

# Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## RISEN.

Ere yet the shadowy mountain-tops  
Were silvered with the light,  
Or off the lillies slipped the drops  
Won from the dewy night;  
Ere yet the morning's incense curled  
O'er glimmering Galilee,  
The grave had yielded to the world  
Its awful mystery.

Through all the night the pallid stars  
Watched trembling o'er the tomb,  
And Olivet wrapped all its scars  
Deep in the fragrant gloom;  
The world one instant held its breath,  
When from the flashing heaven  
God's angels swept, more strong than death,  
And death's dark bonds were riven.

Forth from the sepulchre's embrace  
Behold the Conqueror come!  
O morning sun, unveil thy face!  
O earth, no more be dumb!  
From century to century  
The psalm now shall ring—  
O grave, where is thy victory?  
O death, where is thy sting?

—James B. Kenyon, in the Current.

## Letter from Bishop Taylor.

OLD CALABAR, Africa, March 8, 1886.

Dear Brother Grant:—At Accra the "Basal Mission" (German) was commenced in 1829, when I was a lad of 8 years. It is an industrial school mission, in which they carry on a large trading establishment, and a variety of industries. The work has gradually grown through a period of 57 years, and is represented now by about 50 stations, extending far into the interior northward. A missionary here told me that their appropriation was 7,000 pounds a year, of which they paid 2,000 pounds from their own trading establishment. All the superintendents are white men, the laborers, black. All are paid a salary—not large—but aggregating an amount they will not reach on the principle of self-support. It is considered the most practically useful mission on the coast.

Our next stop was at Bonny. There we lay at anchor four days. I went ashore once and traveled the narrow, crooked and dingy streets and paths of the native town, and counted 46 cannons. Only one was mounted, the rest lay around in the mud; all the property of the king. There are about half a dozen trading establishments, mostly English, in Bonny; also an English Church, which is a small building; and a large native church. I heard a question asked at our dinner table, "Are there any Missions at Bonny?" "No," replied the captain. "There was one here, but they cleared out long ago." I said in reply, "I met yesterday with the colored missionary of Bonny. He told me that they had a large Church, and a congregation of 600, that assembled two nights in the week, as well as twice on Sabbath." "Oh, that mission belongs to the 'Church Missionary Society' under Bishop Crowther!"

Our next halt was for a few hours at the Island of Fernando Po., a Spanish Island, but most of the people speak English, having emigrated from the West Indies, and from Sierra Leone. The Primitive Methodists of England, have a mission at Fernando Po., and two small out-stations. There are eight priests stationed there. Recently the Government imprisoned Mr. Wothen, Primitive Methodist missionary, for three months, and fined him on trumped up charges of no merit. The church and parsonage were locked by order of the Government, but William Barleycorn, a colored preacher at one of the out-stations, presented papers author-

ing him to take charge of the property and act as pastor. William so managed this matter as to get possession of the property, and is allowed to preach to his people, but they are not allowed to sing. He has a membership of 120. His schools have been closed by order of the Government: so all must go to the public schools, which are taught by priests.

From Fernando Po we came to this place. A Scotch U. P. Mission has been in operation here for 43 years. The dear old man in charge, Father Anderson, is seventy-four years old, but ruddy and effective as a young man. At Creekstown, seven miles from here, Father Goldie and wife, over seventy years of age, have recently gone home on a visit, expecting to return soon. Two fine young ladies are engaged as Zeana workers in Duketown, the port of entry. Mr. and Mrs. Ludwick, second to Father Anderson, made a tour of 300 miles up the Old Calabar river over a year ago. They found the natives friendly all the way, though about every 30 miles the people spoke a different language.

We are anchored at Duketown, which is about 40 miles from the sea. I preached yesterday A. M. in English, direct. The mission buildings are large and commodious, on a high and healthy site; the missionaries have good health, and are exceedingly kind, and ready to entertain strangers. I am in the best health of my life, and abiding in Jesus. Our ship, being a freight-carrier, gets on very slowly. It will be over a week before I can reach Mayumba. Love to all.

From your Brother,  
WILLIAM TAYLOR.

## Episcopal Address. Concluded.

THE COLORED PEOPLE.

During the four years just passed, our *outtotal membership* has increased from 800,717 to 990,994, our itinerant preachers, from 4,011 to 4,406, and the local ministry, from 5,869 to 5,943, the largest total quadrennial increase, since our organization—130,277.

Our *Colored membership* has gone down to five hundred and twenty-seven persons.

The providence of God, which for years, placed the Negroes largely in our care, and which blessed our labors to their instruction, conversion, and elevation, has turned them away from us. It is no longer possible for us to provide pastors or to exercise discipline in colored churches. They are not willing to receive the one or the other from the hands of a white minister. It is doubtful if there is one single colored congregation of any church in the South, served regularly by a white pastor of their own election. A white presiding elder may be tolerated by a colored Conference, or a white bishop, if such oversight brings with it the money necessary to support the whole body.

The *Colored Methodist Episcopal Church in America* largely represents us in the seventy-six thousand members which were transferred to, it by the direction of the general Conference of 1870, as well as by the ordination of its bishops, and the transfer of titles to Church property for its use. The action of the last General Conference provided for a School Agency and a Trusteeship for

creating a foundation, for educating colored teachers and ministers. In this direction, somewhat has been accomplished. A school has been opened at Augusta, Ga., through the liberality of our people during the last round of Conferences, at which some \$15,000 were contributed, and the donation by Rev. Moses U. Payne of \$25,000 for an endowment fund. We commend this whole interest of the colored Church in America to your patient attention. The attitude of the Negro toward all the institutions of the country is a problem, civil and spiritual, which become hourly more difficult of solution. Are these people yet fully capable of instructing themselves? or are they still committed in a measure to the white race for spiritual guidance and moral elevation? Twenty-three years have passed since their emancipation, and the experience of this period throughout the South indicates, that the white teacher and the white preacher were never more necessary to the elevation and instruction of the Negro, than at this present time.

Nor must we, on the other hand, be hurried forward by sentimental extravagance, in the direction of the discolored current of social equality, through the agency of the school-room, the congregation, or the conference; for there is no conceivable result, that would compensate for the crime against nature, which this theory deliberately contemplates.

The disappearance of our colored domestic missions in 1866 released our hands for the work of *Foreign Missions*.

## PERIODICALS.

Our *periodicals at Nashville* have been ably edited, and have a greater prosperity than at any previous time in their history. They have steadily increased their lists of subscribers by the thousand until their circulation now compares favorably with that of religious papers throughout the more populous centers at the North.

The *Quarterly Review* has been sustained by the faithful labor of its editor, under trying and discouraging circumstances. Probably there never was a time when the Church could so ill afford to dispense with a representative in the highest regions of cultivated thought.

## AGGRESSIVE WORK.

The diffusion of the Holy Scriptures by the American and the English *Bible Societies* has necessitated a parallel activity in all aggressive movement upon the world. The sea steamer, the telegraph, the locomotive, must now be employed, if the evangelist would occupy the Wesleyan parish. New forces of industry and discovery hourly come into play to aid the spread of the gospel of the Son of God. And wherever this gospel is preached, there the sublime presence of the Holy Ghost is calling myriads into the divine Sonship. So many distinct centers of Jesus' power and love must soon

"The nations fire,  
And set the kingdoms on a blaze."

We gratefully note an increased spiritual activity in all the Protestant Churches, that they have entered upon methods of revival and have employed *Evangelists* after the manner of our own Church, and seem ready to adopt the system which has been approved among us by the habits of an hundred years.

With the several branches of *Protest-*

*ant Christianity* we are in perfect accord. The great work of spreading scriptural holiness among all nations is the one basis of our divine harmony.

## TEMPERANCE.

We congratulate the Church upon the growth of a healthy public sentiment for temperance reform, and that the legal suppression of the liquor traffic throughout the South has been so far effected by the friends of temperance, outside of all complication with party politics.

## MARRIAGE.

The true marriage relation strengthens the State and the Church. "It has been ordained as one of the redemptive forces for the elevation of man. It sets forth a yet higher unity with another—the mystery of unity between Christ and his church. It has come down to us through the disasters of the fall, bringing with it the innocence and atmosphere of Eden, the strength of its covenant, the purity of its joys, and the perennial fountain of its bliss." All should be done that can be, to sustain this primal institution of God, and to avert the low estimate of it now taking possession of the public mind. Action is advisable, looking in the direction already taken by some of the Churches—the forbidding the celebration of the Rites of Matrimony by their ministers, between parties, where either have been previously divorced, excepting for the one scriptural cause, as in Matt. v. 32, and xix.

## DISPENSATION OF THE SPIRIT.

More and more is the glory of the Dispensation of the Holy Spirit being realized by the Church of God. It is in the order of his purpose that we found ourselves forty-two years ago, set apart from our brethren, and set up as a distinct branch of American Methodism. By this we were prepared for the event which occurred "fourteen years after." So prepared were we for the exigency, that the strife of States only gave us a more perfect access to the families and individuals in the range of our pastorate. Our heritage has increased steadily from those dark days until the present, and proportionately has equaled the advance of any Protestant branch of the Church in this country or in Europe.

On the whole, the ministry was never more self-denying, more patient of poverty, or truer to the Church, and never more efficient in their work than during the past four years; and never has the Holy Spirit indorsed their ministrations by greater displays of converting power. The Church was never heartier in its enjoyment of the means of grace. Comparing ourselves among ourselves, we have reason to be satisfied. But when we see the world without, the broad road, the dense throng pressing its way to eternal death, the impression we are making upon it is unsatisfactory, and seems fearfully inadequate to the accomplishment of the work of the Master.

## FAITH AND WORKS.

The duty of sustaining His cause, of devoting every thing to His service, is impressed upon every believer at the instant of his conversion. The grateful pledges of that supreme hour, are by many remembered and redeemed during a whole life after. But by very many those joyful vows are languidly performed. The daily oblation is not presented to Him, who, "though he was rich," became poor, that we through his poverty might be rich.

The divorce of the body of faith from

the spirit of works, continually threatens the dissolution of spiritual life, in thousands of our membership. The dark cloud of covetousness is settling down steadily upon many Church altars, and will surely extinguish their fires. And until this vice is clearly recognized, as fatal to religion, and of the very essence of sin, it will continue, as a worm, to gnaw away at the root of all the enterprises of the Church.

Dr. M. Z. Sanderling bequeathed \$1,000 to the M. E. Home for the Aged and Infirm in Philadelphia; and Hester Craig Green, \$1500 to Christ Church Hospital. Let others who are making their wills, act in the same liberal manner. Some from whom much is looked for, at the last, disappoint these "great expectations." These persons have set a good example.—*Christian Standard*.

The Pastoral Address of the Bishops of the M. E. Church, South, refers in strong terms of condemnation to the worldliness of the Church, as is manifest by operas, matinees, race-courses, dancing, gambling, etc. They beseech the pastors and the Church generally to discontinue all such practices as they destroy the spirituality and sap the foundation of the church.

One hundred and fifty years ago John Wesley drew up a set of rules for the United Methodist Societies. These rules without material change are in operation to-day in all the Methodist bodies throughout the world. And these rules, stereotyped and fixed, are beyond the mutilating or modifying touch of the General Conference.—*Daily Advocate*.

Centreville has now a population of 1,417, or with Centreville Landing, of 1,577. This is an increase of over 35 per cent. since 1880, and it is a fair indication of the growth and development of one of the prettiest towns in the State.

The Convention of the Protestant Episcopal diocese of Easton will meet in Elkton, Md., Wednesday June 2, to elect a successor to the late Bishop Lay.

COL. R. C. CARTER of Denton, has given the Burrsville circuit people a good lot at Burrsville upon which to erect their new parsonage, and work will soon begin on the building.—*Harrington Enterprise*.

WE are glad the *Laurel Gazette* has come out squarely for temperance. The *ENTERPRISE* was first, and the *Gazette* second; now who will count the third?

The Charleston (S. C.) News and Courier says, that in the five savings banks of that city colored, men have \$124,936 on deposit. "The largest colored depositor in the Carolina Savings Bank, who has \$6,747 to his credit, is a pure-blooded African, but a born financier. He has recently a valuable plantation for \$10,000, and has paid \$7,000 of the purchase money. There are thousands of active and thrifty colored men in the State who have bought land since the war, and who are steadily collecting about them the comforts, and many of the luxuries of life."

A silver tobacco box, which John Alden carried in his pocket when, in the courtship of Miles Standish, he presented to Priscilla Mullins the Captain's proposal of marriage, is now the property of Mrs. M. McFadden, of Allegheny City, a descendant of John Alden, belonging to the ninth generation in the regular descent. His little silver tobacco box is a curiosity to visitors. It is supposed to be nearly 300 years old.—*Somerset Herald*.



## 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.*

**"TOUCH NOT—TASTE, NOT—HANDLE NOT."**

Touch the goblet no more!  
It will make thy heart sore  
To its very core!  
Its perfume is the breath  
Of the angel of death,  
And the light that within it lies  
Is the flash of his evil eyes.  
Beware! oh, beware!  
For sickness, sorrow and care,  
All are there!

—*Longfellow.*

### Prohibition in Accomac, Va. ATLANTIC DISTRICT.

The Local Option campaign in Atlantic District is ended, and prohibition is secured. Your correspondent, having made a thorough canvass of the District, does not hesitate to say that all the piety and nine-tenths of all the intelligence and wealth of this District backed up and supported the prohibition movement. But for the vote of the negroes, whose leaders were bought, and upon whose vote the saloon men relied, the victory here would have been as complete, as the victory at Chincoteague. The supposed stronghold of the license system, New Church, where the liquor men concentrated their forces, and where the large negro vote was influenced and led against us, by a colored man, who is a Methodist, and the chairman of the Board of Trustees of his Church, gave the insignificant majority of twenty seven for license, and even this would have been wiped out, had it not been for the pernicious influence of a white minister of the Gospel, who in opposition to every other minister, and all the Christian influence of this county, white and colored, dared to stand up on the day of election, and defend the liquor traffic, with his voice and ballot.

There were a few righteous in the black Sodomite vote, and the names of the colored minister and the few Spartans who dared act and vote for Prohibition, contrary to the wishes of the paid hirelings of the saloons, will not soon be forgotten by the Christian men and women of this District. Our people are in earnest in the adoption and enforcement of Prohibition; and warn any criminal who may dare attempt to violate the law, that he will be prosecuted to the bitter end.

As a better protection against this class of evil doers, it is suggested, that a meeting of our citizens be called in each voting precinct, at an early day, and a law and order league be formed, into whose hands, any information that will lead to the arrest and conviction of such desperadoes shall be placed.

X.

*Hornstown, Va., May 17th, 1886.*

In a circular letter to the assemblies of the Knights of Labor, Mr. Powderly utters some exceedingly sound sentiments that will not, we believe, find ready acceptance in some quarters. He denounces boycotting in severe language, calling it unmanly and cowardly, and cites cases, illustrating the way in which it is used to further the ends of greedy and ambitious persons. Furthermore he speaks in the most unqualified manner in condemnation of the liquor traffic and habit. The following passage is almost worthy of Mr. Gough:

"To our drinking members, I extend the hand of kindness. I hate the use to which rum has been put, but it is my duty to reach down and lift up the man who has fallen a victim to the use of liquor. If there is such a man within sound of the secretary's voice when this paper is read, I ask him to stand erect on the floor of his assembly, raise his hand to heaven and repeat with me these words: 'I am a Knight of Labor.

I believe that every man should be free from the curse of slavery, whether the slavery appears in the shape of monopoly, usury, or intemperance. The firmest link in the chain of oppression is the one I forge, when I drown manhood and reason in drink. No man can rob me of the brain my God has given me, unless I am a party to the theft. If I drink to drown grief, I bring grief to wife, child and sorrowing friends. I add not one iota to the sum of human happiness, when I invite oblivion over the rim of a glass. It one moment's forgetfulness, or inattention to duty, while drunk, brings defeat to the least of labor's plans, a lifetime of attention to duty, alone can repair the loss. I promise never again to put myself in such a position."

If every member of the Knights of Labor would only pass a resolution to boycott strong drink, so far as he is concerned, for five years, and would pledge his word to study the labor question from its different standpoints, we would then have an invincible host arrayed on the side of justice.—*Northern Christian Advocate.*

### A Costly Thing.

The following story exhibits the costliness of the drinking habit: A gentleman was walking in Regent's Park, London, and he met a man whose only home was in the poor-house. He had come out to take the air, and excited the gentleman's interested attention. "Well, my friend," said the gentleman, getting into conversation, "it is a pity that a man like you should be situated where you are. Now, may I ask how old you are?" The man said he was eighty years of age. "Had you any trade before you became penniless?" "Yes, I was a carpenter." "Did you use intoxicating drink?" "No, oh no. I only took my beer; never anything stronger; nothing but my beer." "How much did your beer come to a day?" "Oh, a sixpence a day, I suppose." "For how long a time?" "Well I suppose for sixty years." The gentleman had taken out his note book, and he continued figuring with his pencil while he went on talking with the man. "Now let me tell you," he said, as he finished his calculations, "how much that beer cost you, my man. You can go over the figures yourself." And the gentleman demonstrated that the money, a sixpence a day, for sixty years, expended in beer, would, if it had been placed at interest, have yielded him nearly \$800.00 a year, or an income of \$15 a week for self-support. "Let me tell you how much a gallon of whisky costs," said a Judge, after trying a case. "One gallon of whisky made two murderers, it made two wives widows and eight children orphans."

DR. RICHARD NEWTON.

### Connecticut Notes.

It was a matter of some surprise, to meet my old Conference mate, Rev. T. L. Poulson, at the recent session of the N. Y. E. Conference, in Brooklyn. But such is the tendency of our itinerant system to cause men to swing in, and swing out, and then to swing in again, we ought to be but little startled, to see a fellow minister turning up anywhere, under the shaming of the Methodist sun.

A good man, Dr. Todd, by going to Baltimore, opened the way for bro. Poulson to come here. He has a good appointment at Flushing, L. I., where Rev. J. B. Quigg's sons edit and publish the Flushing Times. Prof. S. T. Ford, in company with Bro. Julius Dodd, also put in an appearance at the Conference. Brooklyn is a great place for ministerial gatherings; and well it may be, for therein are to be found some of our strongest Methodist churches, both numerically and financially.

For a wonder, our community, which so largely consists of manufacturing people, is comparatively quiet, in these times in which so many communities are being convulsed with labor troubles. How-

ever, since my being in this place, we had had a great upheaval, attended with much excitement among the hatting population.

The temperance cause just now is engaging considerable attention. Each Sabbath afternoon, large meetings are being held in Music Hall, and there is a fair degree of enthusiasm amongst a certain portion of our people. Here as well as elsewhere, the work is hindered by the lack of hearty cooperation, on the part of many of our citizens, foremost in business, society, and means. The play-house, the drinking saloons, the dance craze, and formality in religious services are working mischief in the moral life of the young people, and also in some, who ought years ago to have put away childish things.

We have some very able preachers in Norwalk at this time. The two Congregational, two Baptist, two Protestant Episcopal, and three Methodist Churches ought to be able to accomplish great things for God and humanity. That some of the pastors are preaching very excellent sermons I know, from having had the privilege of hearing several of them recently. As the South Norwalk M. E. Church is undergoing repairs, cleaning, recarpeting, &c., I have had for two Sabbaths, the opportunity of listening to my brother ministers. Mr. Anderson of the 1st Congregational Church, preached an able discourse on the reciprocal duties of employers and employees. Dr. Clark of the 2d M. E. Church preached a powerful sermon against scepticism and sinful amusements. The rich woman of the church where I am, did not like what she heard. There are many who are possessed of this world's treasures, who have little appreciation of the riches of the eternal kingdom. The hypocrites in Zion often discover themselves, by their dissent from the plain setting forth of the principles of the Gospel of Christ. Mr. Delano of the new Baptist Church lectured to a large audience, last evening, on Wesley. He spoke of Methodism's days of power being when she was on her knees; and he thrust heavily at those Methodist preachers, who conform to the practice of those who stand when they pray. In a conservative, worldly church, this man boldly preaches, as he likes, and seems not disposed to curry favor with any one. He is a pronounced Prohibitionist. The craven politicians in the New York Legislature who refused to submit the question of a Prohibitory Constitutional Amendment, have, by their subserviency to the liquor power, furnished another argument for Temperance men to refuse them their political support.

We have been having a long spell of wet and cold weather, retarding vegetation, and depressing the spirit of man. To-day, however, the sun is shining brightly, and we have good prospect of a change for the better.

Happy they, who equally in the light and the darkness, in the calm and the storm, can fully trust the Infinite Father, of the slumberless eye, the omnipotent arm, and the heart of measureless love!

C. M. PEGG.

*South Norwalk, May 16, 1886.*

### Here and There on Snow Hill District.

REV. A. WALLACE, D. D.

No. 55.

In my letter No. 54, alluding to the experience of the colored people, I had occasion to quote that Scriptural locality called the "wilderness of zin," but the word, thinking I must have mistaken the type, made it *sin*. Another correction may as well be introduced here. It was Rev. Wm. Quinn, and not J. T. Hazard, who was present at that love feast in Salisbury, and told me of the wish, expressed by Dr. Sammy Melson to Elder Henry White, that it would be better for them religiously, if "they were all niggers."

I started on a descriptive round of the circuit, and at the close of my last, had

only touched on Union and Melson's in connection with the town appointment. I have only quite recently read Rev. A. Chandler's historical sketch of Delmar Circuit, for the labor of compiling which, he is entitled to hearty thanks, and more remuneration, than, I fear, he is likely to receive. It revived a number of recollections about Union and adjacent appointments, as I knew them, a third of a century back.

I now cross the head of Wicomico through Camden, as we called that suburb, and linger a little in the place I always loved to visit—Tonytank, with its neighboring localities of Forktown and Shad Point. During my pastorate Bro. L. M. Dashiell was merchant and mill owner at Tonytank. Before his occupancy, it had become a noted headquarters for preachers, who never found a better friend than the venerable Noah Rider, nor kinder attention than that extended by the intelligent members of his large family. There were his sons Perry and Noah, college graduates, who both took up the medical profession. Perry was a born orator, and ought to have been like Dr. R. L. Dashiell whom he much resembled in young manhood, a preacher. Both are gone. Dr. Noah, established a practice, and found in Amanda, the daughter of Rev. John S. Taylor, an accomplished wife. It was at their house, a year or two previously, I had an adventure, over which Rev. Andrew Manship and I have not finished laughing until this day.

I look Bro. Manship on a preaching trip of two weeks, from Georgetown Del. down by way of Berlin, Snow Hill, and Downing's Chapel, to my former charge on Northampton, spending the Sabbath with Rev. Jas. W. Hammersley at Garrison's Chapel. On our return, the weather became cold, the roads frozen and rough, and the days, November I think it was, short and cloudy. We had paid a visit to Bro. Massey in Princess Anne on our way up; and night fell on us before reaching Salisbury. I thought I knew a good place to stop, and turned off the main road to reach it; but we lost the trail, and brought up against a worm fence. Here I left Bro. Manship with the horse and carriage, while I crossed a stubble field to inquire the way out. The house I applied at was uninhabited. Returning bewildered, I suddenly heard a sonorous voice singing a popular camp-meeting ditty. The chorus waxed louder as I neared the woods, where I had left my traveling companion, and when in the dim twilight I caught sight of him, he was keeping time to the tune by jumping straight up and down—the way old father Thomas used to "shout" when he wanted to become happy. "What's the matter here?" I asked, as I leaped over the fence.

"O," said Manship, "I'm glad you've got back. It was so lonely here, I became scared."

"Why, what could there be around here to scare you?"

"I was afraid of the Devil, and had to start up a song of zson to keep him off!"

"Very good," I assented, and proceeded to turn right about, and get out of the woods.

Bro. Manship's nervousness, however was not allayed by the reflection, that we were lost, and that his hitherto reliable pilot, did not know which course to steer. At length, cold and hungry, we stopped at the outer gate of a new and comfortable looking house; but going towards the door, two dogs attacked us, and we retreated. Some one hearing the racket came out, and by good fortune, it happened to be Dr. Rider. At the door, to welcome the belated preachers, stood his wife. The moment she caught sight of my crest-fallen companion, she exclaimed,

"Why, it is Brother Manship!"

She had been a friend and favorite of his from girlhood, and when the unexpected good-fortune flashed on him, of meeting her there as his hostess, he com-

menced again to sing, and about, as if he had "glory in his soul."

We suspended the jubilation to sit down to a smoking supper of old fashioned hominy, fried chicken, and all the reserve luxuries which a Maryland home could produce, to drive away hunger and care. I can vouch for Bro. Manship, that he did the occasion full justice, praising God meanwhile for the transition out of the dark woods, and for freedom from vigilant watch dogs, into such a cheery and happy circle of friends.

A great blazing wood fire soon thawed us into the anecdote faculty; and such a prayer I never heard even Bro. Manship offer, as that with which this eventful day closed, in Dr. Rider's parlor. When we were shown up to the "preachers' room," there blazed another splendid hickory fire, and on a stand were two great bowls of "composition tea," for us to drink on going to bed. Every successive turn of affairs, caused a fresh outburst of Methodistic hymnology, or a quotation from Psalm 103, by my overjoyed fellow-pilgrim. Indeed, I am not sure but that the incidents of that night will be rehearsed in some of the mausions "of the blessed, when Bro. Manship meets the kind Doctor and his friend Amanda there.

In this vicinity we had the old Shad Point society, with its plain old church, and its plainer old leader, Jimmy Sims, who, not only kept up a rousing revival spirit among his own people, but travelled far and near to help on the work, whenever there was a hand to hand encounter with Satan, and a chance to "knock him out," on his own territory.

Here we had a pleasant home with Wm. L. Parks, the Presbyterian brothers Gunby, Dr. Morris, and Bro. L. Dulaney; but our most convenient stopping place, as I have intimated, was at Tony-tank, with Bro. and Sister Dashiell.

Both years I remained on Salisbury circuit, we held camp meeting, a little back of Forktown. It was a quiet spot, and we avoided everything like a splurge; commencing the exercises Monday evening, and closing the following Saturday morning. This arrangement did not affect the Sabbath congregations in town or country, and accomplished, as we believed, more good. We had a fine set of preachers, as I remember. V. Smith, C. Hill, John Hough, Geo. Cummins and Safety Jayton, labored with us effectively, in the gospel harness, and the "preacher's tent" was, as usual, a lively centre of theological discussion, and amusing anecdote. The last named preacher, brother "Safety," was rallied by his brethren, over a fervid pulpit appeal, he once made, saying, "Young men, repent and seek salvation now. Young ladies, fly, O fly to the arms of safety."

At the second meeting we held at Forktown, I gave an interval, every afternoon, to a ladies' experience meeting, and finding a visiting sister, as I thought competent to conduct public exercises, I commissioned her to preach. This was a novelty at that period. The work had been going on so well, that we yielded to a general desire to continue the meeting over Sabbath. While we rested Saturday, she held an interesting meeting, and Sabbath, I had a Sacramental service, a love feast, received 30 on probation, and during our final march around the encampment, Bros. G. W. Covington and John Brinkley, both excellent local preachers, assisting me, there came on all present a tornado of power. In and around the stand they fell and while the "shout of a King was heard, sinners were awakened by scores, and many were afterwards converted, at the protracted meetings which immediately followed, at Forktown, Shad Point, and in the town of Salisbury.

The *Deseret News*, of Salt Lake City, calls Kate Field a "hypocrite, spotter, and sneak." For Mormon language, that is quite mild. Kate Field is a good woman, and weighs a ton when she sits down on Mormonism.—*Springfield Union.*



The Sunday School.

Jesus Feeding Five Thousand.

LESSON FOR SUNDAY, MAY 30, 1886.  
John 6: 1-21.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Jesus said unto them, I am the bread of life" (John 6: 35).

I. FOLLOWED BY THE PEOPLE (1-3).

1. After these things—after what occurred (in our last lesson) at Bethsaida, with the teachings that ensued, and after several events not recorded by John—among others, the murder of John the Baptist. Jesus went over (R. V., "went to the other side of") the sea of Galilee—not, of course, direct from Jerusalem. He had spent months, perhaps a year, in Galilee since curing the impotent man at Bethsaida. The Twelve had just returned from their first apostolic tour, and the toil of their journeys, together with the ominous news concerning the Baptist's death, led our Lord to try to withdraw with them into privacy for a season. They crossed from the neighborhood of Capernaum over to the northeastern part of the sea of Galilee. Sea of Tiberias—so called from a town on the west of the sea, built by Herod and named after the Emperor Tiberius. This inland lake or sea was also called "Gennesareth" by Luke.

"The Sea of Galilee is about 12 miles long, and 5 or 6 broad, and is still celebrated for the purity and salubrity of its waters, and the abundance for its fish. It presents, indeed, a beautiful sheet of water in a deep depressed basin. . . Its position exposes it to gusts of wind."

2. A great multitude followed him.—Before He departed, so great was the multitude, and so pressing the demands for healing and teaching, that, according to St. Mark, there was "no leisure so much as to eat. He therefore got away from the people and departed with the disciples "privately" by boat. But the direction of the boat was noted, and the multitude set off along the shore, swarming around the northern border of the lake; some of them reached the place, (some six miles away) as soon as the fugitives themselves. Because they saw his miracles (R. V., "beheld his signs").—There had been a sort of carnival of miracle on the western shore, so numerous had been the cures wrought; but the people were not sated. On them that were diseased—R. V., "on them that were sick."

3. Jesus went up into a (R. V., "the") mountain—climbed some hill or cliff near the landing-place probably. There he sat with his disciples—perhaps resting, perhaps teaching. But the respite was only a brief one. The sight of the multitude, which hourly increased, moved His compassion. He beheld them "as sheep having no shepherd," and at once began to teach them, and continued so to do, and to heal the sick, until "the day was now far spent" (see parallel accounts).

II. FEEDING THE PEOPLE (4-13).

4. And the passover . . . was nigh—R. V., "Now the passover, the feast of the Jews, was at hand." This fast appears to be stated, to account for the multitude of people, who were passing down from the north towards Jerusalem, and were easily diverted, in their leisurely journey, by the fame and nearness of Jesus.

5, 6. When Jesus then lifted up his eyes—R. V., "Jesus therefore lifting up his eyes." And saw a great company come unto him—R. V., "and seeing that a great multitude cometh unto him." Some had arrived as soon as He did; but the crowd kept coming until it was numbered by thousands. He saith unto Philip—perhaps because he happened to be nearest to Him for the moment; or because he lived in Bethsaida, and therefore knew the neighborhood; or because he needed this peculiar test. Whence shall we buy bread?—R. V., "Whence are we to buy bread?" According to the parallel accounts, we learn that the disciples had become alarmed at the situation—so large a crowd of people, and so far from their homes, in such a lonely place and no provision for their wants—and that they came to Him as the day declined, and begged Him to dismiss the multitude, and that they might go and seek food. He replied, "Give ye them to eat. The question asked of Philip may belong to this part of the conversation. This he said to prove him—to see whether he had any thought of, or faith in, his Master interposing in behalf of the hungry multitude. The test, however, failed. Philip fell to calculating the cost of buying sufficient food, instead of reflecting, that He who had filled their nets with fish, when he called four of them to the discipleship, could as easily set a table in the wilder-ness.

7. Two hundred pennyworth . . . not sufficient.—It would take "a small fortune" to buy

bread for that multitude. The Roman denarius was a silver coin worth about fourteen cents: two hundred denarii would be almost \$30 in our currency, but equal to ten times that, in present purchasing value, since the denarius, or penny, was the usual day's wage of a laborer. Philip's reply went to show that it was practically impossible, from a money point of view, to feed the multitude.

8, 9. Andrew . . . saith unto him.—According to Mark's account, our Lord inquired how much food there was on hand, probably that they might afterwards remember, from what a scant supply the great feast had been provided. A lad here—"perhaps a fisher lad, brought from the boat." Five barley loaves—thin cakes or biscuits, which were usually broken when eaten, as our "crackers" are to-day. Two small (R. V., omits "small") fishes—doubtless the small variety, caught by thousands in the lake, about the size of sardines, and pickled, to be eaten with bread. What are they (R. V., "these") among so many?—A remark, preserved by the Fourth Evangelist alone, which we instinctively feel, gives to the whole the touch of truth and life.

"When we read that these five were barley loaves, we learn that, no doubt from voluntary choice, the fare of the Lord and His followers was the poorest. Indeed, barley-bread was, almost proverbially, the meanest."

10. Make the men sit down.—We learn from the parallel accounts that they were to recline in companies, probably of fifty or a hundred, each. In this grouping they could be supplied with ease and quickness. Much grass—the grass was "green," says Mark. It was in the spring, just before the Pass-over, the only season in the year when the grass is green and abundant in that locality; the summer sun scorches it. Men sat down . . . about five thousand.—Only the men were counted; the women and children were all extra.

11. And Jesus took the loaves—R. V., "Jesus therefore took the loaves"—five of them, one for a thousand men! The multiplication apparently did not take place, until the distribution began. When he had given thanks—R. V., "having given thanks." In the parallel accounts He is said to have "blessed" the loaves; the meaning, however, is the same. Distributed to the disciples, and the disciples to them.—In R. V., simply "distributed to them;" from the other Gospels, however, we learn that the distribution was made through the disciples. And likewise (R. V., "likewise also") of the fishes.—"The two fishes divided He amongst them all" (Mark 6: 41). The fishes were used as a "relish" with the bread. Apparently all did not care for them.

"There is that scattereth, and yet increaseth," saith Solomon; yea, there is no man but increaseth by scattering. It is the grain thrown into the several furrows of the earth, which yields the rich interest unto the husbandman; that which is tied up in his sack, or heaped in his granary, decreaseth by keeping (Bishop Hall)."

12. When they were filled—satisfied, every one eating as much as he wished. Gather up the fragments (R. V., "the broken pieces").—Nothing was to be wasted. "Wastefulness is wholly alien to the divine economy" It is utterly foolish and unprofitable to attempt to explain the rationale of this miracle. Its method was purposely veiled.

"He, who can produce a forest of oaks from a single acorn, and in one spawn of codfish can give existence, at one point of time, to a brood of not less than three millions, six hundred and eighty-six thousand, seven hundred and sixty units of life, could be at no loss to condense, indefinitely, molecular action in time, and coincidentally expand it in space."—"The Bible, so little in bulk, like the five barley loaves and two fishes—what thousands upon thousands has it fed, and will it feed, in every age, in every land of Christendom, till the world's end?"

13. Therefore they gathered them together—R. V., "so they gathered them up." Twelve baskets with the fragments (R. V., "the broken pieces")—a basket for each of the twelve. "Evidently," says Whedon, "the miracle was performed upon the bread, and not upon the stomach." This collection of broken pieces showed conclusively the magnitude of the miracle—far more being left after feeding the host, than they had at first.

III. WITHDRAWING FROM THE PEOPLE (14, 15).

15. Then these men, etc.—In R. V., the verse reads: "When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world;" the "Prophet like unto Moses," to whom they should hearken, who would rain manna from heaven. They had thought the Baptist was He; now they are sure they have found Him, in Jesus.

16. When Jesus therefore perceived—R. V., "Jesus therefore perceiving." They

would come (R. V., "were about to come")—in their enthusiasm, and forcibly raise Him to the throne. Departed.—R. V., "withdrew." He first dismissed the apostles to go away by boat, and then dismissed the multitude (some of whom tarried, however, until morning), and afterwards Himself retired to the mountain to pray (see parallel accounts).

IV. WALKING ON THE SEA (16-21).

16, 17. When even was now come.—R. V., "when evening came." His disciples went down.—He had to use constraint to send them away (Matt. 14: 22; Mark 6: 45). They did not like to leave Him alone with the people; and if anything was really going to happen, they wanted to be present. Entered into a ship (R. V., "boat")—the same, probably, in which they came. Went over the sea toward Capernaum—R. V., "were going over the sea into Capernaum." Mark says "to Bethsaida." Many commentators suppose that they were first to stop at Bethsaida and take Jesus in, after the multitude had departed. Was not come R. V., "had not yet come."

18, 19. The sea arose (R. V., "was rising")—one of those sudden storms so common in this lake, on account of its depth below the ocean level, and the conformation of the land—at the head of the lake, profound ravines and wild gorges, converging and acting like gigantic funnels to draw down the cold winds from the mountains" (Thomson). So when—R. V., "when therefore." They had rowed—"seeing them distressed in rowing" (Mark). They had only got over about three or four miles, by the "fourth watch of the night." They see (R. V., "behold") Jesus walking on the sea.—The fact is attested by three Evangelists, the method is inexplicable. Miracles cannot be reasoned about. Drawing nigh unto the ship (R. V., "boat").—Coming to their help just when they had reached the very limit of endurance, and were about to yield to the struggle. In Mark's account, we read: "would have passed by them"—just as, with the disciples of Emmaus; "He made as though He would have gone further;" His purpose being to have them recognize Him, perceive His supernatural power, and invoke His aid.

They were afraid.—According to parallel accounts, they thought they saw an apparition, and cried out with fear. There was something unearthly, weird, in that well-remembered Form, walking so calmly, where any other mortal form would have sunk instantly from sight. "Their fears were highest when their Deliverer and deliverance were nearest."

20, 21. It is I; be not afraid.—His familiar voice dissipated their fears, and inspired immediate courage and joy. In Mark we find, also, the words: "Be of good cheer." Then they willingly received him.—R. V., "they were willing therefore to receive him." Immediately—R. V., "straightway." Ship (R. V., "boat") was at the land whither they went (R. V., "were going")—either a second miracle, or else a seeming one, because of the ease and swiftness with which the boat was brought to the haven after Jesus came.

Our excellent friend, the devoted evangelist, Mr. K. A. Burnell, is now laboring, with good success, in connection with the Young Men's Christian Association in Southern California. He sends from his host, Mr. Daniel Holliday, some immense clusters of fine raisins. Fifteen years ago, the land of Mr. H's plantation was a wild cattle range, now it is an exceedingly productive fruit farm. From the vicinity, one hundred and fifty car loads, of ten tons each, of Muscat raisins, with as many loads of oranges and lemons, have been shipped for market. Mr. Burnell is quite captured by the rich flowers of the valley—the tuberose, calla lilies, etc. We trust he will leave the country, in equal spiritual bloom.—Zion's Herald.

Youth's Department.

Harry's Sermon.

"Eddie," said Harry, "let's play at going to church, and I'll be the minister, and preach you a sermon"

"Well," said Eddie, "and I'll be the people."

So they went up stairs together. Harry set an old fire-screen up in front of him, by way of a pulpit, and thus began:

"My text is a very short and easy one—'Be kind.' There are some little texts in the Bible on purpose for little children, and this is one of them. These are the heads of my sermon,

"Firstly. Be kind to father, and don't make a noise when he has a headache. I don't believe you know what a headache is, but I do. I had one once, and I didn't want to hear any one speak a word.

"Secondly. Be kind to mother, and don't make her tell you to do a thing, more than once; 'It is time for you to go to bed,' half dozen times over.

"Thirdly. Be kind to baby." "You have left out 'Be kind to Harry.' broke in Eddie, forgetting that he was the people.

"Yes," said Harry, "I don't mean to mention my own name in my sermons. I was saying be kind to little Minnie, and let her have your red soldier to play with, when she wants it.

"Fourthly. Be kind to Jane, and don't scream and kick, when she washes and dresses you."

Here Eddie looked a little ashamed, and said:

"But she pulled my hair with the comb."

"People musn't talk in church," said Harry.

"Fifthly. Be kind to kittie, and do what will make her purr, and don't do what will make her scratch and squall."

"Isn't the sermon nearly done?" asked Eddie; "I want to sing;" and, without waiting for Harry to finish his discourse, or to give out a hymn, he began to sing, and so Harry had to stop; but it was a very good sermon after all.—Selected.

When Girls Should Marry.

Before twenty a girl has hardly had the chance to receive the complete instruction from text books to which she has a right, to say nothing of the domestic education of the kitchen, the needle, the sick room; she has had little chance to learn anything of the world of human nature; she has intuitions, not experiences; she has lived more with dreams and ideals than with realities. She may make a charming wife at first, and a tender mother always; maternal instinct and solicitude taking the place of all the superiority that added years might have given. But she must stop there, taxed to the utmost; she has no time, nor strength, and perhaps,—as incivitation grows by use,—no inclination, to read, to study, to keep pace with a husband's advance, or even to appreciate it. I will not say that when, in a few years, she has lost the appearance of youth, when she has no more a fresh color, and a smooth face; when a pretty toilette no longer becomes her, that the husband who continues to cherish her will take credit to himself for doing so; but it is evident that she encounters the danger of this feeling on his part. Nor do I think it an argument worth mentioning, that the woman early married is so moulded and bent to her husband's will, that clashing and incompatibility become impossible; because in marriage, the rights and sacrifices should be mutual, and I will not so insult the husband, as to suppose him unreasonable enough for this moulding to be necessary, or selfish enough, to wish thus to suppress individuality, unable to find pleasure himself in renunciation, or negligent of civilized,

not to say Christian duty.

Charming wife and tender mother, as she may be, however, it is not to be doubted that when her education is more thorough and her experience more extended, she will be a nobler wife and a far better mother. She will have lost some softening trifle of the arrogance of youth; vanity, levity, love of admiration, will have been so chastened as not to play the part of death's heads at the feast; she will have learned self-sacrifice and forbearance; she will have acquired tact and discretion and the sacred art of silence; she will have become harmonious; and she will know how to order, as she did not know how before. Her knowledge will have opened avenues and outlooks, of which her family will have the advantage; her judgment will have ripened, her whole nature deepened; she will take life at a higher plane, and her husband and her children, her whole world and the generations to come, will have gained by the delay. If it were but for the sake of those generations to come, born of mothers full grown in mind as well as in body, the delay would be worth while. A young mother, with her children about her, is often a lovely sight; but as lovely a sight, in a different way, if not so touching and appealing, is the mother, to whom a few added years have given an immense added leverage, in the task of bringing her children up and lifting them to a higher level even than her own.—Harriet Prescott Spofford, in May Brooklyn Magazine.

A Way to Settle Scandal.

Dr. M. D. Hodge tells us of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor, and try to get rid of them?" "Yes sir," replied the other, "I will do it." They went aside, and the former said: "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer." It was done, and when the prayer was over the man who had sought the interview said: "Now proceed with what you have to complain of in me." But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you, I have been serving the devil myself, and have need that you pray for me and forgive me the wrong I have done you." Dr. Hodge tells the story very well, and here and there, in almost every community is a man or woman who might profit by it.—Religious Herald.

Spirits of Turpentine.

This is one of the most valuable articles in a family, says the Scientific American, and when it has once obtained a foothold in a house, it is really a necessity, and could ill be dispensed with. Its medicinal qualities are very numerous; for burns it is quick application and gives immediate relief; for blisters on the hands it is of priceless value, searing down the skin and preventing soreness; for corns on the toes it is useful, and good for rheumatism and sore throats, and it is the quickest remedy for convulsions or fits. Then it is a sure preventive against moths; by just dropping a trifle in the bottom of drawers, chests, and cupboards, it will render the garments secure from injury during the summer. It keeps ants and bugs from closets and storerooms, by putting a few drops in the corners and upon the shelves; it is sure destruction to bedbugs and will effectually drive them away from their haunts, if thoroughly applied to the joints of the bedstead in the spring cleaning time, and injures neither furniture nor clothing. Its pungent odor is retained for a long time, and no family ought to be entirely out of a supply at any time of the year.



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## "With What Body do They Come?"

CONTINUED.

1. The identity of a human body cannot consist in the aggregate of all the particles of matter that ever entered into its composition; because (1) then no body would be complete till the instant of death; (2) the body unlike Christ's body would be colossal; and (3) according to science some at least of the same matter enters successively into the composition of other human bodies, and in the resurrection, the same matter would be needed for more than one body, at the same time.

2. Nor can the identity consist in the entirety of the matter in the body at any one stage of its existence, for unless that stage be the first, (and this is one with the germ theory) if death occur at any time previous to that, at which the identity becomes complete, the resurrection of the same body is an impossibility.

3. Nor can the identity consist in the entirety of the matter constituting the body at death; for as bodies are then very often imperfect and incomplete, it would follow that the resurrection body must be likewise imperfect; besides as before stated, the elements into which the body is resolved at death, enter into other bodies by the various processes of nature, and these different bodies cannot have the same matter at the same time.

The germ theory has no basis of actual experiment to rest upon; no analysis has ever detected it. If this germ be an ultimate atom, it must be like every other atom; and hence any atom would answer the purpose, as a nucleus of a resurrection, and this would bring us to Whately's theory. The germ theory advocates, the doctor argued, entirely misapprehend St. Paul, in the fifteenth chapter of his first letter to the Corinthians. The analogy on which the theory rests fails in the fact that the germ of wheat must be a live one, but the body to be raised has no life in it, but is dead: the wheat germ is easily destroyed, but the human germ, on this theory is indestructible; the wheat germ expands, not into a new grain of wheat, but into roots and stalk and the ear full of a multitude of grains; while the human germ is only to expand into another like the one of which it is now the core; lastly, the wheat germ never climbs the future stalk and enters into any future grain of wheat; the new grain is not a body containing the old germ, but each new grain has its own new germ; yet this theory requires that the germ of the buried body shall be the nucleus of the risen body.

The new grain is identical with the old one, not because it contains any of the material of the parent germ, but because of a common nature, compounded in the same way of common materials, and having the same properties. Paul says, while the grain you sow rots in the ground, God weaves of a common material above the ground, another grain,

identical with the parent seed.

Besides, we are not conscious of any such immutable germ.

In what then does the identity of the body consist?

Not in the matter, but in the manner in which the matter is arranged, to compose each body; each human body being constructed after a pattern peculiar to itself. As a house is the same house, whatever changes of material there may be, provided it is constructed after the same pattern, as a Mosaic picture, is the same picture, however you may remove the gems of which it is composed, replacing them with others identical in form and color, and nature; so these human bodies forever changing, are forever the same, because the Great Designer arranges these changing particles of matter after the same pattern, peculiar to each individual soul.

This peculiar arrangement identifies that body, and distinguishes it from all others; and it follows that, if the same body is to rise in the resurrection, it is only necessary that that resurrection body have all the characteristics that distinguish the body here from all others. It need only be a body made of common materials, as in the original creation, but made after the peculiar pattern, distinguishing it from all others.

Paul's reasoning involves a germ theory, but not the one usually attributed to him. There is a germ in the present body, that is the germ of the future, a resurrection body; that is not a material germ, but a spirit. As the wheat grows from the living germ in the buried grain, so the resurrection body will spring from the life germ, which was once the core of the body, but which, at death, returned to God who gave it.

Though it will be the same body, it will be greatly changed. We know a little of the possibilities of the transformation of matter here, the wondrous change of water into steam, of carbon into the diamond, and lime into the calcium light. In the earthly life of Him who is the resurrection and the life, we have some intimations of the glory possible to a human body, as when his person became so gloriously luminous on the holy mount, or when he walked the waters of Galilee, or entered the presence of the disciples when the doors were shut. "We know not what we shall be, but we know, that when he shall appear, we shall be like him, for we shall see him as he is."

We call attention to the substantial progress, our zealous and indefatigable brother A. D. Davis is making in Accomac. Our readers will read with interest his letter in another column, and among them we hope will be found some, who will crave the privilege of sharing his financial burdens. He is there by Episcopal appointment, according to conference resolution, to do for the salvation of the people of that part of the Peninsula, what he may be able, under the flag of the Methodist Episcopal Church. Like the rest of the Peninsula, these counties are sacred by the memories of old time Methodism. Let Bro. Davis and his associates have hearty support, in our sympathies and prayers and in material aid, as they push the battle to the gates.

If thought best, we shall be glad to report in the PENINSULA METHODIST, any donations that may be made to this work.

## DELAWARE COLLEGE REVIEW.

This craft, piloted by youthful skip-pers, has successfully weathered the the capricious gales of current journalism for some four or five years. We are sorry to learn, by its issue for May, that it is in imminent peril of stranding on the rocks of official interference. This result would be deprecated, we doubt not, by all parties concerned. A little abatement of independence on the part of the Review, and a due consideration for the "freedom of speech," upon the part of the "college authorities,"

we think, might result in an adjustment that would secure the object desired by the college, without involving any sacrifice of proper self-respect on the part of the students. It must be apparent to any candid mind that a *College Review*, cannot be allowed to be entirely independent of college authority. Supervision in some form, accountability in some way, is indispensable. The only question is as to the most satisfactory methods. We shall hope to see the Review, clear the breakers, and sail prosperously for years to come.

## Easton District.

Our friends will find in this issue, a full and interesting report, by the secretary, of the proceedings of the Preachers, at their recent Association, in Millington, Md. Their enthusiastic response to the friendly overtures from Richmond, does them credit, as jealous of the Master's seamless robe. We hope our worthy brother, who wields so mighty a scepter from the tripod of the "Great Official," will appreciate the endorsement these excellent brethren give him, for his "timely and wise utterances" on the perils of the times. Happily the terrible apprehensions that so excited our brother, have not been justified by the events. The years of faithful gospel preaching have not been so fruitless in leavening the masses, that the disaffected malcontents, who fear not God, nor man, should be able to lead them to accept their wild and revolutionary vagaries, and follow them in their attempts to overturn society. Every man who values his own, is necessarily an *Anti-anarchist*.

**CORRECTION.**—1. In Bro. Otis' interesting sketch of Elkton Methodism, the name of John Sharpley's colleague, in 1816, appears, as E. Scott. It should have been, E. Stout. This young man of seventy years ago, became a successful and highly respected minister of the gospel, who did good service for the cause for many years. Five of his children are still living; two daughters residing in the homestead in Salem, N. J.; one son, a successful physician and liberal supporter of the church in Berlin, N. J.; another son, an official member of the church in Northeast, Md., and a third daughter, the wife of Rev. Dr. Stokes, president of the Ocean Grove Camp Meeting Association—all devoted members of the church of their parents.

**THE UNION OF THE CHURCHES,** by John H. Brunner, D. D. of the Holston Conference, M. E. Church South, and President of Hiwassee College, East Tennessee. This is certainly a timely book, as well as a book for the times. It is a plea for the re-union of the two great bodies of Episcopal Methodism, that separated forty two years ago, and is written *con amore*. Graphically describing the evils, attendant upon the inevitable conflict of two rival Methodisms in the same localities, and deploring the fatal effects of the same, upon the outside world, Dr. Brunner makes a strong appeal to every lover of Jesus in both churches, to seek after the things that make for peace. His *resumé* of the history of the separation, with striking quotations from the utterances of leading men of both churches, is very interesting and suggestive reading. Citing the second resolution of the Louisville convention of 1845; he shows how our Southern brethren, in organizing a separate church made provision for subsequent re-union, by adopting *unanimously* the declaration; "We shall always be ready, kindly and respectfully to entertain, and duly and carefully consider any proposition or plan, having for its object, the union of the two great bodies in the North and South, whether such proposed union, be *jurisdictional* or *connectional*." With equal fidelity, our author shows that since our refusal to receive Dr. Pierce in 1848, the Methodist Episcopal church has been

earnest and persistent in its advances toward fraternity and union, with the church South. We bespeak for this valuable work, a very general circulation. It bears the imprint of Philips and Hunt, and Cranston and Stowe, price \$1.25.

## One Episcopal Methodism, Not Yet.

Our joy at the movement in the Southern General Conference, looking toward re-union, is somewhat moderated, by the debate and final action had, upon the proposition of Dr. Chapman. The committee having reported adversely, Dr. Chapman offered an amendment looking to "some plan of Methodist comity and co-operation in all missionary fields both at home and abroad." When a motion to lay this amendment on the table was lost by a vote of 124 to 49, Bishop Keener, true to his attitude of opposition to union, taken sixteen years ago, took the floor, and earnestly opposed the proposition as implying that the missions of the Southern Church were not successful. A very animated debate followed, in which it appeared, that even Dr. Chapman himself was not ready for organic union. The amendment was lost by a vote of 87 to 106.

**SABBATH OBSERVANCE.**—A large congregation of representative Christians assembled in Hanover Presbyterian Church, Wilmington, Del., Tuesday the 20th inst., to promote the movement, inaugurated by the city clergy, to arrest the progress of Sabbath desecration in this community. An excellent address was delivered by Rev. Thomas A. Fernley Secretary of the Philadelphia Sabbath Association, and measures were adopted, looking to the enforcement of Sabbath laws, and the awakening of public attention to the importance of the subject.

We call attention to Rev. R. W. Todd's advertisement, for agents to canvass for his new work on Peninsula Methodism, to appear the first of June.

A postal from bro. England announces that, for the convenience of the Dover District pastors, as well as for that of the friends in Seaford, the meeting of the Association is postponed from June 14th to June 21st. It is desired that brethren give notice to the Seaford pastor as soon as possible if they can attend. Bro. England will accept our thanks for his cordial invitation. We hope to have a representative of the PENINSULA METHODIST present.

Tower House, Ocean Grove, N. J., appears in our advertising columns this week. There is little doubt Peninsula Methodists will go to this favorite seaside resort, in increasing numbers. We hope our friends will give Mrs. Goodnow a trial.

Our readers will please take notice that we have opened a Book Store in connection with the PENINSULA METHODIST, and are ready to supply our patrons and the public generally, with religious publications at publishers' prices, especially the issues of our own Book Concern. We shall keep on hand a full assortment of plain and fancy stationery.

The annual meeting of the Brandywine Summit camp-meeting association will be held on the camp ground on Thursday afternoon, June 3d, at 2 o'clock, when the ministers to have charge of the camp-meeting will be selected, trustees for the ensuing year will be elected. The churches represented last year by tent-holders are expected to send delegates.

## Dr. Kidder's Letter.

The whole difficulty, complained of in Dr. Kidder's letter published in the Peninsula Methodist of the 8th inst. is due, not to the spirit, but to the wording of the preamble and resolution, found on page

45 of our last Minutes. We are inclined to think, it is the fault of the publishers of the Minute, and not of those who offered the resolution.

Having written the preamble myself, I know it to be a misprint; the resolution is as apt to be so, as the preamble. The following is the way it should read:—

Whereas, The last General Conference provided for the taking of the collections for the educational Fund and Children's Fund, on Children's Day, therefore,

Resolved, That hereafter the Children's Day collections be equally divided between the Education and Children's Fund, to pay the interest on the endowment subscription to the Conference Academy.

We admit that the resolution itself might be more explicit; but considering the haste in which it was written, and the ability of the brethren to interpret it, in the light of paragraph 262 § 7 of our discipline, it is probably sufficient.

W.

## Ho! For the Association!

Brethren intending to take the steamer at Snow Hill for Onancock, to attend the Preachers' Association, and who do not desire to "get left," are hereby notified that said steamer leaves that point at 6 A. M., instead of 9, as stated in a circular letter issued by Rev. J. A. B. Wilson our Presiding Elder. It is doubtless an inadvertence. Let us all be in time, and go without fail.

R. W. Todd.

## PERSONAL.

Revs. N. M. Browne and R. C. Jones made a flying trip to Baltimore, last week, and enjoyed the privilege of hearing the great evangelists Sam Jones and Sam Small. They report most favorably of the men and their work, and state that they are endorsed by Christian people of that city of the highest respectability among whom are leading ministers of the Protestant Episcopal, Presbyterian and other churches.

Rev. J. P. Otis, pastor of the M. E. Church Elkton, Md. was given a genuine surprise donation party, last Friday evening. His congregation came upon him about one hundred and fifty strong, a little after eight o'clock and took entire possession of the parsonage. The pastor and his family were the recipients of many presents, and the pastoral larder was bountifully supplied with both the luxuries and necessities of life. Mr. Otis is both an excellent preacher and an excellent pastor, and it is as proper as it is natural that his people should hold him in especial and universal regard. The evening was spent in conversation and vocal music, intermingled with choice refreshments.—E.C.

Rev. B. F. Price, pastor of Madely M. E. Church, Wilmington has just returned from a delightful visit to friends on Kent Island, and at Royal Oak.

Rev. E. H. Nelson and wife have been visiting in Federalsburg, their former home.

The first Quarterly Meeting, of the Wilmington Auxiliaries of the W. F. M. Society, will be held in Grace Church, Tuesday afternoon, June 1st at 3 o'clock. Miss Briden, Superintendent of one of the homes for homeless women in India, will be present and address the meeting. She is of missionary stock, was born in India; her father was for many years in charge of the missions for Lepers. The work and the women she represents are seldom heard from. We ask for her a large attendance.

C. C. B.

## Our Book Table.

THE CHAUTAUQUAN for June shows a fine list of contributors. Among them are: Hon. Francis Wharton, Dr. D. A. Goodsell, Susan Hayes Ward, Dr. Henry Calderwood, C. F. Holder, Hon. T. B. Reed, Edward Everett Hale, Clarence Cook, Felix Oswald, G. Brown Goode, and many other well-known names.

The editor calls attention in an article on "Gladstone's Speech for Ireland" in the Outlook for June, to the American ideas in Gladstone's speech, remarking: "The ideas (of Mr. Gladstone's speech) look very much like one or two things which Thomas Jefferson put into the Declaration of Independence; for instance, 'All men are created free and equal' and 'have the inalienable rights to life, liberty, and the pursuit of happiness.' Gladstone did not quote from our great Declaration, nor did he say anything about our spirit of American independence and our type of political liberty made the heart and repeating itself in other lands, but nowhere have we witnessed such a bold and emphatic application of the America doctrine, of a government, by the people, for the people and of the people, as that Gladstone made in the House of Commons April 29 1886."



Conference News.

Easton District Preachers' Association,

Convened in its sixth session, in Millington, Md., Tuesday, May 18th, at 10.45 a. m.; devotional services by Bro. T. E. Terry; after which Bro. J. France, Presiding Elder, took the chair, and the order of business was taken up. The Association took action, by which all brethren holding appointments on the District, were constituted members. All visiting brethren were invited to take part in the discussions. The attendance was larger than at any of our former meetings, some thirty of the ministers being present.

Bro. R. K. Stephenson gave a hearty address of welcome which was greatly enjoyed by all. The ladies had taken such pains to decorate their handsome church with flowers, in honor of our coming, so extensively and beautifully, that the whole audience room seemed to say "welcome." Bro. T. J. Tomkinson, whose intimate acquaintance with the people, fully qualified him for the task, responded.

Bro. J. France then gave us a clear and concise exposition of "The relation of the Presiding Elder to the work of his District."

A pleasant feature of this session, was the report of the work by the several pastors. These exercises were fraught with pleasure and profit, especially to the younger members, who received excellent suggestions and comforting advice; the value of which it is hard to compute.

Each session was opened by enjoyable devotional services, consisting of song, reading of the Word, and prayer. The music was greatly enhanced by the skill and kindness of Prof. Robinson, who remained with us during the entire session.

While the pastors were reporting, the subject of the re-union of the Methodist Episcopal Church-South with the Parent church, was mentioned, and elicited a warm response from all the association; J. B. Quigg offering the following:

"Resolved, That we hail with gratitude to God the indications in favor of a re-united Methodist Episcopal church, in the recent action of the General Conference of the M. E. Church-South; and earnestly hope and pray, that this movement may meet the heartiest response from our church, in all its official bodies, and ministerial and lay membership."

This resolution was adopted enthusiastically by a rising vote; and the whole assembly—for all joined in the voting—united with Bro. T. E. Terry in singing,

"Together let us sweetly live,  
Together let us die,  
And each a starry crown receive,  
And reign above the sky."

Bros. Quigg, Adams and Hutchin, were appointed a committee to consider the propriety of telegraphing our action to the General Conference, now in session at Richmond, Va.

On the question, "What is the duty of the Church in the present labor troubles?" Bro. J. B. Quigg made the first and principal address, and advocated measures which, as he admitted, were revolutionary. Bro. Quigg's address elicited a lively discussion, in many thrilling and earnest speeches.

Bro. W. H. Hutchin offered the following resolution which was unanimously adopted: "Resolved, That the editorial utterances of the Christian Advocate, concerning the labor troubles in our country, have been timely and wise."

The question of a District Sunday-school Institute, introduced by Bro. Hutchin, was referred to a committee, whose report was adopted, as following:

"In view of the demands upon the time and means of the brethren, it is our judgment, that one such gathering on the District during the year, is all that will be practicable. We would name Greensboro, as the place, and the third Wednesday and Thursday in September, as the time, for this meeting; and that Bros. H. S. Thompson, W. H. Hutchin and W. F. Harman be a committee to prepare an order of exercises for said Institute."

The camp meeting question was discussed under the following resolution:

"Resolved, That because of consequent and inevitable Sabbath desecration, modern camp meetings are positively demoralizing to communities where they are held, and damaging to the cause of religion. Bros. Ayers, Stephenson and VanBurkalow, showed how the resolution was a picture of the average Peninsula camp, while Bros. Quigg, Adams, and Creamer set forth the perfections of Ocean Grove and Brandywine Summit.

On the question, "Does the M. E. Church deny to a preacher, located without his consent, the right of trial and appeal?" Many important facts both of history and law were brought out; but the brethren, while agreed upon the facts, were of different opinions, as to the justice of the law, that locates a min-

ister without a formal trial, and without a right of appeal. The lawyer of the association claimed, that the civil courts would grant damages, to any minister so located.

Decidedly pleasant was the essay, "The deference due our older ministers, in the adjustment of the appointments," by Bro. J. M. Lindale. For discriminating thought and breadth of sentiment, it was certainly superior.

Some good speeches, clear and discriminating, particularly the one by Bro. T. R. Creamer, were made on the resolution, "that the church is justifiable in espousing a form of temperance work, that necessarily leads to political affiliations." Bro. Quigg defended the resolution in an earnest speech.

The question, "What is the best plan for Secretary McCabe's visit to the District, as requested by Conference action, was taken up in connection with our general Benevolent work, and discussed by Bros. J. France, R. H. Adams, J. B. Quigg, J. D. Rigg, T. O. Ayres, J. O. Sypherd. Bro. Rigg showed what an advantage came, from the publication in the Conference Minutes, of the names of the contributors to the missionary cause, and how many of the leading conferences were going back to that plan. Many excellent suggestions were made as to general benevolent work; but no plan for the chaplain's visit was settled upon.

The following resolution of thanks was adopted by a rising vote.

"Resolved that the thanks of this association are due, and are hereby tendered to the kind people of Millington, who have shown their hospitality in opening their homes for our entertainment; to the trustees, for the use of their comfortable and elegant church; to the pastor, for his brotherly attention during our meeting; to the ladies for their beautiful floral decorations; to the presiding officer, for his courtesy to all the speakers; to the visiting brethren, for their words of cheer and wisdom; and to Prof. Robinson, for his valuable services at the organ."

An essay, "Science and Religion," was read by A. S. Mowbray.

The discussion of the resolution "that a preacher who neglects to leave the records of his charge in proper order should be reported to conference by his successor," was somewhat shortened, by the approach of the closing hour.

Bro. J. D. Rigg was elected Vice President, and A. S. Mowbray, Secretary and Treasurer. The place and time chosen for the next meeting, were Trappe, Md., and the third Tuesday and Wednesday in May, 1887. Pastors of Trappe, Easton and Oxford, were appointed curators, with the following instructions:

1. To provide preaching, for the evening before the association, and for the first evening of the meeting.  
2. To put no more than two questions for discussion, on the programme, for any one session.  
3. To provide that the pastors' reports be limited to three minutes, each.

It was manifest during the meeting, that the brethren felt such work to be exceedingly pleasant and profitable. The people of the town attended well, and showed much interest in the discussions.

THE SECRETARY.

A Letter from Rev. A. D. Davis.

DEAR BROTHER THOMAS:—The new M. E. Church in Hunting Creek Neck, Accomac County, Va., will be dedicated D. V. next Sabbath, May 30th, Bro. J. B. Quigg will preach at 10 A. M. and Bro. C. A. Grice at 2.30 P. M. Bro. Grice had taken the preparatory steps last year, to build this church. We commenced work on it, the week following my arrival, and will have it finished for dedication, in less than eight weeks from commencement. It is a nice plain structure, after the fashion of No. 1. A, of our Church Extension plans, 24x32. In order to save this important appointment from going into other hands, I made myself individually responsible for \$200. Brothers Grice and our Presiding Elder have generously joined me in this responsibility. Wont some of your readers be so generous as to forward to my address, Parksley Va., some contributions to help relieve us of this burden. If your people fully realized, as we do, the importance of this Virginia work, I am quite sure they would contribute liberally to help make it a success. I have purchased the Bishop Mallalien Tabernacle, and am ready for an aggressive campaign against the hosts of sin, and desire the prayers of all the friends of Jesus and especially of the contributors to

the tabernacle fund, that many souls may be converted in it, as the weeks and months roll on.

Parksley Va.

The Salisbury District Preachers' Association,

Will convene at Onancock, Va., Monday, May 31st, 1886.

MONDAY, 2.30 P. M.

Sermon by Rev. R. W. Todd, to be followed with sacrament of the Lord's supper.

TUESDAY, 8.30 A. M.

Prayer Meeting, conducted by R. Watt.

Address of Welcome, C. A. Grice; Response, B. C. Warren.

"Conversion of Children," W. W. Wilson.

"How shall the Church best meet her Responsibility for the Religious Training of her children and Youth?" A. T. Melvin, E. H. Derrickson, C. S. Baker, S. N. Pilchard, W. B. Guthrie, and W. R. Mowbray.

Essay on Music, W. B. Gregg.

"Does the average Church Choir promote Spiritual Worship, and how may the Choir be improved?" O. S. Walton, E. H. Miller, W. R. McFarlane, J. T. Prouse, F. C. McSorley.

TUESDAY, 2 P. M.

Devotional Services, R. Irving Watkins.

"How to win souls for Christ." A. D. Davis.

"Is the Methodist Episcopal Church measuring up to her opportunities for extending and strengthening the cause of God, on Salisbury District? If not, how may she be influenced and inspired so to do? I. G. Fosnacht, G. W. Wilcox, W. P. Taylor, D. F. Waddell, and J. A. B. Wilson.

"Popular objections to the Truth, and how the pulpit should meet them. Robt. Watt.

"The Christian Church and Popular Amusements; such as the Agricultural Fair, the Skating Rink, the Circus, &c." Paper by W. B. Walton, followed by general discussion in short speeches.

Children's meeting, conducted by F. C. McSorley. Programme of addresses and music, to be arranged by special committee, to be appointed at the opening session.

TUESDAY, 7.30 P. M.

Devotional Services, W. T. Valliant.

Literary Essay, "What's the Matter?" J. D. C. Hanna.

"What principles should govern in making ministerial appointments in the Methodist Itinerancy?" Paper by J. A. B. Wilson, followed by general discussion.

WEDNESDAY, 8.30 A. M.

Devotional Exercises, W. E. Avery.

What is the Scripture Doctrine of Christ's Millennial Reign? W. G. Koons, J. H. Howard, W. L. P. Bowen, J. W. Gray and B. C. Warren.

"The Pauline Philosophy of Heathen Responsibility, and of Christian Missions." R. W. Todd.

"Pulpit Plagiarism." W. F. Corkran, followed by general discussion.

"In what, if in any respect, could the office and duties of Presiding Elder be modified with advantage to the Methodist Episcopal Church?" T. H. Harding, W. B. Walton, J. D. C. Hanna, W. W. Wilson.

WEDNESDAY, 2.30 P. M.

Devotional Exercises, S. N. Pilchard.

"Modern Faith Cures," J. W. Easley, followed by general discussion.

"What are the elements essential to Ministerial success?" H. S. Dulaney, W. W. Johnson, R. J. Watkins, E. S. Mace.

"The Intermediate State and Place," W. E. Avery, followed by general discussion.

WEDNESDAY, 7.30 P. M.

Religious Services, W. F. Corkran. Temperance Mass Meeting. General opening remarks on, "The Temperance question, the Live and Leading Issue of the Day," A. D. Davis. "The threatening Aspects of the Organized Liquor Interest," J. D. C. Hanna. "The Success of Prohibition, and the follies and wrongs of License, High or Low," J. A. B. Wilson. "Relations and Duties of Christians to the Great Reform," W. W. Wilson.

expect to attend. Expenses will be equalized, so that cost of travel will be the same to all attending. By a resolution of the Association adopted last May, brethren who cannot attend, are requested to send a contribution toward the expenses of the Association.

R. W. TODD,  
A. D. DAVIS,  
S. N. PILCHARD, } Curators.

A class of 30 probationers, including one by certificate, were received into full membership on Sunday morning last at Mt. Salem M. E. Church; 13 others have been recommended. 3 have removed, and 6 out of a class of 52 have been discontinued. Those received and recommended embrace some of the best people of the community.

Newark, Md., Rev. E. H. Derrickson, pastor: Work on this circuit progressing finely; congregations improving, Sunday School preparing for Children's Day. Popular is having a flourishing singing school, taught by Prof. Nicholson of Pittsville, the effects of which will be appreciated, in Sunday School and general church work.

H. S. Dulany, pastor of Holland's Island writes:—We are happy to report Holland's Island still on the line of improvement. One of our devoted Methodist brethren, Peter H. Parks has donated a choice lot for a parsonage adjoining his own pleasant and attractive home on the Bayside. Capt. W. C. Bennett, Jno. W. Wilson, and W. C. McCoy of our building committee have contracted for a six room dwelling with hall and porch, at a marvellously low figure, and we hope to have it ready for our occupancy in about six weeks.

Among the things talked of, is a camp-meeting for Deal's Island, and should this come to pass, we shall be on the lookout for Bishop Mallalien, as he expressed such a desire to visit our little island, before going to heaven.

Capt. W. U. Grant Parks and Miss Ella Shelton of Fairmount, were united in marriage the 11th inst., at the home of the groom, by Rev. Dr. Bryan, school examiner of Dorchester Co. The Dr. was fortunate, happening here once before on a like occasion. A boat had started for Rev. J. D. C. Hanna, but failed to reach its destination, by running aground.

The weather has been quite cool, but very pleasant. Preparation is being made for the capture of taylor trout and crocus. Our people having been so liberal in material things, we pray that showers of spiritual blessings may fall on them right speedily.

DECORATION DAY SERVICE.—Rev. R. C. Jones will preach in Mt. Salem M. E. Church Sunday, the 30 inst., at 10.30 a. m., to Admiral S. F. DuPont Post, No. 2, Grand Army of the Republic. He has been requested, as chaplain of the post, to deliver a sermon on that occasion. As Chaplain of "The Department of Delaware," he desires that there shall be a good attendance from all the posts of the city.

The T. A. Smyth Post No. 1, G. A. R. will attend the Union M. E. Church, Wilmington, Del., tomorrow (Sabbath), at 10.30 a. m. when the pastor, Rev. A. Stengle will deliver a discourse appropriate to Decoration Day.

Marriages.

VINCENT-GOSLEY.—Near Delmar Del., May 20th, 1886, by Rev. C. S. Baker, Wm. F. Vincent and Mary F. Gosley.

FIRMAN-VINCENT.—Near Delmar, Del., May 20th, 1886, by Rev. C. S. Baker, Fay S. Firman and Lizzie Vincent.

TINGLE-FIGGS.—At Delmar, Del., May 20th, 1886, by Rev. C. S. Baker, Elisha Tingle and Viola Figs.

HADDOCK-MASON.—May 20th, 1886, by Rev. E. H. Derrickson, Isaac Haddock and Mamie Mason, both of Worcester, Md.

Agents Wanted

FOR "METHODISM OF THE PENINSULA."

This Book will be out by the first of June Dr. Wallace says of it: "No such book has yet appeared in the prolific domain of Methodist authorship. From the examination given its racy pages, I predict that it will meet with marvelous success." After reading the proof sheets, preparatory to writing the Introduction, Bishop Hurst says of it: "It is most excellent; I am more than pleased." Ministers and others desiring to act as agents, will be supplied at the usual discount. Retail price of book \$1.50. For terms and territory, address the author, R. W. TODD, Snow Hill, Md.

N. B. Ministers who subscribed for the book at Conference, or who will now do so, will receive their copy, by mail; post paid, as soon as published, by remitting to the author, one dollar and twelve cents.

Quarterly Conference Appointments.

Table with columns: WILMINGTON DISTRICT—FIRST QUARTER, Location, Date, Amount. Includes entries for Asbury, St. Paul's, St. Georges, Delaware City, New Castle, Red Lion.

Table with columns: EASTON DISTRICT—FIRST QUARTER, Location, Date, Amount. Includes entries for Trappe, Oxford, Royal Oak, St. Michaels, Talbot, Bayside and Tilgham, Odessa, Middletown, Townsend.

Table with columns: DOVER DISTRICT—FIRST QUARTER, Location, Date, Amount. Includes entries for Seaford, Galestown, Cannon's Crossing, Bridgeville, Greenwood, Farmington, Houston, Harrington, Millsboro, Nassau, Lewis, Milton, Georgetown.

Table with columns: SALISBURY DISTRICT—FOURTH QUARTER, Charge, Date, Hour for Sabbath Service, Hour for Quarterly Conf., Amount. Includes entries for Cape Charles, Onancock, Accomac, Frankford, Roxanna, Bishopville, Selbyville, Berlin, Newark, Powellville, Laurel, Bethel, Quantico, Fritland, Salisbury, Delmar, Riverton, Sharptown, Fairmount, Westover.

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. Concerning the improvements of our church's the frescoing of the audience room renders the most effective part. Mr. Nicholas Goldberg of our city is a specialist in this line excelled by none. Many M. E. churches which he has frescoed in Wilmington, and in the states of Delaware and Maryland, show the beauty of his work. He will furnish sketches in colors in every style, and estimates, without extra charge. His prices are moderate. Address N. F. Goldberg, Wilmington Del.

REFERENCE S. Wilmington, Del.—Union M. E. Church, Calvary P. E. Church, Olivet Presbyterian Church, German Lutheran, Mabel Chapel, Scott Sunday School, Asbury M. E. Church, Institute Library and Lecture Room, Ezion M. E. Church and Sunday School. PENINSULA—Grace Episcopal Church, Brandywine hundred, M. E. Church, Cambridge, M. E. Church, Centreville, and M. E. Church, Hillsboro, M. P. Church, Easton, M. P. Church, Middletown, M. E. Church, Trappe, M. E. Church, Still Pond, Ebenezer M. E. Church, Routhsboro, M. E. Church, Newark, M. E. Church, Rock Hall, M. E. Church, Felton Del., Presbyterian Church, Glasgow, Del.

H. ARTHUR STUMP ATTORNEY AT LAW, 35 ST. PAUL STREET, BALTIMORE, MD. Practices also, in Cecil County Courts, with Post Office at Perryville for Cecil County business.

Dickinson College. CARLISLE, Pa.

Fall Term opens Sept. 10. Three Courses: the Classical, the Latin Scientific, and the Modern Language. Facilities of every kind improved—new Buildings, enlarged Faculty, and increased resources. Tuition by scholarship, \$8.25 a year; to sons of ministers, free. Expenses of living exceptionally low. The Preparatory School, by giving exclusive attention to the requirements for admission, saves time and cost in preparing for College. For Catalogue, or desired information, address

J. A. McCAULEY, D. D. President. PROF. S. T. FORD, PUBLIC READER, 260 W. 21st STREET, NEW YORK.

TOWER HOUSE, Webb Avenue, Ocean Grove, Beautifully situated, one block and a half from the ocean, three minutes' walk to the bathing ground; Artesian water, sewer connection. Permanent or transient guests taken. Beautiful view from tower. Terms moderate. Mrs. A. GOODNOW.



Southern General Conference.

This representative body of Southern Methodism, composed of an equal number of lay and clerical members met for its tenth Quadrennial session, in Richmond, Va., Wednesday, May 5th.

Dr. Bledsoe uttered words of heartfelt welcome and kindly greeting, and expressed the pleasure of the committee of entertainment, that so many of the wives of delegates had accompanied their husbands to the Conference.

"During the last quadrennium, four of our Bishops have finished their work and gone to their reward. Their experience, and their wisdom, and their faith, and their consecration are a part of our heritage; and their glorified spirits are part of that incorruptible treasure, which we are from year to year laying up, at God's right hand in heaven.

They shine in the light of God, His likeness stamps their brow; Through the valley of death their feet have trod, But they shine in glory now.

Bishop McTyeire responded: Dr. Bledsoe and Brothers of Richmond: In the name of the General Conference, I thank you for your hearty welcome to Richmond and to Virginia.

It was Virginia Methodism that gave us the first Christian college in the Southern States. There Olin and Garland and Smith trained a generation of our youth. Their alumni have done much to shape the best part of our history.

sight, I had ever looked upon. What do I see to-day? Instead of the ninety men who made up that Conference at Petersburg there are 270 delegates here, on a narrower basis of representation.

In that General Conference Texas had only two delegates; in this, thirty-six—representing 100,000 members.

Forty years ago, there was but a narrow strip of country west of the Mississippi represented in General Conference; but a man answered to his name this morning who lives at the head-waters of the Missouri in Montana—a faithful and valiant soldier of the cross; another from the valley of the Columbia in Oregon; and another from the Sacramento Valley, and one from Los Angeles, in California; another from Arizona, and one from Colorado.

ITEMS.

THE HEALTHFULNESS OF DISHWASHING.—There is no such certain cure for a poor circulation; the constant and varied exercise with the hands in hot water, sends the blood to the extremities swiftly and freely, and neuralgia will fly before it.

Hon. John B. Finch propounds this question to husbands in the habit of spending their earnings at saloons: Tell me what would you think, if your wife left you to take care of the house and put your baby to bed, and went off down to the saloon, to spend her time and money there, while you were suffering for the need of it, and then come home to curse and beat you?

The Rev. Dr. Howard Crosby, of New York, noted for his moderation of views, has written a pastoral letter to the members of his church, against the Sunday newspaper. He says "There is no influence more insidiously seductive than this, for the demoralization of our Christian households."

A wonderful revival has closed in the city of Los Angeles, California, where nearly eight hundred persons have professed conversion. Such faithful seed-sowing has never before been seen there.

Chan Hon Fan, a Chinaman of Portland, Oregon, who came to this country a coolie, is now a regularly ordained preacher of the Methodist Episcopal church, and belongs to the Puget Sound Conference.

"Pope Leo is said to have an income of \$1,500,000; and yet it is said that his personal expenses do not exceed \$2.50 a day." Exchange. The Apostle Paul hardly had the income of the \$2.50. But he wasn't a Pope.

Dr. Theodore Cuyler said: "To my personal knowledge, the greatest man in modern Germany is a Christian, and Gladstone, perhaps the most powerful intellect of modern times, stands side by side with Bismarck in this respect. With my own eyes I have seen Mr. Gladstone kneel by the side of a common street sweeper, and pray for the salvation of his soul. I know of no grander sight than the premier of England, and the leading statesmen of the world, kneeling by the side of a common street sweeper, and pouring forth his eloquent appeal to God in behalf of his humble brother."

The Rev. Dr. Theodor Pryor, father of Gen. Roger A. Pryor, is in his eighty-first year, and in the fifty-fourth year of his ministry. It is said "he preaches with as much frequency, fastness, fluency and force as he did forty years ago."

David Sinton, Ohio's richest man, is a Scotch Irishman, and grew up around the big iron mills of Pittsburg. He began business as a clerk in a country store, at \$1 a month, then was a clerk in a blast furnace, afterward manager, and at last, half owner. He is worth \$12,000,000, and gives largely to public charities.

What a Business Man Thinks of the Pennsylvania Limited

"I have just finished one of the pleasantest railroad trips I have ever had," said a prominent merchant, as he alighted from the Pennsylvania Limited at Jersey City last evening. "I had no idea," he continued, "that the railroad people had reduced the art of travel to such perfection. A business trip becomes a merry holiday, full of comfort, pleasure and cheer."

"I received a telegram at my house, up town, Tuesday morning, at 7:30 A. M., urging my presence in Chicago by noon of Wednesday, if it were possible to accomplish the journey in that time. It seemed almost impracticable, but I remembered that the limited left New York at 9:00 A. M., and hastily packing my bag, started for Des Moines Street Ferry without waiting for breakfast. The train left Jersey City at 9:15, and as it whirled over the meadows, I sought the dining car and seated myself at a neat and flower-adorned table, where I enjoyed a delightful breakfast of all the delicacies of the season, admirably cooked, and served with scrupulous neatness. The sensation of taking a meal while flying onward at the rate of forty-five miles an hour is not only novel, but appetizing. The hours flew by so swiftly that we had stopped at Philadelphia and Harrisburg and were rolling along the banks of the Juniata before we realized that we had traveled nearly three hundred miles. The view from the car windows engrossed our attention from this time until the curtain of night fell on the scene. This sections of the route abounds in the most beautiful scenery imaginable. The road lies through and over the Alleghany Mountains, and after following the banks of the blue Juniata for many miles, the actual climbing of the mountains begins a short distance east of Altoona. Our third stop of five minutes was made at Altoona, after having completed an uninterrupted run of one hundred and thirty-two miles. The most magnificent portion of the route from a scenic standpoint lies beyond Altoona, where the grand sweep of the Horse Shoe Curve, and the subsequent ascent of Alleghippus, reveals some of the wildest scenery in America. We viewed this just before sunset, when all the mountains were bathed, as the poets say, in glory. It was a grand sight. The dinner served about this hour, was excellent, and comprised in the menu everything one could expect at a first-class New York restaurant. All the meats and vegetables are cooked as they are ordered, and cooked well, too."

"Another short stop at Pittsburg, and one at Alliance, is the last that I remember, as I turned in about this time, and when I awakened the next morning we were somewhere between Fort Wayne and Chicago. I could not resist the temptation to take breakfast on the Limited, which was hardly finished before the train came to its final stop in the Union Depot Chicago. This was 9:30, twenty-four hours and a half after leaving New York. I felt as fresh as a daisy, met my appointment, loafed around an hour or so with friends, took the East bound train at 5 that afternoon, and here I am back in New York at 6:55 P. M. Thursday. Isn't that business? Not only business but pleasure, I can assure you, for I feel as if I had enjoyed a regular, old-fashioned boy's holiday."

"I hope I have not bored you with this enthusiastic recital, and think you might write it up, for the benefit of those who travel. My advice to travelers to Pittsburg, Chicago, or Cincinnati is, 'Take the Limited.' Good-bye."

COUGHING, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hule's Honey of Horehound and Tar—an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 25c., 50c. and \$1.

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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, drab ground. Eight cards on sheet. Price per set, 20 cts.

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Philadelphia (express), 2, 2:52, 3:15, 6:30, 7:50, 9:00, 9:47, 10:45, 11:55 a. m.; 12:22, 1:34, 7:50, 8:25, 9:11 p. m.

New York, 2:00, 2:52, 3:15, 6:30, 7:00, 10:50, 11:25, 11:55 a. m.; 12:22, 1:34, 7:50, 8:25, 9:11 p. m.

Baltimore and intermediate stations, 10:05 a. m. 5:55, 12:09 p. m. Baltimore and Washington, 1:23, 4:45, 8:54, 10:56, 11:00 a. m.; 12:55, 4:16, 4:59, 6:31, 7:45 p. m.

Trains for Delaware Division leave for: New Castle, 8:35 a. m.; 12:35, 2:50, 3:50, 6:25, 11:53 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, 11 p. m.

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Leave Harrington for Georgetown and Lewes, 11:05 a. m.; 5:45, 8:45 p. m. Leave Harrington for Georgetown and Franklin City, 10:05 a. m.

Leave Georgetown for Franklin City, 12:10, 2:05 p. m. Leave Lewes for Georgetown and Harrington, 5:25, 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.

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 with (\*) are limited express, upon which extra is charged.

FRANK THOMSON, General Manager. J. B. WOOD, General Passenger Agent.

Wilmington & Northern R. R.

Time Table, in effect April 1, 1886.

GOING NORTH. Daily except Sunday.

Table with 3 columns: Stations, a. m., p. m. Includes Wilmington (7:00, 2:45, 6:00, 6:12, 11:15), French St. (7:20, 3:03, 5:25, 6:12, 11:59), Dupont (7:41, 3:23, 6:02), Chadd's Ford Jc. (7:55, 3:33, 6:13), West Chester Stage (8:36, 4:10, 6:50), Coatesville (9:16, 4:47, 7:20), St. Peter's (7:40, 12:50, 7:15, 1:05), Warwick (7:30, 9:34, 1:20, 5:04, 7:10), Birdsboro (8:03, 10:06, 9:55, 5:27, 5:09), Reading P & R (8:45, 10:40, 2:40, 6:00, 8:35).

Saturdays only. GOING SOUTH. Daily except Sunday.

Table with 3 columns: Stations, a. m., p. m. Includes Reading P. & R. (5:05, 8:00, 9:36, 3:00, 5:05), Birdsboro (5:36, 8:32, 10:26, 3:32, 5:55), Springfield (6:08, 9:00, 11:03, 4:03, 6:35), Warwick (11:15, 6:47), St. Peter's (11:30, 7:10), Winesburg Jc. (6:25, 9:16), Coatesville (7:00, 9:54, 5:01), West Chester Stage (7:40, 10:31, 5:36), Chadd's Ford Jc. (7:54, 10:43, 6:02), Dupont (8:03, 8:20, 11:03, 6:23), Wilmington (8:35, 8:44, 11:27, 6:43, 11:35, 7:20).

For connections at Wilmington, Chadd's Ford Junction, Lenape, Coatesville, Waynesburg Junction, Birdsboro, and Reading, see time-tables at all stations.

L. A. BOWER, Gen'l Passenger Ag't. A. G. McCausland, Superintendent.

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

Commencing November 22, 1885, leave Union Station as follows: DAILY. 2:05 A. M. Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & O.

Y. R. B. Sleeping car for Luray open at 10:00 o'clock the evening before at Hillen. 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: Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Frederick (through car) and Martinsburg.

DAILY EXCEPT SUNDAY. 8:05 A. M.—Accommodation for Hanover, Frederick, Emmittsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations. 10:00 A. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J. H. & G. R. R. (through cars).

2:25 P. M.—Accommodation for Glyndon, (Reisterstown.) 4:05 P. M.—Express for Annapolis, Mt. Hope, Pikesville, Owings Mills, St. George, Glyndon, Glen New Windsor, Patapsco, Westminster, Medford, stations west also Hanover, Union Bridge and principal stations on H. J. H. & G. R. R., (through cars) and stations Waynesboro, Chambersburg and Shippensburg. 8:30 P. M.—Accommodation for Union Bridge.

TRAINS ARRIVE AT UNION STATION. Daily—Southern Express, 12:25 A. M. Fast Mail 3:55 P. M. Daily except Sunday—Glyndon Accom. 7:25 A. M. Union Bridge Accom. 8:15 A. M. Express from B & O Y. R. R. and principal stations on H. J. H. & G. R. R. Frederick Div. P. R. Bridge Accom. 3:15 P. M. H. J. H. & G. R. R. Glyndon Accom. 5:55 P. M. Mail 6:40 P. M.

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Sam Jones is to be put into German by the Western Methodist Book Concern. Dr. Liebhart is preparing a volume in that language to be entitled, "Sam Jones—his Biography, Speeches, Sermons, and Sayings."

Miss Colenso, at Bishopstow, baptized several Kaffers on Christmas day. The natives are considerably astonished, as many church of England people doubtless will be, at this strange outbreak of the Episcopal and clerical faculty in the family of the late Bishop of Natal.

There may come a time when the name of Wesley will be more generally known, and in remoter regions of the globe, than that of Frederick or Catharine. For the works of such men survive them, and continue to operate when nothing remains of worldly ambition, but the memory of its vanity and guilt.—*Southey.*

Frank Carpenter, who was a lieutenant in the Eighth Vermont Regiment, has copies of the Richmond Enquirer of 1861. He was then a prisoner in Libby Prison, and was a subscriber to the Enquirer, paying \$20 for a three month's subscription. He paid \$6 for the insertion of a personal, which was copied in New York, and led to his release.

Impartial-Governor Fitzhugh Lee has two scars on his person from wounds—one while in the United States Army, and one while in the Confederate States Army. His colored coachman is named Abraham Lincoln, and another colored man in his employ, Jefferson Davis.

**Obituaries.**

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

Sister Priscilla B. Appleby, daughter of Thomas and Rachel Appleby died suddenly, at the home of her mother, near Bear station, New Castle Co., Del., Saturday morning, May 15th, aged thirty-three years. Some twelve years ago, under the ministry of Rev. John Allen, then pastor of the M. E. Church in Christiana, Del., she was converted, and joined the church, of which she has since been a consistent and devoted member. A great sufferer from ill health for the last two years, she has borne her affliction with Christian patience and resignation. Her prayer for an easy death was answered; alone with her loving mother, she peacefully fell asleep in Jesus. We shall miss her cheerful, pleasant presence in the sanctuary, her large family circle will miss her; but our loss is her eternal gain.

JOSEPH DARE.

Mary W. Morgan, beloved wife of John W. Morgan, was born in Cecil Co., Md., Aug. 12th, 1812, and died in Galena, Md., April 24th, 1886. She was converted at 9 years of age, and became a member of the Methodist Episcopal Church in her 13th year. Having married on the 20th of Dec. 1829, she had lived with her husband, who so greatly mourns her departure, for more than 56 years. Her old age verified the Scripture, which says, "The hoary head is a crown of glory if it be found in the way of righteousness," for it was true of her in a remarkable degree, that all the virtues of a faithful and holy life revealed themselves in her outward person. Upon her face was stamped the beauty of a healthful happy old age, and so gently had time touched her, that not many furrows had plowed their way across the outline of that beauty. Shortly before her decease her husband was very sick, and as we all supposed, near to death. She ministered, with her children, at his bedside, with unwearied diligence, but as he began to recover, she sank down into the affliction, of which she died. Her words of testimony were always confident and hopeful. To her pastor she said, "The will of the Lord is my will; and I am like a little child resting in His will." She took the old family Bible, and opening it at Paul's dying declaration to Timothy, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness; which the Lord will give me in that day;" and upon the margin wrote the statement that Paul's dying testimony was hers; and requested that it be used as the text at her funeral service, which was done. To her children she has left the legacy of a true and pure life, which is in value greater than rubies; and to her church and the community in which she lived, she leaves an example worthy of all imitation. To her husband she reaches out her hands and sweetly says, "a little while, and we shall meet again."

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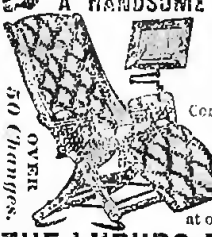


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