

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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Associate Editor.

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ONE DOLLAR A YEAR,
SINGLE NOS. 3 CENTS.

GOD KNOWS BEST.

If we could push ajar the gates of life
And stand within, and all God's working
see.
We could interpret all this doubt and strife,
And for each mystery find a key.
But not to-day. Then be content, poor heart!
God's plans like lilies pure and white un-
fold!
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the
land
Where tired feet, with sandals loosed, may
rest,
When we shall clearly know and understand,
I think that we will say, "God knew the
best."
—Exchange.

Methodist Preaching: "Old and New Style."

ABEL STEVENS, D. D., LL. D.

The phrase, "Old and New Style," as applicable to the Methodist ministry, has been prescribed for me as the title of this paper. It would hardly be admitted by the denomination without considerable qualification. Doubtless there have been changes of the "old style" of its preaching—some salutary, some adverse, but they have been fewer than is generally supposed.

It would be a detraction from the character of the Church had there been no modification of its pulpit by the advancing intelligence of the nation, and the remarkable educational provisions of the denomination; for, though the latter was a few years without successful schools, it has, through most of its history, been energetically devoted to education, and, as results, it now has 144 universities, colleges and "boarding academies" including 9 theological schools, attended by more than 26,000 students, and 408,000 of its youth have been trained in them. The intellectual character of its ministry has therefore unquestionably advanced. But it may be questioned whether it ranks higher to-day, relatively to the average national intelligence, than it did at the organization of the Church in 1784, or through the first ensuing half century—the period to which may be attributed what is called its "old style."

One thing at least may be affirmed, that it has not had greater "talent" since than it had during this period. It had then as large a proportion of men of conspicuous, of national reputation as it has now, perhaps larger; for it must be borne in mind that many of its most noted men of our own early days began their ministry within that period—its Capers, Pierce (the elder), Bangs, Soule, Hedding, Dempster, Summerfield, Maffitt, Bascom, Durbin, Fisk, Olin, etc. And these men, national as well as denominational in their fame, were formed in the early school of Methodist preaching—they were exceptional only by their superior talents; but examples of rare talent, especially of natural talent, have always characterized the Methodist ministry in both England and America.

Though the early preachers had no special education, or rather pre-education, for their work, they had, at least, the average education of their fellow-countrymen, and they were required to pass through a

"course of study"—a specified curriculum, with formal "examinations"—during the first four years of their connection with the Conference. Of the present 64,200 Methodist preachers of the New World (27,500 itinerant, and 36,700 local), the number who have had a collegiate education is not comparatively large; and the number who have passed through a theological school is also comparatively small. While, therefore, the ministry as a whole has intellectually advanced proportionately with the advancing intelligence of the country its professional education can hardly be said to have essentially changed its "style" of preaching, except in two or three sections of its great field.

The early Methodist preaching was universally *extemporaneous*, and this fact had much to do with its style. It was an exceptional fact in the Protestant ministry of the times. Bishop Coke wrote out his sermon for the episcopal consecration of Asbury, Ezekiel Cooper wrote his on the death of Asbury, and both were immediately printed; but neither, I think, was read before the congregation. For nearly fifty years no sermon was read in an American Methodist pulpit, except one or two of Wesley's printed discourses, which the book of Discipline required to be read annually.

Both the preachers and the people had conscientious scruples against manuscript preaching: Durbin was the first who placed a "sketch," or "skeleton," of his discourse on the open Bible; and I can remember how, in his occasional visits from the West to the East (visits which were a sort of ovation in the churches), devout Methodists of Baltimore, Philadelphia and New York, used to deprecate the influence of his example, though his manuscript was the barest outline of his subject, and though they often sobbed or "shouted" under the extemporaneous eloquence with which he used it. The first episcopal reading of sermons in the denomination was by Bishop Baker, who was consecrated as late as 1852; he was a scholarly and very devoted man, but excessively diffident, and the people sympathized with his spirit and excused the innovation, especially as it had already been introduced very extensively among the subordinate branches of the ministry in New England, where the Bishop began his career, and was a general usage there in other denominations.

The habit of extemporaneous preaching had an important moral effect on both the ministry and the people. It did not relieve the preacher from the task of study, though it relieved him from the drudgery of writing. Extemporaneous discourse requires, probably, more thorough preparatory meditation than the manuscript sermon. The early Methodist preachers were noted as "sermonizers," but they were still more noted as "exhorters," for, having the outlines of their discourses well premeditated, and being, at the same time, untrammelled by the manuscript, their sensibilities had freer play in the pulpit; *impromptu* thoughts or illustrations and pointed applica-

tions were more readily available. They ascended the desk expecting these advantages, and praying that they might be inspired by the Divine Spirit. Their diction naturally became more that of the common people; their manner more colloquial; the sympathetic interest of the congregation was more readily awakened, and the interaction of both heart and head between preacher and people was more vivid.

There are special subjects, or special occasions, on which manuscript preaching is undeniably expedient; but, according to the early Methodist opinion; they are rare; native talent for eloquence can always have better play in extemporaneous than in written discourse, and most of the early Methodist itinerants were chosen for the ministry on account of natural rather than acquired talent.

"R-e-a-d," said a veteran among them, "does not spell preach;" and the Church of their day would have considered the reading of sermons as great a disadvantage, as would be the reading of his plea before a jury by a lawyer, or of a popular address by a politician, or a speech by a representative in Congress. The tendency of the modern Methodist towards manuscript preaching is one of its most marked deviations from the "old style." This tendency is, however, yet too limited to affect generally the pulpit of the denomination, or to render irrelevant the qualification I have given above to the phrase respecting its "Old and New Style."

Again: the early preachers were "itinerants"—genuine itinerants—not nominal ones, as most Methodist pastors in the Atlantic states at least now are. Among the latter, the term applies almost exclusively to the change of "appointments" made every two or three years; but in the early ministry it meant ministerial travel; even the city churches were connected in "circuits," and for some time the preachers of Philadelphia, New York, etc., were transposed every three or six months; meanwhile the rest of the work throughout the continent was arranged in extensive circuits, many of them 100 miles long, some of them 200, or more. Over these great districts the itinerants went, on horseback, with saddle-bags, preaching day and night, averaging usually one sermon a day and two or three on Sunday. They thus met an urgent national want; for the religious needs of the westward moving population could never have been provided for by the customary stationary pastorate and pre-educational ministry. The latter could never have kept pace with the former.

It has been justly said that the Methodist itinerancy thus laid the moral foundations of the Republic throughout the valley of the Mississippi, and saved the great West from early moral barbarism. The itinerants were conscious of their momentous mission in this respect, and became heroic in it. They have been called the *legio tonans*—the "thundering legion" of the American ministry; they were at least an evangelical cavalry. They were indeed "heralds" of the gospel;

for years they were nearly all unmarried men; they had no homes, no abiding places, but were hospitably entertained in the log cabins of the people. They preached in private houses, in school-houses, in the open air. They were incessantly stimulated by the example of their great leader, Asbury, who usually rode from Savannah, Ga., to Portland, Me., and back again annually, often accompanied by a "led horse," to help his speed. He traveled at an average of 6,000 miles a year on horseback—about equivalent to the circuit of the globe every four years.

The itinerants kept thus in the very van of westward emigration; they were habitually in familiar intercourse with the hardiest population of the country; they came in contact with all sorts of adventurous and eccentric characters; they learned thoroughly human nature, and knew well how to adapt themselves to it, in the pulpit, as well as out of it. While heroic in their incessant travels and labors they acquired a certain remarkable *bonhomie* by continual *rencontres* with such varied frontier characters; they became notable *raconteurs*, story-tellers of their itinerant adventures, at the log-cabin fire-sides of their people; they became not only familiar and colloquial, but largely anecdotal in their preaching.

But what have these facts to do with the old style? They have much to do with it; they are important data for the induction by which we can estimate it. "Style," said Buffon, "is the man." These facts largely contributed to make the itinerant the man that he was, and thereby to make his "style"—his style in the broad sense in which we are here using the term. They made him militant, heroic, often pathetic, often energetic, characterized by remarkable traits of popular adaptation.

Herein, I think, was his chief advantage over his successor of our day. His was the heroic period, in a new and heroic cause and country; but the heroic period cannot last forever; and the "new" ministerial style of Methodism shows the passing away, to some extent, of its old heroic day. To some extent, I say; for it lingers in large sections of the vast battle-fields of the church, especially in its great western frontier regions. Extemporaneous preaching still prevails there, and the old "circuit system," and not a few of the personally militant characteristics of the itinerants. —*Homiletic Review.*

[CONCLUDED NEXT WEEK.]

The Iron Egg.

In the museum at Berlin is an iron egg, of which the following story is told: Many years ago a prince became affianced to a lovely princess to whom he promised to send a magnificent gift as a testimonial of his affection. In due time the messenger arrived bringing the promised gift, which proved to be an iron egg. The princess was so angry to think that the prince would send her so valueless a present that she threw it upon the floor, when the iron egg opened, disclosing a silver lining. Surprised at such a discovery, she

took the egg in her hand, and while examining it closely, discovered a secret spring, which she touched, and the silver lining opened, disclosing a golden yolk. Examining it carefully she found another secret spring, which, when opened, disclosed within the golden yolk a ruby crown. Subjecting that to an examination, she touched a spring, and forth came the diamond ring with which he affianced her to himself.

So often come the richest gifts of God to us. Their outward seeming is as unattractively as the iron egg; but within the seeming repulsive-ness lies hidden the silver lining of a divine love. Within that love lie hidden the golden crown of life ("Be thou faithful unto death and I will give thee a crown of life"), and within the crown the jeweled ring with which He—the Bridegroom—will affianch His bride unto Himself. "And I saw the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband." —*Illustrated Christian Weekly.*

Dr. Talmage received one hundred and twenty-five persons to membership, March 1st. This makes the present membership 2,395.

Judge Endicott, Secretary of War, is a life-long total abstainer, and has for many years been a contributor to the work of the Massachusetts Total Abstinence Society.

—The Presbyterian Board of Foreign Missions received during the last year over \$700,000, which was over \$7,000 more than in any previous year. Nevertheless, the year ended with a debt of about fifty thousand dollars.

—At other African ports, a ship may take in or unload a cargo on every day of the week, but in a Liberian port work on the Sabbath day is forbidden by law.

—One English Presbyterian minister has given five daughters to foreign mission work. Think of this, ye who grudge to give even of your superfluous means!

—The movement of organizing self-supporting Churches in heathen lands is meeting with great favor. Four of these have recently been established in connection with the American Board; their membership aggregate 195. The rule of organization is, that each community must not only have a man ready to become pastor, but must also support him themselves. —*Christian Standard.*

The old Green Hill church on the Wicomico river a few miles from its mouth was built in 1733 and is now more than a hundred years old. It is proposed to rebuild it and continue service in it. It is the oldest Protestant Episcopal worshipping place in the State, and was built of fine quality English bricks.

John Brown's former townsmen and neighbors in the Adirondacks, where he is buried, kept his birthday anniversary for the first time this year, on May 9. The exercises took place in the Union church at North Elba, and consisted of music, addresses, and the reading of letters.

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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.*

Platform of the National League for the Suppression of the Liquor Traffic.

NON-PARTISAN AND NON-SECTARIAN.

1. We believe the evils of intemperance to be manifold and virulent, alike destructive of individual character, social welfare, and national progress.
2. We believe the common instincts of humanity, the deeper claims of patriotism, and the broader demands of Christian philanthropy, imperatively call upon all men everywhere to make common cause against these evils.
3. We believe the Church of God, temperance organizations, and the circulation of a wise temperance literature, to be chief of these moral agencies.
4. We believe that moral reforms depend primarily upon intelligent convictions in the hearts of the people.
5. We believe it is the right and duty of the State to legislate against the traffic in alcoholic beverage, and to enforce laws duly enacted, and that good results have always followed wise legislation when faithfully enforced.
6. We believe that any proposition so broadly and vitally affecting society in its physical, social, moral, economic and commercial interests as the suppression of the traffic in alcoholic beverages, involving so many questions of natural rights, should ultimately be submitted to the popular vote, settled by the verdict of the people, and thus lifted above the accidents and fluctuations of partisan legislation.
7. We believe that the temperance cause should avail itself of the advantages of legislative and civil action, secured by legitimate political effort; but we nevertheless believe that partisan political affiliations should be avoided, as expensive, dangerous and often disastrous modes of moral agitation and education.

OBJECTS.

- 1st. The enforcement of laws against the liquor traffic.
- 2nd. The withdrawal of legal sanction from the liquor traffic.
- 3rd. The suppression of the liquor traffic.
- 4th. Our ultimate purpose is, by constitutional and statutory provisions, to banish the liquor traffic from the land.

METHODS.

Discarding partisan entanglements, we announce our sole purpose to be the suppression of the liquor traffic; and for this we propose:

- 1st. To create and intensify public sentiment, by the pulpit, the platform and the press.
- 2nd. To educate the young in the public schools and elsewhere, as to the nature and effects of alcoholic liquors.
- 3rd. To use all legitimate civil legislation, and to refer the question, for final decision, to the constitutional verdict of the people.

We invite persons of all classes,

creeds, parties and States to unite on this platform, and work and vote against the liquor traffic without exposing the cause with its varied interests to the personal schemes of politicians and the perils of party politics.—*Zion's Herald.*

Children's Department.

The Four Mottoes.

Belle Maynard is a Christian girl, but like many others she is easily fretted by trifles. One warm morning she overslept, and then tried to dress in a big hurry. Everything went wrong. Strings broke and buttons came off under her impatient fingers; the bell rung once, twice, and still she was not ready. She was flushed and cross, when her eye fell upon the pledge card, stuck in one corner of her looking glass—"Look up, and not down." "That is just where I made a mistake," said Belle, "I haven't looked up to God to control my fretful temper, but have just looked down at all these little fretting things," and straightway Belle looked up, and found the help she needed.

Teddy Armstrong has a pledge card, too. He learned the four mottoes by heart the very day he received it. Now, Teddy is an only child, and has a great many books and playthings, and, to tell the truth, he is very selfish about them. The next day after the card came, a lady came to see Teddy's mamma, and told her all about the box of books and papers, and toys the Sunday-school children were making up to send to a poor little mission school, and mamma said, "Teddy, haven't you something to give?" "No, ma'am," answered Teddy promptly, "my things are all very nice, you know." The lady laughed, and said, "That is just the kind of things we want," and Mrs. Armstrong said, a little anxiously, "I wish Teddy looked out more at the wants of others."

"Look out, and not in," said a little voice right in Teddy's ear, as it seemed, and like a flash he saw that to "look out" is to be unselfish; to look in" is to be selfish and unloving.

You may be sure that some of Teddy's nice books and toys went into that box.

Yes, the four mottoes mean real, practical, unselfish deeds. They do their work quietly, and we can never know in this world all the sweet, ripe fruit which they bear. You see the very spirit of the Gospel is in them:

'Look up and not down;
Look out, and not in;
Look forward, and not back,
And lend a hand!'

The Bite Side Down.

A stage coach stopped at grandpa's door. It brought Allen and Nellie.

"How strong and rosy they will grow here," said the mother. Allen was a stout boy, but something was always the matter with Nell.

"Can it be green pears now?" thought her mother, when they had been a week at grandpa's, and Nellie was paler every day.

Rows of nice little trees stood

like armed soldiers in grandpa's garden. Once in a while they fired a hard but tempting bullet. Allen was never hit. Of course not—the boy that minded mother.

And nobody saw sly little Nell pick up anything under the trees. She looked guilty one morning, though, when Dinah, the nurse girl, came out the porch door.

"I didn't touch that pear," said Nellie, pointing to one that lay at her feet. Dinah picked it up. There were the marks of little teeth, and one bite had been taken by somebody.

"Now, miss," said Dinah, "you must take that pear and show it to your mamma!"

Must I? said brown eyed Nellie. "Then I shall hold it the bite side down."

"No matter which way you try to hold it," said wise Dinah, looking like a minister with her white tie and apron, "when one has been doing wrong, 'the bite side' always comes up."—*Our Little Ones.*

"I's'all S'leep Wiv Him To-night."

Sometimes I believe the little ones say the best things after all. I know a little family in Detroit who are heart-broken and sad this sad Saturday night. There were three last Saturday, but to-day only two are left. The tie that bound them more closely than that which the clergyman drew, has lately been loosened, and the light of their lives went out, only the other day.

The father is a railroad man, whose duties call him away from home nearly three-fourths of the time. It was his habit, when about to start for home, to telegraph his wife, apprising her of the fact. In these telegrams he never failed to mention the name of the little four-year-old, and the dispatches usually ran as follows: "Tell Arthur I shall sleep with him to-night."

The baby-boy was proud of the telegrams, which the mother read over and over to him, and he considered the "teledraf" a great institution. The other night, when the fever had done its work, and the mother was sobbing out her anguish, the little one turned calmly in his bed and said:

"Don't ky, mamma; I s'all s'leep wiv Dod, 'oo know. Send Dod a teledraf, and tell him I s'all s'leep wiv him to-night."

But the message went straight up there without the clicking of wires or the rustling of wings.—*Selected.*

The Model Character.

President Garfield, shortly after his election, while on the train bound for Washington, fell into conversation with a friend concerning Renan's Life of Christ, and made the following serious and earnest observation: "I suppose," said he, "that seasons of religious doubt come to every man. But I have noticed this in my own internal experience, that the older I grow the less do I care about dogmas and theories and the more do I care for the beauty and force that are a part of Jesus Christ. There is no possible means by which any man or any number of men could have created in fiction a character like this. It is the very highest type of manhood and the high ideal which any man feels he has a right to imitate, even though he knows he cannot reach it."—*Evangelical Messenger.*

Here and There, on Snow Hill District.

REV. A. WALLACE, D. D.

No. 16.

With this letter I must try to close the reminiscences of Laurel Circuit. I had heard so many complaints about young preachers generally not visiting the country members, and they as a consequence refusing to pay their apportionments, that I resolved my time should be equitably distributed. Conference studies pressed hard on my attention. Watson's Institutes, Wesley's Sermons, Fletcher's Appeal, Hedge's Logic, and a few others like the latter, dry as a bone, were in the course. I retain pleasant memories of such homes as Shepherd's, the Matthews', Cannons', Nutter Wooten's, the Wests', Elijah Hitch's, Bro. Twilley's, "Big John" Robinson's, Wheatley's, Dr. Knowles', and others scattered over the country, besides those in town, where it was always a joy to visit in turn. The children in some of those families, have grown up to be preachers, or preachers' wives. I recall several of the latter, and all of the A. No. 1 pattern. Of the boys I could sketch notable careers for several. Take one as a specimen: He was bright and smart, whether at "gee hawing" a yoke of oxen, or reciting his Sunday school lesson. As he grew up, he was given the best facilities for learning the country towns afforded. In after years I pleaded with his parents to let him go to college. I saw him enter, progress and graduate with high honor at old Dickinson, and after European travel and study, become himself an educator and college president. He is now filling one of the most prominent pulpits in a Northern Conference. I refer to Rev. James Merrill Williams, A. M., and the interest I felt in his career, was also directed to scores of others on the circuits I successively traveled.

I am not a whit ashamed to say I became a zealous book pedlar in those days, believing it to be a disciplinary duty. There is hardly a home I ever visited on the Peninsula whose centre table does not contain one or more volumes I either sold or presented, for the purpose of planting in the children's minds a love of reading. Hundreds of copies of Mrs. Palmer's "Way of Holiness," the lives of Hester Ann Rogers, Corvoso, and books of that class, and Stephens' "Sketches and Incidents," have I scattered. The last named was a favorite. I used to read its stories of the Converted Dutchman, the Sailor Preacher, and others, at the family firesides, and we laughed and cried together, until I sold that volume at least, and quite frequently many others.

As Christmas approached, our new church was ready for dedication. Bro. Merrill had been quite successful, as it was considered, in raising funds; but a heavy debt—for those times, hung over the new edifice. People needn't smile when I set it down in round number as \$300.

We had four aged and wealthy men to rely on; three of them promised to give as much as old Capt. Lewis, but the latter would not specify any sum, or even engage to be present at the dedication. This sadly deranged the financial calculations; but Elder Onins came and preached a grand sermon. Capt. Lewis who was great on dreams, came out because in a vision of the night previous, he received some sort of direction that way. Still, it was not clear that he would add anything to his former contributions. The three who waited for his lead, were ready to go as high as \$25 each, but to their dismay, and the joy of Bro. Merrill, the old Captain rose as soon as the sermon closed,

saying "I believe what the preacher has told us, that all we have belongs to God anyhow, and what we lend to-day will bear good interest—I want to give \$50! This electrified the three \$25 men, and they had each to follow the eccentric Captain. In consequence the whole debt was raised in a few minutes, and under such genial feelings, that double the sum could have been secured.

What a change has come over us! Those very men now-a-days would have planked down \$500 as cheerfully as they then did \$50, and in this ratio, ideas have improved all over the land. It was only twelve or fifteen years after, when a still larger and better church was needed and actually built in Laurel, in the dedication of which the beloved Alfred Cookman, and the writer of these notes participated.

But, I am anticipating. No such reverie or dream came to me, when junior preacher, that in after years I should drive from Milton with palpitating wonder one day, and assume the leading role in an auspicious wedding; or that still later it would require a "carryall" to convey a lot of little ones to the knee of their dear, blessed grandma; and as the years sped on, that I should have a residence in the same town, amid the convulsions of civil war, fight the flagrant disloyalty of some of my best friends, uphold the sacredness of the starry flag, and at risk of life, oftentimes threatened, maintain "Liberty and Union," for a despised and downtrodden race, who had such notable representatives as the excellent Benjamin Brown, Joshua Brinkley, Samuel Spencer, and Minus Delaney. These however, in the turbulence of the times, and bitterness of caste, were nothing but "niggers." As early as '48, I saw the inevitable dawn of their coming day.

One vivid picture remains to me, of the above mentioned dedication. I wondered how it happened that I was to follow the Elder, and preach the second sermon in the new church. How I studied, perspired, and prayed, that Christmas day, to be ready for evening! I got so enthused and blessed over Isa. 9, 6, that I forgot the hour. Bro. Merrill sent messengers out to look me up, assuring the congregation, meanwhile, that they might expect something extra. Hurrying in the darkness toward the church, I fell over several of those exasperating posts along the sidewalks, and entered out of breath, to see the people smiling significantly at some notions of their own. The sermon, I suppose passed muster, for my beloved friend the Elder, gave me a crumb of comfort at its close; but the brilliantly lighted church, the crowded seats and aisles, the superior singing, in which our Concord friends assisted, and the happy congratulations of the day and evening, made the occasion memorable, and keeps it ever green.

If sorrow could enter heaven, if a sigh could be heard there, or a tear roll down the cheek of a saint in light, it would be for lost opportunities, for time spent in neglect of God, which might have been spent for his glory.

A father said to his son, who attended a Sabbath-school, and seriously thought of what he did there, "Carry this parcel to your uncle's."

"It is Sabbath," replied the boy. Put it in your pocket," replied the father.

"God can see into my pocket," answered the child.

The Sunday School.

Christian Progress.

LESSON FOR JUNE 21, 1885.—2 Peter 1:1-11;

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3: 18).

I. THE CHRISTIAN SALVATION (1, 2).

1. *Simon Peter.*—The first of these names was given by his parents; with the second he was christened by Christ himself. A servant and apostle of Jesus Christ—indicating his personal and official relations. He was the Lord's bondman and messenger, obeying His will and proclaiming His truth. Whedon suggests that he asserts here his apostolic authority "in view of the purpose to set forth the true doctrine of Christ in opposition to the heresies of false teachers." To them that have obtained a like precious faith with us.—Co-believers are addressed, whether Jews or Gentiles. This faith had been "obtained," received—"the gift of God;" it was a "precious faith"—precious in its privileges and joys and hopes, in its revelation of the Saviour: "Unto you that believe he is precious" (1 Pet. 2: 7). Through (R. V., "in") the righteousness.—This "righteousness may be the source of the "precious faith" referred to, that is, God's righteousness, His "righteous impartiality," or way of dealing, as Schaff expresses it; or it may refer to the righteousness which He imparts to the believer. Of God and our Saviour Jesus Christ—R. V., "of our God and Saviour Jesus Christ;" a change which emphasizes the deity of the Saviour.

"We do not understand by it God's attribute of righteousness or his righteous way of dealing, but the righteousness which He gives to the believer. To those in this state of salvation this Epistle is addressed," (Whedon.)

2. *Grace and peace be multiplied unto you.*—R. V., "Grace to you and peace be multiplied:" a salutatory wish for unmerited favor and pardon from heaven, and for a growing, deepening peace with God and tranquility of conscience. Through (R. V., "in") the knowledge.—"The preposition 'in' indicates the sphere or element in which the action takes place" (Ellicott). The more we know of the Father and the Son, the richer the grace and the deeper the peace.

II. THE CHRISTIAN PLAN (3, 4).

3. *According as.*—R. V., "seeing that." His divine power hath given (R. V., "granted") unto us.—Not the divine mercy of our Lord is here emphasized, but His "power." "All power" having been given unto Him, He confers, right royally, all needful things upon His followers. All things that pertain unto life and godliness— withholding nothing whatsoever, either in motive or influence, which may be necessary to the development of our spiritual life and its outward manifestation in true "godliness" of character. Through the knowledge of him.—"This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." The "knowledge" referred to is evidently experimental knowledge. That hath called us to glory and virtue.—R. V., "that hath called us by his own glory and virtue;" His own radiant perfections and excellences.

"What is meant, is that this grant of "all things serviceable for life and godliness," which Christ's divine power has secured for us, becomes actually ours only as we know the God whom Christ has declared, and who called us out of darkness by revealing His own gracious perfections and

making them efficient in our case (Schaff)".

4. *Whereby are given unto us.*—R. V., "whereby he hath granted unto us;" not simply has He "called" us by His "glory and virtue," but He has also by the same means granted to us what is needful to secure the efficacy of that call. Exceeding great and precious promises—"promises" that; better and surer than bank checks, are good for more than their face value; "promises" of pardon, peace, purity, sanctification, eternal life; "promises" exceeding great" in number, and range, and value, and "precious" beyond words in their fulfillment. That by these.—R. V., "that through these;" in the fulfillment of these. Ye might be (R. V., "may become") partakers of the divine nature—branches of the living Vine; abiding in God and having God abide in you, participating in His holiness, and truth, and love. Having escaped—being completely rescued from. The corruption that is in the world through (R. V., "by") lust.—The "corruption" which dwells "in the world" is simply the harvest of the "lust" which is cherished in sinful hearts. Cook notes that "the Greek word rendered 'corruption' has also the sense of 'destruction.' For the full appreciation of the apostle's meaning both senses should be kept in mind. The 'destruction' is the sure consequence of the 'corruption,' and he who would escape the one must flee from the other."

III. THE CHRISTIAN GRACES (5-7).

5. *And beside this.*—R. V., "Yea, and for this very cause;" that is, because God hath so munificently done His part, be sure and do yours. Giving all diligence.—R. V., "adding on your part all diligence;" that is, "zeal," or "earnest care." Add to your faith virtue.—R. V., "in your faith supply virtue." Trench renders it: "By means of your faith acquire virtue." In the catalogue of graces here given, each is supposed to be developed out of the practice or exercise of the one preceding. Thus "faith," which is the fundamental grace, is to develop "virtue," or heroic energy, a word difficult to render into English. The idea is that faith is not to be negative, but positive, forceful, manly, courageous. And to virtue, knowledge.—R. V., "and in your virtue knowledge." This manliness, or energy, is not to be impetuous or irrational; it is to be ruled by "wisdom," by a spiritual perception of what is right and what is wrong; by an understanding of God's will and of personal duty.

6, 7. *And to knowledge temperance.*—R. V., "and in your knowledge [supply] temperance," or self-restraint. The word "temperance" is commonly used by us in a restricted, specific sense; its meaning here is self-government. Says Alford: "The connection is, Let such discriminating knowledge not be without its fruit of steady holding-in-hand of the passions and tempers." And to temperance, patience.—R. V., "and in your temperance, patience." Self-restraint is to develop heroic endurance—that fine staying quality which trials and hindrances can neither dismay nor weary. And to (R. V., "in your") patience, godliness.—Out of this heroic endurance is to be evolved that holy type of character which makes God supreme and delights to be like Him. And to godliness, brotherly kindness.—R. V., "and in your godliness love of the brethren." Do not let your devotion to God make you a recluse; let it rather lead you to love all the household of faith, and to exhibit that love in action. And to brotherly kindness, charity.—R. V., "and in your love of the brethren love;" "a catholic large-heartedness" (Alford).

"Religion begins with faith and ends in love, and the circle is complete. We set out with believing; we graduate at last in that holy affection which makes us "partakers of the divine nature." "God is love; and he that dwelleth in love dwelleth in God, and God in him." He who liveth in love is one with his Maker" (Adams).

IV. THE CHRISTIAN REWARD (8-11).

8. *If these be in you* (R. V., "be yours") and abound—if you are the permanent possessor of these graces just mentioned, and if they unfold and multiply more and more in your daily life. Make you that ye shall neither be barren nor unfruitful.—R. V., "unto the") knowledge of our Lord Jesus Christ.—The cultivation of these graces banishes idleness, and yields day by day a deeper, more intimate, more progressive knowledge of our Lord and Saviour. By doing His will, we come more and more to know Him as He is.

"This is the goal towards which all these virtues tend, the fruit which they tend to produce—the perfect knowledge of Christ. Those who are the most like Christ in their lives have the fullest knowledge of Him" (Ellicott).

9. *But* (R. V., "for") he that lacketh these things is blind.—He who is willfully destitute of these Christian graces is spiritually short-sighted, that is, of narrow view. Cannot see afar off.—R. V., "seeing only what is near;" dwelling in a contracted horizon; "having an eye for things present, at hand, but none for the distant realities of the eternal world" (Schaff). A similar metaphor is used by St. John with reference to lacking in one of the Christian graces above specified, namely, "brotherly love:" "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (1 John 2: 10, 11). And hath forgotten that he was purged from his old sins.—R. V., "having forgotten the cleansing from his old sins." The vivid remembrance of pardon and grace has passed away, faded from the mind, and no longer operates as a stimulus to fresh consecration and progress.

"This assumes that every Christian should maintain in living and fresh power upon his soul a sense of the great mercy that blotted out his first sins; should hold this sense as an ever-quickening, inspiring force, impelling him on in his Christian life" (Cowles).

10. *Wherefore, the rather, brethren, give diligence.*—R. V., "wherefore, brethren, give the more diligence." Seeing that there is so much at stake—so much profit in gaining, so much peril in "lacking these things"—be all the more in earnest. To make your calling and election sure—the "call" to follow Christ, the "election" which resulted from obedience to that call. Many are called, and but few are chosen, or elected, because but few obey the call. Having been called and elected, it rests with us, by the cultivation of the graces already named, to make our "calling and election" efficient for our final salvation. If ye do these things, ye shall never fall (R. V., "stumble")—a cheerful and a faithful promise. There shall be no stumbling, no falling out by the way, no failure, in that discipline who resolutely and earnestly grows in grace.

11. *For so an entrance shall be ministered unto you abundantly.*—R. V., "For thus shall be richly supplied unto you the entrance;" and additional, and far more inspiring, reason for giving "diligence." If we are

in earnest in supplying in our faith virtue, in our virtue knowledge, etc., we shall be "richly supplied," in turn, with a glorious introduction to that kingdom where these graces have their appropriate home. Entrance—implying subsequent residence and citizenship. Everlasting (R. V., "eternal") kingdom of our Lord and Saviour—the kingdom of grace and glory, "fitly called 'everlasting,' because, after it is delivered up to the Father, it will continue throughout all eternity" (Macknight).

The Seventeen Year Locusts.

BY REV. R. W. TODD.

Of the appearance this month of the Seventeen Year Locusts (cicada septen-decem) Professor C. V. Riley, whom the Associated Press styles "Chief of the Entomological Agricultural Department," keeps on reiterating his sage prophecies. There are a hundred thousand old farmers in the land who predicted this event seventeen years ago.

One of these old farmers is Mr. Johnson Simpers of North East, Md., who was ninety-two years old last February. Should he live through the month of June he will have witnessed the coming of the Locusts six times; and will no doubt predict with as much assurance as "Professor" Riley, their next advent in the year 1902. The old gentleman, referring to the fact of their appearance in the year 1800, takes a position in advance of "Professor" Riley, and prophesies that they will not come again in an even century year, until the year of our Lord 5000.

Mr. Simpers says the crop is not always equally abundant, that while they were very thick in 1800 and in 1834, they were comparatively few in 1817. He says they are more likely to be plentiful in fields that have been cleared within the past seventeen years. In 1834 he had a field near North East in rye, which had been cleared but a few years, in which the Locusts came up by millions; and, climbing up the rye stalks, left their shed-off earthly coats sticking thereon and flew away to the woods, without injuring the grain.

In 1817, he had some young apple trees, in which the Locusts deposited their eggs; puncturing, for that purpose, the young shoots of the previous year's growth. A few weeks afterwards, while critically observing the punctured and dying branches, he beheld the young locusts pouring forth in steady streams from their hatching nests, tumbling down pell-mell upon the earth; and at once beginning their excavations towards the earth's centre. Examining them closely, he found the diminutive babies without any sign of wings, but closely resembling in form the mother insect.

Seven years afterwards, while digging post holes in the same locality, he dug up, from a depth of two feet, a number of the insects about half grown and developed into quite shapely Locusts. Perhaps Mr. Simpers' observations will help in the solution of some of the mysteries connected with these singular periodic visitants.

Writing of Locusts, I am reminded of a well attested incident in the history of Peninsula Methodism. In the year 1836, an army of myriads of a migratory Locust, not the cicada septen-decem, for these do not eat the leaves, but only suck from them their juices; but probably the *caloptemes atlantis*, attacked a forest near Felton Delaware, in which is situated the old and famous "Spring Branch" camp ground. Investing the woods,

as a besieging army would a city, they began their work of devastation. Day after day the desolating wave of living destruction rolled inwards, and converged towards the apparently fated camp ground, until the pious old Methodists became thoroughly alarmed for the safety of their grove temple. And day after day, in the evenings, did these devoted Christians repair to the spot and join in prayer to Israel's God to arrest the ravages of this Egyptian insect army and spare the foliage of the camp-ground as a canopy for his worshippers. The destructive besom swept on until it reached the outer margin of the tenting ground on every side, where it suddenly terminated; and apparently not a single leaf was touched within the divinely enchanted spot. This incident was several times related to the writer, while stationed in Felton in 1873-4, by persons of the highest Christian character, some of whom had driven eight or ten miles from the places of their residence, to witness the strange spectacle of this contest and victory of Christian faith. Of course the accustomed camp meeting was held that season, with no little inspiration from the above related incident, and with the old fashioned pentecost of fire and glory of success.

Hygienic Power of the Sun.

Sleepless people—and there are many in America—should court the sun. The very worst soporific is laudanum, and the very best is sunshine. Therefore, it is very plain that poor sleepers should pass as many hours of the day in sunshine, and as few as possible in the shade. Many women are martyrs, and yet do not know it. They shut the sunshine out of their houses and hearts, they wear veils, they carry parasols—they do all that is possible to keep off the subtlest, and yet most potent influence which is intended to give them strength and beauty and cheerfulness. Is it not time to change all this, and so get roses and color in our pale cheeks, strength in our weak backs, and courage in our timid souls? The women of America are pale and delicate; they may be blooming and strong; and the sunlight will be a potent influence in this transformation.—Union Signal

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Single copies of the PENINSULA
METHODIST will be for sale at the
store of E. S. R. Butler, 420 Market
St., every Thursday evening here-
after. Price 3 cents.

The PENINSULA METHODIST to new
subscribers only from now until Jan'y
1st 1886, for sixty five cents. One
and two cent stamps taken.

Wesleyan College, Wilming- ton, Del.

The closing exercises of Wesleyan
College, Rev. John Wilson, Ph. D.,
President, were held in the building
French Street above 6th, Wednesday
evening, the 10th inst. The rooms
were tastefully decorated, and filled
to overflowing by an appreciative
audience. Five young ladies gradu-
ated. Their essays were very credit-
able in composition, and read in an
easy, graceful, and natural manner.
Music, vocal and instrumental, inter-
persed between the addresses, added
much to the pleasure of the audience.
The graduates were Anna Minor
Vaules, of Milford, Del.; Anna Mary
Duff, of Newport, Del.; Mary Percy

Gordon, daughter of Capt. Gordon,
6th U. S. Cavalry, stationed at Fort
Stanton, New Mexico, and Julia
McCaulley, Boulden and Mary Moore
Sparks, of Wilmington,

At the annual meeting of the Trus-
tees, Dr. Wilson tendered his resig-
nation as President, which, after a
general expression of regret, was re-
luctantly accepted, to take effect
July 1st. A committee was appoint-
ed to prepare a suitable minute in
appreciation of President Wilson's
long and faithful service as an in-
structor of young ladies in this city,
to be entered on the journal. Since
1858, when he first took charge of the
Wesleyan Female College, he has
given diplomas to nearly 200 young
ladies who have graduated under his
administration, some of whom have
attained to considerable prominence
in the service of the church. A com-
mittee of five trustees were appoint-
ed on filling the vacant Presidency.

Methodism Extending in Wil- mington, Del.

"Silver Brook," a colony from "old
Asbury, dedicated its new Chapel,
corner of Second & Rodney streets,
West Wilmington, Sunday the 31st
inst., Revs. E. L. Hubbard, R. C.
Jones, C. W. Prettyman, and W. L.
S. Murray, officiating. The entire
cost, some \$2200, was provided for,
\$800 being raised on the day of ded-
ication. With some twenty members,
a Sunday School of fifty, and seatings
for two hundred, this new enter-
prise, in a fine neighborhood, has a
good start. It is under the care of
the pastor of Asbury.

Drew Seminary.

The seventeenth anniversary of
this school of the prophets was held
May 17-21. President Buttz deliv-
ered his Baccalaureate sermon Sunday
morning, and Rev. Dr. John T. Gracy,
an address in the evening. The
annual Love-feast, in which profes-
sors, students and visitors partici-
pated, was an interesting service, Wed-
nesday morning. Among the twenty
six graduates we note J. W. Ease-
ley and R. Watt of the Wilmington
Conference, and John R. Todd, son of
Rev. R. W. Todd, now pastor of Snow
Hill M. E. Church. A visitor says
"all the addresses were excellent in
composition," but for "effectiveness
in delivery R. Watt took the palm."
We extend to the Princess Anne Pas-
tor, our congratulations. One of this
class, Rev. H. G. Appenzeller had al-
ready gone as our first missionary to
Corea. Bishop Foster, who had trav-
eled two days and two nights to be
present, made a telling address. The
location near Madison N. J., a few
miles from Newark, about thirty
miles northwest from New York City,
is high and salubrious with pictur-
esque environs. The office of the
Peninsula Methodist is indebted to
Rev. R. A. Tuff, a member of the
Junior class, for a programme.

If our good brother of the *Baltimore
Baptist* is not more accurate in his
exposition of Bible teaching on Bap-
tism, than he is in reporting one of
his Wesleyan brethren in his issue
of the 28th ult., he is certainly far
from being a safe guide. Hear him:
"One of our Wesleyan brethren could
not write a criticism on Strong's Cy-
clopedia, without pouring the vials of
his wrath upon our people for wear-
ing 'Baptist Spectacles' and finding
their doctrines in the Scriptures." Now
hear the offending brother: "If our
Baptists, or more properly our Im-
mersion brethren, will only say, these
are our views of Scripture, no one
has any right to object; but, when,
as is usually done these views are pre-
sented, not merely as Baptists' views
of inspired Truth, but as 'Inspired

Truth itself, every honest dissident
has the right to protest against the
presumption, that would insist upon
every one looking into the Divine
Word through Baptist spectacles.' On
this we remark, first, the Wesleyan
brother was not writing "a criticism
of Strong's Cyclopaedia," at all, only
commending another brother's criti-
cism of a certain article in that work;
secondly, his wrath was stirred, not
at our people wearing 'Baptist Spec-
tacles,'—what other glasses could he
expect them to wear? but at some-
thing very different—the attempt of
our Baptist friends to put their glas-
ses astride the noses of all other
Christians. We quote again from
the "Wesleyan brother,"—"The Bap-
tist has the right to claim Scripture
warrant for his views, but he has not
the right to deny that his Pede-Bap-
tist brother finds warrant for his
views in the same Divine Oracles."
The Baptist hears his Master's voice
enjoining adult immersion, his brother
hears from the same Master "the
promise is unto you and to your
children, and rejoices in having the
sacred waters as well as the symbol-
ized spirit, 'fall' on him and his, as it
did on the apostles, at the beginning.
Of course allowance must be made
for our good brother's aversion to
"pouring;" so we shall not charge
him with intentional misrepresenta-
tion, only we would suggest that
he be more careful when he under-
takes again to treat of this kind of
baptism not to be mistaken in the
subjects.

The Wesleyan College, and the Conference Academy.

We clip the following from the
Delawarean of the 6th inst:

Two very valuable contributions
have been made this week to the
Conference Academy Library. The
Browning Society of the Wesleyan
College, Wilmington, has presented to
it its library of 150 volumes, and the
I. R. I. S. and Minerva Societies of
the same school their libraries of 450
volumes.

Prrest. Wilson tell us these libraries
contain a number of standard works
—(100 volumes.) Bohn's standard se-
ries, a complete set of British Poets
and Essayists, etc., and the Encyclo-
pædia American, as well as others
of similar rank.

The *Wilmingtonian* of last Saturday
has this kindly reference to the Col-
lege and to Dr. Wilson and his accom-
plished lady:

The disbanding of the "Iris and
Browning" societies will be a matter
of regret to a very large circle of Wil-
mington's best citizens. These soci-
eties grew up under the fostering
care of the Wesleyan College, and it
is safe to state that a majority of the
men, to-day, in this city, prominent
in business and professional life, owe
their introduction into society to the
kindly and hospitable nature of Pres-
ident Wilson and his most estimable
wife.

The annual meetings of the Iris and
Browning associations were made the
honorable avenues, through which
social relations were harmonized.
Mr. and Mrs. Wilson will be long re-
membered by a large and grateful
class, for the opportunities which
these worthy people gave for social
and literary culture.

Dr. and Mrs. Wilson purpose
spending the summer in their large
and eligibly located cottage, "The
Carlrollton, Ocean Grove, N. J.

Rev. J. P. Otis, of Elkton, Md.,
sends us an interesting report of the
retirement of our venerable and es-
teemed friend and brother, Thomas
C. Crouch, Esq., from the leadership
of the class, and superintendency of
the flourishing Sabbath School, at

the Chapel, which bears his name.
Bro. W. B. Realey presented a pre-
amble and resolutions that had been
unanimously adopted by the congreg-
ation and Sabbath school, setting
forth their high appreciation of the
fruitful labors of brother Crouch in
founding and maintaining for fifteen
years, this vigorous branch of the
Elkton M. E. Church, contributing
generously to it of his "time, toil
and substance." Not only have
preaching services and a vigorous
Sabbath school been sustained, but
a neat house of worship has been
erected and many precious souls con-
verted, largely through the Divine
blessing on brother Crouch's zeal and
fidelity. The resolutions express ex-
treme regret for the impaired health
of our brother that forces him to re-
linquish his loved employ of class-
leader and superintendent at the
Chapel, and assure him of earnest
prayers that God may favor him
with further years of usefulness.

As Bro. W. B. Realey presented
these resolutions, Sabbath the 7th
inst., Bro. Crouch was taken com-
pletely by surprise, and so over-
come by his emotions that for a few
minutes he was unable to reply. The
"Sweet Bye and Bye" was sung, after
which, in a few words, he told how
deeply this unexpected act of affec-
tion had touched his heart.

Reports are received too late for
this issue, from St. Michael's, Centre-
ville, Newark, Md., Church Creek,
Seaford, and St. Peters Somerset,
all glowing with the gratifying suc-
cess of Children's Day services. We
hope every brother who has not
reported will do so next Monday,
sending us at least the amount of
collections; we will take for granted
the flowers were artistically arranged,
the birds and children sang entranc-
ingly, and the houses were crowded,
in every case; but can't presume so
much as to financial results.

Delaware Conference.

Many ministers prominent in the
Methodist Episcopal Church, were in
Salisbury during the session of the
Conference here. Bishop Foster, one
of the most eminent divines of the
country, preached to a large audience
on Sunday morning in the Court
House. His sermon was highly com-
mended by all who heard it. In the
afternoon, Rev. H. A. Monroe, a col-
ored preacher, and editor of the Con-
ference Standard, occupied the Court
House. Dr. W. M. Freysinger, Pres-
ident of the Centenary Biblical In-
stitute, Baltimore, preached in the
M. E. Church. The pulpit of the
Presbyterian Church was filled by Dr.
Gray, of Philadelphia. The colored
churches were also supplied with the
visiting clergy. After being in ses-
sion five days, the Conference closed
on Monday afternoon at 3 o'clock.
—*Salisbury Advertiser*.

The Onancock Virginian says: Im-
provements are going ahead at Cape
Charles City at a rapid rate. Eight
or ten nice residences have recently
been completed; there are already six
or seven stores of general merchan-
dise, one drug store, a pool and bill-
iard saloon, and several boarding
houses. The new passenger depot
is an artistic and beautiful building,
while the great freight depot rivals in
size and finish similar structures in
many of our large cities.

Sharptown.

The work of the new M. P. church
is rapidly advancing under the di-
rection of Willam Hearn, of Del. The
building is located in the North-east
part of town on a lot purchased of
A. W. Robinson.—The M. E. Mite

Society is making arrangements to
hold a festival soon. The members
and friends of the M. P. Church are also
preparing to hold a festival and enter-
tainment combined, to obtain funds
to aid in building the new Church.
The ladies here have a novel way of
begging. They present a paper solici-
toring your name and ten cents. When
one hundred names are procured a
quilt is made of one hundred squares
each bearing the name of a contrib-
utor. The quilt is the property of the
collector, but the cash is given to the
Church. Several quilts are being pre-
pared and solicitors are numerous.
—*Salisbury Advertiser*.

PREMIUM.—Webster's Practical
Dictionary free to any one sending
four new names and four dollars.
The PENINSULA METHODIST one year,
and Webster's Practical Dictionary
for \$1.50, cash.

The Supreme Court of Iowa has
just decided that reading the Bible
in the common schools does not
make them places of worship, and
consequently it is not contrary to the
constitution of that State, which de-
clares that "no person shall be com-
pelled to attend any place of worship,
or pay taxes for building or repairing
places of worship." Sensible decision.
—*Presbyterian (Phila.)*

PREMIUM.—Wood's Penograph and
a year's subscription to the PENINSU-
LA METHODIST for two dollars and
fifty cents. The penograph will be
sent free to any sending the names
of ten new subscribers and ten dol-
lars.

Six weeks ago there was not a
Methodist member in Utica, Ill.
Presiding Elder Caldwell had sent a
man to that field who, after trying
to create a religious interest, gave it
up as a failure. Six weeks ago the
Elder sent another man, a student
at Evanston, and his labors were so
remarkably blessed that a church has
been organized with eighty-five mem-
bers; there have been 100 conver-
sions, an eligible lot for a house of
worship has been presented to the
people, and \$1,000 subscribed toward
the edifice.—*Philadelphia Methodist*.

The new Minister to Hayti, ap-
pointed by President Cleveland, John
E. W. Thompson, is a colored man,
a resident of New York, and a per-
son of culture and refinement. He
was graduated at the Yale Medical
School in 1883, and was married the
same year to a colored lady of good
position in New Haven. Dr. Thomp-
son and his bride went to Paris,
where he pursued his studies, spend-
ing a year in the hospitals of that
city. He returned to this country
in October, 1884, and began the prac-
tice of his profession. In going to
Hayti he leaves a good practice.

Have the stewards a right to use a
portion of the collection taken for the
poor to pay for the wine used at
communion.

We think they have not. The col-
lection is plainly taken for the poor.
The wine should be paid for from the
current receipts of the church for the
support of the Gospel.—*Christian Ad-
vocate*.

The *Chicago Current* says: "Mrs.
Rutherford B. Hayes has, at her own
expense, purchased and equipped a
house in a Southern city where col-
ored girls may be taught house service.
Although Mr. and Mrs. Hayes have
withdrawn so entirely from public
gaze, they are both devoting their
best energies to the promotion of
educational enterprises that have the
welfare of the Southern colored peo-
ple in view."

Wilmington Conference NEWS.

WILMINGTON DISTRICT—Rev. Charles Hill, P. E., Wilmington, Del.

North East, Md., T. S. Williams, pastor, Children's Day services were held three times. Sabbath 14th inst. The floral decorations, singing birds and happy youth made up a scene of joyous beauty. A special feature was the offering of the school to the Children's Fund. The morning and evening collections were for the general fund; in the afternoon, each teacher and scholar, with flower in hand, marched up by classes, and deposited a contribution in the treasury, and a floral tribute to adorn the altar.

Children's collection \$8; general collection \$20.

It was highly suggestive to have those little ones, and larger ones as well, so cheerfully press forward to make their offerings. Why should not every call for contributions to the Lord's cause be responded to with similar alacrity and delight.

At Union Church the exercises were interesting, and the attendance large. The church was prettily decorated with cut flowers. In the morning an instructive illustrated sermon was preached by the pastor, Rev. C. W. Prettyman. His text was St. John viii. 12: "I am the light." A meeting for children was held at twilight. Interesting addresses were made by the Revs. W. L. S. Murray and H. D. Lindsay, and hymns were nicely sung by the children and the choir.

The Phillips & Hunt programme was presented by the Sunday Schools of Asbury Church, and appropriate sermons were preached by the Rev. W. L. S. Murray, pastor.

The exercises at the new Wesley M. E. Church, included music, recitations and addresses.

Mt. Salem M. E. Church held interesting services in the morning and afternoon of Children's Day, but had no evening service.

An interesting feature of the exercises at Epworth Church was addressed by Presiding Elder Hill, Rev. W. B. Gregg and others.

Children's Day at Port Deposit, L. E. Barret, pastor, was a great success. The decorations were fine; pulpit and platform were filled with tropical plants and beautiful flowers. The pastor preached on the "Refusal and Choice of Moses," and strongly pressed the claims of our Education Institutions. \$25 were contributed, and sent on to the Academy.

EASTON DISTRICT—Rev. J. H. Caldwell, P. E., Smyrna, Del.

Children's Day was fittingly observed at Bond and Salem Churches, Pomona Circuit. The regular programme was used throughout. Rev. C. H. Baker gave a stirring address at Bond, as did also Rev. Mr. Meeks, of the M. P. Church, at Salem. Both Churches were tastefully decorated with flowers. Music excellent. Collections, after deducting expenses, \$10. There will be a similar service at Walton's next Sunday evening.

A festival and concert was held at Holden's Church on May 27, and repeated at Morris M. E. Church South, on June 3, and at Blackiston's on June 10. The concert under the control of Prof. Quimby was a great success.

The Children's Day service at Millington M. E. Church, held on Sabbath evening last, was the most interesting that has been held there. It was almost entirely in the hands of the children. The church was ap-

propriately decorated with flowers and mottoes. The collection was \$20, three-fourths to the Wilmington Conference Academy.

DOVER DISTRICT—Rev. A. W. Milby, P. E., Harrington, Del.

The first quarterly conference met at the Masonic Hall in Denton on Saturday, May 30th, A. W. Milby, P. E., presiding. Present, A. W. Milby, T. O. Ayers, E. W. Williamson, T. L. Chaffinch, J. H. Emerson, G. W. Collison, E. Downes and Jas. Swann. Jas. Swann was elected secretary.

Sunday School Superintendents: T. C. West, of Denton; E. Downes, Harris' Chapel; E. W. Williamson, Potter's Landing.

Pastor's report was read accepted and filed.

E. W. Williamson stated that the school at Potter's Landing had been kept open through the year, has about 60 pupils, and is doing an excellent work. E. Downes reported Harris' Sunday School; T. C. West, Denton School, Jas. Swann reported the condition of his class, T. L. Chaffinch, the class at Potter's Landing. G. W. Collison for Harris' Chapel.

Amounts apportioned for Pastor, \$800; Presiding Elder, \$40; Bishops, \$10; Conference claimants, \$50; moving and traveling expenses \$5.75.

Financial plan: The one recommended by the discipline.

Amounts received for the support of the ministry: Denton, \$49.30; Potter's Landing, \$21.00; Harris' Chapel \$14.00; amounting in all to \$84.30

Applied: A. W. Milby, P. E. \$10; T. O. Ayers, pastor, \$74.30.

Amounts apportioned to this charge for benevolent purposes: For missions \$75.00; church extension \$15.00; Freedman's aid \$7.00; domestic mission \$7.00.

Denton church and parsonage are insured.

It was decided that all the quarterly conferences should be held at Denton: next quarterly meeting at Harris' Chapel.

The following were appointed Stewards: Potter's Landing, T. L. Chaffinch; Harris' Chapel, Earnest Downes; Denton, H. Blackiston, R. C. Carter, H. R. Lewis, Jas. Swann, T. C. West, R. T. Carter and T. M. Cooper, and the following were elected trustees: J. R. Fountain, R. C. Carter, G. L. Potter, T. C. West, H. A. Roe, T. M. Cooper, J. H. Emerson, H. R. Lewis, and the Pastor.

On motion a committee of seven was appointed to confer with a committee from Burrsville circuit to arrange the unfinished business between the circuits. The committee are: Ernest Downes, Wm. P. Richardson, T. L. Chaffinch, E. W. Williamson, R. T. Carter, Jas. Swann and T. O. Ayers.

District Steward.—T. C. West

Recording Secretary.—Jas. Swann.

Children's Day at Felton, Del., last Sunday, was an unprecedented success. Congregations large, singing excellent. The floral display was arranged with exquisite taste, composed of two large columns of flowers, and a large cross prettily trimmed, resting on a bank of rare exotics. Seven canaries sang with us grateful songs to our Great Father in Heaven.

Children's Day was observed at Georgetown with more enthusiasm and a greater display than ever before. Flowers of every available kind covered every thing; and the decor showed their good taste by hiding the preacher with them. Besides these, there were hanging baskets, mottoes in gilt letters, and bird cages of birds, crosses, &c. The pastor preached a short sermon to the children in the morning, using the first

leaf of programme; and at night, the remainder of the programme was used without sermon. Collections were taken at both services, but it is not complete, as there is another appointment still to be heard from.

A correspondent from Hurlock writes: We thank God for a beautiful Children's Day. We had a joyous time at Washington and McKendree; service two hours in length, made up of the Programme, expanded by an essay, select readings, and twenty-two short speeches, all by the children. To this we added a few five minute adult speeches. We expect the children to help us celebrate the 4th of July at Hurlock Station.

SALISBURY DISTRICT—Rev. J. A. B. Wilson, P. E., Princess Anne, Md.

Gumboro, \$50 for Conference Academy, and Children's Day Fund not forgotten. "Whatever ought to be done can be done."

Annamessux Circuit.—Collection on Children's Day amounted to \$31.65 in cash, with some subscriptions yet to be paid.

Pocomoke City charge. The pastor and family were most cordially received. Harmony and good feeling prevail in all our borders. At the first quarterly meeting the 31st ult., pastor reported Church Extension, Tract, Bible, Sunday school, and Domestic Mission Collections taken and all up to assessment. Last Sunday was the Children's Day. The church was decorated with odoriferous flowers and singing birds; the little folks performing their parts well. Church crowded morning and night. \$25 for Conference Academy will be forth-coming from Pocomoke City charge. These people give splendidly, love their preacher and their church. The church building will soon be changed to the gothic style, with memorial windows; 14ft added to its present length, and a corner tower over 90 ft high. The pastor has already a thousand dollars toward the enterprise in reliable subscriptions. Pocomoke City Methodism is wide awake. The rapid growth of the town, and increase of the population necessitate the step about to be taken in their church enterprise.

From a Snow Hill letter we take the following:

Church appropriately decorated for Children's Day. The pastor preached a historical and commemorative sermon in the morning from "What mean ye by these stones?" closing with a special plea for the Conference Academy; subscription, nearly \$30. In the evening we had a crowded audience; responsive readings led by Geo. T. Bratton, Esq., Sup't, and Robley Jones, Esq., Ass't. The Infant School drill, with song—"Help a Little," conducted by Mrs. Todd, Sup't received special commendation. Appropriate recitations by scholars were well rendered. The Children's Day Watchword—"Christian Education" was represented by 18 girls arranged as to height so as to form two crescents, one on the platform and the other below; the girls dressed in white, and each in order wearing the proper letter in evergreen upon her breast.

The financial appeal, written by the pastor, was beautifully delivered by Winnie Payne, as follows:

Once while resting from their fitting;
On a branch two birds were sitting;
Said the one unto the other
How I love you, little brother.
Then the other heard I chirping
"Talk is easier than working;
Talk is cheap:—Now let me know it;
If you love me, show it, show it."
Then away flew little brother.
This way, that way, and the other,
Till he found a ripened cherry;
Then, home flying, happy, merry

the care-worn business man journeys from New York to Philadelphia. Chicago or St. Louis, he finds in the parlor cars of the Pennsylvania Railroad a luxurious home on wheels. As he is being whirled along at the rate of sixty miles an hour or better not a jolt disturbs his serenity. The rails rest on a ballasted with solid rock, and the joints are made with a kind of chair and fish-plate, of the company's own make, that cause the miles of track to be as unbroken as one long jointless rail. There is no dust, little noise, and not a cinder. A few weeks ago there were put on a number of new parlor cars finished at the company's shops at Altoona. Instead of the ordinary flat window, they are fitted with five bay windows on each side, each about seven feet wide. The passenger can look up or down the road for miles without leaving his seat, and the new windows admit twice as much light as the old ones did. The cars are somewhat larger than the old style, and are divided into a main saloon, ladies' boudoir, smoking room and retiring room.

Recently the entire running time between the Atlantic seaboard and the great western cities has been reduced. On the 9 o'clock morning train the time to Chicago is twenty-four hours to Cincinnati, twenty-one hours; and to St. Louis, twenty-nine hours, with a corresponding reduction to other points. This speed is maintained without the slightest danger to the traveler.

During the war of rates which began last winter, the Pennsylvania Company alone maintained its rates. Beginning May 25th, though, it fixed the fare to Chicago at \$15; to St. Louis at \$19; and to Cincinnati at \$14, with corresponding reductions to other points.

Said, "My brother; dine and know it: I do love you, thus I show it."

"Forasmuch," said loving Jesus, Who, from sin and error, frees us, "As to mine you've kindly given, You've given to me, come up to Heaven!"

If you'd have the angels know it; Love, and by your giving, show it.

The net financial result, was \$50, for the Conference Academy, and an average collection for the children's fund. "Where there's a will, there's a way."

Camp Meeting Directory

Mt. Lake Park, Md.,	July 11.
Chester Heights, Pa.,	" 15.
Rash's Woods,	" 31.
Church Creek,	" 31.
Wye,	Aug. 4.
Brandywine Summit,	" 10.
Millington—Seagers' Woods,	" 16.
Ocean Grove, N. J.	" 18.

ITEMS.

Rev. Phillips Brooks the distinguished P. E. Divine of Boston, Mass., discountenances the establishment of separate churches for colored people.

The Roman Catholic Examiner makes the following statement: "There are upwards of 10,000 Protestant children attending Catholic educational institutions in the United States." (If true, is there any wonder there are occasional perverts?—Ed.)

Mr. James Russel Lowell, U. S. minister to the court of St. James, was honored by an invitation to dine with Queen Victoria, May 15th. He was taken in the royal carriage from the railway station to Windsor Castle.

Rev. Dr. H. B. Ridgway has been unanimously elected president of the Garrett Biblical Institute, Northwestern University, which position had been filled by Bishop Ninde.

Rev. Dr. E. McChesney, late pastor of the State Street M. E. Church, Troy, N. Y., who is going to Europe for a year, was presented with a traveling drinking cup, containing \$300 in gold, by the church at a farewell reception.

One of the finest Catholic churches in Michigan is being built in Detroit by a congregation consisting entirely of Polish working men and their families. Each man gives one dollar a month from his wages, and it seems to be no burden to them, they say. The cost of the building will be \$60,000. (An example for stingy Protestants.—Ed.)

Rev. W. F. Stewart, of the Rock River Conference, has established a series of prizes worth \$50 a year for students in the New Orleans University. He does it in the name of his two children, who have gone home to heaven. (How much better than to waste money on cold marble in a grave yard.—Ed.)

The venerable colored man, Thomas Welch, who, whenever the United States Supreme Court is in session, sits outside the main entrance door, and opens and closes it for visitors and lawyers, has been in the employ of that court for thirty years, and is full of interesting reminiscences of the Justices he has known belonging to the court and of the lawyers who have practiced before them since 1856 or thereabouts. He thinks much of the dignity of the court and the respect that should be shown it.

Fastest Train in the World.

The Pennsylvania Express—No Dust—No Cinders—Little Noise.
[FROM THE NEW YORK WORLD.]
Some over-confident Englishmen a few weeks ago boasted that "The Flying Dutchman" train, from London to Liverpool, was the fastest in the world. But they soon found out that they were mistaken. The Pennsylvania Railroad Company sent a train out of New York at 9 o'clock every morning that beats the time of the "The Flying Dutchman." Considering the distance covered, it is the fastest in the world. When

the care-worn business man journeys from New York to Philadelphia. Chicago or St. Louis, he finds in the parlor cars of the Pennsylvania Railroad a luxurious home on wheels. As he is being whirled along at the rate of sixty miles an hour or better not a jolt disturbs his serenity. The rails rest on a ballasted with solid rock, and the joints are made with a kind of chair and fish-plate, of the company's own make, that cause the miles of track to be as unbroken as one long jointless rail. There is no dust, little noise, and not a cinder. A few weeks ago there were put on a number of new parlor cars finished at the company's shops at Altoona. Instead of the ordinary flat window, they are fitted with five bay windows on each side, each about seven feet wide. The passenger can look up or down the road for miles without leaving his seat, and the new windows admit twice as much light as the old ones did. The cars are somewhat larger than the old style, and are divided into a main saloon, ladies' boudoir, smoking room and retiring room.

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MARRIAGES.

OLDFIELD—PRESTON—March 26th 1885, by J. Warthman, James W. Oldfield of Del. and Anna E. Wright of Preston, Md.

HODGSON—SPENCER—May 13th, by Rev. J. Warthman, Samuel H. Hodgson of Felton, Del. to Miss Minnie K. Spencer of Federalsburg, Md.

KINCAID—HALLMAN—On June 11th, at the M. E. Parsonage Bethel, Pivot Bridge, Md., by Rev. E. C. Atkins, Joel H. Kincaid and Miss Ida Hallman, both of Chesapeake City, Cecil Co. Md.

STOCK—OFFICER—June 10th, in the Federalsburg Presbyterian church, by Rev. J. Warthman, Edward M. Stock to Miss Lucy A. Officer, both of Federalsburg, Md.

MANNON—BYRNE—June 16, 1885, in M. E. Parsonage, Cecilton, Md., by Rev. J. T. VanBurkalow, Mr. Alfred T. Mannon of Cecil Co. Md. and Miss Gertie Byrne of Dorchester Co. Md.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.

Claymont,	June,	19	21
Chester,	"	20	21
Mt. Pleasant,	"	27	28
Brandywine,	"	28	29
Chesapeake City,	July,	4	5
Bethel,	"	4	5
Elkton,	"	5	6
Zion,	"	11	12
Newark,	"	12	13
Hockessin,	"	18	19
Christiana,	"	19	20
Charlestown,	"	25	26
Cherry Hill,	"	26	27
North East,	August,	1	2
Elk Neck,	"	2	3
Scott,	"	5	9
Union,	"	6	9
Newport,	"	8	9
Port Deposit,	"	14	16
Rising Sun & Hopewell,	"	15	16
Rowlandville,	"	15	16
Asbury,	"	22	23
St. Paul's,	"	23	24
Red Lion,	"	29	30
New Castle,	"	30	31
Delaware City,	Sept,	6	7
St. George's,	"	5	6

EASTON DISTRICT—FIRST QUARTER.

St. Michaels,	June,	12	14	
Talbot,	Broad Creek	"	13	14
Odessa,	"	20	21	
Middletown,	"	21	22	

SALISBURY DISTRICT—FIRST QUARTER.

Smith's Island,	June,	13	14
Tangier,	"	14	15
Fairmount,	"	20	21
Westover,	Kingston,	21	22
Crisfield,	"	26	28
Annamessux, Quind,	"	27	28
Asbury,	"	27	28

Preaching in all the Quarterly Conferences where it is announced or desired.
JOHN A. B. WILSON, P. E.

WANTED.—A lady of several years experience desires to make arrangements for the coming year, with school or family, to teach the English Branches, French, and Music. Address TEACHER, care of Peninsula Methodist, Wilmington, Del.

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Wholesale Commission Merchant
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21-3m

Letter from Rev. J. M. Williams.

MR. EDITOR: I am no longer a Mainec. The late Episcopal visitations to New England wrought my transfer to the New Hampshire Conference, and I am now pastor of the First Church, Concord, N. H. I was sorry to leave the Maine Conference, I did not know how much I had learned to love those dear brethren who had received and treated me so kindly, until Bishop Harris announced my transfer. Then I felt something of the loneliness that come to one when he goes out from home and friends. Then, too, the good people of Pine Street Church, Portland, who had so faithfully sustained me in my three year's pastorate, had won my heart by their kindness and hearty co-operation in my work.

My present charge, is the mother church of Methodism here, and during the twenty-five years that the "Concord Biblical Institute" was located here, it was the only Methodist church in the city. Some eight years ago another society was formed, the Baker Memorial Church, named in memory of Bishop Baker, whose home was here. This society owns a parsonage, and has built a chapel on an excellent site.

The First Church building is an old one, but, was enlarged, improved and thoroughly repaired a few years since. The congregations are large, perhaps as large as any in the city. My predecessor, Rev. J. H. Haines, has left the church in excellent working order. Our reception has been hearty, and I pray God that we may do a work commensurate with our opportunity. A pleasant feature in my present surroundings, is the presence here of a number of ministers and widows of ministers connected with my church. I have one brother who is chaplain to the State's prison, and two who are supernumeraries in Conference; also four widows of ministers, one of whom is the widow of Bishop Baker, a devout Christian, deeply devoted to the cause of God and Methodism. Her honored husband, was greatly interested in this church, and since his death Sister Baker has felt a special attachment to it. These brethren and "elect ladies" will greatly aid and comfort me in my pastorate.

Concord is the Capital of the State, and a city of fourteen thousand people. It is seventy five miles northwest from Boston,—a distance we can make by our fastest trains in a few minutes over two hours. The Legislature meets in June and will have to elect a U. S. Senate. The new Governor, Hon. Moody Conner, of Manchester, was inaugurated June 4th.

The good service that the Biblical Institute did here is acknowledged by all. One meets frequently, with those who remember well, many of the students among whom none seems to be better remembered than Bros. N. M. Brown, and Richard Humphries. God seems to be ordering my steps very different from my anticipations. Born and reared within the bounds of the Wilmington Conference, I never expected to wonder so far from it, and never planned to do so. Still I am ready to work wherever "the way opens." I am finding great comfort in preaching the gospel, a privilege that never seemed to me greater than it does now. I am deeply interested in all your Conference doings, and read with great delight the letters in the PENINSULA METHODIST by Dr. Wallace. This dear brother years ago, when senior preacher on Salisbury circuit, rode out to my father's, getting my father and mother on either side of him, talked to them about sending me to college; and then got down and

prayed over it with them. Brothers in the ministry it is sometimes your privilege to cast a stone into the rivulet that will change the course of the later and larger stream. Your Academy will help you in this work. Concord, N. H., June 3d, 1885.

The Worth of a Man's Ministry

St. Paul's maxim has in it the essence of the highest wisdom: "I magnify mine office and make it honorable." The privilege of preaching the gospel he regarded as a special "grace," for which he ought to be profoundly grateful.

The worth of a man's ministry is determined by the spirit of it. If that becomes wrong, every thing becomes wrong. How can an impure man, a covetous man, a worldly minded man, a cold-hearted man, a backslidden man, proclaim the "unsearchable riches" of the grace of Christ! In a very important sense, no man can preach beyond the limits of his own religious experience; nay, more, beyond the limits of his present religious experience. No mere reminiscences of past communion with God will suffice. "To open one's mouth boldly," one must have the abiding and inspiring testimony of his own conscience that he pleases God.—Richmond Advocate.

There are defects of caution and vigilance in all public management of buildings, and serious accidents occur in churches for lack of proper forethought; but there is no doubt that the risk incurred by theater-goers is very great—higher than any other fire-risk in this world. The moral dangers are far greater; but perhaps some persons may see first and largest the peril of their bodies.—Christian Advocate.

WOMAN'S MEDICAL COLLEGE

Through instruction Terms low. Special discount to missionaries. Good board. Low prices. Term begins Oct. 1, 1885. Address: Dean, 157 Park Ave., Baltimore, Md.

THE WILMINGTON

Umbrella and Parasol MANUFACTORY

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THE PILLOW-INHALER!



CATARRH, BRONCHITIS, CONSUMPTION. Cures CATARRH, BRONCHITIS, ASTHMA, and CONSUMPTION by applying Medicinal and Curative Air to the mucous lining of the Nose, Throat and Lungs. NIGHT—eight hours out of the twenty-four—whilst sleeping in bed, and without any discom- fort. Perfectly safe and harmless. The Inhaler, used as an ordinary pillow. No pipes or tubes. Concealed reservoir in the pillow holds the liquid and volatile balsam. There is no dosing the stomach, no coughing or sneezing, but, just as a smoky lamp will leave a deposit on a white wall, so the PILLOW-INHALER, for eight hours at once, sends a powerful healing balsam or saline on the inflamed inner coating of the diseased air surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. It is a constitutional and local cure at the same time. Unlike any other treatment ever known heretofore, it cures cases apparently beyond the pale of hope. M. H. G. TRACY, 50 Bryan Block, Chicago, Ill., says: "I suffered three years from a severe case of Catarrh; coughed incessantly day and night. I bought a Pillow-Inhaler, and discovered in my cough is gone, my lungs are no longer weak and sore, and I am in better health than I have been for years."

THE PILLOW-INHALER CO. 1520 Chestnut St., Philadelphia, Pa. (New York, 23 East Fourteenth Street; Chicago, (Central Music Hall,) State and Randolph Streets.)

HOLY BIBLE REVISED VERSION. Bibles at \$2 and Old Testaments at less than 1-3 the price of the new editions, and equal to the English in type, paper, printing and accuracy. First agent sent out reports on order of every county. For two months ago, money, send \$1.00 for our copy. The Holy Bible Pub. Co., Norwich, Conn.

P. W. & B. Railroad.

Trains will leave Wilmington as follows: For Philadelphia and intermediate stations, 6.40 7.00 10.30 a. m.; 2.30, 4.40, 9.55 p. m. Philadelphia (express), 2.40, 3.47, 7.50, 8.16, 9.00, 9.19 9.47 10.05 11.55 a. m.; 12.41, 12.45, 1.54, 5.22, 5.55 6.23, 6.38 and 6.48 p. m. New York, 2.00 3.15, 6.30, 8.47, 10.05 11.55 a. m. *12.41, 1.54, 6.55, 6.29 6.36 6.48 p. m. For West Chester, via. Lamokin, 6.40 and 8.15 a. m. and 2.30 and 4 p. m. Baltimore and Intermediate stations, 10.05 a. m. 6.00, 11.59 p. m. Baltimore and Bay Line, 7.00 p. m. Baltimore and Washington, 1.23, 4.41, 8.05, 10.05 10.56 a. m. 1.00, *1.11, 4.59, 7.00, 11.47 p. m. Trains for Delaware Division leave for: New Castle, 6.15, 8.35 a. m.; 12.35, 2.50, 8.50, 6.25 p. m. Harrington, Delmar and intermediate stations, 8.35 9.40 a. m.; 12.35 2.50 p. m. Harrington and way stations, 6.25 p. m. Express for Sanford 3 p. m. For Norfolk 11.56. For further information, passengers are referred to the time-tables posted at the depot. Trains marked thus (*) are limited express, upon which extra is charged. FRANK THOMAS, General Manager. J. E. WOOD, General Passenger Agent.

Delaware, Maryland & Virginia Railroad.

IN CONNECTION WITH O. D. S. S. Co. and P. R. R. CHANGE OF TIME. On and after Monday, February 9, 1885, trains will move as follows, Sundays excepted:

Table with columns: GOING NORTH, Mail, Mixed, A. M., P. M., Leave, Arr. Stations: Rehoboth, Lewes, Nassau, Coolspring, Harbeson, Bennetts, Messick, Georgetown, Redden, Robbitts, Ellendale, Lincoln, Milton, Houston, Harrington, Ar. Ar. Stations: Wilmington, Baltimore, Philadelphia.

Del. Franklin City & Georgetown.

Table with columns: GOING NORTH, Mixed, Mail, A. M., P. M., Leave, Arr. Stations: Franklin City, Stockton, Girletree, Scarborough, Spow Hill, Wealey, Colquhoun, Poplar, Berlin, Friendship, Showers, Selbyville, Frankford, Dagsborough, Millsborough, Stockley, Georgetown.

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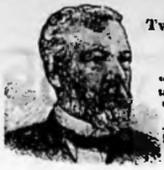
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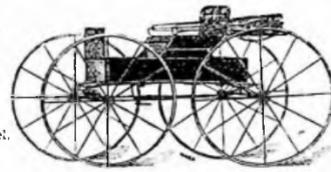
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