

# Peninsula Methodist.

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## FROM EVERLASTING TO EVERLASTING.

Psalms 103: 17.

The mercy of the Lord  
Was the subject of the singer,  
'Twas the theme he loved the best,  
He had known that mercy long.  
Could he measure or define it?  
Oh! no mortal could describe it,  
But he sought to tell the wonder  
And the worth of it in song.

As for man, his days are numbered—  
Like the grass that fills the meadow  
A little while he flourisheth,  
And then he fades away:  
Like the early mists of morning,  
Like a short and soon told story,  
Like a swiftly-flying arrow,  
In his transient life-day.

But our God lives on forever,  
And his love is as enduring  
As—the poet found no words,  
That could utter all he meant.  
For God's mercy has no ending,  
And he found not its beginning,  
'Tis an aye-abiding mercy,  
And it never can be spent.

So he wrote, "From everlasting,"  
And again "to everlasting,"  
Common words, but who can fathom  
The deep mystery they hold?  
Ah! the mind gets tired of guessing,  
And the dreams—thoughts cannot picture,  
And eternity alone  
God's great mercy can unfold.

We may see it manifested  
In the moor and wood and river,  
In the golden glow of sunset,  
In the corn-wealth of the land,  
In the homes of all the people,  
And the common joy and gladness,  
But no language can express it,  
And no heart can understand.

Then let no one dare to measure  
Or restrict this boundless mercy,  
And let every heart take comfort,  
And the timid ones be strong;  
No creature is forsaken,  
Each shares the Father's mercy;  
And the lowliest and weakest  
Should take up the psalmist's song.  
—*Marianne Farningham.*

## Lawrence Lawrenson.

BY REV. JOHN S. PORTER, D. D.

Sixty years ago, the most eminent of the Methodist ministers, known on the Peninsula, was the Rev. Lawrence Lawrenson, who entered the Philadelphia Conference on trial in 1810, and, after travelling twelve years, ten of which were within the bounds of the then-called Delaware District, was appointed Presiding Elder of that district, and remained the full term of four years.

Mr. Lawrenson was a fine specimen of a man, and minister of the gospel in almost every respect. He was a little above medium height, and though not corpulent, was well rounded and symmetrical. He had a good head, with high forehead; his hair cut short and combed up, and bristling, and somewhat mixed with gray, when he came among us in 1822, as Presiding Elder, its original color being black. His complexion was florid, his countenance open with a kindly expression. He was well dressed, but not in the style of Methodist preachers of his time. In his deportment he was dignified, and somewhat reserved, but never approached the haughty. As a lad of seventeen years, I thought him a fine looking man. His presence was commanding.

As a preacher, he had a fine voice, a distinct utterance, and was sufficiently deliberate to impress his auditors with his sentiments, without being tedious. His preaching was in a high degree argumentative, his language chaste and elevated, his positions clearly stated and well sustained. It is clearly said of him in his memoir, in the minutes, "under the influence of a Divineunction, he often preached with an energy, eloquence, and effect, equalled by few, and perhaps excelled by none. Then, truly, his preaching was not in word only, but in demonstration of the Spirit, and of power. He triumphantly soared above his constitutional infirmity, and poured forth the truths of the everlasting gospel with an ardour, that evinced his sincerity, and with an affection that gained the attention and melted the hearts of his hearers."

The writer heard him preach at one of his quarterly meetings on Snow Hill circuit held in Bowspring Chapel at Newark, Md., on Acts 24, 25. It was as he reasoned of righteousness,

temperance, and judgment to come, Felix trembled." He followed the order of the text, and reasoned on righteousness first, and then on temperance, and thirdly on judgment to come, and succeeded in so applying the subject that, as he portrayed Felix, the governor, trembling before Paul, the prisoner, the congregation so felt the power of his appeal, as to tremble themselves. And when he shouted, "Glory to God," for the power of the gospel to produce such effects, and invoked that power to seal the truth upon the congregation, it was as if the foundations of the house in which we were assembled, trembled.

It was said, that a number of persons, mostly ladies, went to dine in the vicinity. In the company was a Mr. Purnell who was a profane sinner. When he entered the parlor where the ladies were waiting, he spoke out roughly, "Well girls which of you trembled today?" The question had the effect to bring back the trembling, and spoiled the pleasure of the party, there being a general weeping among them all.

The writer heard him again at a camp-meeting near Snow Hill when he discoursed upon the love of God, as manifested in redemption and salvation, as well as in providence; as he went on and on amplifying the great thought that God is love, he became filled to overflowing with his theme, and burst out with the lines,—

"Could we with ink the ocean fill,  
With parchment, all the land,  
Was every twig a quill,  
A scribe, each ready hand,  
To write thy love, O Wondrous God,  
Would drain the ocean dry;  
Nor would the scroll contain the whole,  
Though stretched from pole to pole."

When he closed with the exclamation,— "I am lost in the immensity of my theme, and feel that I have said nothing," and sat down, the effect was beyond description. There is an allusion in the extract taken from the Minutes, to his constitutional infirmity. This was depression, or lowness of spirits, operating often in extreme self-depreciation. This was an infirmity indeed, and prevented him from filling appointments, which, but for that, he would have served with distinction. In 1815, he was stationed at St. Georges, Philadelphia, but it is said he did not stay but a short time. In 1826, he was stationed at St. John's Philadelphia, with George G. Cookman, but soon left, and negotiated with the bishop to be changed to Cambridge Circuit, where he filled a vacancy caused by the illness of W. Bishop. At the close of the year he begged to be returned to that circuit, but instead of this, the very thing he feared came upon him; he was appointed to the Chesapeake District. Here he finished his course in April 1829, appreciated by people and preachers, falling at his post, after a short illness, in the fiftieth year of his age. He was a noble man, a devout Christian, an able minister of the glorious gospel of the blessed God, whose shining example made him many friends in other denominations, while in the church of his choice, he was almost an idol with many who knew him most intimately.

## Sunday Labor in Massachusetts.

PART II of the forthcoming "Report of the Labor Bureau of Massachusetts," is upon "Sunday Labor" in that state. The report deals only with the Sunday labor where it is massed, so that there can be some breadth to the facts; and where also there is some question, as to necessity for its being done.

By far the largest of all the industries in the state, in which Sunday labor is systematically done, is that of the railroads. The first railroad train was on what was then the Boston and Worcester Road. It began to run on Monday, May 1st, 1834, going as far as Newton, seven miles out. The first train that ran on Sunday was on the second road built in the state, the Boston and Providence. It began to run on Sunday, September 14th, 1834, and continues substantially

to this day. The old stage line which this road was displacing, had been accustomed to go through from Providence to Boston on Sunday morning, "to finish the trip" for those passengers who had come from New York on the Saturday night steamboat. The railroad from the first did the same (finished the trip), and does to this day, as do all roads where the occasion arises.

The first strictly Sunday train, i. e., one which began the trip on Sunday, was a daily steamboat train on the same road, which was put on Saturday, April 2d, 1836; but which only continued that Summer.

On Sunday, July 2d, 1837, a Sunday mail train began to run on the Boston and Worcester, which, in some form, has continued ever since, except in the six years from '47 to '53, during which period, so far as can be learned, not even a mail train left Boston on Sunday on this road, except when, sometimes the Cunard mail-steamers arrived too late for the last train Saturday night, and a special was sent through to New York Sunday night. But in May of the latter year a Sunday evening New York mail train was announced, which still continues; and that train inaugurated the present era of Sunday trains.

The Sunday mail train on the Eastern road had a singularly suggestive history. It was put on as soon as the road began to run in the Fall of 1838, and continued till February, 1847. On the last Sunday of that year it was hauled off, apparently because it did not pay, it being understood that the management of the road gave up one-seventh of the contract price to get released from that train; and it is told in Salem, that on the last train from Boston on that last Sunday afternoon, on passengers rode but employees of the railroad. Moreover, for many years after, even all during the War, the mail between Salem and Boston was carried by a one-horse wagon, there not being travel enough to pay for any kind of a coach. Indeed, the recent era of Sunday railroading; so far as that road is concerned, did not begin till June, 1872, with the putting on of the Bangor express.

The Sunday "church trains" were begun in November, 1860, by Mr. Twichell, of the Boston and Worcester, between Brookline and Boston, at the urgent and long continued solicitation of members of churches who had lived in Boston, but now lived in Brookline, and who wanted still to attend upon the ministrations of their Boston pastors. It was twelve years before the next church local was put on (on the Old Colony road), and now for more than twelve years every road has had them in some form. But the chief point of the matter is, that the whole system was begun and extended by church going people, for church going purposes; and that from these church excursion trains sprang the whole system of seaside Sunday excursion trains, now so vastly multiplied. A single incident illustrates the whole matter. A preacher who lived out of town in a village on the Old Colony road, had an opportunity for a number of months of supplying a pulpit on the west side of Boston. The Sunday local which he used reached the city at 10:15 A. M., but he found the quarter of an hour to 10:30 too short to get to his appointment. So he wrote to the proper railroad officer, asking if that train could

not be run in, five minutes earlier. There is our Sunday excursion system in its germ.

For some years after the horse-railroads were established no cars were run on Sunday. The case of the Cambridge road is an excellent example. It was at the first and is yet, officered by conscientious men of the Puritan type, who believe in keeping the Sabbath holy; but they were forced, after six years, by the conditions of the life of society in which they abode, to yield and run their cars on Sunday.

And the strange part of it all is, that by far the chief part of the pressure by which the Sunday cars were caused to be put on came from church members and church going people, who wanted them run for their accommodation in going to church.

Sunday steam cars and horse cars are by far the largest systematic Sunday industries in Massachusetts, and the others do not call for special mention.

The investigation brought out two points which may be expected to be of special value in future discussions of the Sunday question, and which appear to be new. One is a classification of labor into two kinds, according to its objects; the other is a showing of the effect of Sunday labor in these two classes upon the health and wage of the laborers. The classification is stated thus:

"Human labor is performed for two purposes, for the production of goods and for personal service. In the first instance, it is applied to materials in a crude state, for the production of things in a finished state, and such labor may be classified under the general head of productive labor. In the second instance, it is put forth by man at the demand of his fellow man for service to his person, either for his convenience, his amusement, his edification, his cleanliness, or his general wants, and for his whims; and all these bodily forms of labor may be classified as personal service."

This classification being established the investigation of the Bureau shows a very marked contrast in the effects of the two kinds of labor, both upon the health and wage of laborers. Concerning the effect on health, setting the brakeman and the plowman, the horse-car conductor and the weaver in contrast, the following statements are made:

"The plowman, during all the time that he is at his work, has his muscles all astrain; but the brakeman not does use his one-tenth of the time."

Again, referring to an actual instance of a horse car conductor which is given, it says:

"The weaver who should tend his looms steadily for a thousand days in succession, would probably break down completely in health long before the time was past, while, on the contrary, the horse car conductor goes through the whole term without losing a day, and finishes the period with vigor unimpaired."

In short, all that was learned goes to show that, with "days off" which are generally taken, and the nature of personal service, the Sunday labor done in the Commonwealth does not produce any deterioration of health that can be discovered.

A corresponding effect is shown concerning wages. The Report says:

"When systematic work for the production of wealth is done on Sunday, that is, when the worker labors seven days in the week in the production of wealth, there is a powerful and probably an irresistible tendency to break down the rate of pay, so that the total amount

of the seven days' wage will be no greater ultimately than the six days' wage was, or would have been. But where systematic work in personal service is performed, there is no such tendency to breakdown the daily rate of wage, for the person who performs this class of labor for seven days receives a full day's pay more than he would if he worked but six days, and so the average day's pay is in no way diminished."

This classification and the results drawn from it are deemed of special value, and it is believed that they will have an important bearing upon future discussions of the Sunday problem from the economic stand point. Of course it follows, as the report says in closing, "that the sheer will of man, actuated by no constraint of nature, nor through the selfish motive of profit, but only for what is considered as some human convenience, causes all, or, nearly all, the Sunday labor in Massachusetts."—*Independent.*

## How to Make Prayer-meetings Interesting.

1. Prepare for the meeting, and do not rush into it with your heart filled with the world.
2. Be interested yourself in it, and then it will be interesting.
3. Do not expect others to arouse you from your lethargy and interest you, but seek to arouse others, and to interest them.
4. Go there to worship God, to pray to him, and to sing praises and to commune with him and with your fellow-Christians.
5. Exercise your mind in the services, and be not listless.
6. Do not criticize others in what they do or say.
7. Do not indulge in a fault-finding spirit.
8. If the prayers are more than five minutes long don't complain. Remember there is no dial-plate on the mercy seat.
9. Do not occupy much time in speaking; but very few words are needed, and those should be earnest and very spiritual as well as edifying.
10. When you feel moved to speak, let it not be about yourself, nor to complain, nor an attempt to revise the translation of the Bible.
11. Let every one be present and punctually.
12. Join in the singing.
13. Do not take the back seat, or that farthest from the leader of the meeting.
14. Take some part yourself in the meeting, and it will be interesting to you.

If you observe these directions you will not complain of uninteresting prayer-meetings.—*Christian Intelligencer.*

Rev. Dr. J. H. Barkeley, President of the New Jersey Cranberry Association, reports the crop of cranberries in New Jersey to be "unprecedented." One bog of six acres, alone, in Burlington County, has yielded 1904 bushels. The berries have escaped injury by frost.

The will of the late Dr. John L. Atlee, of Lancaster, admitted to probate, bequeaths \$1000 to the Orphans' Asylum of Lancaster, \$1000 to the Bishop Bowman Church Home, and \$1000 to St. James' Episcopal Church for the support of the rector. The remainder of the estate is given to the direct heirs, Dr. Walter F. Atlee receiving the surgical instruments of his distinguished father. The estate is valued at \$250,000.—*Oxford Press.*



## Youth's Department.

### How Fanny Apologized.

BY MRS. EFFIE B. SCHMITZ.

Tom Clayton came down the street at a rapid walk. His hands were not thrust, as usual, into his pockets, and, for a wonder, he was not whistling.

It was one of the first warm days of the spring, and Tom had thrust his hat back from his forehead, showing a face somewhat flushed, but frank and merry withal.

He was evidently in a great hurry. And when I tell you that Tom was a growing boy of sixteen, or thereabouts, and was consequently in a chronic state of hunger, you will not wonder that he was using all his energies to get over the space between him and his dinner.

Although only a little over sixteen years of age, he had been acting as clerk in his father's hardware store for almost a year now, and was at present his father's only assistant. This made it necessary that he should wait for his meals until his father had taken his, and returned to the store; and sometimes it would happen, as to-day, that even then, he must conclude some sale before he could get off.

As he turned the corner, he suddenly encountered his sister Fanny.

Tom and Fanny were as fond of each other as brother and sister could well be. Fanny was, to Tom's mind, by far the "prettiest girl in town." She certainly did look very charming this bright afternoon, in her fresh lawn dress, sprinkled over with blue forget-me-nots, with the dainty frills in neck and sleeves, and her curls tied coquettishly back with blue ribbons. Her very freshness and daintiness somehow made Tom feel all at once how dirty his morning's work had been, and how much his hands needed washing. But there was another, more unpleasant consideration. Here was Fan, evidently on her way up-town. Mother was spending the day at grandma's and there would be no one to sit with him during dinner. It was "too bad." Tom's face clouded instantly; he stopped short, and blurted out: "Now, that's what I call mean,—to let a fellow sit down and eat his dinner all alone, like a hired hand. It's bad enough to have to wait an hour, and have everything as cold as a stone."

Naturally, such a greeting from a brother, and just at a time when she might reasonably have expected a compliment, did not tend to call up a gentle spirit in Fanny.

Usually she consulted Tom's wishes pretty carefully on what she considered important matters, and was ready to follow him with a good deal of reverence, for he was two years her senior; but this was too much, and she answered hotly: "I don't know that I'm your servant, Master Tom, to serve up your meals or eat them for you. Your dinner you will find as warm as you deserve, that's certain: and as to eating alone, if you don't come somewhere near meal-time, you can't expect company."

"You know as well as I do that I can't help that. Will you go back?" demanded Tom fiercely.

"No, I won't," responded Fanny.

"Very well, then; I won't eat any dinner," said Tom, turning on his heel. "You're a pretty Christian,—aren't you?" added he, tauntingly, as he strode away in the direction of the store.

Fanny's heart smote her. Tom's last words were most cutting. Such little tiffs as this had not been an unusual thing between the brother and sister, in earlier but two months ago, Fanny had declared herself a Christian, and had publicly pledged herself to a different life; and she had not since that time been betrayed into an out-and-out quarrel with Tom, although he had tested her, boy-like, more than once. He had begun to think there was something in Fan's religion, after all, and he might be the better for some of it himself; but now

he commented to himself: "It's all nonsense. She's as wrathful as ever. I believe she was madder than I was. I guess I won't trouble myself about joining the church yet awhile, if that's the way it works."

Fanny turned back to tell Betty that Tom would not be in to dinner, and then went up street to do her errand. She was to get a blue and old-gold brocaded ribbon for her spring hat, and she found the piece she had longed for still there: but somehow it did not strike her as so pretty and desirable as it would have done half an hour before. An image of hungry Tom kept coming up before her. She had half a mind to go and carry him some dinner, but that would be "giving up," and Tom would "exult over her." No, he might go hungry if he wanted to.

Just then a thought came into her mind which made her face crimson to the roots of her hair. Their kind old pastor, in his advice to her upon joining the church, had told her of the value of asking forgiveness of those whom she had injured. "If you have committed a fault against any one, dear child, go at once and acknowledge it, for your own peace of mind and the good of the injured one," he had said. Was she to ask Tom's pardon, then? Did being a Christian mean such hard things as that? Why, it would just about kill her! Besides, Tom was the most to blame; he began it. And then she went over the quarrel in her mind again. No, surely Tom was the one to ask her pardon. Of course, he never would, but that was not her fault. If she did it, he would think she was really the most to blame, and he would be just as rude to her another time. No, she would go and read her new book, and forget all about the disagreeable thing. She heartily wished she had waited for Tom at the table. But then it was such a warm day, and she had given the children their dinner, and got them off early to school, and had sat while her father took his meal, and the basement dining-room was so dreadfully hot! It was very unreasonable in Tom to want her to do such a thing. "No matter about Tom," said conscience; "you have done wrong. You are a Christian, and you ought to acknowledge it."

She felt a new anger rising against Tom for his putting her in such a hard position. She looked at the clock. It was time for her to go up to grandma's and walk down with mother. That would take her past the store. Should she go in and beg Tom's pardon? She mechanically put on her hat, and went out the gate. He wouldn't be expecting it. It would embarrass him as much as her. He wouldn't know what to say. She would be doing right, and he would be non-plussed and ashamed. She would enjoy that. Yes; she was right here at the store door, and she would go in and have the miserable thing over with; and in she went.

Tom sat on the counter swinging his heels, and looking mad enough to bite one of his own tenpenny nails in two, but Fanny's mind was made up. She walked boldly up to him, and said in measured and rather haughty tones: "Tom, I am sorry I was so silly as to behave so at dinner-time. I don't know what was the matter with me; I guess Satan must have got hold of me."

"I guess he did," said Tom coolly, as he swung himself down, and went to wait upon a customer.

"Not any more than he did of you," said Fanny indignantly; and she turned and walked out of the door more angry than she had been any time during the day.

Poor Fan! all her effort had been in vain. Tom would despise her for her miserable half-meant excuse in which she had tried to throw all the blame on Satan, and she despised herself.

Mother tenderly drew the whole story from her, when they were at home once more, and she pointed Fanny to the cause of her mistake. "I am sorry," she said,

"that it occurred—for Tom's sake too, Fanny; for I think he was beginning seriously to consider his need of being a Christian himself. But now, my dear, run and make some of the nice waffles for tea that Tom is so fond of, and try again, when you think you can."

There was a new thought in Fanny's heart now. Could anything she had done keep Tom from being a Christian? Oh, what a miserable piece of work she had done to-day! If only she could undo it. If Tom would only forget it.

She baked the waffles to a lovely brown, and the very crispest she managed to slip on to Tom's plate. He recognized the fact, and wondered, but said nothing.

That night while Tom was gazing out into the moonlight before undressing for bed, he felt a soft touch on his arm, and looked up to see his sister standing in a stream of moonlight, and a very wistful voice said: "Tom, won't you kiss me good-night? and, O, Tom!" with a little sob, "you won't let anything I have done to-day keep you from being a Christian,—will you?"

"No, indeed I won't. I was an old bear myself," said Tom, planting a kiss on Fanny's nose in the dark.—S. S.

### Here and There on Snow Hill District.

REV. A. WALLACE, D. D.  
No. 31.

I have referred incidentally to Bro. Corner as one of our leading men at the time I traveled Cambridge Circuit. His store and dwelling were the principal landmarks in the neighborhood of Beckwith's old fashioned church. He entertained preachers with a degree of familiarity which always made them feel at home. It was difficult indeed, to pass his door up or down the populous "neck" without making a visit. His good wife never wearied in dispensing a generous hospitality, and Corner's store was a convenient mustering place for the whole neighborhood. I believe it is now called "Cornersville," which perpetuates a name every way worthy of honor.

"Bro. 'Sammy'" as he was usually called, having been so long in close business relations with Baltimore, knew all the old preachers and could describe their peculiarities, giving with literal exactness copious extracts from the sermons he had heard them deliver in former years. His memory was well stored with incidents going back to earlier times, and when in genial mood, his conversation was of the liveliest and most interesting character. His favorite Church work was in leading a large colored class and keeping the members thereof up to a point of religious fervor, which he considered far ahead of the white folks. If the circuit preachers failed to pay as much attention to his flock as to anybody else, they were sure to hear of it. He was a zealous worker at the protracted meetings when things were allowed to move according to his liking, but was quite sensitive if interfered with.

I had the misfortune one evening to cross his lines in an unintentional way, which hurt him severely. He was assisting us at a great meeting which broke out at Spedden's. Quite a number of the young people had been seeking, and professed religion. The hour was late and I wanted to close the exercises; Bro. Corner was leading the singing. He had a lively chorus, to which he had already used up two or three ordinary hymns. Every time I started to make the announcements, and dismiss the congregation, he found a new couplet, and sang on with all his might, until at last I had to appeal to him personally to let us close. He was offended, and hearing of it next morning I hastened to his store to have the breach healed. I found him unapproachable. He said he was not used to being snubbed by young preachers and wouldn't submit to it. He knew as much about holding meetings as they did. In fact he conducted good meetings before some of them were born, and

wouldn't go any more, to be silenced by their conceit.

I was troubled, and so changed tactics. There was a collection of painters' utensils lying on the floor. Said I, "What are all these paint buckets and brushes doing here?"—"I don't see what business that is of yours," said Sammy; "but if you must know, I have been expecting workmen here to paint the store, and after getting everything ready, they have disappointed me, and the devil is taking advantage of the circumstance with other matters to rile my temper."

"Come," said I, "let us defeat him and do the painting ourselves." My coat was off in a jiffy, and I was plying a paint brush with such professional *sang froid* that he had to fall in with the project. By dinner time his good humor was restored, and to the passers by who looked in on us he had a kind word as usual. The fun of it was, that I persuaded him to start up that same hymn he was singing down at Spedden's, and he and I kept it agoing most of the afternoon, while I painted counters, drawers, doors, and window-sash, and both became real happy as the old fashioned chorus;

I'm happy, I'm happy,  
I'm on my way to Zion,

rolled on, using up all the rhymes we could remember, like the following:

"Come down, come down, my Lord come down  
And take me up to wear a crown.  
"I'll tell you when I feel the best,  
Its when my soul has just been blessed."  
"A little while longer here below  
And then to glory I will go."  
"I'm happy, I'm happy,  
I'm on my journey home."

Some of the preachers of later years have told me, as I have inquired after good Bro. Corner, that he never forgot that day, when he and I sung the devil out of countenance, and got cured of a fit of the "blues."

It was on my first circuit I took up clock mending, and on the second, I became a medical expert. The third year I helped to build and upholster a carriage for old Father Thomas, and now gained some celebrity in the art of house painting.

That was a good meeting at Spedden's, in its influence on some lives to the present time, as I happen to know. We had another good revival at Beckwith's, commencing with a "woods meeting," and continuing until about thirty souls were saved. The new Antioch Church had been built several years, but not until that Fall had there been a single convert within its walls. I remember very well the occasion when this reserve was broken down and its walls resounded with a glad shout over the first sinner saved at its altar. We had a nice work there also which, as I perceive from my old memorandum included some heads of families, and quickened the spiritual life of the whole community.

The Camp-meetings of 1851, which I attended, were at Trappe, on Princess Anne circuit; Bros. Price and England were in charge, and gave me the Sabbath morning appointment; and at Willis' Woods, Dorchester, Bros. Smith and Allen preachers. It was at the latter I first met Rev. J. F. Chaplain. He was then filling an appointment in Talbot, under the Elder and the acquaintance I formed with him ripened into a friendship which lasted as long as his useful life was spared to the church.

It was at Willis' Woods a curious circumstance occurred, the like of which I have not often seen repeated. I had sometimes dreamed, as what young preacher has not, of standing before a multitude, and feeling a new energy thrill me to the very centre of my soul, as I poured out gospel persuasion, and invitation, until people by scores were swayed with mighty influence and fell under strange power.

Well, one of these dreams came actually true on Wednesday evening Aug. 27, 1851. Presiding Elder Hazzard had given us a plain, solid sermon in the morning. Bro. Grace preached in the afternoon. There had been no special work around the altar, and yet many were

under deep conviction. I had heard of one man, who they said had been seeking salvation for seven or eight years. It came my turn to preach at night. My friend Rev. C. I. Thompson was engaged to help me out with an exhortation at the close. While I was warming up in appeal, I became conscious of unusual freedom and access to the large congregation before me, I gained a glimpse of the cross, and began telling in a simple way the power of Christ to save, when suddenly I asked in a hurried tone, "Where's that man who has been all these years inquiring the way? Where is he? He can be saved to-night! He may be saved now!"

A thrilling sensation began to stir the people. I saw several run to lift a man who had fallen over. It was the identical person I had referred to, and he began to shout, "I've got it! I've got it!" The whole camp seemed moved. I was through, and turning to Bro. Thompson, I said, "Now Charley, let us go for 100 souls!"

"Charley," as I called him, was the man for this emergency. The people were on their feet and pressing forward. He and I leaped over the "Bible board," and calling for help, which came in a twinkling, we tore away the entire "pen" as they termed the railing around the altar, and willing hands carried the debris out of the way. Scores came weeping to the benches near the stand. They were all soon crowded, and as we opened the aisles, others flocked in until the scene became indistinguishable. Conversions occurred rapidly, and after an hour's active operations, it was estimated that just about one hundred felt the Spirit's power that night.

I was so exhausted in the whirl of excitement, that I slipped away into a corner of the preachers' tent and covered myself up for a little rest. The preachers soon began to drop in and discuss the situation. The Elder sat on the edge of a bed near me, and some one asked him "What do you make of it?" "Make of it," said he; "Why its just like those gusts of impulse and power that used to be frequent under Solomon Sharp, and Everett, and Lawrenson. There was nothing unusual about the young man's sermon to create all that furore, until he called out for that chronic mourner, who just then got power to believe, and the Holy Ghost took the whole thing in hand. We ought to witness many more such scenes."

There was soon a commotion at the tent door; and some preacher asking for Wallace. "Where's Wallace?" "Here," said I, starting up. "What's the matter?" "Here's a man," was the reply, "who wants to see you." I was at the door directly, and there was the brother, full of new found joy who had been saved during the sermon. What struck me as singular, he said he had just such a view of Jesus, as I was conscious of myself, when I announced that he would be saved then and there. I met him often in after years, as well as others, who used to recall that night in Willis' Woods, when they were converted to God in the whirlwind of power that came so unexpectedly upon the waiting congregation.

### "Delay Not."

Archias, the magistrate of Thebes, sat drinking wine with many of his mighty men, when a messenger arrived, bringing him a letter informing him of a conspiracy against his life. Instead of opening and reading it, he deliberately put it into his pocket, saying, "Business to-morrow." To-morrow he died. Before the letter was opened the government was captured. To-day a message of life comes to every one. It is "today, if you will hear his voice, harden not your hearts." Will you read it and be saved, or will you, like Archias, put it aside with the careless comment, "Business to-morrow," or, "When I have a more convenient season?" This night thy soul may be required of thee.—*Sci.*

Mrs. Hillis, of Elgin, Ill., has a copy of the poem, "Oh, Why Should the Spirit of Mortal be Proud?" in the handwriting of Abraham Lincoln, given her by himself.



The Sunday School.

Jehu's False Zeal.

LESSON FOR SUNDAY, OCTOBER 18, 1885.

2 Kings 10: 15-31.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT. "Blessed is the man that walketh not in the counsel of the ungodly" (Psalm 1: 1).

I. JEHU'S ZEAL (15-28).

15. When he was departed thence—from the shearing-house of the shepherds in Samaria, where Jehu had just slaughtered the forty-two brethren of Ahaziah, king of Judah, who, unconscious of the fate that had befallen the house of Ahab, were coming to pay a visit to the royal family. He lighted on Jehonadab, the son of Rechab—the leader of that austere Bedouin tribe, a branch of the Kenites, to which Jeremiah (300 years later) alludes at some length (Jer. 35). They were bound by a covenant to preserve their simplicity and purity of life, by abstaining from sowing seed, planting vineyards, drinking wine, or even building houses. They agreed to live in tents and subsist by pasturage. This rigid rule was handed down from generation to generation; and the tribe still exists and observes the same restrictions at the present day. Coming to meet him—probably to express his sympathy with a reformer who had visited upon Ahab's wicked house such unpitying but deserved extermination. He doubtless felt that the new king was an opposer of idolatry, and was about to re-establish the worship of Jehovah. Saluted him—paid him the respect which his godly character entitled him to receive. Is thine heart right?—Can I count upon your sympathy? Do our hearts beat alike? If it be, give me thine hand—uttered by Jehonadab (though the Septuagint puts it into the mouth of Jehu). Terry translates the passage: "Jehonadab answered, It is, yea it is; give me thine hand." Took him up to him in his chariot.—Jehu was so glad to find so distinguished and unexpected an ally, that he took him with him in his own chariot, as he went into Samaria to strike his final blow.

16, 17. Come . . . see my zeal for the Lord—a boastful tone of speech, and yet Jehu must have had a measure of sincerity in this campaign of blood, otherwise he would not have secured the Divine approval (verse 30). He slew—R. V., "he smote." All that remained unto Ahab in Samaria.—The "seventy sons" of Ahab had already been slain. The extermination of the entire family except the branch in Judah was now made complete. According to the saying [R. V., "word"] of the Lord . . . to Elijah—about sixteen years before (see 1 Kings 21: 17-24).

"Thus was finally completed the political revolution which transferred the throne from the house of Omri to that of Nimshi, the fifth of the royal families of Israel (Rawlinson)."

18, 19. Jehu gathered all the people together.—They were naturally curious to know by what principles their new king would govern church and state. Ahab served Baal a little, but Jehu . . . much—an ambiguous expression, by which he intended to deceive the people. It was characteristic of Jehu that he kept his own counsels and was unscrupulous in his methods of executing them. Call unto me all the prophets of Baal, etc.—Baal had his "prophets," who taught the principles of his worship, his "priests," who officiated in the sacrifices, and his "servants," which the R. V. translates as "worshippers." The entire following of Baal was to be collected in the great idol temple under the pretext of celebrating a grand inaugural sacrifice in honor of the new dynasty. Jehu did it in subtlety.—The "subtlety" was Jehu's. God did not command it, was not responsible for it, nor can we believe that it was pleasing in His sight.

"The fact that Jehu was believed, when he said that he would serve Baal far more than Ahab had done, is explained by the consideration that his entire enterprise was regarded as a military revolution, like that of Baasha and Zimri, in which the thing at stake was a supreme power and the throne, not a religious reform and the restoration of the service of Jehovah. No one any longer thought of that as a possibility (Bahr)."

20, 21. Proclaim [R. V., "sanctify"] a solemn assembly for Baal.—Word was sent out through all the tribes, and no adherent of the idolatrous worship dared to be absent. Absence, indeed, meant death to the absentee. Apparently no one suspected that the assembly meant death to all who attended it. The house of Baal was full [R. V., "filled"] from one end to another—the courts as well as the building itself.

"Some of these ancient temples to Baal were of immense size. At Baalbec are found the ruins of one which would hold many thousands of people, since it was eleven hundred feet square. The great stones in its walls have excited the wonder of travelers. Three of them are each sixty-three feet long and thirteen feet high, and are raised twenty feet above the ground (Vincent)."

22, 23. Said unto him that was over the vestry—the robing chamber of the temple, where the sacred garments were kept. Bring forth vestments.—Baal's worshippers were gorgeously bedecked. The king's interest and zeal in the great feast doubtless rendered him very popular among the idol devotees. They had a king now after their own heart, they said to themselves; but their delusion was brief. Look that there be . . . none of the worshippers of the Lord—who might have stolen in out of curiosity.

"The presence of persons belonging to another religion was usually regarded by the ancients as a profanation of the rites. In the case of the Greek mysteries such intrusion is said to have been punished by death. Consequently Jehu could give these injunctions without arousing any suspicion (Rawlinson)."

24, 25. And when they went in.—R. V. omits "when," and ends the sentence at "burnt-offerings." Jehu appointed fourscore men without.—R. V., "Now Jehu had appointed him fourscore men without." The temple had probably but a single entrance, or but two at the most. This detail of eighty men, fully armed, would be quite sufficient to enact the tragedy upon the unarmed, caged and panic-stricken multitude. If any of the men, etc.—See 1 Kings 20: 39; Ex. 21: 23. Whom I have brought.—R. V., "whom I bring." As soon as he had made an end of offering.—Jehu apparently furnished the victims, and superintended in person the rites connected with the sacrifice. Smote them . . . cast them out.—The sword did its bloody work, swiftly and unpityingly, and the corpses were either flung back as the guard advanced, or else when the work was ended, were cast out of the enclosure. The city of the house of Baal—the temple proper, to which was probably joined the houses for the priests.

26, 27. Brought forth the images out of the house.—R. V., "brought forth the pillars that were in the house." Burned them—the wooden images of the Phœnician gods. Brake down the image [R. V., "pillar"] of Baal—the stone image in front of the temple. Made it a draught house—a place for the refuse and filth of the city, thus defiling it beyond the possibility of recovery as a place of worship.

"At last, when the bloody work was over, they found their way to the inner sanctuary, which towered like a fortress above the rest. There, Baal was seated aloft, with the gods of Phœnicia around him. The wooden images, small and great, were dragged from their thrones and burnt. The pillar or statue of Baal, which Joram had removed, was also shattered. The temple was razed to the ground, and its site only known in after days as the depository of all the filth of the town (Stanley)."

28. Thus Jehu destroyed Baal out of Israel—an effective destruction, for this species of idolatry never again reared its head in Israel. The work of Elijah was finished by Jehu.

"Strange to say, the Asherah in Samaria escaped the general destruction, for it was still standing in the next reign. There was probably enough of the influence of the superstition left to disturb and unsettle the kingdom, and weaken Jehu's strength for a long time. This appears in the fact that the whole reign of this king, during twenty-eight years, was barren of important events, and the king was unable to prevent the great losses of territory which are mentioned in verses 32, 33 (Todd)."

II. JEHU'S SIN (29-31).

29. Houbeit from the sins of Jeroboam—the first king of Israel, who founded the calf-worship. Who made Israel to sin.—R. V., "wherewith he made Israel to sin." Jehu departed not.—As a reformer Jehu could not rise any higher than Jeroboam. The calf-worship, though unlawful, was at least a restoration of the worship of Jehovah under these symbols.

"He stopped short with his religious reforms, and did not destroy the golden calves: he left them for the same political reasons for which Jeroboam erected them, that is, that the northern kingdom might have its own religious centers outside of Jerusalem (Bahr)."

30. The Lord said unto Jehu—probably by a personal communication, since Elisha was the usual medium for God's messages. Because thou hast done well, etc.—words of commendation as a preface to the reward about to be announced. He had shown rare vigor in extirpating Ahab's house and Jezebel's idolatry, and for his obedience he was to receive compensation; and yet, that his behaviour was not without blame, that he was even to be punished for it in the history of his house, we have the testimony of the prophet Hosea (1: 4). Thy children of the fourth generation shall sit on the throne—a promise literally fulfilled (2 Kings 15: 12).

"This was accomplished in the persons of Jehoahaz (2 Kings 13: 1), Joash (13: 9), Jeroboam (14: 16), and Zachariah (15: 8), the son, grandson, great grandson, and great-great-grandson of Jehu. It is noticeable that no other family sat upon the throne of Israel so long. The house of Omri which furnished four kings, held the crown for three generations only and for less than fifty years; that of Jehu reigned for five generations and for above a hundred years (Rawlinson)."

31. Jehu took no heed to walk . . . law of the Lord.—His zeal expended itself in acts of butchery. When he was compelled to sheathe the sword, he had no further mission. He was a "scourge of God," as Bahr remarks, but not "a man of God."

"Jehu did indeed destroy idolatry, but he did not touch the chief sin of Israel, because he considered it the chief support of his own authority. So many a one renounces gross external sins, but will not think of denying himself, or sacrificing his own interests, and of turning his heart to the living God (Bahr)."

Historical Sketch of the Wilmington Conference Academy.

BY REV. R. W. TODD.

At the session of the Wilmington Conference held in Port Deposit, Md., March 1870, the late Alfred Cookman presented a resolution which was adopted, for the appointment of a committee to arrange for a Peninsula Methodist Convention. The committee as ordered, consisted of four ministers—A. Cookman, chairman, J. H. Lightbourne, G. A. Phœbus, and T. E. Martindale, and four laymen, Jas. Riddle, T. Mallalieu, M. B. Hilliard and T. S. Hodson. In arranging a program of exercises, the committee assigned to Rev. C. W. Buoy a paper on "Our Denominational Institutions of Learning." After an earnest plea for a first class University for our

general Methodism, the essayist said: "Another want is a first class Academy for boys. We have planted Academies; they have sprung up Seminaries and Institutes. What we need, what we have not within the limits of the whole Conference is an Academy—without any ornamentals, and without any chartered rights permitting it to add to the number of the titled unfortunates." At the conclusion of the reading of Mr. Buoy's paper, the following resolution among others, probably prepared beforehand by the committee, was presented.

"Resolved, second, That immediate steps should be taken by the Church on this Peninsula, for the establishment of a first class Academy for boys, where they may receive a thorough preparation for business, or for college."

During the discussion that followed, the writer of this sketch, fearing that their adoption would be a mere formality that would record the opinion of the Convention, but result in no practical advantage, drew up the following resolution, which at the proper time he presented, and advocated:

"Resolved, That a committee of eight, composed of an equal number of ministers and laymen, be appointed to take into consideration the question of ways and means, and receive propositions for the location of a first class Academy for boys, with instructions to report at the next session of the Wilmington Conference."

The resolution was adopted, and the Chairman, Hon. D. M. Bates, appointed the following committee: W. Kenney, Wm. Urie, A. Rittenhouse and H. S. Thompson, ministers; and J. T. Gause, F. A. Ellis, T. Mallalieu and Wm. M. Shakespeare, laymen.

To the Conference held in Dover, March 1871, this committee reported,— "that such an Academy was an indispensable necessity to the M. E. Church on the Peninsula, that there had come to them facts of the most encouraging character, that they had received a communication from Seaford, Del., urging that place as a desirable central locality; from Centreville, Md., offering to donate a valuable piece of land; from Claymont, Del., a proposition to sell a valuable property for \$12,000, on annual installments of \$1000; from Elkton, Md., an offer to sell a property worth \$20,000, for \$12,000, with assurance of liberal pecuniary aid from citizens; from Port Deposit, Md., most liberal offers, calling attention to an eligible location, and the probability that from eight to fifteen thousand dollars could be secured; from Smyrna, Del., the very liberal offer of six acres of eligible ground worth \$5000, and an additional subscription of \$5000; and from Dover, "very liberal inducements, proposing the choice from several eligible sites in the vicinity of the town, and an assurance of very liberal monetary aid in addition."

The committee further reported resolutions recommending a committee of five ministers and four laymen, to whom the whole subject including "propositions for locations, ways and means, &c." should be referred; that they should "carefully consider healthfulness, facilities of access and communication, probable immediate patronage, pecuniary inducements, and whatever else in their judgment was necessary to decide intelligently upon the best location for such an institution."

The resolutions further provided, that when the committee was ready for decisive and final action, they should notify the Presiding Elders and four laymen, who were to be appointed, one by each District Steward's Meeting; these with the committee to constitute a "commission with full powers to determine, by a two thirds majority, the location of such Academy."

The Conference, in adopting the report, enlarged the committee by adding Revs. J. H. Lightbourne, Chas. Hill and A. W. Milby; the laymen being F. A.

Ellis, W. M. Shakespeare, J. F. Dawson, Hance Lawson, J. Wilson, Jacob Tome, Gove Saulsbury, W. H. Thompson, James Riddle, G. W. Sparks and W. T. Collins, M. D. The addition of the four Presiding Elders Rev. J. D. Curtis, T. J. Thompson, J. B. Quigg and J. L. Taft, constituted a commission of twenty two ministers and laymen, equally divided, to whom the whole matter was entrusted.

The commission met and appointed a sub-committee to examine all sites offered for the contemplated Academy; the attention of the church was called by general notice, and propositions solicited. Responses were renewed from Dover, Port Deposit, Elkton and Smyrna. These places were severally visited and proffered sites examined by the sub-committee; and a meeting of the commission was called in Wilmington for May 10th, 1871; at which time the several locations proposed were represented and discussed, when it was resolved to defer final action until June 21st. At this time there was a "very full" meeting of the commission in the same city, and the competing locations were again represented by able advocates. Dover offered to give the ground heretofore proffered and a subscription to stock of at least \$10,000, which was represented as having been already secured in pledges to the amount of \$12,000. After several ballots Dover was chosen, when by acclamation, the choice was made unanimous. This completed the work of the commission which was thereupon dissolved; and the committee was immediately called together. A plan for a "joint stock company," and also a "mode of government" was agreed upon; but submitted to the review of a sub-committee, with instructions to print 300 copies for distribution among "experienced and enlightened men, soliciting views and criticisms on the same." After running the gauntlet of these criticisms, and numerous sessions for its consideration and revision, the "plan" was presented by the committee to the Conference, and by that body considered and adopted.

Immediately on the adoption of the report, the ministers of the Conference subscribed for 583 shares of stock at \$5 per share, amounting to \$2915, which the laymen present increased to \$4125.

The Conference then, agreeably with the "plan" aforesaid, elected the following ministerial, and the stockholders, the following lay, Trustees:

Ministerial.—W. Kenney, J. B. Merritt, R. W. Todd, G. A. Phœbus, A. W. Milby, J. B. Quigg, T. J. Thompson, C. W. Buoy, W. Urie, E. Miller, J. L. Taft, W. E. England, W. M. Warner, W. H. Hutchin, J. B. Mann, J. M. Williams, H. S. Thompson.

Laymen.—F. A. Ellis, J. Tome, G. W. Sparks, T. Mallalieu, G. Saulsbury, W. M. Shakespeare, J. W. Cullen, C. H. B. Day, T. W. Eliason, W. H. Thompson, W. T. Collins, T. B. Coursey, H. Lawson, J. T. Matthews, W. L. Cannon, J. F. Elliott, G. Parris.

In its report, the committee on Education said: "We congratulate the Conference on the success attending the effort to establish the Wilmington Conference Academy at Dover, Delaware. We regard it as a happy coincidence, that the first Peninsula Convention of clergymen and laymen gave birth to this great movement; and at the first Conference of the Peninsula, in which the laity, met with us in Convention, organized the Institution. The Institution will be monumental in our history, as a witness between us, that the clergy and laity are one."

At the same session of the Conference Rev. J. B. Quigg was appointed agent to solicit subscriptions to the stock of the Academy, and the first stage in this interesting history closed.

Mr. John Chandler, of Concord, N. H., celebrated his ninety-ninth birthday in perfect health. He hoed his own garden last summer, and is able to shave himself.



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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.

HAVING put in a new Gordon Steam Power Job Press, of the latest improved pattern, as well as a lot of new type, we are now prepared, better than ever heretofore, to do all kinds of Church, Sunday School and Commercial Job Printing, at reasonable prices.

Dr. Wallace's reminiscences are increasingly interesting as they impinge on surviving characters. The editor has pleasant memories of William Rea, Thomas W. Anderson, John P. Creighton, and Dr. Phelps, and their families, as well as many other Cambridge Methodists with whom he became acquainted during his brief pastorate of four months in 1859. Our correspondent's account of Mr. Rea's conviction under the prayer "Old Joshua Thomas" offered up for him in his office, recalls vividly that man of God, Rev. John Henry, who was not more distinguished for his eminent pulpit ability than for his power in prayer, and for its invariable exercise wherever he went. Query; would it not be well for the pastor as well as for his flock, if the practice of the fathers in this matter were generally revived?

In the report given in our last issue of the proceedings of the Easton District Preachers' Association, held in Sudlersville, Md., Sept. 22d and 23d, as furnished by the secretary, Rev. Alfred S. Mowbray, we find the following highly appreciative resolution, offered by Rev. Alfred Smith and adopted by the Association, for which the PENINSULA METHODIST makes its best bow:—

"Resolved, That we recommend the PENINSULA METHODIST to our people, as a paper loyal to the interests of our Conference, and Methodism, and in every way worthy of their patronage."

The terms of commendation employed, which we have italicized, are specially gratifying as expressing the judgment of our brethren that we have succeeded in what has been our steady aim and purpose from the moment we assumed editorial charge, some sixteen months ago. So long as our brethren of the Conference, lay and cleric, accept our services in the conduct and maintenance of our paper as practically, though not formally the Conference organ, we recognize their right to criticize the same, favorably or otherwise, as in their godly judgment they may deem proper; and in return, we claim their hearty co-operation in making the paper a grand success. To this end two things are essential; first the earnest and persistent pushing of the canvass for the increase of our circulation by all our friends, especially by our brethren in the ministry, upon whom from their relation to the people, as religious teachers, we must necessarily place our chief reliance; secondly, the contribution by ministers, and laymen and women of our own territory, to our columns of articles on the various topics of church work, doctrines and discipline, and personal experience,

on which our people desire light, also items of church news—especially revivals, church and parsonage improvements, Sunday-school Missionary, and Temperance work. Daniel predicts the time when "many shall run to and fro, and knowledge shall be increased." Why may not the PENINSULA METHODIST, thus laden with "the things of the kingdom," fulfill a high mission throughout our borders, as one of these messengers! and every contributor enjoy the satisfaction of participating himself in this work of increasing knowledge?

So long as we furnish such a paper at such the trifling cost to each subscriber of less than two cents a week, it is simply impossible for us to pay for either form of the above named co-operation. The only compensation possible under the circumstances is that, which has more force than even pecuniary considerations, to minds of lofty mould, the satisfaction of assisting in such work as such a paper actually does for the cause of "Christ and His church."

We spare no pains to make it at least equal to the best of its class. It ought to be stated that both our neighbors, in Baltimore and Philadelphia, are published at a higher price than our paper. While we are glad to acknowledge the co-operation of many of our friends in making our successive issues as interesting and edifying as they have been, and in some cases sending us considerable additions to our subscription list, we greatly desire a large advance on both these lines.

This is the way one of our neighbors puts it in a recent issue:

"Not quite two cents a week—less than a single cigar costs that young smoker—far less than is paid for a plate of cream or a weekly allowance of confectionery. And this paper, too, proposes not only to keep you supplied with current Church news, and with information as to everything relating to the cause of Christ in general, but it proposes also to help you in the study of your Sunday-school lesson, in the government of your family, in the management of your business, in your efforts to do good and get good, in your struggles to escape hell and secure heaven. And all this for two cents a week! Surely there must be a thousand of the converts brought into the Church during the past Winter, within the bounds of our Conference, who will accept the offer. Brother pastors, will you not speak of the (PENINSULA) METHODIST, to your people at the very next prayer-meeting? Will you not see some of your young converts personally, and advise them to subscribe for it? It will do them good to have it come to their homes—help to make them better men, better citizens, better Christians, and more useful Church members."

We hope our readers will not overlook the favorable notice of the opening of the new college year of Old Dickinson, as found on the second page of our last week's issue. When Dr. MacCauley and the writer were fellow students there, the faculty consisted of that incomparable pulpit genius, John P. Durbin, the classic Robert Emory, the scholarly and polished John McClintock, Merritt Caldwell the devout metaphysician, the philosophic Wm. H. Allen afterwards so long the distinguished head of Girrad College for orphans, and the kind-hearted Thomas E. Sudler with whom it was almost impossible for the student to fail in working out his problems, if he had the slightest aptness in taking a hint from the genial and sympathetic Colonel. Dr. George R. Crooks, now an accomplished professor in Drew Theological Seminary, and Dr. Spencer F. Baird, so long and so eminent before the public in connection with the Smithsonian Institute, became valuable additions to the Board of instruction, about the time our college course was completed. Notwithstanding our natural and just veneration for these grand men, in view of the improved appliances for study and the progress in all departments of learning, we feel

disposed to accept without qualification our correspondent's closing statement,— "At no period in its history, has the college been so well prepared for its mission as at present." We are confident at no College in the land, is more honest and faithful work done than at Dickinson. We congratulate our quondam classmate, President MacCauley, upon the favorable outlook for our venerable *Alma Mater*.

Our esteemed brother, Rev. B. F. Price, sends us interesting reminiscences of the late John Bishop Hagany, one of the most eloquent preachers of his day.

We recall a personal incident. One Sabbath evening during our term as junior on Elkton circuit, with Rev. Thomas A. Fernley, Dr. Hagany kindly assented to preach for the young man, in the Elkton M. E. church. His text was, Mal. 3-6: "For I am the Lord, I change not: therefore ye sons of Jacob are not consumed." The sermon, a model of beauty and force, was hardly thirty minutes long; but so masterly was his discussion of his theme—the divine immutability that the impression remains vivid after the lapse of more than thirty years. A characteristic of his style was his aptness in quoting poetic illustrations. He seemed to have at command, many of the best passages of the best poets, while he could quote at pleasure from our Hymn Book. He scarcely ever preached over half an hour.

While reading to his wife one evening at their home in New York city, he was suddenly interrupted by a Divine summons to enter his Master's joy. "He was not, for God took him."

We heartily endorse Dr. Hagany's views, as to speculating about the condition of our departed loved ones. With him we are entirely content to believe that they are with Christ, and to wait for fuller knowledge, until the promised revelation shall be made. Their blissful security, the future reunion of loving hearts that bear the Savior's image, and the everlasting joys of heaven, are clearly revealed, and this is all we need to stimulate desire and to encourage hope.

Bro. Cornelius, in the *Baltimore Methodist*, of last week, criticising some editorial outgivings in our New Missionary periodical, *The Gospel in all Lands*, significantly hints that there may possibly be some back action in this fusillade on Bishop Taylor and his methods. We heartily unite in the prayer, "Let us have peace," "for we be brethren." He says:

"We submit that the *Gospel in all Lands* has, or ought to have, better work than to foment this unseemly strife about methods and Episcopal status of the greatest missionary genius of the world, one of God's own glorious noblemen. We especially suggest that Bro. Smith (or who those stand behind prompting him,) is not as much interested in McCabe's "A Million for Missions" as he ought to be. If they fan up this feud, they may quench the ardor of a few hundred thousand donors to our mission funds, who think that Wm. Taylor is quite as wise in his movements as are his critics. These motives have restrained us from responding to the remarks made by Bro. Smith and others concerning our correspondent. If we are compelled to speak our piece it *might not* be either "short" or "sweet."

"LET US HAVE PEACE"—for a while!

Dr. Phelps, whom brother Wallace characterizes as the "Accomplished politician, though past four score, was put forth prominently as a candidate for a renewal of Senatorial honors this fall, until in a characteristic letter he respectfully declined. His son-in-law, Col. James Wallace, an official member of our church in Cambridge, was a loyal supporter of the Union cause in the late civil war. Another venerable survivor of those days is W. Wilson Byrne, Esq., in whose beautiful home, Rose Hill, just outside Cambridge, a generous and elegant hos-

pitality, was so long dispensed, especially to ministers and their families. Mr. Comfort Tiffany, father of the eloquent Dr. O. H. Tiffany, was a business associate and life-long friend of Mr. Byrne. One of his daughters, like so many of the fair daughters of the Peninsula, became the wife of a Methodist itinerant, the Rev. Dr. Charles P. Maeden, at one time pastor of our church in Cambridge, and now closing a successful pastorate of three years in St. Louis, Mo.

Revisiting Cambridge last spring, after an absence of twenty-six years, the writer was pleased to meet a number of friends who were present at his first and only appearance in the pulpit to preach during that term, and to find that the text used was remembered. This was some compensation for being hindered by sickness from preaching again during the four months he remained there. It reminds us of what a worthy brother of moderate pulpit ability was wont to say for his own satisfaction,— that however he might fail to measure up to his brethren in his preaching, he was sure he could choose as good a text as the best of them.

Our readers will find an interesting sketch of the early history of our Conference Academy, prepared at our request by Rev. R. W. Todd, on third page of this issue.

We acknowledge the receipt of a neat Program of the Delaware State Convention of the W. C. T. U., from the Cor. Sec., Mrs. A. G. Cox, with the appropriate motto, "For God and Home and Native Land." From it we learn that there will be held a mass meeting, Thursday the 22nd inst., which will be addressed by Mrs. Frances E. Willard, President of the National W. C. T. Union.

We earnestly urge all interested in the good and great work the Christian women of Delaware are doing for the cause of temperance reform, to rally to this Annual Convention, that it may prove a grand success.

Through the courtesy of Rev. H. S. Thompson, pastor of our church in Easton, Md., we are in receipt of extracts from another very interesting letter written by Bro. W. P. Dodson, of Bishop Taylor's Missionary Band, to his friends at home. This gives us favorable reports down to July 2d, and will relieve many friends of this great enterprise of considerable anxiety, caused by false reports of disaster. Dr. Buckley says, "They (Bishop Taylor and his missionaries) are doing as well as they or any one else had any right to expect. The probability of their final success increases with every month they live there." The letter will appear next week.

Rev. J. B. Hagany, D. D.

MR. EDITOR: In looking over some papers, I found a letter from the late Rev. J. B. Hagany, D. D. The doctor was, I believe, a native of Wilmington, Del. His early ministry, and indeed most of that of his palmy days, was passed in the Philadelphia Conference. He was a member of the New York East Conference when he died, and pastor, I believe, in one of our New York churches. My intimacy with him arose from the fact that he was stationed in Elkton, Md., where I lived in my youth, and there under his ministry I embraced religion and joined the church. We continued to correspond from time to time till his death.

In my sorrow, years ago, occasioned by the death of two lovely children—Henry, 10 years of age, and Isabella, 18 months old—I was led to write an essay on "The Advantage of Dying in Childhood." I sent it to the doctor to read. The following is his reference to it in reply to my letter at the time:

"I received and read with becoming interest your essay on the advantage of dying in childhood. It

is a good essay; but shall I tell you, my dear Benny, that speculations beyond the plain word have for me, but very little interest, and all that may be learned from thence, about the future of dying children, is comprised in a very few texts; and even these teach us nothing directly, but leave us to inference and hope. I believe that your and my departed children are safe with Christ, and there I am content to leave them until knowledge of their condition shall come with no doubtful inference. By the way, it occurred to me as a specially wise appointment that we should be left in much ignorance of the future state, in order that hope may expatiate without limits, and that the very indefiniteness of the glory to come may excite to exertion as a kind of infinite motive. "We know not what we shall be," and therefore may hope for the very best that infinite power and goodness can confer. Enough is revealed to stimulate that desire into a passion for glory, which God is too wise to make known. The very obscurity of the subject is to me its most interesting feature. "What thou knowest not now," &c. I am content.

Strangers and pilgrims here below,  
 'Tis earth we know is not our place;  
 But hasten through the vale of woe,  
 And restless to behold thy face,  
 Swift to our heavenly country move,  
 Our everlasting home above.

Look kindly over my deficiencies as a correspondent, for I always have been a very poor one.

I am yours very sincerely,

J. B. HAGANY.

I think Dr. Hagany's first appointment was on Caroline circuit, the Denton part of which, years after, was my first circuit. He was afterwards on Talbot circuit, and then on Cecil circuit, which embraced North East at that time, and then, was stationed also at Elkton. These were the only appointments, I believe, he filled in what is now the territory of Wilmington Conference. All of which it has been my lot also to occupy, except Caroline circuit, exclusive of the Denton portion; and Cecil circuit exclusive of North East. Dr. Hagany was an able minister of the New Testament, an eloquent preacher, combining the descriptive and the practical, without speculation. And although not a scholar in the technical sense, he surpassed almost any man of his day in miscellaneous learning. I call him up in my remembrance, with a mournful pleasure; he has gone where knowledge has no uncertainty, and where the light is unclouded, to use his own words in the "everlasting home above."

B. F. PRICE.

## A Door that Cost \$28,000.

One of the finest works of art in Washington is the bronze door of the Capitol, which fills the doorway leading from the portico into the rotunda. It was modeled in Rome in 1858 by Randolph Rogers, and cast in Munich in 1860 by F. Von Miller, at a total cost of \$28,000. The valves of the door stand in a superbly enriched casing, also of bronze, and fold back into suitably fitted jams. In height it is nineteen feet and nine feet wide, weighing 20,000 pounds.

In 1862 this door stood in the south doorway of the old Hall of Representatives. In 1871 it was removed to its present situation, which is more appropriate, as it is now the front door of the Capitol, and can be easily examined by strangers. Each wing of the door has four large panels and eight smaller ones. The events portrayed in the larger panels constitute in alto relievo the principal events in the life of Columbus and the discovery of America, while in the sixteen smaller ones are beautiful statuettes of his patrons and eminent contemporaries. On the key of the arch is an excellent head of Columbus. In the casing are four typical statuettes representing Asia, Africa, Europe and America, while between the panels is a series representing the historians of the life and voyages of Columbus and his followers, among them Washington Irving and W. H. Prescott.—*Cecil Whig*.

Rev. W. H. Melburn, the celebrated blind preacher and lecturer, has returned from a European campaign, and has already begun another in the United States.



Conference News.

Wilmington District.—REV. CHAR.

HILL, P. E., WILMINGTON, DEL.  
A correspondent from North East, Md., writes: A Temperance service was held in the M. E. Church last Sunday evening; interesting speeches were made by George O. Garry, editor of the North East Star, Rev. L. C. Andrew, pastor of Elk Neck charge, and Rev. T. Snowden Thomas, editor of the PENINSULA METHODIST, to a large and appreciative audience.

Bro. Thomas has returned from his two months stay at Ocean Grove, looking and feeling much improved in health. His many friends cordially greet him on his return home.

A correspondent from Delaware City, writes: Delaware City Methodism though comparatively unknown to your readers, through the columns of the PENINSULA METHODIST, is improving rapidly. Since the coming of our pastor, Rev. J. Heston Willey, a new era for Methodism has begun here; he has shown so much interest in all the departments connected with our church, that new life has been given to everything, especially to the prayer-meeting and Sabbath School, the attendance upon the former being more than double the number previous to this year. The strict attention of the largely increased congregation, giving evidence, that his abilities as a brilliant pulpit orator and close student are fully recognized in this community. We have a new library in our Sabbath school; have organized a Chautauqua circle; have also a new chapel in prospect, and our financial condition is better than it has been for years. Were it not rather late, I would give you a description of our Children's Day service, which was unsurpassed in interest and skillful management. Bro. Willey is endeavoring to create a deeper spiritual interest among the members of our church, so that we may soon have more evidence of God's Spirit with us, by the conversion of those who are now unsaved. A part of our appreciation of his interest in our welfare, was shown by the reception given him at the parsonage on last Wednesday evening, by his congregation, each one taking some expression of sincere good will and leaving it in the pantry. The pleasant greetings, music and singing made us all feel it was "good to be there." Miss Willey presided at the organ, while Bro. Willey accompanied with cornet, the choir lending their voices to a short improvised song service. When we were admonished by the chiming of the new clock, of the lateness of the hour, we sang, "Nearer my God to Thee" and after prayer, bade them good-night, with the prayer, that the pleasant relation between pastor and people may continue, and the love for Christ and His cause grow stronger, until we meet in the "Sweet Bye and Bye."

**Easton District.—REV. JOHN FRANCIS,**  
P. E., SMYRNA DEL.  
A handsome new pipe organ was placed in St. Paul's Methodist Episcopal Church, Odessa.

Our correspondent writes from Easton, Md.: Religious interest is maintained in our Church, though nothing of a marked revival character just now. Fifty of our probationers have been accounted worthy to be received into full membership, with more to follow. We hope for another tide of salvation soon.

E. T. Benson, of Royal Oak, Md., writes: We are now in the midst of one of the greatest revivals of religion I ever knew; surpassing anything in my experience of 20 years. The power of the Lord has been so felt among the people that all the stores in the town close at the hour of service. There have been 40 conversions already. Penitents still at the altar, and conversions nightly. Our pastor, Rev. J. L. Wood is abundant in labors, and very popular with his people. His sister, Miss Bella Wood is just as zealous. Many workers of the M. E. Church South, have labored with us faithfully; and their pastor, Rev. J. C. Thrasher has preached several times. Rev. Dr. Hough, Presiding Elder, preached last evening. May the good work continue.

The Bay Side M. E. Church will be reopened, either the last Sunday in October or the first Sunday in November. All former pastors are invited to be present. Definite announcements will be made later.

**Dover District.—REV. A. W. MILBY,**  
P. E., HARRINGTON, DEL.  
G. W. Bowman, pastor of Burrsville circuit, sends the following items: A few items of interest from this new circuit, a part of the old Denton circuit, may prove of interest to some of your many readers. Since I was placed in charge of this work, some changes have taken place. Rev. Jas. L. Rich' who

was associated with me at first, was retired by the Presiding Elder in view of the fact that Chestnut Grove had been taken from the new circuit, and returned to its former relation with Federalsburg charge; leaving me alone, in charge of a work comprising six appointments, with the feelings of the people very much stirred, by the division. Though aware that the work was to great for one man, yet for the sake of peace and concord, I went forward in the name and strength of the Master; and the following have been some of the results. The bad feeling has, by the favor of the Lord been allayed. A large and successful camp meeting at Concord, contributed largely to this end; there the people came together, and a better feeling was established among the members of the several appointments. There the pastor and people came into intimate contact, and both came to understand each other better. Two successful festivals have furnished two of our Sabbath Schools; Wesley and Sheppards, each with a large and well selected library. Last Sabbath Thawley's M. E. Church, near Hickmantown, was dedicated to the service and worship of Almighty God, and the remaining indebtedness all provided for. A revival of religion has been in progress at this place for several weeks past. Protracted services are being held at Concord with some conversions. Benevolent collections thus far have been up to the appointments. We are arranging for a series of missionary meetings, to bring this charge up to the "Million Dollars line." To God be all the glory!

A correspondent from East New Market, writes: The interest in our meeting is increasing all the time. House crowded on Saturday night, six at the altar and three conversions. We had no meeting on Monday night on account of rain. Wednesday night a good congregation in attendance; seven at the altar and three conversions. A lady converted on Sunday night had cause to rejoice over the conversion of her husband on Tuesday night. The church is greatly quickened, and engaging heartily in the work. The spirit of the Lord is abroad in our community, and we are praying for and expecting a general revival. Seven have joined on probation since our meeting began. To God be the glory.

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

E. H. Derrickson of Pocomoke Circuit, writes: Revival at Holland's has resulted in a renewal of membership, awakening of sinners and six conversions. Meeting still continued three evenings a week. Extra meetings began at Curtis Chapel, on last night, 11th inst, with two penitents at the altar and a bright prospect for many more soon. Officials of this appointment met a few days ago to investigate the matter of repairing the chapel, but decided instead of repairing to build a new church. Our extra meeting will take place at Williams at the close of the present one at Curtis. It is due Bro. N. J. Gibbons, of this circuit for me to say that of the twenty-five dollars from this charge to Conference Academy, he very freely contributed five dollars. In not only this matter is Bro. G. interested, but in all our Conference collections. He not only makes a good church officer but a good county officer.

Eben Hearn, of Stockton, writes: Rev. S. N. Pilchard, of Stockton Circuit is now in the midst of a very successful revival meeting at Goodwill M. E. Church. The Lord is most graciously pouring out His Holy Spirit. The meeting has been in progress three weeks, resulting in more than thirty conversions. The altar is nightly crowded with penitents crying for mercy. Heads of families are among the number, and the converts are the cream of the neighborhood. There seems to be no abatement of interest, and the church is not large enough to contain the number of people who attend the meetings. The most hard-hearted sinners push their way to the altar through the crowded aisles of the church. Bro. Pilchard has had no ministerial help from other charges, but he went about the work systematically, with prayer and faith. Eternity alone will reveal the great good that is being accomplished. To God be all the praise.

A correspondent from Snow Hill, Md., writes: The first Sunday in September, an interesting class of twelve probationers was received by the pastor of the Snow Hill M. E. Church into full connection, being the entire number reported to Conference by his predecessor, with the acceptance of one who removed by certificate, and two continued on probation. A County S. S. Convention, under the auspices of the Maryland S. S. Union, began in Snow Hill Friday the 16th inst., and will continue over Sunday. Rev. R. W. Todd is preaching a series of discourses, on the leading living issues which are the occasion of much interest in the

community.—The Drink Traffic, The Drink Habit, and Gambling have thus far been presented with more to follow.

Rev. T. O. Ayers, of Denton, spent last Sabbath with Bro. Davis of Frankford charge, and preached at Salem in the morning and St. George's in the afternoon, and at Frankford at night, to crowded houses and the delight of his old parishioners, he being a former pastor.

The meeting at Frankford, Rev. A. D. Davis, pastor, is regarded as the most powerful in that place for years. Up to Monday of the present week some 36 had professed conversion, and at least a dozen more penitents were earnestly seeking the pearl of great price. On Sabbath evening many were unable to gain admittance, the crowd was so great.

**County Conference.**

A Conference for that part of Salisbury District lying within the bounds of Sussex County, Del. convened in the Salem Methodist Episcopal Church, Selbyville, Del., Oct. 5th, at 7 p. m. After devotional exercises the Conference was organized by the election of Rev. J. A. B. Wilson, President, Thos. Holloway, Esq. Vice President, and Rev. W. F. Corkran, Secretary.

The opening sermon was then preached by W. F. Corkran, from Luke xix, 13. An interesting experience meeting, in which many participated, followed, closing with the doxology and benediction.

Tuesday. Conference met at 8.30 a. m. Devotions led by W. F. Corkran, after which an address of welcome was delivered by Hon. W. R. McCabe, in which he congratulated the people of his town in being honored with the first County Conference ever held in Methodism. The welcome was most hearty and imparted a homelike feeling to all visitors. The response by P. E. Wilson, set forth the origin and object of the Conference, and developed some interesting bits of Methodist history in Sussex Co.

Reports from pastors were then called for. Bro. Davis reported forty-five conversions since the Annual Conference, and a glorious revival now in progress in Frankford; expected to be able to report to Conference two hundred conversions, and a large advance in all the collections.

Bro. Corkran reported two years and a half. An advance of \$250 on salary; from one hundred to five hundred per cent. advance on all the Conference collections; good revival meetings, of special interest now at Line Chapel; a warm-hearted people, a liberal and progressive official board, best working force he had ever seen, expected to close up his third year next spring on flood tide.

Bro. McFarlane of Roxanna, reported progress all along the line, interesting revival now in progress at Sound, the location of the first Methodist Church in Sussex Co. He had been thinking of the heroes of early Methodism in that section, and praying for the God of the father's to visit the children.

P. E. Wilson reporting briefly of the District, said some kind things of both preachers and laymen, declaring that while there was not an entire failure on the district among the preachers, some were eminently successful.

Bro. McFarlane read an essay on Universal Christianity, which awakened a great deal of interest, and showed Bro. M. to be a clear and forcible thinker.

The Catholicity of Methodism and how best to utilize the Lay talent of the church, was then taken up, and discussed at length by P. E. Wilson. His address was full of information and exhortation, and the impression made, a most happy one for Methodism in Baltimore hundred. The doxology and benediction closed the morning session.

Conference met again at 2.30 p. m. After devotional services, the Hon. W. R. McCabe gave us with most pleasing effect the history of Salem M. E. Church. The beautiful structure in which the Conference met is Salem No. 3; Salem No. 1 was built about 85 years ago, and its style was in keeping with that age. A fac simile of the pulpit of No. 1 was exhibited, and many events instructive and amusing were related.

"What I know about Methodism" was then taken up by Bro. Davis and in his enthusiastic way, he told us much about Methodism as he had known it, and made us feel glad that a kind Providence had cast our lots among the people called Methodists.

The doxology was sung and benediction pronounced, and thus passed into history the first Methodist County Conference ever held, long to be remembered by the good people of Selbyville and vicinity. It were well if every community was better posted in reference to our Methodism. To recall her past, her heroes, their sacrifices and unparalleled suc-

cesses; to mark well her bulwarks, to tell her towers and consider her palaces; and to contemplate the prospect of her glorious future would kindle a flame of gratitude, zeal and devotion that should burn in every Methodist heart.

**The Sixth Annual Convention**

Of the Woman's Christian Temperance Union of Delaware will be held in the M. E. Church, Camden, Delaware, October 21st, 22nd and 23, 1885.

Each local Union is entitled to send five delegates. Pastors of Churches are requested to appoint one delegate each to attend the Convention. List of delegates to be sent to Mrs. Mary A. Hynson, Camden, Del. Entertainment will be provided for all. Applications for orders for reduction of R. R. fare, to be sent to Mrs. Mary L. Cox, Middletown, Delaware.

**PERSONAL.**

Judge Joshua Davis, of Philadelphia, Pa., is visiting his son, the Rev. A. D. Davis, pastor of the M. E. Church at Frankford. Judge Davis is 91 years old and remembers when George Washington died. He lived in Maine at that time and it took six months for the news of the death to reach there. Judge Davis is a remarkably well preserved old gentleman and as active as many men who have not reached their 80th year.—Sussex Journal.

Mr. Isaiah V. Williamson, who has lately become known as the richest man in Philadelphia, lives a bachelor life over a store, and has no relatives to inherit the wealth he has accumulated. Though careful in spending money on himself, he is liberal in his donations to charitable institutions, and in one instance gave away \$50,000 in a lump to a worthy object. Though over eighty years of age, he manages his business without the aid of a clerk. He is the largest private stockholder in the Pennsylvania Railroad, and has large interests in other roads and in the Cambria Iron Works.

The reopening services of Trinity M. E. Church South, Easton, Md., which has been closed for repairs and improvements for several weeks, were held Sunday, Oct. 4th, and occasioned general interest. A new steeple has been built, the brick walls have been painted and penciled, the church has been painted inside and newly furnished, gas fixtures and handsome chandeliers have been put in, and a bell weighing 424 pounds, cast by Register, of Baltimore, has been put into the belfry. The improvements cost over \$1,000. There were three services on Sunday. Rev. W. H. Milburn, "the blind preacher," preached in the morning and again in the evening, and the Rev. George Gassner, of Trinity Cathedral, (Protestant Episcopal) preached in the afternoon.—Easton Gazette.

The Revs. C. P. Masden, of St. Louis, and E. W. Ryan, of Detroit, who have been traveling in Europe for three months, arrived in New York lately, on their return home.

We are grieved to read the following sad announcement, but rejoice that even this tragic ending of a well-spent life, interposed no barrier to the aged saints abundant entrance into heavenly bliss. Bro. Stevens will have the sympathies of many friends on the Peninsula.

Mrs. Julia Stevens, the aged mother of Rev. Theodore Stevens, pastor of the Madison Street Methodist Episcopal Church in Chester, Penna., was killed yesterday morning by falling from a third-story window of her house. She lost her balance while opening the shutters.

Mr. Nicholas F. Goldberg, artist and fresco painter, who left this city for Europe nearly two years ago, has returned in good health and spirits, notwithstanding the report of his death and burial in the land of his ancestors. During his tour he visited the museums, cathedrals and great buildings in the beautiful cities of Paris, Munich, Vienna and Rome, and is now better prepared than at any other period to beautify and decorate the interior of churches and other buildings in our city and on the Peninsula, where his artistic taste has already been appreciated and admired. His address is Wilmington, Del.

**MARRIAGES.**

OTIS—ENTZ—On Oct. 8th, by Rev. J. Warthman, Mr. Harrison G. Otis, of New York City and Mrs. Helen G. Entz, of Federalsburg, Md.

STUMP—CHAMBERS.—At the residence of the bride's father in Chambersburg, Pa., Oct. 13th, 1885, George M. Stump, M. D., of Cecil Co. Md., and Miss Annie Chambers, of Chambersburg.

**Quarterly Conference Appointments.**

WILMINGTON DISTRICT—THIRD QUARTER.		
Hockessin,	Oct.	17 18
Christiana,	"	18 19
Newark,	"	24 25
Zion,	"	25 26
Rowlandsville,	"	25 26
Rising Sun & Hopewell,	Oct. 31,	Nov. 1
Cherry Hill,	"	1 2
North East,	"	3 8
Scott,	"	4 8
Union,	"	8 9
St. Paul's,	"	12 15
Port Deposit,	"	14 15
Charlestown,	"	21 22
Newport,	"	21 22
Asbury,	"	27 28
St. Georges,	"	28 29
Delaware City,	Dec.	6 7
Red Lion,	"	6 7
New Castle,	"	6 7
CHAR. HILL, P. E.		
EASTON DISTRICT—THIRD QUARTER.		
Church Hill,	Oct.	17 18
Centerville,	"	16 18
Queenstown,	"	24 25
Wye,	"	24 25
Kent Island,	"	24 25
Greensborough,	"	31 1
Hillsborough,	"	31 1
Oxford,	Nov.	6 8
Royal Oak,	"	7 8
Trappe,	"	8 9
Easton,	"	13 15
King's Creek,	"	15 16
St. Michael's,	"	20 22
Talbot,	"	21 22
Middletown,	"	29 30
Odessa,	"	29 29
J. FRANCE, P. E.		
DOVER DISTRICT—THIRD QUARTER.		
Vienna,	Oct.	17 18
Hurlock's,	"	17 18
E. New Market,	"	16 18
Federalsburg,	"	19 18
Farmington,	"	24 25
Burrsville,	"	26 25
Denton,	"	26 25
Galestown,	Q. C. Oct 31	Nov 1
Seaford,	" " 30	" 1
Bridgetown,	"	2 1
Ellendale,	"	7 8
Lincoln,	"	9 8
Milton,	"	14 15
Georgetown,	"	16 15
Millshoro,	"	21 22
Nassau,	"	20 22
Lewes,	"	20 22
A. W. MILBY, P. E.		
SALISBURY DISTRICT—THIRD QUARTER.		
Newark,	Wesley,	Oct 17 18
Girdletree,	Connor's,	" 17 18
Snow Hill,	"	" 16 18
Stockton,	Rensen,	" 18 19
Pocomoke City,	P. C.	" 18 19
Traskin,	Jones'	" 24 25
Mt. Vernon,	John Wesley,	" 23 25
Princess Anne,	P. A.	" 25 26
Deal's Island,	"	" 25 26
Somerset,	Dames' Q	" 25 26
St Peter's,	St Peter's,	" 25 27
Cape Charles City,	"	" 29
Onancock,	Nov.	31 1
Accomac,	"	1 2
Fairmount,	"	5 8
Westover,	Rehoboth,	" 5 8
Pocomoke Ct,	Curtis,	" 8 9
Asbury,	Asbury,	" 7 8
Annanessex,	Quin	" 7 8
Crisfield,	"	" 6 8
JOHN A. B. WILSON.		

**Dickinson College.**

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A Judge's Rebuke.

Hon. F. M. Hubbard, Judge of the Eighth Judicial District of Iowa, in passing sentence upon some liquor dealers for violation of the prohibitory laws of the State said: "While there are greater crimes known to the law which are punishable with greater severity, there are none which involve more of those qualities known as despicable meanness and audacity, than the selling of intoxicating liquors. There is something in the taking of human life so instantaneous that it shocks and terrifies the minds of all; and yet we look upon the man who takes human life, quite as surely, but by a slow, lingering process, if not without condemnation, at least without horror. You who stand before the court for sentence are in every moral sense murderers, and you are within the spirit, if not the letter, guilty of manslaughter; for the law says that whoever accelerates the death of a human being unlawfully, is guilty of the crime. Your bloated victims upon the witness stand, and who undoubtedly committed perjury to screen you from the law not only abundantly testify that you are accelerating death, but that you are inducing men to commit still greater crimes than your own. You still maintain the appearance of respectability, but how morally leprous and scrofulous you are inwardly. The ruin, poverty and idleness which you are inflicting upon this community declare as from the housetops that you are living in idleness and eating the bread of orphans watered with widow's tears; you are stealthily killing your victims, and murdering the peace and industry of the community, and thereby converting happy, industrious homes into misery, poverty and rags. Anxious wives and mothers watch and pray in tears nightly, with desolate hearts, for the coming home of your victims, whom you are luring with the wiles and smiles of the devil into midnight debauchery. "One can have no adequate conception of a cataract until he has seen Niagara, nor of the terrible fury and grandeur of a storm in mid-ocean until he has witnessed one; so no one can know the utter degradation and total depravity to which his species can be brought, until he looks upon the desolate ruin caused by your hellish traffic. You are persistent, defiant law-breakers, and shamelessly boast that, in defiance of the law and moral sense of the community, you will continue in your wicked and criminal practices. It has, therefore, now become the imperative duty of this court to let fall upon you so heavily the arm of the law that you shall either be driven from your nefarious traffic, or ruined in your fortunes, or wicked prosperity. You have become a stench in the nostrils of the community, and all good men are praying that you be speedily reformed or summarily destroyed. By the providence of God and the favor of this court, these prayers shall be speedily answered by signal and exact justice for your crimes. And, finally let me entreat you, if you are not lost to every sentiment of humanity, to desist from your criminal vagabond traffic, and betake yourselves to some honest calling for a livelihood, that you may yet become virtuous useful citizens, and entitled to the respect of a Christian community. If you persist in this way, your ruin is certain, and you will receive, as you deserve, the execration of mankind. You may think that the sentence of the court is harsh and unjustly severe, but the court assures you that, compared with your crimes and the desolation you have already brought upon the community, it is mild in the extreme."—Northwestern Advocate.

A Boy's Trick in Nutting.

The brown nuts are falling, and the boys are "hot-foot" for them, so we will tell them a trick which we learned last year, but too late to tell it to our young readers. We noticed day after day, two boys

going to the woods, and saw them return in a short time with the bag well filled. We followed, to see whether their good luck was due to accident, activity or their wits. They used the line in this way—selecting a tree in the open, on which the nuts were ripe and the shucks opened by the frost; they shook the tree by climbing into it, and shaking and jarring the branches in the usual way, by stamping and clubbing. Still the finest nuts seem to stick to outermost branches. To get these was a stroke of genius, and the clothes-line and a little "mother-wit" were brought into play. The boy in the tree threw the line over a promising branch, so that both ends reached the ground. The boy on the ground made one end fast to a sapling at a suitable distance, and then drawing the other end as taut as possible, made it also fast around the trunk of a small tree. He tugged at the line after fastening it, and then took up the slack. The bough, of course, was swayed down. Then he tugged and tugged, and took up the slack again, until the line was almost as taut as a bow string. Then he beat the line with a club, as hard as he could strike, and with each clip down came the nuts. Finally he unfastened one end and drew it with some difficulty, to be sure, over the ends of the branch, sweeping off a lot of nuts that still held on. Thus the principal branches were stripped. They were lively boys and did very little loafing, but their energy was pretty well repaid.—American Agriculturist for October.

God lades the wings of private prayer with the sweetest, choicest and chiefest blessings. Ah! how often hath God kissed the poor Christian at the beginning of private prayer, spoken peace to him in the midst of prayer, and filled him with light, joy, and assurance upon its close! As is the fresh air to a close, infected room, so is the keen, invigorating breeze from the throne of God, which peers into the narrow chamber of the heart, stuffed with the prejudices and passions and fancies of our own little circle, of our own little thoughts, whose doors have never been opened to new ideas or bright feelings, whose windows have been closed against all wider and higher views.—Dean Stanley.

Our Book Table.

The September-October number of CHRISTIAN THOUGHT contains the Anniversary Address delivered before the American Institute of Christian Philosophy last summer by the President, Rev. Dr. Deems, in which he discusses the history of Galileo and shows the uses of scientific studies to ministers of the Gospel. Rev. Dr. Armstrong, of Norfolk, Va., supplies a paper of much learning and force on "Primeval Man." The lecture on "Ethics and Religion" by the youngest college president in the United States, Rev. Dr. Hyde will attract attention and criticism both inside the church and out. Secretary Davis gives a full and graphic account of the Summer Schools of the Institute. This Magazine, at once scholarly and popular, ought to be in the hands of all persons who make any claim to culture. It is doing a good work for literature, science, and religion.

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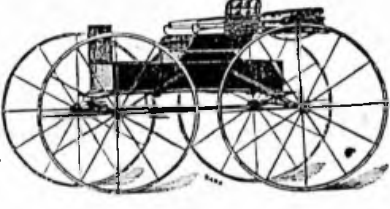
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