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REV. T. SNOWDEN THOMAS, A. M.,
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FREE GIFTS.

BY MARY E. BRADLEY.

How sweet are God's free gifts to man,
How sweet and manifold
His gifts that since the world began
Were neither bought nor sold!

Tongue cannot tell the changeful grace
Of April's silver showers,
Or rightly show the loveliness
Of wild unplanted flowers.

And who can picture as they are,
The rustling leaves of June,
The morning and the evening star,
The splendor of the moon?

Unbought, unsold, the west winds blow,
The bird-songs thrill the air;
And rich and poor, and high and low,
The equal sweetness share.

Just or unjust, His foes or friends,
We go upon our way;
And God's sun shines, his rain descends,
His dew falls day by day.

Ah, Lord, how carelessly we go!
Unmindful of thee quite,
Using each gracious gift, as though
It were our own by right.

Yea, and with thankless murmuring
For other boons denied,
Despising many a precious thing,
In blind and reckless pride.

Give us, O thou whose gifts are free!
The grace to heed thy call,
That in thy gifts we may find thee,
The sweetest gift of all.

—S. S. Times.

Mayumba, West Africa.

Our readers will remember, that though it was no part of Bishop Taylor's original plan to plant any mission north of the Congo, owing to the impertinence of persons on the outward-bound steamer, who lived at Mayumba, and who offered to support the missionary, if Bishop Taylor would allow them one, he concluded to set off missionaries, in answer to what thus seemed a providential call to establish a mission in that quarter.

We want to keep our readers reasonably well-posted on these missions of Bishop Taylor, and their location, and now call attention to the locality, of, what chronologically was, his first mission in West Africa.

Mayumba is the name of a part of the seaboard which extends from the Gaboon country to the river Loango—about one hundred miles. It is, mainly, unexplored country. Mayumba is to our thought a very important strategic point for missionary operations, as it is probably—and was so considered by Stanley and others competent to judge, the base of the easiest and most direct route to Stanley Pool on the Congo. This enormous tract of land was within the original claim of the International Association, before the Powers sat in council at Berlin, at which time that Congress made this territory over to France, giving her thus this northern border of the mouth of the Congo.

The International Association had purchased it of the native chiefs; but M. de Brazza, on behalf of France, had made treaties with native chiefs back of the Mayumba country. It was therefore concluded to allot Mayumba to France.

There are four European "factories," as the English call these trading posts, at Mayumba, two English, one German and one Portuguese. This European station is situated on a Peninsular stretch of beach, shaped by the course of the lagoon which lies almost parallel to the coast for a considerable distance, but a quarter of a mile away, before it joins the bay by a circuit round the north-east extremity of this strip of land.

Mayumba is a fine bay, but the coast is beaten by that same eternal and dangerous surf, which furnishes the great barrier to commerce, along all the seaboard of West Africa. To the south-east of Mayumba Point is Mayumba Hill, on which is built Mayumba town.

The French have not any purpose, apparently, to do anything with this strip of country at present, as they have not even a French flag flying, and only intend to send a corporal and six men from their Gaboon station. The explanation of this is, that by the articles agreed upon at the Berlin Congress, they are not to collect any "duty" on this coast for twenty years, the principles of free trade being compulsory on all the nations in the Congo basin, for twenty years. It is supposed that France will wait till this period passes, before attempting any great development of this territory.

Bishop Taylor's missionaries are, however, stationed in the Mamba country. On the north-east side of Mayumba bay, stretches a broad lagoon in a south easterly direction for some eighty miles, which affords a convenient water-way into the Mamba country. Mayumba is a rich country, with a large trade in India-rubber and palm kernels, and some ivory. The annual shipment of rubber reaches two hundred and fifty thousand pounds. The palm-oil product is not developed, as the natives do not know how to procure oil from it, though the palm tree flourishes in the locality. The country abounds with rubber-producing trees, and while in consequence of poor roads or none, rubber can be bought for four cents a pound at the place of production, it costs four times that much at the coast. But as it sells in England for about thirty-eight cents a pound, there is left a margin of probably one hundred per cent. to the merchant.

The country is fertile in the extreme, and would grow anything. The people are apparently a quiet and inoffensive race, friendly Europeans, and unlike other coast natives, do not obstruct Europeans, in going inland for trading purposes.

It does seem as if the conditions here afforded some distinctive reasons for its missionary occupancy at once, before Europeans settle in such numbers, with their "rum, tobacco, and gunpowder," as to obstruct the operations of the church. Of Bishop Taylor's men, Rev. Fred. B. Northam and Mr. Henry E. Benoit are stationed at Mamba.—*Northern Christian Advocate.*

Tobacco and Self-Interest.

BY PRESIDENT JOHN BASCOM, D. D., LL. D.

There are few prevalent and accepted habits, we believe, more at war with a wise self-interest, than that of the use of tobacco. We wish to present this relation in the present article, reserving the relation of this habit to spiritual defilement, for a later one.

The very positive and unwholesome effects of tobacco on the human body are obvious, aside from all medical testimony on the subject, from the simple fact, that it creates an intense, almost ungovernable, appetite. Such an appetite arises—as in the use of opium or of alcohol—from a decisive change

in the tissues of the body,—a change, of the nature of disease. It is not from a normal, but a very abnormal, condition that this insatiable craving springs. It discloses the unfortunate change, which has been wrought in the physical system by tobacco,—a change of which every chewer and smoker has a most humiliating witness within himself. He need not go elsewhere for a proof of the very positive power of tobacco. A whole day's abstinence will be sufficient to assure him at once, of the mischief-making and tyrannical inmate he has received into the household of his appetites.

Such transformation cannot take place in the delicate human organism, without altering the general tone of the body, endangering its health, limiting its capacity of pleasure, and greatly marring its productive power. We may be surprised that so vigorous an agent, and one so alien to nourishment, does no more mischief, than it seems to do; but our surprise should be reduced, by the fact, that the mischief is often very obvious, and, when of a remote and obscure character, is often hidden rather than overcome.

The devils of weakness and disease which possess humanity are legion, and a goodly number of them find entrance by this appetite. No man can afford to reduce, by any indulgence, the tone of his physical system; and when such reduction is following from other causes, he cannot afford to hide it, by the sedative effects of tobacco. If a man wishes to know where he is in physical resources, and to handle his physical powers with economy and wisdom, he must not confuse the whole problem by this habit.

A decided reduction of pleasure in a long life is almost sure to follow from this appetite. The appetite, once established, confers comparatively little enjoyment, but is sought as a relief from the discomfort which attends on nervous exhaustion, or in denial. The man is driven forward by the inconvenience of abstinence far more, than drawn onward by the pleasures of indulgence. The use of tobacco is completely opposed to that peaceful possession of one's appetites, by which they bring many gratifications and demand none. The right relation to one's enjoyments is lost, and instead of holding them in easy subjection, he is held in subjection to them. This relation involves a loss of pleasure, just as certainly as of manhood. When the recognized limit of indulgence is reached, the cutting edge of discomfort is partially removed; but if even a brief denial is put, by intention or by accident, on the appetite, it becomes at once restive and clamorous.

Other better and more enjoyable pleasures are sacrificed to this enjoyment. All pleasures are not open to us; we must choose among them. He who chooses tobacco as his after-dinner indulgence leaves, behind him the more delicate appreciation of food, and the more varied and wholesome gratification of fruits, which belong to a perfectly healthy appetite. Strong stimulants, in securing their own pleasure, take away the power of a much wider, more discriminating, and more healthful use of the pleasures of the palate. One cannot say positively where the line of highest enjoyment is found; but when one chooses tobacco as his solace, he has slipped into the snare of a seductive, sullen angel, who will drive from him many

wiser, better, and more gentle spirits,—who would have sought his permanent delight in many delicate ways.

It is an unsocial habit. In a limited way, in the form of smoking, it is social; but even then it is narrowly elective of those of like habits, and comes in to reduce the mental tone and straiten the circle of feeling. The indulgence, as more or less offensive, repels many, and the persons repelled are those of a more refined and inspiring temper. The habit is exclusive and narrow in its social and physical relations.

The use of tobacco puts a serious obstacle in the way of the success of a young man. There is no employment to which it recommends him; there are many employments in connection with which, it is a formidable or a fatal difficulty. The use of tobacco is rarely, indeed, a predisposing term in favor of a young man with anybody, while in many cases, even with those who themselves use it, its use is a decisive objection, when any position of delicate trust is under consideration. It lowers, both directly and by association, in very many minds, the sense of soundness and strength, which they wish to connect with a young man whom they are to encounter constantly in important relations.

Rarely, indeed, would any man, himself addicted to a temperate use of tobacco, recommend the habit as a wise and grateful one to a young man in whom he was interested. How many fathers would give this counsel to sons? How very many, on the other hand, out of their own experience, would give with great urgency the opposite advice? A man of good judgment, having reached mature years without the habit, very rarely takes it up. It is fastened on boys and young men in that period of crudeness and greenness, in which they are mistaking the vices of their elders for their virtues, their errors for their excellences. A boy once gotten beyond this unripe age, so succulent of moral malaria, without the habit, finds nothing in it to appeal to his growing judgment and experience.

The expense of this habit is an important and uncompensated burden on any young man. A wise economy is a universal condition of success. Here is an economy large enough to be in itself of considerable importance; one which in no way interferes with progress and self-improvement; and one which tends to remove the temptations to indolence and wastefulness in many directions.

The funds which a young man, addicted to the use of tobacco, devotes to this end, are quite sufficient—if he is without wealth—to reduce seriously his chances of success in business; while this form of expenditure will often anticipate for him very desirable outlays for social and intellectual improvement. He often chooses between this one habit, with its unfavorable associations, and a large variety of truly valuable attainments; to be won at a much lighter rate.

With working-men, this habit is especially unfortunate, as narrowing narrow means; making more gross, gross tendencies; reducing ambition, and consuming on personal indulgences, the resources of the entire household. If an angel of hope and prosperity shall ever descend on the homes of the poor, one of the first things she will drive out, will be tobacco, which deadens all the incentives

of life, and consumes its resources in utter waste. We certainly do not envy the poor their pleasures, we only regret that they are of so unproductive a character.—*S. S. Times.*

The Uses of an Enemy.

Always keep an enemy on hand. a brisk, hearty, active enemy. Remark some of the many uses of an enemy:

1. The having one is proof that you are somebody. Wishy-washy, empty, worthless people never have enemies. Men who never move, never run against anything; and when a man is thoroughly dead and utterly buried, nothing ever runs against him. To be run against is proof of existence and position; to run against something is proof of motion.

2. An enemy is, to say the least, not partial to you. He will not flatter. He will not exaggerate your virtues. It is very probable that he will slightly magnify your faults. The benefit of that is two fold: it permits you to know that you have faults, and are, therefore, not a monster; and it makes them of such size as to be visible and manageable. Of course, if you have a fault you desire to know it; and when you become aware that you have a fault you desire to correct it. Your enemy does for you this valuable work, which your friend cannot perform.

3. In addition, your enemy keeps you wide awake. He does not let you sleep at your post. There are two that always keep watch, namely, the lover and the hater. Your lover watches that you may sleep. He keeps off noises, excludes light, adjusts surroundings, that nothing may disturb you. Your hater watches that you may not sleep. He stirs you up when you are napping. He keeps your faculties on the alert. Even when he does nothing he will have put you in such a state of mind that you cannot tell what he will do next, and this mental *qui vive* must be worth something.

4. He is a detective among your friends. You need to know who are your friends, and who are your enemies. The last of these three will discriminate the other two. When your enemy goes to one who is neither your friend nor your enemy, and assails you, the indifferent one will have nothing to say, or chime in, not because he is your enemy, but because it is so much easier to assent than to oppose, and especially than to refute. But your friend will take up cudgels for you on the instant. He will deny everything and insist on proof, and *proving* is very hard work. There is not a truthful man in the world that could afford to undertake to prove one-tenth of all his assertions. Your friend will call your enemy to the proof, and if the indifferent person, through carelessness, repeats the assertions of your enemy, he is soon made to feel the inconvenience thereof by the zeal your friend manifests. Follow your enemy around and you will find your friends, for he will have developed them so that they cannot be mistaken.

The next best thing to having a hundred real friends is to have one open enemy.—*Conference News.*

The eruption of Mount Atna is increasing in proportions, and there is serious danger to the town of Monte Rosso from the flow of lava. Measures are now being taken for the rescue of the inhabitants. Vast columns of flame are issuing from the crater of the volcano, and present a most imposing spectacle.

OUT OF SIGHT.

When the hillsides are flushed with the pink of the laurel.
And green are the meadows where lambs are at play,
Mid snow-drifts of clover, and blush-blossoms of sorrel.
There's beauty broadcast on the fair summer day.
In the distance the mountains are purple and hoary;
And nearer, the valleys are sweet in the sun.
Earth turns a new leaf in the brilliant old story,
Which ever is telling, and never is done.
But alway, my heart in the midst of the splendor,
Goes roving afar from the beauty I see.
And thought, with affection ineffably tender,
Flits swifter than pinion of bird or of bee,
To pause in the clefts never trodden by mortal,
To climb to the heights where the morning is born,
To rest, like a pilgrim at ease, in the portal ajar,
For the lark soaring up from the eorn.
There, swinging their censers, and lighting the altars
In gloom or in grandeur, built only for God
Where winds are the minstrels, and mountains the psalters,
Sweet, sweet are the flowers which sprinkle the sod.
There, facing the sky, when the tempest is over,
And strong with resistance to whirl and to shock,
The pine to the sun lifts the look of a lover,
With head heaven-tossing, and roots in the rock.
Brave beauty, alone for the Lord and His angels;
How quiet and soothing the lesson it brings:
A heart-chord struck out from the best of evangelists,
A strain for the soul which in solitude sings.
No child of the Father should ever be dreary,
Nor slip from the blessing, the gladness, the light:
For God and the angels will never grow weary
Of guarding and keeping what blooms out of sight.
—MARGARET E. SANGSTER, in *S. N. Times*.

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*.

A \$10,000 Nose.

"Gentlemen," said a repentant drinking man at a temperance meeting held in — during the Murphy excitement, "Gentlemen, it has cost me \$10,000 to bring my nose to its present state of perfection." \$10,000! and what did he have beside his red nose? An aching and remorseful heart; a pain-racked and diseased body; a home where a miserable woman, probably, dragged her weary life along in wretched, hopeless apathy, crushed and bowed to the earth by the shame of being a drunkard's wife. "\$10,000," wrote the recording angel, and turned in stern sorrow from the page. "\$10,000," chuckled the rum-seller; I am that much the richer—am I not a lucky man? "\$10,000," said the devil; "what a fool! I'll have him, surely, if he don't look out." "\$10,000," whispered a little boy away back in the corner, whose father was killed in a drunken brawl; "\$10,000 would make my mother happy, and I wouldn't have to sell newspapers for a living, and stay out of school when my heart is hungry for books." "\$10,000," soliloquized the young man who drank a little, "I can't afford that;" and he signed the pledge, though he had not meant to.

The confession was like a spark that sprang into a flame, and ran with livid tongues of fire through the vast audiences. The little boy went forward, with all the manliness of twenty-five. He wrote his name as well as he could, and presently took his pledge-card. When he thought himself unnoticed, he wrote slyly on the back, "\$10 thousand dollars sav'd fur muther, by not drinkin'." That was exactly the way he wrote it, so you need not laugh. Maybe his own father had wasted as much over his cups, and now his child had no time, to learn to spell. He was busy all day at anything, to turn an honest penny, and at night, poor little fellow! he was too tired and sleepy, to look at a book.

How do I know what he wrote? In

passing out, his precious card was brushed out of his hand. He could not go back, for the throng pressed on.

It was picked up by the janitor and given to one of the officers in charge; was next day posted on an immense blackboard, and served as a text for one of the most magnificent lectures of the course. What a lot of wet handkerchiefs there were, when the speaker was through! How red the ladies' eyes were—almost as red as a drunkard's nose! And Jimmy—there, I didn't mean to tell you one bit of his name—who had stolen back to get his treasured card, and to see if he could sell a few books and papers, trembled like a leaf, to think that he was the hero of all that great talk, and the color went in and out of his cheek, with just that quiver you have seen in the sky, when the northern lights waver and tremble. By and by the gentleman called his name, and somebody put him on the platform, and then there was such a stamping and clapping as you never heard of before in your life. And how did it all end? Why, good people interested themselves in the child and his mother; and Jimmy goes to school now, and his mother is a matron in "Temperance Home;" and some day, if you don't study hard, boys, Jimmy will be at the top of the ladder while you are just beginning to climb. I want you to remember the man—for he was a real, live man, who said, "It cost me \$10,000, to bring my nose to its present state of perfection;" and think of the boy, a drunkard's orphan, who resolved to save \$10,000 for his mother, "by not drinking;" and if you are ever tempted to drink see if you can't make and keep such a resolution.—*Mrs. G. W. White, in "The Pioneer."*

Youth's Department.

Good-night, Papa.

The words of a blue-eyed child, as she kissed her chubby hand and looked down the stairs, "Good-night, papa; Jessie see you in the morning."

It came to be a settled thing, and every evening as the mother slipped the white night-gown over the plump shoulders, the little one stopped on the stairs, and sang out, "Good-night, papa;" and as the father heard the silvery accents of the child, he came, and taking the cherub in his arms, kissed her tenderly, while the mother's eyes filled, and a swift prayer went up, for, strange to say, this man, who loved his child with all the warmth of his great noble nature, had one fault to mar his manliness. From his youth, he loved the wine-cup. Genial in spirit, and with a fascination of manner that won him friends, he could not resist, when surrounded by his boon companions. Thus his home was darkened, the heart of his wife was bruised and bleeding, and the future of his child, shadowed.

Three years had the winsome prattle of the baby crept into the avenues of the father's heart, keeping him closer to his home, but still the fatal cup was in his hand. Alas for frail humanity, insensible to the calls of love! With unutterable tenderness, God saw there was no other way; this father was dear to him, the purchase of His Son. He could not see him perish, and calling a swift messenger, He said, "speed thee to earth, and bring the babe."

"Good-night, papa," sounded from the stairs. What was there in the voice? was it the echo of the mandate, "Bring Me the Babe?"—a silvery plaintive sound, a lingering music that touched the father's heart, as when a cloud crosses the sun. "Good-night, my darling;" but his lips quivered, and his broad brow grew pale. "Is Jessie sick, mother? Her cheeks are flushed, and her eyes have a strange light."

"Not sick," and the mother stooped to kiss the flushed brow; "she may have played too much. Pet is not sick?"

"Jessie tired, mamma; good night,

papa; Jessie see you in the morning." "That is all, she is only tired," said the mother, as she took the small hand. Another kiss, and the father turned away; but his heart was not satisfied.

Sweet lullabies were sung; but Jessie was restless and could not sleep. "Tell me a story, mamma;" and the mother told her of the blessed babe that Mary cradled, following along the story, till the child had grown to walk and play. The blue, wide open eyes, filled with a strange light, as though she saw and comprehended more than her mother knew.

That night the father did not visit the saloon; he tossed on his bed, starting from a feverish sleep, and bending over the crib, as the long weary hours passed. Morning revealed the truth—Jessie was smitten with the fever.

"Keep her quiet," the doctor said; a few days of good nursing, and she will be all right."

Words easily said; but the father saw a look on that sweet face such as he had never seen before. He knew the messenger was at the door.

Night came. "Jessie is sick; can't say good-night, papa;" and the little clasping fingers clung to the father's hand.

"O God, spare her! I cannot, cannot bear it!" was wrung from his suffering heart.

Days passed; the mother was tireless in her watching. With her babe cradled in her arms, her heart was slow to take in the truth, doing her best to solace the father's heart; "A light case! the doctor says, Pet will soon be well."

Calmly, as one who knows his doom, the father laid his hand upon the hot brow looked into the eyes even then covered with the film of death, and with all the strength of his manhood cried, "Spare her, O God! spare my child, and I will follow thee."

With a last painful effort the parched lips opened. "Jessie too sick; can't say good-night, papa—in the morning." There was a convulsive shudder, and the clasping fingers relaxed their hold; the messenger had taken the child.

Months have passed. Jessie's crib stands by the side of her father's couch; her blue embroidered dress and white hat hang in the closet; her boots, with the print of her feet just as she had last worn them, as sacred in his eyes as they are in the mother's. Not dead, but merely risen to a higher life; while sounding down from the upper stairs, "Good-night, papa, Jessie see you in the morning," has been the means of winning to a better way, one who had shown himself deaf to every former call.—*Gems for the Fireside*.

How Women May Help Christ's Kingdom.

I stand amazed before the revelation of the last decade of years, as to how a woman may help Christ's kingdom, to come. What unused and unguessed resources have been lying hid, that this "woman's work for women" has called out of their secret places and sent on missionary errands around the world! It is the dawn of a new day; and there scarcely has been a brighter, since the angels made the Judean air thick with melody, when Jesus was born. It looks, after all, as if the strategic point in the warfare for this world's supremacy were the heart of woman. That won, the family is won; and when "up goes the family, down goes heathenism." To secure a change of levels like this, to bring about the uplifting of womanly hearts, woman, surely, has peculiar adaptations. In this business there are paths where her feet have already been shown to be swiftest; needs, she, by all odds, is the fittest to meet; ministries it has already been her abysmal joy to share. For this business the Marthas and Marys, the Tryphenas and Tryphosas, the Phebes and Dorcas, must be multiplied as the drops of the morning.

The world waits for such women. The

field opens, the hour strikes. Women of America, "beneath the cross, or never!" There only can you be crowned and wedded. First, your hearts to Christ; then, Christ born in them, and a constant dweller there; then forth upon your mission to find room for the gift of God in the great heart of the world. You can do nothing? You can do everything; you can give, and serve and pray. You can give self-denyingly, you can serve lovingly, you can pray conqueringly. The best example of self-denying liberty in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. It was no great gift, no great service, no great prayer. The gift was a widow's mite; the service was anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with a devil; But the gift and service and prayer were in self-denial and love and faith; and so in the sight of God they were of great price. Jesus never let fall such words of royal commendation as concerning these three women. Of the poor widow He said: "She hath cast in more than they all." Of Mary, with her alabaster box of ointment, He said: "She hath done what she could." And to the praying Cananite mother He said, "O woman, great is thy faith; be it unto thee even as thou wilt." The human suppliant had power with God, and the Creator said to the creature: "Thy will be done." Surely such giving such service, such prayer, is possible to every woman. It is not the greatness of it, but the spirit of it that tells. O ye women, whether of affluence or poverty, whether of high place or low place whether old or young, go at the call of Christianity and do your woman's work. There are treasuries of the Lord that await your mite; there are alabaster boxes you may break for Jesus, if not upon Him. There are daughters, oh, how many, this wide world over, in Christendom and heathendom, with possessions, whom you, by faith may bring to Christ for healing.—*Christianity's Challenge, by Dr. Herrick Johnson*.

In introducing itinerancy, John Wesley took a new, wide, and radical departure. The prevailing idea of the pastorate was a settled minister over a permanent congregation. Wesley mobilized ministerial forces, and sent them revolving around circuits. Hence we have a committee on itinerancy, a committee unknown to non-Methodistic ecclesiastical bodies. One of the restrictive rules of our Church, formulated by Bishop Soule in 1812, declares that the General Conference "shall not do away with an itinerant General Superintendency."—*Daily Advocate*.

Proofs of the evolution theory are multiplying. Mr. Robert J. Burdette has been finding evidence of the developing influence of tobacco, on the lower animals. He says that only a few weeks ago, "an Indiana man taught his dog, a very finely bred, well-behaved setter, to chew tobacco. Now, the dog comes into the house by the back door, never scrapes his feet on the mat, never goes to church, is careless at his meals, gets burrs in his tail, goes with a lower grade of dogs, and it is feared, that he is beginning to take an interest in politics."—*S. S. Times*.

A Prophecy That Ought to be Fulfilled.

A Georgia paper predicts that in three years, at the longest, there will not be a single retail liquor shop in that State. In less than a generation the people will look back into the past and talk about bar-rooms, and the children will ask, "What is a bar-room?" We fear these predictions will not be fulfilled in so brief a time, and yet we hope and trust the happy day of deliverance from the rum power is not far away.—*N. N. Observer*.

The Local Preachers' and Exhorters' Association

Of the Wilmington Conference, met in their 27th semi-annual session in Wyoming, Del., Friday evening, 28th ult., at 7 1/2 o'clock, when R. W. Mulford preached, from Heb. 11: 6.

The next morning the President, Rev. J. Hodson of Wilmington, being absent on account of ill health, Bro. T. Mallalieu, V. P., took the chair and conducted appropriate religious services. The pastor of the church, Rev. W. M. Warren, delivered an address of welcome, to which the president responded. After an interesting discussion of the 1st and 2d questions on the program, Bros. Warner, Numbers and Dill were appointed a committee on public worship, Bros. Hutton and Golt, on finance.

The afternoon session was more largely attended; religious exercises by Rev. Bro. Bounds of the Conference Academy. The Sabbath question was taken up and elicited considerable interest, and was warmly discussed by Bros. Golt, Bounds, Numbers, Dill, Mulford, Clark, Hodson and Hutton. Bro. J. R. Dill was requested to forward his address, for publication, to the PENINSULA METHODIST, and *State Sentinel*, of Dover.

The question in reference to games of skill and chance, and an exegesis of Rom. 7th chap. were briefly discussed by Bros. Hutton, Hodson, Numbers, Bounds, Golt, Mallalieu, Smith, Fogle, and Mulford.

Middletown, Del., was selected as the next place of meeting.

Quite a large congregation assembled at 7 1/2 p. m., a number coming in from Camden and Dover. Devotions by Bro. Hutton. Mr. Frank Whelan, G. W. C. T. of Del., and Rev. Smith Wells were introduced; the latter joining the association. Impressive addresses on Prohibition then followed, by Bros. Hutton, Mallalieu, Smith, Brown, and Whelan, interspersed with music by the choir.

Sabbath at 8 1/2 a. m., a prayer service was held by Bro. Mallalieu, followed at 9 1/2, by an impressive love feast, conducted by Bro. J. R. Dill.

At 10 1/2 Bro. Numbers preached, from 1 Chron. 9: 28.

2:00 p. m., Children's meeting; addresses by Bros. Hutton, Numbers, Mallalieu and Dill; music by the choir.

6 1/2, prayer service by Bro. John M. Clark.

At 8:00 p. m., a large congregation assembled to listen to a sermon by Rev. J. V. Smith, from Heb. 6: 19-20. The sermon was a very impressive one.

A prayer meeting followed the sermon; the power of the Holy Ghost came down upon the people, and the meeting closed with an old-fashioned Methodist shout.

The brethren seemed to have come full of the Holy Ghost, and in full expectation of a glorious meeting, and we were not disappointed. The good people of Wyoming showed their kindness and generosity, in efforts to make the brethren of the association, and visitors happy and comfortable. Every one who knows the pastor, Rev. W. M. Warren, need no assurance of his doing all he could to contribute to the success of the occasion.

The meeting at Wyoming will not soon be forgotten.

J. Miller Thomas, Esq., publisher of the PENINSULA METHODIST, was present Saturday, and on being introduced to the meeting, made some remarks in reference to the paper, whereupon the following resolution was offered and unanimously adopted:

"Resolved, that we heartily endorse the Peninsula Methodist, and pray God that it may be the means of carrying salvation to many homes.

More is given to destroy than to st. During the last thirty years, war caused in Christian nations the loss 2,000,000 men, and of \$15,000,000 the yearly expenditure of these nations standing armies is \$2,500,000,000. And yet some think, too much is given to spread the principles of the Gospel peace throughout the world!

The Sunday School.

Jesus the Christ.

LESSON FOR SUNDAY, JUNE 13, 1886.
John 7: 37-52

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Thou art the Christ, the son of the living God" (John 16: 16).

I. THE THIRSTY INVITED (37-39).

37. *In the last day*—R. V., "Now on the last day;" either the seventh day or the eighth day, it is impossible to determine which. The Feast of Tabernacles properly lasted only seven days, but an eighth had been added, which was called "the great day of the Feast." Rabbinic authorities agree, with one exception, that on the eighth day the ceremony of pouring out the waters did not take place. Our Lord's words referred to, and derived their chief impressiveness from this act. Alford, Lange and others explain that our Lord seized the opportunity on the eighth day, when this act should have been performed, when its omission was painfully noted, to utter these words. *Cried*—an unusual uplifting of His voice, in a moment of silence, so that He was distinctly heard by all in the Temple. *If any man thirst, let him come unto me, and drink*.—Our Lord here publicly offers Himself as "the personal object of a saving faith;" as the only One for every one; as One who can satisfy all the anxiety, restlessness and craving of the human spirit, all its sense of need, all its desire for help. The appositeness of this invitation will appear from the study of the circumstances—the joyful procession during the previous seven days to the Pool of Siloam, headed by a priest bearing a golden pitcher, which he filled with water; the people in holiday costume attending him back to the Temple, each bearing his *lutab* (a myrtle willow and palm tied together) and *thyrog* (citron); the pouring of the water into the silver conduit at the altar; and the Great Hallel (Psalms 111-113)—all commemorative of the rock smitten in the wilderness and typical of the living water of the Spirit, flowing from the true Rock (1 Cor. 10: 4).

"He stands there on the great day of the feast, and around Him are men who for seven successive mornings have witnessed acts and uttered words telling, though they know it not, of the true satisfaction of spiritual thirst, and thinking of the descent of showers on the thirsty ground, and in some vague way of the Holy Spirit's presence. They are as the woman of Samaria was, by the side of the true Well. For every one who really knew his need, the Source of living water was at hand."

38. *He that believeth*—he that comes, trusts, takes. *As the Scripture hath said*—no particular Scripture; such ones as Isa. 41: 3; 58: 11; Exod. 17: 6; Ezek. 47: 1-12. *Out of his belly*—as from the "belly" of the golden pitcher. "It signifies the inmost heart of the man, which, saturated with Christ's life, opens like the rock (Ex. 17: 6) and pours forth its spiritual wealth." *Rivers of living water*—"Rivers," not "river," to show the copious and overflowing power of grace; and "living water," always moving; for when the grace of the Spirit has entered into and settled in the mind, it flows freer than any fountain, and neither fails, nor empties, nor stagnates. The wisdom of Stephen, the tongue of Peter, the strength of Paul, are evidences of this. Nothing hindered them; but like impetuous torrents, they went on, carrying everything along with them."

39. *This spake he*—an explanatory note put in by the Evangelist himself. *The Spirit which . . . should receive* (R. V., "were to receive"); that is, Jesus spake these words anticipatively—of what would be done by the Holy Spirit for those who believe, on the basis of, and in fulfillment of, what He himself would accomplish by His death and resurrection. *For the Holy Ghost* (R. V., "the Spirit") *was not yet given*.—As the word "given" is not in the original, any word expressing the evident sense of the passage may be supplied: "The Spirit was not yet"—outpoured; the era of the "dispensation of the Spirit" had not yet come. *Because that* (R. V., omits "that") *Jesus was not yet glorified*.—He had not yet accomplished the purpose of His incarnation, and ascended to "the glory which He had with the Father before the world was."

"In promising the Spirit, Christ expressly said that He must withdraw His visible presence from the disciples and return to the Father before the Comforter should come (16: 7). The previous working of the Spirit under the old dispensation had been preparatory, prophetic, fragmentary and transitory, like the manifestations of the Logos before the Incarnation. On the day of Pentecost the Spirit took up His abode in the church and in individual believers, as an immanent

and permanent principle; as the Spirit of the God-man and Saviour; as the Spirit of adoption; as the Spirit of truth and holiness, who reveals and glorifies Christ in the hearts of believers, as Christ revealed and glorified the Father, and abides with them for ever."

II. THE PEOPLE DIVIDED (40-41).

40. *Many of the people*—R. V., "some of the multitude." *Heard this saying*—R. V., "heard these words." It is supposed that John reports only the text or topic of a discourse, which flowed on till it unfolded the truths of the new reign of God, and the new dispensation of the Spirit. *Of a truth this is the Prophet*—R. V., "this is of a truth the prophet." Different degrees of conviction were produced by these sayings of Christ. Some were confident that He was "the prophet," referring probably to the forerunner, and not to Him whom Moses predicted in Deuteronomy 18: 15-18. The latter prophet was generally interpreted as the Messiah.

41, 42. *Others said*—on whom His words had made a deeper impression. *This is the Christ*.—They had been slow to yield their faith to One so unlike the being they expected, but these last words of His had thrilled the most sensitive wants of their natures. Spontaneously rise to their lips the confession of the faith which they felt in their hearts. *Shall Christ come out of Galilee?*—R. V., "What doth the Christ come out of Galilee?" *Nath* *not the Scripture said . . . seed of David . . . Bethlehem?*—the old scruples of birthplace and descent, which the Pharisees industriously circulated to crush the growing faith, and which were always urged at crises like these. Perhaps the rulers did not know the true birth-place of Jesus, and believed Him to be a Galilean. It is not recorded anywhere that Jesus denied this charge, or claimed Bethlehem as his native town. He preferred to gain the faith of the people by what He taught, and did, and was. If His teachings, and miracles, and personality were not sufficient to establish His Messianic claims, He would not publish His birthplace, and ask them to believe in Him simply because He was born in Bethlehem. *Out of the town of Bethlehem, etc.*—R. V., "and from Bethlehem, the village where David was."

43, 44. *So there was a division among the people*.—R. V., "so there arose a division in the multitude." As it was then, so it is now. The person and truth of Christ are recognized in different degrees, even by His professed followers, while many are still found who deride His claims and reject His teachings. *Some of them would have taken him*—some of "the people," who regarded Him as a dangerous seducer, and whose anger was such that they would have laid violent hands upon Him, had they dared. *No man laid hands upon him*—restrained by a fear of exciting turbulence, and by a certain something in Jesus Himself which cowed them.

"The word for 'division' is our word 'schism.' It is found in the earlier gospels in one instance only, 'The rent is made worse.' Matt. 9: 16; Mark 2: 21. John uses it, only to mark this rent into two parties, of the Jewish multitude, here and in chaps. 9: 16 and 10: 19."

III. THE OFFICERS OVERAWED (45-46).

45. *Then came the officers*—R. V., "the officers therefore came;" the temple police, who had been sent by the Sanhedrin to arrest Jesus at the first favorable opportunity. *To the chief priests and Pharisees*—sitting in council; a prolonged sitting, an extraordinary sitting, considering the character of the day. *Why have ye not brought him?*—R. V., "Why did ye not bring him?" an angry demand for explanation. How hard it was for them to learn the lesson of their impotence—that they were helpless until the appointed hour; their hour, and that of "the power of darkness!"

46. *Never man spake like this man*—R. V., "never man so spake;" so serenely, so overwhelmingly, with such authority, with such purity and sweetness, and with such outpouring of vital truth.

"To the question of the Pharisee, they could only give this reply, which has ever since remained an unquestionable fact of history, admitted alike by friend and foe: 'Never man so spake.' For, as all spiritual longing and all upward tending, not only of men, but even of systems, consciously or unconsciously tend towards Christ, so can we measure and judge all systems by this, which no sober student of history will gainsay, that no man or system ever so spake."

47. *Then answered them the Pharisees*.—R. V., "The Pharisees therefore answered them." *Are ye also deceived?*—R. V., "Are ye also led astray?"—ye, who belong to the temple, ye whose duty it is to obey without thinking, and at whatever hazard? It was "a harsh sneer."

48. *Have any of the rulers, or of the Pharisees*—as though they would say: None but the ignorant rabble are deceived in Him. The rulers (who are the best judges), the Pharisees (the special defenders of orthodoxy), the best, and most sensible, and venerated

of the nation, who alone are qualified to sift the claims of this pretended Messiah, are as a unit against Him. It is true that Nicodemus and Joseph secretly believed on Him, but they had made no open confession of their faith.

49. *But this people who* (R. V., "but this multitude which") *knoweth not the law*.—The angry contempt of the hierarchy vents itself in these words. *Are cursed*—R. V., "are accursed;" worthy of being execrated; not a formal sentence of excommunication; a sort of theological swearing.

"Is it not true that, even in our days, this double sneer, rather than argument, of the Pharisees, is the main reason of the disbelief of so many?—which of the learned believe on Him? but the ignorant multitude are led by superstition to ruin."

IV. THE COUNCIL DIVIDED (50-52).

50, 51. *Nicodemus saith unto them*.—The officers had, in a certain way, defended Jesus; and now, in face of their protestation to the contrary, one of their own number puts in a plea for Him, not a bold one, it is true, but yet an intimation that the council was not perfectly unanimous. *He that came to Jesus by night*—R. V., "he that came to him before." *Doth our law judge any man?* etc.—in R. V., "Doth our law judge a man except it first hear from himself, and know what he doeth?" Says Lange: "The words are not without an edge. The other members of the council had cast up to the people their want of knowledge of the law. Nicodemus reminds their fanatical zeal that it is conducting itself illegally in condemning the accused under passionate prejudice without a hearing. This was contrary to the law."

52. *Art thou also of Galilee?*—They waive the question of justice entirely. They contentiously ask him if he, too, is a Galilean—the term by which the followers of Jesus were opprobriously called. The appeal to justice, rather than calming them, only enrages them the more. *Search, and see that out of Galilee* (R. V., "search, and see that out of Galilee") *ariseeth no prophet*.—In their fierce dogmatism they forgot history as well as justice. Jonah, and Elijah, and (probably) Nathan and Hosea were all of Galilee.

"There is no ignorance so deep as the ignorance that will not know; no blindness so incurable as the blindness which will not see. And the dogmatism of a narrow and stolid prejudice which believes itself to be theological learning is, of all others, the most ignorant and the most blind. Such was the spirit, in which, ignoring the mild justice of Nicodemus, and the marvelous impression made by Jesus even on their own officers, the majority of the Sanhedrin broke up, and went each to his own house" (Farrar).

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.
No. 56.

The Rockwalking neighborhood was a very choice part of Salisbury circuit. We had a strong membership, and large congregations, but a very indifferent church edifice. The best of homes were numerous, all around it. Josephus Humphriss, Elijah Williams, Bro. Gordy, E. J. Pusey, who was an official at Laurel, when I traveled that Circuit. Benj. G. Hearn, and a number of others were substantial friends of the church; and all given to generous hospitality.

The singing led by Bro. Gordy, was always an attractive and inspiring feature of our services. Few men that I have known, had a finer gift of song, or could be more willing to employ it in the service of the Church, than this genial brother, whose influence quickened the entire community, in the musical line.

Our afternoon appointment, connected with Rockwalking, was in the neighborhood of Spring Hill; and the family of a Bro. Mills, was the nucleus of our future church. Before attempting to build, Bro. Talbot and I concluded to get some of the irreligious people of the vicinity converted, and arranged for a wood's meeting. I left him to open the exercises on a certain Sabbath, intending to join him that evening. It was my day at Union and Melson's. From the latter point I started across the country, and night coming on, missed my way near the present "Delmar" Church, which was then an almost unfrequented wilderness. After an hour's travel, I discovered the locality of the meeting by the sound of voices, borne on the calm night air, to the distance of over a mile. There appeared to be the steady cadence of the preacher's rousing appeal; then

after a brief pause, the "invitation hymn," followed by a confusion of sounds, such as would be made by an excited congregation at prayer; and every moment my anxiety to be present became more intense. After groping along in unfrequented paths, I at length reached the open air meeting, and to my agreeable surprise, found the "mourners' bench" full of inquiring souls, and Bro. Talbot, master of the situation.

It was a remarkable meeting, in that it broke up, for the time being, the whiskey drinking, and frivolity of the people, young and old. We followed our advantage, until, when the new Church was finished, we had a respectable society, as to numbers and standing, to be organized under the General rules of the Methodist Discipline.

In the building of this church, I had to assume nearly all the responsibility. The workmen were kind enough to follow my suggestions to the letter, and when completed, and dedicated by Rev. Dr. J. F. Chaplain, in 1850, it was pronounced a gem, in all its arrangements; the total cost being only \$750. Where all this money came from, my old memorandum books of those years alone can show. The pulpit, shutters, stove, and a S. S. library were the contribution of the circuit preachers.

We had crowded congregations, a flourishing Sabbath School, and an almost continuous revival, while I remained on the charge. What the subsequent career and present condition of "Mills' Chapel," may be, I should very much like to know; for of all churches I ever had a hand in building, I think this one cost me most time and toil, not to speak of the money paid out of my scanty personal funds. However, to reap such quick and abundant results, as we did in that case, was far more than an adequate compensation. The only incident of an unpleasant character I can recall, in connection with these powerful meetings, was when, one night, after repeated warning, I had to call for help, and eject two or three rowdies, who abused their privileges, by staining our clean floors with tobacco, and otherwise disturbing the peace. It was a desperate scuffle to get them ousted, and damaged my preaching coat to such an extent, that I had to call on Bro. Sandford, the Salisbury tailor, next day to make it presentable. This summary sort of discipline, had a salutary effect in the neighborhood, when the "militant" character of the new society had been asserted and maintained, in such an emphatic way.

What tender memories gather, as I live over again that busy October; active revival work in progress at several remote points; hurrying away from the cot of a dying child, to conduct an exciting meeting, and home again in the darkness and stillness of midnight, to sit by the patient little sufferer, and hold him with his relaxing arms around my neck, until the spark of life died out, and father and mother had to sit down, in grief burdened silence, beside a cradle containing only dust. Willie was between three and four years old. How I ached, to see the little face fastened against the window pane, as formerly, on my return from weary duty; but it was not there. The thought of having at least one of the flock safe in heaven, was, and has been, a wonderful consolation, ever since. Whatever may happen to the living, the early dead are soonest saved, and beyond all contingencies of time and temptation, safe forever.

During this season of sadness, I had in Rev. E. G. Irwin, my devoted colleague in 1859-60, a brother beloved. My competition with him proved to be no ordinary blessing. He was then the quiet, conscientious, thoughtful, and affectionate man and minister, he remained, until that sad day, a few years ago, when I stood by his bier, and wept, in brotherly sympathy with Annie, his anguish-stricken wife, and the dear little ones left behind him, in sorrow for our loss.

But what a legacy he left to this little family, in all their bereavement! What a sterling character was that of E. G. Irwin! I could not have foreseen, when, one auspicious day, it was my happiness, in Milton, Del., to unite him in the sweet and sacred bonds of marriage with the young bride of his choice, that he would be called away in the zenith of his early manhood and usefulness. I cannot forget their personal attachment, their sympathy in pastoral work, their cheerfulness through some of the hardest allotments of the itinerancy, and how, when the arm she leaned upon with pride and joy was stricken, God came to her help, and mingled in that cup of bitterness, the grace of resignation, and the fortitude, which has enabled her to follow on in the path of useful endeavor, trusting, and doing good.

To Bro. Irwin, I could always apply the word "faithful," in its largest significance. Faithful in a few things comparatively, and faithful until death, my ascended friend and colleague today wears the crown of life. How glad and happy I shall be, to see him again!

In my "Baptist Controversy," heretofore referred to, Bro. Irwin stood by me, although the fate of empires depended on my success. He was a man of peace. He would at any time rather get on his knees to pray with an ecclesiastical opponent, than split hairs of doctrinal dialectics; but he was a true and loyal Methodist, and as firmly rooted and grounded in all its fundamental tenets, as any man it has been my good fortune to know.

The most unfortunate result of that pulpit skirmish in Salisbury, showing the unseemliness of proselyting, and the unnecessary exclusiveness of immersion as a mode of baptism, was the partisan belligerence excited in the town. An adherent of that idea happened to remark in one of the stores, that the Methodist preacher's arguments were all bosh, whereupon the merchant jumped over his counter, pulled off his coat, and was proceeding in the direction of a knock down argument; the bystanders interfered, and prevented a scene.

The Baptist preacher, one day in a public place, declared in my presence that if I could find Scriptural warrant of a single case of "sprinkling," applied to old or young, he would forthwith invite me to baptize his infant daughter, by that mode.

I instantly accepted the challenge, picked up one of his own tracts, giving all the standard proof texts in his vocabulary, and selecting one, 1 Cor. 10: 2 I squarely asked him:

"Do you acknowledge this text, as able to decide the question in regard to subjects and mode?"

"I do, fully."

"Well; first, who baptized in this instance?"

"God himself."

"Very good. Whom did he baptize?"

"The people of Israel."

"All of them, at once?"

"Yes, the whole nation."

"How were they baptized?"

Here my good brother hesitated. His shrewd deacon suggested, they were immersed; but I held the mode to be spray or sprinkling, and the listeners to a man agreed with me; since the people passed through "dry shod."

"This," I continued, "establishes the precedent. God himself is administrator and the mode is by sprinkling." "Now," I added, "if there was but a single baby among them all, that child must have been baptized too, and baptized by sprinkling. Bring out your baby; to you have lost your case!"

The force of the argument struck Baptists and Methodists alike; but after all, he did not invite me to perform the service, according to his rash promise, nor would he admit, as an impartial jury of idlers present decided he ought to have done, that he had been completely floored. 'Tis always thus, and in the language of one of our lyrics, "we'll fight on 'till we die."

Peninsula Methodist,

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PUBLISHER AND PROPRIETOR.

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No advertisements of an improper character published at any price.

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

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

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

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SPECIAL OFFER

FOR THIRTY DAYS.

We will give to any one sending us ten (10) dollars, and the names of ten new subscribers, or 20 for six months, to the PENINSULA METHODIST, a Waterbury Watch.

ANALYSIS, and exposition of our Lord's Sermon on the mount. This pamphlet by Rev. T. W. Moore, D. D., Fruit Cove, Fla., is very profitable reading. The author says of his theme, "so complete is this sermon in every detail of spiritual source and moral precept, so perfect in its arrangements, so lucid in its exposition, so above human origin, so bearing the impress of the Divine mind, that the author of these lectures, after forty years of study of this sermon, does not hesitate to write, that had Jesus wrought no miracle, and had he delivered no other words to man, save these sayings" of His, they would be ample proof that He, with His declaration of divine leadership, is the Son of God; for "Never was spake as this man."

WESLEYAN UNIVERSITY, MIDDLETOWN, CONN. The 55th annual Catalogue of this Institution has been received. The senior class numbers 44, three of whom are young ladies. In this class we notice the name of Frank Edwin Williams, son of Rev. T. S. Williams, Pastor of our Church in North East, Md. In the Sophomore class, of 44, three of whom are young ladies; we notice the name of Edward Washington Burke, son of Rev. G. W. Burke, of our church in Federalburg, Md. The entire number on the roll is 193, of whom 13 are young ladies. Commencement exercises June 18-24.

OPEN DOORS. Rev. J. T. Gracey, D. D., seven years missionary in India, has not abated his interest in this great work of heathen evangelization, since his return, but with tongue and pen, he earnestly pleads the cause of these millions of perishing souls. The pamphlet whose title we give above, is one of a series on the several mission fields of this world, prepared for the use of all denominations of christians. Price 15cts.

THE NINTH SUMMER SCHOOL of Christian Philosophy, will be held at Key East, N. J., Aug. 17-26th. Lectures, sermons and essays, will be delivered by some of the most eminent Christian Divines of the Country. Board from \$6 to \$12, per week in cottages, and from \$10 upwards at the hotels.

MOUNTAIN LAKE PARK Camp Meeting, to which all are invited, without regard to denominational proclivities, will be held July 10-19. Dugan Clark, M. D., and David B. Updegraff, ministers of the Society of Friends, will have charge of the services.

We have on our table, a volume of over 200 pages, *Summer Excursion Routes of the Pennsylvania Rail Road*, most profusely illustrated, with descriptive letter-press of nearly every place of summer resort in Canada and the United States, North of the state of North Carolina. There are three large maps, one of the various excursion routes, another of the Penna. R. R., and its connections, and the third of sea-side resorts on the Jersey coast. Every body ought to have a copy, whether intending to indulge in an excursion or not; the result in most cases will be at least one excursion.

Diocese of Easton, Md.

The eighteenth annual convention of this diocese of the Protestant Episcopal Church met in Elkton, Md., Wednesday morning the 2nd, inst. Rev. Theodore P. Barker, D. D. of Cambridge, Md., presiding. The standing committee reported the death of Rev. Dr. E. J. Dashiell and Rev. T. Green. After a short time spent in silent prayer, the convention proceeded to ballot for a Bishop without nominations or remarks. On the second ballot, Rev. Kinlock Nelson, D. D., received a majority of both clerical and lay votes; and was declared to be the unanimous choice of the convention. The sum of \$1,837.43 was reported as having been contributed for the relief of the clergy. The Board of Missions reported having received \$1532, leaving deficit of \$177. An assessment of \$1800, was fixed upon for the present year and pledged to the amount of \$1500 were made by delegates present. By an assessment of \$2 on each of the lay delegates present with some additional contributions, a little more than the deficit was made up. \$389.61 had been collected for the late Bishop Lay's monument, having \$300.00 yet to be raised. Trustees of Episcopal Fund reported \$41,033.22 invested in prompt-paying real-estate. The testimonials of the Bishop Elect, were signed by twenty-four clerical and thirty-two lay delegates.

Contributions to the amount of \$3000 were reported for the building of an Episcopal residence, not to cost over \$10,000. Committee on the state of the church reported, 401 baptized; 159 confirmed; 187 communicants added, and \$32,469.22 contributed.

The Bishop-elect was born in Clark; Co., Va., in 1840, and is a great grandson of George Nelson, of Revolutionary fame. He was educated at the Protestant Episcopal High School, Alexandria, Va., and at the University of Virginia. In 1861, he enlisted as a private in the confederate army and served until the overthrow of the rebellion. He was afterwards graduated in 1868, from the Theological Seminary, and ordained priest in 1869; and after serving two parishes, he was in 1876 elected professor in Virginia, where he has been ever since. Dr. Nelson is said to be a moderate High-Church-man, but an evangelical preacher.

A HIGHLY CREDITABLE ADVANCE.

It will be seen from Presiding Elder Wilson's letter, in another column, that the church in Laurel has devised liberal things for its pastor. This is highly commendable, and we hope, will prove the earnest of similarly generous divisions in all departments of Church work. It is to be feared we too often hinder the flow of Divine bounties into our souls, and into our pockets, by our close-dealing with the Lord's servants and our stinted offerings to His treasury. We shall find it well to remember the words of His prophet:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

More than a year has passed since the following letter was addressed to the heroic leader of our missionaries in Africa, yet its interest is none the less to-day as indicating the zeal and hope of these consecrated men and women, and their devotion to and confidence in this apostolic Bishop.

"During our African Conference Bishop Taylor's birthday occurred, and the following expression of congratulation was given to the Bishop, signed by all the adult members of the Expedition.

St. PAUL DE LOANDA, May 2, 1885.

Dear Bishop Taylor:—We, the undersigned, hereby desire to congratulate you on the attainment of your 64th birthday. There is no occasion to refer to your work and labor of love in the years past; but we pray that He, who "is able to do exceeding abundantly above all that we ask or think," may, in His pleasure, give you twenty-six more years of life for the foundation-laying of the Church of Christ from the Congo river to the Zambesi, and from Lake Tanganyika to the Atlantic Ocean. While many at home are trying to belittle your work and your methods, allow us, who are on the field, to express our unbounded confidence in your plans regarding Central Africa; we believe them to be of God, and we are more cheerfully anxious and ready to follow your leadership in the execution of those plans than we were on leaving the United States. Some of us have been hundreds of miles in the interior, and we see the feasibility of your intentions, while there are few difficulties likely to arise that have not been anticipated. Outside of their miserable fetiches, the people are without religion, but are anxious to know of the white man's system. Their country is peculiarly fertile, and not more unhealthy than many of our own States. Self-supporting work is practical, and the heart of the Dark Continent is ready to receive the Saviour, and will speedily do so if we be but loyal to our King and true to His common-sense plan of aggressive work for the winning of souls. Of course, Satan will try to hinder us in every way both here and at home, but we need have no fear while we are wholly the Lord's, and cultivate a continuously close relationship with Him. Go on, William Taylor! The work is evidently the Lord's; and, while workers together with Him, we work with you for His sake. May God give you the desires of your heart, and increase your spiritual joys with your earthly days, and at last receive you into the glories eternal—but not before ten thousand of the children of Central Africa shall be ready to rejoice at your abundant entrance. We are, dear Bishop Taylor, your children in the work of the Lord.—*Christian Standard*.

A Musical History.

FIRST PAPER.

The history of church choirs and music, vocal and instrumental, I imagine has seldom been written. In most cases its details would form an interesting and curious chapter. To make it complete, would require a double *trio*, of alliterations, somewhat as the following: first, *graceful, glad, gentle*; second, *funny, foolish, furious*; the order could be inverted as the case might require, and if a *triple* specimen were necessary it might be as follows: *collected, cautious, christian*; where this last comes in, it would not only act as a help to the higher tone of the performance, but also be an advantage to the performers. Nor is its prevalence amiss, even where the ridiculous and extravagant do not exist; for the traditions that have come down to us, concerning this institution or art, contain little of the eulogistic. It is therefore of a matter of fact subject, I am now writing, whose euphony and poetry have too often been rendered discordant and prosy, by an excess of unhealthy human nature, where there is less of the transporting than of the tragic. I have

lately been reminded of the case at St. Michael's, only some points of which, I am able to give. When pastor of Talbot Circuit, there was a very interesting choir at the old church on the *Green*. The men and women of that day, to say the least, are not surpassed by those of the present generation. The choir occupied the gallery, in front of the pulpit, and was composed of, I think, at least, a dozen persons, male and female. The leader was a fair specimen of a Christian gentleman. He is still living. So far as I was able to judge, the singing was fine; and I do not remember that the choir ever failed to be at its post, or the congregation without singing. Instruments were not very general; the day had not come, as it now is, to have them in our country churches, and few of our churches of the towns or cities had them. And there was some of our good friends in St. Michael's who were not in favor of choirs, and thought they had an unnecessary monopoly of the singing; and some of this class would have rejoiced if pastoral authority could have disbanded the choir. I was at least asked my opinion on the subject, and interference in the hostile direction was suggested. By whom this attitude was held, I am glad I do not remember. It will suffice to know, that I had not the least inclination to follow it. But sometimes unexpected events take place; and by causes beyond the control of the parties, results are brought to pass, and we find ourselves in a new situation. Such a transition took place in the old church service at St. Michael's, which with the episodes that followed, will be the subject of my next paper.

B. F. PRICE.

Laurel to the Front.

DEAR BRO. THOMAS:—One of the unexpected things happened in Laurel, Del., at the quarterly conference, Saturday night last, June 5th. The estimating committee, composed of the stewards, retired to make an estimate for the preacher's salary. They were met by a motion from Mr. Daniel J. Fooks, to make the salary \$1500, and this motion prevailed. It looked like so great a leap however, that a motion to reconsider prevailed, when another motion to fix it at \$1200, was carried without a dissenting voice. The quarterly conference unanimously adopted the report; and so Laurel moves up, so far as the estimate of the pastor's support, from fourth rate to the first place on the District. This is by far the wealthiest appointment on the District, and is amply able to pay even the largest amount named. Unfortunately, however, the best counsels have not always prevailed: and the brother, moving out so grandly this year, has had to bear the blame of her small doings in the past. This, on the face of it however, looks as though a great change had taken place. To begin the year with an advance of \$400, with the greatest friend of "retrenchment" desiring to go \$300 beyond that, has the appearance of a generosity, which will astonish every old pastor now living.

The people here will do their duty. Since the leaders are ready to move forward, they will find the rank and file of Laurel charge, following cheerfully, where they dare to lead. Now let them build a beautiful and commodious parsonage, in keeping somewhat with the elegant style, in which these official members live themselves, move their pastor out of B. H. Alley, where he and all his predecessors have been kept in discomfort so long, and a millennium of some kind will be sure to follow. Possibly the flame of a grand revival may spread through all this land abroad. Amen.

The outcome of the new departure will be duly chronicled in the P. E.'s report next year. (D. D.)

Brother McSorley, after two year of hard work, had the satisfaction of knowing that his return was greatly desired. Yet he did not look for such a marked manifestation of approval. This is one of the surprises which does not kill however. Again, calling attention to the fact that Mr. Daniel J. Fooks, the recording steward, is the author of this happy wonder, the largest advance in estimate ever made at one time, anywhere on this District, and perhaps in this Conference, and wishing to give honor to whom honor is due, I am

Your brother,

JOHN A. B. WILSON.

Princess Anne, June 8th, 1886.

Mrs Alice Pendleton, wife of Hon. G. H. Pendleton, United States Minister at Berlin, was thrown from her carriage in New York Thursday, and fatally injured.

A CHANCE FOR WRITERS.—We call attention to the offers for prizes for essays on the Sunday question, made by the New York Sabbath Committee: \$100 is offered for the best article from 5,000 to 10,000 words in length, to be written by a working man or woman, on "Sunday and the Workingman;" \$100 for the best essay on "Sunday Trading" (5,000 to 10,000 words), to be written by a retail storekeeper or employe; \$100 for the best paper on "Sunday Railway and Steamboat Work" (from 5,000 to 10,000 words), to be written by a railway or steamboat employe; \$50 for 4,000 or 6,000 words, to be written by a working man or woman, or by a liquor dealer, or by a member of the family of such, on "Sunday Liquor Traffic;" \$50 for a paper on "Sunday Amusements" (from 4,000 to 6,000 words), to be written by a workingman, or by an employe of some place of amusement. Full particulars will be given on application to the New York Sabbath Committee, 31 Bible House, New York. Essays may be sent to that Committee, post-paid, before Oct. 1, 1886.

Our Book Table.

The June PANSY is as bright as its name-sake. The stories, poems and Flower Choruses are unusually attractive, because of their timely import and seasonable aid. The sketches, both historical and biographical, are particularly notable. Apropos of the month, it furnishes the Rose Game, a delightful out-of-door entertainment, and one that will be entered into with zest by the entire household. Illustrated, \$1.00 a year. D. Lothrop & Co., Publishers, Boston. Specimen free.

J. T. TROWBRIDGE'S new serial, "The Kelp-Gatherers," is the leading feature of the June ST. NICHOLAS. It is a story of boy-life on the Maine coast.

"Little Lord Fauntleroy" is continued, and we are told how that young nobleman learned to ride, and many other interesting items about him.

"How shall we spend the Summer?" "The Boys' Paradise" and "A Boys' Camp" will throw a great deal of light on this perplexing subject, especially for those city boys who like to "rough it," but whose parents prefer them to do so "with all the comforts of a home;" while those who prefer to pass their vacation in Europe, can join Frank R. Stockton's "Personally Conducted" party, and visit all the beauties and wonders of "Queen Paris." "Mother's Idea" holds an idea for girls as well.

The story of George Washington is continued through the exciting events of 1776-7; E. P. Roe contributes two dog stories.

The *American Agriculturist* for June contains original papers by forty-four well-known writers, residing in the various States and Territories, from the Atlantic to the Pacific. These articles on the Farm, Garden, Heath and Household are illustrated with nearly 100 original engravings. The full-page illustrations surpass those of any previous numbers. Colonel Battersby illustrates and describes Bridle Bits. Seth Green gives instructions for the Transportation of Fish, the founder of the *American Agriculturist*, tells about Breeding on the Western Plains. Oscar R. Gleason, the celebrated tamer and horse educator, gives instructions for breaking horses of bad habits. The Humbug, Household, Children and Basket Departments are unusually full and valuable. Price \$1.50 per year. Single numbers, 15 cents. 751 Broadway, New York.

A finely engraved drawing from Houdon's bust of Benjamin Franklin is the frontispiece of the June CENTURY, and several pages of "Unpublished Letters of Benjamin Franklin," edited by the Hon. John Bigelow, add to the literary interest of the number.

The Rev. Dr. J. M. Buckley contributes a remarkable article on "Faith-Healing and Kindred Phenomena."

Mrs. Schuyler van Rensselaer's second paper on "American Country Dwellings," with drawings of some of the handsomest country-houses in the Eastern States; a timely paper on "Harvard's Botanic Garden and Its Botanists," by Ernest Ingersoll; and a paper by John Burroughs on "Birds' Eggs," with engravings of twenty-two varieties of eggs.

The Antietam campaign is the subject of the war papers in this number, the illustrations referring mostly to the battle of Antietam. General James Longstreet's reminiscences are covered by the title, "The Invasion of Maryland;" General John G. Walker writes of the battles of "Harper's Ferry and Sharpsburg;" Colonel Henry Kyd Douglas, of Jackson's staff, relates anecdotes of "Stonewall Jackson in Maryland;" and Charles Carleton Coffin, describes "Scenes at Antietam."

"Topics of the Time," addresses "A Word of Sympathy and Caution" to law-abiding working-men; discusses "Two kinds of Boy-cotting;" and broaches the question, "Who are the Guiltier?"

Professor Samuel M. Hopkins discusses "Christian Union," in answer to Dr. Crosby; Professor E. R. Sill takes ground for co-education in "Shall Women go to College?" The Rev. Dr. Washington Gladden writes of "The Labor Question," and in "Pound—A Universal Tinker," it is shown that a suggestion made anonymously by Mark Twain, in the December CENTURY, has borne practical fruit.

Conference News.

Letter from Kent Island, Md.

The M. E. Church on this Island is looking up. The congregations are large and attentive, and considerable religious interest is manifested in them, as also in the classes. The Sunday Schools are well attended, and increasing every Sabbath. The pastor preaches three times every Sunday, besides taking an active part in the Sunday School, and meeting class once or twice.

The new church at Kingsley, begun last fall, is now nearly ready for the furniture. It is a fine building, 32x48, with a recess, 20 feet walls. It will not be dedicated until after harvest.

The brethren at Stevensville intend to commence a new brick church early in the spring. A ladies' aid society is vigorously at work, raising funds for this church enterprise. Prof. S. T. Ford gave an entertainment, in the interest of this society, which was well received. He has promised to come again in August. The pastor gave a lecture "On Trifles," June 2, and the net proceeds were over \$20, for the same fund. The Sunday Schools are preparing for Children's Day.

Trinity chapel on the lower end of the Island, has been nicely carpeted all over; and a neat fence has been placed around the church grounds. This chapel was built by Rev. B. F. Price, a few years ago, and is as neat and pretty a church, as you will find in any country place. The pastor and his family seem to be enjoying themselves among the Islanders. He has been hard at work ever since his arrival, having visited most of the families on the Island since Conference. We are hoping and praying for a successful year in winning souls for Christ. Indications of good in this direction are already cheering us.

Who Shall be Presiding Elder?

MR. EDITOR: I do not often write to your very interesting and getting to be appreciated paper; neither do I say much about many questions of grave importance. I do feel, however, constrained to express some views on the P. E. question.

1. The P. E. confirms but few appointments. He makes about all on his own district, e. g.—the committee appointed by any church to look out for a preacher, are apt to call on their P. E., and inquire if he has any nominations for their pulpit. If the elder has no particular one, he furnishes a list of two or more available and suitable ones from which, unless the committee have a definite choice, the committee select and secure. The available ones are thus presented all around by the elder, until his district is supplied. Of course, the available ones are those with whom the P. E. has some especial acquaintance.

2. The P. E. largely influences the benevolent collections. His attitude towards the collections in the quarterly conferences is telling. If he is simply anxious conventionally, the preacher will have more or less difficulty. If he is full of it and manifests it, the officials catch on and stand by the efforts to succeed.

3. The P. E. puts life into an enterprise where the preacher is urging a case, or leads it entirely, when consulted by, or consulting the church. Nearly all official boards quicken or become indifferent towards an enterprise, even of their own, as they discover the attitude of the P. E.

4. The P. E. can put life in the preachers on his district, or increase their worthlessness. When his visit to a charge amounts to a half dead sermon, a visit to a brother, a session of the quarterly conference, where nothing was done, a sharing of funds with the preacher, another quarterly conference announcement of his visit has been an opiate to the preacher and the ordinary to the people.

Now, brother Thomas, I want to suggest, 1. That we want a man with Bishop timber in him, because he really makes the appointments. 2. We want a man who has liberal feeling towards the benevolent collections. 3. One who has planned and executed church enterprises. 4. One to inspire preachers and people to get up and go at it, or lose their souls, and be responsible for the undone that they might do.

Where will we find such men? In the Minutes. Joekeys don't look at a nag's teeth to know his trotting qualities, he examines the record. The worst mistakes in the eldership have been, when the office was a gift. Let a man earn eligibility to an elevation. We will need at least three P. E's. next year. Let wise men look the Conference in the eye; look the record over; select men who will magnify the office; who by well doing, will put to silence the ignorance of foolish men. Put no man in the P. E. office to make him; put no man in to honor him, and above all things, put no man in, for whom there is nothing else. ALERT.

From Bay Side and Tilghman's Island.

Our first Quarterly meeting was held June 5th and 6th at Bay Side. Our beloved Presiding Elder, Bro. France, was with us, in the spirit of the Master. A good audience assembled Sabbath morning, to hear the sermon. We were delighted, and edified, and all felt "it was good to be there."

At the last session of our Conference Talbot Circuit was divided, Broad Creek Neck, and Chatham's forming a circuit, and retaining the old name Bayside, and Tilghman's Island forming another circuit. We have taken in a new appointment at Sherwoodville, which is midway between Bayside and Tilghman's Island, and three miles from each. We have just finished a tabernacle 20x32 ft., to meet the present needs. A Sunday School was organized June 6th, after which the writer preached to a large congregation. A neat house of worship will be built there next fall.

Sherwoodville is a pleasant little village, with an industrious class of people, and nothing to hinder its growth, it being conveniently located for the oyster business. This appointment with good nursing and attention will soon develop into a prosperous church.

A festival was held June 4th and 5th, for the purpose of raising funds to purchase additional furniture for the parsonage. It was a success. Our churches are making extensive preparations for Children's Day. A lot has been purchased on Tilghman's Island for a parsonage, and work will commence in a short time.

The people are in full sympathy with their pastor, and we are looking for grand results.

J. D. REESE.

Letter From Elk Neck, Md.

Our Elk Neck farmers are preparing for an early harvest. Cherries are ripe, strawberries are in abundance, and truly the prospect for all kinds of fruit was never better. The city people know nothing of the pleasure of climbing a cherry tree, and pulling off the stem great red cherries, and going in a strawberry field and eating until you want no more. Well, we have just such kind hearted people here, that they tell you to come and bring your basket and help yourselves. The Hart's M. E. Church Sabbath School held a strawberry festival at "Red Point" on the Northeast river, on Saturday afternoon, and though it was hurriedly gotten up, yet the Sabbath School realized about \$14.00 above expenses. The Wesley Sabbath School is preparing for a strawberry festival on Saturday afternoon, June 12th. Our Sabbath Schools are in a flourishing condition. Philip M. Groves being superintendent at Hart's, and Wm. G. Merry, superintendent at Wesley. The schools are preparing to purchase organs to enliven things generally. The people here are preparing to make Children's Day a great day. It was remarked by some that flowers would be scarce, as the flower season has been unusually early, but as we rode to Wesley yesterday, the woods looked like a beautiful flower garden, not arranged by human hands but touched by Divine fingers. I never saw more beautiful scenery than right here where some people think is the jumping off place. I am tempted to go on in this strain, but I must forbear. The people here take an interest in the gospel, and I would say that our church work is going forward gloriously. Though our Quarterly Conference passed off last month, I deem it not too late to say that it was said to have been the most harmonious of any which has been held for years. The spirit of liberality and unselfishness finds a home with a great many here. The Ladies' Aid Societies of Hart's and Wesley Churches have papered the parlor, sitting-room and hall of the parsonage, and furnished other little necessities.

When we want money for little improvements, we just send the basket around through the congregation, and thus far have received enough, or as much and even more, than we asked for. We are looking forward to the 3d Sunday in June as a high day in Zion, as we expect the following brethren from Wilmington, Dr. J. H. Simms, Andrew Dolbow, and Wm. Pennell. If the interest already manifested here continues to increase you shall hear from us again.

North East, Md., T. S. Williams, pastor. Last Sabbath after an impressive communion service, the venerable John Ford, W. T. Hammond, and J. N. Benjamin, class-leaders,

and others, addressed the congregation, when showers of blessings fell upon all present, in a remarkable manner. In response to the pastor's appeal, several persons arose for prayer. A venerable sister testified to the satisfying and saving power of grace in her experience for seventy-one years. Another sister spoke tenderly and touchingly of painful bereavement, but of her joy of faith, as she thought of her loved ones as being "safe in the arms of Jesus." The tide of religious emotions reached the flood, when a young man, a nephew of Mrs. J. Martha Inskip, son of the venerable Francis Ashbury Foster, sprang to his feet in the rear of the congregation, and crying out, "I can hold out no longer," threw himself at the altar rail, as a heart broken penitent. It was not long before the earnest seeker found the mercy he sought; and great was the rejoicing of all with the new convert over his spiritual deliverance. The exercises took on the old style of the old time meetings, when happy saints not only shouted aloud, but leaped for joy as they sang praises unto God. We trust the gracious influence that came down upon the people on this memorable communion occasion, is but the prelude to a sweeping revival power. Let every believer consecrate his service anew unto the Lord, and give himself to earnest and believing prayer. The ante-preaching prayer meeting, we learn was on a high key.

AN INQUIRY.—On page 41 of the minutes of the last session of the Wilmington Annual Conference, held at Elkton, there is a record of a plan for the Ladies' Hall at the Conference Academy. The plan speaks of an "executive committee, to be appointed by this Conference, consisting of thirteen ladies." Was this committee appointed by the Conference? If so, where is the record, to show who they are? I do not see their names in the minutes.

ONE WHO IS INTERESTED.

The front of the M. E. Church in Chester-town, Md., J. D. Kemp, pastor, is to be painted and penciled. The scaffolding has been erected, and the painters are now at work examining the seams and repairing defects preparatory to the coating and penciling process. It will take a considerable time to do the work, as every joint must be first gone over. The appearance of the building will be greatly improved when the work is finished. The repairs will not interfere with the use of the house for the usual church services.—Kent News.

The strawberry festival held in Caskey building by the M. E. Sabbath School, Newark, Del., was a complete success, both in financial as well as social respects. Every officer, teacher and scholar of the school seemed to have the chief desire at heart "to pay off the Sabbath School debt," and did all in their power to bring the receipts up to the desired point, and rejoice over the fact that \$127 has been made clear of all expenses. One of the most pleasant features of the occasion, was beautiful and sweet music rendered each evening by a number of liberal and kind-hearted citizens, who willingly and cheerfully lent their services to the school, gratis. At the close of the festival, large iced pound cakes were presented to Rev. C. W. Prettyman, William Neilds, the Superintendent, and D. W. Caskey, the proprietor of the building, who gave the school the use of the hall free of charge. Sunday morning, the 6th inst., a large number of persons were received into full membership.—Del. Ledger.

The Trustees of the St. Michael's M. E. Church, J. O. Sypherd, pastor, are having the ceiling of the church ceiled with oak. This will add greatly to the beauty of the church.

Ask the Important Question.

Harlan Page once went into his Sunday-school to inquire into the spiritual condition of his teachers. Coming to one of the young men, with a roll-book in his hand, he said "Shall I put you down as having hope in Christ?" "No," was the answer. "Then," said the good man, tenderly, "I will put you down as having no hope." He wrote in the book and passed on; but the Holy Spirit spoke through the words to the young man's soul, and he gave himself to Christ. A timid teacher, after having pressed home the truth contained in the lesson, "The friends and foes of Jesus," said to a young lady who had joined the class recently, as she held her hand at parting, "Are you a friend?" "I am afraid not." "I want you should be." That was all. But more than a year afterward that scholar said to her, "Your words that day followed me until I was constrained to become a Christian." Gently, affectionately, earnestly ask those given into your keeping if they are walking in the straight and narrow way. A single question may save a soul.—Illustrator.

Lewes, Del., J. A. Brindle, pastor. The M. E. Sabbath School has recently purchased a new library. There are 250 volumes of as fine a collection as can be found in any Sunday School library. Great care has been exercised in the selection of the books to avoid any that are unfit for Sunday reading.—Breakwater Light.

Rev. R. W. Todd, of Snow Hill, delivered his lecture on Peninsula Methodism in Clarke's Hall, in Pocomoke City, Thursday night, June 3d. The lecture was both amusing and interesting.—Record and Gazette.

Alice, the little three-year-old daughter of Rev. R. W. Todd, while playing a few days ago, fell from a sofa, and sustained a dislocation of the knee cap. Doctors Paul Jones, C. P. Jones and J. B. R. Purnell rendered assistance.—Messenger.

The first quarterly conference, Delaware City, added one hundred dollars to the salary of the pastor. This is the second hundred added during the pastorate of Rev. J. H. Willey. The stewards report the collections in advance, even of the new assessment, and no trouble to get what they want. Since Conference, a mortgage debt of \$500 against the parsonage has been paid, and \$500 has already been pledged on the new chapel.

Scott Sunday-school, Wilmington, made their annual excursion on last Monday. They were accompanied by many from the schools of Newport and Marcus Hook, which together, made a large and joyous company. The Scott folks are preparing a fine program for Children's Day. Mr. J. D. Aldred's selections and training of the vocal part are excellent. Joseph Pyle, one of the leading Sunday-school workers of the city, will make an address in the evening. The promise is of a happy day for the old and young.

Rev. E. H. Nelson, pastor of Newport and Stanton, writes: Having had a very pleasant visit to our native place, (Snow Hill) the family returned last week, and were met at the parsonage by several friends, who gave us a good hearty welcome back. It is hardly necessary to add that the ladies were replenished. During our absence, wife and I visited, much to our pleasure, Federalsburg and Frankford, former fields of labor.

At the last meeting of the Scott Literary Society, of Wilmington Conference Academy, Mr. Hugh C. Browne, son of Rev. N. M. Browne, pastor of Scott church, Wilmington, was unanimously elected to preside at the annual meeting of that body, which will be addressed by Hon. Bradley T. Johnson, of Baltimore, Md., on June 21st. He is also one of the class of eleven, who will graduate June 25th.

Marriages.

BRITTINGHAM—COLLINS.—On May 12th, at Berlin, Worcester Co. Md., at the residence of the bride's mother, L. J. Brittingham, of Virginia, to Eva J. Collins, of Maryland, Rev. Vaughan S. Collins, brother of the bride, officiating, assisted by the Rev. W. B. Gregg. The happy couple took the afternoon train for their new home.

WEIR—BOULDEN.—On June 3d, 1886, at the home of the bride's parents, on Bohemia Manor, by the Rev. T. A. H. O'Brien, John E. Weir, of Wilmington, Del., and Emma J. Boulden, of Cecil Co., Md.

COLLISON—JONES.—At the M. E. parsonage, Principio Furnace, Md., June 6th, 1886, by the Rev. W. E. Tomkinson, Wm. H. Collison to Anna S. A. Jones, both of Charlestown, Md.

BAKER—CAMPBELL.—At the M. E. parsonage, Principio Furnace, Md., June 8th, 1886, by the Rev. W. E. Tomkinson, George Baker to Mollie R. Campbell, both of Cecil Co., 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 rare 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. R. W. TODD.

Camp Meetings.

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

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.			
New Castle,	June	13	14
Red Lion,	"	13	14

EASTON DISTRICT—FIRST QUARTER.			
Odessa,	June	12	13
Middletown,	"	13	14
Townsend,	"	13	14

DOVER DISTRICT—FIRST QUARTER.			
Millshoro,	June	13	12
Nassau,	"	13	13
Lewis,	"	13	13
Milton,	"	20	19
Georgetown,	"	20	21

SALISBURY DISTRICT—FOURTH QUARTER.			
Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Quantico,	June	12 13	10 S 2
Fruitland,	"	12 13	3 S 9
Salisbury,	"	13 14	7 M 9
Delmar,	"	19 20	10 S 9
Riverton,	"	20 21	3 M 1
Sharptown,	"	20 21	8 M 8
Fairmount,	"	27 27	10 S 2
Westover,	"	26 27	3 S 10

In the country churches, and where also 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 churches, 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 X. F. Goldberg, Wilmington, Del.

REFERENCES.—Wilmington, Del.—Union M. E. Church, Calvary P. E. Church, Olivet Presbyterian Church, German Lutheran, Madely Chapel, Scott Sunday School, A-bury M. E. Church, Institute Library and Lecture Room, Zion M. E. Church and Sunday School. PENNSYLVANIA—Grace Episcopal Church, Brandywine hundred, M. E. Church, Cambridge, M. E. Church, Centerville, 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 Routsburg, M. E. Church, Newark, M. E. Church, Rock Hall, M. E. Church Felton Del., Presbyterian Church, Glasgow, Del.

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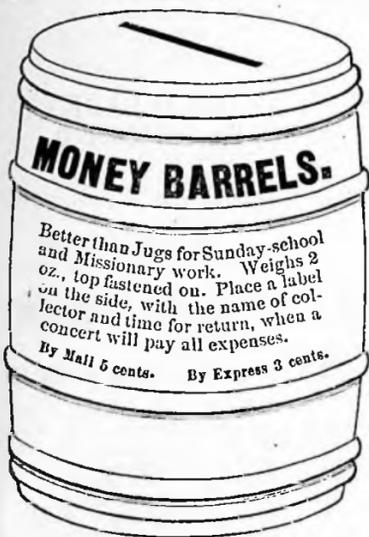
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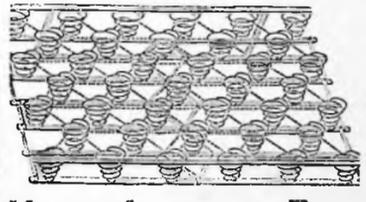
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