper to Christ, and have obtained the same deliverance that he did."

If you will do the same thing, dear reader, Christ will grant the same grace to you, and that in respect to all evil

tendencies and temperaments. He will "gird you with everlasting strength," and no evil temper or tendency shall have dominion over you.—*Dr. A. Mahon, in Divine Life.*

Think of such an item as the following, occurring in a city, where twenty-five years since there was not a Christian, save those connected with the English administration. The missionary who offered the first public prayer for the salvation of the heathen in that city, and laid in faith, but in "the day of small things," the foundations of the great Christian work now going on there, is still an honored presence among us, himself amazed, and filled with gratitude, at the work which God has wrought through human instrumentalities. We quote from the *Indian Witness*:—

"On Tuesday, the 29th ult., a notable spectacle was witnessed in Lucknow. No less than two thousand children marched in procession at the annual festival of the Methodist Episcopal Sunday-schools in that city. Twenty-one Sunday-schools were represented, and the pupils of each school carried a banner, each having an appropriate device inscribed on it. We read in the *Kaukab-i-Hind*, that two elephants 'graced' the procession, while many friends of the boys walked beside them, as interested spectators. These boys were nearly all Hindoos and Mohammedans, and their joyful participation in such a celebration is a sign of the times. The two elephants quite eclipsed the historical ox-cart which so terrified Sir Frank Souter, when the Salvationists landed in Bombay; and India has evidently outgrown the idea that a Christian procession in the streets is offensive to the Hindoos and Mohammedans."—*Zion's Herald.*

The growth of the telephone is the most remarkable in the history of inventions. In August, 1877, the number of instruments in use in this country was only 780, while in February, 1880, there were 60,800; 249,700 in 1883, 307,010 in 1884, and in February, 1885, 325,574. There are about 17,000 in Canada and 15,000 in Great Britain. The number of exchanges has grown from 100, in 1880 to 782, in 1885. In January last there were 137,223 miles of telephone wire in this country. There are 5,186 persons furnished employment, by the exchanges. More different patents have been issued on the telephone, than in any other single line of invention in this country. The total number for ten years is 1,521.

There is great force in the remark, that we get from men in many cases just what we tell them we expect from them; there is something in human nature that likes to be trusted with responsibility, something in us that responds to great occasions. Here is an important hint to all engaged in teaching the young, and uplifting the fallen. Let us inspire their hearts with hope. Discouragement leads to despair and despair is death to all high endeavor.—*Buffalo Christian Advocate.*

The most obstinate obstacles to the progress of the gospel to-day are Christless Christians, and churches, whose chief ambition seems to be to ape the world in its follies and fashions.—*Buffalo Christian Advocate.*

Of the attitude of Voltaire toward Christianity Mr. Morley says: "It was not merely a disbelief in a creed, but exasperation against a Church. He was angry against the system of Christianity of his time; its intolerance of light, hatred of knowledge; its scandals, its priestly casuistry, and its besotted cruelty of sections of the Roman Catholic Church."

The London Lancet says that children who are allowed to go barefooted enjoy almost perfect immunity from the danger of "cold," by accidental chilling of the feet; and they are altogether healthier and happier than those who in obedience to the usages of social life wear shoes and stockings.

The Sunday School.

The Word Made Flesh.

LESSON FOR SUNDAY, APRIL 4, 1886.
John 1: 1-18

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "The Word was made flesh, and dwelt among us" (John 1: 14).

I. THE ETERNAL WORD (1-2).

1. *In the beginning*—before the acts of creation (verse 3); "before the world was" (17: 24). The words assert by inference, if not directly, the pre-existence of the Word. *Was*—existed. When nothing had been made, the Word "was." In the opening of Genesis the allusion is to the initial point of time: "In the beginning God created," etc., a cosmic *Bereshith*. In John we are introduced to a state of existence, which strictly had no beginning, a theological *Bereshith*; for, going back to the very first, to the earliest conceivable beginning, still the Word *was*. The Word—the Logos, identified, in verse 14, with the world's Redeemer. It is difficult to explain the meaning of this term, but its essential idea is manifestation. As the human mind reveals itself by words or speech, so the Eternal Mind reveals Himself by the Logos. God—the absolute, the self-existent, the invisible Jehovah—is far above the comprehension of finite minds; but, from all eternity, there has been immanent, or inhering in the Divine Essence, an image or similitude—"the brightness of His glory, the express image of His person." This image, or Eternal Word, is the perfect counterpart of the Infinite Mind, the Divine Essence in manifestation. By whatever ways, therefore, God has revealed Himself, whether in creation or in revelation, the Logos, or Word, has been the acting reality in every case. *The Word was with God*—therefore a distinct personality. The word "with" implies both co-existence and communion. "The face of the everlasting Word, if we may dare so to express ourselves, was ever directed towards the face of the everlasting Father." Our Lord speaks of Himself as dwelling "in the bosom of the Father." Over this relation of Father and Son, hangs a sacred veil which no human theory can pierce. *The word was God*—not *God's*, not merely the organ of revelation, but God revealing Himself; not merely the agent in creation, but God creating. There is no hint here of subordinate, or derived, deity. The Word is absolutely God, and therefore "separated from all created existence by an impassable chasm."

"The Old Testament Scriptures are full of the Logos. We read that all things were created by 'the word' of His power. Our first parents heard 'the voice' of the Lord God walking in the garden. 'The Word of the Lord' which came to patriarchs and prophets, the 'Angel of the Covenant,' the 'Wisdom' in Job and the Proverbs—in a word, all the manifestations were of the Logos. St. John rescues the term from philosophical misuse, restores its connection with the Old Testament teachings, asserts the eternity and essential deity of the Logos, and crowns all, with the glad tidings that 'the Word was made flesh.'"

2. *The same was in the beginning*, etc.—a summary, or climax, of the previous statements. In these simple but stately sentences are compressed truths of the greatest weight and moment—the eternal existence, distinct personality, and essential deity of the Logos. We pass now from His eternal to His temporal relations.

II. THE WORD AS CREATOR, LIFE AND LIGHT (3-13).

3. *All things were made by him*.—Matter, then, is not eternal, as the Gnostics taught, nor is it an emanation from the divine Being. It came into being out of nothingness at the mandate of the Logos. See Gen. 1: 3, "and God said," etc. Paul had already given explicit teaching on this subject to the Colossian Church (Col. 1: 16). See, also, Hebrews 1: 2, "By whom also He made the worlds." *Without him*.—Notice the Johannine characteristic (so frequent in his Epistles) of both a positive and negative statement. *Not any thing made*—more literally, "not even one thing." All created existence, in all its multiplicity, animate and inanimate, is the handiwork of the Logos. See Psalm 33: 6. *That was made*—R. V., "that hath been made."

"Olshausen observes that we never read in Scripture that 'Christ made the world,' but 'the Father made the world through the Son,' or 'the world was made by the Father, and through the Son,' because the Son never works of Himself, but always as the revelation of the Father; his work is the Father's will, and the Father has no will, except the Son, who is all His will."

4. *In him was life*—the fountain and the fullness of life. He not only creates, He also vivifies. All life streams forth from

Him as its primal source. He hath life in Himself, and all beings capable of life live through Him. He is the vital force in the world, manifested through all the departments of being. No biologist to-day maintains spontaneous generation. Moreover, He is the Life, the true Life, the Bread of Life, the Water of Life, the Word of Life, etc. Without his vital energy, neither physical nor spiritual life could continue for a moment (1 John 5: 20) *And the life was the light of men*—another and a higher step; first, creating all things, next, the life of all living beings, then the light of man. *Revealed to the world at large, the Logos is life*—the source of all motion, action, sense. Revealed to man, He is this, and more. The Life becomes the Light. He not only enlightens, He enlightens, illuminating the consciousness with the rays of knowledge and truth. "Life" becomes "light" to him, because he has the capacity or receptivity for making it so, which the lower natures have not. And he is, therefore, responsible if he turns away the Life, who would "shine in his heart" if he would only permit Him. Notice the universality of the expression—"the light of men," of all men, not of the Jews alone.

5. *The light shineth in darkness* (R. V., "the darkness").—By reason of sin, the original light given to man, concerning truth and duty, had become universally obscured. "Darkness covered the earth, and gross darkness the people." This darkness the light which emanates from the Word has constantly striven to penetrate. The Hebrew Revelation was "a light shining in a dark place;" and the stray truths which crept into the false systems of the heathen were rays from this effulgent Source. *The darkness comprehended* (R. V., "apprehended") it not—would not lay hold upon it, refused to be illumined. The reason is told (chap. 3: 19-21): "Men loved darkness rather than light, because their deeds were evil."

"The Word, through whom all came into being, offers Himself at the same time to all, as their light. Let them acknowledge and accept Him, they have 'the light of life;' let them reject Him, they are in darkness, for which they are responsible, because they have chosen it."

6, 7. *There was* (R. V., "came") *a man sent from God*.—John, the Baptist, the morning star, is here distinguished from the Logos, the Sun of Righteousness. John was a burning and a shining light, but his light was derived. His mission was to herald and point out the true Enlightener, and he must not be confounded with the primal Light. "of the eternal, co-eternal Beam." He was to so concentrate the attention and faith of the Jewish people on the coming Redeemer, that all should trust in Him. "From the Greek word for 'to send,' (*apostello*) comes our word 'apostle.'" Notice the absence of the explanatory words, "the Baptist," after the name. The John, who wrote this Gospel, though he speaks of the Baptist twenty times, never gives him the title, which invariably appears in the synoptical Gospels—simply because he only knew the other John. *Same came for a witness*—R. V., omits "a." St. John uses this word "witness" nearly ninety times in his Gospel, Epistles and the Apocalypse. *To bear*—R. V., "that he might bear." *That all men through him might believe*—R. V., "that all might believe through him;" that is, through John the Baptist's testimony. His preaching of repentance, and testimony concerning the Light, were designed to inspire faith in the Coming One. "John the Baptist still in spirit goes before Christ."

"The true 'witness' declares what he has seen and heard (1 John 1: 2, 3); his testimony reflects 'the truth' so far as he has received it, just as the faithful mirror reflects the light that has come upon it. . . . The introduction of the word 'all' is remarkable. The verse teaches us how great were the results which the Baptist's mission was intended to produce—immeasurably greater than those which were actually realized."

8, 9. *He was not that* (R. V., "the") *light*.—"Great as the Baptist was, he was not the Light. What he *was* is not expressed, but only the purpose, which he was to fulfill (verse 23). It is very possible that the words may have had a special application to the opinions which existed at Ephesus, with regard to the mission of John (Acts 18: 25; 19: 3). *But was sent to bear*—R. V., "but came that he might bear." *That was* (R. V., "There was") *the true light*.—The Evangelist is approaching the great truth of the Incarnation. The word 'true' is another favorite word with him. He uses it twenty-one times. Its meaning (in thirteen of these cases) is "real," "essential," "veritable." *Which lighteth*—R. V., "even the light which lighteth." *Every man*—the Baptist included. The Light is for each, as well as for all; the Gospel is for individuals. *That cometh into the world*.—R. V., "coming into the world." These words may refer either to every man, or to "the true Light;" the Greek text permits

either reference. If we follow, however, the usage of the Apostle, we shall connect them with "the true Light." Jesus says of Himself, "I am come a light into the world," and in six other passages in this Gospel, the same phrase is connected with the Lord Jesus. The punctuation adopted by the Revisers favors this view.

"The Baptist is called (5: 35) a 'light,' and the word there (*lucinos*) is rather 'lamp,' a borrowed or reflected light; while here the word (*phos*) means an original light, from which the lamp is lighted."—"No man is wholly destitute of the illumination of 'the Light.' Christ is the universal Light; all intellectual, and political, as well as moral illumination has come through Him; and this, not only in Christendom, but also in heathendom."

10, 11. *He was in the world*—before as well as during His incarnation; and yet the world's Maker trod its soil unrecognized! The world's god had blinded its eyes (2 Cor. 4: 4). It lacked the spiritual perception to see the glory, which His humanity veiled. The disciples saw it (verse 14). In this verse "the figure of 'light' passes imperceptibly away, giving place to the thought of the Person. He came into his own—what was peculiarly His; His own possessions or estates; the vineyard, of which He was the rightful Lord. The Greek word for "his own" is neuter. *His own*—R. V., "they that were his own;" His peculiar people; His by election, by covenant, and by special training and privileges; His by natural birth. Surely they ought to have received Him. And yet they would not receive Him as the Messiah, would not follow or obey Him. Even His own brethren believed not in Him (chap. 7: 5). This verse recalls the touching plaint over Jerusalem (Matt. 23: 37), and especially the words, "but ye would not."

12. *As many as received him*—the individuals here and there, both Jews and Gentiles, who welcomed His advent and teachings, and showed their faith in His name by bearing the cross of discipleship, and obediently following in His steps; to these, He gave the lofty privilege and gracious ability, through the Spirit's agency, of becoming partakers of the divine nature (2 Peter 1: 4), children of the Most High. The title of admission to this high aristocracy is His gift alone. *Power to become the sons of God*—R. V., the right to become children of God. Sonship is often spoken of in connection with mere adoption; stress is here laid on an actual (though spiritual) paternity. *Believe on*—"a characteristic phrase of John, occurring thirty-five times in the Gospel, and three times in the First Epistle; it expresses the very strongest belief; motion to, and repose on the object of belief. *His name*—expression of the sum total of what He is.

"Both John and Paul insist on the fundamental fact that the relation of the believer to God is a *filial* one. John gives us this fact on the human side; man must be born again, chap. 3: 3. Paul gives us the divine side; God, by adoption, makes us sons, Rom. 8: 16, 17, 21, 23; Gal. 4: 5.

13. *Which were born*, etc.—A new birth is requisite to become a child of God; and this is brought about not by physical generation or descent from some great ancestor, like Abraham, nor by carnal desire, nor by self-determination. Doubtless the will of man is a factor in the work of regeneration, but the sons of God are begotten only by (literally "out of") Him, through His Spirit. See chapter 3.

"A Christian mother does not give birth to a Christian child; it is not natural birth, but a second spiritual birth, which makes a Christian."

III. THE WORD INCARNATE (14-18)

14. *And the Word was made* (R. V., "became") *flesh*—the truth of truths, the mystery of mysteries! In itself, and in its redemptive purpose, the most august event in the history alike of earth and heaven! The Logos, who is very God, the Author of the invisible and moral creations, the Life and Light of the world, unites himself with man; condescends to robe Himself, not with a human body merely, but with our human nature so entirely that He enters life as a babe, and grows in wisdom as well as stature; takes upon himself the nature of man with all its weakness and limitations, sin alone excepted; and this union to be, not for time only, but perpetual—the Godman. "Great is the mystery of godliness," wrote St. Paul to Timothy (1 Tim. 3: 16), alluding to this transcendent truth of "God manifest in the flesh." *Dwelt among us*—tabernacled in our midst, the true Shekinah, as the original word indicates. *We beheld his glory*.—To the receptive eye of faith, the Eternal Essence of light and life and love, now incarnate, poured its rays through the veil of its human tabernacle. There is a possible allusion here to the Transfiguration. *The glory, as of the only begotten*, etc.—Tholuck defines "only-begotten," as "that which exists once only, singly

of its kind." God has only one Son, who by nature and necessity is His Son. *Full of grace and truth*.—This is "the glory." Love, rather than might and power, had become incarnate.

"By this union the Word and the flesh became one person, but the two natures were not confounded, nor was the Word changed into flesh. As the human soul is united to the body, but is not changed into the body, so the eternal Word took on flesh, and was united to it, and made himself manifest in it, but was not changed into it, or confused with it."

15, 16. *Bare* (R. V., "bareth") *witness*.—This testimony of the Baptist is three times repeated in this chapter. The aged John still felt the force of the words. *Cometh after me is preferred* (R. V., "is become") *before me*.—As Whedon neatly paraphrases it: "My successor is my predecessor. He is my successor in time, my predecessor in a previous eternity." *He was before me*—or, perhaps "first of me," would more literally express the Greek superlative. *And*—(R. V., "For.") *Of his fulness*—not John's, but rather His who was depicted as "full of grace and truth." Verse 15 is parenthetical. *Have all we received*—R. V., "we all received." *Grace for grace*—unfailing grace; the fresh supply more than filling what was used and exhausted, so that grace kept pace with the development of Christian manhood.

17. *The law was given by Moses, but grace and truth came*, etc.—The antithesis is in the verbs as well as the nouns: The law was not Moses' gift—it was given through him by God; grace and truth came through its Author and Fountain, Jesus Christ. "The law threatened, not helped; commanded, not healed; showed, not took away, our feebleness. But it made ready for the physician who came with grace and truth."

"The 'grace' is the favor of God; the 'truth' is the clear revelation of the divine character and will, seen only dimly under the old covenant (2 Cor. 3: 13, 14). Observe the contrast between Christ and Moses (comp. Heb. 3: 5, 6), and between the gifts brought by the two. The law was given, a completed thing, once for all; grace and truth came, and continually come, grace for grace, out of the inexhaustible fulness of the giver.

18. *No man hath seen God*—not even Moses. All preceding manifestations so called, have been partial, veiled, symbolic. No man can see God and live. *In the bosom of the Father*—words expressive of closest intimacy and fellowship. *Hath declared him*.—We are not left, then, without a vision of the Father. "He that hath seen Me," says the Son, "hath seen the Father." God was in Christ.

For the Peninsula Methodist.

"Come Thou With Us."

For sixteen years the Woman's Foreign Missionary Society has been gathering its two cents a week from each member, in true Wesleyan fashion. Quietly persistently, lovingly, have these women done their work. More than a million and a half of dollars has been expended to send the glad tidings of liberty and love in the gospel of Christ, to the degraded and suffering women of heathen lands. There, woman so endowed with power of love and influence, so capable of culture and refinement, so fitted for reigning queen in the realm of home, called of God to lead many heavenward, is crushed, debased, and counted scarcely any better than a beast of burden.

For sixteen years pleading hands have been stretched toward us, "Come over and help us," toward us women who call ourselves by our Master's name.

The cry is mighty, but our ears have long been dull or filled with the clamor of care. The voices of millions of despairing sisters sweep over the waters and we say, so many of us, "the work is great at home, why need we stir ourselves to more than a general interest in the cause of missions?" What need! The door is open. Jesus by his providence plainly points to the open way, and the command as imperative as centuries ago, comes to us, "Go." What need! Only a woman's voice can take the glad tidings to her heathen sister, only through a woman's love can she ever know of the Saviour who died for her redemption. What need! "The love of Christ constraineth us." "Give us of your hope, your love, your Christ, ye women so ennobled with privilege," said a heathen woman. "Tell your women to send hundreds to teach us," said another pleading with tears for help. Thousands of Christian women have

responded to the call, Glorious work has been done for the Master. Through the efforts of the consecrated women sent out by our society hundreds of women, once heathen, fall at the feet of our Jesus redeemed by his precious blood. Those who once bowed to idols are telling the story of the cross. But there are millions yet unreached, waiting, and longing, and despairing. They beat at our doors and cling to our skirts entreating our help, at your door, christian sister and at mine. Shall we tear away their clinging hands and drive them from our doors with bitter words. "So much to do at home, our lives so full of care, we have no time, no love for you. "In the name of our crucified Christ, No!

There are women with hearts as susceptible to joy or pain as yours and mine, dragging out an agonized existence, waiting for us, the touch of our woman's hand, tender with sympathy and love on their bowed heads, and strong to lift them to hope and joy, through the message we bring.

There are one hundred and thirty charges in the Wilmington Conference, and only forty-five represented in the Woman's Foreign Missionary Society.

Dear sisters, who have time to call your own, who love our Master, this blessed path of service lies straight and plain, before your feet. Dear sisters, whose hands and hearts are filled with daily care and toil, who have almost forgotten what leisure is, can you not lay some of the care on the heart which "fainteth not neither is weary," and gain an hour of service?

Two cents a week, and a prayer, and a few hours of time! Is it too much to ask? Shall we say our Master, "Nay?"

May God grant that every Christian woman on this Peninsula may receive a baptism of love for her down-trodden sisters and arise to glad service in the name of Him who died for us all.

JULIA R. TOMKINSON.

Baltimore Conference.

On Sunday morning Bishop Ninde preached at Metropolitan Church, Wash., and ordained one deacon. In the afternoon Dr. Hunt, of New York, preached at Hamlin Church, appropriately for the ordination of elders, after which one elder was ordained. It may be asked, "Why are the classes so small?" The answer is, "The Conference is so overcrowded, and the churches do not furnish adequate support; therefore, the Conference has determined to jealously guard entrance by both gateways, admission on trial and unbalanced transfer." Said one, in speaking on this subject, "It may seem best now, but in a few years, who will be ready to take the places made vacant by death."

There was considerable debate on the "equalization of salaries," such as prevails in the British Conference. It has been declared "impracticable, but the evil of inadequate support might be mitigated." Monday afternoon, by appointment, the ministers and friends of the Conference were received by President Cleveland, at the Executive Mansion. The presentations were made in the east room, and the green, blue, and red parlors were thrown open for inspection.—E.

The following is a kindly tribute from the venerable and venerated Dr. J. B. McFerren, in the *Nashville Christian Advocate*:

Rev. Peter Akers, D. D., of the Methodist Episcopal church, died at his home in Jacksonville, Ill., Feb. 21, 1886, in his ninety-sixth year. He had been a preacher, since the year 1821, filled many important appointments, and occupied a prominent place in the church. He was a member of the committee of nine, who framed the Plan of Separation in 1844. He was an able preacher, a sweet-spirited Christian, and served the church with great ability and marked success. I heard him preach in 1827, and saw him last, a few years since, when he was waiting for the coming of his Master. For many years he enjoyed the blessing of perfect love. He was, perhaps, among the oldest preachers in the United States, and he will be held in sweet remembrance by many who survive him.

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Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion. All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand the longer ones by Saturday, and the shorter ones not later than Tuesday morning. All subscribers changing their post-office address should give both the old as well as the new.

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Central Pennsylvania Conference.

In the *Junata Methodist* of the 24th ult., we find a report of the Central Pennsylvania Conference, which met in Harrisburg, the 11th inst., and was presided over by Bishop Mallalieu. The business sessions were preceded by preaching, as at Elkton—the first day, the Lord's supper was celebrated, and we are told, "a deeply spiritual element pervaded the service."

"There is danger," says the editor, "of our Conference sessions degenerating into mere business meetings—the spiritual and devotional elements being disregarded, or left out. The sessions of the fathers of Methodism, were made seasons of refreshing and of power. The preachers left the Conference room with their hearts all blazing with zealous love, which had been fused in the furnace of a common devotion. We felt like praying for the revival of the spirit of the fathers in this respect."

While the roll was being called, we looked about over the Conference and missed several familiar faces. Among them, Dr. McMurray, Thos. Sherlock and others, who had fallen during the year. As their names were called, we felt like answering, "Promoted."

Of the sermon which was reported in our last issue, as delivered before the Philadelphia Conference, he says: "At 10 a. m., Bishop Mallalieu preached a sermon of remarkable simplicity and spiritual power, a never to be forgotten discourse."

In its very impressive delivery in Philadelphia, at one point, the Bishop drew himself up to his full stature, and with eyes suffused with tears, his whole body quivering with the excitement of intense emotion, and his countenance aglow with animation, cried out, in Charles Wesley's familiar lines:—

"O that in me the sacred fire,
Might now begin to glow,
Burn up the dross of base desire,
And make the mountains flow.

O, that it now from heaven might fall,
And all my sins consume!
Come, Holy Ghost! for thee I call:
Spirit of burning, come!

Keel'ing fire, go through my heart:
Illuminate my soul;
Scatter thy light through every part,
And sanctify the whole."

The effect was thrilling, and many could say with the Bishop, "I feel the prayer is being answered."

In illustrating the power to win souls, that comes to those who receive the Holy Ghost, he related the case of a wealthy lady in Massachusetts, who felt a great concern for a friend, who was a Judge, but who was not a Christian. She ordered her coachman to drive her to the Judge's residence, and upon being introduced, soon began to talk with him about the salvation of his soul. He listened patiently till she was through, then said, "you are a Methodist, I believe?" "I am." "You believe, then, that it is the privilege of all believers to have this blessed experience of the indwelling of the Holy Ghost?" "I do."

"Have you that experience." To her sorrow and mortification, she was obliged to say she had not. "Say not another word to me on the subject," exclaimed the Judge, as he bade her adieu, and resumed his work.

Returning home in deep humiliation, she shut herself in her room, resolving not to leave it till she had received the promised blessing. Here she continued in fasting and prayer till the fiery baptism came. Hastily calling her coachman, she again ordered him to drive to the house of the Judge. Entering his office, she cried out with deep emotion, "Oh, Judge, I've got it—I've got it." Under the power of this testimony, the Judge was convicted, and soon after was converted.

The power of detraction even in a newspaper would be greatly limited if respectable and self-respecting editors were more careful to exclude the malignant virus that makes offensive a certain class of scandal-mongering papers. If the receiver is as bad as the thief, do not decent papers share the guilt of the indecent ones, when they transfer from them to their own columns, such wicked slanders, as they find in unprincipled sheets. We were painfully surprised to find in two of our valued Peninsula exchanges last week, spread out to a considerable extent, some slanderous allegations against several of the most highly esteemed and prominent members of the Conference, that were first made in a sheet notoriously hostile to our

We hope the brethren thus treated will not stoop to notice such snarling, but in self-respecting silence follow the counsel of Solomon, who says, "answer not a fool according to his folly, lest thou be like unto him."

I Must Have It, If I Have to Borrow.

A brother who has exchanged one paragon for another, writes:—

DEAR BROTHER THOMAS,
What have I, or my father's house done toward the PENINSULA METHODIST, that it does not come to my new address? We have been under the painful necessity of borrowing for the past two weeks. Please save me this mortification hereafter. It has a place in our affections, and we cannot well spare it."

It is one of the inexplicables of Uncle Samuel's Postal service, that occasionally the mails will go wrong. Our plan of mailing is such, that it is next to impossible that the fault can be with our office. If any of our friends fail to get their papers, we hope they will promptly notify us, and we will do our best to relieve the case.

We know not how we can do our readers a better service than to recommend to them what we know to be first class literature. Our brethren in the ministry, and we hope not a few of the laity are familiar with the attractive pages of our own *Methodist Review*, edited by Rev. Dr. Curry. No one who desires to be an intelligent Methodist can well afford to be without this first class Bi-monthly. Of the same class are Rev. Dr. Deems' *Christian Thought*, and Funk & Wagnall's *Homiletic Review*, the last, a monthly, and especially valuable to ministers, is almost indispensable and increasingly attractive.

We have on our tables some books, our notice of which has been delayed. Though happily or unhappily, no poet ourselves, we do enjoy what seems to us good poetry. The well known President of the Ocean Grove Camp Meeting Association, Rev. E. H. Stokes, D. D., handles a facile pen, and not infrequently dips his quill into Castalia's fount and pays his devotions to the muses. One of his latest literary ventures is a handsome volume of 364 pages, of poems, to which is given the suggestive title, *Blossoms*; the author characterizing them as "children of my heart, the blossoms of hope and joy." The collection is classi-

fied as Poems of Places, of Persons, of the Sea, of the Seasons, Poems of the Heart, Poems written abroad, Miscellaneous Poems, and Devotional pieces; the final piece being a poetic resume of American history, delivered as an address at Ocean Grove, upon the occasion "of the centennial anniversary of Independence Day, July 4th, 1786.

Among the places sung are the Catskills, the Adirondacks, the Juniata, St. Augustine, Florida, and Niagara, in our own land, and Bonny Doon, Venice, Geneva, Westminster Abbey, and City Road Chapel in Europe. George G. Cookman who sailed from New York for his native England, but made his landing, en route, upon the eternal shore, and his saintly son, Alfred, are subjects of his loving tribute of song. Of the other "persons" we name only Vice President Henry Wilson, and President Garfield in the political world, and Bishop Scott, Simpson, Gilbert Haven, and William Taylor among ministers, Dr. Stokes writes *con amore*, and we think, is about right in characterizing these effusions as "children of my heart." An excellent portrait of the author with his autograph, adds value to the volume. Price \$1.25.

In the autumn of 1883, Dr. Stokes in company with his friend J. H. Thornley, sailed from New York, on a six months' tour through Europe. His ready pen recorded graphic and entertaining sketches of their journeyings, which in the form of familiar letters were published in the *Ocean Grove Record*. These have been collected and put in book form by our own versatile correspondent, Rev. Adam Wallace, D. D., who prefaces the contents, in his own characteristic style. The title is "What I saw in Europe," these sights being spread over a neat little volume of 216 pages, which has the portrait and autograph of the author, and is sold at 75 cts per copy. We shall be glad to furnish any of these books, with or without the PENINSULA METHODIST, as our friends may prefer.

The "Minutes" are out, and are full of interesting facts and figures; no live Methodist on the Peninsula can afford to be without a copy of this Conference Manual. Time was when the chief interest was in the appointments; now we have an admirable digest of Conference proceedings, exhaustive reports of church work for the year, on things respecting districts, by the Presiding Elders, reports of various committees on the various departments of Church enterprise, full statistics of each pastoral charge, and tender obituary sketches of the loved members of ministers' families who fall asleep in Jesus during the current year. As an appendix, the Conference Missionary Society gives its eighteenth annual report, showing what has been received from each charge; and all this for 10 cents.

We take pleasure in calling attention to "The Blank Minute Book," for the use of trustees of the M. E. church, prepared by Rev. J. E. Webb, of the Delaware Annual Conference. Prof. Frysinger says, "it is just such a convenience as is needed by these officials, for keeping a uniform record of their proceedings." Rev. T. E. Martindale says of this form of taking the minutes, and keeping the accounts of Boards of trustees "it is quite complete." Rev. G. H. Washington, P. E., says, "during thirteen years experience in the itinerancy, I have found nothing which more suitably meets the demands of the church; and I do recommend the same throughout my district." Rev. W. L. Gray, of the Philadelphia Conference, says "it would greatly improve our records if the plan of Bro. Webb was generally adopted in all our charges." Rev. J. B. Quigg, of the Wilmington Conference, says, "I have examined it, and believe it will help to educate our young men, acting as secretaries, in proper and exact methods." Other similarly favor-

able comments are given in Bro. Webb's circular, from J. H. White and H. Jolly, of the Delaware Conference, M. F. Sluby, P. E. of the Philadelphia A. M. E. Conference, and A. L. Brice, P. E. of the Newark Conference, as a few specimens of the endorsements received. The price is \$1.30, or \$1.40 by mail. Address Rev. J. E. Webb, Dover, Del. It may also be had at the office of the PENINSULA METHODIST.

Illness of A. W. Milby.

Intelligence having reached us, Monday, that Brother Milby had been stricken with paralysis, we wrote at once to brother J. Warthman, who is stationed at Harrington, brother Milby's residence, for latest particulars. His reply dated the 30th ult., is as follows:

"Bro. Milby had been complaining ever since conference; did not think it any thing serious; just over work and pressure of Conference labors. Last Thursday (the 24th ult.) he had a slight stroke of paralysis, affecting the muscles of the throat, but up to yesterday (Monday) was improving, and we were hopeful. Yesterday he had an attack of vertigo, but is better this morning. His physician, Dr. Lewis, is hopeful, if nothing more serious occurs, he will come out all right, and be able to attend to official duties."

We are glad thus to be able to advise our readers that, though very serious, the attack does not seem to have been as violent as reported by telegraph. Meantime let prayer be "made without ceasing of the church unto God for him," that the life of this earnest minister of Christ may be spared, and continued in its useful activity, and let not the family of our brother be forgotten in our sympathies and prayers. We trust later news may justify the doctor's hopes for a speedy recovery.

A postal from brother Warthman, dated a day later, March 31st, gives more favorable information. It says:

DEAR BROTHER:
Since writing yesterday, there is a marked change in Bro. Milby for the better. I stayed with him all night. He had a comfortable night; the effect of paralysis are passing away; if he continues to improve as he has for the last 24 hours, he will soon be at his work. We are very hopeful."

The W. C. T. U. have a special department on *Sabbath observance*. In concert with the "World's Sabbath observance Prayer Union;" they ask that Christian ministers set apart the first week in April for special Sabbath work and prayer, that a sermon on Sabbath observance be preached Sabbath, April 4th, in every congregation, that the Sabbath schools on that day repeat the fourth commandment, and have brief addresses on the subject, and that the prayer meetings of the week following have for their subject the sanctification of the Lord's day. This request comes from the Union of which Miss Willard is President.

Dr. Roache's review of his experiences more than fifty years ago, when, as a tyro in the ministry he left home on horseback to "supply" as junior preacher, Port Deposit Circuit, which extended from somewhere not very far from Lancaster, Pa., to Turkey Point in Cecil, is not only interesting, but, as is the case, usually with his contributions, abounds in suggestive reflections, and philosophic analysis. Our readers will please bear in mind, that the Doctor has been beguiled from his modest retirement, and persuaded to send us these personal reminiscences, only by the urgent request of the son of one of his special friends on Port Deposit Circuit. We are confident these pictures of our Methodism, when but a half century old, will be looked upon with no little zest.

PERSONAL.

Prof. S. T. Ford will spend the month of April and a part of May on the Peninsula. Parties wishing his services, can address him at 260 W. 21st St., New York.

Miss Anna Cox, of Middletown, Del., is visiting Wilmington, the guest of Rev. Adam Stengle and family.

Rev. Charles A. Hill, pastor of Cherry Hill M. E. Church, has been chosen chaplain of the County Almshouse.

Our Book Table.

THE APRIL CENTURY—"Strikes, Lockouts and Arbitrations" is the title of a timely article in the April CENTURY by George May Powell. It aims to be an unbiased study of the relations of capital and labor, and of the methods of settling differences: Mr. Powell at the outset says, "Labor and capital are each as necessary to the other as the wings of a bird. Cripple either wing and the other is useless."

Three anecdotal articles in this number from a most entertaining account of the famous Confederate cruiser *Alabama* and her duel with the *Kearsarge*, P. D. Haywood, a seaman on the *Alabama*, described "Life on the *Alabama*," with graphic humor; Lieutenant Commander John McIntosh Kell, to his paper, gives an account of the reasons which impelled Captain Semmes to try issues with the *Kearsarge*, and the incidents of the fight; while Surgeon John M. Browne of the *Kearsarge*, contributes the Union history of that stirring event. In point of illustrations and anecdotal interest, these articles are perhaps second to none that have appeared in the CENTURY War Series. In "Memoranda on the Civil War," Captain Charles King replies to General Pope, in vindication of his father, General Rufus King, Professor John J. Tigert makes a suggestion in regard to "Government Aid in the Marking of Battle-Fields;" and Colonel L. B. Northrop, the Confederate Commissary-General, replies to criticisms by Generals J. E. Johnson, Beauregard, and Imboden.

A portrait of Longfellow, after an ambrotype of 1848, showing the poet in a guise unfamiliar to the public of later years, is the frontispiece of the number. It accompanies a paper by Mrs. Annie Fields, giving "Glimpses of Longfellow in Social Life." Mr. Cable's paper on "Creole Slave Songs" is as fully illustrated and as entertaining as his February article on "The Dance in the Place Congo." Mr. and Mrs. Pennell conclude their descriptive and pictorial narrative of their novel trip from Florence to Rome, entitled "Italy from a Tricycle." A profusely illustrated paper on "Toy Dogs,"—the pug, spaniels, and terriers,—by James Watson, completes THE CENTURY series on typical dogs.

Dr. Washington Gladden contributes a thoughtful essay on "Christianity and Popular Education." "Topic of the time," contains a discussion of the personal and art questions, which are suggested by the proposal to erect a national memorial to General Grant; also an editorial, entitled "Good Signs on the Lecture Platform." In "Open Letters" the Rev. Dr. Charles S. Robinson writes of "The Tinkering of Hymns," Courtland Palmer of the "Tool House," as an aid in manual training; and among the other contributions are Bishop Dudley's answer to the question, "Shall the Federal Government give aid to Popular Education?"

CHRISTIAN THOUGHT for March-April, edited by the Rev. Charles F. Deems, D. D., is on our table. This bi-monthly magazine contains the best thoughts of the best thinkers in America and the ablest productions of thinkers abroad. The present number contains a most timely article and one that has no uncertain sound, on "The Relation of Art and Morality," by Washington Gladden, D. D.; also an excellent paper by the Rev. Dr. James G. Roberts on "The Reason why some Honest and Thoughtful Men Reject Christianity," Dr. Thomas A. Hoyt's able lecture on "The Fulness of Time" will command attention, as will the article entitled "The Bible for Mohammedans," by Rev. J. F. Riggs. The sterling worth of this magazine is steadily increasing its popularity. The price is \$2.00 a year; Clergymen, \$1.50. Single copy, 40 cents. Orders received at this office.

A LITERARY CURIOSITY—The Glasses of Time, in the First and Second Age. Divinely Handled by Thomas Peyton, of Lincolnes Inne., Gent. Seen and allowed. London: Printed by Bernard Alsop for Lawrence Chapman, and are to be sold at his Shop, over against Staple Inne, 1620. Now reprinted in a neat volume, Long Primer type, bound in fine cloth, gilt top, beveled boards. Price 50 cents.

The quaint poem, of the title page of which the above is a transcript, appeared nearly half a century earlier than *Paradise Lost*. There are striking points of resemblance between the two poems, and many have supposed Milton's immortal work, to have been inspired by the former. Only two copies of the work are known to be in existence previous to the issue of the present edition, one being in the British Museum, the other in the Bodleian Library, Oxford. The copy in the British Museum was purchased at a noted sale of old books in 1819, by Baron Bolland, who notes upon a blank leaf, that some years ago, a gentleman of Virginia, Mr. J. L. Peyton, sprung from the old English family of that name, made an accurate transcript of the copy in the British Museum, preserving even the quaint spelling, punctuation, capitalizing, and italicizing of original. This present edition is printed without alteration. Apart from its presumed connection, with *Paradise Lost*, the poem has very considerable merits of its own, and is in every way a literary curiosity. John B. Alden Publisher, New York, or this office.

Conference News.

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

A number of the members of the Methodist Episcopal church and congregation at New Castle, Del., gave their pastor, the Rev. T. E. Terry, a very pleasant surprise Friday night of last week. Arrangements had been made quietly, and as the pastor was unaware of such a movement, he was not a little startled, as his friends trooped into the parsonage, with boxes and bundles containing temporal supplies, more than sufficient to stock his commodious pantry. The pastor gratefully acknowledged his friends' kindness; after which a pleasant social time was spent by all.—*Centreville Record.*

Presiding Elder Hill has re-appointed Rev. Wm. R. Galloway, pastor of Rowlandville and Mt. Pleasant.

The Rev. Dr. Boyle, who has been temporarily supplying the pulpit of Grace M. E. church for a month, will go to Newark, N. J., during the week, and the Rev. Dr. Todd will begin his pastorate at Grace church, next Sunday. Dr. Boyle delivered his farewell address to the Grace Sunday-school last Sunday afternoon. His formal farewell with the church was taken a month ago.—*Every Evening.*

Rev. Adam Stengle, the newly appointed pastor for the Union M. E. church, and his family were given a rousing reception at the Union parsonage, Thursday evening of last week. Mr. Stengle had been in the city for several days, but his family arrived that evening. Not less than 250 members and friends of the Union church, overflowed the parsonage, and gave the pastor and his family a warm welcome.

Refreshments were served in abundance, and social enjoyment, conversation and music took up the evening. Mr. Stengle is suffering from a very bad cold, he has had for some time. Six years before, he came to the Union church as its pastor, remaining three years. He was surprised to find what changes even three years had wrought.—*Daily Republican.*

Several Wilmingtonians attended the Rev. C. W. Prettyman's church at Newark, Del., last Sunday. Large congregations were in attendance both morning and evening, and Mr. Prettyman preached interesting sermons. After the regular morning sermon, he delivered a ten minutes' sermon to the children. In the afternoon, he preached at Wesley M. E. Chapel, about three miles from Newark, and reorganized the Sunday-school there. Five persons joined the Newark church, last Sunday morning. The Newark Methodists are greatly pleased with their new pastor, and Mr. Prettyman is delighted with his new charge.—*Every Evening.*

North East, Md.; the pastor, Rev. T. S. Williams, has had his son Frank at home with him the last two weeks. He preached for his father two Sunday evenings to the gratification of large congregations. He returns to Middletown, Conn., this week to resume his studies in the University.

The Ladies Aid Society, with other ladies in the church and congregation, is concerting measures for extensive improvements in the parsonage, and with liberal co-operation of the friends of the church, hope soon to have the preacher's house to correspond in neatness and attractiveness with the church itself.

Elkton, Md., J. P. Otis, pastor. The Sunday succeeding Conference, at the suggestion of Rev. W. W. Beers, pastor of the Elkton Presbyterian church, there was an exchange of pulpits, between them, and each preached to the other's congregation. Quite considerable revival interest, we are glad to learn, has developed at West Amwell, resulting in some eight or ten conversions. Bro. John Perkins is the earnest and zealous superintendent of the Sunday-school there.

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

Millington Md. The newly appointed pastor of this charge, Rev. R. K. Stephenson, on his way from Trappe, was thrown from his carriage with some violence, while passing through Easton; his horse taking fright at a steam mill. Providentially, he escaped without serious bodily injury, though pretty well bruised, and with considerable damage to his carriage. He arrived safely in Millington, Friday, the 19th ult., to find "a warm house, a warm dinner and a warm welcome." Every thing was done in the thoughtful and generous style, usual with the Millington friends; and the new pastor and his family are happy in their large, new home. "The former pastor," Bro. Stephenson writes, "has left every thing in good condition."

Rev. G. W. Townsend, pastor of the M. E. church, Hillsboro, Md., met with a handsome reception from his congregation, Thurs-

day night, the 18th ult. He found them awaiting his arrival with filled baskets. After the many present had enjoyed a very pleasant evening socially, they were invited to a repast composed of all the delicacies of the season. At a late hour, they took their leave, and left the larder so well filled, that it will be some time ere it will need to be replenished. The reverend gentleman and his congregation seem equally favorably impressed with each other.—*Centreville Record.*

Talbot circuit, Bro. D. Gollie, writes: We have entered on our new field of labor, and find many kind friends. Our first Sabbath, we had large and attentive congregations, and are hoping and praying that this may be one of the best years in the history of this old circuit. We are glad to say to the credit of our predecessor Rev. A. P. Prettyman, that we find everything in good working order, and that after his two years hard labor, he leaves here many warm friends. With them, we shall be glad to have him visit us any time it may suit his convenience to come.

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

Our esteemed brother, Rev. T. O. Ayres, writes from Denton, Md.:—
Mr. Editor, and brother preacher, of the PENINSULA METHODIST.—We have made a new departure in our work in Denton, and have held a church sociable.

While attending Conference, we did as is our habit, namely, wrote down thoughts and suggestions. One day, while musing, the thought came to us, to try a church sociable. We have tried it, and with excellent results. The plan was most simple; the greater part of the time being occupied in Christian greetings. The people seemed delighted with their first experience. The thought came to me originally, from observing the manner in which the people greet each other at the close of the regular church service. I intend to try it again with some change of plan; but retaining thirty or forty-five minutes, to be used in such a manner, as the social spirit may suggest. We need to have our people meet together, and in large companies, to get well acquainted with each other. This one thing must be kept well in view however; all must be controlled in such a way as to hold the social within bounds. We must note well the flow of spirit, and close the meeting, before the appetite is fully satisfied.

A correspondent from Camden, Del., writes: The Sunday class of Camden has lost three of its members by death, since January. Mrs. Elizabeth Truitt, Mrs. Alice Bancroft, (aged 75), and the leader, Bro. G. W. Knight, aged 63. Bro. Knight was converted at the age of 18, and has been an exemplary member both in life and work, and his loss is deeply felt.

The pastor's first year closed very pleasantly, as he left for Conference on the 3d ult. This was not a little enhanced by a surprise visit, from many friends in the town, who gathered in the parsonage, not only to enjoy a social time, but to place in the larder and leave in the house substantial evidences of their interest in the comfort of their pastor and his family.

Rev. T. H. Haynes and wife were given a cordial reception on their arrival at Frederica, Del., week before last, by the members of the Methodist congregation. The selection of Mr. Haynes for that town at this time, was perhaps, the best that could have been made from the Conference.—*Smyrna Times.*

The Methodists of Dover were very glad to welcome home their pastor, the Rev. T. E. Martindale, after an absence extending over two Sabbaths. He paid a visit to Port Deposit, after the session of Conference. Sunday, the 21st ult., he preached two very interesting sermons; in the morning, on "Our relations to God," and in the evening from the text, "Wist ye not that I must be about my Father's business."—*Ed.*

Bro. G. W. Burke writes us from Federalsburg, Md., out of a full heart, in respect to the sudden affliction that has come upon the church, and upon the family of our brother Milby, in his most alarming illness. He says: "Let prayers and supplications go up for dear Bro. Milby. To know him best is to love him most. During my pastorate in Harrington, Bro. Milby's residence was an important factor in the sum of my happiness among that people, and to leave him and his family, was a poignant grief. My last visit to him, the day before I left, and two days before he was stricken with paralysis, will never be forgotten. May his life be spared!"

Vienna, Md., Rev. W. E. Dawson, writes: I desire a little space in your

valuable and highly appreciated paper, to acknowledge our indebtedness to the kind people of Vienna; whose fame has gone abroad, and who have won a reputation for generous hospitality. We arrived Friday evening, the 19th ult., at the nicely located parsonage, which is a credit to this enterprising people, and we think, is second to none in the Dover District. Our new home, we found lighted, warmed, and crowded with members of the three congregations of the charge, who gave us a cordial reception. After this pleasant welcome and exchange of greetings, we were invited out to the dining-room, to a bountiful supper and choice refreshments, that had been prepared by the Ladies Aid Society. The parson and his lady were prepared to do ample justice to this part of the program, by having had an appetizing ride of fifty miles. As a future expression of kindly feeling, our larder was generously supplied. After an evening pleasantly and profitably spent, the good people bid us good-night, and left us to thank them in our hearts, and pray that they may be blessed, as they have bestowed blessings.

One of our appreciative subscribers, Bro. R. H. Dill, of Burrsville, sends us a few notes of that circuit, and its new pastor, Rev. James Conner. He says: We have now a circuit of four appointments—Wesley, Shephards, Central, and Thawley, and have a man for our own pastor, who, I think, has got the right name. If it was only spelled differently, for I am sure he will corner the people every time. He is a noble man, and well-skilled in his profession. We are anticipating a year of advancement, that the Lord will bless both preacher and people, and prosper them to gather, is my my humble prayer.

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

The large hearted people of Snow Hill, gave their pastor and his family, a rousing reception and welcome home, on their return from their conference visit, taking them completely by surprise, and putting them under many obligations for substantial tokens of kindly appreciation.

Under the new Local Option Law of Virginia, the people of Chincoteague Island, will vote, April 24th, "for" or "against" licensing the liquor traffic. The temperance men have determined on an active and earnest canvass. Rev. R. W. Todd was invited to address a great mass meeting, to be held Friday, the 2d of April, in the interest of prohibition. May the right prevail.

Holland's Island, H. S. Dulaney, pastor. "Many daughters have done virtuously, but thou excellest them all." How appropriate this commendation to the population of 150 persons, on this Island, of whom Presiding Elder Wilson, in his report to Conference, said, 71 were members and 23 of the remainder, "these 25 families send their pastor here with \$300 for Conference Collections. They were on the honor list last year, and grandly maintain their standing. They have not exceeded their willingness, ability and duty; but it is so much more than people generally recognize as obligatory, that it ought to be commended. Not only the apportionments, but the requests have been doubled. I am glad Bro. Dulaney came up for admission. There is great promise of usefulness in him." No wonder Bishop Mallien exclaimed, "I want to go to Holland's Island; it must be nearest like Paradise of any place on this earth." Amidst the general enthusiasm with which these gratifying reports were greeted, the writer felt no little satisfaction in recalling the fact, that our young friend Dulaney, by his tact, industry and devotion, had succeeded in placing a copy of the PENINSULA METHODIST in every one of these 25 families. How far at all, this fact and the grand success reported, sustained the relation of cause and effect, we would not presume to intimate; but it is none the less pleasing, as a coincidence, would seem to justify the suggestion, that if any other charges desire to resemble Paradise, they must not fail to circulate the PENINSULA METHODIST.

Delmar, Del., C. S. Baker, writes: We arrived Thursday, the 18th ult., and were met at the station by several members, who escorted them to the parsonage, where we found quite a large number of ladies in waiting to receive us.

A well-laden table and many articles for the pantry, bespoke the kindness of the people, among whom we had come to labor, for the present year. Our reception was simply magnificent; and was highly appreciated by the pastor and his wife. We have here, one of the best parsonages on this District, and it is a monument to the liberality of these good Methodists, as also, and to the faith and zeal of my worthy predecessor, Rev. A. Chandler. I find that the PENINSULA METHODIST is much esteemed here. (Just what might be expected of such intelligent and enterprising Methodists, as these Delmarites. Ed.)

Parsonsburg, W. W. Johnson, pastor, writes us: We came to our new field of labor, Wednesday afternoon of last week, and were met by a score of sisters who welcomed us to the parsonage, and invited us to partake of a grand supper, which of course, we did with great pleasure. We spent Sabbath the 28th ult., very pleasantly with our people, at Parsonsburg and Zion. Monday, a number of the sisters called. As the night was cloudy, we supposed the people would stay in doors, but to our surprise, about 7 1/2 o'clock. More than eighty persons came smiling into the parsonage, bringing with them many and most acceptable presents, as tokens of their good will toward their new pastor. After a season of social converse, the doxology was sung and the benediction pronounced, our good people leaving us with a grateful sense of their kindness. May God bless them.

The following cheering note is from Presiding Elder Wilson. "The liberal deviseth liberal things, and by liberal things shall he stand." The Divine challenge, which close-fisted Christians are slow to accept, is this, "Bring ye all the tithes into the store-house, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Bro. Wilson says: "Held Tyaskin quarterly conference, Monday 29th. Though so early, over 50 were in hand; and the quarterly conference without a dissenting voice, increased the pastor's support, \$50. The outlook is for a glorious year. The greatly increased apportionments were received, willingly and with assurance that every draft will be honored."

Letter from Cannon's Crossing.

DEAR BRO. THOMAS:—Permit me, through the columns of your interesting paper, to give a short account of my visit to some friends in Kent county, Md., after the close of Conference. I left Elkton Wednesday morning, and about 1 p. m., reached the home of Mr. C. W. Spry, who has a beautiful three-story dwelling on Chester river, some seven miles above Chestertown. Attached to this, he has a large farm which he also, six other farms, under his supervision, and about 10,000 peach trees, most of which are just coming into bearing. Every thing around him is kept in complete order, and he may be truthfully called, a model farmer. Here I had the pleasure of meeting my better-half, who had come here, a few days before my arrival.

Friday morning, we went to Kent Island, remaining over the Sabbath: and with our friends, attended the M. P. church, where we had the pleasure of hearing Rev. Dr. Southerland, President of the M. P. Conference. Our visit on this Island, was a very pleasant one. We left here Monday, taking steamer, "Emma A. Ford," for Baltimore. After spending a very pleasant night with Dr. E. Earekson, we returned to Kent Tuesday, the 16th inst., and after visiting friends in Queen Anne and Cecil, started Friday, the 19th, for our home in Bridgeville, Del. Upon our arrival at 3.30 p. m., we met quite a number of the ladies of Bridgeville and vicinity, who greeted our return, and manifested their true friendship for us, by providing a rich and sumptuous supper, for which they will please accept our most hearty thanks.

We began our work for the year by preaching Sunday, the 21st inst., at two of the churches, Concord and Brown's; and being favored with a bright and beautiful day, we were greeted with large and attentive congregations; and were made to feel welcome in our field of labor, while a bright future seems to be opening up before us.

Yours truly,
E. DAVIS.
Bridgeville, Del., March 23d, 1886.

To the Preachers of Salisbury District.

DEAR BRETHREN: The Preachers' Association of Salisbury District, will meet at Onancock, Va., on the last Monday in May. Please send in subjects for essays and discussions at once, so that a program may be prepared and sent to you at an early date.

R. W. Todd,
For Board of Curators.

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

J. D. Rigg.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.			
Wesley,	April	1	4
Epworth,	"	4	6
Mt. Pleasant,	"	3	4
Brandywine,	"	4	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,	"	14	16
Hopewell,	"	15	16
Rowlandville & Mt. Pleasant,	"	15	16
Rising Sun,	"	16	17
Scott,	"	18	23
Union,	"	20	23
Asbury,	"	29	30
St. Paul's,	"	30	31
St. Georges,	June	6	7
Delaware City,	"	5	6
New Castle,	"	13	14
Red Lion,	"	13	14

CHAS. HILL, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.

Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
St. Peter's,	April 3	4	10
Somerset,	"	3	4
Deal's Island,	"	4	5
Holland's Isl.,	"	4	5
Chincoteague,	"	10	11
Smith's Isl.,	"	17	18
Tangier,	"	18	19
Crisfield,	"	23	25
Annapessex,	"	24	25
Asbury,	"	24	25
Snow Hill,	"	30	May 2
Girdletree,	May	1	2
Stockton,	"	2	3
Gumboro,	"	8	9
Shurtley,	"	8	9
Parsonsburg,	"	9	10
Cape Charles City,	"	16	17
Onancock,	"	15	16
Accomac,	"	16	17
Frankford,	"	22	23
Roxanna,	"	22	23
Bishopville,	"	23	24
Selbyville,	"	23	24
Berlin,	"	29	30
Newark,	"	29	30
Powellville,	"	30	31
Laurel,	June	5	6
Bethel,	"	5	6
Quantico,	"	12	13
Fruitland,	"	12	13
Salisbury,	"	13	14
Delmar,	"	19	20
Riverton,	"	20	21
Sharptown,	"	20	21
Fairmount,	"	27	27
Westover,	"	26	27

In the country churches, and where else desired the Quarterly Conferences will be opened with preaching. When practicable, the brethren will confer a favor on the undersigned, by arranging for meetings on all the vacant nights he is with them, in the interest of Temperance, W. F. M. Bible, or any other work to be served this first quarter.

JOHN A. B. WILSON, P. E.

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NEW YORK.

THE DAILY BURDEN.

"Blessed be the Lord who daily beareth our burdens."—Psalm 68: 19. The New Year came with ringing of sweet bells. And friendly wishes wafted through the air. And now each day its own story tells. And hope deems all things fair. Bright flowers will soon be growing from the sod; For they shall smile and blossom in the spring. To make thee glad with a new thought of God, And teach thy lips to sing. Behind the clouds the generous sun shines on, And it shall beautify the happy earth; Shall chase the shadows till they all are gone And thou shalt join the mirth. And yet there is no day of all the year That shall not bring some trial unto thee; The burdens, with the pleasure, shall appear And how canst thou be free? Hidden among the flowers shall be the cross, And clouds come darkling o'er the skies at length, And, after joyous gain, be doleful loss Of rest or joy or strength. Yet who shall be afraid of weal or woe? For should each day a daily burden make, One strong and kind, will still beside thee go And bear it, for love's sake. So press on cheerily, and take thy task. In simple trust, however great it prove; God takes the burden from thee, canst thou ask More than this wondrous love? MARIANNE FARMINGHAM.

From Africa.

Another of our number has fallen, and a shadow has hung over the mission home in Pungo Andongo, for the past five weeks. A young native Christian from Liberia, named Henry Kelly, gave himself to Bishop Taylor, for the work in Central Africa, and was appointed by the Bishop, to Pungo Andongo. On the 26th of November, he was taken sick. At first, we thought it was the African fever, but in three days it developed into small pox. The natives are all afraid of the disease, so I had to wait on him myself, with no doctor and no medical work at the mission, although we have a good supply of medical stores. Fortunately, Dr. Summers came to us on his way to N'bangue Pepo, and prescribed for the young man. About twelve days after, our own dear girl took the small pox. Henry took all my attention, both day and night, and Mrs. Wilks took care of Agnes. Henry lingered for four weeks, (most of the time he was delirious), and on the 25th of December (Christmas day) he died. Our own darling was at this time, in a very precarious condition, but we cried to the Lord in our trouble, and the Lord heard and answered our prayer. From the 27th of December she began to improve, and we now consider her out of danger. To-day she was able to preside at the organ, during the church service. In consequence of our affliction, we have been obliged to close our schools, but we hope soon to be able to engage in our work. The more we know of Africa, the more need we see of missionaries and carry forward the work. If the dear young brother, who has just passed away, was a fair sample of the ability of the natives to endure the African climate, it is my opinion that the white man must come to evangelize Africa. Europeans or Americans seem better able to endure the severities of the climate, than the natives, if taken away from the place of their nativity. With plenty of good, nourishing food, and careful regard for the laws of health, the aid of quinine and the blessing of the Lord, missionaries of previous good health may live long, to work for Jesus in Africa. The traders live here for years, but they live on the best products of this and other lands, and do but very little work. The Lord will take care of His servants, and will supply all their need out of His riches in glory by Christ Jesus.—Joseph Wilks' letter to the Michigan Christian Advocate.

An Aged Cedar Fallen.

Surely the prophet's figure is applicable to the death of the Rev. Peter Akers, D. D., who was, among his religious contemporaries, as a cedar, among the trees of Lebanon. Dr. Akers had reached the advanced age of ninety-six years, entering into rest, Sunday, Feb. 21st. He was born in Campello Co., Va., removed to Kentucky in his youth, and graduated at Transylvania University. He was educated as a lawyer, and entered upon that profession, meeting with great success from the beginning. Sixty-five years ago, namely, in March 1821, he joined the Methodist Episcopal church, and was immediately called to preach; and during the next ten years occupied the most important positions in Kentucky, such as Lexington, Danville, and Louisville. In 1832 he removed to Illinois, and followed Bishop Ames, as Principal of the Lewiston Seminary, which was afterward, and while he was its Principal, transformed into McKendree College. He was a member of six general Conferences—1840, 1844, 1848, 1852, and also 1868 and 1872. As a member of the General Conference of 1872, the writer looked upon him with great interest, as the author of the Chronology of the Bible, which he had essayed to master, in his theological studies. As an extemporaneous preacher of the expository method, he probably never had a superior—grand, deep, and at times overwhelming. Being a thorough and constant Bible student, he was as ready to begin without previous notice, as was Adam Clarke. His mental faculties were comparatively unimpaired, and had he not been carried off by that insidious disease, pneumonia, which, like Death itself, claims all seasons and all ages, and all degrees of physical vigor, for its own, he might have passed his hundredth year, in as good a state of physical and mental preservation, as the late Henry Boehm. Physically the endurance of Dr. Akers to such extreme age, is remarkable, because, unlike the centenarian just mentioned, he was of a highly-strung nervous organization. Nine years after he entered the ministry, namely, in 1832, he was elected assistant editor of The Christian Advocate, but declined the position, to which the Rev. Timothy Merritt was subsequently elected. Bishop Hamline made a great speech in 1844, which led to his election as Bishop, but when complimented on that speech, because of its magnificent range of thought and force of statement, he had the magnanimity to say, that he derived the greater part of the ideas, which it contained from a conversation with the Rev. Peter Akers. Mr. Akers understood, believed in, professed, and so far, practiced the teachings of John Wesley, upon the subject of entire sanctification, that the eagle eye of criticism never discerned anything inconsistent in his life. As the Central Christian Advocate observes, so we have long understood—that his profession "was so exemplified in the sweetness and piety of his life, wholly devoted to God and his service, that no one ever questioned his testimony." He belongs to a class of men who, living, dying, or dead, are among the "so great a cloud of witnesses" to the power of faith, by which it is proper to exhort and encourage the church, to "lay aside every weight, and the sin which doth so easily beset it."—Christian Advocate.

There are three mountains of alum, and one of alum and sulphur mixed in Lower California. The amount of alum is estimated at 100,000,000 tons, and the sulphur at 1,000,000 tons. San Diego county, California, contains a population of 15,000, and has a land area of 15,000 square miles.

Choice Editorials.

From Nashville Christian Advocate.

Your non-Church-going habit grows on you, and your ingenuity, in excusing it to your own uneasy conscience, grows also. Go no farther on that road; it leads to spiritual bankruptcy.

Now that the women have set out to convert the world, great things may be expected in the near decades. They usually do, whatever they attempt in earnest.

The leading Congregational preacher of Brooklyn, Dr. Storrs, thinks and says, that the class meeting system is "the centre of strength in the Methodist organization." The opinion of this acute and friendly outsider is worth considering.

An indwelling Christ and indwelling sin are incongruous conceptions. Do not plan to have both in your heart.

The young man who is mortgaging his manhood to vice, is the very one whom the devil would persuade, that it is unmanly to be a Christian. There is no sillier lie than that.

The systematic giver has two advantages over other givers; He gives more with less strain; and he gives, as his Master directs.

The young man who goes into a gambling den, wishing to get hold of a heap of money without working for it, and expecting an even chance with the gamblers, is half-rascal and half-fool.

Keep the "dead fly" out of your school entertainments. A little touch of the theatre on such occasions is like the flavor of onions in coffee—out of place.

Let us say it again: Of all the things in your own power, a habit of secret prayer is the surest guarantee of success in the Christian life.

If controversialists generally were half as careful in defining the points of actual difference in their views, as they are ready to take advantage of verbal slips, much breath and ink would be saved. This hint is in order now.

If you took your daily food, as irregularly and as sparingly, as you now take your Bible-reading, you would die of inanition or live an unhappy dyspeptic.

Hear the Master: "If any man will come after me, let him deny himself." That word bans the way "any man" who shirks the test.

The truly great consider, first, how they may gain the approbation of God, and secondly, that of their own conscience. Having done this, they would willingly conciliate the good opinion of their fellow-men.—Colton.

A poet writes: "I send you my poem, but I fear I made a mistake in not writing a refrain to it." Never mind, we shall do the refraining, for you. The way in which we shall refrain from printing it, will finish the poem beautifully.—New York Tribune.

"Gent." shouted a small boy, as he poked his head into a Fourth-avenue street-car, "did you mail that letter your wife gave you this morning?" And six men simultaneously pulled the bell-rope and hurriedly left the car.—Harper's Bazar.

The Medical Journal states that a few handfuls of common salt thrown daily into closets, and an occasional handful into wash basins, goes far toward counteracting the noxious effects of the omnipresent sewer gas.

The canal across the Isthmus of Corinth, which baffled several of the Roman emperors, and was a favorite project of Julius Caesar is approaching within a measurable distance of completion.

Nearly every village in Greece has its newspaper; and in Athens there are fifty-four political papers.

Recent statistics show that there are nearly a million more females than males in Great Britain.

I wish the term 'secular life' could be blotted out from our language, that we could understand that the life of our shops and our farms is as truly the religious life, as the Sunday-church-going.—Rev. C. L. Guild.

The "Editor's Outlook" in The Chautauquan for March argues that "women are likely to do an increasing amount of the brain-work of the world, so long as there is an open road to intellectual and moral ruin on nearly every street corner of our towns;" and prophesies that "the world which yesterday sneered at the woman poet may transform itself into a world in which a man poet will receive the sneer."

Difficulty of breathing, a short, dry cough, a quick pulse, and pain in the left side are symptoms of approaching consumption. Remedy in the chest and cure the cough with Hale's Honey of Horehound and Tar. This is swift and certain, at any drug store at 25c., 50c. and \$1. Gleason's Sulphur Soap kills lice and head lice, 25c. German Corn Remover kills Corns, Bunions, 25c. Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cures in 1 Minute, 25c.

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D. M. & V. Division.

Leave Harrington for Georgetown and Lewes, 11:05 a. m. 5:45, 8:45 p. m. Leave Harrington for Georgetown and Franklin City, 10:05 a. m. Leave Georgetown for Franklin City, 12:10, 2:05 p. m. Leave Georgetown for Georgetown and Harrington, 6:35 p. m. Leave Lewes for Georgetown and Harrington, 8:45 a. m. 3:00 p. m. Leave Franklin City for Georgetown and Harrington, 6:55, 8:00 a. m. Leave Georgetown for Harrington, 7:03, 9:14 a. m. Leave Georgetown for Franklin City with steamer for Chincoteague Island. For further information, passengers are referred to the time-tables posted at the depot. Trains marked thus (*) are limited express, upon which extra is charged. J. B. WOOD, General Passenger Agent. FRANK THOMSON, General Manager.

Wilmington & Northern R. R.

Time Table, in effect December 6, 1885.

Table with 4 columns: Station, GOING NORTH, GOING SOUTH, Daily except Sunday. Includes stations like Wilmington, P & W & B Station, Dupont, Chadd's Ford Jc, Lenape, Coatesville, Waynesburg Jc, St Peter's, Warwick, Springhill, Birdsboro, Reading P & R Station.

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

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

Commencing November 22, 1885, leave Union Station as follows: DAILY. 2:05 A. M.—Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glean, Westminster, New Windsor, Union Bridge, Mechanicville, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesburg, and points on B & O. V. R. R. Sleeping car for Luray open at 10:00 o'clock the evening before at Hills. 3:30 P. M.—Southern Express for points on Shenandoah Valley, Norfolk and Western, East Tennessee, Virginia and Georgia Railroads and connections; also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicville, Blue Ridge, Hagerstown, and except Sunday, Frederick (through car) and Martinsburg. DAILY EXCEPT SUNDAY. 8:05 A. M.—Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and Intermediate stations. 10:00 A. M.—Accommodation for Union Bridge, R. R. (through car), and points on H. J. & G. 2:25 P. M.—Accom. for Glyndon, (Reisterstown)ville, Owings, Mills, St. George's, Glyndon, Glean Falls, Finksburg, Patapsco, Westminster, Medford New Windsor, Lincolnton, Union Bridge and principal stations west; also Hanover, Union Bridge and principal stations on H. J. & G. R. R. (through car). Emmitsburg, 5:20 P. M.—Accommodation for Shippensburg. 8:30 P. M.—Accommodation for Glyndon. TRAINS ARRIVE AT UNION STATION. Daily—Southern Express, 12:25 A. M. Fast Mail Daily except Sunday—Glyndon Accom. 7:25 A. M. V. R. R. Express from Baltimore, 8:45 A. M. Express from B & O R. R. and principal main line points 11:30 A. M. Union Accom. 3:15 P. M. Mail, 6:40 P. M. R. H. GRISWOLD, Gen'l Pass. Ag't.

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Rules For Winners of Souls.

1. Accept the responsibility as one common to all believers (Luke ix: 60; Acts viii: 4; xi: 19.) 2. Abide in your calling with God, not necessary to change your honest honorable work, but take Jesus into partnership. 3. Abandon all faith in your own wisdom or plans; rely on divine guidance. Only God knows the heart. 4. Acquire power in handling the word. That is the weapon of the servant of God—the fire, hammer, sword, seed, bread, lamp, laver, mirror; use one Bible always, for the sake of locality of texts fixing itself on your mind; where you forget chapter and verse, you will not forget the place on the page. 5. Aim to lead to immediate decision: first strike for conviction, then arouse conscience, then press the will to a choice. 6. Ask God a for passion for souls. (Jer. xx: 9). Love must constrain, rather than duty. 7. Attain facility of approach, by habit. Winning souls is not the result of spasmodic, but of constant activity. It must be a law of daily life. 8. All depends on prayer. Prevail with God, then you will, with men. Conversion is a supernatural work. 9. Act as agent of the Holy Spirit. The grand encouragement is that, while He is leading you to seek souls, He is working on the souls you seek. (Comp. Philip and the Eunuch, Acts viii; Peter and Cornelius, Acts x, etc.) Keep in fellowship with the Spirit, and get His anointing. What is there in all this, which is not open to every true believer?—*Ec.*

Paul says: "We live, if we stand fast in the Lord;" and Plutarch the pagan declared, "I had rather that men should say, that there never was any such person in the world as Plutarch, than say that Plutarch is unfaithful."

A great red granite statue has been discovered ten miles away in the desert near Alexandria, in Egypt. It represents the famous Pharaoh, who was responsible for all the Egyptian Plagues, and on one side of it, is a statue of a little baby, said to be that of the next Pharaoh, who perished in his rash attempt to drive through the Red Sea.

"A Methodist that wouldn't give more voluntarily to his pastor than he would for his pew, is a disgrace to the Church he belongs to, and the Methodist who is selfish enough to pick out the best pew in the house for himself and family because he has a little more money than some one else, that man has selfishness enough to damn him. That's about the fact of the matter."—*Sam Jones.*

It is stated that the net increase of the Methodist Episcopal Church, South, for the past year will not fall below 50,000. This is almost unprecedented increase, giving an average of about thirteen and one-half to each effective preacher.

The Methodist College at Belfast Ireland, has achieved a most brilliant success. In the scholarship examination of the Royal University of Ireland, students of the Methodist College carried away half the total number of scholarships awarded by the University.

The "Official Year Book of the Church of England" has published statistics of the amounts contributed by churchmen during the last twenty-five years to distinctly church objects. The figures have been carefully checked with the view of excluding contributions devoted to purely parochial purposes, such as the maintenance of additional clergy, or the relief of the sick in particular parishes, to middle class schools, to unsectarian institutions, and, with few exceptions, to sisterhoods. Even when thus limited, the total sum contributed in the quarter of a century is said to reach the enormous amount of four hundred million dollars.

The State of Kansas claims to stand at the head in the annual production of corn and first in the production of wheat. It grew in 1884 10,000,000 mere bushels of wheat, than the State of Ohio.

There is a colony of East Indians in London who maintain the customs and traditions of their country. They include snake-charmers, *nauteh* girls, acrobats, musicians, priests, etc. They are Brahmans in religion, and conduct their religious services openly.

There are problems of life beyond the power of man to exhaust, and in that certainty of uncertainty it is our privilege to rest. The human mind may and ought to repose as calmly before a confessed and unquietable difficulty, as before a confessed and discovered truth.—*Dean Stanley.*

The whole country can mourn over his [Gen. Hancock's] loss, as that of a patriot, a soldier, and statesman, who gave himself to his country in time of war, and when the war was over sought to crush out the embers of sectional strife. The North and South, now reunited, can jointly honor the first man to attempt their peaceful and fraternal union.

Twenty years ago scarcely any foreign butter was consumed in England, now not one-hundredth part of the butter eaten in London is to be reckoned as home produce. Great Britain annually buys £11,000,000 worth of butter from the foreign market.

The Lutheran Church is well represented in every nation and tongue. In Poland there are 300,000; in far-off Siberia and Asiatic Russia there are 12,000 members, and in Holland, where it is generally supposed that only the Dutch Reformed Church exists, the Lutherans have Churches and 68,070 adherents. Eight congregations and 10,525 souls are known as "Old Lutherans."

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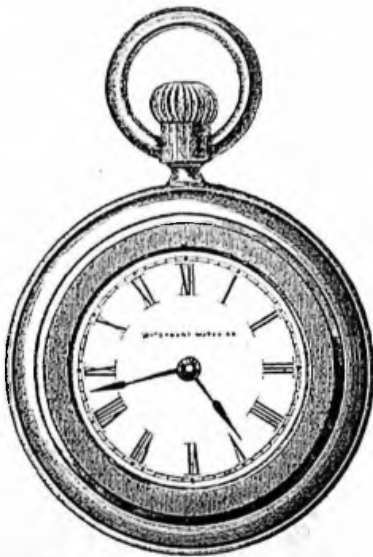
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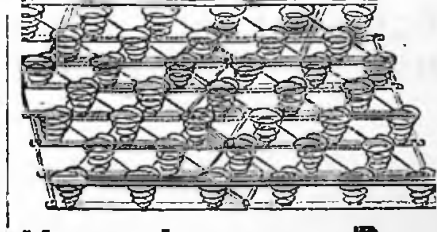
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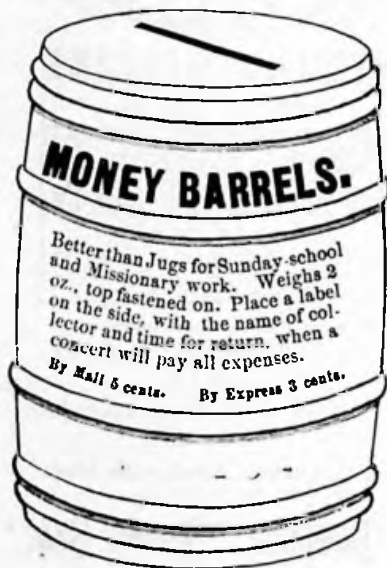
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