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Editor.

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

LET IT PASS.

Be not swift to take offense;
Let it pass!
Anger is a foe to sense;
Let it pass!
Brood not darkly o'er a wrong
Which will disappear ere long.
Rather sing this cheery song.
Let it pass!
Let it pass!

Echo not an angry word;
Let it pass!
Think how often you have erred;
Let it pass!
Since our joys must pass away,
Like the dew drops on the way,
Wherefore should our sorrows stay?
Let them pass!
Let them pass!

If for good you've taken ill,
Let it pass!
O be kind and gentle still;
Let it pass!
Time at last makes all things straight,
Let us not resent, but wait,
And our triumphs shall be great;
Let it pass!
Let it pass!

Bid your anger to depart;
Let it pass!
Follow not the giddy throng;
Better to be wronged than wrong;
Therefore sing this cheery song.
Let it pass!
Let it pass!

—Selected.

A New England Calvinist on Methodism.

Prof. Austin Phelps, D. D., thus discoursed on this great theme, in the *Congregationalist*:

The Methodist Episcopal Church is a striking illustration of the principle that every great Christian sect is built on a necessity. It comes into being because it must come.

The rise of Methodism was the birth of a spiritual reform of which all the Christian Denominations in Great Britain and America were in desperate need. The Established Churches of England and Scotland were dying of spiritual anemia. Dr. Blair, at Edinburgh, and Bishop Porteus, at London, were droning moral platitudes in the pulpit, while the masses of the people, especially in England, never heard of them, or of the Gospel they professed to preach. Never before, nor since, has the phenomenon been so signally developed of Christianity gasping, in the struggle to live on the religion of nature. The religion of the realm was Christianity without Christ. All that was peculiar to it as a way of salvation was practically ignored. Among the ruling classes religious convictions had no intensity and religious life no reality.

Bishop Butler gave it as a reason for publishing the *Analogy* that "it has come to be taken for granted that Christianity is no longer a subject of inquiry, but is now discovered to be fictitious." As for the English Court, Bishop Stevens has told the whole story in saying "it was a royal brothel." Dr. Samuel Johnson was contemporary with John Wesley. He told his friend Boswell: "I can remember the time when it was common for English gentlemen to go to bed drunk every night in the week, and they were thought none the worse of, for it." Such was England when Methodism came, as an angel of rebuke.

The chief power in saving to the future the old Church of Cranmer and Ridley was the Methodist revival. It broke upon the kingdom in tongues of flame. Then was the golden age of field-preaching. In the venerable cathedrals of England the magnates of the Church on the Lord's day preached to a dozen hearers; sometimes to less; occa-

sionally to nobody but the sexton and the choir. An audience of two hundred was a crowd. The Dean of St. Patrick's in Dublin once preached to the sexton alone. His sermon, all told, as my memory recalls the story, was: "Be a good man, John, and a Tory." At the same time Wesley and Whitefield were haranguing ten and twenty thousand at a time, in the open air. The wisdom of the city fathers of Boston had not then illumined the world.

The movement began, as religious awakenings usually do, among the lower orders. But its reflux waves soon rolled up over the heights of cultivated society. The infidel lords, Bolingbroke and Chesterfield, rode out in their crested carriages to see "what these Methodist loons were making such an ado about." David Hume and Benjamin Franklin studied the phenomenon with knitted brows, as a psychological enigma. Every Protestant sect in England, Wales, Scotland, Ireland, and America felt the reviving thrill.

Methodism in those days had its baptism of fire. It met the usual fate of religious reformations, in being detested and maligned. The name, as is well known, became the synonym of social vulgarity. To become a "Methody" was to drop out of sight of respectability. Men lost caste by it, even in humble life. Chimney-sweeps and boot-blacks grinned at the discovery that there was a rung of the social ladder below theirs. Cowardly inquirers denounced "the humbug" roundly in the day-time, and crept into the chapels on the sly in the twilight. Families were disrupted by it, as by the "Wars of the Roses." Sons and daughters were disinherited for leaving the parish church for the conventicle. "I came not to send peace on earth, but a sword." But none the less for that, the mother Church, and every Church, felt the new spirits in the air. In the act of denouncing men, believed. They denounced, because they believed. Men have no more profound faith than that which they hold, or rather which holds them, in a thing which rouses their malign passions.

The Church of England could no more withstand it, than she could have withstood the day of judgment. To her it was the day of judgment, but for the "remnant which was left" within her pale, which recognized the voice of a prophet, English Christianity has never lost the elements of spiritual life which Methodism, by direct reproof and by the power of contrast, then put into it. For her noble missions of a later day, for her fidelity to the faith as expressed in her incomparable Litany, and for her faithfulness to the masses of the poor at home, in the ways practicable to her state-polity, the Church of England to-day is largely indebted to the stimulant and remonstrant action of Methodism upon her vital powers. It regenerated them. It brought back into living use the resources which had been buried in her ancient standards, and her Book of Prayer, and her martyrology. Methodism saved the Anglican Church from extinction. *It was a reinforcement of apostolic Christianity, also, in every other Christian Denomination in the English speaking nations and colonies.* We have all felt the throb of its pulsations. It has been what new blood is to falling dynasties and decadent races.

Methodism has done for the Christian

world another service. She has contributed improvements of incalculable value to the popular theology. In theological science, strictly so called, Methodism has not been illustrious. Her great theologians are yet to be. Wesley seems not to have cared much about truth in dogmatic forms. His mind was of the executive order. His convictions were facts articulate. He seized upon a few fundamental ideas of Christianity, as facts rather than as doctrines. Beyond affirming these, he built a Church on the principle, as he put it, "of liberty to think and let think." The leaders of the reform, with perhaps one exception, were preachers, rather than theologians. Its throne was the pulpit, not the school. Yet to the theology of the people, its pulpit has done good knightly service. *It has been a stout ally of those, who have labored to eliminate from the popular notion of Christianity, the fictions of a limited atonement and the servitude of the human will.*

Before the advent of Methodism, these dogmas, to the majority of minds which came under their influence, had made salvation an impracticable business. Theoretically, the popular mind could make nothing else of it. The speculations, in which adroit minds essayed to untie the knot, in which these dogmas had bound popular inquiry, had little weight in the pulpit. They were not useful there, because they could not be used. In many pulpits the preaching of repentance to unregenerate men had absolutely ceased. Logical minds holding those dogmas could not preach it. In private they said so, and in the pulpit they were dumb. To preach repentance as a duty to men who could not repent, and who, until they did, could have no assurance that the sacrifice of Christ had any concern with them, was an insult to the hearer, and stultification to the preacher. Sensible men felt this, and revolted. They would not sow seed on a marble quarry where nothing could grow. Rowland Hill once, on entering a certain church, was admonished, "We preach only to the elect, here." "So will I," he replied, "if you will put a label on them."

Methodism cut the knot. Wesley and his associates denied, the limitation of the atoning sacrifice by divine decree. They did it in no obscure or silken speech. They denounced the dogmas vehemence and scorn. They defied it, as an invention of the devil. Indeed, throughout the controversy with Calvinism, Wesley was a savage. He spared neither foe nor friend, not even Whitefield. He gave us the iron hand, bare of the velvet glove. But his unkept ferocity of method achieved its object. It said what he meant, and hewed the way clean, to the liberty of proclaiming a free salvation. That he, and his successors slung broadcast. They preached it exultingly. They preached it, like men free born. It gave a ring of gladness to their ministrations. The mountains skipped like rams and the little hills like lambs at the sound of their voices.

(CONCLUDED NEXT WEEK.)

The Hon. Keith Falconer has gone to be a missionary to the Arabs about Aden, in connection with the Free Church of Scotland. He goes at his own expense. We hope to live to see a thousand laymen following this example.

Washington, a City of Churches.

MARY GAY ROBINSON.

The directory gives ninety-six churches; and there are more. Twenty-five of these are Methodist; the Protestant Episcopal churches number twenty-one, the Presbyterian fifteen, Catholic twelve, Baptist ten, Lutheran nine, Congregational three; the German Reformed, Friends and Hebrew have each two churches; the Christian, German Independent, New Jerusalem, Universalist and Unitarian bodies, one church each. Thus we find Washington a city of churches, where the people can worship God according to conscience and choice.

Whatever church the President attends, obtains a certain interest on that account, and this time is the First Presbyterian, Rev. Bryon Sunderland, D. D., pastor, which is about three-quarters of a mile from the White House. Quite near this church is the Metropolitan (Methodist), to which Rev. J. P. Newman, D. D., has just returned, and where he was settled six years, during President Grant's occupancy of the White House. The church with its wide galleries is crowded to hear him, and he is called the finest preacher in the city. He succeeds, certainly, in keeping his audience awake and attentive.

The churches most celebrated for their music, are the Catholic, St. Matthew's, in the heart of the city, and the colored Catholic, St. Augustine. Members of other churches attend their own in the morning, and then crowd these churches for the music in the vesper service in the afternoon. Our Protestant churches ought to be furnished with as good music as can be found elsewhere. At St. Matthew's Catholic church at the vesper service, no persons are admitted to the galleries, without the payment of a small sum, but the body of the church is free. The music at St. Augustine, the colored Catholic church, is the sweetest, and is also operative.

There is every description of church for colored people, from the real plantation type, to the most subdued and highly educated. Washington is indeed the Mecca of the negro in this country, and his love of religion, art and music, his great educator. He wants to do as the white people do; he wants his big brick churches as the white people have; and these homes and churches mark their rapid improvement. Howard University and Wayland University, the Baptist school, and the fine public colored schools of the city, are all tokens of the rapid improvement in the condition of the ex-slaves. They command here regular labor, and regular wages.

The colored churches are crowded; Asbury has excellent music, not operative, but in perfect time and tune; the thick lips, great mouth, and shining teeth seem to be made to pour out melody. While the preacher goes forward, always appealing to the audience through the most lightly colored language of Bible story, fitted upon them as if it was their own history, little shouts ever and anon are heard, responsive to the speaker's words. The Baptist church, nearer the boundary, is more noisy; its services are more demonstrative; they can be heard for some distance away. St. John's, Protestant Episcopal, is a

curious old church, in the form of a cross, with wide galleries. Here President Arthur went, and the handsomely painted window at the right, over against his pew, he gave, as a memorial to his wife. The music is from a boys' choir, tolerably well trained, but by no means equal to the choir of male voices, which used to make the music superior, in the days of Dr. Lewis, who was a great lover of music. The Christian church is called the Memorial to President Garfield, as it was the church he attended. The Memorial Lutheran church is noticeable for its finetaste of Martin Luther in the grounds in front.

Washington is a city of two hundred thousand inhabitants, at least; and fifty thousand of these are colored people. To them Abraham Lincoln was the Moses who led them out of Egyptian bondage. They are fond of calling their churches and schools "Lincoln Memorials;" and ignorant and humble as they are, they have a true idea, in building a memorial for the dead, and at the same time a useful edifice for the living. The church where Abraham Lincoln attended, was the New York Avenue Presbyterian, now where Dr. Bartlett preaches, then under the ministry of Rev. Dr. Gurley. The city is full of places made interesting, by associations with Abraham Lincoln's noble work, life and sad death; and his appeal to every one is, whatever you make, make character, and make it noble and God-like.—*Pittsburgh Christian Advocate.*

The Rules of Elizabeth Fry.

1. Never lose any time. I do not think that lost, which is spent in amusement or recreation every day; but always be in the habit of being employed.
2. Never err the least in truth.
3. Never say an ill thing of a person, when thou canst say a good thing of him. Not only speak charitably, but feel so.
4. Never be irritable, or unkind to anybody.
5. Never indulge yourself in luxuries, that are not necessary.
6. Do all things with consideration, and when thy path to act right is most difficult, put confidence in that Power alone, which is able to assist thee, and exert thine own powers as far as they go.

The Sunday newspaper is receiving a large measure of attention at the session of Conferences this Spring, and it is evident from all that is said on the floor, and published as the voice of the ministerial body, that there is no intention on the part of our church, to compromise with worldly publishers and their patrons, on the Sabbath question. Unless these publishers can show better, broader, more unselfish reasons for secularizing the Christian Sabbath, than have yet been put forth, they may count upon the Methodist Episcopal Church, as an organization to stand against them; and if our preachers have the influence that we think they have, over their congregations, there will never be very many Methodist readers of Sunday secular papers.—*Northern Christian Advocate.*

The memory of Stonewall Jackson will be honored by a costly monument, the sum required for it being contributed by the states of Virginia and South Carolina in particular.

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.*

Resolutions.

ADOPTED BY THE STATE TEMPERANCE ALLIANCE OF MARYLAND, APRIL 22, 1886.

We, as advocates of the prohibition of the liquor traffic, in annual convention assembled, congratulate the people of our State and nation, on the glorious advances made all along the line of temperance reform, during the past year, and more especially so, in the last few months; and we call upon our people to return thanks to the Giver of all good things, who has so richly blessed the efforts made, in behalf of the good of humanity and for the stability of our government. In starting out upon a new year of still stronger effort for the good of State and nation, we reiterate our beliefs and purposes, in the following platform of principles;

1. The Maryland State Temperance Alliance is and must continue to be, non-sectarian and non-partisan in its character and methods.

2. It is neither right nor politic for the State or nation to afford legal protection and sanction to any traffic that tends to increase crime, to waste our national resources and corrupt the morals and destroy the lives of our people; therefore we affirm that, instead of being licensed either for a high or low price, the rum traffic should be absolutely and forever prohibited.

3. That the people of any community should be entitled at all times to veto any privileges extended to the liquor interest, and we protest against any attempt by State or nation, to foist this evil upon any people who desire to be free from it.

4. That while we will never cease to petition our Legislature for such laws as will result in redeeming our State from rum, with all its evil consequences, we protest against the late effort of some of our legislators to deny the right of petition, and we propose, in order to make these petitions effective, to vote only for such men to the Legislature, as are in hearty sympathy with our objects.

5. That grateful for the measures of success resultant upon 13 years of local option work, we recognize that these successes have cost a vast outlay of time labor and money, and we are warned by dear experience that prohibition thus secured is in constant peril of annulment and repeal, at the hands of a few law-makers. We therefore deem that the time has come to relegate local option work to the counties, cities and districts, and as a State organization, we will from now henceforth strive for State constitutional prohibition, determined to fight it out on this line, if it takes all the summers of all the years, between now and eternity.

6. That in the county and local struggles for local option, the hearty endorsement and moral support of the State Alliance will be uncensuringly given.

7. That in the coming constitutional convention we see a providential opportunity, to secure the blessing of constitutional prohibition, and all the machinery of the Alliance should be directed to procure the incorporation of a prohibitory clause in the new constitution, when submitted to the people.

8. That in order to thoroughly arouse the State to the importance of this opportunity, we instruct the executive committee, if practicable, to engage a State lecturer, who shall travel the entire State, and organize the sentiment into a practical force which can be wielded in this direction.

9. That in the noble women, the pulpit and the press, we recognize efficient and successful aid, in the prosecution of our work, and we crave a still more

active co-operation; by the press, because of the evil which would result from its corruption by the liquor interests; by the pulpit, because it has in the rum power the greatest obstacle in its work of spreading Christ's kingdom; by the women, because the licensed liquor evil is the bane to their home, the destroyer of their families, and the enemy of their peace.

10. That this alliance congratulates the Maryland Woman's Christian Temperance Union over the adoption of scientific temperance instruction, in the schools of our State, and we pledge to them and to our people our best efforts to secure such needed amendments to that law, as will make it more effective for the purpose for which it was designed.

The Fair Tempter.

"Sit down," said the man motioning the boy to a pile of boards. I've got something to tell you. It isn't a very pretty story, and I don't often take the pleasure of telling it to any one; only there is a look in your young eyes sometimes that makes me think of her, and I loved her. You are too young yet to know what it means, when a man says that; a man into whose heart and life no other woman could ever come. Yes, I loved her,—never mind her name, she was fair as this fair day has been, and she"—the man's voice grew more husky; "She did not know that I was struggling against a foe, that was mine by inheritance. I had been conquered by it once or twice, but I was striving body and soul to win the victory, and be a man worthy of the woman I had won. She did not know all this. She knew me only as a man with every chance in the world, to make an honorable name for her to bear.

With love and health and intellect, what else could be expected?

"I am only a miner, now, as you know; a rough character, 'Old Stoney,' without a heart, as they think; but sometimes—in the spring when the violets come, I am something else. I am a man—once more, her lover; and I am back again, in her beautiful home by the far-stretching sea. It is an evening like this, and I can see the moonlight shining across the sea, and the rocks touching here and there the sides of an old wreck, away out on the reef. The room is full of violets, her flowers, and the sweetness of it all lingers around her as I wait for a last good-night.

"And then—yes, even now I can hear her voice saying in its ever low and courteous tone, 'You must have a glass of wine, before your long walk over to the Point.' When I again and again refuse, there comes her quiet answer, those words that are burnt into my brain—those words which come to me always with the washing of the sea around them, 'I will never marry either a coward or a fanatic. If you cannot drink a single glass of wine, I am afraid that I cannot see you any more.' Don't be too hard on her, lad. She did not know, but all the same she was baring my throat to the enemy's knife, and when I went from her, into the moonlight that night, the sea had a sob in it, and the wreck—it was but a symbol of that which you see in me to-night. My boy, my boy, when you go out into the world beyond these mountains, when you go, take my story with you; take it to the women you meet, and as you tell it to them, beg of them for my sake, for the sake of the happiness of two lives lost through ignorance on the one side, and weakness on the other—beg of them, I say, never to offer to any one, never to make the price of their love, that which will ruin manhood and destroy life. Tell them to think about it. Tell them that what seems hospitality may be the direct injury; that what seems cowardice may be the truest bravery; that what seems fanaticism may be the saving of the world.

"But promise me first, lad—promise

me to-night, that never a drop of drink shall cross your lips. If there is any return that you want to make to me, for the saving of your life the other day, make it now to me in, your pledge."

Only a moment did the lad hesitate and then with his purposeful face uplifted reverently toward the moonlight, as he stood in the shadow of the great chimney, he laid in the trembling grasp of the man beside him, his strong right hand.—*Wilmington Home Weekly.*

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.
No. 54.

My last letter closed with some allusion to the affairs of the colored people in Salisbury. That they had practically set up for themselves, was one of the straws showing the tendency of the times. Suspicion and blame did not properly belong to them, for this step. When the new church was built, they felt that there was no longer any room for them, even in its spacious end gallery. A few continued to retain their accustomed places, as long as they could; but on occasions of a crowd, their claims were ignored, and they turned away to their own church, as a matter of necessity.

Many of our old members regretted their departure, and used to speak of their presence in the former building, as a means of grace, especially at the quarterly love-feasts, and protracted meetings. Rev. John T. Hazzard told me a somewhat laughable circumstance, which occurred in the days of Henry White. The latter was holding a quarterly meeting in the old red church in Salisbury. It was a wintry Sabbath morning, and owing to the condition of the country roads, and town side-walks, but few of the white people were out, on time. The galleries, however, were crowded, and the colored folks, careless of mud outside, or a chilly atmosphere within, were bound to be at the big meeting. The speaking started off in a very slow, formal way. The Elder tried, but failed to infuse his own pathetic spirit into the fathers and mothers in Israel who were present. After he and the circuit preachers, with Bro. Vance, and a few others always full and ready, had spoken, the exercises seemed to come to a full stop. Father White turning to the galleries, said he was glad to perceive how fully the colored people appreciated their privileges, and offered them all the time remaining for the narration of experience.

They fired up immediately. There was an "Uncle Dick Parker," in those days, who was not very far behind the Elder, himself, in effective appeal. The fire began to burn; responses were frequent, as one after another told of the way the Lord was leading them through the wilderness of sin, and by the waters of Mara, with the cloud and fiery pillar round about the camp, and a general shout arose. The cold and comfortless white people, listened until they forgot their dismal surroundings, joining in the happy choruses started in the gallery, and shouting as fervently, after a while, as the others. In the excitement which ensued, Dr. Sammy Melson was on his feet, walking the aisles, waving his hands, and helping in the hallelujah. With big tears running down his cheeks, he turned to the pulpit, saying, "Brother White, these colored people have the spirit of the Lord among them, while we are as cold as an icicle. I wish to God, we were all niggers!"

Dr. Melson, it is to be presumed, only wished that himself and his brethren enjoyed the freedom and power, which seemed to make the road to heaven an easier path than he found, on account of his unwillingness to testify for Christ and the great salvation.

While I am just here, I may as well relate an incident, such as the present generation in Maryland and Delaware will wonder, could have ever taken place.

At Laurel, Del., 15 miles north of us, there was a colored Masonic lodge. How it became instituted was only a matter of conjecture. Many of its members followed the vocation of sailors, and in city ports, doubtless found the Fraternity, in full possession of the ancient and honorable symbols. A lodge was also started in Salisbury, and some of its members, by invitation one night, found their way to Laurel to attend a Communication, and participate in the ritual work. They were ignorant of the laws which had been enacted at Dover, especially for the regulation of their race; and for crossing the State line, they were every one arrested, and imprisoned. I heard of the mishap, and busied myself to find friends in need, who would assist in their release. After much trouble we succeeded, and had a long discussion on the question of their status, under the title of F. A. M.

A prominent old gentleman of Salisbury, although of very decided Southern proclivities was appealed to, he being a recognized authority in Masonry. He examined some of these colored members of the order, and reported to "Wicomico Lodge," that they had as good, if not a clearer and better pedigree, than the white folks; and whatever social differences may have existed between the races, he was bound by obligations he could not evade, to acknowledge them, as fellow members, who had "traveled East," and knew as much as he did.

I only mention this circumstance to illustrate the irrepressible conflict," then nearing the epoch of its final adjustment, in universal emancipation. My own recent connection with the workings of the institution, enabled me in that, and a few other instances, to exemplify the principle of fraternity in cases of extreme distress. One of these, which just comes to my mind, occurred about 1865. I had been placed in such relationships, as allowed me no time for lodge affiliation. In point of fact, I have not been able to give a single hour for 20 years, to lodge association; but, passing along the crowded streets of Philadelphia one day, I encountered a wretched gang of released rebel prisoners, from Fort Delaware, who, the war being happily over, were allowed to turn their faces homeward, to the South. One poor sickly looking fellow paused at a prominent street corner, and gave, what a Mason must recognize, as the grand hailing sign, in *extremis*. I was at his side in an instant, put my arm within his, and asked him what was the matter. He was sick, a stranger, unable to travel, and without means.

"Come along," said I, "we will take care of you."

In another case, a weary woman called at my office, at the instance of some one who directed her there. Her husband was sick in Boston. She hastened from Kentucky to minister to his wants, but meanwhile, he died and was buried. She represented that he had been a Mason, and on that account, some had helped her so far, on her way home. She had applied, but in vain, for further relief. I had not time to investigate, but in an hour or two raised enough to purchase her ticket, and meet her wants, back to Louisville, where she resided. It was not many weeks, before I received an engrossed and sealed copy of thanks, from a certain lodge in Kentucky, for the small service I was enabled to render a Mason's widow. Instances like these, I suppose, are not rare, and I might have known more of them, but that other demands have, in these later years, engrossed all my attention.

Of the leading Methodists of Salisbury circuit, when Bro. Talbot and I were there, I retain a vivid and pleasant recollection. What George Hudson was at Snow Hill, Benjamin Shepherd, on Laurel circuit, Tubman Sudler, on Annessex, Capt. James Phœbus, on Princess Anne, Wm. Rea, at Cambridge, David Hazzard, at Milton, and

Charles Tunnell, at Georgetown, good David Vance was in Salisbury—the central figure, in a group of interesting and historic characters. I can see now, his snow white head and beaming face, looking up from that particular seat he always occupied, bearing the most benignant expression of sympathy with the preacher. He was a typical class-leader. Whenever I turn the pages of Carvoso, I always see the portrait of David Vance. The church was his chief joy. His time and energies were all consecrated to her purity and progress. He was, moreover, a blessing to the whole town. That deistical shoemaker, whom Henry Brewington told me of, had one reservation, in his wholesale contempt of Christian people. He couldn't get around Brother Vance. In fact, he admitted, that if called to die, it might be a wise precaution, to have such a man near by, to offer a prayer.

This same infidel, as I remember, was laughed out of his unbelief, subsequently. He turned out, one Saturday afternoon with others, to lend a hand at a house moving. The building took a sudden slide on the skids, which cornered, and threatened to crush this profane son of Crispin. When he saw his peril, he began to pray; calling lustily on God to save him. Aha! said the neighbors; you found out there was a God, didn't you, when you were in trouble? The man was never obtrusive afterward, in contending with religious people.

I have several brethren of more than ordinary excellence in my mind, associated with the different appointments. At Union, there were Benjamin Elliott, the brothers Hugh and Isaac Jackson; the former was one of the most intelligent and punctual of our circuit stewards, and his name is destined to live. In the Melson's church neighborhood, our principal home was quite near the meeting house, and Elijah Melson, with his sons, Wm. H., Levin, and Ezekiel, were the truest friends and helpers, in every good word and work. At Zion I first met with Rev. S. Quinton White, father of Rev. E. E. White, of the Wilmington Conference, who was then attending school, and preparing for his future work in the itinerant ministry; although he may have had no direct intimation at the time, of his future career. Of brother Sims, Noah Rider, Josephus Humphreys, brother Gordy, and many other helpers, I may speak hereafter.

The English Baptists have increased the number of their churches, the past year by 14, and of their members by 3,474. Their evangelists are now reported as "local preachers," borrowing the Methodist designation, and these have been increased by 498; the whole number being 4,003, against 1,893 pastors in charge.

SWEET ARE THE USES OF ADVERSITY.—The London *Spectator* says of the Scottish Presbyterians: Left maimed and shattered by the shock of 1843, bereft for awhile of entire purse and self-command, the Scottish Church lay, for years, like a vessel water-logged and partially dismantled. She is now the briskest sailer in the Presbyterian fleet."

The Rev. Dr. Smyth, of New Haven, recently said: "If seventy men in any community say they won't work in a certain way and the seventy-first man shan't work at all, if not with them, the public will stand by the seventy-first man every time." Of course it will, since the seventy men undertake to destroy the rights of the seventy-first man.

The Irish Methodists are almost unanimous in their opposition to the Home Rule scheme for that country, and they have expressed themselves in vigorous language. All departments of Irish Protestants are of the same mind. This is a significant fact.—*Pittsburg Christian Advocate.*

The Sunday School.

Sowing and Reaping.

LESSON FOR SUNDAY, MAY 9, 1886.
John 4: 27-42

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "One soweth and another reapeth" (John 4: 37).

1. A FEMALE MISSIONARY (27-30).
27. And upon this—just as he had made the disclosure of His Messiahship. *Came his disciples*—bringing the food which they had gone to buy. Their coming could hardly be said to interrupt the conversation. It had reached its final lesson. And *marveled that he talked with the woman*—R. V., "and they marveled that he was speaking with a woman." For a man thus to speak to a woman, was a breach of decorum in Jewish eyes; but for a rabbi thus to speak was distinctly forbidden. *Yet no man said, etc.*—No one of the disciples ventured to question Him. There was something in His manner, something in the woman's looks, which forbade all impertinent curiosity or criticism. They neither asked her what she wanted, nor Him why He talked with her. *Why talkest thou?*—R. V., "why speakest thou?"

"He who came to raise mankind to spiritual freedom and moral purity, included woman as well as man, and treated with silent contempt the prudery by which it was sought to humble the one sex to exalt the other. Woman owes her elevation to social equality with man, to the lofty respect shown her by Jesus of Nazareth."

28. *The woman then*—R. V., "so the woman;" others having come, and her heart being full of what she had heard. *Left her water-pot*—probably forgetting all about it, and the purpose of her errand, in her intense desire to spread the joyful tidings and bring others. Evidently she was herself thoroughly awakened; perhaps she felt the "living water" springing up in her own heart. *Saith to the men*—whom she met on the road and in the streets.

"A converted person no longer cares for what he once cared for. The whole world looks different. All things have become new."

29. *Come, see a man*.—Origen calls her "the apostle of the Samaritans." *Which told me all things which ever I did*.—He had not told her all; but He had told her enough to show that He knew all. Her exaggeration, therefore, was natural. *Is not this the Christ?*—R. V., "Can this be the Christ?" The agitation of the woman comes out vividly, in the negative idea implied in the question: "Can this be the Christ? No, it is too good to be true!" Further, the question-form in which she expressed her trembling hope was far more effective in leading her countrymen to inquire and judge for themselves, than any dogmatic assertion on her part.

30. *Then*—omitted in R. V. *They went out of the city and came* (R. V., "were coming") *unto him*.—The imperfect—"were coming"—is a graphic touch. From the well they could be seen coming; and it was while they were on their way, that the conversation occurred between Jesus and His disciples.

"This verse is here introduced partly to show the immediate success of the woman's message, and partly to make plain the words of Jesus in a later verse (verse 35)."

II. THE DISCIPLES INSTRUCTED (31-38).

31, 32. *In the meantime*—in the interval between the departure of the woman and her return with her townsfolk. *His disciples prayed him*.—They remembered His fatigue and the length of His fasting; perhaps they saw the Samaritans in the distance, and wished Him to use His opportunity for eating before the people arrived. *Master, eat*—R. V., "Rabbi, eat." *I have meat to eat*—literally, "I have an eating to eat." *That ye know not of*—R. V., omits "of." They had not yet, in their brief experience, felt furnished with the desire to save lost souls, and tasted the deep satisfaction of rescuing such. In the exaltation of such a hunger as that, the lower bodily appetite had ceased to clamor, in our Lord's case.

"As His thirst had been, not so much after the water of Jacob's well, as after her conversion, who had come to draw water thence, so now His hunger is not for the food which they have prepared, but for those whom He beholds already hastening from the neighboring city, that they may hear and receive His word."

33. *Hath any man brought him ought to eat?*—a question which, by its grammatical structure, suggests a negative answer. They do not question Him; they simply discuss the perplexity among themselves: He says He has something to eat; surely the woman did not bring Him anything. They showed as much spiritual dullness, as the woman did about the "living water."

"How hard must it have been for Him

thus, at every turn, to find even in His chosen ones such a strange incapacity to see, that material images were but the vehicles for deep spiritual thoughts."

34. *My meat*—that by which I live; that with which I sate the passionate hunger of My spirit. *To do the will . . . and to finish* (R. V., "accomplish") *his work*.—Similar sayings are found elsewhere in the Gospel—5: 30; 6: 23; 7: 18; 8: 50; 9: 4; 12: 49. Says Godet: "The present tense—'to do His will'—refers to the accomplishment of the divine will at every instant; and the 'finish the work' (in the aorist tense) to the final consummation of the task."

"He speaks thus of the condescension, pity, patience, wisdom He had been laying out upon one soul—a very humble woman, and in some respects repulsive too. But He had gained her, and through her was going to gain more; and this raised Him above the sense of natural hunger Matt. 4: 4."

35. *Say not ye*.—Perhaps they had already said it, as they came back to the well. *Yet four months and then cometh harvest*.—It was perhaps true that there must be a patient waiting, before the fields about them would whiten for the harvest; and, quite likely, they would have said, too, in their hearts, that the waiting would be long and tedious, indeed, before this region would yield a spiritual harvest, before the Samaritans would be gathered into the garner of the Lord. *Lift up your eyes . . . for* (R. V., "that") *they are white, etc.*—Most commentators agree that our Lord is referring to the Samaritans who were then visibly on their way to find Him, and some of whom had already begun to believe on Him, because of the woman's testimony. The harvest in this case had been a speedy one. The seed-sowing of a single brief conversation gave promise of an immediate and glorious crop. And this was to Him an earnest of the wider harvest yet to come. Says Meyer: "Christ looked prophetically beyond the approaching Sycharites to the green fields of the whole humanity, for whose conversion He laid the foundation."

"Harvest began in April, about Easter, and lasted till Pentecost. Four months run back to December. Seed-time itself fell in the beginning of November. The fields, therefore, were probably green (Lange).—The disciples saw the promise of rich crops; but Christ saw the spiritual harvest, of which the fields were the image, even now come in its first-fruits, as the people from the city approached."

36. *He that reapeth receiveth wages*.—Canon Westcott and others transfer the word "already" from the preceding verse to this: *Already the reaper is rewarded*. Not only are the fields white for the harvesting, but the reaper is already garnering. *Gathereth fruit unto life eternal*.—The harvest is not lifeless grain, perishing in the using of it. The results of spiritual husbandry are immortal, imperishable. The fruit consists of souls that have passed from death unto life, a life that shall pass into the beyond, untouched by death. Truly "he that winneth souls is wise." *He that soweth and he that reapeth may rejoice together*—both a special and a general utterance; true of this occasion, when sowing and reaping followed without long intervals; true also of other occasions, when "the forerunner, who has long passed away, shall meet him who has received the harvest of his earlier work, and share his joy."

"Primarily, Christ is the sower, who sowed in tears, and reaped but little; the apostles are the reapers, who gathered in a single day more souls into the church of Christ, than Jesus himself in His whole lifetime. But, secondarily, the prophets were sowers and the apostles reapers, a fact illustrated by their constantly quoting of the prophets, in attestation of the divine character and mission of Christ. And finally, the twofold work of sowing and reaping goes on throughout all time, the same man sometimes being both sower and reaper, sometimes sowing all his life in tears, that another may reap in joy."

37. *And herein is that saying true*—R. V., "For herein is the saying true." *One soweth and another reapeth*—a familiar classical and somewhat cynical proverb, often quoted as a comment upon human disappointment. In this world there are so many uncertainties, that he who lays the foundation may not live to see the edifice. The plans which men sow produce a harvest which others reap. But in the spiritual realm this proverb is "true"—that is, becomes real. Sower and reaper are content to be wide apart, or together if need be, since both share; in the hereafter, the joy of the harvest.

38. *I sent you to reap*—possibly referring to previous labors in Judea; but it seems preferable, with Lange, to take the words in the sense of a prophetic future: "I have chosen you for apostles, or, to keep the figure, for laborers, to send you into the harvest field. Ye are destined pre-eminently to reap a spiritual harvest which has been long preparing." *That whereon ye bestowed no labor*

—R. V., "that whereon ye have not labored." *Other men labored*—R. V., "others have labored;" "the goodly company of the prophets;" and later, Himself.

"The surprise and gladness, with which they would shortly witness the faith of the men of Sychar, was an emblem of what would repeat itself continually in the history of the church. While the disciples are reapers, this harvesting in Samaria shows clearly, who is the Sower. The words point to Jesus Himself . . . He had been alone in conversing with the women; but He had taken up and made use of all that she had received from the teaching of Moses, and all that the Jews had learnt from the prophets."

III. THE SAVIOUR BELIEVED IN (39-42).

39. *And many of the Samaritans of that city*—R. V., "and from that city many of the Samaritans." *Believed on him for the saying of the woman*—(R. V., "because of the word of the woman").—Their faith, of course, was not a strong, intelligent faith, and yet it appears to have been of the right kind—genuine, childlike and developing rapidly under subsequent instruction. Notice the success of the woman's witness-bearing.

"It was only a hearty, earnest testimony of a believing heart. Yet God was pleased to use it to the conversion of souls. We must never despise means, because of their apparent weakness, feebleness, and inaptness to do good. God can make the weakest instruments powerful to pull down the strongholds of sin and Satan, just as he made David's sling and stone prevail over Goliath."

40. *They besought him that he would tarry* (R. V., "abide")—a very different treatment from what He had received in Judea. "A dead and petrified orthodoxy may be more proof against the word of life, than heresy." *He abode there two days*—happy days of seed-sowing and reaping, the seed falling into good ground and springing up into an abundant harvest.

"Judea had yielded no harvest, but the despised people of Shechem were better spiritual soil. Gathering to hear Him, His words deepened the convictions of those impressed already, and roused the hearts of others. To have stayed longer might, perhaps, have compromised the future, by raising Jewish prejudice."

41, 42. *Many more believed*.—The circle of believers widened, when Jesus Himself became the centre of it. "Never man spake like this man." *Said unto the woman*—who, having been the forerunner of the Christ, was evidently now held in high respect. *Now we believe, etc.*—Our faith now has a firmer foundation than your testimony furnished for it. *We have heard him ourselves*—R. V., "we have heard for ourselves." *And know*—faith passing into knowledge and experience. *This is indeed the Christ, the Saviour of the world*—R. V. omits "the Christ;" but the words indicate a surprising breadth of faith. They trusted in Jesus, not as a local or national Saviour, but as the Saviour of all—the Saviour of the world. "The Evangelist, in recording these words, plainly intends to point out to us the special significance of the whole narrative: the conversion of Samaritans was a promise of the conversion of the world."

"We find that the apostles had rare success there; the harvest, perhaps, of this wonderful sowing. Acts 8: 5-25. In this town of Shechem arose Justin Martyr, one of the greatest Christian writers of the second century. Samaria became early the seat of an episcopate."

Youth's Department.

From Youth's Companion. PANSIES.

CONCLUDED FROM APRIL 17TH.
Marian's garden lay on the sunny side of the arbor. Patty laid her angry grasp on a lily-stalk. But as she looked into the white heart of the lovely flower, her hand dropped. All flowers were dear to her, and she found it hard to resolve to hurt a single one.

"I'll do it by-and-by," she said, and slowly walked around to her poor pansies.

"Why, you here, mamma?" she said. Sure enough, mamma was stooping over the bed, busily doing her best to set things right again. She easily guessed the meaning of the swollen eyes and angry little face, but took no notice of them.

If Patty's body had been crooked and deformed, how tenderly mamma would have cared for her, and had everything done to try and cure her. But it was Patty's poor little soul which was deformed with evil passions, and she was as

earnestly trying to help her to cast "It is a pity, dear," she said, holding up some of the torn, bruised flowers; them out.

"but the bed will soon look as well as ever. Do you know what 'pansy' means?"

"No mamma."
"It is from 'pensee,' the French word for thought."

"But flowers don't think, do they mamma?"

"I suppose not. I believe it must mean the thoughts they bring to us. See what bright little things they are!"

"Yes," said Patty, bursting into tears again. "They always laugh up at me, as if they were glad when I come."
"They make me think," went on mamma, "of all the sweet and pleasant things, which help to make them so beautiful. The sunshine and the moonlight, the fresh air and the soft rains and the gentle winds. And they show all these things in their pretty faces, don't they?"

"Yes," said Patty.
"A little child, you see, has all that a pansy has; but think, little one, how much more. She has all the blessings in her home.—the love and care of her parents and friends, the play, the comfort. Don't you think all these sweet and pleasant things ought to shine out in her dear little face?"

Patty did not answer. It was a very new thought to her.
"They will only do that, when the plants are carefully rooted in a little heart, which takes in the sunshine of the love of the dear Saviour, who came to us as a little child. Pull up that weed Patty."

Patty carefully drew out a weed which grew close to a pansy root, and smoothed the earth with her plump little hand.
"If we allow weeds to grow, they will crowd out the pansies. And if evil passions grow in the heart, they will crowd out all the sweet flowers of patience and loving kindness. Now, pet, I am going soon to take a ride, and you may go too."

Mamma went away, and Patty sat still full of the thoughts the pansies had brought to her, then slowly picked the finest blossoms which were left, and brought from a hiding place in the arbor, some bits of tin foil.
With dainty, painstaking little fingers, she made up three tiny bouquets, which she carried and placed between the folded hands of the children in the baby-house, feeling quite sure they would keep them safely, which you will agree, is more than could be expected of some children.

"There goes Patty," said Grace. The three were playing croquet, as she drove away with mamma. And all were surprised, as she kissed her hand to them with a bright smile.
"Oh, the darling little thing!" cried Lilla, as an hour later, they went to their children.

"Is this what you call something spiteful, Marian?" asked Grace.

Marian was as much astonished as the others.

"It means that she is not angry with us any more," she said softly, as with gentle hands they took the little peace-offerings.

And Patty did not imagine, that the silent little blossoms would have a word to say to any one else. But we are told that the influence of every loving act, even of a little child, lives on, to make the world better. If this is true, we may be sure that the pansies carried their burthen of sweet thoughts with them.

SIDNEY DAYRE.

The Southern Christian Advocate says "Bishop Miles (of the Colored Methodist Episcopal Church in America), says he will never lay his hands on the head of a man to ordain him, or assign one to an appointment, who is known to use intoxicating drinks otherwise than as the Discipline of the Church allows. The Bishop weighs 250 to 300 pounds, wears a suit which cost him from four to seven dollars, carries a pair of old-time red leather saddle-pockets, and is worth \$20,000 in money and city property. He is self-made; but he is made."

Itinerant Reviewed.

MR. EDITOR:—I review "Itinerant's" letter on the Presiding Elder question.

Statement 1st. "Whoever wants to be Presiding Elder, is therefore disqualified." Who is left? I want it; the man I have thought of voting for, wants it; do not Bros. VanBurkalow and England and Brown want it?

Statement 2nd. "He must preach well enough to keep the people in heart." This statement needs emphasis. No man ought to be appointed Presiding Elder, until he has at least, a dozen sermons, each of which will make sinners weep and tremble, and the righteous shout for joy.

Statement 4th. "The Presiding Elder should be impartial." Such a statement as this should never be made. If a Presiding Elder is a Christian, he can't be impartial. He may have preferences, but no "dislikes."

Statement 5th. "The Presiding Elder should so command the confidence of both committees and preachers, that the initial work, done in the matter of appointments, would cease forthwith." Impossible.

Statement 6th. "The Presiding Elder should have the courage of his convictions." This, all Christian ministers have. Some men who seek to please men, rather than God, may not have.

Statement 7th. "The man who will not tell the secrets of the cabinet sessions during Conference, is unfit to be Presiding Elder. Toosweeping. While the Presiding Elder should remember, when he was only a common itinerant, and keep the Golden Rule, he does have orders at times from the Bishop exacting silence.

Statement 8th. "The Presiding Elder should be one who can bring both preachers and people up to the highest efficiency." This is a strong statement. It is a true statement. A man who never could bring up a charge, and could hardly hold one up, and often "set" the life out of them, spoiling also the eggs that had promise, is certainly unfit for Presiding Elder. We need the men who have put life and success, in the charges they have served. The man who has succeeded in everything, is God's choice, to rule over few, or more things.

Statement 9th. "The Presiding Elder should have a thorough religious experience." By all means. These preachers, who are as dry as a powder horn, are only useful as holding things together, until one with an amen on his tongue, and a hallelujah in his soul, comes along. Bad Presiding Elder material.

Conclusion: The three nominees now are, England for Salisbury District, VanBurkalow for Dover District, and Brown for Wilmington District. Do these men measure up to the "ideal?"

1. These men don't want it.
2. These men must be fair preachers.
3. These men must be skilled in church polity.
4. These men must be impartial.
5. These men should command the admiration and confidence of churches and preachers to such an extent, as to stop initial arrangements about appointments.
6. These men must have the courage of their convictions.
7. These men must tell each brother all the news of the cabinet, in which he is interested.
8. These men must enthuse both preachers and churches.
9. These men must have an overflow of spiritual experience.

Bros. England, VanBurkalow, and Brown, stand up, and be measured. If you succeed in getting that which you do not want, viz.: The Presiding Eldership, ask in open Conference, the author of this letter, and he will exchange places with you.

ANXIOUS.

Bishop Simpson's remains will presently be transferred to the new marble mausoleum, built for them in the West Laurel Hill Cemetery.

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

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Wilmington Preachers' Meeting.

The pastors of the M. E. Churches of Wilmington and vicinity, with several local preachers held their usual weekly meeting, Monday morning last, in the lecture room of old, but now newly renovated Asbury, J. E. Bryan pastor. An election of officers resulted in the choice of N. M. Browne of Scott, as President, J. E. Bryan as Vice President, B. F. Price of Madely, as Secretary, Julius Dodd of Hockessin, as Treasurer, and J. Todd of Grace, R. C. Jones of Mt. Salem, and A. Stengle of Union, as Curators. The editor of the PENINSULA METHODIST was introduced, and invited to participate in the discussions.

Rev. Dr. Todd, who has but recently returned to the pastorate of Grace Memorial, after three terms of successful service in other important charges, was present to read, according to appointment, a paper on "the resurrection of the human body." As was expected, the Doctor gave us a most admirable essay, in the clear, forcible and classic style, for which he is distinguished. In the language of Bro. Price, the Secretary, it was a masterpiece. The views presented, however, did not meet with universal acceptance, but were subjected to earnest and appreciative criticism.

We shall give our readers a digest of this essay next week, and will only say now, that in answer to the question, "with what body do they come," Doctor Todd maintains, that as the deathless spirit builds its material tabernacle here after a pattern unlike that of any other, and preserves the identity of that peculiar pattern through all the mutations of its earthly history, so the same deathless spirit, like the living germ in the grain buried in the earth, shall do its work at the resurrection, in rebuilding its heavenly tabernacle after its own appropriate and peculiar pattern.

Bros. Price, Hubbard, Jones, Murray, Gardiner and Thomas, followed with comments on the views, presented by the essayist. On motion, the subject was continued for next Monday morning.

Another Pastor's Home Beneath the Shadow.

We are pained, to announce the afflictive bereavement, that has come to the home of our beloved brother and fellow laborer in the gospel ministry, Rev. James A. Brindle, pastor of our church in Lewes, Del. His cherished wife with whom he had walked life's pathway for nearly forty years, passed within the veil, most unexpectedly, Monday evening, the 26th ult. While visiting her daughter, Mrs. Geo. C. Moore, Mrs. Brindle was taken ill, but as late as the Saturday the 24th ult., news of improvement in her health was received at her home. Monday however, the family were summoned by telegraph, as her life was then despaired of; but the message came too late for them to reach the wife and mother's bedside, before the sufferer's re-

lease. Ere the anxious and sorrowful loved ones arrived, her spirit had left the "earthly house of this tabernacle," and had gone "to be with Christ which is far better." As we must expect from such a life, the end was peaceful and triumphant.

The precious dust was conveyed to Philadelphia, Thursday of last week, and in the presence of loving friends, with appropriate religious services, was interred, in the Ministers burial lot, Mt. Moriah Cemetery.

Our brother and his family have the deep sympathy of their many friends, in the various fields of labor he has so faithfully cultivated, but, in the unspeakable loneliness of the heart, in such an experience, they can only find adequate solace in the aiding Comforter. How precious the faith that assures us of a future and eternal re-union, every day coming nearer!

The *Breakwater Light* of the 1st inst., in its kindly notice of Brother Brindle's bereavement, says:

The Pastor's family have the sympathy of the whole community, in this, their sad affliction.

"A handsome floral tribute was sent by the ladies of the M. E. Church here, to adorn the casket. The design was a wreath. Memorial services will be held in the M. E. Church to-morrow morning on the lamented death of Mrs. Brindle. Rev. Joseph Hudson will officiate, assisted by Dr. Heaton of the Presbyterian Church."

Dr. McCauley Not to Resign.

"A few weeks ago a canard was started in some Carlisle and Philadelphia papers, that Rev. Dr. James A. McCauley, President of Dickinson College, intended to resign, at the close of the present academic year. Dr. McCauley, in the Philadelphia Conference, then in session, denied the truth of the assertion. Some one telegraphed it anonymously, last week to the *Evening News*, of this city; which paper has promptly upon notification of its falsity, corrected it. Dr. McCauley has been for fourteen years President of Dickinson. Under his administration the college has recovered from the terrible prostration it suffered by the civil war, and has become one of the most desirable and prosperous seats of learning in the country. Some unscrupulous schemers, no doubt, are seeking a place, by creating the false impression, through the public prints, that there will be a vacancy in its Presidency. The last-eight years of Dr. McCauley, are especially remarkable. The repaired buildings, the new buildings, the splendid endowment, the enlarged faculty, the perfected curriculum, the increased lists of students, the preparatory school, and many other increased facilities of learning, prove the hard, faithful, efficient and popular service the President has rendered, and guarantee the perpetuity of his incumbency.—*Baltimore Methodist*.

We endorse the above with all possible emphasis. As to the "unscrupulous schemers," persons who are able to recall certain significant utterances, in reference to the modest President given out a few years ago, will have no difficulty in locating their suspicions.

We are thoroughly convinced, that it would be a serious calamity to Dickinson College, if for any reason, the accomplished and devout Christian minister who is at its head, should retire. After experimenting on that line, from the time of Dr. Durlin's retirement in 1845, no man has been found to fill this place, under whose administration there has been equal success, to that which has been attained under President McCauley; whether the solid and substantial work of collegiate training be considered, or the handsome advances in material facilities for that work. We hope no selfish schemer will be able, to work such a great injury to Old Dickinson.

We publish the following letter, at the request of the brother to whom it was addressed; but are confident, the venerable and honored Secretary wholly misapprehends the purpose of the brethren, in passing the resolution complained of. No one, we are sure, thought of diverting funds collected for a specific object, to any other use. The resolution being designed simply to secure uniformity in all our charges, in devoting "Children's Day" to the general educational collection, as well as to that for the "Sunday-school Fund," in accordance with the Disciplinary provision, Par. 262, Sec. 7.—(Ed. P. M.)

MY DEAR BRO.—While trying to devise liberal things in behalf of your young friend I am nearly paralyzed by having my attention called to what is published on page 45 of the new Minutes of the Wilmington Conference.

How could that Conference have been induced to take an action so at variance with all principles of right and justice! And what now can be done, to avoid the still worse mistake of attempting to carry it into effect?

1. It will be an obvious infraction of the laws of right, to take money raised for one object (e. g., the Children's Educational Fund), and then appropriate it, or any part of it to another object (e. g., the paying of interest on some outstanding obligation.)

2. So far from giving countenance to any such proceeding, the General Conference has sought to protect the Children's Fund, by emphatic declarations against all interferences with its original and specific design. See page 2 of Red Letter of 1885; Dis. Par. 262.

3. The only division of funds, sanctioned or permitted by the Discipline, is that (not of the Children's Fund or collection only,) but of "all contributions of the day," in case the public, or congregational education collection is also taken on Children's Day.

It seems to me that the honor, as well as the true interest of the Wilmington Conference, is involved, in some way counteracting, or repudiating the resolutions referred to, which I do not believe was any deliberate act of the Conference.

Please let me know what you and the preachers accessible to you think about it. Ever yours,

D. P. KIDDER.

New York, April 16th, 1886.

N. B. On this subject see page 194 of the Manual for April 1886.

Philadelphia fears that she will lose her Zoo. The expenses for the last year were \$7,000 more than the receipts, and it is thought that nothing but a permanent endowment will save it. Last November a citizens' committee was selected to raise money for such an endowment, but only \$22,000 has been secured. There are 710 animals in the collection.—*Ec.*

(And why? The managers insulted the religious people of Philadelphia, by profaning the Lord's Day, in running the Exhibition business on the Sabbath as on other days; and of course the men of wealth among them will not give their money to aid the managers in such Sabbath breaking. The other kind of Philadelphians don't seem disposed to bleed for this purpose. Ed. P. M.)

The clergy of the city of Wilmington, we are pleased to see, are conferring together with a view to secure a more general observance of the Lord's Day, as a Christian Sabbath, and to secure popular and legal aid in stemming the tide of desecration. It is not that Wilmington is badly pre-eminant, in disregarding the command—"Remember the Sabbath Day to keep it holy," but because it is unhappily following the example of other cities, that these efforts are being made.

After some preliminary meetings, a number of the city pastors convened in

the Hanover Presbyterian Church, Tuesday morning last, and adopted with great unanimity a series of resolutions formulating their proposed action; the chief points of which are, (1) to have every city pastor, favorable to maintaining the sanctity of the Lord's Day, carefully prepare and preach to his congregation Sabbath 16th inst., a sermon on the obligation and advantages of Sabbath observance, and the perils to which the holy day is exposed; (2) to hold a public meeting of all persons interested in the subject, the following Thursday evening, the 20th inst., with a view to devise practical measures for the enforcement of the laws we already have on the subject, and for arresting, as far as possible, the prevailing Sabbath desecration; and (3) to urge upon the pastors and churches, the wise and forbearing, but firm and faithful execution of discipline, in their respective churches, upon such members as may, after due admonition, persist in this violation of the Divine Law.

Revs. Lafayette Marks, D. D., W. L. S. Murray, R. B. Cook, D. D., B. L. Latrobe, and J. L. Estlin; and Henry C. Robinson, David H. Harlan, and W. H. Gregg Esqs., were named as a committee to arrange for the proposed public meeting.

Labor Troubles.

We earnestly deprecate any thing tending to increase the feverish apprehension in the public mind, respecting the present outlook of social affairs. We think the accomplished editor of our Great Official had been wise, to have taken a sober, second thought, before publishing to his hundred thousand readers, scattered in almost all lands, his alarming articles on this grave question. Were the facts such as to justify his fears, it is doubtful if such articles do not tend rather to aggravate than relieve the situation.

For ourselves, besides an abiding faith in the beneficent purposes of the God of our fathers, with respect to our nation, illustrated so many times in previous perils, we have great faith in the masses of our people, among whom the leaven of the Gospel has been so long and so widely diffused. It is un-American, as well as un-Christian, to invade the territory of personal rights, whether the person be a wealthy capitalist, or a poverty-stricken laborer. Whatever exceptional cases of such invasion may occur in the hurry of excitement, or under skillfully contrived misrepresentations, a little time for reflection and intelligent examination, is usually all that is needed to overwhelm the perpetrators with public reprobation, and to vindicate the majesty of law and the sacredness of personal liberty. The possibilities of social convulsion among the ignorant masses of the old world, do not exist here, thanks to general education and the spread of the gospel.

Capital and labor are the compliments of each other, the one as really dependent, as the other; if the laborer can't live without the money of the capitalist, how can the capitalist live without the service of the laborer. Shall he cook his own meals, or groom his own horses, or build his own dwelling, or dig his own grave? Let pulpit and press urge upon both classes the virtue and obligation of the Golden Rule, and let every liberty-loving American stand for the right, and denounce the wrong, and business will prosper, and all will share in the general good times. We hope our good friend Dr. Buckley will recover his normal equilibrium, now that the great South Western strike has collapsed.

Rev. J. S. Willis, of Milford Del., who retired from the itinerant ranks, at the last session of the Wilmington Conference, seems to be in little danger of having his Jerusalem blade grow rusty, for want of frequent exercise. Easter Sabbath, he preached three times, including one service for our colored brethren, and

had an invitation to preach one more time the same day, for his Fredericka friends.

Last Sabbath his services were in requisition for our Presbyterian friends in Elkton, Md., in whose beautiful church, he preached morning and night, to the delight, we doubt not, of appreciative congregations. The pastor, Rev. H. W. Beers, we learn, is absent on a visit to friends in Pennsylvania.

Our Harrington correspondent gives us the pleasing intelligence of decided improvement in Presiding Elder Milby's health. We trust the most sanguine hopes may be speedily realized. Meanwhile, Bro. Warthman seems equal to the responsibilities of being his deputy, and with the cordial cooperation of the other pastors, will doubtless see that the work suffers no damage.

Our Book Table.

Ex-President Hayes' first magazine article will be printed in *The Brooklyn Magazine* for May, and will treat of "National Aid to Popular Education," a subject to which Mr. Hayes has given considerable study and examination.

Harriet Prescott Spofford and Frances E. Willard, will continue the discussion of "Early Marriages," in the May *Brooklyn Magazine*, each assuming a different standpoint.

The May PANSY opens with a story, "Diligent in Business," followed by "How it Became Possible," a touching illustration of trust and duty meeting their reward. In "Six O'clock in the Evening," Grandma Burton tells how a dear little boy and girl learned the meaning of the "bread of life." "Reaching Out" recounts some wonderful doings of Jerry and Nettie. "Our Alphabet of Great Men" gives an account of the life and character of Wm. Penn. The poems will be in favor, especially "Decoration Day," and the one for recitation, "Why Did You not Come before?" The PANSY is beautifully illustrated throughout. \$1.00 a year. D. LOTHROP & CO., Publishers, Boston.

The May number of THE OLD TESTAMENT STUDENT follows up the points made in the March and April issues, with the views of Drs. H. M. Dexter, Isaac Errett, Bishop Fallows, O. P. Gifford, R. Heber Newton, E. C. Robinson, A. J. Rowland, W. M. Taylor, H. L. Wayland and W. C. Wilkinson. There are two articles on The Biblical Creation, and on the Book of Kings in Modern Criticism, by Drs. M. S. Terry and G. H. Schodde, respectively. The Student presents a view of the current Sunday-school lessons from the Old Testament stand-point, by the pen of Prof. Willis J. Beecher of Auburn. A valuable feature of this and other late issues is the series of "Book-Studies" on First and Second Samuel by the editor, Dr. Harper. The Customary Book-Reviews and synopsis of Current Old Testament Literature follow. Chicago: The Old Testament Student, \$1.00 a year. Wm. R. Harper, Ph. D., editor. P. O. Address, Morgan Park, Ill.

Canon Farrar's New Book.

A few weeks ago, when CANON FARRAR was in this country, tens of thousands of people paid as much as one dollar each, to hear a single lecture delivered by him, and were well pleased with what they got for their money. Several of the most important of those lectures and addresses with other papers, are now published by JOHN B. ALDEN, of New York, and can now be had in a very handsome cloth-bound volume, for the price of 40 cents. Some of the lectures are also published separately in the *Elzevir Library*, in which form, the lecture on Dante sells for 3 cents; on Temperance, 2 cents; on Ideals of Nations, 2 cents; Thoughts on America, 3 cents. The millions of intelligent people who admire CANON FARRAR, and who were not able to hear him lecture, will be delighted to find his brilliant scholarly and eloquent thoughts placed in this handsome form within their reach. The publisher's illustrated catalogue, 132 pages, is sent to any address on receipt of 4 cents; or condensed catalogue free. JOHN B. ALDEN, Publisher, 393 Pearl St., New York.

Alden's Library Magazine.

This popular Magazine, which, beginning with the month of May, was transformed from an octavo monthly into a handy, small quarto weekly, has taken other steps in the line of progress. No. 4 of the weekly issue appears in new and larger type, and also with the addition of a handsome cover. In its new appearance it becomes one of the most attractive magazines in the field, while it is beyond rivalry in economy of cost, \$1.50 per year. You can get a specimen copy free upon application to the publisher, JOHN B. ALDEN, 393 Pearl St., New York.

PETERSON'S MAGAZINE FOR MAY. This well-known and popular monthly for ladies, grows in value and attractiveness with increase of years. Besides the usual amount and variety of light reading, there are the latest fashion plates, illustrations for home decoration, and directions for fancy work, with approved recipes for the table and the toilet. Price \$2.00 per annum; or with this paper, \$2.75.

Conference News.

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

The first quarterly conference of Hockessin charge, in their estimate for ministerial support, made an advance of \$50. This is the second advance they have made in two years, having raised the preacher's salary last Spring, fifty dollars above the previous year. A new organ has been recently purchased for this church. The sermon delivered by the Rev. Chas. Hill last Sunday morning, May 2d, was impressive and practical. Prof. S. T. Ford, of New York, will give one of his recitals in the church, Monday, May 17th.

Our correspondent from Delaware City, writes:—On Easter Sunday our church was decorated with plants and flowers; the lily, suggestive of new life, was especially predominant. Our pastor, Rev. J. H. Willey preached an excellent sermon in defense of doubting Thomas. The music by the choir was very fine, especially the Easter Anthem.

The I. O. O. F. Lodge of St. George's and Delaware City proceeded to the church in a body, and as addressed by our pastor. The church was crowded, and the address which was very interesting and instructive, was listened to, with close attention. The explanation of "Friendship Love, and Truth," some of the emblems of the Order, with reference to the Christian religion and the brotherhood of man, was particularly fine. Our revival this winter has awakened new interest in our church. In a very short time we expect to build a new chapel; in which the new converts are especially interested. Already one lady in our church has contributed five hundred dollars, and many others have promised very liberal donations.

In St. Paul's M. E. Church, W. L. S. Murray, pastor, a young ladies auxiliary to the Woman's Foreign Missionary Society was organized April 30th. Officers were elected and the time of meeting specified. As there are quite a large number of efficient workers among the young people in this church, great hopes are entertained for the success of this movement.

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

Talbot, Md., Bro. D. Gollie writes us of the kind attentions shown him by the good people of this charge. A very delightful reception was given at the home of Mr. Wm. S. Grace, where a large number of the members assembled, with whom the pastor enjoyed a very pleasant evening. Instrumental and vocal music, and kindly converse filled the fleeting hours. Our brother rejoices in finding many good people in his charge, who are ready for the work, and are praying for, and expecting good success this year. Of course we are pleased to hear that the PENINSULA METHODIST is a welcome visitor in the homes of his people, and shall be glad to have his largest hopes realized, in reference to many additions to our subscription list. It may be his honor, to rank with Bro. Dolaney, by placing a copy in every family of his charge, if he will work as hard as that brother.

The newly appointed dominie of Kent Island, J. E. Kidney, was kindly received by the people, and the work of the church is progressing finely. Congregations large.

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

Lee district of Accomac county, Va., polled 1,097 votes on last Saturday, on the prohibition question, of which 296 constituted the majority in favor of prohibition. The three remaining districts of the county will vote on May 15.

Parsonsburg, Md. The pastor, W. W. Johnson, writes us, "the work is going on nicely; the new fences enclosing the church and grave yard, will soon be finished. The Mite Society is prospering, and Christian love abounds among the people. He requests the insertion of an obituary, in "our grand PENINSULA METHODIST." It will appear next week.

Rev. Jas. T. Prouse writes us from Quantico, Md.: Prof. S. T. Ford has paid us a visit and broken the monotony of our quiet little town, by rendering some choice selections. The young people and quite a number of "old folks," showed by their presence, their appreciation of an intellectual feast. The Prof. spent two evenings with us; but his second audience was somewhat reduced by an interesting matrimonial affair; the marriage bells proving more attractive music, for quite a number of the "young people," than "John Law, have you got a saw," or "How Ruby played the piano." I refer to the wedding of Mr. Lee Moore, to Miss Zenophine F. Mills. This is my first

charge and I am very much encouraged by being with such hospitable and christian people.

The old Methodist Episcopal edifice in Revel's neck, known as "White's chapel," which has not been used for some years as a house of worship, but which has been tenanted as a residence by colored people, was burned last Thursday night. This building had been standing over 72 years.—Princess Anne Md.

Berlin, Md., W. B. Gregg, pastor. A church sociable was recently held in the M. E. Church here, at which the pastor delivered an address on the benefits of Christian sociability, and the choir charmed the audience with music of various kinds. The congregation was so delighted with it that they resolved to meet every two weeks.—The Ladies' Aid Society connected with this church, will hold a strawberry and ice cream festival on "Aunt" Jane Baker's lawn, on June 9th.—

PERSONAL.

Rev. M. A. Richards, D. D., for a short time a member of the Wilmington Conference, and for the last three years pastor of Green Street M. E. church, Philadelphia, has been transferred to the New Hampshire Conference, and appointed to Haverhill Street M. E. church, Lawrence, Mass.

The Bishops of the Methodist Episcopal church will convene in their semi-annual session, in the city of Buffalo, N. Y., May 13th, at 10 A. M. Bishops Foss, Fowler, and Taylor being abroad, of course cannot attend.

Rt. Rev. C. F. Robertson, Protestant Episcopal Bishop of Missouri, and brother of the wife of Bishop C. D. Foss, of the Methodist Episcopal church, died in St. Louis, May 1st, aged 51.

Prof. W. L. Boswell, wife and daughter, with his sister and several friends, sailed from New York, Thursday, the 29th ult., in the Cunard Steamer Bothnia, for a six months' tour through Europe. We wish the party all possible pleasure, and a safe return home.

Among the graduates in Medicine, from the University of Pennsylvania, the first inst., we notice the name of H. H. Kynett, an alumnus of Wesleyan University, Conn. The young Doctor is a son of Rev. Dr. Kynett, of the Church Extension Board, and a brother of A. G. Kynett, a young member of the Philadelphia Conference.

We are sorry to learn that, in the burning of a stable in Farmington, Del., the horse of our Bro. R. J. Cochran, perished in the flames. This is a serious loss to a circuit-riding, but we hope to hear of friends coming forward, who will soon furnish him with one in its place.

Rev. A. W. Radisill, a Presiding Elder in South India Conference, writes to the *Baltimore Methodist*, a letter of cordial greetings. We clip a few of his earnest words:

"The trials and unutterable temptations to become discouraged are numerous, but the joys are greater in number and deeper, than one can experience in the home work. After a year's study of missionary work in India, I wish to echo back Chaplain McCabe's cry, "A million for missions." When our people put their money into the treasury of the Missionary Society of the Methodist Episcopal Church, they can rest assured it will be well invested."

Excursion Tickets to New York, Baltimore and Washington.

Pursuing the policy of a reduction in passenger rates, recently inaugurated between other important points, the Pennsylvania Railroad Company has placed on sale five day excursion tickets between Wilmington and New York and Washington, Baltimore and Washington. The rate between Wilmington and New York is \$5.00, Wilmington and Baltimore is \$3.00, between Wilmington and Washington \$5.00, and the tickets will be good for return trip for five days, not including day of issue. The Washington tickets will admit of a stop-over at Baltimore, and the New York tickets at Philadelphia. This reduction cannot fail to prove advantageous to the public, as it not only offers a cheaper rate, but affords a liberal limit in which the advantages may be enjoyed. It is also a furtherance of the policy of developing business by cheapening rates, as the amount of travel increases.

The gratuities and grace of God, as made known in the Gospel of Christ, are not the revelations of a guilty conscience. Such a conscience creates alarm, but inspires no hope as the antidote. It is only when we turn to Christ, that we find out how guilt can be consistent with hope.

At the late session of the Baltimore conference five hundred dollars were given by a Baltimore lady for the needy members of the conference. A layman of the same city gave ten thousand dollars in memory of his wife to the Women's college.

Letter From Virginia.

Parksley, Va., May 3, 1886.

BROTHER THOMAS:—To the readers of your excellent paper let me report, that I am in the field assigned me, and hard at work. At Modest Town, our only appointment at the beginning, and where we have but six members, we have organized a large and promising Sunday School, and I am preaching to large congregations. Brother Grice had commenced a church enterprise at Hunting Creek which he turned over to me, and within the past month we have enclosed a nice little church 28 by 32, with recess pulpit, in which I preached the first sermon, a week ago yesterday, to a great assembly of people. Last week I secured a lot at Hallwood, an important railroad station, the gift of a gentleman not a member of the church, upon which we propose "to rise up and build." We also intend to build at Parksley in the near future. My little station of one church at the beginning, is like the woman's leaven, or rather like the mustard seed, small at first but grown within a month into a circuit with four appointments. It is true we have no members as yet, at any of these new appointments, where we are laboring, and where we propose to build churches, but they are wisely located in centers of populations, where the people have not become gospel hardened, and we expect with the blessing of the Master, to get them converted and gathered into the church. Our great need is money. If I had one thousand dollars, I could make it go a great ways toward occupying this territory. In order to save the Hunting Creek church, before mentioned, from falling into other hands, I had to make myself personally responsible for \$200. Since then Presiding Elder Wilson and Brother Grice have nobly stepped in and offered to share equally with me this burden. Wont some of your liberally-minded readers please send us contributions to help out. My address is Parksley, Va. If I can find the time, I will send you another installment next week, giving you some account of our local option campaign in which I had the gratification of taking a hand. I will add that Tangier Island voted Saturday, one for license, 92 against license.

Yours in the Gospel.

A. D. DAVIS.

Letter From Harrington, Del.

Presiding Elder Milby is slowly recovering. Many friends were gladdened by seeing him out riding last week. Many have been the wishes and prayers for a complete restoration of all the forces of this beloved veteran of the Church, and that he may yet be spared many years among us for good.

After a thorough renovation of the parsonage, at the hands of the Ladies' Aid Society—papering the halls, stairway and bed-rooms, adding new furniture, carpeting, &c., building new fences around the parsonage lots, by the trustees, and converting the east off venetian blinds of the church into screens enclosing the out kitchen, well, &c., the pastor concludes, we have now one of the most desirable homes on the district.

Bro. Warthman, though possessing but little of the hand shaking qualities, characteristic of Bro. Burke, seems no less successful in winning the hearts of his people, by a personal magnetism, which has already secured him many fast friends, while his preaching qualities often draw the people to such an extent, as to tax the seating capacity of the church.

A new chandelier, burning gasoline, has been put in our church, a great improvement over the old.

The curators of Dover District met in town last Friday, and matured their plans for the Preachers Association at Seaford, June 7th.

Easter Sunday was observed by appropriate sermons from the pastor, and by the Sabbath School. The church was handsomely decorated with an Easter cross, evergreens and flowers. A beautiful and impressive service, entitled "Easter Day of Days" was rendered, consisting of anthems, Easter songs, and appropriate hymns, responsive reading, numerous speeches by the little ones, and addresses to the school by Rev. B. Whillock, Prof. Eckley, and Bro. Betts, the superintendent, who afterward delighted the little folks with a bountiful supply of Easter cards. The church was packed; many little folks coming from sister schools. All seemed to enjoy the service, judging by the liberal collection, and the quiet and attention of so many little folks.

Masden's (this charge) has been repaired, papered, refurnished; and was reopened by the pastor, Sunday May 2nd; the Sunday School reorganized, and officers elected. Asad event occurred there April 22. Jas. Donovan, a member of Masden's, committed suicide, by shooting himself with a gun. He was buried the 23rd ult.

Asbury Sunday School is reorganized with Bro. Killin as Superintendent.

Sister Powell, one of our most estimable members, is about taking her departure for a sojourn with relatives in the West.

Two of our S. S. teachers are seriously contemplating forming life partnerships, if rumor be true.

Letter From Riverton Circuit, Md.

DEAR BROTHER THOMAS:—At the last session of the Conference, the name of this circuit was changed from Barren Creek to Riverton. It is bounded on the north by Sharptown, E. H. Miller, pastor; on the east by Delmar, C. S. Baker; on the south by Quantico, W. T. Prouse; on the west by Vienna, W. F. Dawson. I was unavoidably detained some two weeks, but when I arrived March 23, I received a warm and generous welcome.

The past eleven months of experience in this part of the Peninsula have been the most pleasant of my life, and should I live to the age of Drs. Roach and Wallace, and spend as many years in the ministry, I shall remember with pleasure the experiences of "My First Circuit." This must be a good place from which to start in the itinerancy. Our P. E., Rev. J. A. B. Wilson, began his ministry here, when this was a part of the old Sharptown Circuit. In pastoral visiting, a part of the work I especially like, I find, our bros. Wilcox, Harding, Conner, Roe, and Joshua W. Gray are kindly remembered by those to whom ministered, when pastors here. Bro. Conner's witch sermon has not been forgotten.

The people responded nobly in helping me pay for the Conference Minutes, which were distributed, free of charge. We are using the envelopes advertised in the PENINSULA METHODIST in taking our Benevolent collections, and expect to succeed. We are aiming not only to raise all our benevolent collections, and come up to the million dollar line for missions, but also to do our part in swelling the number of a million souls for Christ this year. We hope ere long to begin the erection of a church in Barren Creek, on a lot recently purchased. Any aid any friends of the cause may send us for this purpose, will be gratefully received by both pastor and people. Let us have your prayers for God's blessing on our work.

Fraternally yours,
Wm. P. TAYLOR.

April 30, 1885.

Camp Meetings.

Chester Heights, July, 20-29
Brandywine Summit, Aug, 9-19
Woodlawn, Cecil Co., Md. " 10

Marriages.

BOSTON—BURBAGE.—On April 28th, 1886, in Poplartown M. E. church, by Rev. E. H. Derrickson, Wm. E. Boston and Mary E. Burbage, both of Poplartown, Worcester Co., Md.

LEGG—COCKEY.—April 27th, 1886, in the M. E. church, Kent Island, by Rev. J. E. Kidney, Wm. Clayland Legg and Edith Cockey, all of Kent Island, Md.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.		
Charlestown,	May	8 9
North East,	"	8 9
Elk Neck,	"	9 10
Port Deposit,	"	14 16
Hopewell,	"	15 16
Rowlandville & Mt. Pleasant,	"	15 16
Rising Sun,	"	16 17
Scott,	"	18 23
Union,	"	20 23
Asbury,	"	29 30
St. Paul's,	"	30 31
St. Georges,	June	6 7
Delaware City,	"	5 6
New Castle,	"	13 14
Red Lion,	"	13 14

CHAS. HILL, P. E.

EASTON DISTRICT—FIRST QUARTER.		
Queenstown,	May	7 9
Kent Island,	"	8 9
Wye,	"	9 10
King's Creek,	"	15 16
Easton,	"	16 17
Hillsbo,	"	22 23
Greens,	"	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
Odesse,	"	12 13
Middletown,	"	13 14
Townsend,	"	13 14

J. FRANCE, P. E.

DOVER DISTRICT—FIRST QUARTER.		
Woodlandtown,	May	9 8
Church Creek,	"	9 10
East New Market,	"	16 17
Vienna,	"	16 15
Harrlocks,	"	16 15
Federalburg,	"	23 24
Preston,	"	23 22
Seaford,	"	30 28
Galestown,	"	30 29
Cannon's Crossing,	"	30 31
Bridgeville,	"	30 31
Greenwood,	June	6 5
Farmington,	"	6 5
Houston,	"	6 7
Harrington,	"	6 9
Millshoro,	"	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.	Hour for Service
Gumboro,	May 8 9	10	S 2	
Shortley,	" 8 9	2	S 9	
Parsonsburg,	" 9 10	7	M 9	
Cape Charles City,	29 30	10 7	S 7	
Onancock,	" 29 30	10	S 9	
Accomac,	" 30 31	3	M 9	
Frankford,	" 22 23	2	S 9	
Roxanna,	" 22 23	10	S 2	
Bishopville,	" 23 24	10	M 2	
Seelyville,	" 23 24	7	M 9	
Berlin,	" 15 16	10	Fri 2	
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.

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PROF. S. T. FORD, PUBLIC READER.

260 W. 21st STREET,
NEW YORK.

Methodism in Elkton, Md.

BY REV. J. P. OTIS.

I supposed when compiling this sketch, that it would, at the most, be read before an anniversary audience at Conference; and that I was well out of trouble, when the motion was adopted requesting that it be deposited in the archives of the Historical Society. Somebody, however, added a motion, requesting that it be furnished to the PENINSULA METHODIST, and the Editor further added a personal request: so there seems to be no escape for me; the readers of the Methodist can easily escape, by skipping.

The principal sources from which the data were drawn, are the History of Cecil County, by Mr. Geo. Johnson of Elkton, a sketch prepared and inserted in the church record by Dr. Matlack when stationed in Elkton, a sketch of the building of the present church edifice prepared by F. A. Ellis Esq., and the recollections of a number of the older members, especially Bros. T. C. Crouch and Isaac Thomas; the latter was converted here, and has been a member of this church for the last sixty years.

The early footprints of the Methodist revival of the 18th century, may be traced as far back as 1740, when Whitefield visited the "Head of Elk," and preached under an oak, then standing a short distance west of Bow street, and about a hundred yards from the creek. The result was the organization of a Presbyterian church, which however, did not prove permanent. Methodism appears to have obtained a sure foothold in the surrounding country, at quite an early date, for in 1785, an attempt to raise money for the building of a Protestant Episcopal Church in Elkton failed, in part on account of the prevalence of Methodism. In 1787, Bishop Asbury visited Elkton, and preached to a large congregation. He was entertained with great respect by the Rudolph family, who were members of the Protestant Episcopal communion; and this interdenominational hospitality has in nowise declined, as the Wilmington Conference can testify, after the lapse of a hundred years.

In 1788 Cecil Circuit makes its appearance on the records, but though Elkton was in its territory, eleven years were to pass away, before the organization of any society in this Shire town. The pastors during this period were, John Smith and Geo. Wells, 1788; Geo. Moore and Benj. Roberts, 1789; Emory Prior and Walter Fountain, 1790; Joseph Wyatt and John Beard, 1791; Robert Sparks and Jos. Wilson, 1792; Benj. Abbott and Fred Carp, 1793, 1794; Isaac Robinson and Jas. Moore, 1795; Wm. Hunter, G. Kankey and J. Smith, Jr. 1797; Wm. Hunter, (no colleague recorded), 1798. In explanation of this, for Methodism, lengthy pastorate, it should be remembered by readers of Methodist history, that there was no fixed time limit until 1801.

In 1799 Thos. Jackson and Wm. P. Chandler were appointed to Cecil Circuit, and it seems to have been mainly by the evangelistic labors of the latter, that the foundations of Methodism were securely laid in Elkton. It is from his diary, I believe that the list of the first members of the society here, was taken. He was not only a successful revivalist, but an earnest temperance worker while on the Circuit and it is not impossible, that the commanding position now held in Cecil Co. by this great reform, is in some degree an inheritance from his efforts. Those who love to trace the origin of popular movements will be interested to remember, that Chandler before his call to the ministry studied medicine with that eminent man, Dr. Rush. A society was organized in 1799, at the house of Richard Updegrave, a short distance east of the town, on Red Hill. The members were John Pennington, Elizabeth Pennington, John Crouch, Cornelia Crouch, Richard Updegrave, Hannah Updegrave, Thos. Phillips and Sarah Land; and the probationers were Sarah Updegrave, John Hitchcock and Rachel Coudon. Probably, about 1801 this society began to hold its services in the town proper, but it was not until about 1813, that the permanency of Methodism in Elkton was, luminously speaking, assured, by the purchase of a half acre of ground on High St. for \$100. Levi Tyson, Richard Updegrave, Benj. Pearce, Robt Taylor and Wm. Kilgore were the Trustees. They proceeded to build a house of worship, and Asbury recently in his journal, that in 1813 he preached in Elk Chapel. He was not, however, very sanguine as to the infant church, for he wrote of Elkton, "it may be visited by the Lord, in the fourth or fifth generation."

This first edifice, though probably sufficient at the time, was very small, as may be seen, by the marks on the walls, at the point where it was lengthened in 1842. It is now occupied by the Free Methodists, having been for some time previously used, as the public school building. The growth of Methodism was slow, how-

ever, even after it had thus become rooted in the soil: for in 1821 there were but about twenty members. In 1826 there were thirty or forty, of whom about a dozen were people of color. In that year, though less than half of one generation had elapsed since Asbury's prognostication had been recorded, the church was visited by the Lord. The membership was stimulated to effort. In August neighborhood meetings were held, which were transferred to the church, and continued during the Fall and Winter. These meetings resulted in over a hundred conversions. Then, as now, many went back, but that there was a solid work of grace is evident from the fact, that the earliest church record existing (1833), shows one hundred and fourteen white, and twenty four colored members. Of them all, none remain with us except Bro. Isaac Thomas and Sister Adaline M. Torbert, the latter coming by letter about 1832, having just been married to the late Wm. Torbert. After the work of grace above recorded, that which seems to have left the most abiding results of any in our early history, occurred in 1849, under the first pastorate of Rev. Wm. H. Elliott. Some then converted are still pillars in the church.

About 1858, it became evident that the old church edifice, even as enlarged was too small, and the project of building a new one began to be agitated. Under the pastorate of Rev. J. S. Cook, whose energy and tact are still vividly remembered, this was accomplished. After a careful examination of various proposed sites, that now occupied was chosen. The land was the gift of the sisters Martha A. and Jane Torbert, descendants of the Tobias Rudolph, who so generously entertained Asbury, and daughters of Rev. Wm. Torbert. Both, the former now Mrs. F. A. Ellis, are still with us, enjoying the fruits of their liberality, and abundant in good works. The corner stone was laid in 1859, and the building, in which the Wilmington Conference has just held its 18th session, was dedicated Sept. 9th, 1860.

TO BE CONCLUDED.

On the 25th of March, 1826, Alvan Clark, the senior member of the famous firm of telescope makers, was united in marriage to Miss Maria Pease, and the venerable couple are still living, the former at the age of eighty-two, and the latter, seventy eight. A reception was given in honor of the sixtieth anniversary of their marriage. During the past year Mr. Clark has painted three large portraits in oil—of his two sons, Alvan and George, and of a grandson. Portrait-painting was Mr. Clark's profession, until he was forty years of age, when, by trying to assist one of his sons, then a student, in the grinding of a reflector for a telescope, he was making for his own use, his attention was first directed to the grinding of optical surfaces as a business.—Northern Christian Advocate.

Mr. and Mrs. John Lawrence, two of the most aged and honored members of the Methodist Episcopal Church in Gardiner, Maine, died suddenly two weeks ago. For nearly sixty years they were one, in the work of the church and in benevolence, and within a few hours of each other, closed up life's work and together passed into the joys immortal. Their deaths occurred so near each other that the funeral services were held at the same time in the church.

Peter Wilson of Spring Mills, Pa., who died a short time ago, fifty-eight years ago assisted in organizing the Sunday school of which he was superintendent at the time of his death. He was said to have been the oldest superintendent in the world.

Rev. P. K. McCue, one of the pioneers of Methodism, who joined the Baltimore Conference in 1828, and was also a member at different times of the Pittsburg, and Ohio Conferences, died at the residence of his daughter, Mrs. Cook, in Chicago, March 30.

When he stopped within fifty miles of his destination, rather than travel that distance on the train on Sunday morning, some of his friends said he was "narrow"; but in their secret hearts they honored his consistency, as a Christian man.—Nashville Advocate.

At the concluding session of the M. P. Conference in Baltimore, on week, Easton, Md., was selected as the place of meeting next year.

The run of shad in the Choptank now, is almost phenomenal. 2,300 of these fish were sold in, and shipped from Easton, Thursday of last week. This is the product of only the float seines, in the vicinity of Dover bridge. The whole product of the Choptank fisheries Wednesday, were not less than 10,000 shad, and still greater, Thursday. In the Easton market, shad sold for the old antique price of a "hippeny bit" apiece.

Rev. G. H. McGrew, of India, is appointed pastor of the First Methodist Episcopal church in Meriden, Conn.

It was his wife, who was listened to with so much pleasure, at the late session of our Conference in Elkton, Md.

"The Australian Methodists are making vigorous arrangements for a hearty celebration of the Jubilee of their establishment in that island-continent. The services open in Melbourne about the middle of May, and will continue for a week or more. There will be sermons, praise-meetings, consecration meetings, Sunday-school sessions, breakfast gatherings—the whole rendered monumental by gifts of money, which are to be devoted to the payment of church debts, to the affiliated college, and to the Local Preachers' Aid Association. The hope and prayer is that the Jubilee may continue on, in an unprecedented revival. We trust this prayerful wish will be realized."

The Pennsylvania Railroad Company deserves the greatest praise for its new freight rates, between the Eastern Shore and Baltimore. All freights, throughout the Peninsula, can now be shipped to Baltimore, as cheaply as to Philadelphia, although the distance to the former city is much greater.

Is the right to work, when one wants to, a right of an American freeman? Has any one a right to prevent him, by violence, from working? If so, do men who will not work themselves have this right? If so, what is our boasted liberty good for? What are mayors, governors, presidents for, if it is not to employ police, sheriffs and the army, to protect the liberty of honest labor.

Upon one point there ought to be no division of opinion in this country; and that is, that all labor strikers must keep themselves strictly within the limits of the law, and that when they refuse to do so, and become criminals, they should be sternly dealt with, as criminals, according to law. On no other principle can public order and safety be preserved.—Independent.

REV. C. P. MASDEN, D. D., a half brother of Mrs. Susan Powell, has just been transferred from St. Louis to New York City, and stationed at the Madison Avenue M. E. Church, one of the finest churches in the denomination. Dr. Masden now stands on the top round of the ladder. Harrington may well feel proud of this distinguished son and former citizen.—Enterprise.

Difficulty of breathing, a short, dry cough, a quick pulse, and pain in the left side are symptoms of approaching consumption. Relieve the chest and cure the cough with Hale's Honey of Horehound and Tar. This remedy is swift and certain, at any drug store at 25c., 50c. and \$1.

Glenn's Sulphur Soap heels and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 60c. Pike's Toothache Drope cures in 1 Minute, 25c.

Sunday School Cards. The Ten Commandments, Illuminated Border. Size 4 x 2 1/2. Price per set, 25 cts. The Lord's Prayer, with Illuminated Border. Size 4 x 2 1/2. Price per set, 25 cts. The Cardinal Virtues, Illustrated: Faith, Hope, Charity, Temperance, Prudence, Justice and Fortitude. Selections from Scripture bearing on each. Price per set, 10 cts. Precious Words. A series of eighty short verses, mostly from the Bible. Miniature Floral cards draground. Eight cards on sheet. Price per set, 20 cts. Floral cards, with short Texts. Six cards on sheet. Price per set, 20 cts. Floral Cards: drag ground, short Texts. Four cards on sheet. Price per set, 20 cts. Floral Cards. Precious Words from the Book of Life. Twenty Texts. Price per set, 25 cts. Kindness to Animals. Texts and appropriate Poetry. Price per set, 10 cts. Floral Texts Cards. All different Texts. Price per set 10 cts. Flowers on gold and drab. Miniature Panels. Ten cards on each sheet, with short, impressive Texts. Twenty different. Price per set, 25 cts. Floral Cards, gold and drab ground. Short Texts. Eight cards on sheet. Price per set, 25 cts. Words of Love. Miniature Floral Panels. Four panels on sheet. Price per set 25 cts. Floral reward Tickets on diagonal old-gold and olive backgrounds, with short Texts of Scriptures. Eight cards on each sheet. Price per set, 20 cts. Reward Tickets. Flowers on birch bark ground, with short verses from the Bible. Eight cards on each sheet. Price per set, 25 cts. Favorite Flowers birch bark ground. Miniature Panels, with Texts. Price per set, 12 cts. Proverbs and Promises. Favorite Flowers, drab ground, with selections from the Proverbs of Solomon. Size 3 1/4 x 3 1/4. Price per set, 20 cts. Flowers on Gold Disk green ground. Brief Texts. All different. Price per set 20 cts. Miniature Floral Panels, assorted grounds, with Texts. Price per set, 25 cts. Floral and Fern Reward Tickets, with brief, impressive Texts. Six cards on each sheet. Price 25 cts. Any of the above sent by mail on receipt of price. One and two cent stamps taken.

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P. W. & B. Railroad. Trains will leave Wilmington as follows: For Philadelphia and Intermediate stations, 6:45, 7:00, 7:15, 9:10, 10:30, 11:35 a. m.; 12:45, 2:30, 4:45, 5:25, 7:45, 9:55 p. m. Philadelphia (express), 2, 2:52, 3:15, 5:20, 7:50, 9:05, 10:47, 10:05, 11:25, 11:51 a. m. 12:22, 1:54, 3:00, 5:00, 6:22, 6:29, 7:11, p. m. New York, 2:00, 2:52, 3:15, 5:20, 7:00, 10:05, 11:35, 11:51 a. m. 12:22, 1:54, 2:30, 4:00, 5:00, 6:22, 6:29, 7:40 p. m. Baltimore and Intermediate stations, 10:06 a. m. 5:55, 12:05 p. m. Baltimore and Washington, 1:28, 4:46, 8:04, 10:06, 11:00 a. m. 12:54, 4:16, 4:55, 6:31, 7:45 p. m. Trains for Delaware Division leave for: New Castle, 8:35 a. m.; 12:35, 2:30, 3:50, 6:25, 11:03 p. m. Harrington, Delmar and Intermediate stations, 8:35 a. m.; 12:35 p. m. Harrington and way stations, 8:35 a. m. 12:35, 6:25 p. m. For Seaford 6:25 p. m. For Norfolk 10:53 a. m. 11:53, p. m.

D. M. & V. Division. Leave Harrington for Georgetown and Lewes, 11:06, a. m. 5:45, 8:45 p. m. Leave Harrington for Georgetown and Franklin City, 10:06 a. m. Leave Georgetown for Franklin City, 12:10, 2:00 p. m. Leave Lewes for Georgetown and Harrington, 6:35 8:45 a. m. 3:00 p. m. Leave Franklin City for Georgetown and Harrington, 6:55, 8:00 a. m. Leave Georgetown for Harrington, 7:03, 9:14 a. m. 3:26 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. F. R. THOMSON, J. E. WOOD, General Manager. General Passenger Ag't.

Wilmington & Northern R. R. Time Table, in effect April 1, 1886. GOING NORTH. Daily except Sunday.

Stations a. m. a. m. p. m. p. m. p. m. Wilmington, 7:00 7:00 8:00 9:00 10:15 French St. 7:00 2:45 6:00 6:12 11:15 Dupont, 7:20 3:03 5:25 5:42 11:50 Chads' Ford Jc. 7:41 3:23 6:02 Lenox, 7:55 3:38 6:13 Coatesville, 8:30 4:17 6:50 Waynesburg Jc. 9:16 4:47 7:20 St. Peter's, 7:00 12:50 Warwick, 7:15 1:05 Springfield, 7:50 9:31 1:20 5:04 7:49 Birdsboro, 8:04 10:06 9:08 5:37 8:59 Reading P. & R. Station 8:45 10:42 2:40 6:00 8:35

GOING SOUTH. Daily except Sunday. Stations a. m. a. m. a. m. p. m. p. m. Reading P. & R. Station 5:05 8:00 9:56 3:00 5:05 Birdsboro, 5:36 8:32 10:28 3:32 5:55 Springfield, 6:08 9:00 11:03 4:03 6:25 Warwick, 11:15 6:47 St. Peter's, 11:30 7:10 Waynesburg Jc. 6:25 9:16 7:00 9:54 5:01 Coatesville, 7:00 9:54 5:48 Chads' Ford Jc. 7:40 10:31 5:48 Lenox, 7:54 10:43 6:02 Dupont, 6:05 8:20 1:04 6:23 Wilmington, 6:35 8:44 1:25 6:43 7:15 9:20 Saturdays only.

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

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore. Commencing November 22, 1885, leave Union Station as follows: DAILY. 2:05 A. M. Fast Mail for Shenandoah Valley and Southern and Northwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & O V. R. R. Sleeping car for Luray open at 10:00 o'clock the evening before at Hilleu. Berth \$1.00. 3:30 P. M.—Southern Express for points on Shenandoah Valley, Norfolk and Western, East Tennessee, Virginia and Georgia Railroads and connections: Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, 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. V. R. R. Express for Glyndon, (Reisterstown), Middleburg, (Express for Arlington, Mt. Hope, Pikesville, Finksburg, Mills, St. Georges, Glyndon, Glenn Falls, Pikesburg, Patapsco, Westminster, Medford, New Windsor, Linwood, Union Bridge and principal stations west also Hanover, Gettysburg and stations on H. J. H. & G. V. R. R. (through cars), and stations Waynesboro, Chambersburg and Shippensburg. 5:20 P. M.—Accommodation for Union Bridge. 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. V. R. R. Express from B & O R. R. and principal main line points 11:35 A. M. Div P Bridge Accom. 3:15 P. M. H. J. H. & G. V. R. R. Glyndon Accom. 5:55 P. M. Mail 6:40 P. M. J. M. HOOD, General Manager. R. H. GRISWOLD, Gen'l Pass. Ag't.

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PERSONAL.

As a memorial to the lamented Earl of Shaftesbury, two mission halls are in course of erection in London, and another has already dedicated.

Mrs. Katharine Lloyd, the mother of Governor Henry Lloyd, who has been seriously ill for several days, died at the residence of the Governor, in Cambridge, Thursday, the 15th ult., about 11.30 a. m.

Mrs. Lloyd was the daughter of John Campbell Henry of Hambrooks, Dorchester county. Her mother was Mary N. Steele. She is the sister of Mrs. Judge Charles F. Goldsborough, Mrs. Dr. T. B. Steele, Mrs. R. T. Goldsborough, ex-Congressman D. M. Henry, Colonel J. F. Henry, Colonel J. F. Henry, Dr. J. W. Henry and Rider Henry, all of whom are living, and prominent in the political and social circles of the State.

The deceased was the second wife of the late Daniel Lloyd, formerly of Talbot county. Two daughters, Miss Mary C. and Miss Katharine, and one son, the Governor, and two step-sons, and one step-daughter survive her. Mrs. Lloyd was a lady of cultivated and refined tastes, and many excellencies of character.

Funeral services were held at the Governor's residence Friday afternoon at 3 o'clock, after which the remains were interred in Christ P. E. Church cemetery.

Missioner Aitken on his return to London was tendered a reception. In his remarks on that occasion he said: "If ever a church required the mission message it was the Episcopal Church of America. I believe that the mission there will mark an epoch in the history of that church, and that from this time forward the evangelizing work will go on; and I further venture to hope, that the narrow spirit, which has led them to hold themselves aloof, has received a staggering blow. I believe that this mission has done one thing among many others, that we shall all be thankful for: it has tended to break down the barriers between our church and others. . . . I will ask you, dear friends, when you think of America, to join with me in pleading that those dear souls may be kept from the great sin of lukewarm Christianity."

When Mr. McAll began his now famous work in Paris, he knew just two sentences of French. They were, "God loves you," and "I love you." In them is found the key to the noteworthy fact, that at present, in more than thirty halls in Paris, the gospel is proclaimed each evening in the week, and in France, 800,000 people are brought under Protestant Christian instruction.

The Hon. George Bancroft will present to the American Unitarian Association an oil portrait of his father, the Rev. Aaron Bancroft, first president of the Association, and for more than fifty years a pastor in Worcester, Mass.

Sir William McArthur, a prominent Wesleyan Methodist, whose name is identified with many noble Christian works, and whose liberality is so widely known and felt, has made a proposal to the trustees of the Methodist College Belfast, to the effect, that he will erect a hall or institute for the education of ministers' daughters, if a suitable site is allotted on the college grounds. The offer has been promptly accepted.

A HINT TO ANTI-SABBATARIANS.—Moved by the personal and temporal advantages of one "off-day" in the week, the Hindoo shop-keepers of Calcutta, have voluntarily started a movement to close their shops on Sunday.

The church of which Rev. Newman Hall is pastor in London, has connected with it nineteen Sunday-schools, which contains 5,600 children.

The Baltimore Methodist says: "Bishop Warren announces that one hundred thousand new members have been added to the Methodist Episcopal Church in the last three months; nearly enough to make three conferences the size of the Baltimore Conference."

The Big Trees of California.

The Big Tree grove in Calaveras county, which is four thousand three hundred and seventy-five feet above the sea, and has an area of fifty acres, contains one hundred and three trees; twenty of which exceed seventy-five feet in circumference. One of these giants has lately been felled. To do the work, pump-boring augurs were used, and the constant toil of five men, for twenty-five days; but, when completely severed, two and a half day's labor with various mechanical appliances were required, to throw it from its broad base. This tree was three hundred and two feet high, and ninety-six feet in circumference at the ground, and its annular growth-lines showed over three thousand years of life. A house has been built on its stump for popular entertainment.—Pittsburg Christian Advocate.

Obituaries.

"Blessed are the dead who die in the Lord."

Mrs. Laura Horney, beloved wife of William Horney, Sheriff of Talbot Co., Md., departed this life April 19th, 1886, aged 41 years. Sister Horney was converted at a camp-meeting held in Broad Creek Neck, Talbot County Md., about eight years ago. She immediately united with the Methodist Episcopal Church; lived a consistent life; and died a triumphant death. Society has lost one of its brightest ornaments, and the church, a faithful member. We shall all miss her; but our loss is her eternal gain, and the separation can be only for a short time. We will meet again. May the Lord sustain the bereaved ones.

J. D. REESE, Pastor. Wittman, Talbot Co., April 22, 1886.

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The price of the Waterbury Watch alone is \$3.50, and cannot be bought for less. It is by far the best watch ever manufactured for so small a sum. We will give this watch and one year's subscription to the PENINSULA METHODIST for \$3.50, thus making a saving to you of \$1.00 by taking both together. Subscriptions can commence at any time.

"The Waterbury."



TEACH THE CHILDREN TO BE ON TIME.—Do you wish to teach your children habits of promptness? If you can do this, it will be doing them a great service. As soon as your boy can read the time of day give him a watch, and teach him to take care of it and always to be on time. The Waterbury Watch is just the watch for your boy. The public has discovered that the Waterbury Watch (costing only \$3.50) is an accurate, reliable, and durable time-piece. LESS FOR REPAIRS.—The Waterbury costs less for repairs and cleaning than any other watch made. To clean or repair an ordinary watch costs from \$1.50 to \$3. It costs 25 to 50 cents to repair and clean a Waterbury Watch. "The Waterbury Watch is a stem winder. The case is nickel-silver, and will always remain as bright as a new silver dollar. The Watch has a heavy beveled edge, or steel face. The works of the Watch are made with the finest automatic machinery. Every Watch is perfect before leaving the factory. So well known have these Watches become, thousands are buying them in preference to higher-priced watches. Postage and packing 25 cents extra. A Waterbury Watch will be given to any one sending us the names of twenty (20) new subscribers to the PENINSULA METHODIST, and twenty dollars. J. MILLER THOMAS, Fourth and Shipley streets, Wilmington, Del.

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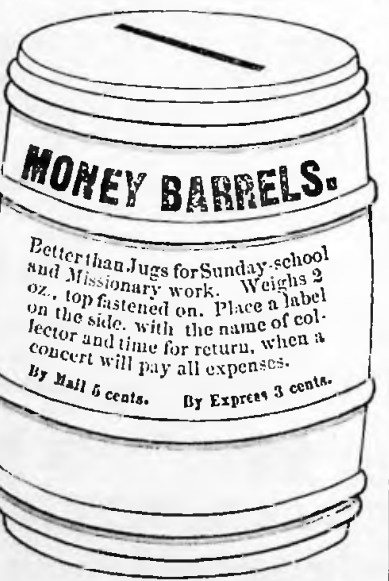
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