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Prayer and Healing.

BY PROF. L. T. TOWNSEND.

[Condensed from Zion's Herald.]

CRIMINAL CARELESSNESS AND MALPRACTICE.

We venture to say, that no intelligent father, unless befogged and befooled, would entrust this wounded boy in the hands of either the ignorant quack, the pretentious mind-curer, or the fanatical prayer-healer. Did he do so, and should the boy die, as would almost certainly be the case, that father would be guilty of criminal carelessness and neglect; and should either the quack, the mind-curer, or the prayer-healer undertake, in accordance with his advertised methods, the treatment of this case, he would be guilty of malpractice; and should the boy die, while attended by either of these irregular practitioners, that practitioner would be subject, and justly so, to criminal prosecution. We beg pardon for saying that the law is perhaps stringent enough with the regular practice of medicine, but not stringent enough—at least its execution is too lax—with quacks and pretenders. The public should be better protected, and there should be a vigorous prosecution of religious as well as all other fanatics, if criminally careless, or if neglectful of proper remedial agencies.

But some one replies, "This boy is very badly hurt. The case is unusually critical." Yes; it is a critical case. The ignorant quack says that he can do anything that any surgeon can do; let him carry this case successfully through, and we will believe him. Let any professor of "metaphysical" healing make this boy believe that his leg is not hurt, that he can bear his weight upon it and can walk with it if he wills to, and then make him will to bear his weight upon that shattered limb and walk upon it, and we will devote ten years and give ten thousand dollars to master this so called science and art of mental cure; and if the professional mind-healers of Boston cannot do this they cannot do what they claim to be able to do, and are, therefore, unmitigated frauds. Or let Boston Faith College receive this boy, do nothing for him but to anoint with oil, offer prayer and exercise faith, and if at the end of six or eight weeks the fragments of bone are found to be removed, the other bones found in place and firmly knit together, the wound healed, and the thigh bone back in its socket, we will believe that Beacon Hill has enthroned the supernatural power of God, and in case of sickness or accident would apply there for admission sooner than at any hospital or sanitarium on the face of the earth. If, however, the Faith College cannot do this much for the boy, we must pronounce its leaders to be unqualified religious fanatics, if their pretensions have been correctly reported to us.

MENTAL AND RELIGIOUS THERAPEUTICS ARE OF SERVICE.

According to the views repeatedly maintained in these papers, the use of the most approved visible agencies, surgical and medicinal, is not

all that can be done for the wounded boy. Therapeutical resources are not yet exhausted, if there has been nothing but the use of surgical instruments and the prescription of drugs. Mental influences of the right sort should also lend their hand in the restoration of the patient. The presence of the quack, or the fanatic, of whatever name or character, or a professional mind-healer, is not necessary. But the wounded boy will be benefited by admitting to his presence any person of strong mental influence, professional or non-professional, who is hopeful, cheerful, pure and religious. He will be benefited, too, if his own mind is called away from the wounded hip, diverted with any kind of harmless amusement. If a penny trumpet, tin whistle, or bass-drum will best engage his attention, let them be brought in. What if it is the reproduction of the service of the medicine-men among the Indians? Noise, it must be admitted, is sometimes effective. The narration of anecdotes, especially those having an ethical and religious bearing, may also be made to assist nature in her work of recovery. Nothing profane or vulgar should be heard; for profanity and vulgarity are allies of disease. They fight in the ranks of the micrococci. But the story that is both amusing and ethical is a divine benediction to a suffering child. The mother's lullaby and the stories told by a grandmother have medicinal qualities; they are often better than soothing syrups and ether. A celebrated surgeon said to his friend the other day, "I am proud of my achievement." "What is it?" asked the friend. "Yesterday I was called to a little five-year old fellow with a broken arm. As I entered the room I said to myself, I must try to charm this poor little boy somehow, so that he will permit me to set his arm without a struggle that will exhaust him and me. I told him stories till he was all alive with interest, and only when the last monetary wrench came did he once realize that his broken arm was being set. This morning I went to see him, and before the door was half opened he called to me from the head of the staircase, 'Doctor, I love o-o!'"

Objective mental therapeutics must, at least, to the extent shown in this instance, be admitted to have in them much virtue.

We will now suppose that all the resources of both medicinal and mental therapeutics have been resorted to; still, the treatment, unless there is one other factor introduced, is not in the broadest sense complete. The therapeutics of religion, which includes right moral intentions, calm trust in God, and prayer, must be resorted to before it can be said that the treatment is as thorough as it might be. Were the wounded boy a man, he should be told that the better his thoughts are, the surer, other things being equal, will be his recovery. And so, too, of personal obedience. Mrs. Cullis is reported as saying, "Remember the laws of health are God's laws, and if you would have your prayers answered, keep the commandments." These

words are profoundly philosophical. Now, while the boy cannot have the thoughts of a man, nor offer the prayers of a man, nor have the same views of God's commands as a man has, still he can have such moral purity, obedience, and such a spirit of prayer, as will be serviceable as serviceable to him as are those of a man to a man.

The same is to be said of trustfulness. Dr. Edward Clarke, to whom reference has already been made, said, during his last sickness: "My faith in God, immortality and duty, is sufficient for my trial. . . With an unflinching trust in God my plain duty now is to suffer and to wait." While the boy may not have the same trust as has a man like Dr. Clarke, yet he can have a child's trust, which, in the case of more than one child, has been most beautiful and seemingly sufficient—at least as efficient as such trust can be.

The aroma of prayer, too, belongs to the therapeutics of religion, and should, therefore, surround and pervade the home in which are suffering and sickness. Charming would be words of prayer uttered by the lips of the hurt boy. And is any one bold enough to say that the prayer will not be serviceable to the boy as well as pleasing to the listener? Certainly, upon naturalistic grounds, in the light of medical science, no intelligent physician, though he be a skeptic, or even an atheist, will deny the usefulness of that wounded child's trust and prayers.

Hence, too, upon this same lower plane, if not upon a higher one, Christian friends and neighbors should be asked to unite their prayers with yours for blessings upon the suffering boy; and should there chance to be within your circle of acquaintance one, who by reason of his uprightness and purity, or from any other reason, has special power in prayer, he, too, should be called. Nor can we see any reason why an earnest request should not be sent to the good people of our faith colleges that they may help, provided they do not persuade you to abandon all visible agencies.

Recollections of Snow Hill.

NO. 7.

Since this series of letters began I have been delighted with the communications which have almost filled the columns of the PENINSULA METHODIST from so many writers of distinction, and which, with considerable editorial research, give the locality of my first year's labors a degree of historical importance beyond my personal range of observation. It would have been an epoch in my experience, could I have spared the time to look in at the late Annual Conference there, wander about the old grave yard and renew acquaintance with the few still living, who were prominent actors in church and social affairs at the time to which these papers refer.

It is a singular fact, since I pause to think it over, that the mode of life I commenced at Snow Hill, thirty-eight years ago, has been so crowd-

ed with activities ever since, that in all this time I have never had a single week's vacation; nor for the past twenty years have I been allowed, sick or well, a single day of entire exemption from some kind of work in connection with the Kingdom of Christ.

I have incidentally referred to my colleague, Rev. John Allen, as a man of ingenuity and very extensive reading. He did me the great favor to suggest proper lines of study, recommending such books and periodicals as he found useful, and which, in the formative period of my life, have been of incalculable advantage to me. He was, moreover, and indeed, is still, an inventive genius; of the type of men who make the world richer while remaining poor themselves. His power of analysis was such that hardly a piece of machinery passed under his notice that he could not, in some way, improve. If on the water, his brain was active devising better methods of propulsion, and when he saw poised on steady wing in the air a buzzard, he quickly formed a theory that it was quite possible for human beings also to fly, and held to the hope that we might some day be able to adjust our apparatus, pick up our saddle-bags and take an air line to our distant appointments, without the inconvenience of horse and buggy.

There was no competent sign-painter in the town, and when Drs. Williams and Farrow wanted something extra in this line, Brother Allen undertook and accomplished the work in a most artistic style. So with other branches of industry, nothing came amiss to his deft hand or inventive brain. He was, moreover, fond of a good horse, and knew all his points and attributes to perfection.

We had very little doctrinal controversy, except when Dr. Farrow, who was something of a pulpit celebrity in the M. P. Church, would pick out of one of our sermons some incongruity about which he could, and often did amaze and distress the young preacher who couldn't hold a candle to him in logic. I was on the lookout to hear him preach somewhere, so that I might test the difference between "skinning and being skinned," but neither of the churches cared to hear him, on account of his somewhat reckless tone and manner. As an instance of this, he once assured me that having made a new and splendid sermon, he was rehearsing some of its more impassioned periods to himself one evening while driving along the embankment of a large mill-pond near town. "All at once," said he, "as I got off a grand burst of rhetoric, a huge bull frog popped up his head saying, 'glory.' This encouraged me," said the doctor, "and I preached on until a score of them shouted in chorus 'Amen.' I fired up a little more, and soon the surface of the mill-pond seemed to be alive with mingled cries and exclamations of 'hallelujah,' 'amen,' 'glory,' 'glory.' Every time I travel that way since," he continued, "I can wake up the old swamps and set the frogs in ecstasies by giving them a touch of my new sermon. Let me

try it on you and your people here next Sunday?" I declined, fearing the result might be similar to that of a Brother Smullen, who came in from Pocomoke forest to secure license to preach as related by George Hudson. Smullen was invited by good Brother Willshire to occupy the pulpit and preach a trial sermon. He did so, taking for his text the passage in Malachi, "And ye shall go forth and grow up as calves of the stall." After a most extraordinary exhibition of back-woods grammar, and calf-raising experience, the brother closed, whereupon Brother Willshire who, during this performance, had held his head down behind the pulpit, was accosted by Brother Hudson and asked him to say something, "Say something," replied the mortified pastor, "since he has made us out calves, 'What can I say, but baah!'" The older people told me they would never forget the ludicrous features of that sermon.

ADAM WALLACE.

Under Which King?

"Ye cannot serve God and mammon." by which we are to understand that we cannot be under the influence of two principles. One or the other must dominate. "The friendship of the world is enmity with God," James iv. 4. He does not stop there—but goes on: "Whosoever therefore will be a friend of the world is the enemy of God."

The attempt to harmonize the Christian life and the world is simply impossible. This the young convert ought to ponder well in the beginning. If one aims at thorough honesty in the Christian life, he may as well make short work of breaking with the world.

"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people"—"called out of darkness into his marvelous light," "Strangers and pilgrims on the earth."

"Love not the world," says the venerable apostle of love, "neither the things that are in the world." "If any man love the world" (who is able to abide this test?), "the love of the Father is not in him," "For," he proceeds, "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

What says "the blessed Apostle Paul" (as Clement calls him?)—"Present your bodies a living sacrifice, holy, acceptable unto God . . . and be not conformed to this world, but be ye transformed." Writing to his beloved Timothy, he enjoins it on him to "endure hardness as a good soldier of Jesus Christ." "No man," he says, "that warreth entangleth himself with the affairs of this life." "God forbid," says he, writing to the Galatians, "that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Reader, are you crucified to the world? If you are not—why, then, your conception of what is required of you is different from that of Paul.

It is well, therefore, for one who calls himself a Christian to ponder these texts, and "examine himself whether he be in the faith." It is dreadful to think that many will make a great mistake in this matter, "holding back part of the price"—for God will accept nothing short of all. "The whole world lieth in wickedness." "Come out from among them, and be ye separate saith the Lord. . . and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty."—Central Presbyterian.

Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—*Scripture.*

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—*Shakespeare.*

At the White House.

A large delegation of temperance workers from all parts of the United States, led by Hosea B. Moulton, Esq., president of the Temperance Alliance of the District of Columbia, and Mrs. Sarah D. LaFetra, president of the D. C. Woman's Christian Temperance Union, called at the Presidential mansion in Washington City on Monday the 10th ult. They courteously received by Miss Cleveland, sister of the President, and afterward by the President himself. Miss Cleveland was presented with an autograph album bound in beautiful plush, with this inscription: "This album contains the address, pledge and signature of a company of representative Christian workers, and is presented to Miss Cleveland at the Executive mansion in Washington, March 16th, 1885." The address, engrossed specially for insertion in the album, reads thus:

"Miss Cleveland: We thank God that a Christian lady is mistress of this, our national Executive mansion, and that she is in full sympathy with all Christian workers who are seeking to free this nation from the curse of intemperance. We regard it to be no small thing to be the most exalted, the most honored, the most influential, and therefore the most responsible lady in this mighty nation of 50,000,000 people. Your opportunities in virtue of your exalted position for honoring our common Lord and Master are, of course, very great.

"We wish most truly that other nations than our own may feel the force of your great influence for good, through their representatives in this the capital city of our nation.

"Your responsibility to God and the nation is not overlooked by the Christian people of this republic. And it is our sincere wish and devout prayer that when your occupancy of this mansion shall be a thing of the past, there may not be in your mind a single pang of regret over unemployed or misspent talents. We wish you God-speed in serving both God and our nation."

The pledge alluded to is, "We, the persons whose names are hereinafter inscribed pledge ourselves to pray for Miss Cleveland that she may receive from the throne of God the fullest supply of grace requisite to meet her daily needs in her responsible and difficult position." It was signed by Rev. Richard Copp, a Methodist missionary in South America, two Syrians named Arbecly, sons of a native missionary instructor and Bible translator in the Protestant Greek College at Beirut, and many others, including representative ladies from fifteen States.

A kindly response was made by Miss Cleveland, after which there was a cordial handshaking with her and with the President, who seemed much to enjoy the unique event.—*Baltimore Methodist.*

Prohibition in Canada.

SWEEPING EVERYTHING BEFORE IT.

TORONTO, March 20.—Much consternation is felt among liquor-dealers, over the result of yesterday's voting in several counties of western Ontario on the adoption of the Scott Act, which prohibits the sale of liquor except for medicinal purposes.

The result of yesterday's vote brings the list of counties adopting the Act up to fifty-six, besides four cities. Temperance people claim that within eighteen months every county in the Dominion will have had an opportunity to vote on the Act; and they are hopeful of securing its adoption in Toronto and Montreal, the capture of either of which strongholds means the almost total annihilation of the trade in liquor in the Dominion.—*Dispatch to N. Y. Sun.*

On the 5th Drummond County, Ont., voted no-license by 900 majority. Since the first of the year there have been twelve triumphs for the Prohibitionists and not one defeat. The latest victory was won this week, as follows:—The Scott Temperance Act has been carried in Wellington county, Ontario, by over 100 majority.

The Hon. Samuel J. Tilden has donated \$500 to the W. C. T. U. of Yonkers.

High License or Low.

I would rather vote to license the low groggery through which hopeless drunkards go to the grave, escaping the demon ever bounding their waking hours, than to vote to open a thousand dollar gilded gate-way, inviting young men to destruction.—*Geo. W. Bain.*

Children's Department.

A LITTLE GENTLEMAN.

His cap is old, but his hair is gold,
And his face is as clear as the sky;
And whoever he meets, on lanes or streets,
He looks him straight in the eye,
With a fearless pride that has naught to hide.

Though he bows like a little knight,
Quite debonaire, to a lady fair,
With a smile that is swift as light.

Does his mother call? Not kite, or ball,
Or the prettiest game, can stay
His eager feet as he hastes to greet
Whatever she means to say;
And the teachers depend on the little friend,
At school in his place at nine,
With his lessons learned and his good marks earned,
Already to toe the line.

I wonder if you have seen him too,
This boy, who is not too big
For a morning kiss from mother and sis,
Who isn't a bit of a prig,
But gentle and strong and the whole day long,
As merry as boy can be;
A gentleman, dears, in the coming years,
And at present the boy for me.

—*Harpur's Young People.*

A Famous Orphan Girl.

Once upon a time a little orphan girl lived with an ill-tempered old woman named Sarah, in an almshouse in Stockholm. Johanne, as the lassie was named, used to make hair plaits, and whenever Sarah took them to market to sell them, she would lock the door, and keep poor Johanne prisoner till she came back. But Johanne was a good little girl, and tried to forget her troubles by working as hard as she could.

However, one fine day, she could not help crying as she thought of her loneliness, but noticing the cat as neglected as herself, she dried up her tears, took it up in her lap, and nursed it till it fell asleep.

Then she opened the window to let in the summer breeze, and began to sing with lighter heart, as she worked at her plaits. And as she sang, her beautiful voice attracted a lady, who stopped her carriage that she might listen.

The neighbors told her about Johanne, and the lady placed her in a school. Then she was entered as a pupil elsewhere, and in the course of time, under the name of Jenny Lind, the "Swedish Nightingale," became the most famous singer of her day.—*Little Folk's Magazine.*

Parental Honor.

The words, "Honor thy father and thy mother," mean four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a wilfully disobedient son.

When Washington was sixteen years old, he determined to leave home and be a midshipman in the colonial navy. After he had sent off his trunk, he went to bid his mother good bye. She wept so bitterly because he was going away, that he said to his negro servant, "Bring back my trunk; I am not going to make my mother suffer so, by my leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His whole glorious career in life turned on this one simple act of trying to make his mother happy. And happy, too, is the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said, "Honor thy father and thy mother."—*Youth's Companion.*

For Young Preachers to Read.

BY REV. MR. EXPERIENCE.

MY DEAR YOUNG BROTHERS:—It was my fortunate lot to have, in the first years of my ministry, an old and wise minister for a colleague. While he was not learned, he was wise. A young man, in the commencement of his ministry, has great need of wisdom. We don't undervalue learning; but it takes time to get it. Now, as we can't live before our fathers, but must live after them, we need their experience. It is well for young men to profit by the experience of their elders. We feel so thankful that our first years were blessed by the association and counsel of wise old man, an able preacher of the gospel. Now it may be egotism, but we think we know a few things, that young preachers don't know, but need to know—old ministers know all about it. 'Tis not for them that we are writing, but for starters, and to them we offer these suggestions.

1. Try hard to reduce your life and work to a system. Without this you will be an irregular, fitful, start and stop sort of a worker; and, in the long run, you will waste more time, than you will use. "Habit is second nature" you know, and when once it is set, it is almost impossible to break its hold. If you get slovenly habits in the start, you are well nigh doomed.

2. Take care of your voice. What the foot is to the horse, voice is to the preacher. No foot, no horse, no voice, no preacher. Study elocution, and master it if you can. Some have said there is more in manner than there is in matter.

3. Make of yourself a good extempore speaker; and to this end the following will help you. Go into your study once a day, and open the Bible at random, and take up the first verse on which your eyes fall, and all alone in your study, make your speech of five minutes long at the start. Then, as you improve, lengthen the time to ten minutes, then to fifteen, then to twenty, and by and by you will be able to talk in a sensible and instructive way for half an hour or more on almost any subject in the Bible. If, as will often be the case, your text suggests a subject about which you know but little, then make that subject a special study for a few days, or longer.

This plan keeps one going over his little stock of knowledge till it is well fixed in his mind. Remember, you are to be alone, and if you repeat yourself, it will be to yourself alone. Use the same care in the use of your voice, as you would if speaking in the church. Only speak in a low tone, so as not to be heard outside.

Talk before a large mirror—so large that it will reflect your whole figure, if you have such a mirror, if not, use the largest you have. In this way you will be able to "see yourself as others see you." In doing as we advise, you will soon discover many faults, such as fumbling at your watch chain, pulling at your whiskers, adjusting your neck tie and collar, putting your hands into your pockets, resting one hand on your hip, or leaning on the pulpit, "Bible banging," and sagging down like a horse at a hitching-post, placing your feet in all sorts of ugly and awkward positions, making gestures in such a manner as to be a reflex of the motions you used in school sports, or in business life. We know a D. D., who was a shoe-maker, and it was said that the good Doctor never ceased to flout his "paste-finger." Some make over-handed gestures as one handling a sledge-hammer. Young college graduates are apt to strike out from the shoulder as in sparring. All of this should be unlearned. Don't clap your hands, don't stamp your feet, and don't shake your fist in the face of your audience.

Hang up in your study a card headed, "Things I have killed," and then keep a sharp lookout for your blunders, and repetitions. When you have used some pet expression about five hundred times, then quit it, and write it down on your dead list. We know a brother who pats his foot, wags his eyes and says, "As I was about to remark." The same brother is in the habit of calling almost everything grand, sublime, or beautiful.

After all you can do to correct such faults, you will still have enough left to your credit or discredit to serve as so many hooks on which the wits will hang their jokes, and have lots of fun at your expense.

Remarkable Longevity.

Sometime during the year 1776 a Mr. Magruder came from Maryland to Kentucky, and settled in what is now Bullitt county. Besides his own family he brought with him a number of servants, among them a mulatto girl, Sallie, who was born in December, 1766. At fifteen years of age Sallie was married and became the mother of fifteen children, the first three dying in infancy. After the birth of her third child she was converted under the ministry of a local preacher named Jackson, and many years after was received into the Methodist Church by another local preacher—Uncle George Rogers, who still lives at the advanced age of ninety-three. Bear in mind that she is now one hundred and eighteen years old; then assuming, as we may safely do, that her third child was born when she was twenty—five years after her marriage—then dating her conversion a year later, we have her Christian experience running through a period of ninety-seven years—an experience which when heard she tells it must be pronounced bright, intelligent, and most orthodox. She has not been to Church for twenty years or more, but she says, though greatly missing the benefits of the sanctuary, she is ready and patiently waiting till her change comes. She has but little recollection of things of later years, but her memory seems to firm-

ly hold the events and experiences of olden time. Though considerably stooped under the weight of more than a century, her health is good, and her appetite regular; she can dress herself with ease; remains up most of every day and walks about the house at pleasure. She has lost none of her front and only two of her jaw-teeth, while all the teeth are a still of good length and preserved to a remarkable degree. Her sight is also good, as was attested only a few weeks ago by her threading a needle without the aid of glasses, to gratify the curiosity of Brother and Sister Corbin, my wife and myself. Our former one, was gratifying to our curiosity indeed, but we gained spiritual profit as well. She lives with and is cared for by her daughter-in-law in Shepherdsville, Bullitt County, Ky. Is there another like her?

E. R. HARRISON.

Lebanon, Ky., Dec. 9, 1884.

Nashville Advocate.

The true missionary spirit is the spirit of Christ, and no artificial stimulus can take its place in the Christian Church.

The Last Call.

BY REV. F. A. CRAFTS.

In a series of meetings held in the town of S., a few years since, the truth of God produced deep conviction in many minds. Among the first to respond to the gracious call was Mr. B., who soon entered into the light of God. He was faithful in confessing Christ openly, and in his efforts to lead others to the only refuge of the guilty. The special services had scarcely closed, when a fever laid him on a sick bed, and, after a few days of suffering, during which he was resting in Jesus, he passed on to his glorious home in the "many mansions." He had obeyed the Saviour's voice, but it was his last call.

In the great congregation that gathered for the closing service of this last series of meetings, there was a man who had once professed faith in Christ, but had departed from Him. He consulted a physician that evening, and went home to suffer and die. During the few days of his illness he was delirious much of the time, and entered eternity giving no sign of cherishing even a desire to find the Saviour. We do not know what took place in the deep chambers of his hidden thought, but we know it was his last call, and it seemed to us as if a voice sounded out from that open grave; "The summer is past, the harvest ended, and I am not saved!"

While the writer was pastor in M., in central Connecticut, it was noticed that a young lady in the congregation was deeply affected. On being conversed with, she frankly confessed her sense of guilt—her need of Christ. When urged to come at once to Jesus, she expressed her purpose to do so after taking a pleasure trip which had been planned. To all our entreaties she answered only with statement of postponement. She went, and returned at length, but in a few days was taken strangely ill; she was destitute of her reason nearly all of the time, and when the pastor offered prayer by her sick bed, she seemed utterly oblivious of the transaction. In a few days she closed up her probation. She heard the last call, and put off compliance, for the fleeting pleasures of this world. She caught a glimpse of the fadeless crown, but chose to deck herself with earth's fading laurels. My young friend, which will you have?—*Zion's Herald.*

The skating-rink is causing disease and death in all directions.

The Sunday School.

Paul's Shipwreck.

LESSON FOR APRIL 12, 1885.—Acts 27: 27-44.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses." (Psa. 107: 28).

I. A NIGHT OF SUSPENSE (27-32)

27. *The fourteenth night*—after leaving Fair Havens. The average drift to leeward of a ship lying to is a little over a knot an hour, or, thirty six miles in twenty-four hours. Malta bears W. by N. from Crete, about 480 miles. It would take, therefore, about fourteen days for the ship to drift to Malta. *Driven up and down in Adria*—R. V., "driven to and fro in the sea of Adria." The ancient geographers (Ptolemy and Pausanias, for example) give the name of the Adriatic Sea to the central basin of the Mediterranean, namely that part which lies between Sicily and Greece on the north and Africa on the South. *About midnight the shipmen deemed*—R. V., "about midnight the sailors surmised," etc. The ship was drifting at a slight angle with the northern coast of Malta. The wind was blowing toward the shore, but the quick ears of the sailors would detect the sullen roar of the breakers on Koura Point, as they slowly approached and passed it. No sound carries more terror to a sailor than that of breakers on a lee shore.

28, 29. *Sounded*—dropped the lead-line over the side to find the depth of water. *Twenty fathoms*—120 feet; a fathom is six feet. *When they had gone a little further*—R. V., "after a little space." *Fifteen fathoms*—90 feet. The water was shoaling rapidly. It would be bad seamanship to drift farther in the darkness. *Fearing lest . . . fallen upon rocks*—R. V., "fearing lest haply we should be cast ashore on rocky ground;" lest they might strike a reef, or promontory, and go to pieces. *Cast four anchors out of the stern*—R. V., "let go four anchors from the stern." Ancient ships carried a great many small anchors; Athenæus speaks of a ship that had eight. These anchors could be dropped either from the bow or the stern. In this case the anchors were let go at the stern, probably that her bow might swing shoreward, the best position for beaching her. *Wished for the day*—longed for it, prayed for it, that they might see where they were, and how to act. The horrible suspense of those lingering hours can only be understood by one who has passed through a similar experience.

"In the battle of Copenhagen the English ships of war were anchored by the stern; and Lord Nelson stated after the battle that he had been led to adopt this measure because he had just been reading Acts 27 (Conybeare and Howson)."

30, 31. *As the shipmen were about to flee*—R. V., "as the sailors were seeking to flee" The ship was evidently so shattered that she might go to pieces before daybreak. She had but one boat, which could save but a mere fraction of the 276 persons on board, and in the scramble for life might be overloaded and sink. The crew, therefore, selfishly plotted to secure their own safety and leave the rest to their fate. *When they had let down the boat*—R. V., "and had lowered the boat." *Under colour*—under pretense. *Cast* (R. V., "lay out") anchors out of the foreship—carry anchors forward from the bow and drop them, for the purpose of steadying the ship. *Paul said to the centurion*—Paul saw through the pretext, and thwarted it by appealing to those

who would alone have power to interpose. *Except these abide in the ship ye cannot be saved*.—To handle the ship in the critical business of running her ashore, sailors would be needful. The safety of all hands was, therefore, humanly speaking, dependent upon the crew being kept on board.

32. *Soldiers cut off the ropes*—R. V., "soldiers cut away the ropes;" military decision and promptitude. The centurion plainly believed in Paul. The boat drifted away, and probably went to pieces on the rocks. "A very good religious moral, full of varied instruction, might be connected with the story of this boat" (Howson and Spence).

II. A NEEDED MEAL (33-38).

33, 34. *While the day was coming*—just before dawn. *Paul besought them to take meat* (R. V., "food").—Paul's natural leadership continues to assert itself, and to be felt. He probably recognized, though he does not dwell upon it, that at the last there would be a hard struggle for life—a struggle for which, in their neglect of food and physical exhaustion, they would yield and be lost unless fortified by a hearty meal. Hence this timely advice. *Fourteenth day . . . having taken nothing*.—For a fortnight they had had no regular meals. The Greek words do not imply entire abstinence, however. *This is for your health* (R. V., "safety").—For self-preservation they needed to eat, *Not a hair fall from the head*—R. V., "not a hair perish from the head," etc.—a proverb frequently used in both the Old and New Testaments, and implying perfect safety (1 Sam. 14: 45; 1 Kings 1: 52; Luke 12: 7; 21: 18).

35-37. *When he had thus spoken*—R. V., "when he had said this." *He took bread*—R. V., "and had taken bread." *Have thanks to God*—following the example of Jesus, and undeterred by pagan curiosity or criticism. Paul was always a Christian. He had no excuses for neglecting any duty. *When he had broken it*—R. V., "he brake it;" setting them a good example. *Then were they all of good cheer*.—They could not resist the inspiring effect of Paul's words and behavior. They yielded to it, and partook of food, and forgot their anxiety and weariness. *Two hundred threescore and sixteen souls*—not a small number, and yet they owed their lives, not to the captain of the ship, but to the prisoner Paul, and they owed their present refreshment and reviving courage to his example.

38. *When they had eaten enough*.—The Greek implies a hearty meal, and the result of the strength and activity imparted by it was shown by the way they attacked the cargo. *Cast out the wheat*—R. V., "throwing out the wheat." They had gotten rid of the deck freight; now they "break out" the hold.

"In verse 6 we are informed that the vessel into which the centurion removed Paul and the other prisoners at Myra belonged to 'Alexandria,' and was 'sailing into Italy.' From verse 10 we learn that it was a merchant vessel, for mention is made of its 'landing.' In this verse we find, of what its cargo consisted. The freight was naturally enough kept till it could be kept no longer, and then we discover for the first time that it was 'wheat,' the very article which such vessels were accustomed to carry from Egypt to Italy. These notices, so detached from each other, tell a continuous story, but it is not perceived till they are brought together (Professor Blunt, 'Undersigned Coincidences')."

III. A NARROW ESCAPE (39-44).

39. *Knew not the land*.—"St. Paul's Bay," as the place which the ship reached is called, is in the north western part of the island, seven miles

from the large harbor (Valetta). It possessed no landmarks which the sailors recognized. *Discovered a certain Greek*.—The R. V., "which reads makes several important changes, as follows: "They perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it." This indentation was probably the narrow strait between the main island and Salomonetta island which forms the northern arm of the bay. It did not look like a strait from their anchorage; the coast looked to be continuous; but they discovered subsequently that it was "a place where two seas met."

40. *When they had taken up the anchors*—R. V., "and casting off the anchors;" slipped the cables, or cut them. *They committed themselves unto the sea*.—R. V., "they left them in the sea;" referring to the anchors, which they would no longer need. *And loosed the rudder-bands*.—R. V., "at the same time loosing the bands of the rudders." The "rudders" were simply two paddles, passing through holes on each side the quarter (stern), by which the ship could be propelled as well as steered, and which, when not in use, were drawn partly inboard and lashed to the sides of the ship. *Hoisted up the mainsail, etc.*—R. V., "and hoisting up the foresail." The main-yard and tackle had been thrown overboard. There was a small mast forward, and on this a small sail might be hoisted. This would help the steering, give sufficient momentum, and tend to lift the bow. *Made toward shore*—R. V., "made for the beach."

41. *Falling into* (R. V., "lighting upon") a place where two seas met—the channel between Salomonetta and the main land, which they at first supposed to be a bay. The sea from the outside would here meet the sea flowing from the bay. *Forepart struck fast*—R. V., "the foreship struck." Striking the beach bows on, and running up, the fore part of the ship would "remain unmovable." *The hinder part was broken*.—R. V., "the stern began to break up."

42, 43. *Soldiers' counsel . . . kill the prisoners*—the soldiers being responsible by Roman law for the detention of the prisoners, at the cost of their own lives. Of course in the struggle to reach the shore each must strive for himself; a prisoner on getting to land might escape; hence this barbarous proposition. *The centurion, willing* (R. V., "desiring") to save Paul.—Again Paul's influence is felt not only for his own safety, but for those of the prisoners also. *Kept them*.—R. V., "stayed them." But suppose that Paul had not been there! *Commanded that they which could swim, etc.*—The swimmers were to be the first to attempt the perilous struggle. When they should have landed, they would be able to assist those who, clinging to some floating object, were dependent upon the wind and sea to carry them to land.

44. *The rest, some on boards* (R. V., "planks").—This was part of the centurion's order, that the rest—the non-swimmers—should select something on which they could float. *Some on broken pieces of the ship*.—R. V., "some on other things from the ship"—loose spars, hatch covers, paddles, pieces of the rail, etc. *Escaped all safe to land*.—Meyer notes that this was Paul's fourth shipwreck (see 2 Cor. 11: 25).

"At a spot which, owing to the accurate fidelity of the narrative, can still be exactly identified, a motley group of nearly three hundred drenched, and shivering, and weather-beaten sailors, and prisoners and passengers stood, on that chill and stormy November morning, upon the desolate and surf-beaten shore of the island of Malta (Farrar)."

The Rev. C. H. Spurgeon, of London, is a man of clear head and large experience. He is thoroughly posted on all the questions touching the Christian life—its struggles and its hindrances. He speaks from close observation. The following words from him go to the heart of the question of the theater, and are worthy of the most serious attention:

"I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent the theater, that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender water into the great sewer to improve its aroma. If the Church is to imitate the world in order to raise its tone, things have strangely altered since the day when our Lord said, 'Come ye out from among them, and touch not the unclean thing.' Is heaven to descend to the infernal lake to raise its tone? Such has been the moral condition of the theater for many a year that it has become too bad for mending; and even if it were mended it would corrupt again. Pass by it with averted gaze; the house of the strange woman is there. It has not been my lot ever to enter a theater during the performance of a play; but I have seen enough when I have come home from distant journeys at night, while riding past the play-houses, to make me pray that our sons and daughters may never go within the doors. It must be a strange school of virtue which attracts the harlot and debauchee. It is no place for a Christian, for it is best appreciated by the irreligious and worldly. If our Church members fall into the habit of frequently the frequenting the theater, we shall soon have them going much further in the direction of vice, and they will lose all relish for the ways of God. Theater-going if it become general among professing Christians, will soon prove the death of piety."

Growing Old.

After all it is a pleasant thing to be growing old, to feel one's self nearing the summits of the ever-ascending slopes of duty and endeavor, nearing "the tablelands of glory." It is a grand thing to be a noble old man or a noble old woman; to have lived bravely, striven honestly, loved faithfully; to feel life's fitful fever almost spent, its warfare almost over; to have the past with all its treasures of memory, love and friendship—treasures with which we would not part by the loss of any years, or pains, or sorrows, and to have the future so near at hand that one is but resting for a moment upon the oars in the full glory of sunset, as the boat slowly but surely drifts into port.—Christian at Work.

The Boy's Evenings.

Where the boys spend their evenings, how they spend them, and with whom, are questions of vital importance to every parent. At no time during the day are the streets so full of evil influences as at night: It is the hour for social gatherings among all classes, and the time when every variety of sin can best hide its deformity beneath a gilded exterior. Those whose influence is of the most dangerous kind, either pass the day in some occupation, or spend it in idleness in hidden retreats of vice. To guard against the harm that such might do is then comparatively easy. As night approaches, it becomes more difficult. Then are these worst elements turned loose, ready to pollute

the atmosphere of any circle that will admit them, and to corrupt the morals of all who come within their influence. It is the time, too, when our boys are free from the labor or study of the day. At this hour of leisure how shall we keep them out of the reach of evil associations?

The rule commonly given is to make home pleasant. This is very good; but simply to carry it out in the abstract is not sufficient. We must study the boys' dispositions and tastes, and be governed by these in making the home attractive to them.

Most boys are of a social nature, and must have companions. Let them receive suitable ones at their own home. The parents need not consider it beneath their dignity to help fill this want. Join with them in something that interests them; it may be something instructive at the same time. Get their confidence in childhood, and retain it. Furnish them with interesting books and games, taking care that these are the right kind. Read aloud to them, and get them to read to you. Converse freely on a variety of topics, not by thrusting forth your own opinion on every occasion, but by drawing out, cultivating and expanding their ideas and thoughts.

When all this and much more has been done, do not expect to try to keep them always at home. Allow them to go to suitable places at proper times, and often go with them yourself. Let them know that you trust them to the full extent to which they show themselves worthy of being trusted. Instill good morals and a spirit of true manliness. Encourage every good deed, and teach them that principle should control their actions. Give them a chance to make good men of themselves—if of the right material, they will succeed in doing so.—Exchange.

Present Faith.

Present faith for a present salvation is the true scriptural idea. There is no saving faith but the present faith. There is no salvation which is not received now. Faith to-day for salvation tomorrow is a spurious faith, and a never-conscious salvation.

Faith can never be exercised until its condition—repentance and consecration—are met. When these are complete faith links at once to the divine through the promise. When faith is the last thing to be done it will not be found a difficult task. Gather out the stones—remove the hindrances—and faith will bring you at once into

"A land of corn and wine and oil,
Favored with God's peculiar smile,
With every blessing blest!"
—Christian Witness.

Who can tell why good teachers are so scarce in the Sunday-school, while so many talented Christians are doing nothing particularly on the Lord's-day?

The true missionary spirit is the spirit of Christ, and no artificial stimulus can take its place in the Christian Church.

On the first Sabbath of this month Dr. DeWitt Talmage received into his Church 195 persons, most of them on profession of faith. This makes the present membership 2,395.

DR. HALL'S ENGLISH LONDON MALARIA PILLS NO MEDICINE EQUAL TO IT. THEY TONE UP THE WHOLE SYSTEM. HAVE BEEN IN USE FOR YEARS. TRY THEM. S. Q. PORTER & CO. PITTSBURGH, PA. AGENTS FOR U.S. & CANADA. SOLD BY ALL DRUGGISTS.

Peninsula Methodist,

PUBLISHED WEEKLY,
BY J. MILLER THOMAS,
Publisher and Proprietor,
Wilmington, Del.

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

SUBSCRIPTION PRICE:
\$1.00 a year in Advance, \$1.50 a year if not
paid in advance.

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

No advertisements of an improper character pub-
lished at any price.

Ministers and laymen on the Peninsula are
requested to furnish items of interest connected
with the work of the Church for insertion.

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

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

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

**This paper and a
Waterbury Watch for
\$3.75.**

**The paper free for
six months to any one
sending five dollars
and the names of five
new subscribers.**

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

To many the memorial session of an
Annual Conference is one of tender-
est interest and most salutary influ-
ence. It is eminently seemly and
spiritually healthful, that we should
pause in the rush of Conference busi-
ness, and devote an hour or two to a
review of the life and labors of our fel-
low workers, who during the year,
have severally heard the Master say
"Well done, those good and faithful
servant, enter thou into the joy of
thy Lord."

The Wilmington Annual Confer-
ence mourns her loss, while she exults
in the heavenly exaltation of four
of her honored members,—Revs.
John L. Taft, Henry Colclazer, and
Dr. Ignatius T. Cooper, battle scarred
veterans in Zion's holy war,—John
Shilling falling in the midst of the
conflict, while pressing the battle to
the gates. Two of the brethren walk
in loneliness and their homes are under
the dense shadow of sore bereave-
ment. The excellent wives of broth-
ers T. S. Williams and Newton Mc-
Quay heard the divine summons
that calls from earthly toil to heav-
enly reward, since last Conference. Of
all their earnest loving, faithful ser-
vants of the Lord Jesus, we may say
as of Abel, "being dead they yet
speak." The benediction of a holy
life ends not with the translation of
the saintly spirit, "the good men do,
lives after them."

Appreciative memoirs were read
and tender personal tributes spoken
of these departed saints in the pres-
ence of a large and sympathizing
audience.

The Minutes of the Wilmington
Annual Conference appear promptly
this week. They are a credit to the
efficient secretary, Rev. J. D. Rigg;
also to his printers who have done
their task well. The time was when
the Minutes were eagerly sought for by
our people, for "the appointments"—

but now by telegraph, this import-
ant item of news like the official mes-
sages of the officers of state, is spread
before the public in the papers, as
soon as the announcements fall from
the lips of the Presiding Bishop. But
our friends make a great mistake if
they conclude that the Minutes are
therefore less interesting or less valu-
able. Besides a correct list of ap-
pointments with the Post Office ad-
dress of every preacher, they contain
a faithful record of each day's pro-
ceedings; reports by the Presiding
Elders of church work on their Dis-
tricts for the whole year; reports of
the various committees on the sever-
al great Benevolent enterprises of
the Church; full statistics of every
separate charge, and loving mem-
orial sketches of those honored
ministers of Christ and of those
wives of ministers, who have fallen
"asleep in Jesus" during the year.
Besides all this, there is the report of
the Conference Stewards, with the
distribution made to each claimant;
also a list of Local preachers with
their Post Office addresses, and of the
missionary contributions of the
several churches. All this and more
for 15 cts. Not one Methodist fam-
ily within our bounds can be with-
out a copy without damage to its
character and usefulness. "Knowl-
edge is power."

After Conference What?

Time's current is so noiseless and
so constant that he who is not alert
and prompt will find many golden
opportunities drifted past him fore-
ever, before he discovers the sad fact.
The return pastor of course, has some
advantage over his brethren, who
takes charge of the flock for the first
time. He knows his flock; but such
is the happy facility for making ac-
quaintances acquired by our itiner-
ant habit, that a new pastor scarcely
ever remains new over the first Sab-
bath.

While every preacher should aim
to do his best every time, he makes
a grave mistake, who thinks he can
succeed by substituting good pulpit
work for any other equally import-
ant part of pastoral duty. We will
all do well to keep in mind, the ring-
ing exhortation of Bishop Merrill,—
"Be a preacher of the word; study
how to be a good preacher;" but "be
a pastor, make as earnest effort to be-
come a good pastor as to become a
good preacher." "The people want
good preachers, but say they must
have good pastors."

This means more than a formal or
even social call. There is little pas-
toral work done unless in conversa-
tion or prayer. You impress those
on whom you call with the thought
that you are after their souls for
Christ. The more unobtrusively it
is done, even though like Paul, "be-
ing crafty, we catch them by guile"—
the better like the little girl, who
plead in extenuation of her disobedi-
ence in singing when forbidden, "it
sings itself." The man whose heart
is full of Christly sympathy for souls
can't well help showing it to those
over whom the Holy Ghost has made
him overseer.

One of the first things to do is a
careful inspection of the situation,
and then a wise out-lining of the
whole work with reference to its meth-
odical execution. No man is a
full fledged Methodist who works
hap hazzard. We have so many
Sabbaths and so many appointments,
so many families and so many collec-
tions, so many prayer, class, and
Sabbath school meetings, and so
many extra meetings and camp
meetings, besides sundry other mat-
ters, including a thorough canvas for
the preacher's right-hand ally, the
church paper, that things will inevi-
tably get tangled and much be found

undone when the twelve months
have passed, that might have been
done had the work been systemati-
cally arranged and then prosecuted
accordingly.

PREMIUM.—Smith's Bible Diction-
ary bound in cloth free to any one
sending the name of ten new sub-
scribers and ten dollars. We will al-
so send it on receipt of price. Cloth,
\$2.00, Sheep, \$3.00. Half morocco
gilt top, \$3.50.

Under the provisions of the Con-
stitution, a State Convention, to re-
form the Constitution, will doubtless
meet in 1888. If the friends of Pro-
hibition are wide awake and active,
and employ the means already sug-
gested, it will be in their power,
through the election of delegates to
this Convention and otherwise if not
before, to obtain the submission of a
constitutional amendment to the
people of the State forever prohib-
iting the manufacture and sale of in-
toxicating liquors therein, and also
to adopt it when thus submitted.
All Maryland Prohibitionists are a-
greed that the policy of Local Option,
as adopted by the Alliance, has so
far resulted in much good to the
State, and we deem it best that the
same policy be adhered to by the Al-
liance, and as a means of uniting all
the true friends of Prohibition, leav-
ing to those who, in addition, favor
political action, to organize independ-
ently.

Col. Geo. W. Bain, of Kentucky,
and Miss Frances E. Willard, of Illi-
nois, will be the principle speakers.
Signed by the COMMITTEE OF AR-
RANGEMENTS.

The Maryland State Temper- ance Alliance

Will hold its twelfth annual meet-
ing in Baltimore on Tuesday and
Wednesday, 21st and 22d of April,
1885.

All Temperance Societies, Church-
es, Sabbath-schools, Moral Reform
Associations, Granges and like Asso-
ciations in accord with the principles
of the Alliance are entitled, and re-
quested to send delegates, one for ev-
ery fifty of its members (or fractional
part thereof), but not less than two
or more than five for any one organi-
zation, and to furnish them with cer-
tificates of election, stating what or-
ganization they represent. Any
Churches or Sabbath-schools sending
Delegates, the Pastors thereof will be
constituted members without being
sent.

All persons who are either Life
Directors, Life Associates, Life Pa-
trons, Life or Annual members, are
members of the Annual Meeting,
without being sent by any organiza-
tion, "provided they are in accord
with the principles of the Alliance."
Vice-Presidents of the Alliance will
also be admitted as members with-
out being sent.

Friends of the Cause are requested
to give notice of this Anniversary
Meeting through the pulpits of their
various Churches, Sabbath-schools and
other Associations entitled to send dele-
gates; and also to secure the publica-
tion of the same, or a synopsis there-
of, as far as possible, in their county
newspapers, religious and secular.

Our lady friends will supply a
bountiful free collation each day to dele-
gates from the counties.

Arrangements have been made with
all the steamboat lines running to
the city to return free, upon a certifi-
cate from the Convention upon pay-
ing full fares to the Convention; also
with the Western Maryland and Mary-
land Central Railroads to do the same.
The Baltimore and Ohio, Baltimore
and Potomac, Northern Central and
Philadelphia, Wilmington and Bal-

timore Railroads will sell round-trip
tickets at reduced rates to delegates
upon orders that can be obtained
from the President or Secretary of
the Alliance.

Local option, or more properly
a local prohibition, now prevails in
about twelve counties as a whole, with
the exception of about four or five
election districts; and also in nearly
the half of Frederick, five out of the
eleven districts in Garrett, five or six
localities in Baltimore county, and a
number of districts or localities in
other counties, equaling, say, nearly
or quite another county. The total
will thus be what is nearly, or quite,
equal to thirteen out of the twenty-
three counties of the State. About
seven of these counties are on the
Eastern Shore, and six on the West-
ern.

One of the most interesting and
important features of this Con-
vention will be the ascertain-
ment of the results of local pro-
hibition in the several counties
where it is now on trial, as well as the
results of license where it prevails.
And delegates are requested to take
pains to inform themselves specially
as to the true condition of their re-
spective counties in these regards, so
as to report them intelligently and
reliably. The enemy was never so
greatly aroused or so well organized.
He is, moreover, backed by almost
unlimited financial resources and by
great political influence. It now
seems to be a settled and well defined
part of his policy to prevent the en-
forcement of prohibitory laws where
they already exist, as well as the en-
actment of others. Our friends, there-
fore, who live in the counties where
prohibitory laws are well enforced
will have to be watchful and vigilant
in this regard if they would preserve
the blessings they already enjoy.
We must use the secular press, the
pulpit, the school and the library for
the dissemination of temperance
truths.

Gibbon's Rome.

Among the visitors to the Wil-
mington Conference, at Snow Hill,
Md., was Rev. James A. Dean, D. D.,
of the Louisiana Conference. Dr.
Dean was a member of the Providence
(New England Southern) Conference
at the same time the editor of this
paper was, and this meeting in south-
ern Maryland, was a mutual pleas-
ure.

Dr. Dean has accomplished an in-
valuable service for all students of
history, in preparing with great care
and most satisfactory completeness,
an "Abridgement" of Gibbon's great
work, "The Decline and Fall of the
Roman Empire." The voluminous
original has been compressed with-
in two octavo volumes of less than
twelve hundred pages,—thus reduc-
ing its size more than one half; and
yet, so skillfully has the task been
executed, to quote from *Zion's Her-
ald*, "the abridgement has omitted
nothing necessary to the full appre-
hension of the historical story." Judge
W. H. Potter, of the Connecti-
cut Board of Education, says, "I find
in these two volumes the story so
completely told, that, according to
my best recollection and belief, (hav-
ing read the complete work), nothing
has been omitted that the reader
would have desired to see retained."

But the special excellence of Dr.
Dean's work is found in his elimina-
tion from this great masterpiece of
Historical writing, the obscene vul-
garity and sceptical sneers which so
grievously marred the original. We
have now, we are assured, "a pure
Gibbon," in the best sense, an ex-
purgated edition. This great work
in the language of Dean Milman,
"is indispensable to the student of

history. The literature of Europe
offers no substitute. It is the sole
undisputed authority, to which all
defer, and from which few appeal to
the original writers or to more mod-
ern compilers."

Besides this "Abridgement," Dr.
Dean has published a volume of
"Illustrations from History" under
appropriate heads: alphabetically ar-
ranged with a full index.

The price of the 2 vols. of History
delivered is \$1.85; the Illustrations,
\$1.10. Address J. A. Dean & Co.,
Mystic Bridge, Conn.

PERSONAL.

N. R. White, of Northport, N. Y.,
bequeathed \$2,000 to Bishop Taylor's
Missions, \$500 to the Northport
Church, and the balance of his prop-
erty to the Missionary Society of the
M. E. Church.

Dr. Otis Gibson, of our Chinese
mission, San Francisco, is utterly dis-
abled by paralysis, with which he
was first stricken about two months
ago.

The Post Office address of Rev.
Thos. E. Bell until further, notice
will be St. Michaels, Md.

The Post Office address of the
preacher of Chester charge, Rev. T.
B. Hunter will be Booths Corner,
Delaware Co., Pa., instead of Clay-
mont as heretofore.

ITEMS.

PREMIUM.—Wood's Penograph and
a year's subscription to the PENINSU-
LA METHODIST for two dollars and
fifty cents. The penograph will be
sent free to any sending the names
of ten new subscribers and ten dol-
lars.

The PENINSULA METHODIST from
now until January 1st, 1886, for sev-
enty cents. One and two cent stamps
taken.

Discontinuance of the Sale of Tickets for Key West and Havana.

The Passenger Department of the
Pennsylvania Railroad Company an-
nounces that, by reason of the dis-
continuance of the trips of the Mor-
gan Line steamers between Tampa,
Florida, and Cuba, the tickets hereto-
fore offered for sale at the Company's
offices to Key West, Florida and Ha-
vana will be withdrawn.

The officers of the Presbyterian
Church, Palmyra, Mo., desirous of
relieving their pastor of all financial
anxiety, enable him to draw his check
for his month's salary in advance,
the bank honoring the check and
charging it to the deacons, the pastor
thereby not suffering from delin-
quencies or default of pew holders.

Mothers, look out for the dime
novels. No poison more insidious
could be introduced into your
homes. Keep the mind's health
as carefully protected as you do the
body's and the State Reform
School will not open its doors to
your darlings. A mother's boy in
Montreal, only fourteen years old,
was recently detected in a \$300
forgery. He and two companions
were about starting for New York,
and had thirty dime novels in their
possession. A boy of the Thaddeus
Stevens public school at Philadel-
phia, when reprimanded by his
teacher on Wednesday, drew a rev-
olver and threatened to shoot her.
This led to a search of the pupils,
when seven revolvers were cap-
tured from boys about ten years old.
About one hundred and twenty
dime novels were discovered to be
the property of the youthful
scrapegraces.—U. Signal.

Wilmington Conference NEWS.

WILMINGTON DISTRICT—Rev. Charles Hill, P. E., Wilmington, Del.

Asbury charge, Wilmington, W. L. S. Murray pastor writes: I send you a few facts in relation to our Easter services. The day was a fine one, and we were crowded at both services, some had to go away unable to find room. The choir gave us some good music. I received into the church one by certificate, three on probation and seventeen into full connection. I preached in the morning and administered the sacrament of the Lord's Supper in the evening. The service was large, (fourteen full tables) and impressive. I was assisted by Revs. A. T. Scott, Wm. W. Taylor and Chas. Moore. Our Sunday School was attended with more than ordinary interest, as we have just entered on the new lessons for this quarter. The good work is advancing all along the line and we are looking all the time for immediate results.

Newport and Stanton charge, E. H. Nelson pastor, writes: We were very kindly received by our friends at Newport on Thursday of last week. A few friends had gathered at the parsonage and prepared dinner. After tea quite a large number came to welcome us back, bringing with them many substantial tokens of their friendship. We had the pleasure of having with us Rev. J. D. Rigg and lady and Mrs. Rev. H. S. Thompson. The evening was spent very pleasantly, and the year opens with bright prospects.

A correspondent from Delaware City writes: Our newly appointed pastor Rev. J. H. Willey has occupied the pulpit here two Sundays and has made a most excellent impression on our people. Congregations have increased.

On Easter, our church was beautiful trimmed, and appropriate mottoes placed over the pulpit recess. The choir sang opening anthems both morning and evening, while the pastor discoursed on our "Risen Saviour" in an able and eloquent manner. We feel free to say that the "Powers that be," made no mistake in sending us Bro. Willey as pastor.

Our Sunday School will furnish a new library in a few weeks, and from present indications have a largely increased attendance. The lecture and prayer service on Thursday evenings deserves a most hearty support from all, whether members or not.

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

Felton charge, I. Jewell pastor, has been returned for the third year and was kindly received by his many friends. Thirty-two persons have joined the Church as the result of the recent meeting held.

Hurlock charge, G. F. Hopkins pastor writes: Our Sabbath Schools, having taken a rest during the three months since Christmas, have all been organized, we trust for another prosperous run of nine months—two were organized last Sunday, the other one the week before. Easter services were held at Washington and McKendree. It was a high day with us, especially at McKendree, where, during the classmeeting that followed the sermon, the Holy Spirit was present in convicting and sanctifying power. Praise the Lord.

The preachers on Dover District Preachers' Association, will please send subjects for program to the Curators at an early day, so that the

program can be out by the first of May. The association meets the 4th Tuesday in May at Vienna, Md.

J. WATHMAN,
I. JEWELL,
T. O. AYERS. } Curators.

Ellendale, Wilmer Jaggard, pastor, writes: On our arrival we were kindly received by the members and friends of the church, who had prepared the parsonage for our reception by filling the larder with provisions &c not even forgetting the pastor's horse.

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

Rev. J. D. Reese has been returned by the Wilmington M. E. Conference, which lately convened at Snow Hill, to his charge at this place. He is very popular with our people, and they will show their appreciation of him by a "pounding" next Wednesday.—*Peninsula Enterprise*.

On Wednesday evening April 1st, about 75 members and friends gathered at the Chincoteague M. E. Parsonage and left many tokens of appreciation. After a short speech and prayer the company retired.

Onancock charge, C. A. Grice, pastor, writes: I am at my new home happily situated. The dear sisters and brethren met us and gave us a nice reception, and are doing what they can to make us feel at home. We are asking God to bless our labors together.

We are under obligations to Bro. Henry S. Thompson, for parts of a very interesting letter from one of Bishop Taylor's volunteer missionaries en route for the Dark Continent. Bro. Dodson is a contribution from the *Peninsula* to this grand enterprise of a sublime faith. Let every child of God throughout our territory pray without ceasing the prayer of faith, for Divine guidance and Divine interposition in behalf of this devoted Band. Their leader shows his faith by his works, and no believer can doubt the Omnipotent is able to vindicate his faithful servant's heroic confidence sympathy, prayer, and liberal aid are in order, rather than carping criticism. Nothing but unworthy suspicion, or narrow jealousy can suggest any invidious comparison between our usual methods and Bishop Taylor's peculiar plans. The Bishop, himself, emphatically in public address and in his writings testifies to the value and necessity of the grand Missionary agencies of our Churches, and positively protests against any conflict between his plans and those of the Missionary society. Let each work in his own way, and do all that is possible to save the millions who

"In darkness
Bow down to wood and stone."
Bro. Thompson adds,—
"These are only extracts from a letter full of interest, full of soul, and full of love for God and dear ones.

The new Conference year has opened very encouragingly. On Sabbath evening 29th inst., one penitent was at the altar and a large number of believers consecrated themselves anew to God, for the work of this Conference year.

DEAR BRO. THOMAS: I have been permitted to make the following extracts from the last home letter of Bro. Willie P. Dodson, son of Bro. L. Dodson, of this place; who is one of the noble band of "Bishop Taylor's missionaries to Africa;" and who sailed from New York in January. I know that many readers of the *Peninsula Methodist* will be pleased to see them.

Very truly yours,
HENRY S. THOMPSON.
Easton, Md., April 1st, 1885.

Steamship *Biarfra*, off Senegambia, 170 miles

WEDNESDAY, FEB. 18th, 1885.

We are now facing almost east, and are making our way, under that great shed of country, bounded by Senegambia and Guinea; and are soon to land at Sierra Leone, in Senegambia, and from thence go to Cape Palmas. We expect to take the Bishop on board at Bonny, in about two weeks.

It is most beautiful summer. We are now occupying the after deck of the ship, with an awning over us, and bananas hanging above our heads; people sitting around in willow chairs, reading, talking, writing, or gazing off at sea, or sky; for there is no land to look at, and no sign of ship, or vessel, except at long intervals.

This "life on the ocean wave," and in the South Atlantic, with precious religious meetings three times a day, and all bodily comforts attended to, furnishes a contrast with the "perils and privations," which at the start, we learned, might be expected. Once in a while, I look ahead, but all in perfect trust and confidence, and then I look homeward, but not as "Lot's wife."

We will be in Sierra Leone to-morrow; I suppose we will not be allowed to go ashore. A party of Baptist missionaries did so, some months ago, and some of the party died soon after. They disregarded proper precautions. I am sorry we are not to stop at Monrovia.

I would like, if I could, to give you a description of Madeira, or of its principal port Funchal, such an odd and picturesque place. The British Bible Agent came aboard, and our party had him as a guide. We landed in a small boat, which was dragged up the high bank, by a crowd of Portuguese sailors, shouting like mad men. Such water dogs. How I thought of Columbus!

The narrow streets are paved from wall to wall, with neat little cobble stones, the size of an apple; the sleds made flat and long, are drawn smoothly along by bullocks, some sleds for freight, others mounted by carriages, nicely upholstered—quaint street cars. All sorts of faces and figures,—beggars, teamsters, soldiers, sailors, merchants, marketers, "gentlemen," and priests, who, in grand and gorgeous attire, evinced by every look and gesture, the consciousness of power, easily held and exercised. Mr. Smart took us through the Bible store, through his residence, and through the mission school, where his wife spends her life; dear little creatures! the poorest of the old town; some neatly attired in print dresses, other little tots in slips, night shirts, and bare-feet. They sang "Safe in the arms of Jesus." How commodious, and all embracing those arms seemed, as I thought of these people, of those to whom we are going, of the whole of mankind:

"The arms of love that compass me,
Would all mankind embrace"
The little ones also sang a hymn which interpreted, goes like this—
"Jesus being mine, I am very happy;
I am going to heaven, my beautiful country,
I do not deserve it, I am a sinner,
But if I wish, I can know the good Saviour."

I also copied one of their Scripture mottoes:—"O sangue de Jesu Christo seu Filho, nos purificade to do oppeccado." Should I leave you to translate it, I am sure you would see in the words, sufficient to remind you, "The blood of Jesus Christ, his Son, cleanseth us from all sin."

From here we went to the fruit market, and I know you would be more than amused, if I could give you a picture of my experience with a Portuguese woman, buying fruit. What sharpers they are! I got a right

good bargain, Mr. Smart interpreting, and the woman flying around like something truly alive. I was buying the fruit for the party by appointment, and the rest, Bro. Withey and Wilkes in particular, standing off enjoying the scene.

Lots of things I saw, which I cannot now describe, but you may tell the children that the daring little Portuguese boys would climb up on the ship, and as the men would throw bright six-pence silver pieces into the sea, these little fellows would dive and bring them up, before the coins reached the bottom, coming up looking half drowned, they would scramble into their boats and gesticulate "Misther! Misther! one more six-pen, me dive and bring, in me toes." They keep this up all day long, while ships are at anchor; being in companies or little fleets, dressed simply in a little toweling, or something of the napkin kind.

We sailed away late in the afternoon, and steamed directly south, from this lovely island, which faded before our eyes in the distance, and twilight like a dream.

I could spend all my time in writing and reading, but there is work, even here on the ship, which is a preparation for the experiences ahead; and to this I must devote myself. In my next I will try to tell you of our party, from whom I assure you, I receive nothing but love and kindness. They blindly made me teacher of the system of phonetics, and Lord just took me up, and put the teach in me, from the start. During the course of the lesson, which is for an hour daily, the expression is sometimes heard "Praise the Lord, he has shown us the right teacher." This makes me very humble, but very thankful. I say to them, "and a little child shall lead them."

THURSDAY MORNING FEB. 19th.
I have just come on deck, after a refreshing bath of sea water under the hose; and am seated at the side of the ship, beholding for the first time, African land. We are just at Freetown, Sierra Leone; fast coming into harbor. The sun is just appearing over the port, to the right hills arise, which grow into mountains, beginning in amber and ending in blue. Already, I can plainly see the foliage, which we wonder at as we go through botanical gardens at home. Some of the specimens overtop the rest, and look like giraffe sentinels looking out to sea.

I have just caught sight of the first native, in a canoe, fishing; black, how black! almost naked. They say they can equal Satan quoting scripture; can sing psalms and hymns; but are the biggest thieves along the coast. The captain stopped one this morning going down the companion-way, with one of the large willow chairs. The port holes are all kept closed while here. What lovely scenes appear while we look through the glasses. I would like to go ashore, but our party feel God has not called us here, and the Bishop has warned us of the risk of health, so we do not want to tempt God.

Wonderful, wonderful are the sights I have seen, and what scenes are before me! but day by day, with sweet surprise my heart is prepared. I love God more, I love my country, I love my loved ones at home, more and more as I love God's kingdom, and seek it first. This is God's plan, I've been told often, but never so learned it before.

(The following dispatch will be read with devout thankfulness, by all who watch with prayerful interest the advance of Bishop Taylor and his missionaries into benighted Africa.—Ed.)
"The United States Counsel at Sierra Leone, under date of February 25,

reports to the Department of State the arrival there of Dr. Wm. Taylor, the American Bishop for Africa."

There is a revival in the First Presbyterian Church, Staunton, Va. On a recent Sunday 113 persons were received, of whom 100 came on confession. Their ages ranged from ten to eighty six years.

The Friends have secured a desirable meeting-house and lot in Gedih Pasha, Constantinople, overlooking the Sea of Marmora. It was formerly a Turkish quarter, but is now a growing American quarter.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.		
Bethel and Glassgow,	April,	11 12
Chesapeake City,	"	11 12
Elkton,	"	19 20
Elk Neck,	"	19 20
Cherry Hill,	"	24 25
Zion,	"	25 26
Newark,	"	26 27
Charleston,	May,	2 3
North East,	"	3 4
Port Deposit,	"	8 10
Rising Sun and Hopewell,	"	9 10
Rowlandsville abd Mt. Pleasant,	"	9 10
Scott,	"	13 17
Union,	"	14 17
Newport,	"	16 17
Hockessin,	"	22 24
Asbury,	"	23 24
St. Paul's,	"	24 25
Christians,	"	30 31
Red Lion,	" 31 June	1
New Castle,	" 31 "	1
Delaware City,	June,	6 7
St. George's,	"	7 8
CHAS. HILL, P. E.		

EASTON DISTRICT—FIRST QUARTER.		
Still Pond,	April,	10 12
Galena,	"	11 12
Millington,	"	18 19
Crumpton,	"	18 19
Chestertown,	"	24 26
Church Hill,	"	25 26
Sudlersville,	May,	2 3
Ingleaside,	Rockville,	2 3
Pomona,	Salem,	9 10
Rock Hall,	"	9 10
Centerville,	"	15 17
Queenstown,	"	16 17
Wye,	"	16 17
Kent Island,	"	16 17
Greensborough,	"	22 24
Marydel,	Templeville,	23 24
Easton,	"	29 31
King's Creek,	Cordova,	30 31
Hillsborough,	Ridgely,	30 31
Royal Oak,	"	31 1
Trappe,	June,	7 8
Oxford,	"	6 7
St. Michaels,	"	12 14
Talbot,	Broad Creek	13 14
Odessa,	"	20 21
Middletown,	"	21 22
J. H. CALDWELL, P. E.		

DOVER DISTRICT—FIRST QUARTER.		
Magnolia,	April,	11 12
Leipsic,	"	13 12
Millford,	"	16 19
Houston,	"	18 19
Harrington,	"	20 19
Cambridge,	"	24 26
Beckwiths,	"	25 26
Church Creek,	May,	1 3
Woodlandtown,	"	2 3
Hurlock's,	"	8 10
East New Market,	"	9 10
Vienna,	"	11 10
Farmington,	"	16 17
Lincoln,	"	18 17
Ellendale,	"	18 17
Seaford,	"	22 24
Galestown,	"	23 24
Bridgeville,	"	25 24
Denton,	"	30 31
Burrsville,	"	29 31
Federalsburg,	June,	1 31
Millsboro,	"	6 7
Georgetown,	"	8 7
Milton,	"	11 14
Lewes,	"	12 14
Nassau,	"	13 14
A. W. MILBY, P. E.		

SALISBURY DISTRICT—FIRST QUARTER.		
Quantico,	Messick's,	April, 11 12
Fruitland,	Siloam,	" 12 13
Salisbury,	Salisbury,	" 12 13
Shortly,	Bethesda,	" 18 19
Gumboro,	Line,	" 18 19
Parsonsburg,	Zion,	" 17 19
Powellville,	St. John,	" 19 20
Tyaskin,	Jones,	" 25 26
Mt. Vernon,	John Wesley,	" 24 26
Princess Anne,	P.	" 26 27
Frankford,	St. George's,	May, 2 3
Roxana,	Bethel,	" 2 3
Bishopville,	Wilson,	" 3 4
Berlin,	Friendship,	" 3 4
Newark,	Bowen's,	" 9 10
Girdletree,	Connor's,	" 10 11
Snow Hill,	S. H.	" 10 11
Chincoteague,	"	" 16 19
Stockton,	S.	" 23 24
Pocomoke Ct,	Holland's,	" 24 25
Pocomoke City,	"	" 24 25
Onancock,	O.	" 30 31
Accomac,	Modest Town,	" 31 1
St. Peter's,	St. P.	June 6 7
Somerset,	Dames' Quarter,	" 7 8
Deal's Island,	"	" 7 8
Holland's Island,	"	" 8 9
Smith's Island,	"	" 13 14
Tangier,	"	" 14 15
Fairmount,	"	" 20 21
Westover,	Kingston,	" 21 22
Crisfield,	"	" 26 28
Annamessex,	Quind.	" 27 28
Asbury,	"	" 27 28
Preaching in all the Quarterly Conferences where it is announced or desired. JOHN A. B. WILSON, P. E.		

Our Book Table.

The March number of THE PULPIT or TO-DAY, although somewhat late in appearing, is fully equal in excellence to its predecessors.

"Christian Thought" for March-April, contains a paper by the Rt. Rev. Samuel S. Harris D. D., LL. D., Bishop of Michigan, entitled "The Theistic Argument from Man."

GODEY'S LADY'S BOOK for April comes to us as a pleasant mid-Laotian indulgence. The number is an excellent one, embellished by a suggestive frontispiece, "At Prayer," and many other attractions of the usual character.

THE HOMILETIC REVIEW for April is one of marked excellence. The leading paper, "The Poetical Imagery of the Book of Revelation," by Dr. Ludlow, is one of extraordinary interest and literary merit.

DIED.

Feb. 11th, 1885, at the residence of her husband, Mr. Jas. T. Anthony, Sr., in Queen Anne's Co., Md., Mrs. Clarissa Anthony, daughter of Mr. Thos. M. Cooper, and niece of the late Rev. I. T. Cooper, D. D., in the sixty-seventh year of her age.

PASTOR.

Died, in Oxford, Talbot Co., Md., March 1st, 1885, Sallie Harrison, wife of Joseph A. Harrison, and daughter of Elizabeth and the late Richard H. Gorsuch, after an illness of two weeks, borne with Christian fortitude.

Precious daughter thou hast gone; We mourn our loss,—God thought it best To take thee to thy Heavenly home,— And there we hope with thee to rest.

Baltimore Sun please copy.

Whoever would be sustained by the hand of God, let him constantly lean upon it; whoever would be defended by it, let him patiently repose himself under it.—Calvin.

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Wilmington & Northern R. R.

Time Table, in effect December 4, 1884. GOING NORTH. Daily except Sunday.

Table with 6 columns: Station, Time (a.m., p.m.). Includes Wilmington, Dupont, Chadd's Ford, etc.

Wilmington & Northern R. R. (continued)

Table with 6 columns: Station, Time (a.m., p.m.). Includes Reading P. & R. Station, Springfield, Warwick, etc.

Wilmington & Northern R. R. (continued)

Table with 6 columns: Station, Time (a.m., p.m.). Includes Reading P. & R. Station, R. Station, Birdsboro, etc.

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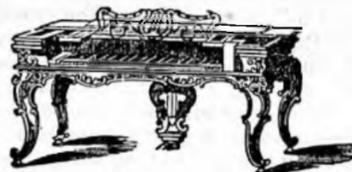
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