

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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Associate Editor.

VOLUME XII.
NUMBER 16.

WILMINGTON, DELAWARE, SATURDAY, APRIL 17, 1886.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 Cents.

AN EVENING HYMN.

BY MRS. J. B. HILL.

Father, breathe an evening blessing
O'er Thy children resting here;
Fill our hearts with peace and gladness,
Banish from us every fear.

Give us faith to trust Thee fully,
In the dark, as in the light,
Resting here in sweet assurance,
Heeding not the lonely night.

For a Father's love encircles
All the paths through life we tread,
Guiding, guarding, keeping ever,
Noting all the tears we shed.

When the darkest clouds are hiding
All the azure from our sky,
When our dearest friends forsake us—
Jesus then is very nigh.

When from sorrow's cup we're drinking,
When our cross is hard to bear,
When our strength is fast declining,
Christ will all our burdens share.

Life or death to us is nothing,
With Jehovah at our side,
In the darkness, in the sunlight,
He will e'er with us abide.

Then in perfect peace and safety
We will fold our hands to rest,
Fearing nothing, trusting sweetly,
As we lean on Jesus' breast.

Livermore Fall, Me.

—Zion's Herald.

My First Circuit.

BY REV. JOHN A. RACHE, D. D.

BROOKLYN, N. Y.

The preacher had experience in study on his first circuit.

The junior preacher at that time lived among the people. With them he had to make arrangements for his work with his books, and the young preacher sought the best opportunities that he could obtain. In some places it was convenient, in others it was not. In the present instance there was all that he could ask. It was in the delightful home of Mr. Cazier. His habit was, when practicable, to retire at 9 p. m. and rise at 4 a. m. The hour had come for rest, and he found it. The moon was full-orbed; waking from his slumber he bounded from his bed, with the reproach of his conduct for sleeping so long, as, from the light he supposed it was nearly sunrise. Dressing with speed, he was about falling on his knees to pray, when he took out his watch, and saw it was 1.20 a. m.; up to this moment, it had been all moon shine. But fearing if he did not remain up he might oversleep himself, he prayed, made his fire, and burnt out his candle before daylight. Need enough there was for early rising. Need enough there was for hard studying. But this was of a sort that intelligence could not long justify. Some of his study was on horse back, some in the bed, and all places had their suggestions and influence, if the mind was in the right frame.

The preacher's depression in his work, and timely encouragement.

All men of whatever age, have a various experience in the ministry. There were times when this one was cheerful and strong. There were other times when he thought rather of what he wanted to do, than what he did. Though the latter had its influence, he had been reading Bramwell's Life, till he had little life left in him. This man so wonderful in his piety and achievements, had by comparison, brought him lower than humility required. In this state of feeling he went with his colleague to attend an extra meeting at North East. It was remarkable for its success. Among the converts that were many, were two elegant young ladies, the daughters of Dr. Bryan. John Chew Thomas, the eldest son of Thomas S. Thomas, was then also brought to Christ, and gave a grand life

though brief, to the Philadelphia Conference. At least one of the daughters of Mr. Thomas was brought in, and the town was alive to God. Never did Edward Kennard, the preacher in charge, show more of the power in prayer, exhortation, and preaching, that God gave him than at that meeting. Among those attending, not of the place, was Cyrus Oldham, one of the most intelligent men on the circuit—a gentleman by instinct, by education, and association. After one of the services he desired the young preacher to walk with him. He was an official man. He said to the young preacher, tell me how you are feeling. He told his heart. He replied, I thought you felt sad, and added, I want to tell you of the fine effect and the commendation of your service at Ebenezer. The spell was broken. "As cold water to a thirsty soul, so is good news!" Those "kind words will never die." Do people think they have nothing to fear in a young preacher but vanity, that they are afraid to say some good thing. Iest they should be proud. Is despondency so small an evil as to give it place?

The young preacher was sure to meet a sufficient offset to all this. House's and the Union were appointments that filled the fourth Sabbath in the preacher's round. The congregation at House's was not full; that of Union, or Dickey's Factory was overflowing. It had many strong men in it, and among them the two brothers McCombs, then local preachers. The young preacher thought he had made his best preparation. The hour came; the house was crowded; the text was taken, "Thou Solomon my son, know thou the God of thy father." He had thought, he saw a great deal in that text. The sermon on the circuit usually occupied about an hour. At the end of twenty minutes, the matter of his mind was exhausted. He thought if I stop here, everybody will know it is a failure; if I can talk on for a time, some may not know it. Twenty more minutes came heavily and went slowly, and the preacher closed. He went home with an exhorter. Tea was ready, and the blessing was asked, but the host observed the preacher did not eat, and asked if he was not well, and remarked, "Any way you gave us a good sermon." It is said Dr. Sharp of Boston had preached to his people in a way that greatly depressed him, and he went to bed. The colored man who served him came into his room to ask him to dinner. He said he wanted none. The man said, "It would have done you good to hear what beautiful things the people said, as they went by, about your sermon this morning." This young Dr. Sharp found the bed was no place for him, and ate a good dinner. The young preacher did the same, found his food both good and necessary.

He thus moralized, why be distressed when you have tried to do your best. If you fail, some may think well of it and receive good. But this was not the end of it. Shortly after he was calling on Rev. William McCombs, and he was depressed, from a failure in preaching in the same place, from the text, "Charity never faileth," and he told his sorrows. The young preacher had heard him, as he had, the young preacher, and said you should not feel so; there was nothing to justify it. He then turned on him, and said: "Do you think you ever did as badly: And he replied, if you nev-

er heard me do as badly, I shall be glad. Then said, McC., "When? Was it when you took 'Thou Solomon my son?' The young preacher ought. "There it is, he knows it." From that time the preacher had the feeling, I will let some body else advise a Solomon. In after years, when McComb, was in the Conference, he would recall this fact, and say, "John, do you remember preaching from 'Thou Solomon, my son,' and John would as promptly ask, "William, have you forgotten that 'Charity never faileth.'" Like many of our troubles that sometimes make us weep, they now allow a laugh!

The young preacher's first quarterage is a well remembered fact.

Among the leading men of the circuit was Charles Wilson, of Elk Ridge. He was the most influential man in the appointment. He was an excellent local preacher, and the treasurer of the Board of Stewards. His wife was a lady of equal excellence in sense and piety. It was at the time of the third Quarterly Meeting, and the Presiding Elder and young preacher stopped at his house. He called the preacher into his room to pay the quarter's salary, and asked him if he felt satisfied to take the money, he had for him? This was just after the preacher had received a rebuke from his Elder for putting a book down on the settee, pages downward, rather than turn a leaf. The Elder said, in words next to nothing, after asking who was reading that book and having been told it was I. If that were my book, I would not want you to do it." Matthew Sorin was a wonderful preacher. But if he ever relaxed, it is unknown of that friend, and his words; not in themselves but in their manner, could be like *lancelets*. A glance of his eye burned you. His touch was not abrasion, but incision. Smarting under this rebuke, he entered the room of Mr. Wilson, and when asked, "Do you feel satisfied to take this money." His heart aching, said, "What next?" and added, "No sir, I am not satisfied. But I have no private means, and if I go on to preach, I have to take it." Then said the good steward, "you dont understand me." We owe you \$25, and have only \$20. "Satisfied," exclaimed the young preacher! with the mountains removed, "I am satisfied with any thing as to amount. But I feel as if I should rather pay you for letting me try to preach to you, than be paid for doing it." It may excite no wonder if we did both weep!

The young preacher parted with the P. E. at the end of the third quarterly Conference, with bruises and maceration, but no bones broken. It is just to say of Mr. Sorin, it was his way. On earth the young preacher had no friend to whom perhaps he owed more, and no man had a greater admiration of him than the young preacher. Mr. Wilson saw how his words had pierced, and told him how he had replied to him, though his host. Mr. Sorin did not intend to wound either of us.

The First Ordeal of the Young Preacher came.

Another Quarter came. It was the last of the year. There was assembled that large and remarkably strong body of official men. It was like a small Annual Conference. One trial took it into two o'clock Sabbath morning, and the P. E. said, "It cannot be helped. It is the necessary work of the church." It

was not then considered proper to give the time of God's day to this service. They did not go home to dinner. But met after the Saturday morning sermon and hardly took time for tea. The preacher of 50 years has never seen another such trial in a Quarterly Conference. The charge was immorality and it was one of the keenest minds and best talkers of the circuit, or any other place. He was expelled.

But it was the Quarterly Conference to recommend or reject the young preacher, as an applicant to the Annual Conference. The examination began. It was winter. The stove was hot, and the young preacher's brain was burning. The P. E. began. The young preacher answered, answered, answered. Then came a queer question about Baptism, presented in a form utterly novel, and the brain on fire began to reel, and the man staggered. The Elder saw he was about to faint, and exclaimed, "this room is hot enough to fry lizzards." It was not far from true. But it was an ice-house, compared to his question. If any man has that much of purgatory and does not have his conscience purged, there is no hope. The young preacher asked the privilege of retiring for a few moments and was taken in the loving arms of the late Rev. William McCombs; and they went out the back of the church among the graves, where the young preacher had his "meditations among the tombs," as really as James Hervey, whose works, he had a little time before been reading. With his friend, after some fresh air he, came in, not much inflated, but in the spirit his father taught him. "Never give up the ship," and said to the Elder, "I am ready sir." It is said on one occasion, Patrick, true to his instincts for fun, said to one of his companions on ship-board in the absence of the commander, "Let us shoot off the long Tom, but so as not to make much noise, and you just touch it off lightly," and it liked to have been Patrick's death. Powder touched off will make a noise. The young preacher had virtually said to his P. E. "fire away," when he knew that as a target he could be riddled by that Master in ecclesiastical gunnery. Nor was it the custom of this Elder to fire blank cartridges. But the young preacher would not "play baby." He did however think that even Matthew Sorin tried to touch it off lightly." He was recommended.

In retrospective, the preacher, then on his first circuit, thinks that in his first six months, he saw all types of character, that he has ever known—all types of the physical, social, intellectual, and moral. There, though he "made a covenant with his eyes," he saw a form and a face of beauty, that he has never seen transcended, and might be some apology for the Battle of Troy, if for her, who bore the same name of the lady of the first circuit. There he met intellect as keen and as penetrating, there he met refinement and rudeness as confessed, as anywhere; their moral virtues were as preeminent as found in other places.

There were the ardent and frigid; and there he saw persecution—the husband of his wife, more painful than he remembers elsewhere. There too he saw revival! And it is a fact that trials in the pastorate, there presented themselves in a way to make the duty seem the most repellent.

As on the first day he had an experi-

ence in his fall from his horse, such as all other riding never furnished, so in his first circuit he had experiences of the work, that were best calculated to repress desire for the itinerancy. But in the midst of all, God and his people sustained and blessed him.

His colleague, Edward Kennard, was in talent, in devotion to duty, in deep piety of heart and life, the equal of any that after circuits gave; and he had a wife of taste and devotion to God, and of influence in her sphere, that made her an ornament wherever she went.

As the result of the kindness and confidence of Port Deposit circuit, the young preacher left in good condition in March 1835, and attended the Philadelphia Conference, held in "the Union," beginning April 8th, 1835. Bishop Emory presided, his first and only time; and the following were received on trial; Charles H. Whitecar, William K. Goentner, John D. Onins, George Lacey, Samuel Jaquette, John McClintock, Jr., Wesley C. Hudson, Henry Matthews, Isaac Adkins, William Hanley, George Barton, John A. Roche, Benjamin N. Reed, Joseph Carlisle, Henry Sutton, Isaac Cross, Ignatius T. Cooper, Pennel Coomb, John T. Hazzard, Stephen Townsend, (20). Of all these men of God, of such tender and precious memory, with all their hopes, and labors, and successes, with all there was in their natural talent, with their acquired knowledge, in their broad and commanding influence, by the pulpit, by the press, by the magnetism of their contact, and by the inspiration of their presence; of all these, only the following remain: Charles H. Whitecar, Samuel Jaquette, George Barton, Joseph Carlisle, Benjamin N. Reed, and John A. Roche. Of those who entered at that Conference, only John A. Rache is in the effective ranks.

The preacher who writes of "My First Circuit," has travelled other circuits. They have all had their points and persons of interest. Other circuits are remembered with pleasure and profit. Other circuits have their records before God as really and as full as "My First Circuit." But for the susceptibilities of the preacher, the force of novel facts, for the impressions produced, for the influence of the period and the place, upon the preacher, no other circuit compares with the first. It required no bushel to conceal this light in the pulpit. A breath might have extinguished it. A word of men and the oil of grace have kept it burning for more than fifty years.

The statistics of the Sunday-school Board of the Methodist Church in Canada present the record of 34,107 who, during the year, have taken the pledge against the twin-evils, liquor and tobacco. The report goes on to say with good reason: "This number added to those previously recorded makes a great army of pledged abstainers, who in a very few years will exert a strong influence in public and private life—at the polls and in the homes—against the national evil and crime, the liquor traffic."—*The Wesleyan*.

Pottsville, in Berkshire county, Mass., has held a New Year's sunrise prayer-meeting for ninety years, and Lee, in the same county, for seventy years.

A French court of justice has declared that Catholic priests may legally marry, notwithstanding their vows binding them to celibacy.

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.*

Drink in India.

I wonder if the people in America know what a sad hindrance to our work, the drinking habits of Christian nations are. The fact that drinking is common in Christian countries is well known in all heathen lands; for are not their hands filled with books, in which reference is constantly made to the commonness of drunkenness? The Hindus are afraid of English customs, fearing their sons will learn them and become drunkards. The Hindu religion forbids the use of intoxicating drinks. Mohammedans have told me, that if they could have sold liquor they might have been rich men, but their religion forbids it and they dare not touch it; they dare not touch even an empty bottle. They naturally confuse our drinking customs with Christianity. Is not this "crucifying the Son of God afresh, and putting Him to open shame."—Miss Leitch Missionary to Ceylon.

THE CHRISTIAN TEMPERANCE UNIONS OF WILMINGTON, DEL.—The new headquarters of the Women's, and the Young Women's Christian Temperance Unions in Wilmington were formally opened recently. This marks an important epoch in the history of these temperance unions and places them upon a footing for more effective work than ever. The Unions have five rooms at the north-east corner of eighth and Market streets, which are lighted by electricity and suitably furnished. A special feature will be a free library, the only one in Wilmington. For the present the head-quarters will be open to the public every night. It is hoped that after awhile, the rooms may be kept open all the time. Gospel meetings are to be held once a week, and it is thought afternoon devotional meetings will also be held. A good supply of books, newspapers, magazines and other literature will be kept on hand. The Women's Christian Temperance Union of Wilmington was organized in Grace Church in March 1880, by Frances E. Willard and Anna Gordon, the president and secretary of the National Union. The meetings have heretofore been held in the various churches. The Young Women's Union was organized in November, 1881, Frances J. Barnes being the chief organizer. An important feature of its work was the hygienic. The Union devotes its attention practically to the work of educating the young. It is intended to help children by talks on health, by a kitchen garden, by teaching sewing and singing, and in such other ways as may be attractive. The ultimate aim of all these devices is prohibition, which object is sought by educating children, thus attaining the desired end by rational and gradual processes which make it the more firm and lasting when it is attained.—*Ex.*

Prohibition in Kansas.

BY H. A. TUCKER, A. M.

Five years ago ninety-three thousand voted for Prohibition; at our last election, fifteen months ago, one hundred and sixty-five thousand voted on the side of Prohibition. With this growing sentiment, materializing at the ballot-box—where it is most potent—there is no danger of Prohibition stranding.

Prohibition elects all the State officers by a large majority. Our Legislature, though Republican is prohibition by more than two-thirds, on joint ballot. Gov. Martin and Attorney-General Bradford are doing grand work for Prohibition.

One of our papers, in speaking of Prohibition, puts it thus:

"We undertake to say that no law ever enacted, especially no law designed to remedy an evil so powerful as the liquor traffic was ever so successful in its operation and so beneficial in its results, as the prohibitory law in Kansas. When one thinks of the countless saloons that only a few years ago dotted and disgraced the State, and reflects that these places of "business" were fortified by millions of money and entrenched in the appetites of nearly if not quite half of the people, and that the custom of ages had made them legal and respectable, and then reflects upon the fact that nearly all these dens have been closed within a few brief years—we say when one reflects upon these remarkable facts, it seems like a dream. We could fill the columns of the *Record* with unimpeachable testimony in regard to this wonderful reformation—testimony from newspapers and persons at first opposed to the law, but who are now frank and honest enough to admit, what a few now have the temerity to deny—that prohibition is a substantial, a grand success in Kansas."—*Marion Record.*

After our last election the leading opposition paper was so discouraged that it gave up the contest, saying: "It is evident that Prohibition in Kansas will no longer be a political issue. The question is settled.

A man in Nebraska, where High License prevails, desired to come to Kansas, and wrote to a couple of his friends in Kansas, asking their advice about opening a saloon in Kansas. Here is the reply of Walruff, the brewer;

Lawrence, Kan.

I would not advise you for the present to come to Kansas to open a saloon, as it will cost you at least for fines, which you would have to pay, just as much, when not more, as if you were compelled to pay license.

Yours truly,

JOHN WALRUFF.

The other friend, a retailer, was more definite in his opinion of Kansas as a place to run a saloon. We give his letter *verbatim*:

Dear friend: I write a few lines to let you know that I received your letter a few days ago.

Kansas is a Hell of a Country.

I just laid out 4 weeks in Jail for selling beer & I got enough of it.

P. S.—don't come to Kansas to start a saloon.

(Signed) JOE MONTEL,
Clay Center, Kan.

Of course, there is some whisky sold and drunk in Kansas, but the amount is so small, it leads the anti-Prohibitionists into very crooked logic, like the following: Christianity does not Christianize, because there are sinners in the world; cultivation does not cultivate, because weeds grow; Prohibition does not prohibit, because some whisky is sold; education does not educate, because it does not exterminate the fools who persist in such silly arguments against Prohibition.

No one need be disheartened about working for Prohibition in other States, because they see statements and press dispatches depreciating the success of Prohibition in Kansas.

While waiting at a hotel in Emporia a gentleman said to us: "Saloons are open all along the line of the Santa Fe Railroad, and in the southern part of the State."

But when we told him we had just been in several of the south Kansas towns, and would give him \$100 for every saloon he would find, his answer was: "Well, I have't seen any saloons, but I have understood there were saloons."

We give this to show the *anians* of those who report Prohibition a failure in Kansas.

We are obliged to acknowledge that we have saloons in Kansas in one town. Leavenworth continues to violate the law. But Attorney-General Bradford is looking after the violators at Leavenworth, and they are preparing to close

up. This would, doubtless, have been done long ago except for the protection given by the District Judge, of whom the *Topeka Capital* says in its issue of Jan. 31, 1886:

"Judge Crozier is an abject tool of the whisky ring of Leavenworth, and his court is a ridiculous farce upon justice. As the judge has been frequently carried home drunk upon a shutter, it is not strange that his prejudices should lean toward the saloons. A drunken judge is not an appropriate person to enforce the prohibition law. The trouble with Leavenworth is that she needs an honest, sober district judge; and she needs it very badly."

There has been a recent decision by Judge Brewer, of the United States District Court, which affects us, or would, should it be sustained by the Supreme Court. His decision is to the effect that a State has a right to prohibit the manufacture and sale of intoxicants, but it must pay all damage sustained by such prohibition. This decision would compel the state to compensate every brewer and saloon-keeper who should see fit to claim damage on account of Prohibition.

This decision has not decreased the energy of our Legislature on Prohibition, nor has it dampened the ardor of Prohibitionists in any part of the State. All who knew Judge Brewer expected he would decide as he has, the first opportunity. The brewers and ex-saloon men are rejoicing, but their joy must soon cease, as it is evident the decision will be reversed as soon as it reaches the Supreme Court. Every precedent is against the decision. In fact, the same question had been decided by the Supreme Court, just opposite from Judge Brewer's decision, in similar cases. "One of the best lawyers of Kansas, has expressed the opinion that after a thorough study of Judge Brewer's decision in the Walruff case, that it was in all its bearings, one of the most harmful of recent years, that the judge had neither precedent, law, nor right behind his opinion. Let no one worry about Prohibition in Kansas, for we have Prohibition as a settled and a successful fact.

What will help us most is to have other States imitate Iowa, by falling into line with us.—*Christian Advocate.*

The question of Local Option is beginning to stir up the people throughout the State of Virginia. Whisky has had its own way so long that the old set think it an insuperable piece of impudence for any to desire a change. Be quiet, gentlemen; the change is coming for your good, and the good of the State and the people.—*Richmond Christian Advocate.*

How to Enforce It.

The Chief of Police of Newburyport, Mass., told the Mayor of that city that it was impossible to get evidence to convict, for violation of the Sunday law. Thereupon His Honor went with two policemen; in about three minutes he obtained the necessary evidence and then raided two saloons.

Little Things.

Events the most important often hinge on circumstances the most trivial. Joseph's going to inquire after the welfare of his brethren on the plain seemed a slight thing. Yet he that morning, took leave of his father, for more than twenty-one years, and went a way by which he never returned. Saul sought his father's asses—a thing that seemed devoid of consequence; but perhaps he is now in hell, owing to it, for then began his prosperity which destroyed him—then Samuel met him and anointed him king over Israel. You go out not knowing what a day may bring forth as to your happiness or misery. Before evening you may meet accidentally with a connection that shall prove a source of joy or suffering through life. "Why, this is enough to make one live and move in constant trembling." This is not the design of it, but it is designed to induce you, in everything, to commit your way and your works unto the Lord.—*W. Jay,*

Youth's Department.

A CHILD'S PRAYER.

The morning bright,
With rosy light,
Has waked me from my sleep;
Father, I own
Thy love alone
Thy little one doth keep.

All through the day
I humbly pray,
Be Thou my guard and guide,
My sins forgive,
And let me live,
Dear Jesus, near thy side.

A Word to the Boys.

What do you think, young friends, of the hundreds of thousands who are trying to cheat themselves and others into the belief that alcoholic drinks are good for them? Are they not to be pitied and blamed? Do you want to be one of these wretched men? If we are to have drunkards in the future, some of them are to come from the boys to whom I am writing; and I ask you again, if you want to be one of them? No! of course, you don't!

Well, I have a plan for you that is just as sure to save you from such a fate, as the sun is to rise to-morrow morning. It never failed; it never will fail; and I think it is worth knowing. Never touch liquor in any form. That's the plan, and it's not only worth knowing, but it's worth putting in practice.

I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it probably will come in this way. You will find yourself, some time, with a number of companions, and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milk-sop if you don't indulge with them. Then what will you do? Eh? What will you do? Will you say, "No, no; none of that stuff for me? I know a trick worth half a dozen of that!" Or will you take the glass with your own common-sense protesting, and your conscience making the whole draught bitter, and a feeling that you have damaged yourself, and then go off with a hot head and a skulking soul that at once begins to make apologies for itself, and will keep doing so during all its life? Boys, do not become drunkards.—*F. H. Holland.*

From Youth's Companion.

PANSIES.

"Do you believe they'll come, Marian?" asked Patty.

"Yes, I most know they will."

"There's a cloud in the sky."

"But that's only a little baby cloud; soft and white and pretty. That isn't the kind of clouds that make it rain."

"There! I see the bobbing of their fenters!" cried Patty, peeping through the bushes. "They're coming!"

Both of the small lassies ran to welcome their two little friends, who had come to spend the summer afternoon with them.

The dolls came too; it had been expressly arranged that each visitor should bring her family.

We have heard of some mothers who say that when they go visiting, they prefer to leave their children at home, that they may enjoy a little freedom from care. But these mothers of whom I am writing, far from seeming overtaxed by their home cares, were ready to declare that they never enjoyed themselves better than when they brought the whole family along.

The extremely good behavior of the children must have had something to do with this agreeable state of things. Not one of them had ever been known to be quarrelsome, or to give trouble in any way.

When their things were taken off in the baby-house at the end of the piazza, they sat as quiet as mice, with their hands folded, staring straight into the honeysuckle vine.

They never meddled with anything, nor tensed for anything. They listened while their mothers talked, and never interrupted anybody. And when, after an hour's play with them, the mothers decided to have a game of hide-and-seek in the garden and lawn, they made no objection to being left, but sat on as before. And the mothers felt quite sure that if they left them until to-morrow morning they would not stir.

The play was delightful, for the place seemed to have been made on purpose for hide-and-seek. There were old nooks and corners without end, to say nothing of the bushes and tree-trunks.

All went on happily, until Patty peeped around the arbor behind which Grace and Lilla and Marian were hiding.

Around the other corner they rushed as she said "I spied!" Grace, and all three forgot everything else in the scramble to reach the goal before her,—forget, alas! Patty's little pansy-bed, which lay on the shady side of the arbor.

It really did seem as if they might have been more careful, for Patty had time and again shown them her pets. But we all know how much may be forgotten in the excitement of a lively game.

Patty's scream came too late. The little feet tramped pitilessly among the flowers, leaving a mournful wreck behind them.

Patty cried then pouted, then sulked, and would not be coaxed out of it.

The pleasant afternoon was spoiled, in spite of the nice little tea which mamma had set out under the trees, because the baby-house would have been too crowded.

Patty sat for awhile beside her sister, but would not drink her tea, and soon left the table.

"She'll be sure to do something spiteful to me, I know," said Marian, shaking her head as she looked after Patty. "She always does. She's the spunkiest little thing you ever saw!"

Around the house towards her garden Patty went, her little heart swelling with grief and anger. She loved her pansies, and had rejoiced in every blossom which had turned its pretty face up, as if looking to see how beautiful the world is.

When Marian had chosen to have geraniums and verbenas and mignonette and heliotrope and lilies in her garden, Patty had chosen only pansies, and was fond of bringing a few to lay beside mamma's plate at breakfast or a button-hole bouquet for papa.

Poor Patty had a temper which was a sore trouble to her mamma. When any one wronged her, she would allow an ugly feeling of revenge to fill her heart, leaving no room for the spirit of loving kindness would lead her to forgive and forget.

"I'll pay her up!" she said to herself. "It was mean and hateful of them, to spoil my pansies. I can't pay up the others, 'cause they're company; but Marian's my sister, and I'll do something to her. I'll spoil her garden!"—*Youth's Companion.*

CONCLUDED NEXT WEEK.

A Dear Bargain.

"It is a jolly knife," said Ted admiringly.

"There are three blades beside the corkscrew," said Tom. "It could not have cost less than half a dollar."

"What made him give it to you?" asked Ted, curiously and suspiciously. "I wish he had taken it into his head to give it to me."

"Why, I'll tell you," said Tom laughing. "I gave him my red alley for it, and an old medal. I told him the medal was silver, and the alley was real marble and he thinks he got a bargain. He's awful green."

"Oh!" said Ted, "that alters the case. I would not have it, at that price, if you gave me a hundred dollars as well."

"Why not?" said Tom, "if he is such a dunce as to believe everything you tell him?"

"He's welcome to sell his knife, how he likes," said Ted turning on his heel; "but I would not sell my character, for all the knives in the world."—*Ex.*

The Sunday School.

The First Miracle.

LESSON FOR SUNDAY, APRIL 18, 1886.
John 2: 1-11

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" (John 2: 11).

1. THE MIRACLE SUGGESTED (1-3).

1. *And the third day*—from the call of Philip, mentioned in chap. 1: 43, the day on which He started for Galilee. The second day, also, was spent on the road, and towards the close of the third day, on Wednesday probably, he arrived with the five disciples at Nazareth (about 80 miles from the Jordan ford); thence on to Cana, whither Mary had already gone. A marriage—a rite held in the highest honor by the Jews, and celebrated with an enthusiasm and display, contrasting strangely with our colder customs. The feast was often prolonged seven days, and a graphic picture of a part of the ceremony is given in the Parable of the Virgins. *Cana of Galilee*—mentioned only by John; not to be confounded with Cana of Asher (Josh. 19: 28). *The mother of Jesus was there.* St. John never calls her by name, and never directly mentions either his brother James or himself. Because of this habitual reticence, and of an old tradition approved by Jerome, and adopted by the Mahometans, some suppose that "the beloved disciple" was the bridegroom on this occasion. From the utter silence of the Evangelists concerning Joseph after our Lord's visit to Jerusalem, at the age of twelve, it is believed that he was no longer among the living.

2. *And both Jesus was called*—R. V., "and Jesus also was bidden." Blessed are those feasts at which Jesus is welcomed, and unhallowed those enjoyments to which He is not invited! Jesus generally went where He was bidden, whether to a sick bed or a dinner party. No scene of life was left unvisited, where there was a joy to sanctify, or a grief to heal. He here shows, by His presence, that "marriage is honorable," that the teaching which forbids it, is a heresy (1 Tim. 4: 3), that monkish asceticism has no sympathy from Him, and that Christianity is to leaven mankind, by mingling with the lump and not remaining distant from it.

"Jesus wore no leathern girdle, practiced no rigid austerities, like the Baptist (Matt. 11: 18, 19), lived among men and taught them, counting nothing unclean; and whether His pulpit was a hilltop or a boat's deck, beside a well or a couch at Pharisee Simon's table, it mattered not if only He could reach the hearts of men, and save the lost. Like its Founder, Christianity should be nobly free, neglecting neither the city's slums nor the city's palaces, at home alike at feast or funeral, uttering its persuasive truths to every class on every occasion, and working results greater than miracles."

3. *And when they wanted wine*—R. V., "and when the wine failed." For the wine to run short at a wedding, was considered a bitter disgrace. That it should fail now, may have been due to the unexpected addition of Christ's disciples to the guests, and their inability (coming from a long journey) to bring a contribution of wine with them. *Mother of Jesus saith . . . no wine.*—The mother's motive in thus speaking, has been the subject of much speculation. It seems most natural to suppose that Mary had treasured in her heart the sacred secrets of her Son's birth and youth; that she had waited long for His public manifestation; that she knew why He left home nearly seven weeks before; and that, when He returned with a band of disciples, who were too enthusiastic in their early love and wonder to keep silent upon what they had seen and knew of Him, she believed the hour had come for her Son to assert His lofty dignity and power. Without doubt there was an admixture of fond, selfish feeling in her views, and very likely her maternal heart beat high with expectation long deferred, and thus she was led to suggest a miracle as a means to supply a need, to repay hospitality, and to glorify her Son before men. But He, whom Satan could not tempt to turn stones into bread for His own hunger, must not be tempted by His mother. He must teach her the lesson, at once and firmly, that the sweet earthly relationship is now to be subordinated, and that henceforth, He should follow only His Father's beck and will:

11. THE MIRACLE WROUGHT (4-7).

4. *Woman*—respectful, but not filial; a title for "the queenliest," and so used in the Greek classics, but, to the mother's heart, the point of the predicted sword (Luke 2: 35); also spoken on the Cross, and to Mary Magdalene. *What have I to do with thee?*—Strictly "what to me and thee?" This was a

colloquial expression, much used, and its tone of utterance determined its meaning. Jesus probably gave a tender but firm accent to these words (which resented interference), and His mother understood that she must no longer aspire to hasten or otherwise control His movements. There is no Mariolatry taught here. See also Matt. 12: 46-50. *Mine hour is not yet come.*—Every event in Jesus' life had its "hour"—an hour regulated by unerring wisdom. Everything was done at the time it should be done, and hence our Lord was never in haste, and never had occasion to fret over a neglected duty. There was no compulsion, no drudgery; He freely did His Father's will at the moment. Some suppose, from Mary's next words, that Jesus emphasized "not yet," and thereby implied that the miracle would be wrought when the time came. On another occasion (7: 8), when His brethren urged Him to go with them to the feast at Jerusalem, His hour had not come; but it came shortly after.

5. *Whatever he saith unto you, etc.*—Mary's meekness shines conspicuously here. She makes no reply to her Son's reproof, but turns to the servants and bids them obey His orders. If no mother was ever so happy and blessed as Mary, none ever suffered more from the exigencies of such a mission as that of Jesus (see Pressense's Life of Christ, p. 296).

6. *And (R. V., "now") there were set there*—at the entrance, or in the outer court of the house; the words show the minute knowledge of an eye-witness. *Six water-pots of stone*—not wine jars; and, from being used so constantly for purification, excluding the idea of any collusion. *After the manner of the purifying of the Jews*—R. V., "after the Jews' manner of purifying." Containing two or three firkins apiece.—Reckoning "the firkin" at nine gallons, each stone jar would contain from eighteen to twenty-seven gallons.

"The superstitious dread of ceremonial uncleanness among the Jews, made ample provision necessary, in every household, for constant washings of vessels, or of the person. No one ate without washing the hands; each guest had his feet washed on his arrival, for sandals were left outside and only naked feet allowed to touch a host's floor; and the washing of 'cups and jugs and bottles,' as the Talmud tells us, 'went we the whole day.'"

7. *Fill the water-pots with water.*—Water was put in, to the brim, as all could see; wine was drawn out. Water is an ingredient in wine, but water is not wine, and never becomes wine by any process of nature. The "acceleration hypothesis"—that the conversion of water into wine, which usually occupies a year, was effected on this occasion in a moment, is neither scientific nor true. Nature demands for every gallon of wine she makes, a third of a pound of carbon. Wine, therefore, can never result from mere water. How the water became wine at this feast—how one substance was converted into another of different properties—is simply incomprehensible. We call such phenomena, which no law of nature can account for, "miracles." Any attempt to explain them is idle; being above nature, they are wholly inexplicable; they appeal not to reason, but to faith. Any attempt to explain them away is nugatory; they stand upon the same basis as other well-attested facts. That Jesus had power to produce them, will be questioned by no one who accepts the statements in the first chapter of this Gospel. That those He wrought were always beneficent or instructive, never selfish in their purpose, never wrought for mere parade, is evident to the most careless scrutiny.

111. THE GLORY OF THE SON MANIFESTED (8-11).

8. *Draw out now, etc.*—As no delay is indicated between the filling and the drawing out, the change of water to wine must have been effected almost instantly. *Lynceus pulchra Dena vidit et erubuit,* as Craslow says: "The modest woman saw its God, and blushed." Many contend that no more wine was made than was drawn; just enough to supply the want, and no more. But why, then, the twelve baskets of fragments, after the thousands had been fed? Why the immense draught of fishes, breaking the nets and swamping the boats? Why was not the supply regulated by the demand in these cases? Why make the first miracle an exception to the royal bounty and completeness shown in the rest? *Bear unto the governor* (R. V., "ruler") of the feast—either a village professional, or a guest selected for the purpose. The Greeks, too, had their symposiarch, and the Romans their *magister convivii*.

9. *When the ruler of the feast had* (R. V. omits "had") *tasted*—Says Schaff: "Here the Romish argument in favor of transubstantiation drawn from this miracle, breaks down. The water had been made wine in form as well as substance; it looked like wine,

and tasted like the best of wine; but the pretended change of bread and wine in the Eucharist contradicts all the senses and is a complete delusion." *The water that was made wine*—R. V., "the water now become wine." Says Westcott: "The independent witness to the two parts of the miracle establishes its reality. The ruler of the feast declares what the element is; the servants knew what it was." The "ruler's" judgment was impartial, for he "knew not whence it was. *Called* (R. V., "calleft") *the bridegroom*—spoke to him aloud across the room where the feast was being held.

"As to the kind of wine here made, whether fermented or unfermented, there has been much discussion. It is plain that wine of some sort was made. It is certain that the wine was pure, not "fortified" by the addition of distilled spirits, or compounded with poisonous drugs. In the absence of decisive testimony it is, to say the least, highly probable that of the two kinds (or conditions) of wine, Jesus would make the milder: 1, because the simple juice, either natural or boiled for preservation, is generally preferred to the more stimulating product in wine-growing countries; 2, because it is an exhilarant, and would therefore answer the purpose; 3, because Jesus knew the interdicts of Scripture (Prov. 20: 1; 23: 29-35), and the terrible evils of drunkenness, and would hardly sanction by a miracle the manufacture and use of intoxicants. It may be added that the wine here spoken of was supplied, not from an earthly but from a heavenly vintage; it was therefore exceptional, and wine-makers and drinkers have no right to borrow a license from its use in Cana."

10. *Every man at the beginning doth set forth, etc.*—R. V., "Every man setteth on first the good wine;" the opinion of a "professional." *When men have well drunk* (R. V., "have drunk freely").—There is no indication that the "ruler" is referring to the present occasion. *Then that which is worse*—after their sense of taste became blunted or palled, so that the guests could not discern the deterioration in quality. *Kept the good wine until now*—a parable of the way Christ always acts—not giving the best first, but reserving His choicer blessings till the feast of love has progressed.

"Our translators have timidly shrunk from giving the full coarseness of the man's joke; it should be "when they have become drunk," when they "are drunk." In Matt. 24: 49; Acts 2: 15; 1 Cor. 11: 21; 1 Thess. 5: 7; Rev. 17: 2, 6, we have the same word rightly translated. Tyndall and Cranmer were more courageous here: they have "be dronke;" and the Vulgate has "inebriati fuerint." The error comes from the Geneva Bible (Cambridge Bible)."

11. *This beginning of miracles*—R. V., "this beginning of his signs." This was the first, and its effects are apparent: It confirmed the faith of the disciples; it revealed the glory of the incarnate Logos, and His lordship over nature; it showed that Christ's ministry was to be one of joy, mercy and peace (compare the first miracle of Moses—turning water into blood—with the first of Jesus); it was done at a marriage; and, while it adorned and Christianized that solemn rite, it foreshadowed that mystical union of Christ with His followers, which is to have its full consummation, not on earth, but at the marriage supper of the Lamb. With reference to the word "signs," the Revision Commentary says: "Sign' is one of John's favorite words. Of the three words used in the New Testament to denote a miracle, the first (literally meaning 'power') is not once found in his Gospel; the second ('prodigy,' 'wonder') occurs once only (4: 48); the third, 'sign,' as many as seventeen times."

"Apart from all that is local and temporary, this miracle may be taken as the sign and symbol of all which Christ is evermore doing in the world, ennobling all that He touches, making saints out of sinners, angels out of men, and, in the end, heaven out of earth—a new paradise of God out of the old wilderness of the world. For, the prophecy of the world's regeneration, of the day in which His disciples shall drink of the fruit of the vine new in His kingdom, is eminent-ly here."

Letter From Bridgeville, Del.

DEAR BROTHER THOMAS:—At our last Conference, Bridgeville was made a station, and the undersigned, appointed pastor. The other churches of the old circuit, with one from Seaford, were left to the pastoral care of Bros. Edward Davis and J. Carroll. The people of Bridgeville are bravely marching to the front. They have rented, and beautifully furnished a comfortable parsonage; Brother Davis occupying the one of the old circuit. We were cordially met at the depot, and comfortably entertained until the work on the parsonage was

completed. The house was ready Friday night, April 2nd, and as we went to take possession, we found many friends already assembled, to welcome us in our new home. The evening was spent in social enjoyment, and after prayer we were left alone, with our table groaning under the weight of substantial tokens of their good will. We appreciate their kindness, and are thankful. The people of Bridgeville certainly know how to give a royal reception. So far as we can judge, the auspices are favorable, and with God's blessing, a pleasant and profitable future will repay these noble people, for any toil and sacrifice they may endure.

Fraternally yours,
L. J. MUCHMORE.

April 5th, 1886.

Letter From Ingleside, Md.

DEAR BRO. THOMAS:—We desire through the columns of your valuable and beloved paper to extend our thanks to the dear friends of Ingleside circuit for the kind reception tendered us Thursday the first instant.

Arriving at Cox's station, about ten thirty, we were greeted by our good brethren from the different appointments, who had their carriages and wagons to convey the pastor's family and goods to their future home, which we were not long in reaching, finding it well warmed and filled with our faithful sisters, whose smiling faces and warm greetings bade us welcome to their hearts and homes. After a few words of kindly salutation, we were invited into the dining room where a sumptuous repast awaited us to which we were well prepared to do justice. After the kind friends had unpacked and arranged our goods, we were shown our parsonage, which was most bountifully supplied.

Our prayer is that Heaven's most choice blessings may be richly showered upon these kind friends. The command is, "Ask largely that your joy may be full," and we are asking that this may be a year of rich fruitage for the Lord; and believe that with the divine blessing on our united effort much good will be accomplished.

Sabbath morning we started for Pippin's, and found the church warmed and a few friends present who had weathered the storm. We took dinner with Bro. Casho, whose genial manners and cordiality did much to cheer and encourage us. He is contemplating extensive repairs to his home. The spirit of improvement seems to be abroad, and we believe ere long we shall be moved into a new parsonage, that will be an honor to our beloved Methodism, and a monument to the generous liberality of this people.

W. W. SHARP.

Letter From Cambridge, Md.

DEAR BRO. THOMAS:—We received the warmest kind of a welcome at the hands of the people of Cambridge, and are now snugly fixed up, in our new home. Seven years ago I was received on trial into the Wilmington Conference, and sent to Dorchester, as junior preacher with Bro. Kidney. Dorchester circuit then had seven appointments, stretching from Wainwright's on the south to Washington on the north, including both New Market and Vienna. I remained with Bro. Kidney, on that work for two years, and as I look back now, I think of them, as two of the happiest years of my life. I can never forget the generous hospitality and warm heartedness of the people. I can now think of a score of homes, within the bounds of that circuit, whose doors were as open to me, as to their own children. Well, the same warm heartedness seems to prevail all over the county. Indeed, we feel quite at home amongst them already. The church, as you know, is handsome and commodious. The society is also large, and the Sunday school flourishing. Of course we have not had opportunity yet to fully take in the situation,

but as it appears to us, it is a position of grave responsibilities, and lots of hard work. The work is however full of promise, and faithful earnest toil is sure to tell. The only serious barrier in the way is the church debt (\$5,140). This however we propose to lift, and have already made a beginning. Bro. Bryan completely captured the hearts of these people. They loved him and all his family dearly. I comfort myself with this thought. A people that can love one preacher so dearly, can also love another, if he is faithful and true. We are having good congregations, and the work is moving off nicely. Pray for us.

Fraternally,
ALFRED SMITH.

April 5th, 1886.

Woman's Foreign Missionary Society.

BY E. B. S.

"The recent visit to our Conference of Mrs. J. Lore McGrew, was an occasion of special interest. Her tender and touching address, on the unhappy condition of the women of India, certainly commended both herself and the cause she represents to the hearts of all who had the pleasure of hearing her." (Extract from report of Com. on W. F. M. S.) This was true not only at the Anniversary, but equally so in North East, Middletown, Millington, Smyrna, Camden, Bridgeville, Cambridge, Fredricka, Milford, Odessa, and Wilmington. Mrs. McGrew commenced the series of meetings with the "Murray Band," at Asbury, the evening of March 7th and closed in Odessa, the evening of the 23rd; having held jointly with the conference secretary, twenty-six meetings in twenty days.

She touched responsive chords in the hearts of the old, the middle-aged, and the young, and we had not to wait "many days," to gather the "bread" so lavishly and lovingly scattered. A gentleman who heard her at Mt. Salem, sent within the week to the secretary, his check for \$100, and many another offering of smaller denomination represented proportionate giving. The membership of each auxiliary was increased; and that, we trust, indicates permanent prosperity.

But there were larger, costlier, offerings than these. "Do you remember my telling you of an impression I have that L—will be called to the missionary work, if she lives." After you had told me privately of those horrid, disgusting, obscure rites, practiced by the women in their religious ceremonies, the question came to me over and over, "Could you let your daughter, whom you have so carefully taught and guarded, stand there; and minister to these?" Each time I answered "yes," but it was with such a shrinking of heart. At the anniversary, after Mrs. McGrew sat down, I bowed my head, and, in a solemn covenant, dedicated joyfully all my children should He call them, to such service as that. The choir was singing, but the only word I heard was "freely," "freely," and my heart echoed, "freely, freely, all." Oh, it was such a victory!" Is it any wonder that the writer likened herself unto the woman of the parable, who having found great treasure summoned others to rejoice with her?

We parted with this "true yoke-fellow" with regret, lightened a little, by the assurance, "I will come again, if you think you need me."

Not a Party Question.

Ten years ago a member of the Legislature timidly asked that his people might vote on the question of licensing or not licensing liquor selling. The Hon. Solons foamed at the mouth in indignation at the suggestion of passing "sumptuary laws." The poor advocate of restricted Local Option was overwhelmed. Only three votes were cast for it. Now both parties favor Local Option in their platforms.—Richmond Christian Advocate.

Peninsula Methodist,

PUBLISHED WEEKLY, BY

J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR

WILMINGTON, DEL.

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

TERMS OF SUBSCRIPTION.

Three Months, in Advance, 30 Cents.
Six Months, 60
One Year, \$1.00
If not paid in Advance, \$1.00 per Year.

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.

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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 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.

Local Option, Again.

In Accomac and Northampton Counties, Va., the good people of that portion of our Peninsula, have the grave responsibility before them, of deciding by popular vote, next Saturday, the 24th inst., whether they will enter into partnership with rum-sellers, by giving them license to prosecute their soul and body—destroying traffic, or wash their hands of the guilty complicity, by voting for its prohibition. It is all the more important that there should be a majority of votes, large and decisive on the right side, for the reason that this vote will decide the question, for at least two years. No one can dispute the right of the State, to abate a nuisance, or to prohibit any traffic that is deemed hurtful to society. The individual interest always must be sacrificed, if necessary to the good of the public. On this principle, private land is condemned for public use a man is forbidden to build a structure of wood within the city limits, or to store gunpowder where it may injure his neighbors. If there is any greater nuisance in any community, or anything that does more lamentable destruction wherever it is tolerated, than the dramshop, it is yet to be discovered.

Prohibition has been attended with the most beneficent results, wherever it has had a fair trial, and some good has been done, even when the law has been partially defective. In Iowa, Kansas and Maine, the people have spoken their approval in largely increased majorities in successive elections. In Kentucky, where St. John and Daniel received but 4000 votes, at a subsequent election the writer heard St. John himself say, there was a majority of 40,000 for Local Option. Rhode Island has just voted for a constitutional amendment, prohibiting the manufacture and sale of intoxicants for beverage purposes, and we hope that Virginia, the grand old Dominion, will vindicate her right to this appellation, by putting this accursed traffic under the dominion of a prohibitory law.

No doubt this "enemy of all righteousness, full of lies his and subtleties, this child of the Devil," will have diligent aids and abettors, to prolong his direful sway; but if every friend of humanity, every lover of Him whose word declares that "no drunkard shall enter the kingdom of heaven," every man, woman and child, who values home happiness and prosperity more than the saloon, will speak out in favor of prohibition, and use all possible influence to induce voters to vote for it, we are confident there will be a glorious victory achieved, and Virginia will join her sister Georgia, in the noble stand she has taken for prohibition.

Were not the evils that are inseparable from the dramshop so well known, it might be well to add the sanctions of the divine law, against this iniquity. Sinai's thunders reverberated the words spoken by the Lord himself, when he announced his great Prohibitory law of the ten

commandments; and when we hear him say, "Thou shalt not kill, thou shalt not steal, thou shalt not commit adultery," we may understand him as saying, thou shalt not license the rumshop, for all these sins are fostered in these dens, if indeed, all the others are not also included. Down with the traffic; and may God defend the right!

Through the courtesy of the author, we are favored with a copy of a new work, entitled "People and Preachers of the Methodist Episcopal Church," by a Layman, published by J. B. Lippincott Company, Philadelphia. A necessarily cursory examination shows that the book, a volume of 314 pages, is devoted to a very thoughtful and suggestive discussion on Church Polity. Sixty years ago, the views entertained by the author would have been thought unpardonably radical, but time has modified opinion on these, as well as on most other questions of human judgment. The author's chief criticism of the polity of the church of his fathers as well as his own, is the vast power vested in the ministry, to the exclusion of the laity from its proper share. He would have the following changes as to the General Conference—an equal number of clerical and lay delegates, the basis being the membership of the church, no clerical delegate to be eligible to the office of Bishop, or any other General Conference office, while a member of the General Conference; clerical and lay-members to have an equal right to call for a vote by orders, and to hold separate sessions for discussion; and a majority of each order required to carry a measure, on a separate vote; and the election of Bishops and other officers to be by a separate vote by orders. He prefers the organization of two houses, and the requirement of a majority of each house to complete any action; and that Bishops should not be chosen by a bare majority, in each house. Our author would have in the Annual Conferences, an equal number of clerical and lay-members, or at least, six laymen from each district; the supernumeraries and supernumeraries, to be ineligible either to vote, or to be delegates to General Conference; each class of members to have the right to call for a separate vote, and to have equal authority in all matters of Conference business. The members of quarterly conference, he would have elected by the membership of each charge; the secretaries of church boards, to be elected by their respective managers. As to our colored members, he advises that they be organized as an independent body, and that until this is done, all colored, or mixed Conferences be made Mission Conferences, with out a right to vote.

It will be seen that, except what relates to "our brother in black", the author finds the panacea for all ills, and the sure defense against grave perils to the church, in the co-ordination of lay with cleric power. Our own position on the general question, may be inferred from the statement that we consider the polity of the Methodist Episcopal church in its practical working, to be the most democratic of any to be found in this world. What, pray, can a preacher do, from the Bishop down, but with hat in hand he must say, to his lay brethren, "by your leave?" Without lay consent, the clerical order itself must become extinct; while the support of the men already in order, is, by this same polity, committed wholly to these same ostracized laymen, against whom neither in law, nor in the gospel according to Methodism, have the clergy any right to enforce the collection of their stipends. The writer well remembers a remark made by the late Bishop Ames, while presiding at a session of the Philadelphia Conference, "Our Church brethren, has its own way of settling its accounts with the preachers; they are square at the close of the term, whether paid or not." To the honor of our peo-

ple, the cases of delinquency in meeting their assumed financial responsibilities are comparatively few, while to the rare distinction of a few charges, an old deficiency has been made up, years afterwards. The Bishop, according to our polity, "fixes the appointments," but will our author dispute the fact that the voice of the people, over, or under, or through the Presiding Elders, is the potential factor by which this Episcopal prerogative is made effective. We are making no complaint; only illustrating the democratic working of our church polity.

There are some excellent suggestions in this book, which are worthy of thoughtful consideration.

The author points out some real perils, and however much we may differ with him as to his prescriptions, we must admit the accuracy of some of his diagnoses. We believe it is an open secret, that the author, "A layman," is the well-known, Col. John A. Wright, of Philadelphia. Price \$1.25.

Through the courtesy of Rev. Wm. P. Davis, formerly of the Wilmington, but now of the New Jersey Conference, we are in receipt of an 8 page pamphlet giving the 32d annual report of the Broadway M. E. Church, Camden, N. J., of which he has been pastor, for two years, having just entered upon the third. The report gives a program of all religious services and business meetings; names and addresses of all officials in Church and Sunday School, including teachers; a most complete financial exhibit showing receipts and expenditures on account of every branch of church work for the past Conference year; a mortuary list for the same time; and a list of pastors and their terms for the past thirty-two years. The summary shows 777 full members and 208 probationers; Sunday School officers, teachers, and pupils, 1538; total receipts for the year \$11,650.08, of which \$2,290.04 were for Benevolent collections, \$2,466.83 for Mission Chapel building, and \$5,005.63, on general account, including \$1700 for pastor's salary.

This full financial statement is made by the financial Secretary of the church, by direction of the Official Board, and this report being printed and circulated gives full information on matters in which all are interested. We are satisfied it would be found advantageous in every case, to have a similar report prepared and printed for distribution among our people. Many churches do so; it would be well for all.

The man who never in his life presented a coherent plan for any Christian work is the one who is readiest with his adverse criticism of all that is planned and done by others. It will be hard to find an exception to this rule.—Nashville Christian Advocate.

It seems that this man is a Methodist. We always thought that he was a Baptist. The fact is, there are several of him, one in almost every Church. Systematic effort in denominational enterprises is a problem with which some of our best men have been wrestling for a long time. The poorest plan that has ever been suggested is immensely better than no plan. Yet the best plan that has ever been suggested works badly because of the gainsayers, who do nothing themselves, and object to any thing that anybody else may propose to do.—Christian Index, (Baptist).

(Guess this weed is indigenous to all kinds of ecclesiastical soil. It is so much easier to carp than to carve, and then its the other fellow that gets the pudding. This class of brethren are better at tearing down than building up. Ed.)

At the "Round Table" conversational club, of Nashville, composed of gentlemen representing all the professions and the business, these conclusions were reached unanimously: 1. As the Chinese were invited to this country in the first place, treat those who have come, humanely. 2. Enforce our present treaty with China, if it takes every dollar in the treasury, and every soldier in the army,

3. Abrogate the treaty as soon as it can be done properly, and shut the gates against farther Chinese immigration, as the nation should not swallow more than it can digest.—Nashville Christian Advocate.

Why not now apply such a rule to all immigrants? The body politic can't live on undigested food any more than the body physical. Our national peril is undigested, or unassimilated un-Americanisms. We boast very properly of offering a home to the oppressed of all lands, but this does not give them the liberty to tear down our home.

A Prohibition Tidal Wave In Rhode Island.

As a matter of very special interest to our readers, we give the result of the popular vote, in this enterprising member of the New England group of states, Wednesday the 7th inst., on the question of approving or rejecting a Prohibitory amendment to the State Constitution. It was a general election for state officers, polling a total of 25,884 votes. For Prohibition there were 14,775 votes, to 9,146 against it; a majority of 5,629, or more than one fifth of the entire vote polled. No wonder the Providence Journal says, it was a "decisive majority;" and the Boston Advertiser says, this election shows, that "it is not wise to neglect the enforcement of laws that are favorable to temperance and the public welfare;" that nothing so much helps on the prohibition cause, as the disrespect and evasion, with which rum-sellers treat less severe restrictions; closing its editorial notice of this election with the significant words: "The liquor-sellers of Rhode Island have discovered that they don't own the state; and it will be wise, if those of Boston take the hint."

How it was Done.

The Providence Journal, in commenting on the overwhelming popular endorsement of Prohibition in the Rhode Island election, Wednesday of last week, says it was a great "surprise," and proceeds to account for it, by saying, it was the result of a "vigorous, skillful and energetic campaign by the Prohibitionists," that the defeat of the Republican candidate for Attorney General, while the rest of the ticket was elected was caused by the popular impression that he was too much under the influence of the liquor interest; that there was a deep resentment against this influence in politics and in the administration of justice; and accords great efficiency to enthusiastic public meetings, eloquent speakers and the energetic canvas of the Women's Christian Temperance Union. The Journal very explicitly claims that this law should now have a fair trial; adding that if it shall accomplish all that its friends promise, or even a balance in favor of temperance and morality, it will be approved by all good citizens.

The Minutes of the 99th session of the Phila. Conference are out. With 84 pages of Missionary reports, and 26 pages of advertisements, they make a stout pamphlet of 226 pages. As in the case of our own Minutes, besides the tables of statistics, and Presiding Elders' reports, there are a summary of Conference proceedings and committee reports, tender obituaries, and pastoral appointments to more than two hundred and thirty-seven charges; all for 20 cts. Orders will be filled at this office; by mail, 25 cts.

It will be very gratifying to the surviving friends who enjoyed any acquaintance with the late Rev. Edward Kennard and his excellent wife, to whom Dr. Roche makes such appreciative reference in "My First Circuit," to learn, that the venerable widow is still living, in a bright, serene and happy old age, blessed in a remarkable degree with mental and physical health, and diffusing the sunshine of a radiant faith and joyous hope wherever she goes. Her winters, she spends with her daughter,

Mrs. Edward Brown in Elkton, Md., and her summers, with her daughter in Indianapolis, Ind.

We are glad to hear so favorably from Chincoteague, and hope the rest of our Virginia territory will be able to do as well. Earnest, continuous, organized work is what brings the answer. It was so in "Little Rhody," and hence her splendid majority of almost 6000 for Prohibition. Keep the issue squarely before the people; shall we vote for the saloon or for our homes? We clip from the Baltimore Sun:

"The Local-option contest in Richmond, Va., is becoming warm. Senator Colquitt, of Georgia, made two temperance speeches in that city recently.

Dr. Buckley, in the Advocate of this week, says, "Rhode Island is a very small state, but it is among the most intelligent. Its action in passing a Prohibitory Amendment by a vote that astonished its enemies and confounded most of its friends is significant. *Whenever the question is submitted to the people on its own merits, it is sure of an immense vote*" The italics are our own, and are given to show the true reason for the opposition to local option. The rum-ridden politicians dare not submit the question of protecting the dram-shop to a popular vote. The question is entirely too one-sided.

Bro. Warthman writes us, April 14th: "I am glad to report that Bro. Milby is improving, slowly but surely; all the indications are favorable; have just seen Dr. Lewis; he sees nothing in the way of a final recovery."

Our Book Table.

Alden's Cyclopaedia of Universal Literature.

This work is the outcome of many years of planning and preparation. It will be an almost indispensable work of reference for every library, large or small, a trustworthy guide to what is worth knowing of the literature of all ages and of all nations. Occupying a dozen or more volumes, and yet issued at a price so low as to be within the reach of all, a familiarity with its contents will constitute a liberal education to a degree that can be claimed for few other works in existence. DR. LOSSING, the eminent historian and author, says of it: "I am strongly impressed with the great intrinsic value of the work as a popular educator in a high department of learning. The plan is admirable. Combining as it does a personal knowledge of an author with specimens of his or her best literary productions, gives it an inestimable power for good among the people." The work is being published in parts of 160 pages each, paper covers, at the price of 15 cents, also in very handsome cloth-bound volumes, gilt tops, 480 pages, for 60 cents. The parts can be exchanged for bound volumes, at any time. Five parts are now ready, also the first bound volume; volume two was issued in March. The publisher's 132-page illustrated catalogue of standard books may be had for 4 cents, or condensed 16-page catalogue, free. JOHN B. ALDEN, Publisher, New York; or for sale by J. MILLER THOMAS, Wilmington, Del.

The DORCAS Magazine is devoted to women's handiwork. The April number has an article on Scorched Wood Pictures. Madge Hepworth Dixon contributes a paper, on Indian Work in Crewels. In the literary department are reviews of books which relate to or are written by women. We call special attention to the exquisite designs in knitting and crochet, the directions for which are written by one experienced knitter, and followed by another before they are printed in magazine.

One dollar a year, or 10 cents a copy. Address THE DORCAS MAGAZINE, 872 Broadway, New York.

Bishop Hurst contributes another of his eastern studies to the May issue of THE CHAUTAUQUAN. Like those which have preceded, it is bright, thoughtful, and suggestive. The topic of the present article is the "Coptic Church of To-day."

Charlotte Bronte is the subject of a racy character study in THE CHAUTAUQUAN for May from the pen of Kate Sanborn. It bears the marks which distinguish all Miss Sanborn's work, decisive opinions, quick sympathy, and a terse style.

A timely paper appears in the May impression of THE CHAUTAUQUAN on "News-gathering in Washington." "The Special Correspondent" is the theme, and from the amount of information it contains, we imagine the writer who signs himself Seyon, must know from experience something about the guild of which he tells. We understand that this article is to be followed by one on the Associated Press.

Conference News.

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

In St. Paul's church, April the 11th, after a sermon by the pastor, Rev. W. L. S. Murray, on the Church, its foundation, builder and triumph in completion, Rev. S. T. Gardner, pastor of Wesley church, who had been granted by the Board of Trustees of St Paul's church, the privilege of asking a collection, stated that his church was without a place to worship, that they had been turned out of the place they had rented, had been insulted by the lawyer, who had defended the liquor interest in putting them out. He stated that they had bought a lot for \$1200, had paid \$200, and they desired to build a small house in which to worship as soon as possible. He asked the St. Paul's people to help them, and they responded by giving in cash and subscriptions \$205.

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

Barrsville, Md.. Bro. Thawley writes us: I am glad to hear by last accounts that our dear brother and P. E., Rev. A. W. Milby, is somewhat better, and sincerely hope, if it be the will of our Heavenly Father, that he may soon be able to attend to the duties of his district.

The division of Barrsville circuit, I suppose, is now permanent, and in my opinion it is just as it should be. Conference, I think, has sent us the right man in the right place. I feel sure, from what I have seen of brother Connor, our pastor, if the people will cooperate with him and be with them, as from the present outlook, I have no doubt will be the case, we shall have one of the most successful conference years we have ever had on Barrsville circuit.

We are anticipating building a parsonage at Barrsville this year; and shall try to get it into shape for a nice little circuit. Bro. Connor seems to be very earnest in this matter of building, and the members are taking the work to heart, as a duty we owe ourselves and our children. We are getting along finely, and all things seem to be working together for good. If we stand together, shoulder to shoulder, trust in the Lord and do good, we shall see the pleasure of the Lord prospering in our hands.

Letter from Chincoteague, Va.

At no time in the history of our Island, has there been such an uprising of the people, such an agitation of the community, as that now going on, over the question of Local prohibition. Last Sabbath, the Rev. John A. B. Wilson delivered four lectures in our churches during the day and night, and his exposures of the evils of the Liquor License system will be remembered by our citizens, as the most scathing rebuke to the traffic ever delivered in our midst.

Too much credit cannot be given the Rev. M. Grimsleys of the Baptist Church, for the fearless stand he has taken on the right side of this issue, and the immense amount of work he has already accomplished, during this crusade against the licenced liquor system. Meetings are being held, and will be, nightly, until the day of election. Yesterday, the Ladies met in the Methodist Protestant Church, and organized for the campaign, by electing Mrs. Dr. N. S. Smith as president, Mrs. D. J. Wheaton secretary, Mrs. Joshua U. Wheaton treasurer. Committees were appointed for various lines of work, a brigade of whom will attend at the polls on the day of election. With these angels of mercy on the side of God and humanity; no one doubts the result.

Our executive committee, being notified that the liquor dealers wished to offer terms looking to a compromise, sent to each saloon keeper the following:—

DEAR SIR:—It comes from Mr. Matthews, thro' the Rev. Mr. Grimsley, that the gentlemen selling liquor wish to make a compromise with the Temperance men, and that it can be done before night. As we intend to treat every one fairly, we are willing to hear what you can say, and without committing ourselves to any change of policy, we invite you to meet us at Temperance Hall, to-day at 5 o'clock, that we may learn what you mean by a compromise: what you desire of us, and what terms, if any, you propose to offer.

Very respectfully,

J. T. KENNEY.
D. J. WHEALTON.
S. U. GRIMSLEY.
JOHN A. B. WILSON.

The Liquor men, represented by Mr. Wm. J. Matthews met the above committee, and the compromise they had to offer was that the committee should buy them out, buildings, good will, fixtures and stock. Seeing the "hand writing on the wall," they were anxious to save the wreck. The committee, not wishing to go into the business, declined

the offer, and thus the battle goes on. A number of speakers are engaged for the next ten days; among them, that old war horse of temperance, Captain Sturdevant of Maine, the man who of all others was instrumental in rescuing that apostle of Temperance, Francis Murphy from a drunkard's doom. After the settlement of our contest, our temperance laborers have signified a willingness to visit any portion of our county during this war, assist the brethren of the main land in their effort to protect our homes and firesides from the ravages of the rum-traffic. Committees take notice. J. S. KENNEY.

(The letter given below should have appeared before; but its interest is none the less, because written more than a year ago.—Ed.)

Berne, Switzerland.

REV. T. S. THOMAS,

DEAR BROTHER:—The more I travel the more I conclude that there are no foreign lands. The little sparrows, that we call English, are everywhere, they greet us in Scotch highlands and in Dutch lowlands; they are ever bright and cheerful, and their chatty talk seems understood in all languages and dialects—Gaelic and Bohemian, German and French. Humanity has much in common. There are big men and little men and women everywhere, but there are few little men in Scotland; in stature the Scotch are superior. There are noisy women are quiet women and men everywhere; but in Germany, neither men nor women nor quiet when they talk. Sotto voce conversations is peculiar to Americans and Italians. There are rich people and poor people everywhere; but in Ireland, outside of Dublin and the large cities, the people are more poor than rich.

Dublin is a fine city, and I left it with feelings of some pride that my grandfather was an Irishman. On the way to Belfast, however we stopped off at Portadown to make a detour into the country about Armagh, but even here in the heart of Ulster, many of the people are living under thatched roofs. There are loquacious and curious people everywhere.

"Zwei Damen" was the German announcement that kept our coach waiting at the station in Munich, because two American young women had lost their trunks, by talking too much: they were talking when they should have attended at the custom house, and when they arrived and our coach started "zwei Damen" were commenting aloud on the Dutch; and to the disgust of all, paraded their attainments and the lack of them, by declaring how glad they would be when they reached Paris, where they could speak the language.

There are working men everywhere; but in Austria the women do much of the hard work. I counted fifteen women on a large new building in Vienna, who were carrying the hod and mixing the mortar. The various employments are everywhere represented. There are farmers everywhere, and they are proverbial complainers the world over. That this has been an abundant harvest season throughout Europe is acknowledged by everybody, but the farmers themselves. There are farms everywhere, even in the mountains of Switzerland; the patches here are small however, and they carry in the grass, wrapped in a sheet, in Germany and Austria they dry it on poles with cross sticks to keep it off the ground, and carry it in, with cows and oxen; in Austria the farms are entirely without fences, the fields marked only by the varied crops. We saw little machinery, the plows having wheels often, and one man drives sometimes a cow and horse yoked together, whilst another man holds the plow. There is traffic everywhere; but in Holland the wagons for transportation are drawn often by dogs and men, and the milk wagons by women and dogs. It is quite common to see a large dog, harnessed under a cart, go barking along keeping his master or mistress on a vigorous trot. There are professional men; and they are intelligent here as elsewhere.

The caution that Curtis Guild gives in "Over the Ocean," against falling into the hands of foreign doctors, is exceedingly foolish; skilled medical advice is as desirable abroad as at home. We had occasion to call in a physician at Rotterdam, and found Dr. De Pres clever and comforting, as he assured the patient that we might soon proceed on our journey. Again, in Vienna, Prof. Ranke, of the University, was genial and his common sense allayed many nervous fears, and started us on our way to Switzerland. Again, in that quaint and most foreign city of Berne, Prof. Demme, a man of evident skill prescribed, and told us, as he diagnosed, what he would give and why; it is always most satisfactory when a doctor tells what he is giving. We meet tourists everywhere; and they are of all nationalities and characteristics; French, German, English and American. But the English make most stir about it, and are of considerable consequence wherever you find them; the Americans are most quiet and easy in travelling; though they rush a little, and we meet them looking tired and thin, unlike the English who always take time to eat and sleep. During dinner to-day at Bernerhof, an elegant hotel, we thought of our American prejudice, as sitting near us we saw a very black skinned man, who smiled and chatted pleasantly with a Japanese who sat beside him at the table; upon accosting him after dinner, he informed us, first in French, then in English, that he was from Hayti, and a gentleman afterward said that he was commissioner of patents, sent by his government, and that he was exceedingly clever.

But men grow tired everywhere (as you may of this long letter); and there are beds to rest upon, but all through Germany and Switzerland they have feather beds to cover you with, which are a poor substitute for quilts and blankets.

Yours truly,
T. C. PEARSON.

We Be Brothers.

A notable feature of the recent dedication of the new Baptist church in Nashville was the presence of Dr. Goldammer the Jewish Rabbi, whose remarks on the occasion were happily illustrative of the liberality of our times, and pointed to the fulfillment of the prophecies that give joy to all devout souls.

In the outlined history of that congregation—the first Baptist Church—read by Deacon M. B. Pilcher, we were struck with the continuity of Christian influence in family lines. There is an apostolic succession, not formal or tactual, but transmissible and actual, in a true sense.

The very brotherly remarks of the Rev. C. H. Stickland, the able and popular pastor, at the evening service, calling the editor of this paper to the platform, were characteristic of him and his people. "Come up here and give us your benediction," said the Doctor. A raging pain among his molars and incisors made the editor feel a little dubious as to what he did say then and there; but here is what he felt: A benediction on you, my brethren, from a brotherly heart. The air is full of benedictions to you this good, glad day. The bright, unclouded sun beams a benediction; the blue sky arches above you in benediction the soft, south wind, the first breath of real spring whispers its benediction; the benign and fatherly face of James Thomas, your senior deacon, smiles a benediction; Mrs. Iglehart, our Nashville nightingale, sings her sweetest benediction; your big organ thunders its benediction; the Cumberland sings a benediction as it rolls through our city; sister denominations send hither their good wishes, prayers, and benedictions; and the Holy Spirit, I trust, touches all your hearts with its own blessed benediction, as the crowning joy of this memorable day.—Nashville Christian Advocate.

How PROTESTANTS CAN BE SAVED.—It is related that the late Bishop Wilberforce asked one of his domestics of the Romanist faith, what she thought of his prospects for eternity. "Oh, me lud," she replied, "you'll be saved." "How's that?" asked the Bishop. "By yer hinvincible hignorance," was her answer.

SAM JONE'S CONVERTS.—At his farewell service in Chicago he said, "Who knows how many have been converted? I know, that about twenty have been converted. Thank God for that twenty. I know twenty, and if they shall shine in my crown up yonder, I shall thank God forever that I worked for five long weeks in Chicago. I have heard of at least 1500; there may be 3000; there may be 10,000. I hope there are; but I know, there are twenty, and thank God for the twenty.

TEXAS HAS PROHIBITION.—"Pending the riot, last week, the Mayor closed all the saloons. The authority that can prohibit for one day can prohibit forever. If saloons aggravate riot when once begun, they have their agency in fomenting and inaugurating them. Why not close them now and forever?"—N. W. Christian Advocate.

PERSONAL.

Rev. T. Snowden Thomas, was elected President of the Philadelphia Conference Historical Society, at the annual meeting of its Board of Managers last Monday afternoon. Mr. Thomas has been a member of the Board of Managers for the past eleven years, during five of which, he served as secretary.

Prof. S. T. Ford entertained the New York Conference with one of his popular recitals, on Thursday afternoon of last week, at St. John's M. E. Church, New York City.

The post office address of Rev. G. W. Wilcox is St. Peter's near Princess Anne, Md., and not Monie as stated in the Minutes.

Rev. D. M. Gordon, of the Phila. Conference, desires us to state that his address is "No. 757 South 20th St., Phila.," and not, as incorrectly printed in the Conference Minutes.

ITEMS.

The labor strike by which some fourteen hundred employes recently suspended work in the great McCormick Reaper Works, was founded on Mr. McCormick's refusal to dismiss a few non-union men whom he had in his employment, and not on any dispute about wages. Such tyranny attempted to be exercised by labor over the rights of the employer is alike unreasonable and abominable. It ought to be resisted at all hazards.—Independent.

A union revival of the Methodist and Presbyterian churches of Woodhull, Ill., has resulted so far in more than 100 conversions. At Anamosa, Ia., the Baptist, Congregationalist, Presbyterian and Methodist churches have united in meetings led by Mr. A. J. Bell, of Chicago.

Between 4,000 and 5,000 Celestials attend the Sabbath-schools of the New York Chinese Missions, but only about sixty have joined any church.

Rev. Henry Loomis, of Japan writes: "It has been published in various religious and other newspapers, that of the Christians in Japan only one fourth were females. I have compared the most recent statistics, in which the sexes are divided, and the figures are as follows: male, 3,136; female, 2,335."

The Park Avenue Methodist Episcopal Church, N. Y., Dr. J. M. King, pastor, has had a remarkable revival, the result of which is shown in the addition to the church of 143 members.

Easton District Association.

The sixth meeting of the Easton District Preachers, Association, will be held at Millington, Md., on Tuesday and Wednesday, May 18 and 19th. Programmes will be sent to the preachers in a few days, giving ample time for preparation. It is hoped the brethren will all attend, as the session has been arranged so that they can reach Millington on Tuesday morning in time for the opening, and adjourn on Wednesday at 4 p. m., so all can reach home that evening, keeping them away but one night. Will the brethren who expect to attend, please send their names to me at once, so that I can arrange for entertainment.

R. K. STEPHENSON.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.		
Place	Date	Time
Cherry Hill,	April	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.

DOVER DISTRICT—FIRST QUARTER.

Place	Date	Time
Potter's Landing,	April	18 16
Burrsville,	"	18 17
Denton,	"	18 19
Millford,	"	25 23
Ellendale,	"	25 26
Lincoln,	"	25 24
Cambridge,	May	2 3
Beckwith,	"	2 1
Woodlandtown,	"	9 8
Church Creek,	"	9 10
East New Market,	"	16 17
Vienna,	"	16 15
Hurlocks,	"	16 15
Federalburg,	"	23 24
Preston,	"	23 22
Seaford,	"	30 28
Galestown,	"	30 29
Cannon's Crossing,	"	30 31
Bridgeville,	"	30 31
Greenwood,	June	6 5
Farmington,	"	6 5
Houston,	"	6 7
Harrington,	"	6 9
Millsboro,	"	13 12
Nassau,	"	13 13
Lewis,	"	13 13
Milton,	"	20 19
Georgetown,	"	20 21

A. W. MILBY, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.

Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Chincoteague,	Apr 10 11	10	M 7
Smith's Isl.	" 17 18	9	S 9
Tanger,	" 18 19	7	M 8
Crisfield,	" 23 25	10	F 7
Annamessex,	" 24 25	3	S 9
Asbury,	" 24 25	7	S 7
Snow Hill,	" 30 May 2	10	F 7
Girdletree,	May 1 2	2	S 9
Stockton,	" 2 3	7	M 9
Gumboro,	" 8 9	10	S 2
Shortley,	" 8 9	2	S 9
Parsonsburg,	" 9 10	7	M 9
Cape Charles City,	15 16	10 7	S 7
Onancock,	" 15 16	10	S 9
Accomac,	" 16 17	3	M 9
Frankford,	" 22 23	2	S 9
Roxanna,	" 22 23	10	S 2
Bishopville,	" 23 24	10	M 2
Selbyville,	" 23 24	7	M 9
Berlin,	" 29 30	10	Sat 9
Newark,	" 29 30	2	Sat 2
Powellville,	" 30 31	7	M 9
Laurel,	June 5 6	10	S 7
Bethel,	" 5 6	3 7	S 10
Quantico,	" 12 13	10	S 2
Fruitland,	" 12 13	3	S 9
Salisbury,	" 13 14	7	M 9
Delmar,	" 19 20	10	S 9
Riverton,	" 20 21	3	M 1
Sharptown,	" 20 21	8	M 8
Fairmount,	" 27 27	10	S 2
Westover,	" 26 27	3	S 10

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.

H. ARTHUR STUMP
ATTORNEY AT LAW,
35 ST. PAUL STREET,
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J. A. SCHAUBLEY, D. D. President

PROF. S. T. FORD,
PUBLIC READER,
200 W. 21st STREET,
NEW YORK.

Letter from East Greenwich, Rhode-Island.

MY DEAR PENINSULA FRIENDS:—Many months have passed, since I had the privilege of sending anything to the PENINSULA METHODIST. Like Martha of old "umbered with many things," I have had but little time to devote to outside duties. In view of the pleasure this paper affords me, I feel it to be a duty, to contribute, what I may be able, to interest its readers. Almost every week I see some familiar name in its columns: sometimes a marriage notice, sometimes a death; and, occasionally a letter, or a paragraph with the name of some dear friend of other days. Oh, the Peninsula people, how I love them! I have lived in seven of our States, and have made many acquaintances and friends; but for purity, cordiality, and reverence for sacred things, I have never found the people of the Eastern Shore of Maryland, equaled. The first twenty-four years of my life were spent there; and I search my memory in vain, to recall one profane or irreverent sentiment from my associates of those years. Would that the records of all other places of my sojourn were as pure; but alas, they are not.

Since my last letter to the METHODIST, we have had the honor of a pleasant call from the worthy editor, who came on here to place two of his daughters in the Academy. We introduced to him our pet-ring doves Brownie, Mopsa and Dr. Moffatt. The Dr. is no longer an inmate of our home, but has gone on his mission. He is owned by a young merchant in the village, and is a great pet. He has the liberty of the store, and is as tame as a bird can be. He is a rare beauty, so perfect in form and color.

We have had a season of great religious interest in our community, since New Year's. A delightful revival has blessed the Methodist church. Although all the meetings were conducted in our church, the conversions were not confined to our adherents; but quite a number of the Baptist people also found peace, in believing and joy in the Holy Ghost. Our pastor, Rev. S. H. Day, commenced his ministerial career, I believe, on the Peninsula, in Queen Anne's county, Md. He is greatly beloved in this charge; and his wife is a devoted Christian, who enjoys religion, and is a wonderful help to her husband, in his work for the Master. She is a daughter of Massachusetts.

The prohibitionists of our State are making a desperate effort to secure a constitutional amendment. The matter is to be voted upon, April 7th. (Oh for a vote myself, just this once!) We are praying and trusting, that this measure may be carried. The W. C. T. U. is exceedingly zealous in this cause, and under its auspices, we have had some fine lectures lately. Last Sunday, Mrs. J. Ellen Foster, the well-known Iowa laywer, occupied the pulpit of our church, in the forenoon. Her husband spoke in the afternoon at the temperance Sunday-school, in the Baptist church; and in the evening, his wife addressed a crowd in the Old Fellow's Hall. All the prominent men of the village were present except one of the ministers. Mrs. Foster held her audience spell-bound, for about two hours. I wish every reader of the PENINSULA METHODIST could have heard her. It would be vain for me to attempt any thing like a resume of her lecture; and I will only say it was complete in itself, and without the recital of any trite truths, and stale anecdotes. Miss Francis E. Willard is to lecture for us next Monday night; and perhaps Gen'l. Jno. Swift, a masterly speaker, and a returned inebriate, may also address us.

Already, there has been wonderful development along this line. When I came to this State, about sixteen months ago, there were thirteen places in this town licensed to sell ardent spirits. Last July, all that was done away with. There probably are many places yet, where it is kept and sold clandestinely; but the signs are all taken in, and it is no longer a lawful pursuit; therefore the majority of voters are not responsible for it. Temperance Physiology is taught in the public schools, by legal direction. When the clause is inserted in the constitution of the State, prohibiting forever the manufacture and sale of alcoholic drinks, Rhode Island will be a most desirable place of residence; and East Greenwich, so near the centre of the State, and thus free from the influence of border groceries, will be an especially desirable place for the education of youth. When this course of the drink traffic is removed, we may sing our grand doxology with a slight variation:—

"Praise God from whom all blessings flow; Praise Him all creatures here below; Praise Him who leads the temperance host, Praise Father, Son and Holy Ghost!"

Among the students in the Academy here is a youth, named Arakel H. Nazarian, son of Hovhannas (pronounced Hovances, and equivalent to John) Nazarian, an Armenian, and a native of Harpoot, Asia Minor. Arakel is about 21 years old, and is a bright,

active Christian. He came to America a little more than two years ago. To gain a living, he went from house to house, selling Turkish goods, and in his ramblings, stopped at a Methodist camp meeting on Cape Cod, and was converted. He immediately commenced working for the Master, and is now preparing himself for evangelistic work, in his own country. During the last fall term of the Academy, the following incident occurred. For about two weeks this young man felt a peculiar yearning for his father, and an insupportable anxiety, as if some terrible calamity were about to come upon him. During this time, he was specially drawn out in prayer for this dear one. The distress became so unbearable one evening, that after writing a letter to his father, he knelt in prayer, calling out so loudly in his trouble, that other students were attracted to his room. While he was in this anguish of spirit, his father's life, as was afterwards learned, was in great peril, in his own country. As a tradesman, his business is to go from village to village, gathering up produce, which he carries to Harpoot, and there exchanges it for money. On one of these journeys he borrowed a neighbor's donkey to hasten his travels. Stopping at the house of a Turk to spend the night, and the weather being too warm for him to sleep in doors; a servant was directed to spread his bed on the roof, and show him to it. Fearing that robbers, who abound in those villages, might steal his donkey, which had been left in the court below, he requested the servant to see that the gate was properly secured. The family being poor, the roof was without battlements around it. In going to his bed, Mr. Nazarian, whose sight is imperfect, stepped to near the edge, and fell from the dizzy height to the street below. An Armenian family living near, were aroused by the groans of the injured man, and were surprised when they came to him, to find an acquaintance lying there, apparently in a dying condition. Soon all seemed to be over; but his kind-hearted Armenian friends removed him to their house, killed a kid, wrapped his chest in its skin, and sent for his brother, some miles distant. The messenger was so sure that the man was dead, that he declared there was no need of taking a doctor to him. When his brother saw his condition, he decided to have him conveyed home. An ox-cart was procured, and in it he was carried to his home. The doctor, who was now summoned, declared that the man was dead; but some one said he had heard him speak when he was laid on the cart. The doctor then had the kid's skin removed, when a slight movement was noticed. So he was not buried, but restoratives were administered; and after weeks of great suffering he was once more able to write to his son. Computing the date of his son's letter, above referred to, with that of his accident, he found that the letter telling of Arakel's anxiety, was written the same evening as that of the accident. This made so deep an impression on his father's heart, that he has since given up the use of wine and tobacco, and has surrendered himself fully to the Saviour.

If Providence favors, I purpose soon to send a sketch of the lives of my uncle and aunt, Lewis and Sallie R. Phabus, parents of the late Harrison Phabus, who was proprietor of the Hygeia Hotel, Old Point Comfort, Va. They were devoted Methodists. M. E. P. HUDSON.

March 25th, 1886.

Bishop Taylor's Recruits.

Rev. E. Davies writes as follows in the Christian Standard of the 27th, ult.

"When I reached Brother Grant's office Saturday I found many of the missionaries already there. Rev. C. A. Shoreland, of the Oregon Conference; Clark Smith, M. D., from California, with his wife and four children; A. S. Stone, of Mo.; C. E. Peters, of Pa.; Grant Cameron, from Ohio; A. S. Myers, of Conn., brother of Mrs. Davenport, M. D., of Dondo, and John H. Cooper and wife, of Wis. There are 20 already engaged, and one lady has come all the way from Iowa and offers herself. Two of the young men offer to go as steerage passengers to help to raise the money to send her. The missionaries feel that it would be a severe affliction to be hindered from going to Africa, and are perfectly willing to die, if the Lord will, in that dark land. The woman who came from Iowa determined to go to Africa, when told that the complement was full and they could not send her, replied 'I am going to Africa.' She waited a few days before God, and told her experience in the meeting. Extra money was offered. She was accepted and is

willing to tramp 2,000 miles in Africa, or to die, if need be. J. L. Judson, of Omaha, Neb., was a slave in the South for ten years. He was educated by the philanthropy of the North, and glorious converted. For a number of years he has been a teacher in the South, and feels that God will help him to reach the people of Africa as no white man can. He is an eloquent speaker. Rev. Clark Smith, M. D., has been a missionary among the Mormons and the Indians, and now with his wife and four children goes to Africa to preach, or teach, or to use his medical skill for Jesus. Rev. E. A. Shoreland, of Oregon Conference, has been a successful pastor, and is full of faith and fire, and is appointed leader of this expedition, till they reach Africa. Rev. H. John Cooper has been seven years a preacher in Wisconsin, and he and his wife promise to do good service. Indeed the whole company seem to be appointed of the Lord, and make a fine body of men and women, well calculated for their work. One or two of the children were converted at the conference and one was baptized. There are 14 men, five women, and four children, making twenty-three in all. The large Church was packed at the farewell meeting and the missionary fire burned upon our hearts. The missionaries entered into a covenant to go to such localities and do such work in Africa as Bishop William Taylor may advise or require, and not leave the field without the consent of the Bishop, or some one of those whom he may place in charge. They sailed on the City of Chester, of the Inman line, on Saturday, March 20th, for Liverpool, where they will stay a few days, and then go on to Africa. Dr. McCabe led the singing on the steamer. Brother Shoreland and Dr. Lowrey led in prayer. Tears flowed freely. At nearly five o'clock they sailed for Liverpool, full of good cheer."

We append from the Ocean Grove Record, Dr. Wallace's report.

"The Farewell Meetings at Central Church, New York, held on the occasion of the departure of twenty missionaries to Africa, grew in interest and power from the beginning to the final benediction. The sermons were able and deeply spiritual. They were begun on Sabbath March 14, by three superior discourses preached by Dr. Daniel Steele, Dr. J. N. Fitzgerald, and Dr. Hanlon. On Monday Dr. John E. Cookman and Rev. H. W. McBride preached sermons of remarkable effectiveness. On Tuesday, Rev. I. Simmons and Dr. L. R. Dunn each contributed a sermon, the first greatly stimulating the faith, the second arousing a thirst to be 'filled with the Holy Ghost.' On Wednesday, Dr. Newman, and Dr. Buttz, President of Drew Theological Seminary, occupied the pulpit effectively, the first impressing upon us the duties of self-abnegation, the other showing the need of a profoundly spiritual church. On Thursday, Dr. J. M. Reid, Missionary Secretary, and Dr. J. R. Day, pastor of St. Paul's New York, preached, adding materially to the interest of the meeting. On Friday Rev. J. A. Owen, of Newark Conference, preached, on the relation of Christ's resurrection body to the gift of the Holy Ghost, and was followed by a rousing missionary talk by Dr. C. C. McCabe, and in the afternoon Rev. Benjamin M. Adams warmed the people by discoursing on Pentecostal power, as indispensable to all missionary, ministerial, and Christian effort."

John B. Gough, it is claimed, spoke in behalf of temperance, to more than 9,000,000 of people, and traveled over 500,000 miles in meeting his appointments. A friend recently spoke of him as "first a pauper, burying his mother in a potter's field; then an actor, burlesquing temperance; then a drunken loafer, then a disturber of meetings, then a would-be suicide, and finally the greatest orator of the country."

Bishop Sargent (Protestant Episcopal), of Madras, has been a missionary fifty years.

Difficulty of breathing, a short, dry cough, a quick pulse, and pain in the left side are symptoms of approaching consumption. Remedy is swift and certain, at any drug store at 25c., 50c. and \$1.

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Wilmington & Northern R. R. Time Table, in effect April 1, 1885. GOING NORTH. Daily except Sunday. Stations: Wilmington, P. & B. Station, Dupont, Chads's Ford, etc.

GOING SOUTH. Daily except Sunday. Stations: Reading P. & R. Station, Birdsboro, Springfield, Waynesburg, etc.

DAILY EXCEPT SUNDAY. Stations: Emmittsburg, Waynesburg, Chambersburg, etc.

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Never Forget Anything.

Charge your mind with your duty. That is largely the true definition of faithfulness. But memory and mistakes are used as apologies a great deal oftener than necessary. A boy beginning business life will generally lose his place if he pleads such an excuse more than once or twice.

A successful business man says, there were two things which he learned when he was eighteen, which were afterwards of great use to him, namely: "Never to lose anything, and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it.

"But," inquired the young man suppose I lose it; what shall I do then?" The answer was with the utmost emphasis, "You must not lose it!"

"I do not mean to," said the young man, "but suppose I should happen to?"

But I say you must not happen to? I shall make no provision for any such occurrence. You must not lose it!"

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing, he could do it. He made such provisions against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay.—*Youth's Companion.*

Whoever seriously studies any of the problems of the time is speedily confronted by the drink evil. It swallows the savings of operatives. It furnishes the foundation for a political corruption which threatens disaster to the state. It counteracts the labors of the churches. It baffles philanthropy. It reinforces socialism and the commune. It keeps the lowest classes brutal and dangerous, and those next in order Philistine and material. In a thousand subtle ways, by direction and indirection, purposely and of instinct, it acts and reacts against the progress of humanity, everywhere rendering more unresponsive the masses whose regeneration is being attempted.—*New York Tribune.*

Let a rule be here laid down which ought never, under any circumstances, to be departed from. Never listen to one, who proposes to tell something a friend has said to your prejudice, you pledging yourself never to speak to your friend on the matter. Here you have come across the basest and most cowardly of all back-biters and mischief-makers, likewise the vulgarest. Your course here is plain. Say to the cowardly tale-bearer, "I warn you that if you say one word, I shall go straight and tell my friend that you told me this story, and ask if it is true." Dr. Chalmers' mother always met any bit of spiteful tattle with words to this effect. "It was pleasing to see, how the mischief-maker hastened to back out of the story."—*Longman's Magazine.*

VIRGINIA MOVING ON THE TEMPERANCE QUESTION.—The Legislature having passed a Local Option bill for the state, the friends of sobriety, good morals, and the sanctity of home, against the desolations of the rum-traffic are stirring throughout the state, to secure a majority vote, prohibiting the traffic. A convention is called to meet at Lynchburg, April 22d, to be composed of delegates from all temperance organizations, churches and Sunday Schools, for the purpose of devising measures for the successful prosecution of the Local Option campaign. We notice that Hon. William Smith (extra Billy,) twice Governor of the state, is a prominent and earnest advocate of prohibition.

An ex-priest in Madeira was excommunicated for turning Protestant, and the sentence passed on him was that no one was to speak to him, or to hold any com-

munication with him; and should he enter a street car, all the faithful in it were to get out.

A Beautiful Incident.

A poor Arab traveling in the desert met with a spring of clear, sweet, sparkling water. Used as he was only to brackish wells, such water as this appeared to his simple mind worthy of a monarch, and filling his leathern bottle from the spring, he determined to go and present it to the caliph himself.

The poor man traveled a long way before he reached the presence of his sovereign and laid his humble offering at his feet. The caliph did not despise the little gift, brought to him with so much trouble. He ordered some of the water to be poured into a cup, drank it, and thanking the Arab with a smile, ordered him to be presented with a reward. The courtiers around pressed forward, eager to taste of the wonderful water; but to the surprise of all, the caliph forbade them to touch a single drop.

After the poor Arab had quitted the royal presence with a light and joyful heart, the caliph turned to his courtiers and thus explained his conduct: "During the travels of the Arab," said he, "the water in his leathern bottle became impure and distasteful. But it was an offering of love, and as such I have received it with pleasure. But I well knew that had I suffered another to partake of it, he would not have concealed his disgust; and therefore I forbade you to touch the draught, lest the heart of the poor man should have been wounded."—*Sel.*

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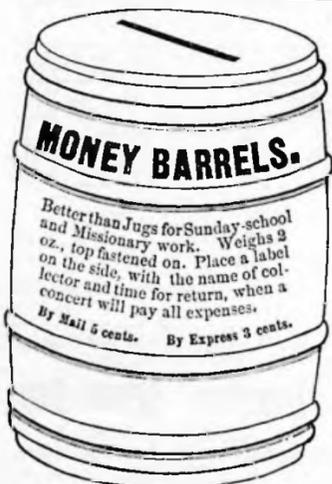
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