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Editor.

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ONE DOLLAR A YEAR.
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William Carey.

THIS *Life of William Carey, Shoemaker and Missionary*, might be read as a remarkable practical illustration of the parable of the grain of mustard seed. Among the English-speaking races of the world the missionary spirit is, at this day, so active and devoted, the zeal for conversion is so obviously of the very essence of Christianity that few, we imagine, are aware how recent has been the revival of this great movement or how humble it was in its origin. The Catholic Church—more especially the order of the Jesuits—has always been active in missionary work; and Protestantism in Germany was not entirely unmindful of it. But until the very close of the last century, neither in Great Britain nor the United States did there exist a single organization for conveying a knowledge of Christianity to heathen lands. Even the desire to do so was, to all seeming, extinct, and men and women, zealous for the faith in all other respects, justified their indifference here by the contention that, without the aid of a miraculous gift of tongues, the undertaking was impracticable.

The sacred fire was rekindled, first of all, in the bosom of William Carey, a man moving in the humblest walks of life, a cobbler, and the member of a small sect known as the Particular Baptists. When he communicated his thoughts to the world he was impartially denounced by Protestants of all denominations as a presumptuous madman. Nothing daunted by this greeting, Carey labored on, and, in the end succeeded in infusing a measure of his own deep and ardent enthusiasm to the leading men of his denomination. He was sent to India to strive for the conversion of two hundred millions of Hindus and Moslems. His career is a striking example of what life-long devotion to a single purpose is capable of accomplishing in the face of difficulties apparently insuperable. From sixteen to twenty-eight William Carey was a shoemaker, or, to speak quite accurately, a cobbler. He did not claim for himself a higher walk of art, and frankly acknowledged in after life that he was but an indifferent cobbler. But his desire for knowledge was even then sufficiently strong to overcome the obstacles created by his poverty, and, during his poverty, and, during these twelve years, in the leisure hours snatched from cobbling, he succeeded in teaching himself Latin, Greek, and Hebrew. In a "New Testament Commentary," he found Greek words which he carefully transcribed and kept until he should next visit home, where a youth, whom dissipation had reduced from college to weaving, explained both the words and their terminations to him. All that he wanted was such beginnings. Hebrew he seems to have learned by the aid of the neighboring ministers; borrowing books from them and questioning them.

This extraordinary capacity for the acquisition of languages was of yeoman's service to him in his after-work in India; and the consciousness of its possession doubtless moved him to regard with indifference the then conventional argument against the practicability of missionary enterprise. In his case it was happily combined with a passion for the study of geography. "I remember," writes a friend, "on going into the room where he employed himself in his busi-

ness, I saw hanging up against the wall a very large nap, consisting of several sheets of paper pasted together by himself, on which he had drawn with a pen a place for every nation in the known world, and entered into it whatever he met with in reading, relative to its population, religion, etc. These researches, on which his mind was naturally bent, hindered him, of course, from doing much at his business; and the people, as was said, being few and poor, he was at this time exposed to great hardships.

I have been assured that he and his family have lived for a great while together without tasting animal food, and with but a scanty pittance of other provision."

To a mind thus constituted there needed only an intensity of religious conviction to complete the moral and intellectual equipment of a missionary. In William Carey this was not long absent. The profession of cobbling is sometimes said to be potent in the production of religious infidelity; but, historically, it has been associated with religious devotees not a few and William Carey was not the least eminent of these. The son of a Parish Clerk, belonging to the Established Church, Carey, when a young man, was always eager to do battle for the English Church. Dissenters, he considered, were a pernicious race of beings, who might be put an end to altogether with great advantage to the world. But "one idea" he says, occurred to him, which ultimately led to his separation from the English Church and his joining the sect of the Particular Baptists. The idea, he acknowledges, was "very crude;" but he came to the conclusion that "the Church of England, as established by law, was the camp in which all were protected from the scandal of the cross, and that he ought to bear the reproach of Christ among the Dissenters." It was as a Particular Baptist that the desire to go forth as a missionary to the heathen took entire possession of his mind. It was ever present in his thoughts, in his conversations and his sermons. In 1792, he published his thoughts upon the subject in "An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathens, in which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings are Considered."

The book made no impression. The leading divine among the Particular Baptists denounced him as "a miserable enthusiast;" but Carey persevered. A Baptist society for propagating the Gospel among the heathen was formed. Carey and a medical missionary of the name of Thomas were selected as the first pioneers of the new enterprise. India was chosen as the field; and on the 11th of November, 1793, Carey and his companion, after a five months' voyage, landed at Calcutta.

Once landed upon Indian soil, he never again left it. In co-operation with Mr. Marshman and Mr. Ward, two men like minded with himself, he established at Serampore, a small Danish settlement thirteen miles from Calcutta, the Serampore Mission, which, for more than forty years, was the main source of light and leading to both the Government and the population of British India. The number of converts made by these devoted men was by no means inconsiderable; but the measure

of their influence for good will be most inadequately tested by such a criterion. We have no hesitation in saying that of all the eminent Englishmen who have spent their lives in India, there are none to whom the people of that country stand more deeply indebted than the three Baptist missionaries of Serampore. The cardinal article in the political creed of the East India Company, in those early days, was that British Rule in India could be maintained upon one condition only—entire abstinence from any interference with the religious prejudices of the natives. This principle was accepted as a maxim of conduct in its widest sense. Widows were burned by hundreds every year upon the funeral pyres of their husbands; the sick and dying were conveyed daily to the banks of the sacred Ganges, there to be suffocated by Ganges mud, or left to perish miserably from drowning; living children were being constantly sacrificed to the river-god, in order to propitiate the sins of their mothers; religious fanatics were crushed to death under the wheels of the Car of Juggernaut; or swung in the public thoroughfares, suspended from hooks passed through their shoulders.

The British Government—seated, as it were, in the centre of these atrocities—was more than content to regard them with complete passivity. What was it that it should interfere with the religious practices of its subjects? Nay, it made them a source of revenue. It took the religious shrines and temples under its august protection, and levied a tax upon all pilgrims visiting them. On the occasion of a great victory or any other signal piece of good fortune, it sent gifts in solemn procession, as a token of its regard and gratitude to the deities who were supposed to preside at these sacred spots. Officials who lent themselves to such practices as these, euded, as was only natural, in becoming orientalized themselves. To "stock a seraglio" was regarded as an indispensable element in setting up of a domestic establishment. The education of the natives was, of course, entirely ignored as calculated to shock their religious feelings; and a missionary, beyond any other variety of the human race, was regarded by the English rulers of India as a menace to their existence, a species of spiritual dynamite who, if he presumed to set foot in India, was at once to be arrested, and sent back to the country whence he came. Carey and his companions could not, in truth, have effected a lodgment in India at all, but for the fortunate accident that Serampore was a Danish settlement, where the mandates of the East India Company and its officials were of no effect.

We need not go far out of our way to see how such a state of things as we have sketched above must have impressed the minds of men actuated by the desires and intense convictions of Carey and his companions. The inhuman indifference of the authorities to the evils surrounded them was, perhaps, more repulsive to them than the evils themselves. From the security of their citadel in Serampore, they lost no time in trying to work upon the callous consciences of the men in high places; and most admirable was the prudence, the foresight, the moderation with which they carried on these delicate operations. They had not only to conquer distrust of their intentions, but to create confidence in

them; and they entirely succeeded in both objects. If the cruelties we have enumerated are now suppressed throughout the length and breadth of India, the credit is due to the three missionaries of Serampore. If the education of the people of India be now acknowledged as among the first of its duties by the Government, it is to the moral influence of Serampore that we must credit the beginnings of this momentous change in the spirit and practice of British rule.

Those however are but a small part of the benefits conferred upon India by Carey and his two friends. Apart, altogether, from their direct work as missionaries, by reducing Bengali to literary form, by the introduction of the printing press, by the circulation of vernacular tracts, by the publication of the first printed newspaper in a native tongue, and by the founding of the splendid college at Serampore, they gave a stimulus to native thought to which the present intellectual activity in India—and more especially of the Gangetic provinces—is clearly traceable. Finally, the spectacle of what these men were doing, swept away, in a moment, the apathy and indifference which had settled down upon English-speaking Protestantism. The village cobbler is the spiritual ancestor of all the many missionaries—American, Scotch and English—who have labored in India since his day. It is a popular error to believe that the preaching of Christianity has failed in India. It seems to the indifferent spectator not to be gaining ground, because, beyond the range of its own actual converts, its presence in the land has constrained both Hindus and Moslems to adopt a higher ideal of belief and conduct. That improvement is, in itself, an incalculable gain to the country; but its greatest work in India has been the rescue of the lower castes from the degradation and oppression to which, under the old order, they were doomed forever. It is, slowly but surely, breaking in the system of caste in the only way in which it can be overthrown, by actually raising the Pariah to the moral and intellectual level of the Brahman; or, rather, far above it.—*Independent*.

Chaplain McCabe on the Missionary Advance.

The increase in the collections of the Fall Conferences was \$42,000. The increase from the Spring Conferences is \$85,000. This increase, if maintained, will make a difference in the annual income of the Missionary Society of \$127,000. This is an increase of over \$400 per day, or \$40 per hour for ten hours a day of each working day in the year.

Blessed be God! Amen! What does it mean? It means that Methodism is moving steadily forward to the million dollar line. It means that we can soon announce to the Church, "Missionary Ridge is ours and fairly won."

It means that the debt of over \$200,000, which has oppressed the Missionary Society so long, and made advance impossible, is to be paid to the last dollar, and no more sacred money is to be wasted paying interest.

It means that the decks of the old Ship of Zion will be cleared for action, and her commander means to sail her with shouts and songs of victory into the thickest of the fight.

It means advance all along the front line of the Church of God.

It means revival power, the opening of the windows of heaven, the conversion of souls, and joy in the presence of the angels.

It is a question whether the east or the west shall have the honor and the joy of making the increase that shall bring the Church clear up to the million dollar line.

Just now it is in the power of the Western Conferences to do this great thing, and a simultaneous effort to find Bishop Fowler's "last man" will do it. Campbell's last man stood amid the ruins of the old creation. Bishop Fowler's "last man" will stand amid the springing flowers and bending heavens of the new creation, for the finding of the last man—that is, the unifying of the host of God for the world's salvation—will be the attainment of a discipline which will herald the speedy coming of Him who has said, "Behold I make all things new."

Find the last man.
Find the last woman.
Find the last child.
Ask every converted soul.
Ask every friend of Jesus.
Ask every patriot.
Ask every well-wisher of the race to help us raise a million for missions, that we may fairly begin the stupendous task of evangelizing the world.

Not a Wilderness.

This is a beautiful world. From the topmost summits of the storm-swept mountains, where the icy peaks commune with the stars, and the snow-fields flash in the fires of noon-day, or glow in the gleams of sunset, down to the deepest abysses of the great sea—from the frozen Poles, where the auroral nights gleam with the splendors of sea and sky, to the tropics, with their gorgeous growths and perennial blooms—and all around the girdle of the globe. "Along the awakening continents from shore to shore," the earth teems with life and loveliness.

Who art thou that darest to say that such a world is "a howling wilderness?" God pronounced it "good." Who art thou that repliest against God? To one who has a reasonable degree of health, and happy surroundings, and a hope of heaven, this world ought to be a garden of bloom and beauty; life's duties should be a delight, and life itself a strain of music—sometimes glad and gay, but always sweet and inspiring—a poem of praise, a psalm of thanksgiving, beginning with "Bless the Lord, O my soul!" and ending with, "Hallelujah! Praise ye the Lord!"

T. M. GRIFFITH.

The Southern General Conference directed the editor of their Sunday-school publications, with the Book Agent, to take measures for the preparation and publication of a Sunday-school hymnbook and a catalogue of the best Sunday-school books in the market, from which selections may be safely made with which to replenish their Sunday-school libraries. This, we think, is a move in the right direction—a matter which we have felt for years should be done by our own Sunday school Union. It is impossible for any purchasing committee to be familiar with all the books in the market. A large, well-selected catalogue, made by competent persons, would be of immense value to all our schools, and a good-time-saver to ministers and purchasing committees.

What's the Trouble?

BY REV. JOHN D. C. HANNA.

The Wilmington Conference of the Methodist Episcopal Church, which was created by a division of the Philadelphia Conference in 1868, is divided into four districts. In the southernmost of these, the incidents I propose to relate were enacted. Salisbury District, for that is the name by which the territory referred to is known among Methodists, is a large field of labor, including parts of Delaware, Maryland, and Virginia, though much the larger part is in Maryland. Several islands in the Chesapeake Bay, and one in the Atlantic Ocean, separated from the main by beautiful stretches of water varying from a quarter of a mile to fifteen miles in extent, are included in its boundaries. The people are generous, honest, hospitable, and possessed of a fair degree of culture. It is true the term "Eastern Shore," has often in the great outside world been used as a synonym for ignorance, coarseness, and malaria, and nothing amuses a resident of those parts more than to see the astonishment delineated on the countenance of strangers, when, after intercourse with her cultivated men, and refined and beautiful women, they make the startling discovery that Eastern Shoremen are really abreast of other communities in culture and refinement, and, after all the talk they have heard, the terrible malaria is but the creation of some diseased or dishonest brain.

This District is historic ground in Methodism, and is thickly populated with members of that denomination. Still, first as the Snowhill, and then as Salisbury District, it has, up to a very few years ago, occupied a position of obscurity and almost opprobrium in its own conference. It has even been asserted that some men called to preach the Gospel of Christ, were so clear on the point that the Divine call did not include this District, that they have actually refused to go down to the work assigned them. Whether this be true or not, it is certain that Salisbury District intends never again to occupy the fourth place in its Conference, and the possibilities of development lately revealed have surprised even her most interested friends. This rapid growth is chiefly due to the indefatigable efforts of the present Presiding Elder, whose large plans, contagious enthusiasm, and incessant labors, have completely revolutionized the traditions surrounding this position, and even convinced the people of the need of an office that they had begun to consider a useless burden. In cooperation with their chief officer, the pastors of the various charges have been faithful and efficient, moved by the laudable ambition to advance their District to the front rank. The objection, indeed, has been heard at Conference, that the preachers of the lower District had become entirely too boastful of the work performed. But surely those who have occupied the higher positions through all the past history of the Conference, can forgive the weakness of those brethren, who having occupied the last place through all their history, now see themselves rapidly advancing to the first. If men were ever excusable for being elated, and even boastful a little, these men certainly are, when we remember that in three years the missionary collection for the parent board and Woman's Societies has advanced from 1914 to 3926; Church Extension from 135 to 614; Tract 42 to 153; Sunday School Union 332 to 152; Freedman's Aid 56 to 373; Conference Claimants 715 to 903; and the membership from 6470 to 7850, after the most thorough excision of all dead branches.

The trouble referred to in the title of this paper took place in a charge of the District just described. Wesleyville was a town of average size and prosperity, but, as in many other towns of the Peninsula, Methodism had made such rapid growth there that more than half the population

had become members or adherents of that denomination. From an obscure church with but few members, and those from the poorer classes, it advanced to a position of great prominence and high social standing; yet unlike many other churches even of Methodism, it had not lost its simplicity and spirituality of service, nor forgotten that Christ's Gospel was to the poor. Hence here a poor man was honored equally with a rich one, and the chief seats were given not according to the smiles of fortune but to the grace of God.

Other denominations were found in the town, but, with the exception of one which arrogated to itself, by a rather laughable, though innocent assumption of the title of "the church," and desired a monopoly of religious enterprise, they all worked shoulder to shoulder, each stirring up his neighbor to better work.

At the time we enter this town, every thing is peaceful within the borders of the Methodist Society, yet everybody is interested and even excited. It is but a few days from Conference. Bro. Playfair, the pastor is closing up his third year. There must be a change. "Who shall we get?" and "Where is our preacher going?" are intensely absorbing questions with that flock. Bro. Playfair is very popular, and the people are loath to see him leave. Moreover his popularity has been gained, not by cringing to those of high social standing, nor by compromising with evil, nor by making associates of wicked men; but by a consistent, honest fulfillment of stern duties, he has won first the respect then the love of all. He has not sold himself to anybody. When warned not to preach on Intemperance, because the influence of the world would be turned against them and in favor of other churches, he was manly enough to do his duty, and trustful enough to leave results to God. He had announced, some thought, advanced and radical, thoughts on the use of opiates, alcohol, tobacco, and other popular vices and lofty ideas of honor and Christian conduct, and when he was convinced it was his duty to denounce an evil, he never asked, "Is it a good policy? Will I be supported if I do this? Is it popular?" but "Is it right?" So through many battles and criticisms, he had reached an enviable height of settled popularity from which he could not be moved.

But now that great trial which so often comes upon Methodist churches was at hand—a beloved pastor must leave a people whom he loved in return. He and his family were pained and tearful in the anticipation, and the people were distressed and gloomy over the prospective change. They doubted the possibility of securing another pastor who would suit them as well; he dreaded a change from a congenial atmosphere to a home among strangers, the severing of old friendly ties, and the making of new ones. Yet neither pastor nor people murmured, for they were loyal Methodists, and were convinced that, with all its disadvantages, the itinerancy was nearer perfection than any other system of ministerial supply. So when the Rev. Mr. Hate-to-Move, of the Presbyterian church, met Bro. Playfair, and playfully twitted him on the barbarism of the itinerancy, and consoled with him on account of his forced move, he found the Methodist brother bristling with facts and arguments to prove the superiority of that system which Bro. Hate-to-Move had hitherto always derided.

"Why," said Bro. Playfair, "the older I get the more am I convinced that our church has the wisest and most easily-worked plan for ministerial supply. In a perfect world your system would have many advantages, but then preachers could be dispensed with altogether; in a world like this, however, it is not the best plan. Look over this great country of ours, yet great as it is, Methodism, scarcely older than our nation, has gone

everywhere. In the older parts of the country, you will find our churches plodding along side by side with yours and others. In the new West we build almost before the pioneers arrive. Twelve thousand pastoral charges supplied by twelve thousand preachers. No preacher without an appointment; no charge without a pastor. How many of your preachers are to-day, anxiously awaiting a call! How many churches are with vacant pulpits? Our system begets an absolute independence of mind in our preachers, you are compelled to stoop to all the humiliation of candidating for place, and even after your installation, the maintaining of your position is dependent on the good will of your church officers. I admit, when the three years have passed, it is hard to be torn from the people you love, and hard for the people to lose a beloved pastor. Yet even here, the law of compensation is not inactive, for this is considered a most fortunate arrangement, when the preacher discovers he is not the best man for the appointment, or when the people feel they could see their "beloved pastor" removed with few regrets."

"How trying an ordeal it is, to get rid of an objectionable man in the settled pastorate! How difficult to secure a unanimous call for another! I remember many instances. In the town of Blacksbury, when I was stationed there, the Presbyterians became very anxious to dispense with the services of the Rev. Mr. Dry-Talk, because, as they said, he was too old to do the work acceptably, and too dry to attract the young. The church was, no doubt, in a rapid decline under his administration. What should they do? Well, the old man had been their pastor for a long time; many did not want him to leave; others believed it would be better for him to go, but protested against any wounding of his feelings. Only the few saw the great need of a change. The ruling elders dare not go and demand his separation. What did they do? Reduce his salary. From \$1000, they lower until, under the plea of hard times, they grudgingly pay him \$600. While they are trying to rid themselves of him, the old man, unconscious of their desires, is coming quarter after quarter into their business meetings, and protesting with tears that as they had stood by him in good times, he would not desert them in this hour of their adversity. When, finally, he did discover the real intention, great was his pain, and great was the chagrin of his family. As his tearful face and subdued ways now manifested his deep mortification of spirit, the people began to realize how badly he had been treated, and a strong party in his favor was formed, who determined to give a warm reception to any man who should succeed him. So the pulpit remained vacant for months, while each Sunday a hungry candidate came along to do his very nicest for the dear people whom he wanted to serve.

"A like scene was enacted in a church of the same denomination," continued Mr. Playfair, "in Co-mopoke, a place I once served. In the attempt to force a minister, objectionable to some, to resign, a wound was made that never will be healed, and whole families have left the church in which they were reared, because of what they considered bad treatment to their former pastor and friend."

"In the same town the pulpit of the Baptist church remained unsupplied for months, because part of the congregation wanted an old man, and the rest desired a young one, and when finally, a minister was called, one element felt itself aggrieved. Now, friction of this kind rarely occurs in the Methodist plan of appointment, and our pulpits are seldom unsupplied at all, and never longer than the next Annual Conference at most."

"Another argument," said Bro. Playfair, "in favor of our system, is the even distribution of a great variety of talent.

Few preachers excel in more than one department of their work. Some are preachers for excellence, others are pastors, others are revivalists some are strongest in social meetings, others are great in the material work of the church, such as building and improving churches and parsonages, paying debts, etc. In very large pastorates you will often find the church running down in some of these departments. In our system, our Presiding Elders see just the man who is needed at a given point at a certain time, and this accounts to a great extent for the large measure of prosperity in even our smaller charges."

"But you will have to excuse me from giving other reasons now for my loyalty to the itinerant system. I have but commenced, but I'm so busy getting ready for Conference that I have little leisure."

Rev. Mr. Hate-to-move laughingly replied he didn't want any more reasons, for he didn't want to be converted to the itinerant system, and Bro. Playfair hastened on his way.

TO BE CONTINUED.

Sunday Papers.

Such literature, then, unfits a man for the duties of citizenship. That said, it is not necessary to say that it unfits him for higher duties. But there is another aspect of life to which its relations should be considered—the social. So far as such literature is read, it cultivates a taste for low gossip and scandal to an extent which excludes the desire for anything better. Now, what must be the effect of such newspapers upon social conversation in society? Does it not give the men and women and the boys and girls a keen appetite for slanderous gossip about their neighbors? And does it not prompt them to make themselves entertaining talkers by inventing or garnishing slanders upon those whom they know? It is impossible that it should not have this effect. Such papers are, therefore, great schools of scandal, and every one who reads them is a pupil in that school.—Interior.

Mark Twain's Tribute to His Wife.

The mother of my children adores them—there is no milder term for it; and they worship her; they even worship anything which the touch of her hand has made sacred. They know her for the best and truest friend they ever had or ever shall have; they know her for one who never did them a wrong, and can not do them a wrong; who never told them a lie, nor the shadow of one; who never deceived them by even an ambiguous gesture; who never gave them an unreasonable command, nor ever contented herself with anything short of a perfect obedience; who has always treated them as politely and considerately as she would the best and oldest in the land, and has always required of them gentle speech and courteous conduct toward all, of whatsoever degree, with whom they chanced to come in contact. They know her for one whose promise, whether of reward or punishment, is gold, and always worth its face to the uttermost farthing. In a word, they know her, and I know her, for the best and dearest mother that lives—and by a long, long way, the wisest. In all my life I have never made a single reference to my wife in print before, as far as I can remember, except once in a dedication of a book; and so, after these fifteen years of silence, perhaps I may unseat my lips this one time without impropriety or indelicacy. I will institute one other novelty. I will send this manuscript to the press without her knowledge and without asking her to edit it. This will save it from getting edited in the stove.—Babyhood.

Reading the Rules.

Dr. Edwards writes in last week's Raleigh Advocate against the law requiring preachers in charge to read the "rules" once a year, and a "Preacher in

Charge" writes an earnest plea in the Richmond Advocate, urging the reading of the rules, and with emphasis, too. Those Virginia doctors will differ, it seems. We believe we have often read and expounded our "general rules" with profit to the congregation. Perhaps our rules would be more generally observed if pastors were more faithful in instructing the people concerning them.

Camp Meetings.

Chester Heights,	July,	20-29
Federalsburg,	"	28
Camden Union,	Aug.	4-13
Brandywine Summit,	"	9-19
Woodlawn, Cecil Co., Md.	"	10
Deal's Island	"	6-16

Quarterly Conference Appointments.

WILMINGTON DISTRICT—SECOND QUARTER.			
Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Charlestown	July	3	4
Chester	"	10	11
Claymont	"	9	11
Brandywine	"	11	12
Mt. Pleasant	"	11	12
Epworth	"	13	18
Grace	"	8	18
Wesley	"	15	18
Zion	"	24	25
Cherry Hill	"	23	25
Hockessin	July 30	Aug	1
Christiana	" 31	"	1
Newark	"	1	2
North East	"	7	8
Elk Neck	"	8	9
Port Deposit	"	13	15
Rising Sun	"	13	15
Hopewell	"	14	15
Rowlandville	"	21	22
Newport	"	17	22
Scott	"	21	22
Asbury	"	26	30
Union	"	29	30
St. Paul's	"	25	30
Madelly	Sept	3	5
Delaware City	"	4	5
St. Georges	"	5	6
New Castle	"	5	6
Red Lion	"	5	6

CHAS. HILL, P. E.

DOVER DISTRICT—SECOND QUARTER.

Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Felton	July	4	5
Magnolia	"	4	7
Frederica	"	11	8
Milford	"	11	10
Ellendale	"	11	12
Lincoln	"	18	17
Burrsville	"	18	16
Denton	"	18	19
Preston	"	25	24
Beekwiths	"	25	24
Cambridge	"	1	2
Woodlandtown	July 31	Aug	1
Church Creek	"	1	2
Vienna	"	8	9
Hurlocks	"	8	9
East New Market	"	15	13
Potters Landing	"	15	14
Galestown	"	15	16
Cannons Crossing	"	22	21
Federalsburg	"	22	21
Greenwood	"	22	23
Farmington	"	22	24
Bridgeville	"	22	25
Seaford	"	29	28
Millsboro	"	29	30
Nassau	"	29	30
Lewis	"	29	31
Melson	"	29	31
Georgetown	Sept	5	3
Houston	"	5	4
Harrington	"	5	6

A. W. MILBY, P. E.

SALISBURY DISTRICT—SECOND QUARTER.

Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Smith's Isl.	July	3	4
Tangier	"	4	5
Annamesssex	"	4	6
Crisfield	"	4	6
Asbury	"	4	6
St. Peters	"	4	8
Somerset	"	4	8
Deals Isl.	"	4	9
Hollands Isl.	"	10	11
Mt. Vernon	"	11	13
Tyaskin	"	11	13
Snow Hill	"	16	18
Girdletree	"	17	18
Stockton	"	18	19
Chincoteague	"	18	20
Pocomoke City	"	18	21
Powellville	"	24	25
Parsonsburg	"	24	25
Gumboro	"	25	26
Shortley	"	25	27
Frankford	31 Aug	1	10
Selbysville	31 "	1	10
Roxanna	31 "	1	10
Bishopville	30 "	1	2
Berlin	Aug	1	2
Newark	"	1	2
Pocomoke ct.	"	7	8
Westover	"	8	9
Fairmount	"	8	9
Bethel	"	13	15
Laurel	"	13	15
Delmar	"	14	15
Sharptown	"	15	16
Riverton	"	15	16
Salisbury	"	15	17
Quantico	"	15	17
Fruitland	"	15	19
Princess Anne	"	15	18
Onancock	"	22	23
Accomac	"	22	23
Cape Charles City	22 23	10	M 7

J. A. B. WILSON, P. E.

In the country churches, and where else desired the Quarterly Conferences will be opened with preaching. When practicable, the brethren will confer a favor on the undersigned, by arranging for meetings on all the vacant nights he is with them, in the interest of Temperance, W. F. M. Bible, or any other work to be served this first quarter.

JOHN A. B. WILSON, P. E.

The Sunday School.

Jesus and the Blind Man.

LESSON FOR SUNDAY, JULY 4, 1886. John 9: 1-17.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT. "One thing I know, that, whereas I was blind, I now see" (John 9: 25).

I. BLIND EYES OPENED (1-7).

1. As Jesus (R. V., "as he") passed by—probably the Temple gate; like that of the churches in Europe, the chosen place for infirm or helpless beggars. He saw a man.—The blind man could not see Him; but His gaze was so compassionate that the disciples noticed it. Which was blind (R. V. omits "which was") from his birth—and therefore incurable by natural means. He was, doubtless, a well-known character. His usual call for alms—"Gain merit by me," or, "O tender-hearted, by me gain merit, to thine own benefit," which were the common formulas of the time—was hushed on the Sabbath, according to Edersheim, on which day he would neither ask, nor receive, alms.

2. Master—R. V., "Rabbi." Who did sin?—It was a Jewish idea that a special sinful act or habit. Their notion was correct enough in certain cases, such as drunkenness, licentiousness, etc., in which the penalty is unquestionably yoked to the transgression. (Cases of premature paralysis, or impotence of any kind, were also generally recognized as resulting from personal sinfulness. Jesus had said to the cripple at Bethesda, "Sin no more, lest a worse thing come upon thee;" and to the paralytic at Capernaum, "Thy sins are forgiven thee." But this case differed from the others. The connection between life-long blindness and a specific course of sin was more difficult to trace. Somebody's sin, the disciples assumed, had caused it, and they are curious to know whose. This man, or his parents, that he was (R. V., "that he should be") born blind?—The vague absurdity of the question betrays the perplexity of the disciples. They did not stop to weigh the non-applicability of their inquiry. Stier put the inquiry as follows: "This man, or, as that is out of the question, his parents?"

3. Neither hath this man sinned (R. V., "neither did this man sin") nor his parents.—Doubtless they had sinned, both parents and child; but no particular sin of either had caused the blindness. Our Lord does not deny the general principle, that sin is the root of all evil; nor does he deny that some calamities result from sin. He simply denies that the present case is to be regarded as evidence of special transgression, and thereby contradicts the current notion that every case of extraordinary suffering is to be branded with the stigma of extraordinary sinning. To disprove this fallacy, and forewarn men against it, one of the oldest books in the world—the book of Job—seems to have been expressly written. See Luke 13: 2-5. On affliction as a corrective discipline, see Prov. 3: 12; Heb. 12: 6; Rev. 3: 19. But that the works of God should be made manifest in him.—Our Lord does not stop to explain the origin of evil. He is more eager to remove and destroy evil than to discuss its cause. To pour light into these darkened eyes would be a signal manifestation of divine power, and would furnish a text for important lessons. Jesus does not say that the man was born blind for the sole purpose that God's glory might be manifested in him, but that by means of this lifelong affliction, the works of God should be made manifest (So Lucke, Alford, Farrar, and others).

4. I (R. V., "we") must work the works of him who sent me.—He associates His disciples with Himself. "Like Himself," says Schafl, "they have a calling which must not be disobeyed, to work the works of God." This saying could not but come to the disciples as a reminder that not idle speculation, but work for God, was the duty they must fulfill. While it is day.—By day He meant His earthly term of life and labor: by "night," His death and departure from earth. His "day," in both its literal and figurative sense, was fast passing. Possibly the declining sun suggested to Him that His period of opportunity and activity was drawing to its close, and that what He had to do must be done quickly. Six months later the hostility against Him culminated in His violent death.

5. As long as I am in the world—R. V., "when I am in the world." I am the light of the world.—He seems to say: "While my day lasts, it is my office, as the true Sun of Righteousness, to drive away all darkness of error and sin, to irradiate the souls of men with beams of truth, and, as a type of this spiritual illumination, to open the blinded eyes to the light of day." It often happens, as in this case, that the physical enlighten-

ment was the means of leading its subject to the higher enlightenment which it typified.

6. When he had thus spoken—in the hearing, probably, of the blind man, whose attention would be naturally aroused. He spat on the ground, and made clay, etc.—See Mark 7: 33; 8: 23. We have here a threefold instrumentality employed by our Lord—the spittle, the paste of clay, and the waters of Siloam—all accounted to be medicinal, though not believed, of course, to be adequate in a case of this kind. Why He, who healed at a word, preferred on this occasion to use human means, we cannot say. That these media detracted in no way from the splendor of the miracle is obvious, for the healing power was not in them, but in Him. The "conductor" of the miraculous power was generally the faith of the recipient, and if such means served to awaken that faith, their use would be accounted for. Anointed the eyes of the blind man—R. V., "anointed his eyes."

7. Go, wash in the pool of Siloam—a fountain or reservoir, at the south or foot of the temple mount, measuring, at present, about fifty-four feet long by eighteen broad. Its waters were supposed to have healing power, and would therefore help the man's faith. By interpretation, Sent.—Its name, therefore, was significant and symbolical of Him who was sent, and whose mission it was to give the healing waters of life. Went his way—R. V., "went away." Came seeing—returned, not to Jesus, but to his home, apparently. See 2 Kings 5: 10, 14. Here is a case of obedient faith and its recompense. The cure was complete. Who can tell the rapture of this man when first upon his astonished vision burst the full beauty of this green earth, and the blue sky above it!

II. INVESTIGATED BY NEIGHBORS (8-12).

8, 9. They which before had seen him—R. V., "they which saw him afore time." That he was blind—R. V., "that he was a beggar." Is not this he? etc.—isn't this the poor beggar? What does this abandoning of his occupation mean? In R. V. verse 9 reads: "Others said, It is he; others said, No, but he is like him. He said, I am he." The neighbors are startled at the change in the man, whose poverty and blindness were well known to them, and their comments and treatment of him are very vividly described. Some recognized him; others are not quite sure, and are non-committal. Augustine remarks, "The opened eyes had altered his looks." As soon, however, as he testifies to his own identity, they gather around him and examine him—a prelude to the severer and more acrimonious examination which the Pharisees soon instituted.

10-12. Therefore said they—R. V., "They said therefore." How—R. V., "how then." A man (R. V., "the man"). Jesus made clay.—He knew, thus far, only His name and His work of healing. Meyer notices, as a minute mark of accuracy, that the man only relates what he himself, as being blind, felt. He says nothing of the spittle. Received sight—more exactly, "recovered sight." The organs of sight existed; but they could not be used until this miraculous intervention. He recovered his natural right and power to see. Where is he?—a question of mere curiosity. I know not.—He had never seen his Benefactor; and though he knew where he had left Him, he would hardly await his return.

III. INVESTIGATED BY THE PHARISEES (13-17).

13, 14. They brought (R. V., "bring") to the Pharisees—those leading Pharisees who were members of the council, probably; or, possibly, they took him to one of the synagogue councils. Their motive, evidently, was to bring the whole matter, both of alleged Sabbath-breaking and of Healer, and of healing, before the authorities for them to investigate and take action if necessary. And it was the Sabbath day when—R. V., "Now it was the Sabbath on the day when. Jesus made the clay.—This was Sabbath-breaking from the Pharisaic standpoint. Says Edersheim: "Remedies could only be applied on the Sabbath in diseases of the internal organs (from the throat downward), when danger to life or the loss of an organ was involved. It was, indeed, declared lawful to apply, for example, wine to the outside of the eyelid, on the ground that this might be treated as washing; but it was sinful to apply it to the inside of the eye. And as regards saliva, its application to the eye is expressly forbidden, on the ground that it was evidently intended as a remedy."

15, 16. Then again—R. V., "again therefore." The investigation now becomes official. They are not interested in the fact that he has received sight; they want to know how. He said unto them.—He told the simple, straightforward story which he had told the neighbors. His narrative left no room for evasion or subterfuge. This man is not of (R. V., "from") God, because he keepeth not the Sabbath.—A Sabbath-breaker, they declared, had no business to claim a divine mission. He

was not from God; he was therefore from the devil; he was a sinner. How can a sinner do such miracles (R. V., "signs")?—was the plea of the minority, but a minority that claimed to be heard; and they were right. They might have plead still further that Jesus had not broken the Fourth Commandment at all, but only their construction of it. There was a division.—"One party said, He is a sinner, and therefore this cannot be a miracle. The other party said, This is a miracle; so He cannot be a sinner" (Whedon).

17. They say—R. V., "They say therefore;" because of this dilemma. What sayest thou of him that he hath opened (R. V., "in that he hath opened")? etc.—The question is probably put by the hostile members. They can do nothing with the fact of the miracle; they will not entrap the man, if possible, into some statement that can be used against Christ. But they go about it very artfully. Seeing that He has opened your eyes, what conclusion have you come to concerning Him? He is a prophet.—His Benefactor was no "sinner," whether He had broken the Sabbath or not. He was "a prophet," and "a worshiper of God." He was "of God." With this credo he fearlessly faces the Pharisees—one of the most sturdy, audacious confessors of the truth that the history of the Church can furnish. He was afterwards excommunicated, but Jesus found him, revealed to him His Messiahship, and received his confession of faith.

Here and There on Snow Hill District.

REV. A. WALLACE, D. D. No. 57.

The interruptions to which these letters are frequently subjected, I find unavoidable, and the course of my narrative is thereby rendered more desultory than it otherwise might be. If this one should happen to be on time, it will be mostly a digression.

To write or speak with any degree of facility, one's mind must be in some measure filled with the subject in hand, and just at this juncture, fresh from an absorbing perusal of Rev. R. W. Todd's 336 page volume, entitled "Methodism of the Peninsula," I cannot think of any thing else. If it captivates others as completely as it has charmed me, by its repertory of quaint characteristics, something of the furore created by "Uncle's Tom's Cabin" in years gone by, will be revived all through and far beyond the bounds of the Wilmington Annual Conference.

As a book aside from its sparkling admixture of the "grave and gay," it bears the stamp of artistic excellence in typography, paper and binding. In this instance, what the printers have found worth doing, they have done well, and we praise them accordingly.

It is no ordinary fortune to any venture in the literary line now-a-days to receive the judicious and hearty commendation of such a man as Bishop John F. Hurst; but as an old friend and fellow-student of the author, and more than this, a native of the classic ground covered by the book, his chaste and discriminating "Introduction" is a model of comprehensiveness and levity.

In several "ear marks" which incidentally appear, we note the superior intelligence and taste of the writer. His dedicatory inscription is a thing of beauty, in its way; and shows both genius and sensibility. Bro Todd, we are satisfied, could have made an accepted historical book; or filled up his pages with philosophy and poetry; for his "bent" turns strongly in that direction; but evidently his purpose and aim has been a volume for the masses; for popular entertainment, and his success in this regard is assured.

That he is the best delineator of Negro dialect, or hits the happy medium in an Irishman's mellifluous brogue, he probably would not assume, but his description of "Uncle Hancy Bradshaw" is inimitable, and for true pathos, we think the story of Stephen the Annamencex slave, has never been excelled.

To be classed with such notable sons of Erin, as Billy Barnes, John Henry and others who have made a record on the Peninsula, the writer considers a novel and enduring distinction; and as

the greatest honor one scribbler can pay another is to quote him, I am fairly overwhelmed, by finding so frequently, and in such appreciative and complimentary phrase, allusions to this series of communications in the Peninsula Methodist. That the experience and adventures I have given your readers from time to time should so soon have gained the immortality of book form, is rather a surprising circumstance.

While every feature of this unique compendium interest me, I confess to thoughtfulness most profound, as I read the thrilling record of camp-meeting scenes like that at old "Duck Creek," in the days of Ware and Chandler, Everett and Solomon Sharp. Through all these sketches, where it might seem the predominating tone is excessive humor, suggested by eccentricity of character, there runs a striking current of religious sentiment, hardly enough, however, for "Sunday reading," but sufficient to make the pictures life-like and natural. Some of these reminded me of David Dailey's observation, as we stood in a certain parlor one day, admiring the portrait of a friend on the wall. "Isn't it a good likeness," inquired Sister D.

"Yes," replied the venerable critic. It is good, very good, in fact too striking!"

If it were our purpose to search for specimens of faulty judgment, we might, in the case of Geo. Wiltshire, J. A. Massey, Brooks Ayars, "Daddy Appleton" and many others, think with Elder Dailey, the portraiture is over exact.

Bro. Todd gives free rein to his proclivity for the odd and unusual incidents of an itinerant's life. His sketches of the "Old time schools and Schoolmasters," "darkey" idiosyncrocies, Conference complications, parsonage joys, and certain types of the crusty official brother now becoming rare, fairly bubble over with unrestrained fun.

The book would have been complete even without what some might regard as its superabundance of poetry, introduced through a hundred pages toward the close, but as a matter of personality we think the author could hardly have been excused for their omission. Such fragmentary episodes as he has thrown into the form of lyrics of the times, many will thank him for preserving here. His "Sidin Elder" "Ode to ye old meetin' house," "Washday," and anniversary pieces, if not quite up to the "Bigelow Papers," are as full of ingenuity in versification, and satire, as fresh and pleasant as iced lemonade. In quite a different strain we have some productions of superior merit.

Now preachers, and people of the Peninsula after the incalculable toil and trouble one of your favorite laborers has taken to present you a vivid panorama of your locality, history, and progress, of your social and religious status, your past, present and future, see that this extraordinary publication is allowed "free course." It will "smooth the wrinkles in the brow of care." It will amuse and edify at the round table and fireside, and what a "treasure trove" it will be to your friends scattered abroad, in the great States of the growing West. Get it as soon as possible, and don't forget to make it a veritable itinerant from the Atlantic to the Pacific Ocean.

The call made by the vestrymen of Somerset Parish to Dr. Martin, of Wilmington, has been accepted. He will move to this town the latter part of June and enter upon his duties as rector of St Andrew's Episcopal Church, Princess Anne, and All Saint's Church, Monie. These churches have been without a rector ever since the resignation of Dr. John O. Barton, nearly two years ago, and we are pleased to announce, that after much delay, they have secured the services of one who is so well calculated to please them—judging from the impression he made while on a visit here ten days ago.—Somerset Herald.

Youth's Department.

The Man of the House.

The Scottish American Journal tells the following story. No comment is necessary:

The boy marched straight up to the counter.

"Well, my little man," said the merchant complacently—he had risen from such a glorious good dinner—"what will you have to-day?"

"O, please sir, may I do some work for you?"

"Do some work for me, eh? Why, you can't look over the counter."

"I'm older than I'm big, sir," was the meek rejoinder. "Folks say I'm very small of my age."

"What might be your age sir?" responded the man with emphasis.

"I'm almost seven," with a look calculated to impress even six feet nine.

"You see, my mother hasn't anybody but me, and this morning I saw her crying because she could not find five cents in her pocket-book, and she thinks the boy who took the ashes stole it—and—I—have—not—had—any—any breakfast, sir."

The voice again hesitated, and the tears came to the blue eyes.

"I reckon I can help you to a beef-steak, my little fellow," said the man, feeling in his vest pocket. "There, will that quarter do?"

The boy shook his head.

"Mother won't let me beg, sir," was the simple answer.

"Ah, you don't say. But you are a plucky little fellow anyhow. Let me see," and he puckered up his mouth and looked thoughtful. "Saunders," he asked, addressing a clerk, "is Cash No. 4 still sick?"

"Dead, sir; died last night," was the low reply.

"Ah, I'm sorry to hear that. Well here is a youngster that can take his place."

Mr. Saunders looked up slowly; then he put his pen behind his ear; then his glance traveled curiously from Tommy to Mr. Trowers.

"O, I understand," said the latter; "yes, he is small, very small indeed, but I like his pluck. What did No. 4 get?"

"Three dollars, sir," said the still astonished clerk.

"Put this boy down four. There youngster, give him your name and run home and tell your mother you have got a place at four dollars a week. Here's a dollar in advance."

"Work, sir; work all the time!"

"As long as you deserve it, my man;"

Tommy shot out of the shop. If ever broken stairs that had a twist through the whole flight creaked and trembled under the weight of a small boy, or perhaps, as might be stated, laughed and chuckled on account of a small boy's good luck, those in tenement house enjoyed themselves thoroughly that morning.

"I've got it, molter? I'm took. I'm a cash boy! Don't you know when they take parcels the clerks call 'Cash'? Well I'm that. Four dollars a week. And the man said I had real pluck—courage, you know. And here's a dollar for breakfast, and don't you ever cry again, for I am the man of the house now."

The house was only a little ten by fifteen room. But how those little blue eyes did magnify it! At first the mother looked confounded, then she looked—well, it passes my power to tell how she did look as she took him in her arms and hugged him, kissed him, and the tears streaming down her cheeks. But they were tears of thankfulness.—Our Youth.

Judge Hayes, of Iowa, decides that the buyer of liquor under the prohibitory law of that State is equally guilty with him who sells.

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Peninsula Methodist,

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J. MILLER THOMAS,

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WILMINGTON, DEL.

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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 designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

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

Entered at the post-office, at Wilmington, Del., as second-class matter.

SPECIAL OFFER

FOR THIRTY DAYS.

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

The Peninsula Methodist to new subscribers from new until Jan. 1, 1887, only forty (40) cents.

In order to make more room for local correspondence, we have placed the quarterly conference announcements of the Presiding Elders, on the 2nd page.

Our readers will not fail to notice the new advertisement of Delaware College; which appears in our columns. Dr. Caldwell, the President, throws himself with energy in the work, and means to make it a success as far as rests with him. The commencement exercises were very interesting. We regret our inability to accept the invitation to attend.

We are requested by Presiding Elder, Rev. W. Swindells, who will have charge of the Chester Heights Camp Meeting, to say that tents may be rented for the ten days for \$6 or \$8, according to size, meals by the day \$1, dinner, 50cts, other meals, 35cts, church companies half tent rates, and 20 per cent. discount on meals.

Each preacher coming to devote his services to the camp meeting will have a tent free, and will be the guest of the Association.

If you want to participate in a gospel camp meeting, come to this one. Bishop Mallalieu will be at the Camp.

If you desire to provide your own meals, every convenience will be afforded you, as there is a well stocked store on the ground.

It is to be held July 20-29.

An Episcopate Still to Let.

"Rev. Dr. Kinloch Nelson, of the Theological Seminary, Alexandria, who was recently elected Bishop of Easton, Md., has declined to accept. This is the third person declining this honor and office."

Our brethren of the Diocese are surely entitled to public sympathy in their repeated failures to secure so indispensable a part of Church autonomy as a Bishop. Gracefully tendering the vacant See to a cultivated son of the state, where the nutmeg industry is said to thrive, only to have it politely declined, they turn their gaze toward the Palmetto State, and make advances to a youthful priest within that diocese, but only to have them again declined. The item we give above tells the story of the last effort to secure an incumbent. We would like to help our friends if we could. It has been suggested as one solution, that the Eastern shore counties

consolidate with the Diamond State to form a Peninsula diocese. But this plan does not meet with much favor on either side. Had our friends in organizing their church after the War of Independence, followed the example of the Methodist Episcopal Church, the older sister of the Protestant Episcopal Church, and adopted her plan of an itinerant general superintendency, it is most likely they would have had little difficulty in securing all the Bishops they might want. At least in all our history, we have had no lack of eligible candidates, and only in two cases has the honor ever been declined. We shall hope that the Diocese of Easton may yet find a worthy son of the church willing to wear the sacred lawn.

The Conspiracy Unsuccessful.

All true friends of Dickinson College, with every one else who respects manly and honorable dealing, will be glad to know that the contemptible means used to displace the worthy head of this venerable institution, and thereby gratify personal spleen and malice, as well as provide a place for some other man, have utterly failed of their desired end. Neither Dr. McCauley, nor his friends, claim for his administration, an exemption from any fair, honest and candid criticism. As no man is perfect, so no human work is so well done that in theory at least, it might not have been done better. We refer to the administrations of Durbin and Emory as the golden days of Dickinson, but even these distinguished men were not beyond criticism; and there is good reason to believe that in true and legitimate college work, the fourteen years of President McCauley's incumbency, will compare very favorably with that of any preceding period in the history of the institution. At no time has it been so admirably furnished with the needed appliances for its work, nor has its endowment ever received such large accessions under any administration since it came into our hands, as it has in recent years under Dr. McCauley.

Why then this attempt to unseat the modest but accomplished and successful head of the College? Why assail him and depreciate his administration by making allegations to which no man dared to sign his name? The answer will appear as we proceed. Ordinarily, such anonymous attempts at defamation are passed by with the silent contempt they deserve; but in this case, so industriously did these nameless scribblers work to circulate their venom, not only availing themselves of such newspapers as were venal enough to publish anonymous assaults upon an honored and tried official, but also printing and sending out by mail pamphlets most artfully written to prejudice the case, by some of the *Alumni*, it was thought the interests of the College would be subserved by calling the attention of the trustees to these anonymous attacks. We do not regret this course, as it afforded an occasion for a full investigation by the trustees of Dr. McCauley's administration. As all who knew him expected, this investigation showed how utterly groundless were the accusations of his detractors.

Bro. Cornelius of the *Baltimore Methodist* was present, and reports that there were no "charges" preferred against Dr. McCauley, the paper signed *alumni* resident in Carlisle only asking the Trustees to investigate the statements anonymously published; that the anonymous pamphlets were mainly written by a Mr. Trickett, at one time a professor in the College, but removed by the Trustees from the faculty, a few years ago, at present playing the double role of a supernumerary member of the Philadelphia Annual Conference, and a practising member of the Carlisle Bar; that "after the most impartial, rigid, and thorough inquiry, Dr. McCauley was fully and unanimously exonerated," and that "it was a relief to Dr. McCauley and the Trustees, to sift the matter

to the bottom, at once, and find substantially nothing.

May not the worthy President, whose patient, unremitting, and effective labors in behalf of this great Church interest, have been crowned with such gratifying results, and whose administration has been so triumphantly vindicated, reasonably expect and receive larger and heartier support than even before, and Old Dickinson advance in a career of greatly increased prosperity and usefulness. If her *Alumni*, with her generous benefactors, and the friends of Christian education generally within the territory of the patronizing Conferences "have a mind to work," the auspicious future will be assured.

The 103d annual commencement of Dickinson College was an occasion of unusual interest. The Bosler Memorial Hall was formally presented to the trustees by the generous donor, through Mr. George Alfred Townsend, in an appropriate address, highly eulogistic of Mr. James W. Bosler, the gentleman, to whose memory this fine edifice has been erected by his widow, at a cost of nearly \$70,000. Mr. Townsend who is widely known as a writer under the *nom de plume* of *Gath*, is a "gentleman of fine appearance and of beautiful and a impressive orator." He is a son of the late Rev. Stephen Townsend, M. D., a native of our Peninsula, and for many years an earnest and faithful member of the Phila. Conference. Mr. Townsend "declared that Dr. McCauley is to be praised as the chief instrument in securing for the College the munificent gift of this magnificent building, and that his name will forever shine with his illustrious predecessors in the Faculty."

All the exercises were held in the auditorium of this new and beautiful Hall which will seat 700 people.

The Junior Prize contest was marred by the ungallantry of some of the young men who objected to a young lady student being allowed to compete, and some consequent disorder. Two of the Juniors, however, had the manliness to appear with the young lady, Mr. John R. Todd, son of Rev. R. W. Todd, of Snow Hill, Md., and Mr. F. Smiley. Through the embarrassment and annoyance of unfriendly demonstrations, Miss Longsdorff bore herself with dignified composure, speaking for thirty minutes to the admiration of the audience, and, of course, was awarded the highest prize, a gold medal. Our *Baltimore confere*, Dr. Cornelius says, "she is young, of fine presence, graceful oratory, fluent in writing, composition and speech, and distanced greatly her gentlemen competitor." No wonder her male classmates preferred to have her out of the race. The silver medal was awarded to Mr. Todd.

The *Alumni* oration was delivered by Rev. Wm. V. Tudor, D. D., an alumnus of the College, now in St. Louis, Mo. Baccalaureate degrees were conferred by the President upon twenty-four graduates, among whom we notice from the Peninsula, Messrs. W. W. Salmon, and Thomas Lattomus, of Townsend, Del., and S. M. Morgan, of Seaford, Del. Rev. W. P. Davis, formerly of our Conference, now of Camden, N. J., was honored with the degree of Doctor of Divinity.

Among the distinguished visitors present, were Bishop E. G. Andrews, Gov. R. E. Pattison, and Gen'l C. B. Fisk.

At the Commencement of Wesleyan University, Middletown, Conn., the university sermon was delivered by Bishop J. F. Hurst. The financial exhibits show real estate and furnishings to the amount of \$509,630, securities \$653,561.60, with \$13,634.48 cash on hand. Total receipts for the year \$52,323.40, of which \$33,300 were expended for salaries. Among the graduates who delivered an oration on Commencement Day, we note Winfield Scott Manship, a nephew of Rev. Andrew Manship, so well known

on the Peninsula; George Copeland Boswell, a nephew of Rev. W. L. Boswell, at one time Professor in Delaware College, and Frank Edwin Williams, son of Rev. T. S. Williams, of North East, Md. Three young ladies were among the graduates.

Elim, Again.

Last week, our two New England Bishops were sandwiched between two parts of our letter from the Grove; and it may be that the uninitiated are wondering in what part of the habitable earth this side that ancient resort where Moses and his company encamped beside twelve springs of water beneath the three-score and ten palm trees, this Elim is located. Well, be it known, that this is the cottage in Ocean Grove, which may be appropriately termed "Itinerants' Retreat," where free from wear and care and toil, with congenial associates, the preacher may find delightful rest and recuperation, upon terms that suit his exchequer.

Dr. Jeffrey, of Indianapolis, a Baptist minister, has warned his people to keep away from the Jones-Small meetings in that city, because Sam Jones said at Columbus, Miss., that "immersion was not the only mode of baptism, and those who said it was lied." Sam admits he said it, but under very strong provocation. He was holding a union meeting, with grand results, while some of the baser sort were filling the minds of the young with the notion that there was no salvation without immersion.—*Richmond Christian Advocate*.

It is pretty well understood that Sam Jones usually calls a spade, a spade; and his style of speech is nothing if not epigrammatic. He believes in a vigorous use of the Anglo-Saxon; and while it might have been more resonant of refinement and less harshly incisive for him to have said of his hypothetically offending brethren, that such statements would not be in accordance with his opinion as to the claims of strict veracity, it is likely the terse style he chose was the most effective. It is evident from the above that Dr. Jeffrey received a shot. What a difference it makes whether we do the skinning on somebody or have somebody do it on us. Our immersion friends are not content that Scriptural Baptists make no objection to their method of administering the ordinance among their own people, and even though they have not been baptized in the normal way; but they persist in denouncing their brethren as disobedient to Christ's command, and some of them, we are glad to know not all of them, actually refuse to meet with them at the Lord's table. The unrivalled Robert Wall, the eloquent Baptist preacher of London, contended stoutly for open Communion; and under his influence and that of the distinguished and devoted Spurgeon, many of the English Baptist Churches, we understand, discard this unseemly line of separation between Christian brethren.

Even Dr. Jeffrey will hardly deny that there are as a matter of fact, several modes of baptism, however much he may dispute their validity as constituting what he and his brethren consider baptism. Here is just the point where bigotry comes in; not that those who understand the word baptise to mean immerse, claim scripture warrant for their interpretation, but that they refuse to accord to their brethren the same liberty they claim for themselves to read and interpret the same Divine word. The whole matter is one of interpretation; and a proper modesty, and "a decent respect" for the opinions of Christian brethren as wise, as honest, and as capable as ourselves, will moderate all claims to be absolutely correct in our interpretation, in every one except those who assume to be infallible.

Miss Mary Holbrook, of Japan, who has been for some months in this country, has

started on her return to the Island Empire. She will stop for a visit at Denver, Colorado, where she will be joined by Miss Kaulback, of Waverly, N. Y., who has been recently appointed by our Woman's Foreign Missionary Society, to work in Japan.

The Third Corps Reunion.

Preparations for the Encampment at Gettysburg of Gen. Sickles' Veterans.

The reunion of the Third Corps at Gettysburg next week, promises to be one of the most eventful and memorable gatherings of veterans since the war. Yesterday afternoon the Committee of Arrangements held its final meeting at Gen. Sickles' house. It was then made known that representatives of the following regiments, which were included in "Fighting Dan's" corps, will be present: Seventeenth, Seventy-first, Seventy-second, Seventy-third, Seventy-fourth, the old Excelsior Brigade, which originally was commanded by Gen. Sickles; the Eighty-sixth, One hundred and twentieth, and One hundred and twenty-fourth New York; the Fifth, Sixth, Seventh, Eighth, and Eleventh New Jersey; Third, Fourth, and Seventeenth Maine; Second New Hampshire; First, Eleventh, and Sixteenth Massachusetts; Third and Fifth Michigan, and Twentieth Indiana, besides the following batteries: Major Judson Clark's New Jersey, Smith's First New York Independent Battery, Seeley's Fourth Regular Battery, Bigelow's, Winslow's and Randolph's, the latter of whom was Chief of Artillery of the corps, and who has come from Colorado expressly to join in the reunion. Among the general officers who will be present are Gen. Sickles, J. Hobart Ward, Joseph B. Carr, Henry A. Rarnum, Henry E. Tremaine, Charles H. T. Collis, Philip H. deTrobrland, John Ramsay, and Senator William J. Sewell, who commanded a New Jersey brigade. In answer to an invitation from Gen. Sickles to bivouac with him on the field, Gen. Longstreet, who commanded the Confederate right—the same which interfered seriously with the Third Corps' plan—has expressed his willingness to attend, providing he can find time. The Confederate General McLaws, whose troops were directly opposed to Gen. Sickles' left during the battle and Eppa Hunton have also been invited to participate.

In order to retain a warlike appearance, the War Department has ordered Col. Warner's Light Battery C., Third Artillery, to proceed from Washington to Gettysburg, to remain encamped from June 30th to July 5th. The battery will give Gen. Sickles a Major-General's salute when he arrives on the field on the afternoon of June 30th. The programme as laid down provides for the departure of the New York veterans on June 30th at 9 o'clock via the Pennsylvania Railway, which has arranged to sell tickets from any station on its road to Gettysburg and return for one fare. The New England column will leave Boston on a special train the evening before and join the main body at Jersey City. On the 1st and 2d several regimental monuments will be dedicated, and on the afternoon of the 1st a grand parade of the veterans will take place in the town of Gettysburg, ending with a review before Gen. Sickles, and several of the general officers will bivouac on the field on the site of their original bivouac twenty-three years ago.

On the morning of the 2d, the anniversary of the battle of the Third Corps, the ceremonies on the field will be opened by Joseph H. Twitell, the former chaplain of the Seventy-first New York, but now pastor of the Asylum Hill Church of Hartford, Conn. Gen. Sickles will then deliver his address and endeavor to give the corps its proper place in history. Five-minute addresses will follow from chosen representatives of the regiment on the field. Many of the veterans will be accompanied by their wives and daughters, a novelty in Gettysburg reunions that cannot but lend additional attraction to the occasion. The low rate of the fare offered by the Pennsylvania Railway puts the reunion within reach of nearly every survivor of the corps.

On the first of July the Commission recently organized by the Legislature, consisting of Gen. Sickles, Gen. Carr, Adjt.-Gen. Porter, and Gen. Richardson, of Canandaigua, will hold its first meeting for the purpose of selecting sites for monuments for Empire State Regiments, and devising the best arrangements to commemorate appropriately all that the New York troops did on that memorable field.

Our Book Table.

Bishop John F. Hurst gives a beautiful description of the Taj Mahal in *THE CHAU-TAUQUAN* for July, and supplements it with some strong reflections. Among other things he says: "Mohammedanism, with its curse upon woman, with its long enslavement of her, with its millenium of polygamy, has built to a woman the most beautiful and costly mausoleum the sun has ever shone on. It is to the empress dead. There would be more hope for the accursed system if it would only do something for the woman living. With all its millions for a dead woman's tomb, it has never yet built one living woman's home."

GODEY'S LADY BOOK for July opens its one hundred and thirteenth volume, and is an especially bright and handsome number. The frontispiece, entitled "The Wedding Day," is the companion picture to the one given in the June number. Another pretty illustration "The Old Story," is a quaint picture of cats, with a fascinating poem written by Mary E. Bradley. "The Coronet of Thorns," by J. V. Pritchard, sustains its brilliant plot as the story nears completion. A variety of good short stories and poems complete a number that shows decided improvement under the new management. The subscription price to GODEY'S LADY BOOK is \$2.00 a year, or \$1.00 for the six remaining months commencing with the July number. GODEY'S and the PENINSULA METHODIST until Jan. 1st, 1887 only \$1.25.

Conference News.

Letter From Kingston.

DEAR BRO. THOMAS:—Children's Day exercises at Kingston M. E. Church, Westover Circuit, was held on the 13th inst. The morning service consisted of an address on education, by the pastor, Rev. W. G. Koons, baptism of infants by Bro. Wm. F. Talbot, and reception of members, and then the regular Children's Day collection. The afternoon service was held in the interest of the Conference Academy, and was in charge of the writer; Mrs. R. Townsend presided at the organ, and the singing and other portions of the exercises were very good. The mottoes and floral decorations were very handsome. J. Carter Townsend delivered an earnest address in the interest of the Academy, and the writer also made an address, suitable to the occasion. The Sunday following (June 20th,) Children's Day exercises were held at Westover M. E. Church. The mottoes and floral decorations at this church were very fine, and displayed great taste by those having charge of the decorations. Bro. Sessler had charge of the exercises. Appropriate addresses were delivered by the pastor and J. Carter Townsend. In the afternoon Children's Day exercises were held at Mt. Olive Church. The old church looked as if it had been turned into fairy land, with its decorations of banners, wreaths, and flowers. Addresses were delivered by the pastor and the writer. Miss Lizzie Smith presided at the organ, and during the exercises sang a beautiful and touching solo, entitled, "Make Room in Heaven for Me." We were sorry when the exercises closed, as the day had been one of much joy in the Master's work.

Kingston, Westover and Mt. Olive churches are situated on Westover Circuit, and under the charge of Rev. W. G. Koons, late graduate of Drew.

Although this is Bro. Koons, first year in the ministry, he is succeeding grandly; his genial disposition, pleasant manners and untiring energy in the Master's work is fast endearing him to the hearts of our people.

Success to the "Dreac boys" all along the line.

In conclusion, allow me to say for the information of your many readers, that it has been hard work for several years past to "hold the fort" for God and Methodism on Westover Circuit, but the outlook is improving, and with an energetic and whole-souled Presiding Elder to encourage us, and a working preacher to help us, we intend with God's help this year, to regain some of this lost Methodist ground.

One of the most serious obstacles I find here, is the lukewarmness of some of my lay brethren; they act as if they had a thousand years to live, and no souls to help save. I pray that the Lord may arouse them to a sense of their position and duty to Him, even if they require the treatment that Saul of Tarsus received while on his way to Damascus. "Woe to them that are at ease in Zion." Brethren, pray for us.

Yours Fraternally,
RICHARD TOWNSEND.

Letter from Elk Neck, Md.

DEAR BRO:—I did not think when writing my last letter, that I would have anything extraordinary to say so soon, but wonderful showers of grace have fallen upon us. Dr. J. H. Simms, Andrew J. Dolbow and Wm. Pennell were with us all day Sabbath the 20th inst. The writer went to North East on Saturday evening after them, and as soon as we met, the Divine fire in each bosom began to manifest itself. On Sabbath morning, the fire was still burning in the parsonage, and it was taken over to Hart's church with us, while Dr. Simms and Bro. Dolbow were speaking, and our dear Bro. Pennell was giving vent to his feelings in shoutings and loud amens. The Holy Spirit fell upon the congregation, and many hardened ones stood up for prayer.

At Wesley, in the afternoon, the power again fell, and five stood for prayer. We believe the church was greatly quickened. As we had announced a meeting at 6.30 o'clock at Harts, we were compelled to hurry back. We gathered at the church and commenced to sing some soul-stirring hymns while the people were gathering. The doctor never talked better from "Quench not the Spirit." Bros. Dolbow and Pennell followed, when four persons were happily converted to God, and many more were convicted.

The brethren went to Wilmington on Monday morning, and our prayer is that the Lord may follow them wherever they may be called to go.

We have had about eighteen additions to our church since Conference. About twenty more persons have, during the past two months, stood up for prayers, and the pastor and people are taking them to God. Pray for the people of Elk Neck, that fire from

heaven may fall upon us, and that some missionary of the cross may start from the community as a bright and shining light.

A. BURKE.

June 22d, 1886.

Deal's Island Letter.

CAMP-MEETING.

The Deal's Island Camp-meeting will commence on Friday, August 6th, and continue till Monday, August 16th. Everything seems auspicious for a grand time. An efficient, energetic Board of Managers has been appointed; all secular matters will be conducted with every regard for Christian principles and a proper observance of the Sabbath; reasonable laws will be enforced rigidly but kindly, and success may be consistently hoped for. From all parts of the surrounding country, thousands of people will attend these services. Already the spirit of prayer and work has come upon the membership. The pastor is holding camp-meeting, prayer and experience meetings, and preaching services in the open air, at various points on the Island, every Sunday evening at 6 o'clock, and the Holy Spirit is reviving the church and awakening sinners. Many un-saved ones have already, by rising for prayers and in other ways, expressed a deep interest in their souls. Saints and sinners are expecting a mighty outpouring of the Spirit.

The invitations to ministers will be sent out in a few days, and our only regret is that our finances will not admit of our having the whole conference here with us. We want our Camp to be eminently spiritual and practical; if any brother has a "star" sermon, we hope he will leave it home. Come with plain, practical, pointed sermons to the church, the backslider, and the sinner; to the child, the middle-aged, and the old; come to beseech men for the interests of this life, for the hope of heaven, and the fear of hell, to be saved; above all, come with your own heart filled with an all-conquering love for souls, with earnest prayers for another Pentecost, and with a determination to work in the altar, in the audience, in the pulpit—anywhere to save men from hell and for heaven. Let us of the ministry leave our camp-meeting yokes home, and come to talk of holy things for a solid week.

Brethren of the laity, we will be glad to have you tent with us, or visit us in any other manner suitable to your own tastes, but come in the spirit of earnest labor. Consecrate yourselves before you come. Bring the fire with you. We want you to have a good social time with us, but let this and everything else be subordinate to the great work of saving the perishing. We must not be satisfied with less than a hundred souls, and how insignificant a number that when we think of the hosts who will come to this camp.

May God send on us all the spirit of old Jno. Knox, until every Christian visiting our camp, with an intense solicitude for dying men, may agonizingly cry, "Lord, give me souls, or I die."

The camp-ground was purchased by the church a few months ago for \$335. Already \$118 of the amount have been collected. On July 7th and 8th, a festival will be held in the grove, to assist in making another payment on this amount. All good things usually served on such occasions, will be found here. On Wednesday afternoon at 3 o'clock, there will be a musical and literary entertainment, when Rev. Rob. Watt, of Princess Anne, will deliver an address; at the same hour on Thursday afternoon, Rev. Jno. A. B. Wilson, our popular Presiding Elder, will be the speaker. Friends in the surrounding country, whose efforts in the line have ever received encouragement and help from the pastor and people of Deal's Island, are cordially invited to participate with us upon the festal occasion.

The lectures lately delivered here by Revs. J. H. Howard, J. A. B. Wilson, and R. W. Todd, were highly appreciated by the audiences that assembled to hear them, and our people are most grateful to these brethren for their kindness in lecturing for us without remuneration.

JOHN C. D. HANNA.

Letter from Federalsburg, Md.

DEAR BRO. THOMAS:—Our tenth anniversary, as Bro. R. W. Todd puts it, celebrated on Monday evening in the parsonage in this place, was an occasion of very great interest to all who were present. Our announcement to the people was so vague, few understood the real character of the occasion, until near the time I purposely announced it, that none could place us in the role of those even hinting at mementos of regard. And yet on the eve of this event it became pretty generally known, and we have enough tin left to last us the ballance of our natural

lives, besides articles ornamental and useful, of greater value yet, and which prize the more because they are expressive of the love that prompted their giving, and we desire to express our many thanks to the kind donors.

The house was crowded inside and out, principally by our townspeople, and an evening of unmingled delight was spent. Refreshments were provided, and the people could satisfy therefore, both the heart and the appetite. About 9 p. m. the interesting ceremony of re-marrying the pastor and his lady took place. Mrs. Jas. H. Davis presided at the organ. Mrs. E. Frank Davis and Miss Katie Hobbs were the attendants, and Nathan Kenny, an aged deacon in the local ranks, celebrated the marriage. The whole affair was interesting and impressive, and every one present was an interested spectator. After this came a serenade with old tin pans, horns, &c. led by the parson's children and several young people. The whole evening will be long remembered as a green spot in the past. May God bless the good people who were present, and all who were not, but desired to be.

G. W. BURKE.

Letter from Christiana, Del.

DEAR BRO. THOMAS:—So many of the brethren are reporting, concerning the Children's Day results, I am inclined to do the same. On Sabbath, June 20th, at Christiana and Salem, we had more than usual interest and attendance. Spent the entire day in this work; afternoon at Salem M. E. church; morning and night at Christiana. The floral displays were quite attractive; singing very good, and excellent addresses by the scholars. At Ebenezer last Sabbath afternoon, we had the large church edifice crowded, and much enthusiasm, speeches and singing gave satisfaction to all. We have as the result of Children's Day services, an excess of collections of any previous year in the history of this circuit, for the Educational Fund, viz., \$10.00

JOS. DARE.

June 30th, 1886.

The Dover District Preachers association met according to announcement, in the M. E. Church at Seaford, Delaware, Monday evening last, and adjourned Wednesday afternoon. An interesting memorial service for the late Presiding Elder, Rev. A. W. Milby, was held last Tuesday afternoon, when appropriate addresses were made by the brethren present. We hope to give a full account of the proceedings next week.

QUARTERLY REPORT of the preacher in charge, Wm P. Taylor, to the first quarterly conference, held at Spring Grove, June 21, 1886.

MR. P. E. AND DEAR BRETHREN:—We have two Sunday-schools; their state is good, only we have no library books and do not use the Berean Lesson Leaves. The average attendance of both schools is 43; 111 are enrolled. I have preached once to the children, and catechised them nine times during the quarter. The expenses have been above \$2.50 for the quarter. There are no classes formed for "religious instruction for children;" no probationers have been received into full membership; one has been dropped. No members have been received by certificate, and no certificates given. Brother Wm. Russel, of Spring Grove, has died. None have withdrawn. I have preached twenty times. There have been held eighteen prayer and twelve class meetings, at most of which I have been present.

I have made 171 visits to 169 families; besides 8 visits to the sick; I have read to the congregation John Wesley's sermon on "Care for Evil Speaking."

The following benevolent collections have been taken:—Bible, \$4.00; Tract, \$2.00; Sunday-school Union, \$1.00; General Conference, \$1.00. Five dollars is the result of Children's Day collection,—far beyond anything we have ever done before. Twenty-five copies of the Conference Minutes have been distributed, gratuitously, and paid for. The circuit is on the line of progress, and we are looking for a spiritual blessing from the Lord, to result in the ingathering of many souls.

Children's Day was observed at Bethel church, J. T. VanBurkalow, pastor, on the 13th inst. The collection exceeded last year's by nearly fifty per cent. and the services, confessedly surpassed in interest, any

of the kind ever held before.

The Glasgow Sunday school being tardy in making preparation, and not wishing to conflict with the Pender Presbyterian Sunday-school, put off Children's Day service until Sabbath June 20th. It was held in the evening, and was a decided success, both in the performance of programme and in the contribution to the Children's Educational Fund. Both churches were tastefully decorated with flowers.

At Glasgow, the Presbyterian church services were suspended, and the pastor, Rev. Mr. Anderson, and his people attended our church. Moreover, he and some of his Sunday-school scholars took part in the services, and we will not soon forget their courtesy and kindness.

A strawberry festival has been held both at Bethel and Glasgow for the benefit of our churches. Everything was done decently and in order, and considerable sums were realized, and will be applied at Bethel to painting the church, and at Glasgow to paying interest on church debt.

J. D. Reese, writes: We held Children's Day services at both of our churches. Bay-side in the morning and Tilghman in the afternoon. These were the first services of the kind held here. The churches were tastefully decorated with flowers and bouquets. Mrs. Seth presided at the organ, and the programme as arranged, was carried out successfully. Our people were so much pleased, that I think, this service will be observed every year hereafter. The financial part was a success. Total receipts from both churches \$11.26. Twelve children were baptized at the conclusion of the service.

Very interesting Children's Day services were held at Jerusalem, Parsonsburg circuit, on the 13th inst., and also at Zion church on the 20th inst.

The ladies of Parsonsburg M. E. church expect to hold a festival on July 3d. Proceeds to be used in rebuilding the parsonage.

CHILDREN'S DAY services were held at Melson's church, on Parsonsburg circuit, last Sunday. The exercises were of a very interesting character.

A correspondent writes: The Children Day services at St. Paul's, Cecilton circuit, were very interesting. The collection was \$28.88 making a total of \$41.13 for educational purposes in this charge. Rev. T. L. Tomkinson, of Galena, spent last Sabbath with us, and preached at both Cecilton and St. Paul's with much acceptability.

Ezion M. E. church of this city, will be dedicated to the worship of Almighty God on Sunday, July 25th. Bishop Andrews will preach in the morning, and probably Rev. Dr. Buckley in the evening.

ST. PETER'S:—A festival will be held on July 23d. Dinner and supper, and the luxuries of the season, will be provided. R. Watt, W. E. Avery, J. D. C. Hanna, J. Harding and J. Tyler, are expected as speakers.

Rev. J. H. Willey, who has just completed a course in Philosophy, Science, and Ancient and Modern Classics, has received the degree of Bachelor of Philosophy from the Illinois Wesleyan University.

Truston C. Smoot of Preston, Md., who has just graduated at the Conference Academy, will enter Drew Theological Seminary, in October.

The Rev. John France was chosen by the ministerial trustees of the Conference Academy, to fill the vacancy caused by the death of the Rev. A. W. Milby.

M. D. Learned, of the class of '76, of the Conference Academy has been appointed Instructor in German, in John Hopkins University, Baltimore.

Report of Conference Visitors to Dickinson College.

At a joint meeting of the official visitors to Dickinson College, from the territory embraced within the bounds of the Philadelphia, Baltimore, Wilmington, Central Pennsylvania, and New Jersey Conferences, the following report was adopted:

The events of the year have been the completion and formal dedication of the two buildings, one devoted to the physical sciences, and the other to Library purposes, representing the largest individual benefactions for such purposes, the college has ever received. The James W. Bosler Memorial Hall, the gift of Mrs. Helen Bosler of Carlisle, as a memorial of her late husband, is a substantial structure of impressive architecture, erected at a cost of \$70,000. It affords ample accommodation for the literary treasures of the institution, and contains a capa-

acious hall for such public assemblies as the work and exercises of the College require. It is at once a noble tribute to a devoted friend of Dickinson, and a gracious and splendid offering to the cause of education. The Scientific Building was erected by the munificence of Hon. Jacob Tome, one of the leading and most successful financiers of the country, and a member of the Board of Trustees. It places Dickinson College in a position where she can compete with her rivals, in advantages unsurpassed by the best of them. The arrangement of lecture rooms, laboratories, &c., were carefully examined, and we especially commend the eminently practical manner in which the instruction is imparted. Without a fully equipped department of this character, the College cannot fulfill her true mission. This has been clearly proved by the experiences of similar institutions. The building, it is true, has been provided, and the several chairs partially endowed, but until the endowment becomes such that all embarrassment shall have been removed, there must come up continually such matters as will retard its progress. Here then comes the responsibility of the church. Let not this princely gift be received without a true conception of the responsibility it brings with it. Its proper maintenance can only be secured by a determined effort to make its future worthy of the College, therefore making the College more worthy of the church. A special chair—that of Practical Chemistry—has been instituted for the department, and Prof. Wm. B. Lindsay, having served as Adjunct Professor for the year, so commended himself by his character and work, that the Board of Trustees elected him to a full Professorship.

At no time in its history has the College had such an opportunity as now opens its doors, to all who are intrusted with its responsibilities, or are interested in its welfare. Situated in the heart of a patronizing territory, noted for the density, intelligence, refinement, thrift, wealth and high moral sense of its ruling population; with an alumni roll of a century, many of whom are now honoring every profession of life; with a better furnishing in buildings and apparatus, and with a larger faculty than ever before, Dickinson College should attract the attention of all our people who are, or should be interested in their own educational equipment, or that of those who are under their fostering care.

The Methodist Episcopal church within the bounds of our patronizing territory, may and should make this time-honored institution the equal of any College in the land, in the number of its students, and in the extent of its endowment. We therefore appeal to our preachers and people for their influence in securing the fruition of its present golden opportunity.

Committee.—W. Swindells, J. H. Hargis, W. H. Sutton, N. Wiley Thomas, Philadelphia Conference; L. T. Wideman, Baltimore Conference; H. R. Bender, A. D. Yocum, D. W. McCurdy, Central Pennsylvania Conference; J. P. Otis, H. P. Cannon, W. T. Collins, M. D., Wilmington Conference.

Resolutions

Passed at the first quarterly conference, Milton, Del., June 19th, 1886.

Resolved 1st, That in the death of Bro. Houston Hall, April 15th, 1886, we have lost a faithful helper; who has filled most acceptably his duties to our church, as a local preacher, a Sabbath-school superintendent, a trustee and a steward, and whose wise counsels, edifying sermons, earnest prayers and other faithful activities in the interest of our Redeemer, will be sadly missed. While we realize our loss in this providence, we also remember that it has brought to him eternal gain; and we thank God for this life of piety lived in our midst for a period of 56 years; the memory of which will ever be dear to us all.

Resolved 2nd, That we the members of this quarterly conference, hereby tender to his dear wife and family our Christian sympathy, in their severe bereavement, praying that they may be divinely sustained and comforted.

Resolved 3rd, That a copy of these resolutions be sent to the family, and also a copy to the PENINSULA METHODIST for insertion in the same.

JOSEPH ROBINSON, pastor.

The Fourth of July coming on Sunday this year, we will observe Monday, July 5th, and close our store, except one hour at noon—12 to 1—for the distribution of the mail.

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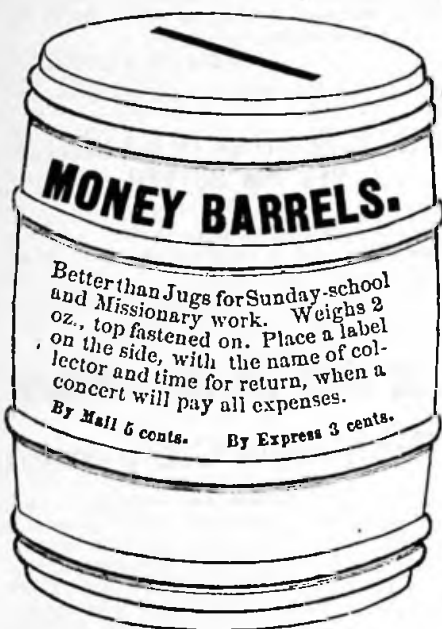
Marriages.

MEGARGEE—CLAYTON.—On June 23d, 1886, at the residence of the bride's parents, by Rev. E. C. Atkins, M. Bryon Megargee, of Lewisville, Pa., and Annie C. Clayton, of Cecil Co., Md.

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