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Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

In the Cross of Christ I Glory.

"In the Cross of Christ I glory,"
Sweetly sung with hissing tongue,
Caught his lips the sacred story,
Loved ones o'er his cradle sung;
Caught his ear the tuneful measure,
Ere his heart saw in the rhyme,
Mortal's hope of heaven's treasure,
"Towering o'er the wrecks of time."

"In the Cross of Christ I glory,"
Sang his youth's maturer years,
Sang as blithely, promissory,
As the lark when summer nears;
"When the woes of life o'ertake me,"
Rose as bubbles children's toss,
"Never shall the Cross forsake me;"
Ah, would he forsake the Cross!

"In the Cross of Christ I glory,"
Proudly sang his manhood's prime,
Though his soul swept transitory
As the whispering wings of time;
"When the sun of bliss is beaming,
Ah, so blindingly it shone,
"From the Cross the radiance streaming,"
Lighted up his lips alone.

"In the Cross of Christ I glory,"
Sang a trusting child again,
Bowed the head with sorrows hoary,
Now as humble, meek as then,
"Bane and blessing, pain and pleasure,"
And all these his soul had tried;
Heart and lips poured forth the measure,
"By the Cross are sanctified."

"In the Cross of Christ I glory,"
Tolled the bells in measures slow;
"In the Cross of Christ I glory,"
Sang the singers sweet and low;
Spoke the pastor of the glory,
"Towering o'er the wrecks of time,"
Over there is heard the story,
"Gathered 'round its head sublime."
—The Century.

Letter from Bishop Taylor.

S. SHIP AMBRIZ, Gulf of Guinea,
Feb. 29, 1886.

Dear Bro.:—In the past few months I have commenced two chains of missions, beginning on the Atlantic coast, to be extended inland year by year, locating stations about 50 miles apart. This year I expect, under the leadings of the Divine Spirit, to start two more. The great difficulty is in getting in: after that, we can send in recruits yearly, without going in person to settle them. I enter into articles of agreement with the chief and their people to this effect: as party of the 1st part, I agree, 1. To select and import good preachers and teachers from America. 2. To pay their passage from America to — 3. To secure and pay for the tools, implements, and machinery required in founding an industrial school; but beyond initiation into the work, I pay no money for the support or salary of any preacher or teacher whom I may appoint; taking it for granted that the great chief and his people, are well able to provide for the education of their children, and are not a lot of beggars, expecting educated men and women to come all the way from America, to work for them for nothing.

I therefore ask the party of the 2nd part—the great Chief, and his people, 1. To procure a good tract of about one thousand acres of land for a school farm. 2. To clear and plant a few acres of said farm immediately, to provide early subsistence for the school workers. 3. To build houses for the residence of the preachers and teachers of the institution. 4. To build a good house or shed for the school, and for "God-palaver." 5. To do all those things, for the benefit of the great chief and his people, without any pay from me. 6. To pay a small monthly fee for the tuition of day-scholars. 7. That boys and girls coming for a full course, be allowed to remain in school at least five years, and that all the boys and girls who cheerfully do the work assigned them, shall be fed from the products of the school farm, and

their own industry, and pay no money for their tuition. (Signed, witnessed, etc.) The plan is, 1. to grow plentifully everything required for food, for all the teachers, preachers and pupils. 1. To grow sugar, coffee, arrow root, ginger, etc., for foreign markets, to furnish needed funds for the safe running of the concern. No fortune, but no want, for the workers.

I want 1. Good men and wives, capable of teaching all the branches of a good English education, including book keeping and if possible, surveying. 2. To teach boys the industries of the field, and such mechanics as may suit their capacity and needs. 3. Industries also for the girls, taught by female teachers. We require that in teaching such industries, the teachers shall show the pupils by example how to work, and thus also teach them that labor is honorable—a most important lesson to teach, in this country.

Further Qualifications: 1. Good constitutions and good health. 2. Good practical common sense, with genius and energy enough to bring things to pass. 3. Soundly converted and wholly consecrated to God, and His work of recovering Africa from the iron grasp of sin and the devil. 4. That from conviction, and not from policy, they are sound, well-instructed members of the Methodist Episcopal Church, and that they bring credentials to that effect. We prefer good exhorters, who have soul-saving success, to be developed, the Lord willing, into ministers at the front, rather than to receive ordained ministers. Good missionary men and women, who know a useful trade, even somewhat advanced in age, say 30 or 40 years old, but who do not aspire to be ordained ministers, will do good service here, where their work will be in the English language.

I want by next December, a young man and wife for Setta Kroo, where I have a young man, Bright J. Turner, preparing the way; and a man and wife for Cape Palmas, to open a good English school, to include book keeping and surveying, if possible, and the lady, to teach needlework, music, etc., to prepare the girls for practical industry and usefulness. I may not require this year more than the two men and wives aforesaid; but when I return to Liberia a year, hence, I shall need a large number, white or colored.

All persons, white or colored, who have the requisite qualifications for some department of these industrial schools among native tribes in Liberia and beyond, and who feel called by the Holy Spirit to this great work, will please communicate with Richard Grant, 181 Hudson street, New York. If they satisfactorily answer his inquiries, he will, through the generosity of the friends of this movement, send them to my order in due time.

The garden spot of West Africa is Liberia. In soil, variety of productions and seasons, but few spots in this world are equal, and none superior, to Liberia. As to healthfulness, speaking from experience, I have to say, that I spent a month in Liberia a little over a year ago, and nearly a month recently, and never felt better in health all the time, in the course of my life. Most persons may an attack of acclimatizing fever, but by suitable treatment, it will pass off in a few days.

We will provide medicines for our missionary workers. I will here give the usual treatment required. When the newly arrived, but unterrified missionary

feels the premonitions of fever, aching in the joints, great lassitude and chill, 1st. Cover up and take a good sweat—taking hot tea or hot water, seasoned to taste. If the stomach be overloaded take an emetic, to unload, and also hasten the perspiration. If the bowels are constipated take an aperient, castor oil, or a couple of Cocker's pills. Usually this sweating process will break the fever heat. Then take from 10 to 20 grains of quinine, according to the severity of the attack. Then with 3 or 4 grains of quinine per day, with care against exposure to drafts, or any occasion of chill, with as much exercise and free perspiration, as the strength of the system will safely allow, you can go, on about your business. It the attack is "remittent," and don't yield to the sweating treatment repeat the latter; and if the fever don't abate, then take 20 grains of quinine, and continue this vigorous treatment, till the fever is broken. The old theory is that quinine must not be given till the fever breaks, but if the fever don't cool down by perspiration, the quinine is needed to break it, before it shall have time to kill the patient. All new comers should take 2 or 3 grains of quinine every day, as a preventive. It is also a good tonic. When it produces an unpleasant ringing in the ears, then reduce the quantity taken. In the kingdom and patience of Jesus Christ, I remain your brother,
W. TAYLOR.
—Christian Standard.

A Parable Concerning a Man Who Loved His Money.

There was a man among the Methodists whose name was Gideon Getgain. Once he was poor; and then did he give liberally, of that which he earned in the sweat of his face. But in course of time it came to pass that riches increased; insomuch that none of his brethren were so comfortably situated as was he. Then began his soul to grow lean. What he gave to the cause he still professed to love, remained the same in sum, from year to year, while his purse grew fatter, and his bank account longer. He would spend fifty dollars in one year to clothe himself withal, and give five dollars, all told, to the missionary society. A thousand dollars would go to his own home, and ten dollars to his church. Sometimes Brother Getgain would help to raise subscriptions for some good object, but would generally forget to put his own name down. His income kept increasing, till it was counted by thousands, but his giving was graded by poor, little, last-gasp offerings of dollars and dimes.

Now the pastor of Brother Getgain was much distressed concerning him, and oftentimes would he preach about the "consecration of money," and "systematic beneficence," and all that; but it was like pouring water on the plumage of a duck, that swimmeth in the pool. For he would gracefully receive the watery stream, then arise and shake his wings in self-complacency, and, lo! there was not a drop to be seen! His brethren also would sometimes say to him "Brother Gideon, how is this? If we of our poverty give till it presses and pinches our souls, ought not you to give, till you feel it in like manner?" And then they would cast up the account before his eyes, and say to him, "Look now, and see, for, lo! here are the figures, and they be honest and fair.

"Gideon Getgain, debtor to the church of Hard-Struggle, \$500. To benevolent objects a like sum."

Then did Gideon stare; and his face did grow red with anger; and he began to stammer something about knowing his own business best.

But a brother whose name was Levin Lovegood spoke up and said, "No, brother, it cannot be that this evil shall continue among us; for thou art become a stumbling-block in our Zion. I will bring charges against thee." And so he did. And it came to pass that Gideon Getgain was expelled for stinginess.

Then did the little church breathe freely, and they said one to another, "Now let us resolve to give, every one, as God doth prosper us," and so they did. Moreover they arose, and paid off all their debts; and at the end of every year, there was money in their treasury. And it was so, also, that many did hear the fame of this church, and how freely and gladly its offerings were given, and many followed its example. Nor was that church any more called "Hard-Struggle" but it was named "Prosperity."

Now the time came, when Gideon Getgain should pass to his own place. And, behold, the angel of judgment met him, and in his hand was a scroll, and Gideon saw with horror, another account, like unto that which his brethren in the flesh presented unto him, only on the one side was written in large letters the one word, SELF, under which were figures in long rows and in big piles; and on the other side was written, CHRIST; but under this blessed name, the figures were few and paltry. And at the sight, Gideon did shake with shame and terror.

Then said the angel of judgment unto the spirits of evil that waited around, "Come ye and take this man, and give him his portion with the hypocrites!"

He that hath ears to hear let him hear!

T. M. GRIFFITH.

Media, Pa.

An Interesting Anniversary.

The beautiful hall of the Bible Society was filled with ladies Thursday afternoon attending the seventieth Annual Meeting of the New York Female Auxiliary Bible Society. The Rev. R. R. Booth, D. D., presided. The Rev. E. W. Donald, of the Church of the Ascension, alluding to the threescore years and ten, which had passed since the Society was founded, spoke of the power inherent in the Bible, from which the passing years had detracted nothing, and which would grow more and more manifest, before another seventy years had passed. Dr. James M. King, of Park Avenue Methodist Episcopal church, emphasized the need of carrying the Bible to those who are living in ignorance of its truth, and pressing its claims upon the heart and conscience. The Rev. A. A. Butler of the Church of the Epiphany, commended the work of those, who supplement the written Word by their ministrations of charity. Great interest was added to the meeting by the presence of a venerable clergyman, the Rev. James D. Wickham, D. D. of Manchester, Vt., well-known to many residents of New York, as the father of ex-Mayor Wickham. Dr. Wickham, who is eighty-nine years of age, and in vigorous health, told the

story of his being present at the organization of the American Bible Society, in 1816. At that time, a recent graduate of Yale College, his interest in the Bible Society was due to letters which he wrote while acting as an amanuensis for President Dwight, when the possibility of uniting Christian people of different denominations in such an organization seemed to many minds well nigh impossible. Copies of one of these letters were sent to Lyman Beecher, Dr. Chas Boudinot, and other leading men. A few score people were present at the first meeting of delegates in May 1816, of whom few, if any, besides Dr. Wickham, survive. The New York Female Auxiliary Bible Society was organized not many weeks later, and Dr. Wickham's mother was one of its earliest members.
—Independent.

Indian Gratitude.

At the time when the Indians were scattered along the borders of the settlements in the neighborhood of Litchfield, Conn., a poor weary Indian arrived at a country inn, and asked for something to eat. The landlady refused, when a white man told her to give the Indian all he wanted, and he would pay the bill. The Indian promised he would sometime pay him, and went his way.

Some time afterward this man was taken captive by the Indians, and carried to Canada. After some time an Indian came to him, and told him to meet him at a certain spot at a certain time. The man, fearing a trick or some danger, neglected to go. The Indian again came, and asked him why he did not come, and kindly reproved him for want of confidence, naming another hour for meeting. The white man went, and found his Indian friend, who had a musket, a knapsack and provisions ready. Pointing to them, he told the white man to take them and follow him. After several days' travel the white man, wondering what would become of him—for the Indian said very little—suddenly came to the top of a hill. The Indian, stopping him, said, "Do you know that country?"

The white man looked, and at last cried out, "Why, that is Litchfield!"

"Well," said the Indian, "long time ago you give poor Indian supper there. Indian tell white man he never forget," and bidding the delighted and long-lost exile farewell—he turned and retired into the wilderness by the way they had come.—Christian Statesman.

Professor Scheme says it is only about eighty years, since the Christian Church began in earnest to endeavor to win the world to Christ, and so great has been the success, that already nearly half the population of the world is under Christian influences. Nearly two-thirds of the area of the earth is under the sway of Christian governments.

At the New York East Conference Rev. Dr. Sanford Hunt made a report in regard to the New York Methodist Book Concern. The concern is out of debt, for the first time in seventeen years, having redeemed all of the \$500,000 in bonds, issued in 1869 to help pay for its new \$1,000,000 building. During the past year the concern issued 2,225,500 periodicals, which sold for \$1,008,000, and cleared a profit of \$108,000.

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*.

What is Malt Liquor?

1. A quart of malt liquor contains an ounce and a half of spirits, two spoonfuls of decayed barley, a few particles of hop, and a pint and three-quarters of water.

2. How much nutriment is there in malt liquor? Not more than a farthing's worth in a quart, although one and a half pounds of good barley are used in making it.

3. What is malt? It is simply barley brought into the same vegetable state, as wheat when it sprouts and spoils in unseasonable weather, destroying much of the nutriment.

4. Why, then, do they malt barley? That the ale may be more intoxicating. Sugar is the basis of all spirits. By mashing, some of the starch is changed into sugar; in mashing, this sugar is dissolved, and in fermentation it is converted into alcohol.

5. What induces people to like beer? The alcohol; evaporate that, and nothing remains which could induce any person to taste it.

6. Does not the alcohol add to its value? Nothing; on the contrary, it produces thirst, stimulation, intoxication, with all the immense train of evils which constantly spring from beer-drinking.

7. What is the influence of the hop? To make people heavy, sleepy, dull and stupid.

8. Does not beer quench thirst? No; it increases thirst, and the more a man drinks, the more thirsty he is. All beer is simply colored and fired water, and hence ale-bibbers drink much more water, than teetotalers.

9. What is there to support a man in ale or beer? The water and alcohol go immediately into the veins, and while the alcohol poisons and deceives, the water unnecessarily dilutes the blood, overcharges the vessels, and loads the kidneys and bladder; and there remain an ounce and a half of indigestible extract of malt, which has been grown, roasted, scalded, boiled, embittered, fermented, and drenched with water and alcohol, till it seems unfit for the brute, and certainly not fit for the human stomach. Yet this is all that is left in the stomach to be digested. No wonder that all beer-drinkers feel a constant pain and sinking in their stomach, and that they are always craving more drink.

"Do not call it Sir John Barleycorn! It is a libel. In the farmer's hands, he is 'barleycorn'; in the brewer's hands a goodly portion of his vital parts are abstracted, and, after the malt-cru-her has broken every bone in his body, the brewer by scalding and fermenting, finishes his career, and turns the poor knight's best blood into *aqua vito*, casting away his last remains as 'barrel-bottoms.' Poor Sir John!"—*N. C. T. U.*

How Drunkards are Made.

The startling statement copied below, from the *New York Herald*, is deserving of attention: "Now, you watch those children. They'll drink half that beer before they get home, and their mother will scold me for not giving a good pint, and I've given nearly a quart," said the bartender of a down-town saloon yesterday, referring to two little girls of six and eight, thinly clad, who came in for a pint of beer. The reporter did watch the young ones. They had scarcely got outside of the saloon-door, when the one that carried the tin pail lifted it to her lips and took a draught. Then her companion enjoyed a few swallows. A little further on they entered a tenement-house hall-way, and both again took a sip. "I have lots of such customers," said the bartender, when the reporter returned

to the saloon to light his cigar. "Girls and boys and women form half our trade. We call it family-trade. It pays our expenses. Our profits come from the drinkers at the bar. But I tell you what—half the children who come here drink. That's how drunkards are made. Their mothers and fathers send 'em for beer. They see the old folks tittle, and begin to taste the beer themselves.

"Few of the children who come in here for beer or ale carry a full pint home. Sometimes two or three come in together, and if you watch 'em, you'll hear one begging the one who carries the pail for a sip. We must sell it, however, when their parents send for it. We are bound to do so. Business is business. We don't keep a temperance shop."—*Ex.*

Happily the Temperance cause is not wholly dependent for its progress on the zeal and influence of its special advocates. The habits of men are not, and can not be matters of difference to those who employ them, especially when the trusts committed are large and continuous. It is said that the number of employers who make intemperate habits an insuperable objection to their service is increasing every year. As an example, the entire community is closely interested in the habits of those who have the conduct of public conveyances. And thus it is, that on all well managed railroads indulgence in strong drink is not only discouraged, but is now considered ground for dismissal. In other lines of business also, the man who is known to drink liquor finds himself at a disadvantage, when it is a question between him and one who does not. Such practical "Temperance lectures" are having their effect. Thousands of employers in city and country are thus unobtrusive, yet very effective advocates of sobriety. Their influence is being felt, and it should be recognized as among the hopeful auguries of the time.—*The Evangelist*.

Temperance in Business.

Schumacher, the Ohio oatmeal king, who has recently suffered greatly by a fire—to the extent of the entire loss of his immense flour mills at Akron—is a man of power, pluck and principle; and hence is a very hard man to be killed, by reverses of any sort. A few days after the fire, two men from Cincinnati appeared in Akron, and called on Mr. Schumacher for the purpose of buying a vast quantity of grain which had been more or less damaged, by the great conflagration. The matter was at once talked over, a price for the entire lot was agreed upon, and a check was being drawn for the purchase, amounting to thousands of dollars, when one of the buyers, as the check was about to be handed to Mr. Schumacher, carelessly remarked that the damaged grain "would make a very large amount of whisky." "What! Do you want this grain to make whisky of?" inquired Schumacher, stepping back a few feet. "Yes; we are distillers in Cincinnati." "Then, gentlemen, you cannot buy any grain of me. I have no grain to sell to be made into whisky. Good-day."—*Independent*.

A wonderful revival has just closed in the city of Los Angeles, California, where nearly eight hundred persons have professed conversion. Such faithful seed sowing has never before been seen there. The aggregate number of converts, reported by our Methodist press throughout the West thus far this winter amounts to six thousand.

The *Northwestern Christian Advocate*, in reference to Sam Jones in Chicago, says, "the notorious fact that 7000 met daily for five weeks, and often as many at other times, to hear the gospel, is impressive, worthy and weighty, entirely aside from the question of converts and Christian character-building. Without reservation, we say: 'Thank God for the Georgia Evangelists!'"

Youth's Department.

Tact in Baby Management.

The way to keep the baby from becoming "spoilt" is, to let it cry as little as possible. It will gain strength of mind to endure its necessary ills all the sooner, if it is allowed to suffer as little as possible, from ills that can be avoided. Its wants should be anticipated, its source of discomfort should be removed as soon as they arise, without waiting for it to cry; it should be prevented in every way from forming the habit of crying. Study its expression; when it is tired of playing on the floor take it up and dance it about the room, or let it look out of the window for a few minutes. In a little while it will be glad to go back and play on the floor again. If it is necessary to resort to discipline, be careful to seize the right moment for it. If you want the baby to learn to go to sleep without being rocked, choose a day, when it has been unusually bright and happy all morning, wait until twenty minutes or so after the regular hour for its nap, then give it a cup of milk particularly sweet and warm and nice, make its little bed soft and cosy, lay it down gently and soothe it with a little kissing and patting and, if it is not already too much spoilt, it will only be too happy to close its eyes in the sweetest kind of sleep. If it does not, its fit of crying will be as brief and as little injurious as it can be.—*Babyhood*.

The First Fruit.

A little girl named Bessie was given the grapes of a large vine in her father's yard. She was anxious they should ripen. At length the time came when they were fit to eat.

"Now we shall have a feast," said her brother John, as he pulled some, one morning.

"Yes; but they are the first ripe fruit." "Well!" said her brother.

"Mamma says we ought to give the first of all the money we make, to God, and that then we always feel happier, in spending the rest. I wish to give the first of my grapes to God."

"But how can you give grapes to God?" asked John. "Even if you could do such a thing, He would not care for them."

"But I have found a way," said Bessie. "Jesus says, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,' and I am going to take my grapes over to Mrs. Brown, and give them to little sick Mary, who never sees grapes, because her mother is too poor to buy them."

So Bessie filled her basket with "first-fruit," and took it over to the sick child. "I have brought you some ripe fruit," she said to Mrs. Brown.

"Heaven bless you, my dear child, for your loving gift! Here Mary! see what a beautiful basket Bessie has brought you."

The sick child clasped her hands, overcome with joy; and she could hardly express her thanks.

Bessie returned home with her heart full of joy. This was a far more lasting pleasure than feasting upon them herself. She could truthfully say, "It is more blessed to give than to receive."—*Sunday School Gem*.

Tommy's Resolutions.

A good resolution made, and kept for a single week, will do its maker and keeper some good. The objection to making good resolutions, and not keeping them, lies in the fact that the first failure makes it easy to fail again and again. A boy of our acquaintance became very good on New Year's Day. He withdrew to his room, and appeared after an hour or two, with a sheet of foolscap paper held up before him. At the top of the sheet was written, "Good Resolutions for 1886. Then came the follow-

ing somewhat amusing preamble and resolves:

I, Tommy Dean, knowing that I am not as good as I ought to be, and thinking that I should try to be better, on account of my friends, do agree to keep the following resolutions for one year, at the very least:

I will get up when called once, instead of after I've been called four times.

I will keep the back part of my hair combed as slick as the front.

I will shovel snow out of the paths and not grumble about it.

I will run on errands, even if I don't get any nickels for it.

I will surprise my teacher at school by studying hard most all of the time, and not whisper half as much as I did last year.

I will brush my clothes every day to save ma from scolding, for it is wicked to scold.

I will never be late at the table, and so save pa from saying things that hurt my feelings.

I will not chew gum, I will not be saasy, and I won't quarrel with any of the boys.

If I break any of these resolutions, I will draw a blue mark over it and be sorry.—*Youth's Companion*.

Opening the Heart.

I knew a little boy, whose heart was touched by a sermon on the words, "Behold, I stand at the door and knock." My mother said to him, when she noticed that he was anxious, "Robert, what would you say to any one who knocked at the door of your heart, if you wished him to come in?"

He answered, "I'd say, 'Come in!'" She then said to him, "Then say to the Lord Jesus, 'Come in!'"

The next morning there was a brightness and a joy about Robert's face, that made my father ask, "Robert, what makes you look so glad and joyful today?" He replied, joyfully, "I awoke in the night, and I felt that Jesus Christ was still knocking at the door of my heart for admittance into it. I said to him, 'Lord Jesus, come in!' I think he has come into my heart. I feel happier this morning than I ever was in all my life. How ungrateful and wicked in me to keep him outside so long!"—*Kind Words*.

A Letter from Japan.

When we arrived at Kioto, the great sacred city of Japan, and entered the magnificent station, and heard the puffing of the different engines coming and going, I could scarcely believe I was in a pagan land. Here was the public waiting-room, and there was the ladies' room, in large letters in English and Japanese. The streets I found to be in some places from twenty to thirty feet in width, and in perfect order. Every man sweeps before his own door and waters the earth from his own fountain. Kioto is indeed a beautiful city, with nearly three hundred thousand inhabitants. When leaving the station, I saw to my right many large and sightly buildings, which, I learned, were some of the great Buddhist temples of the city, and also the great Buddhist college which has been recently erected, in opposition to the Protestant college, which has been erected in another part of the city.

In about half an hour's ride I came in sight of a large, two-story brick building the "Doshisha" College, under the auspices of the American Board. The President of this College, Rev. J. H. Neesima, a Japanese, who was educated in the United States, is an earnest Christian, and is exerting an influence for good all over Japan. In 1875 Mr. Neesima returned to Japan, after having completed his course of study, bringing with him the sum of five or six thousand dollars contributed in Vermont, with which to begin a college, where Christianity could be taught. He opened in a rented build-

ing with eight scholars, and one foreign missionary to assist him. The school met with so great opposition at first, from officials and priests in the city, that for the first few years, its very existence seemed to be threatened.

In the fall of 1876, one year after the opening, nearly forty Christian students came into the school from the city Ku. Kumamoto near Nagasaki. Fifteen of these were graduates and the rest under-graduates of a school, which was started in the auspices of an anti-foreign, anti-Christian Japanese Society. They had employed one American teacher, who, with his faithful wife, for five years lived and taught the gospel of Christ so successfully, that forty of the scholars pledged their lives to the service of Christ. This broke up the Kumamoto school, but it doubled the numbers of the "Doshisha," and gave it a class of fifteen earnest young men, who pursued a three-years' course in Theology, graduating in 1879, and who have since been among the most successful teachers and pastors, in the Christian work in Japan. This school has increased in numbers, until there are some two hundred and fifty students, and is favorably known all over the empire. There are five or six foreign missionaries engaged in this school. There is also a large school of girls near by, conducted by the Japanese, assisted by two American ladies connected with the Mission.

Of the forty-six graduates of the collegiate course all but three have been professing Christians. Most of the students in the collegiate department are self-supporting. Some who are far removed from their homes need direct aid from the Mission. Some of the theological students are aided by the native Churches. This school is in the northern part of the city, in a quiet place, and in a most desirable position, with about one hundred acres of Buddhist temple grounds on the north side of it, and the ancient palace grounds of the Mikado of Japan on the east. It is a light in a dark place, bringing joy and gladness to many thousands. I am ever yours in Christ.

J. W. LAMBETH.

Shanghai, China, Jan. 18, 1886.
—*Nashville Christian Advocate*.

Religion in the Public Schools.

A Christian State certainly may enforce the recognition of the Bible, in its system of public education. There will be no necessary difficulty as to the versions of the Bible; the Catholic may have his Douay and the Protestant his "received version." This one book unifies moral and religious instruction. "It is right and our bounden duty," to require our instructors in the public schools to conform in character and life to the requisitions of the Divine Word, and to give daily and faithful instruction in the ethical laws of revealed truth, as sanctioned by the Bible, and illustrated by its infinitely varied and impressive incidents. After all, the moral character and training of a public school rest in the personal and pervading influence of the teacher. All the Bible reading, praying, and religious lessons that may be crowded into a school curriculum, will be of little avail, if the teachers, standing for five hours daily in the presence of these very susceptible classes, do not exhibit in their address, their discipline, and their involuntary influence, the spirit and letter of the righteousness and love of the religion of the Son of Man. Every pupil bears out from school with him upon his heart and conscience the almost ineradicable impress made upon him by his long and intimate contact with his teacher. If the State can, in any way, be sure of securing the right class of teachers, the moral teaching and influence of the schools will be provided for, the clear development of a sensitive conscience attained, and the perpetuity of the State, so far as it depends upon such results, will be insured.—*Zion's Herald*.

The Sunday School.

Jesus at the Well.

LESSON FOR SUNDAY, MAY 2, 1886.
John 4: 5-26

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "God is a spirit: and they that worship him must worship him in spirit and in truth" (John 4: 24).

I. THE MEETING AT THE WELL (5-9).

5. *Then cometh he*—R. V., "So he cometh;" our Lord was on His way to Galilee, and He chose the route through Samaria. Samaria—the province north of Judaea, inhabited by a mongrel race, the descendants of the heathen Assyrian colonists settled there by Shalmanezar and Esarhaddon, and the Israelite remnant. They had their own Pentateuch, and a temple on Mt. Gerizim, practiced circumcision, worshiped Jehovah, and claimed Israelitish privileges, as well as the name. In morals, however, they were low, and the Jews hated them more intensely, than other adjacent nations. *Sychar*—a village near the ancient Shechem, supposed to be the modern Askar; not to be confounded with Shechem, or Sichem, the modern Nablus. *The parcel of ground that Jacob gave to Joseph*—See Gen. 33: 19, where we have an account of Jacob's buying a field near Shechem; also, see Josh. 24: 32, where this spot becomes the inheritance of the sons of Joseph, his bones being laid there. There is only tradition, to support the statement that Jacob gave this piece of ground to Joseph's descendants.

6. *Now* (R. V., "and") *Jacob's well was there*—a well, which, according to tradition, he dug out of the solid rock. At present, it is about seventy feet deep; the top is almost closed with fragments of stone, and water is found in it only in the rainy season. *Jesus . . . wearied . . . sat thus on* (R. V., "by") *the well*.—Being tired, He sunk down upon the stones in the attitude of a tired man. *Sixth hour*—either at noon, or at 6 P. M., according as the Jewish, or Roman reckoning is chosen. John recollects the hour of the day.

"He who had made the world, and whose were 'the cattle on a thousand hills,' was content to be a weary traveler on foot, in order to provide eternal redemption for us."

7. *There cometh*—perhaps from the town; perhaps from an adjoining grain field. *A woman of Samaria*—referring to the province, not to the city of that name; a Samaritan woman. *Give me to drink*.—Observe how insignificant a request, He makes the occasion for a deeply spiritual religious conversation. Observe, too, that by asking a favor, He opens the way to the granting of one. He thus verifies the truth, that the way to gain another's good will is not at first by doing, but by receiving a kindness. *Disciples . . . gone . . . city to buy meat* (R. V., "food").—Being Galileans, they probably permitted themselves greater license in dealing with the Samaritans, than did the stricter Jews. Note, that our Lord would not work a miracle merely to supply His own wants.

"A woman, and as such, lightly regarded by the popular doctors (comp. ver. 27); a Samaritan, and as such, despised by the Jews, Thus prejudices of sex and nation were broken down, by this first teaching of the Lord beyond the limit of the chosen people. Yet more, the woman was not only an alien, but also poor; for to draw water was no longer, as in patriarchal times, the work of women of station."

8. *Then saith the woman of Samaria*—R. V., "The Samaritan woman therefore saith"—in reply. *How is it that thou being a Jew?*—She recognized Him instantly as Jewish, by His Aramaic dialect; quite likely she suspected that He was a rabbi, by His raiment and the tone of his address; but she cannot help expressing her wonder, that a Jew should condescend to ask a favor of a Samaritan, and especially of a Samaritan woman. *The Jews have no dealings*—R. V., omits "the" before "Jews" and before "Samaritans."

"It was the Jew who was the most positively hostile, and with some justice; for it was the Samaritan whose religious system was an imitation and a mockery of Judaism, and yet claimed to be the genuine reality."

II. THE LIVING WATER (10-15).

10. *Jesus answered*—and in His answer waived both His own thirst, and the national antipathy to which the woman had referred. Further, in His reply, He reverses the position, and shows her that she has more need to come to Him than He to ask her. *If thou knowest the gift of God*—variously interpreted, as the "living water" shortly referred to; the singular opportunity which has just come to her; the person of Christ himself, who is the Gift unspeakable; the Holy Spirit; eternal life (Rom. 6: 23); or, "more comprehensively, what the divine mercy has to give." Who it is that saith—thus piquing her curiosity, and at the same

time putting her in a condition of inferiority, and dependence upon Himself. *Thou wouldst have asked of him*—Says the Cambridge Bible: "Spiritually our positions are reversed. It is thou who art weary, and foot-sore, and parched, close to the well, yet unable to drink; it is I who can give thee water from the well, and quench thy thirst forever. *Living water*—ambiguous, since either the bubbling water of a spring or well might be intended, or "the water of life."

11, 12. *The woman saith . . . Sir*.—The respectful title indicates a dawning perception of the Stranger's dignity and resources. *Thou hast nothing to draw with . . . science . . . that living water?*—She is perplexed; she has probably never heard of the prophetic metaphor concerning "the living water;" her thoughts do not rise above the well, and she cannot understand how this pitcherless traveler can get at the water, nearly a hundred feet below. *Art thou greater?*—It flashes across the woman's mind, that the extraordinary profession just made, indicated that the Stranger might be a prophet in disguise; still even then He could not outrank Jacob; but she boldly, and perhaps with a dash of scorn, puts the question. *Our father Jacob*.—The Samaritans claimed to be the descendants of Joseph, and therefore of Jacob. *Which gave us the well*—a gift involving great labor and expense. *And drank thereof . . . his children* (R. V., "sons").—The water, therefore, besides its purity and goodness, had venerable associations. Did this weary Stranger claim to furnish anything superior?

13, 14. *Whosoever drinketh*—R. V., "Every one that drinketh" *Shall thirst again*.—Our Lord does not notice the woman's question, evinces no interest in the excellence of the water, disregards the allusion to Jacob; He occupies Himself with the spiritual lesson which He is about to impress. Jacob's well might contain "living water," but it did not satisfy the thirst, except for a brief time. *Whosoever drinketh . . . shall never thirst*—meaning, "shall never thirst for any other water, save this living water which Christ imparts" (Trench). The context, however, seems to explain the meaning with out resorting to such an interpretation. *Shall be* (R. V., "become") *in him a well of water*. Hence no need of making a weary journey to find it. The fountain shall be located in the believer's heart. *Springing up into everlasting life* (R. V., "unto eternal life").—Out of some hidden depth, this Christ-given "water" will bubble up, a joyous, eternally-living stream, satisfying the deep needs of the soul, and enabling that soul to live because of it. "This 'eternal life' is doubtless conceived of in the figure as an ocean, (into which all the rivers of life of individual believers empty at last). The fountain leaps into eternal life. The water drunk becomes a well; the well a fountain, which incessantly flows into the ocean of eternal life."

"With joy shall ye draw water out of the wells of salvation" (Isa. 12: 3). "I am the bread of life" he that cometh to Me shall not hunger; and he that believeth in Me shall never thirst" (John 6: 35). "They shall hunger no more, neither thirst any more" (Rev. 7: 16). "I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21: 6). See also Isa. 55: 1: 49: 10.

15. *Sir, give me this water that I thirst not, neither come* (R. V., "all the way") *hither*.—Many commentators detect irony, or flippancy, in the woman's reply. It seems to us, rather, that she was earnest, but bewildered. As the Samaritans rejected all the Old Testament but the Pentateuch, the woman had not the clue, which a knowledge of the prophets would have given her. This Stranger, whom she felt to be of a gracious, lofty, mysterious nature, had offered a "water" which should be satisfying, perennial, internal, eternal: she cannot comprehend what it can be, but she asks for it.

III. JESUS REVEALED AS A PROPHET (16-19).

16. *Jesus saith unto her*.—To fit her to receive this "gift," the woman needs to be brought into a state of humility, confession and penitence. Jesus therefore gives to her a direction which lays bare her heart. *Call thy husband*.—He knew well she had no legitimate husband.

"By a prophetic glance into her private life of shame, which, after five successive marriages, culminated in her present illegitimate relation, He at once effectually touched her conscience, and challenged her faith in Him. Conviction of sin is the first indispensable condition of forgiveness, and is the beginning of conversion."

17. *I have no husband*—a literal truth, which may have been an attempted deception on her part, or a half confession, according to the tone of her answer. *Thou hast well said*—R. V., "Thou saidst well." *I have no husband*—better, "husband have I none," for the word "husband" is emphatic. *Thou hast had five husbands*.—Possibly all were dead, but the customs of that age (and

of the present, according to Van Lennep, among Jews and Mussulmen) permitted frequent divorces. *Not thy husband*.—Unflinchingly, but kindly, Jesus brings this accusation of guilt. No wonder that such an impression was made upon her, that she afterwards declared that Jesus had told her all things that ever she did. *In that saidst thou truly*.—"This hast thou said truly."

19, 20. *I perceive that thou art a prophet*—a judgment deduced from the Stranger's supernatural knowledge of the secrets of her life. *Our fathers worshiped*.—Waiving the personal matter of her own guilt, she seizes the rare opportunity of putting to this extraordinary Person the question at issue between Jew and Samaritan, "the root of the savage animosity with which they treated each other." *In this mountain*—Gerizim, where, according to Samaritan belief, Adam was formed out of the dust; where the ark rested after the flood; where Abraham offered up Isaac; where Jacob slept and saw the ladder of light; and where Joshua uttered the blessings. *Ye say—ye Jews. Jerusalem is the place*.—She suggests, rather than inquires.

IV. SPIRITUAL WORSHIP (21-24).

21. *Woman, believe me*.—Nowhere else is this form of expression used by our Lord. Schaff calls it "a more condescending phrase for, 'Verily, verily, I say unto you.'" *The hour cometh*.—In the providential unfolding of human history every event has its "hour." *Neither in this mountain*.—There is no place which will be regarded as the place in that coming hour, when true spiritual worship shall be inaugurated. Every place will then be sacred. *Worship the Father*.—With remarkable persistency Jesus presents, as well as reveals God, as the Father.

22. *Ye worship ye know not what*.—R. V., "Ye worship that which ye know not; we worship that which we know; for salvation is from the Jews." He does not waive the question utterly; He settles it, so far as the Jewish claim went, to possess the true oracles and fountain of salvation. The Samaritans had confined themselves only to the Pentateuch, and had distorted even that, for purposes of their own; hence their knowledge of God was imperfect. The Jews, on the other hand, had enjoyed a fuller and more recent revelation, and Mt. Zion had been divinely selected as the place where Jehovah would put his name. *Salvation is of* (R. V., "from") *the Jews*.—The Saviour of mankind, and the whole redemptive scheme, issued from the Jews, whose religion in a long succession of types and ceremonials prepared the way.

23. *How cometh and now is*—the hour before alluded to. It has already struck. The question of locality is forever put aside. The woman has no need to wait for the hour to come. *True worshippers*—genuine, not hypocritical. *Shall worship . . . in spirit and in truth* (R. V., omits "in") *truth*—the sincere worship of the heart, a worship not dependent upon places or ceremonials. *For the Father seeketh such*.—R. V., "for such doth the Father seek to be his worshippers;" His eyes "run to and fro throughout the whole earth" to find such worshippers.

24. *God is a Spirit*—a truth well known to the Jews, but here made emphatic in the Greek, which also omits the article before "Spirit"—literally, "Spirit is God," referring to His divine essence rather than to His personality. *They that worship him must worship*.—This does not dispense with forms; it only subordinates them. In the nature of things, pure Spirit can only be reached in worship by spirit, which may adopt a form, or may not voice itself at all.

V. JESUS REVEALED AS THE MESSIAH (25, 26).

25. *I know that Messiah* (R. V., "Messiah") *cometh*.—The teaching of Jesus perplexes the woman; perhaps she felt that it had reached too high a range for her to follow; perhaps she suspected that the Stranger himself, who talked as no rabbi ever talked, and who read the secrets of her life as an open page, might be the expected One. "The Samaritans expected the Messiah, of old; and they expect Him to-day. *He will tell us* (R. V., "declare unto us") *all things*.—Her idea of the Messiah was not the Jewish one—that of a conqueror—but one borrowed probably from Deut. 18: 15—a divine teacher or law-giver, like Moses.

26. *J . . . am he*.—He could not make this revelation in Judaea, lest His followers, steeped in their political notions, should forcibly raise Him to the throne of David. They could not receive Him as the spiritual king and priest; but this woman could. Her mind was receptive.

"His birth had been first revealed by night to a few unknown and ignorant shepherds; the first full, clear announcement by Him-

self of His own Messiahship was made by a well-side to a single, obscure Samaritan woman. And to this poor, sinful, ignorant stranger had been uttered words of immortal significance, to which all future ages would listen, as it were, with hushed breath, and on their knees."

In *Zion's Herald* of the 31st ult., we find a letter by Rev. J. H. Robinson, of the South India Conference, from which we make some very interesting excerpts. It will be remembered that this is Bishop Taylor's self-supporting Conference, which last fall, yielded to the importunities of the missionary authorities, and accepted a grant of \$10,000, for work exclusively among the native heathen, only upon the pledge that they would raise the same amount themselves for the same work. Bro. Robinson says,— "We have just closed one of the most delightful and important sessions, that our Conference has held since its organization ten years ago. When the question of accepting the Missionary Society's appropriation of \$10,000, on the grant-in-aid "dollar for dollar" principle, there was but a solitary dissident. All the details connected with the apportionment of the appropriation, were most carefully and thoroughly considered, and most stringent regulations for the administration of the several amounts apportioned, were adopted. The outlook for our work was never so hopeful as at this present moment. We go to our fields of labor with renewed confidence in the future of Methodism in India.

It was a source of grief to many of us to see our beloved brother, Dr. Thoburn, hobbling about with the aid of a stick. We devoutly hope that the trip to America, which has been ordered by his medical advisers and heartily endorsed by the Conference, will result in complete restoration to health and activity. He is instructed to secure, if possible, twenty-five new men for our Conference, to come to India in 1886 and 1887.

The Conference unanimously commended to the Methodists of the United States, the project of a Woman's College for India, which Miss Thoburn and like-minded co-workers, have resolved to establish in North India. The institution is daily becoming more and more a necessity in India, and will be an unspeakable blessing to the young women of India, as well as a very great advantage to Indian Methodism. We have no doubt, our American Methodist women will take vigorous hold of this worthy enterprise, and furnish the funds to establish the first college for women, that has been founded in India, and, for that matter, in the East.

It is certainly matter for devout thankfulness and largest encouragement, that on purely self-supporting principles, such a solid foundation has been provided, for the goodly Methodist superstructure that has yet to be erected. We greatly rejoice, too, and believe that the home church will heartily rejoice with us, in the fact that in addition to supporting the English pastoral and educational work at every point, we have seen our way perfectly clear to pledge the sum of Rs. 25,423, as our half of the Rs. 50,846 to be expended exclusively in purely native work this year.

Additional cause for thankfulness is found in the fact, that of the forty-four members of Conference, (not reckoning presiding elders) who received their appointments to circuits, thirteen, or nearly one-third, are wholly engaged in native work. Of these thirteen, six are Americans, four are Europeans, or Eurasians, who joined our work in India, and three are pure natives.

In the apportionments made by the Conference to the several districts, it will be noticed that the apportionment to the Burma district, is very much larger than that of any of the others. The reason is, that Singapore has raised \$3,000 for mission work, and this amount has been duplicated by a grant-in-aid of

the equivalent sum—Rs, 6,750. It is a fact as interesting as it is rare in the annals of missions, that non-Christian Chinese merchants should subscribe the noble sum of \$3,000 and upwards, for the work of a mission, not a twelve-month old, and entirely destitute of prestige in its newly-occupied field.

Since the Conference was organized in 1876, I have attended eight out of its ten sessions, and in doing so, have traveled no less than 22,554 miles. To this may be added 1,989 miles traveled in proceeding twice to new appointments, giving a total of 24,543—an average for each Conference session of 3,068 miles. From these figures may be obtained an imperfect idea of the immense extent of the area occupied by our Conference, and a potent argument in favor of a division at an early day.

My appointment for this year is to Simla, to supply the pulpit of the Union church, made vacant by the unexpected necessity placed on Dr. Thoburn to take a trip to the United States. Simla is the hill sanitarium of the Government of India. The Viceroy and heads of departments, with a retinue of military officers and subordinate civilians, spend six or seven months of every year there; and the pastorate of the Union church, while not a direct Conference appointment, affords an admirable opportunity of rendering service to the good cause, in more ways than one."

Bombay, Feb, 3d, 1886.

Road the Rules.

The Church thinks this duty so important that it requires the presiding elder to ask officially, at least once a year, "Have the General Rules been read?"

1. Please read them; begin next Sunday, and do not stop until you get around.

2. Don't read them as if you were afraid of them. They are all based on the word of God, and therefore authoritative. Don't fail to emphasize (1) not only the prohibition of "drunkenness," but the "drinking of spirituous liquors unless in cases of necessity." We must begin with the Church of God, if we want prohibition in this country. We can't do anything with the Church full of tipplers. (2) "The taking of such diversions as cannot be used in the name Lord Jesus." Let our people know where the Church stands on such diversions, as card-playing for amusement, dancing, theater-going. I believe that a great deal of trouble with our young people grows out of the fact, they don't know where we stand on the popular evils of our day. The condition of the Church will suggest to the pastor where to put the emphasis on the other rules—"Preacher in charge," in *Richmond Christian Advocate*.

There are three tunnels under the Alps, and a fourth is being bored. The one now in construction is that of the Simplon Pass, which is traveled from Geneva into Italy. The lengths of these tunnels are as follows; The Arlberg Tunnel, the most eastern one, is six and a half miles long; the Mont Cenis, the most western one, is seven and three-fourths miles; the St. Gothard is nine and a fourth; the Simplon will have a length of twelve and a half miles. Experience in building these long tunnels has settled several questions with unexpected ease. It is found to be easy to ventilate the St. Gothard, and the inference is, that a much longer tunnel will present no serious difficulty on this head. The experience in the Mont Cenis tunnel perfected the machinery for drilling the hardest rocks, and now any rock can be bored through with much greater speed, than was at first thought possible in the softer strata. There is no discomfort in passing through these long tunnels, though much was expected at the beginning of such enterprises. The work on the Simplon Tunnel has just begun. It may require ten years to complete it. If there were no financial delays it might, perhaps, be finished in eight years.

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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.

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"We Speak that We do Know."

We regret that our types misrepresented Brother Willey, by locating the first step in evolution, in "the original mud," instead of "the original mud" though we presume he believes at least, that all real evolution does begin in mind, rather than in matter.

In his good-natured attempt to impale the editor upon the lance of his logic, our critic shows, remarkable aptness in drawing inferences of the *non-sequitur* variety. Our claim that we "may know what we believe," is made the premise from which to draw the astounding conclusion, that all actual and possible beliefs, from a child's faith in Santa Claus, to the learned Brahmin's faith in the virtue of a vigorous grip of a cow's tail when he comes to die, are "facts, demonstrable and certain," "as much within the cognizance of knowledge, as the best accredited claims of the Christian religion, since they are the affirmations of faith."

We think it only necessary to state this reasoning, to show its absurdity. Because a man's faith may have such evidence in a given case, as to amount to demonstration, therefore, every superstition that may enter the human brain has the same evidence!

Our brother gives us authorities, Episcopal, Theologic, and Metaphysical, who are "careful not to assert positive knowledge of immortality;" and then declares himself, "we believe what rests upon probable evidence, we know that which may be demonstrated."

A future life then must assuredly be a demonstrated fact, for, as before quoted, St. Paul declares, "We know that we have a building from God, a house not made with hands, eternal in the heavens;" and the beloved disciple says, "these things have I written unto you, that ye may know, that ye have eternal life, even unto you that believe on the name of the Son of God." Their Master and ours told those who disputed his claims, "if any man willeth to do His will, he shall know of the doctrine."

Whatever definitions Metaphysicians may please to give us of the terms they use, we must protest against any such use of them as implies that the demonstration of man's immortality is any less complete, than that of any other important fact of which we claim to have knowledge. If believers should be careful to assert positive knowledge of anything, it seems to us, they ought to be, to do so of "immortality." The few specimens we have quoted from the New Testament, of the many that are found there, show not only that Christ and his apostles "were not careful, not to assert positive knowledge of 'immortality,'" but also, that their testimony was "written" for the very purpose, as such as believe on the Son of God, might know that they have eternal life." Our incomparable Wesleyan hymnology is saturated with this thought of knowledge of

spiritual things by faith. Just listen to the exultant lay of Charles Wesley, as he sings, what sounds as if it might have been written for this very passage between our esteemed correspondent and ourselves:

"The things unknown to feeble sense,
 Unseen by reason's glimmering ray;
 With strong commanding evidence,
 Their heavenly origin display.
 Faith lends its realizing light,
 The clouds disperse, the shadows fly,
 The Invisible appears in sight,
 And God is seen by mortal eye."

State Temperance Alliance.

Representatives from Churches, Sunday Schools, and various organizations throughout the State, interested in this great question of Reform, convened in Baltimore, Tuesday and Wednesday of last week, to report progress, and confer together for still greater successes. This was the thirteenth annual meeting of the alliance, and was characterized by great enthusiasm and an earnest purpose. The President, Mr. Edward Higgins, read his report for the past year; three local prohibitory laws had been passed by the Legislature, and one Local Option bill; bills were passed for re-submission of Local Option in Garret and Cecil Counties and part of Anne Arundel. Mr. Higgins highly commended the work of the Women's Christian Temperance Union, especially for securing scientific instruction in the public schools upon the effects of intoxicants. The resolutions we will give next week.

Our Baptist brethren in Boston, last week attached a public service of an important character to the regular meeting of their Social Union. After the usual exercises and the supper in the Meionnon, the members, with a large audience, filled the Temple. The special occasion of this gathering was to listen to addresses upon the call for missionary labor in this city, to point out the best modes for carrying it forward, and to report as to the efforts of a committee already appointed upon this work. Rev. A. G. Lawson, the secretary of the committee, made a very suggestive and able address. His statistics were somewhat startling. He said:—

"The city has a population of 390,393, an average of 1,700 to each of the 230 churches. Deducing one-fifth for infants under five years of age, for the insane, crippled, permanently infirm and sick, there remain 313,000, a proportion 2,236 people for each of the 140 evangelical churches. The proportion in East Boston is 3,142, in Charleston 3,767, and South Boston 4,474. In Ward 16 the proportion is 4,389, in Ward 22, 4,224. The best ward of the city has a proportion of 600 for each evangelical church, chapel and mission, while the worst ward in the city has a proportion of 18,038. The Baptists, Congregationalists and Methodists form two-thirds of the evangelical churches of the city, and upon them, therefore, rests the responsibility of the work, that shall be conducted in such a city as this. In five wards there is no Baptist church, in five no Methodist church, and in seven no Congregational church. In two wards there is no church of any of these three denominations, in four wards there are but three evangelical churches, in one ward there are only two evangelical churches, while in two wards there is only one evangelical church."

The Doctor thought this population could be reached. The chief obstacles were the three thousand saloons, the numerous theatres, the secularization of the Sabbath, and the present dissatisfied condition of laboring men. This great, important field, the church of Christ ought in some effectual form to enter. Rev. Dr. Edward Judson followed in a very earnest, eloquent and persuasive address. He urged that Christianity knew no classes and abandoned no men. He did not approve of segregating the poor from the rich, but insisted that educated and wealthy Christians should go among their poorer brethren and unite with them in common worship and service. This chasm between the laboring class and the family church, he thought was ominous. He urged, in an impassioned manner, the spirit of consecration to Christ in this home missionary service. The influence of the meeting was excellent; it was an inspiration to Christian work. We hope all the different Christian families will follow the example of these active Baptist brethren.—*Zion's Herald*.

The good work of protecting the home against the saloon, by placing the abominable traffic under the ban of legal prohibition goes bravely on.

We congratulate the earnest and heroic people of Chincoteague, on their grand success. Rhode Island bore the banner, with her majority of more than one-fifth of the voters, for Constitutional Prohibition, but she must hand it over now to this Island of the Old Dominion, with its majority of nearly seven eighths, against license. We hope and pray the rest of Virginia will follow this example. Bishopville too has done nobly. The rest of old Worcester, we trust, will not much longer lay in bondage to this enemy of all righteousness.

Miss Emma Gregg, of Principio, has written and published a memoir of the late Miss Belinda Naile. Miss Naile resided for many years with Miss Hannah Warburton, and was noted for her deep piety and religious zeal. A number of articles contributed to the press by Miss Naile are published in this volume. It is an interesting one, and its perusal will do good. It contains 272 pages, is got up in a neat style, and can be had by addressing the author at Principio Furnace, Cecil county, Md.—*The Appeal*.

This interesting biographic sketch is the expression of an earnest desire on the part of both the subject and the author, to work for Jesus. Miss Warburton, under whose devout training this youthful Christian so early and so beautifully developed in piety and zeal for God, is the daughter of the late Thomas Warburton, a local preacher, well-known among the Methodists of North Eastern Maryland, forty or fifty years ago. The spirit of resignation, and of earnest zeal in Christian activity, displayed in Belinda's short life cannot be traced in this volume to its triumphant ending, in her peaceful and happy death, without stimulating the reader to follow her, as she followed Christ "Its perusal will do good." Price \$1.25.

Enforce the Laws.

Rev. W. Ingraham Haven, son of the late Bishop Gilbert Haven, writes to *Zion's Herald*, a sprightly letter from Cincinnati—a city in which he says, "there is a leaven of righteousness, though one of her own eminent citizens has declared it to be the third wickedest city in the Union." Of Sam Jones, he says: "The reports of Sam Jones' work would have been hard to believe, if they had not come from our most reliable ministers. Thousands and thousands were turned away from the great Music Hall. Multitudes were melted to tears, and better yet, were made sorry after a godly sort unto repentance. Hundreds burned up their packs of cards, gave up their dancing, broke up their 'progressive-euchre' clubs, and began to have daily family prayers, and to live with an eye single to God's glory in the service and joy of Christ Jesus. He ploughed deep into the consciences of his hearers. The churches were all busy with extra meetings, gathering in the fishes from the seining."

We quote also what he says of

THE NATIONAL LAW AND ORDER LEAGUE.

"The object of this League is "to maintain the principle, that the enforcement of law is essential to the perpetuity of good government, and to secure in all proper ways, the enforcement of existing laws relating to the liquor traffic, and all offences against morals and the peace and good order of society, and to encourage and assist the authorities in maintaining and enforcing the same."

Isn't that a platform, on which you can stand, my friend?

The local League in Cincinnati attacked the Sunday theatres, an awful foe to decency and good morals, which we may soon have to meet, if we let the Sunday papers have full swing.

After a steady fight, which this story illustrates, victory was won. To the leading theatre manager, Dr. Davis said: "I am glad to see you, Mr. —, I expect I shall see you often." "What do you mean?" said the manager. "Are you going to keep this infernal business up?" (meaning his arrests.) "Yes," said the Doctor. "You will have your show on Sunday, I fear, and I shall not go, but I will have my little show on Tuesdays [at the court], and you will attend." It is a long fight, but the Doctor and his friends have endurance. Pray for them!

In Illinois, the great work of the League has been the "saving of the boys," under the act forbidding the sale of liquor to minors. In Pennsylvania, it has been the closing of the Sunday saloons. In Massachusetts, all the present restrictive features of our license law in Boston—which may God forgive us, for not making a *prohibitory* law—and of the no-license laws where voted, are being enforced. Write to Mr. L. E. Dudley, 22 School St., Boston, Mass., for most stirring facts, as to the work in this State."

An eastern newspaper with a mathematical bent has made the curious calculations that two drinks of whisky cost a pound and a half of beefsteak; two beers, a dinner of mutton chops; one cocktail, an egg plant or head of cauliflower. "What will you take?" stands for a nice oyster stew for the whole family on Sunday morning. "Set 'em up again?" means sugar in the house for a month.—(Cut this out and paste in your hat.)—*Harrington Enterprise*.

If that were all the cost of such indulgence, the drinker might only be charged with great folly; but when we consider the injury to himself, in the de-thronement of reason, the excitement of ungovernable passions, and all the consequent sorrow and ruin brought upon those who are nearest and dearest to him, we can see what a crime it is, for a man to get drunk.—(ED. P. M.)

A HINT FOR INFIDEL LECTURERS, Dr. Mutchmore was once out riding, when a cur flew at his buggy and followed him with angry demonstrations. The Doctor looked at him benignantly, and remarked, "As a dog, you are a good dog, but it seems to me, that you are not making a good use of your talents."—*Interior*.

Letter From Houston, Del.

As this is the first time since Conference, that I have used the columns of the PENINSULA METHODIST, you will pardon me, I trust, if I trespass too far upon your space.

When, on the last day of the Elkton Conference, the Bishop read out the name of Houston, and coupled with it the name of your correspondent, the said correspondent was greatly surprised. At once I sought out Brother W. F. Dawson, who had labored there during the last two years. Him I found quite as much surprised as I had been. In answer to my numerous inquiries, he assured me that my lines had fallen to me in pleasant places. Arriving at my new field of labor, I found the people quite as much surprised as myself, and I feared, not as well pleased. It was my good fortune however, to meet with very kind and hospitable people at once. And I soon learned that, though regretting to part with Bro. Dawson, they were willing to extend the hand of friendship and sympathy to me, and to give me the heartiest kind of welcome to their homes.

Houston Circuit is composed of four societies: Houston, a new and growing church; Law's Chapel, one of the best

of country appointments; Milford Neck, able to hold her own, and willing to do it; and Staytonsville, which, though at one time in a prosperous condition, is, I regret to say, not so, just now. We are hoping however, that throwing aside her mantle of indifference, and donning the garment of energy, she will "come up out of the wilderness leaning upon the arm of her beloved."

Each of these churches have this spring, reorganized their Sabbath-schools, and have them in good working order. All of them have, I believe, good superintendents, and an efficient corps of helpers. The school at Houston numbers about one hundred and twenty.

In three of these churches, last Sunday, were special Easter services. At Law's Chapel, the friends had provided beautiful floral decorations. They were not very extensive, but very neat and tasteful, and quite enough, we thought.

At Houston, a special feature of the day, was the bestowal of a banner to the Sabbath School class, which had collected the most money. About five weeks ago, wishing to get rid of a debt against the school, the authorities hit upon the expedient of giving a banner for one year, to the class which brought in the most money by Easter. Last Sunday afternoon, when the returns were all in, they footed up more than thirty-two dollars. The male Bible class carried off the prize.

Now for fear that our neighbors may say we have got to bragging, we will say we feel quite humble. Houston Circuit is only an infant yet; one of the youngest children of our good mother, the Wilmington Conference. Only born a little more than two years ago, she is weak yet; but she is a healthy child, and is growing. There is one trouble, which is retarding her progress, to a certain degree; but we are expecting, some time in the near future, to have this drawback removed, and then the child, we think, will be able to rise up and walk alone.

During Brother Dawson's ministry, especially the first year, God poured out his choicest blessings upon this charge. His prayer is that these may continue to fall here. O! may this year be marked as one, in which many souls shall throw away the rags of sin, and put on the fair garments of righteousness.

J. M. M.

Houston, Del., April 27th, 1886.

Our Book Table.

The Century Magazine.

"HAWTHORNE'S PHILOSOPHY" is the article which will first catch the attention of many readers of the MAY CENTURY. In the frontispiece portrait, after a daguerrotype, we have the novelist as he appeared in 1848, while he was surveyor in the Salem Custom-house. With the article appears, also, a portrait from a photograph taken about 1862. The Rev. T. T. Munger writes of "Evolution and the Faith."

"American Country Dwellings," by Mrs. Schuyler Van Rensselaer; "The Flour-Mills of Mississippi," by Eugene V. Smalley; "A Californian's Gift to Science," meaning the Lick Observatory, by Taliesin Evans; and "The Breeding of Fancy Pigeons," by E. S. Starr, are profusely illustrated articles.

General McClellan's last magazine article appears in this number, with a fac-simile, it is supposed of the very last paragraph written by him for publication. It is a matter of interest that this paragraph is a passionate expression of comradeship with the survivors of the Peninsular campaign. The consecutive notes which he left, and which are briefly introduced by his literary executor, Mr. William C. Prime, cover the period from the withdrawal from the Peninsula to the concentration for the attack upon Lee at Antietam. The seventh chapter of Mr. Goss's "Recollections of a Private" deals with the period of the reappearance of "McClellan at the Head of the Grand Army." "General D. H. Hill describes, with stirring anecdotal interest, "The Battle of South Mountain," which was the severe conflict preliminary to Antietam.

There are editorials, entitled "George Bancroft on the Legal Tender Decision," "James Russell Lowell's Bible Argument," "The American Opera Company," and "An Open Letter" John W. Johnson of Richmond replies to Mr. Cable's recent articles, under the title "The True South vs. The Silent South," and Mr. Cable gives a rejoinder. A poem, "To the Memory of H. H.," by Thomas Wentworth Higginson; another, "To Will H. Low" by Robert Louis Stevenson; and others by Sidney Lanier, F. D. Sherman, David L. Proudfoot, and Anthony Morehead are the contributions in verse.

Conference News.

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

The first quarterly Conference of the Elkton M. E. church, J. P. Otis, pastor, was held Monday afternoon, the 19th ult. The presiding elder being indisposed the preceding Sabbath evening, his son, Rev. Charles A. Hill filled the pulpit in his stead, and preached an earnest and impressive sermon. So similar are the voices of father and son, that an elderly member of the church, a great admirer of the father, attending the service, without his far-sight glasses, left the edifice under the impression that he had heard another excellent sermon, from his old friend.

The young people of Glasgow M. E. church, had a novel sociable at the residence of Mrs. George Boulden, Jr., on Friday evening, the 16th ult. The young ladies each made up packages of various kinds of eatables, and took them along to the place of gathering. These packages were purchased by the young men present. The proceeds netted a very respectable sum, and the participants had a very enjoyable time.

North East, Md. Easter Sabbath, the 25th ult., was appropriately observed in this charge; the editor of the PENINSULA METHODIST preaching in the morning, and the pastor, Rev. T. S. Williams at night; the Resurrection being the subject of each discourse. The church was most beautifully decorated with flowering plants by the pastor's Bible class; while from half a dozen cages came the sweet notes of canaries to swell the chorus of cheerful music, so befitting the glad occasion. Large and attentive congregations indicated the popular interest in the services.

Of course, this festal day was observed in the venerable Parish church, Rev. E. K. Miller, rector. We are pleased to learn, an unusually large number of persons were in attendance. At the close of the sermon, the Holy Communion was administered.

Rising Sun M. E. Church and Sunday School held united Easter services, last Sunday. The church was tastefully decorated with flowers and evergreens. The church was crowded. The choir rendered some fine Easter music, specially got up for the occasion. The infant class numbering forty, led by Mrs. Jewell, sang "we are little friends of Jesus," much to the delight of the audience. The pastor, Rev. J. Jewell, presented each of the 150 scholars with a neat Easter card, much to the delight of the little folks.

The Sunday afternoon Bible class is growing in favor with many of our prominent members and citizens. Many are studying God's word here, as they have never done before. It is proving to be a great power in expelling the trashy literature so easily obtained and read in our midst. God's word shall not return unto him void, it intelligently explained.

Will each preacher on the District please drop me a card next week, stating whether or not, they expect to attend the Association May 18 and 19th.

R. K. STEPHENSON.

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

St. Michael's charge, J. O. Sypherd, pastor, writes: Last Sabbath was a delightful day with us at St. Michael's. On Saturday, the ladies, assisted by a few gentlemen, decorated our church very handsomely. The pulpit and chancel were almost filled with flowers and evergreens, and in the recess-pulpit was suspended a most beautiful cross made of natural flowers. The whole was most artistically arranged. The ladies deserve praise for the interest manifested in contributing to the enjoyment of the occasion. In the morning we preached a sermon appropriate to the day, to a very large and appreciative congregation. There being no service in the M. P. church, or Protestant Episcopal church, many of the friends from these churches worshiped with us during the day. We closed with a praise service; and the singing both morning and evening was perhaps never better in this church. We are now arranging for some general repairs on our church building.

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

Rumor says the members of the Girdletree M. E. church, J. W. Easley, pastor, purpose rebuilding soon, the present building being entirely too small.

The Ladies Aid Society held a meeting Thursday, the 8th ult., at the residence of Mr. W. H. Rowley, near town. The attendance was very large, and the interest very striking. The society looks forward to great achievements this year, and we predict for it success. At this meeting, it was decided to purchase additional furniture for the parsonage. After the regular routine was passed,

the society was entertained with excellent singing, rendered by the young ladies. The society extended Mr. R. a vote of thanks for his kindness, in providing a conveyance for the members. All expressed themselves as "having a good time," and hoped the L. A. S. would meet at Mr. Rowley's again soon.—*Democratic Messenger.*

Rev. R. I. Watkins, writes: Please announce in the columns of the PENINSULA METHODIST, that Bishopville, Md., Salisbury District, is now a Local Option town. We voted on the liquor question, Wednesday last, the 21st ult., and by a majority of 12, a handsome one for this small town, declared that the sale of neither "spirituous, fermented or intoxicating liquors, or alcoholic biters," shall be longer allowed within this town. The new law takes effect May 1st.

We are rejoicing, because our prayers have been answered, and feel strengthened to look for great things this Conference year. Our churches are alive, and a deep spiritual feeling is widely prevalent. By noticing our Local Option victory, you will not only oblige us, but it may be an inspiration to others in this great work.

When the Rev. D. F. Waddell arrived at his new field of work in Gumboro, he found gathered at the parsonage a goodly number of persons to welcome him to his new home. The tables were well laden with the finest eatables, of which all partook Supper over, music was the programme. Later in the evening a couple appeared to be joined in the bonds of matrimony, which ceremony was witnessed by the entire company. The Rev. gentleman delighted his audience very much with his first sermon on this charge, and has since given them very eloquent ones. Has married several parties since he came among us. We wish him a very happy year and a great deal of success.—*Democratic Messenger.*

Letter from Beckwith, Md.

DEAR BRO. THOMAS:—We are still among the B's, from Burrowsville to Beckwith. It may seem somewhat unseasonable at this late date, to speak of receptions, nevertheless we were accorded one, one so hearty and kind, without formality; so free and generous, as to make us to feel at home at once. An especially interesting feature of this occasion to us, was the presence of Mrs. Chaplain, and her accomplished daughter, widow and daughter of the late Rev. J. F. Chaplain, D. D., of the Philadelphia Conference. The lamented doctor was my wife's pastor for three years, while in charge of old Wharton Street Philadelphia, and united us in marriage.

I am entering upon my second year's work in the conference with considerable hope, expectation and desire. This part of the master's vineyard has not been favored of late years, with any very marked indications of his presence and favor. For some time past, the work has been chiefly that of seed sowing. I trust the time for reaping has come. I do hope and pray, that this year may prove to be the set time for God to favor Zion. My congregations have been large and attentive; our Sunday Schools are organized and in good working order; the class meetings are being resuscitated. A prayer league has been formed, to pray for Holy Ghost power, the great need of the church.

I feel that I am treading on ground that has grand historical associations, as related to Methodism, and among historical character. I sent you a few weeks ago, the name of Capt. Wm. Frazer, as a subscriber to your very valuable and increasingly interesting journal. Your readers will remember this aged saint of God, as referred to by Dr. Adam Wallace in his letters, "Here and There on Snow Hill District. Capt. Frazier, though in his ninetieth year, is still active and interested in church matters. He leads class, and was elected this spring to the superintendency of the S. S. at Spadden's Church. Would to God we had more of the old time fire and zeal; and let all the people say. Amen.

Fraternally,

G. W. BOWMAN.

April, 23, 1886.

To the Editor.

DEAR BROTHER:—Will you please correct the text of "Resurrection Echoes from Science," so that the phrase, "The original 'mind' passes through all the gradations, etc." will read, "The original 'mud' passes, etc." The change is necessary to the conception. I do not know, what idea was suggested to the reader by the "original mind," but I have reason to believe, that it was rather confused. Perhaps as confused, or as confusing, as a certain sentence in a certain editorial, which reads, "It is as proper to say, we know what we believe, as to say, we know what we see, hear, or feel." If belief is the ground work of knowledge,

then there has been some ridiculous knowledge in the world of thought. Moreover, the sphere of knowledge is subject to constant mutations. Aladdin's Lamp and the Reindeer of Santa Claus were part of the creed of our childhood; of course then, they were facts, demonstrable and certain. We do not believe in these things now, consequently our knowledge is less now, than it was in our childhood. But perhaps the sentence quoted, refers to religious beliefs only. Then the skulls from which our Saxon forefathers expected to drink blood in the Halls of Woden, and the impossibility of getting to heaven unless the dying Brahmin held on to the tail of a cow were facts, as much within the cognizance of knowledge, as the best accredited claims of the Christian religion, since they are the affirmations of faith.

Of course, if we are to play with our words, then belief and knowledge may be interchangeable terms; but so long as language stands for anything, these words must be sharply distinct. The objectionable sentence in the article is as follows: "We do not know that we shall live forever, and there is no way by which it may be demonstrated." Now the latter clause is intended to locate and explain the former; we believe what rests upon probable evidence; we know that which may be demonstrated. Thus Sir Wm. Hamilton: "We know what rests upon reason, we believe what rests upon authority, and of the best kind, but authority is the basis of belief, not knowledge."

From the stand point of the article in question, it would have been inconsistent for me to have assumed certain knowledge, even if it were at hand. It would have been begging the question. Science or Philosophy no where asserts the fact of a future life, and if we were left to the deductions of reason, there would scarcely be a probability. But, given a Revelation of this great truth, then there is much in nature, that finds here its explanation and purpose. It is true, that my assertion that, "we do not know that we shall live forever," is the position taken by Bishop Foster. It is also true, that many other Theologians, besides the Bishop, and almost all Metaphysicians are careful, not to assert a positive knowledge of immortality.

If, Mr. Editor, you can furnish such demonstrations, as will take this matter out of the region of inference and hope, and place it within the sphere of absolute certainty, you will confer a boon that will make the world your debtor. Until which time, it must continue to be an article of our faith, resting upon the simple authority of the Word, and believed in with all our hearts, though so many appearances and probabilities seem to be arrayed against it. Moreover, Mr. Editor, I think that this simple trust in the Author of Life is a better means of Christian development, than absolute knowledge could be.

"So on I go, not knowing; I would not if I might. I would rather walk in the dark with God, Than go alone in the light; I would rather walk with Him by faith, Than walk alone by sight."

Our Christianity has suffered much from dogmatic Theology, and it is much safer to know what we know, and to distinguish it from that which we believe.

Fraternally yours,

J. H. WILTEY.

Delaware City, April 24th, 1886.

Chincoteague Solid for Prohibition.

ONLY ONE VOTE IN EIGHT, FOR LICENSE.

The struggle that has been going on for four weeks, between the friends of prohibition, who had organized for the protection of homes, and the friends of the liquor license system in the defence of the saloons, reached its height last night, in a rousing open air meeting, held opposite Matthew's hotel, in opposition to a meeting held by the liquor men on the hotel porch. One, Mr. Weeks of Baltimore, in a public speech, backed by Dr. Derrickson of Berlin, Md., tried earnestly to show our people the beauties of the license system, the large revenue it paid the State, and the United States, and that with its destruction, would follow the annihilation of our business interests, and the closing of our public schools and charitable institutions. The Doctor told us of the utter failure of the Local Option Law in Worcester County, Md., and the repeal of that law by an overwhelming majority; but failed to enlighten us, as to why the town of Bishopville in that county, and within sight of the

smoke from his own chimney, at an election held during the present week, gave a rousing majority for prohibition. Four weeks of earnest toil by our citizens, assisted by Rev. Robert W. Todd, Rev. John A. B. Wilson, Messrs. Warner and Schneider of New Jersey, Capt. Sturdevant, Revs. A. S. Mowbray, and A. D. Davis, so aroused our people against the iniquitous license system, that the opposition speeches of the General and the Doctor fell like water on a wild fowl's back. Our streets were thronged until eleven o'clock at night with men, women and children, wild with excitement, and hoarse from cheering the champions of the temperance cause. They bivouacked at midnight, only to open the Waterloo of the liquor license system for our Island, on the next day.

The morning of April 24, dawned on Chincoteague, calm and clear. With the rising of the sun, commenced the moving of the temperance columns. Men, women and children took their places in the line of battle, and the fight went on. All day long the ladies crowded the vicinity of the polls, cheering the voters, and pinning bouquets to the lappels of their coats. They provided a banquet near by, and dined, free, five hundred persons, white and colored. "The colored troops fought bravely." Under the leadership of the Rev. Mr. Cole of the Delaware Conference, they assembled at their church, and at nine o'clock marched in solid column to the polls; and, notwithstanding the boasts of the liquor men that they would buy them all up, they cast their solid vote against the greatest enemy of their race; only six colored votes being cast against the temperance ticket. Music and song mingling with the shouts of the victors rent the air, as they rolled up the grand majority for temperance. Many were influenced to vote right, by the smiles and earnest pleadings of our ladies. The eyes of the "toilers of the sea" filled with tears, as mothers, clinging to wayward boys, entreated them to cast their ballots against the enemy of God and homes. The going down of the sun witnessed the termination of the conflict, and the complete rout of the opposing forces. Two hundred and sixty-four for Prohibition, against thirty-eight for License. The evening closed with a triumphant march of the victors through the principal streets, keeping step to the tunes of their battle songs.

Our correspondent adds: "Great credit is due Rev. Mr. Grimsley, J. I. Kenney and D. J. Wheaton for their indefatigable energy and the general assistance they rendered. These gentlemen are residents of the Island.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.	
Heckessin	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	" 20 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.

EASTON DISTRICT—FIRST QUARTER.	
Church Hill	May 1 2
Centreville	" 2 3
Queenstown	" 7 9
Kent Island	" 8 9
Wye	" 9 10
King's Creek	" 15 16
Easton	" 16 17
Hillsboro	" 22 23
Greensboro	" 23 24
Trappe	" 30 31
Oxford	" 28 30
Royal Oak	" 29 30
St. Michaels	June 4 6
Talbot	" 5 6
Bayside and Tilgham	" 5 6
Odessa	" 12 13
Middletown	" 13 14
Townsend	" 13 14

J. FRANCE, P. E.

DOVER DISTRICT—FIRST QUARTER.	
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
Federnsburg	" 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.
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
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PROF. S. T. FORD,
PUBLIC READER,
260 W. 21st STREET,
NEW YORK.

April, 24, 1886.

Hon. Eldridge Gerry, one of the most prominent lawyers and Democrats of Maine, died at Portland recently. Although for many years past, an invalid, his influence in his State has made itself always felt. He and Ex Gov. Hamilton, of Maryland, married sisters, and his daughter Alice is the widow of the late Arthur Melville Patterson, of Baltimore.

Mr. George Bancroft finds himself, at the age of eighty-seven, widowed and childless, and his own health by no means as vigorous as it was. He looks aged and worn, and has been obliged to give up most of the outdoor exercise, which seemed, only a few years ago, to have rejuvenated him completely.

General Charles Hamlin, a son of Hannibal Hamlin, Ex. Vice-President of the United States, is a candidate for governor of Maine.

Marriages.

RICHARDSON—WILLIAMS.—At the M. E. Church in Newark, Md., Wednesday evening, April 7th, 1886, by Rev. E. H. Derrickson, Mr. John Richardson and Miss Sarah C. Williams, both of Worcester County, Md.

HARDCASTLE—CONREY.—In Chesapeake City, April 22nd, 1886, by the Rev. T. A. H. O'Brien, Marion L. Hardcastle of Middletown, Del., and Annie Conrey of Chesapeake City Md.

"The Gospel in Figures."

BY REV. E. A. CAMPBELL.

From the reports found in the Year-book of the Methodist Episcopal Church, we deduct the following: Number of members of the different Methodist Churches of all branches in the United States about 4,000,000; the census of the United States in 1790 gave population about 4,000,000; the census of the United States in 1880 gave about 50,000,000; per cent of gain of population for the 90 years, 1,150 per cent; the total membership of the Methodist Church in 1790 was about 58,000; total membership in 1880 was about 3,500,000 per cent of gain in Methodism for the 90 years, 6,000 per cent, that is, the per cent of gain in Methodist membership during the 90 years, was more than five times larger, than the per cent. of gain in the population of the United States, during the same time.

Let us estimate the growth of Christianity from the statistics of other Protestant Churches, as we may be able from the reports we have. Some are the statistics of 1883, some later; but each late enough to answer our purpose, though we may not give exact numbers of present membership: Methodists of all branches in the United States, 4,000,000 Baptists, 2,500,000 Presbyterians, 1,610,000; Congregationalists, 390,000; Lutherans, 805,000 Protestant Episcopalians, 320,000; Disciples of Christ, 570,000. Add to these, other denominations whose statistics I have not, and we are safe in estimating over 10,000,000 Protestants in this country. Let all these continue to increase, as they have increased, and it will not be long, until we shall not say to our neighbor, "Know ye the Lord? for all shall know him."

Once more, the per cent of increase of each of these denominations in foreign fields is greater, than in the home field. True, the actual gain in numbers is small, compared with the gain in the world's great population, yet the increased ratio is there, and if it continues the knowledge of the Lord will one day cover the earth, as "the waters cover the great deep."—Conference News.

"Women Talking The Gospel."

GILDEROY.

License or no license, the women are preaching, and they preach with great acceptability, and power, too. It is true, they do not go into the pulpit, do not take a text, do not lay out a plan, firstly secondly and thirdly, and on, to thirtiethly, like some of the men preachers, but they preach, all the same. They expound the word of God. Some of them are good expositors, too. They do not bother with the original—the Greek and the Hebrew. They don't have much to say about Homiletics, Hermeneutics, and the like of that. They do not throw brickbats at Darwin, Huxley, Humboldt, and others of that class. They just get up and go straight along, preaching the Gospel of Christ. The women exhort in their preaching, and some of them are good exhorters, too. They don't rant, don't stamp the floor, don't bang the Bible, don't froth, foam and fume. They don't talk too loud and too long. They talk in low, earnest tones, pathetically, patiently, earnestly, lovingly, unctiously, movingly. The women preachers comfort hearers. They dwell more on the promises and less on the curses, than men. Indeed, I've been studying the preaching of some of our women preachers, to see if I couldn't get a few good dots on preaching from them. The best preachers among the women are brimful of religion, there is no doubt of that. I've never yet heard one of them try to make a "splurge"—a big show of themselves, their talents, their logic, their learning. Somehow they seem to have unbounded confidence in the power of this Gospel—the simple story of the Cross. When one of these good women

begins to tell that old story, the people pay attention, Christians get happy, hardened sinners are deeply moved, the children are won, and the power of God falls on the people. I can't explain it, really I don't understand it, but this simple, earnest, artless way of telling the truth seems to move all hearts, and souls are saved at prayer-meetings, and in private houses, and in negro cabins. God said: "I will pour out my Spirit upon your daughters, and they shall preach," and they are preaching. The women are more confident of the Divine blessing on their work, than are the men. I believe they are. Some women preachers in this country are doing a great work among the negroes, particularly among the negro women. They are first class women too, educated, cultivated and refined. They say they feel moved by the Holy Ghost to this work, and I believe they are, for the fruits are here to show for it. They are in dead earnest. They can't be talked out of it, nor laughed out, nor scolded out, nor sneered out, and I believe there are some of them who could not be burnt out of it. The more these women preach, the more they grow in grace in grace and in the knowledge and love of Christ. They endure contradiction, opposition, and ridicule better than men. They possess their souls in patience, meekness and gentleness, and reply to every objection so sweetly, that the objector is put to shame! O? my brother, the Holy Ghost is about to fall on our women, as He did upon the apostles at the beginning. We'll be wise, if we do not fight against God—if we follow, where the Holy Ghost leads. I know quite a number of good women who can lead the meeting in any Church at any time. They do not claim to preach, they talk; that's what they call it.—Wesleyan Christian Advocate.

Joseph Cook in his Boston Monday Lecture on "Methods of the most successful Preachers," says: "We have no more searching words from John Wesley, or from Charles Wesley, than those written in their old age, in which they describe the origin of the Reformation which they led: "In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others to do so. In 1737 they saw, likewise, that men are justified, before they are sanctified; but still holiness, was their object. God then thrust them out to raise a holy people."—JOHN AND CHARLES WESLEY. No more significant record, than these sentences contain is to be found in the whole history of modern religious movements. These two truths, the necessity of holiness to peace with a holy God, the necessity of deliverance from the guilt of sin, as well as from the love of it, made these two young men pillars of fire. The center of power in the Wesleyan movement among the churches was the single self-evident proposition, that without holiness no man can have peace with a holy God. This is true for you, and you, and you, and for me, that without loving what God loves, and hating what God hates, the very nature of things will forbid peace in his presence."

Talford, in his Life of Lamb, has enthusiastically described the "Wednesday nights," when such men as Hazlitt, Leigh Hunt, Godwin, and Coleridge (glorious company!) assembled for tea and talk. Lamb's reason for wishing to see Judas Iscariot is characteristic. "I would fain see the face of him who, having dipped his hand in the same dish with the Son of man, could afterward betray him! I have no conception of such a thing."

"Anonymous's" quotations are correct, until he attempts to give Lamb's remarks with reference to Christ. As "Anonymous" tells it: "Suppose," said another, "Shakespeare were to come?" "Ah!" said Lamb, his whole face

brightening, "How I should fling my arms up! How we should welcome him, that king of thoughtful men!" "And suppose," said another, "Christ were to enter?" The whole face and attitude of Lamb were in an instant changed. "Of course," he said in a tone of deep solemnity, "We should fall on our knees."

Lamb and his friends had been talking of men, and in Lamb's opinion, no other man was worthy of mention after Shakespeare. Let the reader observe that the name of Christ is not spoken in the following account by Hazlitt, and if he thinks one version as good as the other, all I can say is, to him an artificial is as sweet as a natural flower.

"There is only one other person I can ever think of after this," continued Lamb; but, says Hazlett, without mentioning a name, that once put on a semblance of mortality, "if Shakespeare was to come into the room, we should all rise to meet him, but if that Person was to come into it, we should all fall down and try to kiss the hem of his garment."

EKARD.

Our New Missionary to Italy.

De Kalb Avenue Church, is geographically about the center of Brooklyn Methodism. The Society was organized in 1837 with eight members, a Sabbath-school being formed at the same time. At the close of the term of the Rev. John Parker, in 1883, there were 588 members and 30 probationers, who were then placed under the pastoral care of the Rev. William Burt. Mr. Burt has good reason to rejoice over the success—temporal and spiritual—which has marked his pastorate in this important charge; the pastor reporting to his last Quarterly Conference a total membership of 675 in full, and 56 probationers.

Mr. Burt's success in this charge is largely due to his genial social qualities; and it is a special matter of interest, that he reports having made about 2,500 pastoral calls during the year, besides attending 125 funerals. As an earnest, practical preacher, no man ever filled this pulpit more acceptably, and his faithfulness in the prayer-meetings is evidenced by the reception of 155 persons on probation during the year just closing. The work in Italy having become so important that it was found necessary to secure a man to take charge of the northern work, Bishop Foss, after a calm survey of the field, fixed upon the Rev. William Burt, as the man for the place, and Mr. Burt finally decided to accept the trust, and in obedience to the urgency of the case has sailed for Italy. He will carry to his new field the best wishes, not only of his present and former parishioners, but of all who in any relation have been favored with his acquaintance.—Christian Advocate.

The Chinese minister at Washington has received a message from the governor-general at Canton, stating that his people at Canton are furious over the intelligence received, of the attacks upon the Chinese in the United States. He says that retaliation is threatened. "Can you not ask the President to adopt measures for the protection of the Chinese there, and for the prevention of these inhuman acts, in order to preserve the good friendship of the two countries? Otherwise the consequences here may be serious." This means a great deal to us as a people, and especially as a religious people. China was the hardest country in the world of access for missionary operations, but now that she is open and our missionaries are on the ground, the relation between the two countries is becoming so strained, by the outrageously inhuman treatment of the Asiatic citizens in this country, that all our missionaries may be driven from China or killed on the spot.—Michigan Christian Advocate.

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D. M. & V. Division. Leave Harrington for Georgetown and Lewes, 11:55, a. m.; 5:45, 8:45 p. m. Leave Harrington for Georgetown and Franklin City, 10:00 a. m. Leave Georgetown for Franklin City, 12:10, 2:00 p. m. Leave Georgetown and Harrington, 6:35, 8:45 a. m.; 3:00 p. m. Leave Franklin City for Georgetown and Harrington, 5:55, 8:00 a. m. Leave Georgetown for Harrington, 7:03, 9:14 a. m.; 3:25 p. m. Connects at Franklin City with steamer for Chincoteague Island. For further information, passengers are referred to the time-tables posted at the depot. Trains marked thus (*) are limited express, upon which extra is charged. FRANK THOMSON, General Manager. J. E. WOOD, General Passenger Agent.

Wilmington & Northern R. R. Time Table, in effect April 1, 1886.

GOING NORTH. Daily except Sunday. Stations: Wilmington, French St, Dupont, Chadd's Ford Jc, Lenape, Coatesville, Waynesburg Jc, St. Peter's, Warwick, Springfield, Birdsboro, Reading P & R Station. GOING SOUTH. Daily except Sunday. Stations: Reading P & R Station, Birdsboro, Springfield, Warwick, St. Peter's, Winesburg Jc, Coatesville, Lenape, Chadd's Ford Jc, Dupont, Wilmington, French St.

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Commencing November 22, 1885, leave Union Station as follows: DAILY. 4:05 A. M. Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminister, New Windsor, Union Bridge, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & C V R R. Sleeping car for Luray open at 10:00 o'clock the evening before at Hiltien. Berth \$1.00. 8:30 P. M.—Southern Express for points on Shenandoah Valley, Norfolk and Western, East Tennessee, Virginia and Georgia Railroads and connections: Bridge, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday, Frederick (through car) and Martinsburg. DAILY EXCEPT SUNDAY. 8:05 A. M.—Accommodation for Hanover, Frederickburg, Hagerstown, Williamsport and intermediate stations. 10:00 A. M.—Accommodation for Union Bridge, R. R. (through cars) and points on H. J. H. & G. 2:25 P. M.—Accom. for Glyndon, (Reisterstown). 4:05 P. M.—Express for Arlington, Mt. Hope, Pikesville, Owings, Mills, St. George's, Glyndon, Glen New Windsor, Linwood, Union Bridge and principal stations west also Hanover, Gettysburg and stations on H. J. H. & G. R. R. (through cars), Krumpholtz, Waynesboro, Chambersburg and Shippensburg. 6:30 P. M.—Accommodation for Union Bridge. TRAINS ARRIVE AT UNION STATION. Daily—Southern Express, 12:25 A. M. Fast Mail. Daily except Sunday—Glyndon—Accom. 7:25 A. M. V R R, E. R. H. J. H. & G. A. M. Express from B & C R. R. and principal main line points 11:35 A. M. Union Accom. 5:55 P. M. Mail 6:40 P. M. J. M. HOOD, General Manager. R. H. GIBSWOLD, Gen'l Pass. Ag't.

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THE WAY IT IS SAID.

The Sultan awoke with a stifled scream; His nerves were shocked by a dreadful dream: An omen of terrible import and doubt— His teeth in one moment all fell out; And when the terrible dream was told, Each felt a shudder, his blood ran cold; And all stood silent, in fear and dread, And wondering what was best to be said. At length an old soothsayer, wrinkled and gray, Cried, "Pardon my lord, what I have to say; 'Tis an omen of sorrow, sent from on high.— Thou shalt see all thy kindred die." Wrath was the Sultan; he gnashed his teeth, And his very words seemed to hiss and seethe, And he ordered the wise man bound with chains, And gave him a hundred stripes for his pains. The wise men shook as the Sultan's eye Swept round, to see who next would try; But one of them, stepping before the throne, Exclaimed, in a loud and joyous tone; "Exult, O head of a happy state! Rejoice, O heir of a glorious fate! "For this is the favor thou shall win, O Sultan,—to outlive all thy kin!" Pleas'd was the Sultan, and called a slave, And a hundred crowns to the wise man gave. But the courtiers, they nod, with grave, sly winks, And each one whispers what each one thinks. "Well can the Sultan reward and blame; Didn't both of the wise men foretell the same?" Quoth the crafty old Vizier, shaking his head, So much may depend, on the way a thing's said!"

Programme

Of the Euston District Preacher's Association, Millington, Md., May 18th and 19th, '86.

TUESDAY MORNING: Devotional Services and organization: Address of welcome—R. K. Stevenson. Response—T. L. Tomkinson: The Relation of the Presiding Elder to the Church work of his District—J. France, P. E.: Reports of Pastors.

TUESDAY AFTERNOON: Devotional Services What is the duty of the church in the present labor troubles? J. B. Quigg. Discussed by W. H. Hutchin and H. S. Thompson: Does the Constitution of the M. E. Church deny to a preacher, located without his consent, the right of trial and appeal? Discussion opened by R. H. Adams, followed by J. O. Sypherd and G. W. Townsend: Resolved, that a preacher who neglects to leave the records of his charge in proper order, should be reported to Conference by his successor—J. D. Kemp, J. E. Kidney, D. Golley.

TUESDAY EVENING:—Devotional Services: Resolved, that the Modern Camp Meeting, because of consequent and inevitable Sabbath desecration, is positively demoralizing to communities where they are held, and damaging to the cause of religion. Discussion by E. E. White, E. C. Maenichol, W. J. O'Neill, Geo. E. Wood.

Resolved, that the church is justifiable in espousing a form of temperance work that necessarily leads to political affiliations. Discussion opened by T. R. Creamer, followed by N. McQuay, I. L. Wood, Geo. Barton.

WEDNESDAY MORNING: Devotional Services: Essay—"The deference due our older ministers in the adjustment of the appointments." J. M. Lindale, Discussed by E. P. Roberts and E. C. Atkins: Resolved, that our formula for infant baptism, in the words "Sanctify this water for this holy sacrament, etc.," teaches Baptismal Regeneration. Discussion opened by J. B. Quigg, followed by J. Arters and J. D. Reese: Resolved, that the present status of our Conference is such that no minister should serve more than one term as Presiding Elder. Discussed by G. S. Conway, A. Chandler and J. W. Poole.

Resolved, that a minister should study and make special preparation for public prayer. Discussed by L. P. Corkran, C. K. Morris and G. P. Smith.

Resolved, that the entire profits of the publishing interests of the M. E. Church, should be paid to our worn out preach-

ers, their widows and orphans. H. S. Thompson, W. J. O'Neill, followed by general discussion.

WEDNESDAY AFTERNOON:—Devotional Services. Essay—"Science vs. Religion." A. S. Mowbray, followed by Discussion.

Resolved that Circuits requiring a horse and carriage, should be at the expense of furnishing them. Discussed by R. H. Adams, W. W. Sharp, A. P. Prettyman.

Resolved that some method should be adopted, by which the members of our conference receiving eight hundred dollars and upwards, should aid those receiving less than seven hundred dollars. Discussed by J. M. Lindale, E. E. White and others.

What is the best plan for Secretary McCabe's visit to the District as requested by Conference? action J. France, P. E., followed by discussion.

A cordial invitation to attend, is extended to all.

T. L. TOMKINSON, R. K. STEPHENSON, J. D. RIGG, } Curators.

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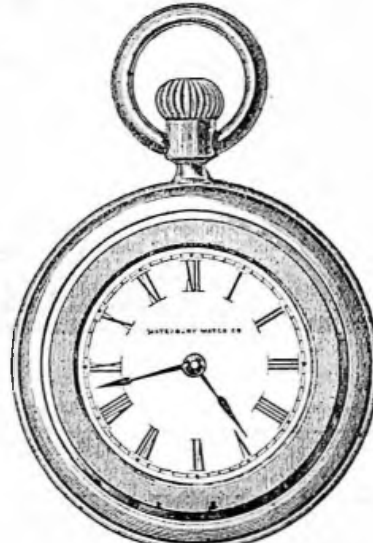
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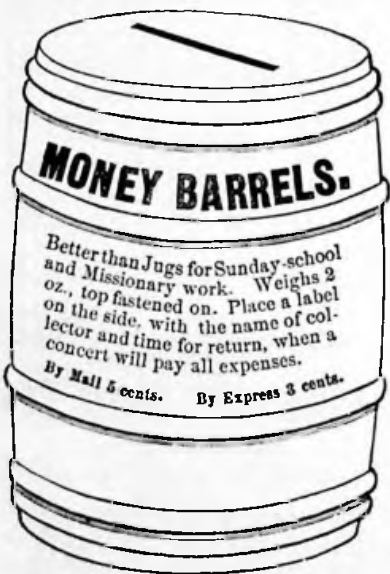
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