

# Peninsula Methodist.

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## A Million For Our King.

BY REV. R. W. TODD.

Ye Methodist hosts, arise,  
And arm you for the fight;  
Your Leader calls you from the skies,  
Go forth in his great might,  
And take you for your battle-cry,  
As on you march and sing,  
And lift the blood-stained banner high,  
A million for our King!

The words of our ascending Lord  
Adown the ages roll;  
"In all the world go preach my word,  
To every human soul;  
Lo, I am with you to the end."  
Then let the good news sing,  
While joyfully we raise, and spend  
A million for our King!

Enthroned on high, he reigns in light,  
And forth his Spirit sends;  
He clothes his Church with grace and might,  
His messengers attends.  
Above us sounds the trumpet call,  
From angels on the wing;  
"Sound the glad tidings forth to all—  
A million for your King!"

One million? Oh, thou Lamb of God:  
Thine was the universe;  
But all thou gavest—and thy blood,  
To save us from the curse.  
And shall one million pay our debt?  
Too small the offering,  
Lord, take it—but our hearts we set  
On millions for our King!

## "Have the Rules Respecting the Instruction of Children been Observed." (Discipline 102)

BY REV. JOHN A. B. WILSON.

### I. WHAT ARE THE RULES?

1. *Their History.*  
From the beginning, he who would be a Methodist preacher, has been met by the requirement to instruct the children; and his reception has impinged upon his pledge to do so.

Before the Christmas Conference, A. D. 1784, the law of the Methodist societies on both sides of the water was contained in the "Large Minutes." These, besides the "General Rules" of the Wesleys, prepared in 1743, contained the regulations adopted by the Conferences since the first one in 1744. In America, nothing was taken from them; but there were added a few adapting requirements by the Conferences from 1773 to '83.

These original "Large Minutes," the law of the societies, thus fixed the duty of preachers on the point before us: "Give the Children the 'Instructions for Children,' and encourage them to get them by heart." After minute elaboration both as to the matter and manner of teaching, it is added, "Hear what the children have learned by heart."

A further rule for traveling preachers, adopted in 1779, was Question 11, "what shall be done with the children?" Ans. "Meet them once a fortnight, and examine the parents with reference to their conduct toward them."

In our first Discipline, that of 1784, the obligation is thus stated. (69) "What method may we use in receiving a new helper?" (preacher). With the other conditions to which he must subscribe on the very threshold of his ministry is this, "Will you diligently instruct the children, in every place?" And this stanza of the cradle song to which our Methodism was rocked into life, has ever remained intact. Running through every change of Discipline for one hundred years, this same form of sound words in the book of 1884, is still a condition of full membership in Conference.

In all the thousands of ministerial readers to our sacramental hosts in the century, who through itinerant toils have marched to the upper Glory, not one has come, remained, or gone, but under the solemn pledge to "diligently instruct

the children in every place." Nor have they been obligated to the abstract duty, and left to conjecture the method—to do what was right in their own eyes. Rules as to matter and manner have always been extant. Those of the "Large Minutes" elaborated to the finest point both subject and method, too fully for presentation here.

The Discipline of 1784, while omitting the minuteness of detail, found in the former book, yet thus answers quest 51, as to "What shall be done for the rising generation? Who will labor for them?" Let him who is zealous for God, and the souls of men begin now; 1. "Where there are ten children whose parents are in society, meet them an hour every week." 2. "Talk with them every time you see any at home." 3. "Pray in earnest for them." 4. "Diligently instruct and vehemently exhort all parents at their own houses." 5. "Preach expressly on education. But I have no gift for this. Gift or no gift, you are to do it, else you are not called to be a Methodist preacher." "Do it as you can until you can do it as you would. Pray earnestly for the gift, and use the means for it."

In the minutes of 1787 (?), a yet fuller provision was made in answer to the question, "what can we do for the rising generation?" They say, "Let the Elders, Deacons and Helpers class the children of our friends in proper classes, as far as it is practicable, meet them as often as possible, and commit them during their absence into the care of proper persons, who may meet them at least weekly; and if any of them be truly awakened let them be admitted into society."

The Discipline of 1787, is substantially the same, save that it does not provide for the formation of classes, nor the appointment of leaders. The "hour once a week," was thus modified: "Where this is impracticable meet them once in two weeks;" and it was inserted, "procure our instructions for them, and let all who can, read and commit them to memory. Explain and impress them upon their hearts."

In 1788, no change was made, but in '89, the following vigorous clause was omitted, and never appears again. "Gift or no gift, you are to do it else you are not called to be a Methodist preacher. Do it as you can, until you can do it as you would."

With the addition, in 1800 of the catechism, to the required instruction, no further alteration was made until 1824.

In the notes on the Discipline, however, prepared by Bishops Coke and Asbury, by request of the General Conference of 1796, in commenting on this section, they earnestly urge the people in the cities, towns and villages, to establish Sabbath Schools wherever practicable, for the benefit of the children of the poor: but nothing on the line of their recommendation entered the Discipline until thirty years later.

In 1824, the rule of 1789 was modified thus: "Let the Elders, Deacons and Preachers take a list of the names of the children, and if any of them be truly awakened, let them be admitted to society." The class provision appears again in the following terms: "As far as practicable, it shall be the duty of every preacher of a circuit or station, to obtain the names of the children belonging to his congregations; to form them into classes for the purpose of giving them religious instruction; to in-

struct them regularly himself, as much as his other duties will allow: to appoint a suitable leader for each class, who shall instruct them in his absence; and to leave his successor a correct account of each class thus formed, with the name of the leader."

In 1828, to form Sunday Schools was inserted in the rule of 1834, as the first duty of the preacher to children.

In 1832 no change was made in this section; but to the duties of those who have the charge of circuits was added: "to encourage the support of Sunday Schools, and the publication of Sunday School books, by forming societies, and making collections in such way and manner as the Annual Conference to which he belongs shall from time to time direct;" also, "to lay before the Quarterly Conference at its last meeting annually, a written statement of the number and state of the Sunday Schools in the circuit or station; and to report the same together with the amount raised for the publication of S. S. Books, to their Annual Conferences."

The same year (1832), there were added to the duties of the Presiding Elders, "to promote the cause of Sunday School, and the publication, at our own press of S. S. books."

The General Conference of 1836, inserted in the rule, "The course of instruction shall not only embrace the nature of experimental religion, but also the nature, design, privileges and obligations of their baptism;" and it was made the duty of the leaders of the children, to recommend to the preacher, such among them as he think suitable, to be received on trial.

Here then in 1836, for the third time membership in the children's classes, becomes a candidacy for probation in the church.

In 1840, however, the whole section was remodeled, and the class and leadership left out, save, as it might appear indirectly in the Sunday School. For this was, so far as the law is concerned, the beginning of the Sunday School period.

In answer to the old question, "What shall we do for the rising generation," the following took the place of all the preceding legislation.

1. Let Sunday Schools be formed in all our congregations, where ten children can be collected for that purpose, and it shall be the special duty of preachers having charge of circuits and stations, with the aid of the other preachers, to see that this be done; to engage the co-operation of as many of our members as they can; to visit the schools as often as practicable; to preach on the subject of Sunday Schools and religious instruction in each congregation, at least once in six months; to lay before the Quarterly Conference a written statement of the number and state of the Sunday Schools within their respective circuits and stations, and to make a report of the same to their several Annual Conferences. Each Quarterly Conference shall be deemed a board of managers, having supervision of all the Sunday Schools and Sunday School Societies within its limits, and shall be auxiliary to the Sunday School Union of the Methodist Episcopal Church; and each Annual Conference shall report to said Union the number of auxiliaries within its bounds, together with other facts presented in the annual reports of the preach-

ers as above directed;"

2. "It is recommended that each Annual Conference, where the general state of the work will allow, request the appointment of a special agent to travel throughout its bounds for the purpose of promoting the interests of Sunday Schools; and his expenses shall be paid out of collections, which he shall be directed to make, or otherwise, as shall be ordered by the Conference.

3. "Let our catechisms be used as extensively as possible, both in our Sunday Schools and families; and let the preachers faithfully enforce upon parents and Sunday School teachers, the great importance of instructing children in the doctrines and duties of our holy religion."

4. "It shall be the special duty of the preachers to form Bible classes wherever they can, for the instruction of larger children and youth; and where they cannot superintend them personally to appoint suitable leaders for that purpose."

5. "It shall be the duty of every preacher of a circuit or station to obtain the names of the children belonging to his congregation, and leave a list of such names for his successor; and in his pastoral visits, he shall pay special attention to the children, speak to them personally and kindly on experimental and practical godliness, according to their capacity, pray earnestly for them, and diligently instruct and exhort all parents to dedicate their children to the Lord in Baptism, as early as convenient, and let all baptized children be faithfully instructed in the nature, designs, privileges, and obligations of their baptism. Those of them who are well disposed may be admitted to our class-meetings and love feasts, and such as are truly serious and manifest a desire to flee the wrath to come shall be advised to join society as probationers.

This same year also it is made the duty of the preacher in charge to report Sunday Schools to each Quarterly Conference as far as practicable instead of the last one only, as formerly.

An item is also added to the duties of the Presiding Elder. He is not only to promote by all proper means the cause of Sunday Schools &c., but is to "carefully inquire at each Quarterly Conference, whether the rules respecting the instruction of children have been faithfully observed. Here then in the General Conference of 1840, was born the question that forms the topic of this paper.

It can be readily seen that the changes made at this time were not only considerable but almost radical.

The Sunday School is now required, and it is the duty of the preacher to see that they are organized.

Provision is made for procuring teachers and conditionally for Conference Sunday-school agents to promote them. The Quarterly Conference is given supervision, the catechism authoritatively introduced as a book of instruction.

Bible classes are to be formed, but the children's classes with their leaders disappear from the law of the Church.

In 1844 the collection feature is introduced; it is recommended that, in all cases where it can be done, our Sunday Schools contribute to the amount of at least one cent per quarter for each teacher and scholar. One half the amount so collected in each school shall be appropriated for the purchase of tracts, to be distributed under the directions of

the preachers and superintendents, and the other half shall be forwarded to the treasury of the Sunday School Union, of the M. E. Church for the purposes specified in the constitution of said Union."

The Presiding Elder now is not only to "promote," and "carefully inquire in Quarterly Conference about the observance of the rules, but this General Conference of 1844, further obligates him "to report to the Annual Conference the names of all traveling preachers within his district, who shall neglect to observe these rules;" and it has so continued to the present.

In 1848, the only change was the preacher should report the Sunday Schools to Annual Conference according to the form published in Sunday School Union; while the duties and rights of Quarterly Conferences were brought together under a new section, and the members made, not deemed merely, as in '40, a board of managers. The Schools and Societies were made auxiliary to the Sunday School Union, and not to the Quarterly Conference, as heretofore; the recommendation for contribution of one cent per quarter, was struck out.

In 1852, the Sunday School Superintendent was made a member of the Quarterly Conference, having supervision of his School; but with right to speak and vote, only on questions pertaining to Sunday School. His approval by Quarterly Conference was also this year required.

The preacher's duties were yet further increased in 1852, thus: "Let the preacher also publicly catechise the children in the Sunday School, at special meetings appointed for that purpose." It shall be the duty of each preacher in reporting the Sunday School at each Quarterly Conference to state to what extent he has publicly or privately catechised the children of his charge." This was also inserted as the 16th duty of those having charge of Circuits.

In 1856, the form of the question was changed to "What shall we do for the moral and religious instruction of children." Though the whole section was revised the only material change was that "each Presiding Elder shall lay before the Quarterly Conference to be entered on its journal, the number and state of the Sunday School and Bible classes in his charge, and the extent to which he has preached to the children and catechised them, and make the required report to his Annual Conference."

The law of 1856, also removed the disabilities of the Sunday-Schools Superintendent, only requiring that he be a member of our church, and approved by the Quarterly Conference to have full power as a member of the same.

In 1860, adults were made eligible to Bible class membership, and items 3 and 4 were added to the business of Quarterly Conference, namely, Is there a written report of the number and state of the Sunday School and of the religious instruction of children, and will you have a Sunday School Committee. Also an entirely new section was added to the Discipline entitled, "OF BAPTIZED CHILDREN." This was the foundation of the present section, on the same subject, and similar to it. The answer to questions 1 and 2, "are all young children entitled to baptism?" and "what the relation of baptized children to the church?" are identical with ¶ 49 & 50 of the present book.

TO BE CONTINUED.



Temperance.

Wine is a mocker; strong drink is raging and whoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—Scripture.

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

State Temperance Alliance.

The next Annual Meeting of the State Temperance Alliance will be held in Wilmington on Wednesday, Feb. 17, commencing at 10 A. M. All Churches, Sunday Schools, Ministerial Associations, Colleges, Academies and Granges are invited to send delegates, not more than three, male or female, from each organization. Individuals also who are in accord with our principles are invited to be present and become members. Annual fee for each organization or individual member \$1.00

The traffic in alcoholic drinks is destructive of the industrial, social and religious interests of society and of the Nation; the State therefore should not license or protect it. Every citizen in favor of good government and reform should take an active interest in destroying it and in preventing the evils that flow from it.

The citizens of this State having for ten years petitioned in vain for Local Option, the time has now come for active, vigorous work to secure Prohibition.

It is desired and very important that there should be a full representation at this meeting. Let Delaware wheel into line with the advance. Be sure to appoint your delegates at once.

Apply for Excursions Rates to Rev. J. B. Quigg, Smyrna, or W. N. Brown, Wyoming.

Let all delegates intending to be present send their names at an early time to Rev. T. E. Martindale, Dover, Del.

(Place for holding the session will be announced hereafter.)

Committee of Arrangements in Wilmington: Rev. R. H. Adams, G. W. Wells, Alfred Gwathrop, Charles Moore, W. D. Pickels, John H. Adams, Mrs. G. H. Capelle, Miss Madge Hillis.

By order of Central Executive Committee,

R. M. COOPER, Chairman. T. E. MARTINDALE, Secretary.

"Spending All as We Go."

Nothing is more foolish, nothing not absolutely vicious brings more misery in its train, than spending all as we go. Indeed, where it is not the fruit of vice, it is often the parent of crime. "To lay up something for a rainy day," "to put by for a time of need" are maxims of common prudence among all people, and of religion, too. "Take no thought of the morrow," does not mean do not save any money to provide for your wants in old age, to help good causes, to educate your children, to provide for your support if sick, to protect you against unforeseen accidents or losses or destruction of property. That Christ and his apostles never meant to be understood as inculcating from "hand to mouth," as some interpret their living words, is clear from their precepts and practice. The apostles, while Christ was with them, had a treasurer, who "kept the bag."—N. Y. Advocate.

Youth's Department.

LITTLE LEAVES.

Come little leaves, said the wind one day, come o'er the meadows with me and play, put on your dress of red and gold, for summer's gone and the days grow cold.

Soon as the leaves heard the wind's loud call, down they came fluttering, one and all. Over the brown fields, they danced and blew, singing the soft little songs they knew.

Crickets—good-bye! we've been friends so long. Little brook! sing us your farewell song. Say you are sorry to see us go, Ah! you will miss us, right well, I know.

Dancing and whirling the little leaves went, winter had called them, and they were content.

Soon fast asleep in their earthly beds, the snow laid a coverlet over their heads.

A Golden Rose.

BY MARIE B. WILLIAMS.

"Here, Kate," said Capt. Will Adair, to his niece, Kate Vaughn, a pretty girl about seventeen years old. "Here is a growing cutting of the very handsomest rose I ever saw in my life. We had left the vessel, and taken a trip to Damascus. I was strolling through the city, when I came across this rose. It was growing against a wall, and I snipped off a piece without saying by your leave."

"What color is it, Uncle Will?" "A bright yellow. Looks like a golden rose in the sunlight. I had trouble enough with it on board ship, but my sailors nursed it as if it was a delicate infant, and you see how green and flourishing it is. Take good care of it, give it plenty of sunshine, and you'll have the finest rose to show at your grand exposition that the folks around here have ever seen. I do believe it's as large as this breakfast plate; and such a perfume!"

Kate was delighted. She had always been fond of cultivating plants for the mere love of flowers, but of late ambitious dreams had made her more attentive to her floral pets than ever before. She wanted her flowers to take the first prize at a grand exposition to be given at L— that Summer. There was a great deal of competition in the floral department, and some of Kate's most intimate friends had entered the lists also.

Kate's carnations and roses were very fine, but she had heard that Sophia Wilson had a baroness Rothschild rose, before whose glory all others must pale. So this acquisition of a new and magnificent species filled her soul with joy, and never was rose watched and tended as this Damascus treasure. A diving leaf, a chance insect, threw her into despair, and the first appearance of a bud was hailed with an outburst of glee. One would hardly recognize quiet thoughtful Kate Vaughn in this nervous, excitable girl, who was depressed or uplifted as her rosebush drooped or flourished.

"I wish, Kate, the old exposition was over and done with, and then maybe you'll be yourself again," her friend Louise Grant had said to her. "I declare you don't seem to have a single thought beyond that rose, and it may turn out to be nothing remarkable, after all. Do you know, old Mary Elwood heard this morning that her son had died somewhere in Florida. Poor old soul! he was the only support she had. How is she going to get on without him? Such a person as she is too! Mamma is sick, and she has sent me to see her, but I'm afraid to go alone. Do, Kate, come with me, won't you?"

"Of course I will," Kate said promptly. "What a pity that Mrs. Elwood is such a cross, perverse old woman. She never has accepted help or sympathy from any one since she first came here, and she's so hard and harsh in her manner that I don't suppose she gets much sympathy now in her trouble."

Mary Elwood met the girls with a deeper frown than usual. She was a sharp-eyed, erect little old woman, who seldom opened her lips without cross words. She seemed always bristling with defiance from head to foot against some invisible foe, and to the poor, unhappy old woman every human being she met seemed an enemy. No one knew where she came from, or what misfortunes had befallen her before she took up her abode in L—, ten years before. Her son Lemuel came with her, a young man about twenty, but he went to Florida, and from time to time people knew that he forwarded her money. But now he was dead.

"I suppose you two have come around to see how I stand Lemuel's death," she said, harshly. "I've had a heap of visitors bound on the same errand, but they didn't get much satisfaction out of me. They kept on a-tellin' me I'm bound to be resigned. As fur bein' resigned, well, a woman that's lost four sons, one

after the other, don't well know what they mean by 'resigned.' Ef it means shakin' hands with sorrow, and knockin' down to it, well, I aint that sort. I aint got nothin' more to lose, and that's all the comfort I've got."

The woman spoke fiercely, but Kate, looking closely at her, saw the tight lips quiver and the hard gray eyes dim with a sudden mist of tears. She laid her hand gently on the wretched woman's shoulder.

"O Mrs. Elwood, if you would only understand how sorry I am for you!"

"Keep your sorrow for them that needs it, was the sharp reply; but Kate noticed that the voice had softened a little. "I s'pose you think now that Lemuel's gone, I'm likely to starve. I don't say I won't but I'm not goin' to be beholdin' to nobody fur charity. The world's gone hard with me from first to last, and I aint got no use fur it."

"Mamma told me to ask you if there was anything you needed, anything she could do for you," Louise Grant said timidly.

"Yes, there's one thing she kin do for me: to let me alone," and walking into her house, Mrs. Elwood shut the door behind her—a forcible hint for the intruders who hurried off.

"What an awful old woman!" said Louise. "How she treated us! And I don't think she's got a bit of feeling. She isn't grieving for her son, is she, Kate?"

But Kate did not answer. Her observant eyes had seen the repressed anguish, the tears which were kept down by affected anger.

"Poor creature!" she thought. Her heart is breaking, and she will never accept help from any one. If I only could do something for her!"

Had Kate been like many girls of her age, her kind wishes would have evaporated in useless pity. But she was tenacious of impressions, and followed up her ideas with perseverance. She was no enthusiast in the common acceptance of the term, but her ideas became dominant, and as in the case of her flowers, they governed her, possessed her, and let her have no rest until she followed them out.

Now she did not see how she could help an obstinate old woman who refused to be helped, but she watched and waited and never forgot her. Every day she stopped a minute or two at Mary Elwood's cottage, or rather at the door, for she never entered it. She would ask how she was, say a pleasant word or two and pass on. After a while the woman seemed to watch for her coming, and her harsh voice softened a little when she answered her. Kate sometimes brought her work, a comfort to be quilted, or some plain sewing, but there were few things the poor creature could do, though she was eager for work.

"She will never get through the winter," thought Kate, when, one day, having at last been invited into the room, the cupboard door swung open, and she saw the shelves were empty. "I don't really believe she's got a mouthful of food in the house. I see a few potatoes in the corner, and that's all."

"That's a beautiful rose," the woman said, suddenly, as she noticed a rose that Kate was wearing.

"Isn't it?" and Kate handed her a fine Marechal Niel. "Are you fond of flowers?"

"Well, I used to be," in a strangely gentle voice. "My gale Susy she died when she was 'bout your age; she loved 'em powerful. Her pa used to say she liked her posies better than her dinner. I mind me of the very day she died makin' me bring her a white rose that grew up her winder: and she says,—

"Ma, I wonder ef the roses up there'll be sweeter than this one. Anyway they won't fade."

"Ah me! I planted that rose on her grave, and I reckon it's a-growin' and a-bloomin' in that Mississippi graveyard. For the first time since she came to L— had Mary Elwood spoken of her past. While she was speaking she was

gazing at the flower, smelling it, and somehow it seemed to break down the wall between her and her kind.

"She loves flowers," thought Kate triumphantly, as she looked at the tears in the woman's eyes. "Well, I've something to work on now, in the effort to help her."

"I wish we knowed for certain about another world," Mrs. Elwood went on, dreamily. "Susy seemed to be sure 'bout it."

"Susy was right," said Kate gently. She would have been glad to have given this poor bruised heart comfort, but words on that subject did not come readily to her lips.

"Perhaps. Ah, I've not had much comfort in my troubles! They comed up on me so thick and fast, I got jest numb-like, and jest wanted to go in a corner and die, like a wild beast. Fust Susy died, then my husband was killed in a quarrel 'bout some hand. Then James, my eldest son, he tuck up his pa's cause, and shot at the man what killed him, and hurt him bad. They put James in jail, and he died thar in a month. Alf and Bob, they went off next summer with congestive fever, and now Lem's gone."

Kate's tears were falling fast at the despair in Mary Elwood's face. "I don't know what made me tell you this," the woman said. "Seein' that rose, I s'pose made me think of Susy. I can't cry like some, because my heart aches so, I think it dries up the tears. You've been good ter me though, and I don't mind talkin' ter you."

"I'm going to bring you a rose-bush next time I come, Mrs. Elwood," Kate said as she left. "I'll tell you all about it when I come again."

Yes, Kate had made up her mind that morning that her treasured Damascus rose should pass into Mary Elwood's keeping. She had thought out a plan to assist her in spite of her stubborn independence. The prize offered for the handsomest rose was a gold bracelet, or twenty-five dollars. Mrs. Elwood could not object to money made in that way. But she would be cautious, and say nothing about the exposition until the rose bloomed. The following morning she carried the pot containing her treasure to the woman's cottage.

"My uncle says it's a splendid rose," she said, trying to speak indifferently. "I'm sure you will take better care of it than I do. It's full of buds, you see, and we'll soon see what it's like."

"Thanky," said Mrs. Elwood, more warmly than one had recently heard her speak. "I don't take favors, but a rose bush ain't much fur you, I reckon, with a yard full of them."

"If she only knew! If she only knew," thought Kate, keeping down a pang which would rise whenever she thought of her rose. "But then, it's the first time in my life I ever had a chance of doing anything for any one! Maybe the rose may not turn out very fine after all, but I've given my best, and in a good cause."

For a week before the exposition opened, Kate was detained in the country where she had gone on a visit, by a sharp attack of illness. On her way to the exposition she stopped at Mrs. Elwood's, who came to the gate to meet her, as she descended from the carriage.

"I heard you was sick, Miss Kate," she said, with real solicitude. "I was monstrous uneasy, and you do look white. O Miss Kate, the rose is out! I don't think nobody never saw such a splendid rose before! Come and look at it!"

The rich perfume reached Kate before her eager eyes fell on the flower. She held her breath, and knelt down in an ecstasy before the beautiful rose. It was of immense size, double, and the intense yellow of the petals darkened toward the centre. And such a perfume! Kate closed her eyes, and the fragrance of Eastern gardens seemed wafted to her in every breath she drew. Surely the rose garden of King Shadad, buried invisibly in the desert sands, could hardly have

owned a fairer flower. "It's too beautiful," said Kate rising from her rapt contemplation. "And now Mrs. Elwood, I'm going to ask a great favor of you! Let me take this rose to the exposition? I think it will win a prize. It shall be returned safely to you."

"But I didn't raise it," and she shrunk back. "It was a big bush when you gave it to me."

"That's nothing! You own it, and you've cultivated it for some time. My roses are injured this summer by rust, and if I had kept that one at home, I might have lost it. You can't hide such a flower as that, Mrs. Elwood. You'll let me take it, won't you?"

"Of course you'll do as you please 'bout it," she said.

The Damascus rose was the great feature of the floral department of the exposition. "O Kate?" cried Louise Grant, "isn't that your rose you made such a fuss about? Did you really give it to that cross old thing?"

"Hush," whispered Kate. "The rose has conquered her crossness, I think. Please don't say a word against her here. I have good reasons for it. Don't the people seemed charmed over the rose! I think that it will take the prize."

It did. More than that, the story of the poor old owner was told by Kate, and whispered about, and the roses on the bush, eight in all, sold for two dollars and fifty cents apiece. The spirit of charity seemed abroad, and had there been twenty blooms, they would have found a ready sale.

There could not have been a happier girl than Kate when she entered Mary Elwood's cottage that evening.

"Your rose has taken the prize," she cried, as she put the money into the astonished woman's hands. "And I really think we could have sold all the roses at five dollars apiece. Mrs. Green says she'll give you five dollars if you'll root a cutting for her, and other people say the same thing. But you must give me the first, remember. I tell you what we'll do. You've got plenty of room for a flower-garden. I'll bring you some of my finest roses this fall, and you'll cultivate them, and root cuttings, and sell them to the people round here. The rich ones won't mind giving fancy prices for a rare rose. O, Mrs. Elwood, I'm so glad for you!"

Mary Elwood could not answer, but she looked at the bright face of the girl before her, and suddenly burst into tears. When she recovered herself, she took Kate's hand and kissed it.

"If the world was as hard and as bad as I thought it was," she said, in a choked voice, "you'd make it good to me."

That was all. No thanks, no profuse gratitude, but Kate felt in her inmost soul that a rich recompense had come to her.

"It was really a golden rose," Kate said to her uncle. "It has made a despairing life better and kinder, and it has given bread to starving lips. And, uncle, it's taught me so many things."

"What were they, my dear?"

"Well, you see when I first began to take an interest in Mary Elwood, I had grand ideas about what I'd do for her. I thought I'd talk to her, and reason with her, and make her better. And then when she had got mild and penitent and willing to be helped; I was going to get papa to fix up her house, and give her money, and help her along in every way. But if it hadn't been for that rose, I think she would have starved to death, and not changed a bit. The rose was the way to her heart. It's a very little thing to do such a great work isn't it?"—Youth's Companion.

Does any man wound thee? Not only forgive, work into the thought intelligence of the kind of pain, that thou mayest never inflict it on another spirit.

—Margaret Fuller.



The Sunday School.

The Handwriting on the Wall.

LESSON FOR SUNDAY, FEBRUARY 14, 1886.  
Daniel 5: 1-12: 25-28.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Thou art weighed in the balances, and art found wanting" (Dan. 5: 27).

I. JUDGMENT INVITED (1-11).

1. *Belshazzar the king*—His father was at Borsippa, a town to the southwest of Babylon, stripped by defeat of all royal power. This left Belshazzar, a mere youth of sixteen or seventeen years, sole king. He appears to have conducted the defense of the city with skill. Cyrus was unable to breach the walls, and had to trust to a stratagem to effect an entrance. *Made a feast*—some national celebration probably. *Thousand of his lords*—"a round number, about a thousand" (Keil). The Septuagint says "two thousand." The number invited is not remarkable, since, "according to Ctesias, the Persian king provided daily for fifteen thousand at his table." *Drank wine before the thousand*—taking the lead; hence his boastful and sacrilegious conduct. Wine commonly followed the banquet in Oriental feasts.

2. *Whiles he tasted the wine*—"not merely sipping it in order to determine the flavor, but drinking with relish, and therefore plentifully" (Stuart). The wine had inflamed him and made him reckless. *Bring the golden and silver vessels*—"the thirty charges and thirty vases of gold which had been made for the temple of Solomon, and the thousand charges and four hundred basins of silver by which Zedekiah had supplied their place" (Stanley). These had been kept in "the treasure house of the gods," or the temple of Bel. *That the king . . . concubines might drink therein*—The festival partook of a religious character. The "gods" were "praised" but it evidently degenerated into a mad, impious orgy.

3. 4. *They brought the golden vessels*—These, being the most important and sacred, are especially mentioned. *Out of the temple*—meaning the Holy Place and the Holy of Holies. *Praised the gods of gold, etc.*—Sung praises to these heathen gods as being superior to the God of Israel. Though He had repeatedly vindicated His power and righteousness in the history of Babylon, these reckless revelers dared to dishonor His name in this public way. Says the Speaker's Commentary: "Both the Greek versions add here a thought supplied from verse 23: 'and praised not the Eternal God who had power over their spirits.'" 5. *In the same hour*—The sacrilege of the king and his courtiers was immediately and most effectually rebuked. *Came forth figures of a man's hand*—no body, no arm, no hand even; only fingers, and therefore all the more startling. *Wrote . . . on the plaster of the wall*—on the white stucco opposite the table at which the king sat, and which was illuminated by the candle. *The king saw the part of the hand*—literally, "the end of the hand," or the fingers; an extraordinary and terrifying spectacle.

6. *King's countenance changed*—R. V., adds "in him." Its ruddy color gave way to the ashy paleness of terror. *His thoughts troubled him*—His awakened conscience began to scourge him. *So that*—R. V., "and." *The joints of his loins*—literally "the bands or ligaments of his thighs," so that he had no strength to hold up his body. *His loins smote*—a highly graphic picture of agonizing fear.

7. *The king cried aloud*—He was thoroughly sobered now. The fingers had apparently disappeared, but the writing remained, mysterious, unintelligible. He summons at once the wise men. *The astrologers*, R. V., "the enchanters." Three classes were enumerated, enough to show that any or all of the wise men were called for who might be able to decipher the words. Daniel had held the high position of chief of the soothsayers, astrologers and magicians of Babylon. He may have been overlooked or superseded when Belshazzar came into power, or he may have lived remote from the palace and not been as readily summoned as the rest of the magicians. *Whoever shall read . . . shall be clothed with scarlet* (R. V., "purple")—the color of distinguished rank among the Babylonians Persians. *Chain of gold*—"Among the early Egyptians as well as among the later and the Persians the golden necklace served as the ornament of princes and as the mark of special favor from the king" (Zochler). *Be the third ruler*—an extraordinary promise of elevation, showing how eager the king was to have the mystery solved.

8. 9. *They could not read the writing*—The characters were such as they were not familiar with. The words may have been written in the ancient Hebrew characters, which,

quite likely, differed from the then current form, as modern English differs from the ancient Saxon character. Or, they may have been inscribed in some hieroglyphic, which required Divine illumination in the interpreter, and the key to which was not, therefore, in the possession of the "wise men." *King greatly troubled*—His alarm increased when the wise men declared themselves unable to read the oracle. A more dreadful foreboding seized him. His lords also shared in his terror. *Lords were astonished*—R. V., "lords were perplexed."

10. *Now the queen*—evidently not Belshazzar's wife, as we learn that his wives and concubines were present at the festival. Further, her evident dignity of manner and speech suits better that of the queen mother, who at Eastern courts was treated with great respect. She was, apparently, the daughter of Nebuchadnezzar, and probably the wife of the absent Nabonadius. *By reason of the words*—The disturbance in the banquet hall and the king's proclamation, would naturally be communicated quickly through the palace, and the servants would hasten to inform "the queen." *Came into the banquet house*—according to the Septuagint, summoned by the king, but there is no ground for the statement.

11. *A man . . . in whom is the spirit of the holy gods*—an expression used by Nebuchadnezzar himself concerning Daniel in the decree issued after his recovery from madness (chap. 4: 5, 6, 8). The earlier king regarded Daniel as a man whom the gods had inspired. *In the days of thy father*—forefather; that is, Nebuchadnezzar, whose glory and power were still remembered in Babylon. *Light, understanding and wisdom*—Though Daniel was living now, apparently in retirement, she had not forgotten the seemingly divine wisdom which he had exhibited in times of great emergency in that earlier reign. *Whom the king*—R. V., "and the king." *Master of the magicians, etc.*—Evidently Daniel no longer held this position of chief of the "wise men."

12. *Forasmuch as an excellent spirit, etc.*—explaining why Nebuchadnezzar had conferred upon him such high distinction, and why Belshazzar should seek the aid of his marvelous gift. *Sheering of hard* (R. V., "dark") sentences—unriddling riddles. *Dis-solving of doubts*—"loosening knots." *Let Daniel be called*—"a tone which only a mother could assume in the East before a king" (Stuart). Note, too, her implicit confidence in Daniel.

III. JUDGMENT INTERPRETED (25-28).

25. *This is the writing . . . written* (R. V., "inscribed.")—[The scholar should attentively read vs. 13-24 to understand the connection and the full force of the interpretation.] *Mene*—"numbered." The word is repeated, either for the sake of the parallelism, "so as to maintain two members of the verse, each of two words" (Keil); or, "as a token of the certainty and nearness of the judgment thus declared" (Rose). *Tekel*—"weighed." *Upharsin*—Leaving off the initial letter "u," which means "and," we have "Pharsin," the plural of "Peres" in verse 28. The word has a double meaning—"breakings," or "divisions," and "Persians"—"an instance of the play on words so common in Scripture" (Rose).

26. *God hath numbered thy kingdom*—that is, its duration. *Finished it*—R. V., "brought it to an end." *Art weighed . . . found wanting*—i. e., "thy moral personality." Compare Job 31: 6: "Let me be weighed in an even balance, that God may know mine integrity." *Thy kingdom is divided*—broken in pieces, dissolved. *To the Medes and Persians*—Says Keil: "In the naming of the Median before the Persian, there lies a notable proof of the genuineness of the narrative, and with it of the whole book: for the hegemony of the Medes was of a very short duration; and after its overflow by the Persians, the form of expression used is always 'Persians and Medes,' as is found in the Book of Esther."

TABLE MANNERS.—A part of table manners should be the conversation. By mutual consent, every one should bring only the best that is in him to the table. There should be the greatest care taken in the family circle to talk of only agreeable topics at meals. The mutual forbearance which prompts the neat dress, the respectful bearing, the delicate habit of eating, the attention to table etiquette, should also make the mind put on its best dress, and the effort of anyone at a meal should be to make himself or herself as agreeable as possible. No one should show any haste in being helped, any displeasure at being left until the last. It is always proper at an informal meal to ask for a second cut, to say that rare or underdone beef is more to your taste than the more cooked portions, to ask for another glass of champagne or sherry. But one never asks twice for soup or fish; one is rarely helped twice at dessert. These dishes, also salad, are supposed to admit of but one helping.—*Sci.*

Christ Preaching to the Spirits in Prison.

In the PENINSULA METHODIST of Jan. 23rd, appeared a criticism of an article printed in the January number of the *Methodist Review* of 1885, entitled, "Christ preaching to the spirits in prison." I do not presume to appear as defending that article. It would be superfluous for me to assume such a role. But the reply to it by Rev. Alfred Smith is manifestly so incompatible with the plain meaning of the text under criticism, that I essay to point out a few of the difficulties in the way of accepting his view. Dr. Curry, the author of the article in the *Review*, admits the great difficulties which this passage presents. He says, "Scarcely any other passage of the New Testament presents so many and so great difficulties. It is not chiefly that it is obscure so that no sense can be made of it (as are some other passages) for that is not the case; but while it plainly declares very much, it also leaves so much undetermined, that it is difficult to affirm positively what is its real meaning." It is clear after a cursory glance at the passage under consideration, that the difficulties of the text do not lie in any peculiar grammatical construction which renders the interpretation hard, but in determining the full intent and scope of words which express so little and suggest so much. The article in the *Review* takes this position, and therefore the avowed purpose of Dr. Curry is the elucidation of the word *preached*. But Bro. Smith filled with apprehension lest something would be conceded to the advocates of a post-mortem probation flies to an unnatural and strained interpretation of the text to escape this dilemma.

The danger to the truth, concerning the future punishment of the wicked, does not warrant such methods of interpretation, nor is it necessary in order to defend the doctrine of the eternal punishment of the wicked. For while this passage is one to which many come to find hope in a second probation, it does not follow that we concede any ground for such hope in adopting the views of Dr. Curry. According to Bro. Smith's theory "the spirits in prison" are the unbelievers who lived in the time of Noah; that to these, while yet alive, Christ preached by his spirit, through Noah. The "in prison" is declared to refer to their present state and not to their condition at the time of the flood. The chief objection to this view, is that it is unsupported by the plain import of this Scripture. It is bending language from its true significance to insist, "that Christ went by his spirit during the days of Noah and preached to the spirits, who are now in prison." Even granting that the word spirit refers to the Divine Words the grammatical sense of the text will not bear such a meaning. But the rendering of 1 Pet. 3, 18-20, in the "Revised Version" of the New Testament is contrary to the sense of the passage, as it is commonly understood. The rendering in the "Revised Version" is: "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit: in which also he went and preached unto the spirits in prison, who aforetime were disobedient when the long suffering of God waited in the time of Noah, while the ark was a preparing, wherein few, that is eight souls were saved through water." The literal rendering of this passage by Dr. Curry brings out if possible in clearer light its meaning. "Because also Christ once for sins suffered, the just for the unjust, that us, he might bring to God; being put to death as to the flesh, (fleshwise), but made alive as to the spirit (spiritwise) in which also to the in prison spirits going, he preached (proclaimed) the disobedient at one time, when the forerunner of God waited in the days of Noah, the ark being a preparing, through (by means of) which a few, that is eight, were saved

(through the agency of) water." Literal Rendering.

If language means anything, the phrase "he preached" or "proclaimed" must refer to a personal act of Christ. It cannot mean that Noah preached to the "spirits in prison, even granting that the phrase "by the spirit" refers to the divine Word. Therefore it must be conceded that Christ himself did go and did preach to those "who aforetime were disobedient when the long suffering of God waited in the days of Noah." If we follow the rendering of the Revised Version, the above view is strengthened. Instead of the rendering of our "Authorized Version" "by the spirit" of the Holy Ghost we have "in the spirit," which construction gives to the nineteenth verse the significance we have attributed to it. Christ being "quickened in his spirit," that is, "made alive as to his spirit" (spiritwise); "in which also he went and preached"—"that is in which form or condition of being."

The only question then to determine is, when and where did Christ preach to these spirits held in custody. The act of disobedience was antecedent to the act of preaching. "In which he went and preached unto the spirits who AFORETIME were disobedient when the long suffering of God waited in the days of Noah. The time when Christ preached to the "spirits in prison" was subsequent to the period of disobedience which was the cause of the flood. When did Christ go and preach to "the spirits in prison?" We answer after his crucifixion and prior to the resurrection of his body. Having been put to death as to his flesh, he was "quickened in his spirit" "and began to live a spiritual resurrection life," and in that state he is spoken of as going to the "spirits in prison" and preaching to them. Is this extorting from the text a meaning which is at variance with the plain teachings of God's Word? Is it not a fair and reasonable interpretation of what is conceded by all to be a difficult passage. Neither does it follow that we have made any unreasonable concessions to those who may advocate the doctrine of a post-mortem probation. There is not one ray of hope from this passage to illumine the future destiny of those, who beneath the blazing light of truth die impenitent.

All that this scripture establishes certainly is the existence of a world of spirits into which Christ passed at his death, and in which he preached. The substance of that sermon no man knoweth. No hand may lift the veil from the unseen, nor can mortal ken penetrate the mystery which surrounds this remarkable passage of Scripture. Speculation must fold its weary wing in the midst of difficulties which are insurmountable. One thing alone is clear, Christ did go and preach to men who were held in custody in the spiritual world.

Hockessin, Del., Jan. 23, 1886.

Praying to the Point.

A new church in the West was recently dedicated. After the beautiful temple had been formally set apart, the pastor supplemented the service with a consecration meeting—a meeting for the promotion of holiness. At this meeting a good sister presented herself at the altar, and being called on to pray, supplicated as follows:—

"O Lord, we have been taught at this meeting that we must ask for just what we really need. Now, Lord, Thou knowest if I should ask for just such things as I want, the congregation would be astonished. O Lord, I want Thee to help Bro. C—to quit selling tobacco. Thou knowest that it is a filthy weed, that it is polluting the house of God in a most insulting manner. I do want Thee to give him grace to abandon the traffic. O Lord, my husband uses tobacco. Thou knowest that I love him and respect him above all other men, but I hate this filthy habit. Thou knowest that if he had saved the money he has wasted on to-

bacco in the past year, he could have paid twenty-five dollars more on this new church. O Lord, help him to quit the use of tobacco! There is another thing, Lord, which I desire greatly—some of our church members attend circuses shows. Now, Lord, Thou knowest that it is wrong for a Christian to go to these circuses. I never attended but one of these miserable places in my life, and then I came near fainting. And Thou knowest it was not altogether from the heat; my conscience oppressed me more than the heat. Lord help these church members to keep away from these shows. . . And now, O Lord, remember me. I am not so good as I want to be. I feel that there is some filthiness still remaining. Lord if Thou canst do anything more for me than Thou hast done, I pray Thee do it. Thou knowest that I want to be all that Thou wouldst have me be. Now Lord, I have told Thee just what I want Grant me all for Jesus' sake. Amen."

At the close of the prayer Bro. C—arose and told us that he had, the day previous, convictions on the subject of selling tobacco, and had resolved to sell no more after disposing of his present stock. I trust the good result of this meeting will be seen many days hence. —*Pacific Christian Advocate.*

The following resolutions were adopted at a meeting of the Executive Committee of the Temperance Association of Friends of Philadelphia, held eleventh mo. 23d, 1885, viz: WHEREAS, The Temperance Association of Friends of Philadelphia are desirous that an Amendment to the Constitution prohibiting the manufacture and sale of intoxicating drinks in the State of Pennsylvania, shall be adopted by the Legislature, and submitted to a vote of the people at the earliest practicable day, but we recognize the fact that any legislation which is greatly in advance of public sentiment is undesirable, because incapable of execution: therefore, Resolved, That we advise all friends of Prohibition and Temperance in Pennsylvania to join hands in opposition to the present system of indiscriminate license for the sale of intoxicants, and in urging upon the Legislature at its next session, the passage of a good practical Local Option Law. Resolved, That we believe the re-enactment of a Local Option Law will enable many election districts in adopt Prohibition, and thereby greatly improve the social, financial and moral condition of their population. The improvement which the experience of others sections has shown to uniformly follow the enforcement of prohibitory laws—bringing about decrease of crime, pauperism, and taxation, and an increase of wealth, domestic happiness, and prosperity of every kind—should powerfully influence other districts to follow in line, and thus advance the good of all classes of people in our noble Commonwealth.

Why Not be Agreeable at Home.

A gentleman stops at a friend's house and finds it in confusion. He does not see anything to apologize for: "Never thinks of such matters." Everything is right—cold supper, cold room, crying children. "Perfectly comfortable!" Goes home, where his wife has been taking care of the children or attending the sick, and working her life almost out. Then he does not see why things can't be kept in order: "There were never such cross children before." No apologies accepted at home. O, why not look on the sunny side at home as well as abroad, and try pleasant words instead of surly ones?

Why not be agreeable at home? Why not use freely that golden coin of courtesy? How sweetly those little words sound, "Many thanks," or "You are very kind;" doubly, yes, thrice, sweet from the lips we love, when smiles make the eyes sparkle with the light of affection. —*Our Monthly.*



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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.

The PENINSULA METHODIST will be sent to new subscribers from now until April 1st 1886, for fifteen cents. Postage stamps taken.

In view of our limited space, and the probable rush of complimentary resolutions from official bodies, as the season advances, we give notice to all concerned, that while we shall be glad to receive and publish the facts in the premises as items of general news, we can only print such resolutions *in full* at five cents per line.

### Special Notice.

Subscribers who have not paid their annual subscription, will please not fail to pay in time for their pastors to report in full at Conference. The representative of the PENINSULA METHODIST will be in attendance at Elkton to settle with the pastors.

### Bishop Taylor's Private Letter.

It is due to our devoted and heroic Missionary Bishop, as well as to ourselves, to say, that the letter appearing in the PENINSULA METHODIST of last week, was not written for publication, but for the information of the brother to whom it was addressed. As this brother took the liberty of making it public, we deemed it proper to let our readers have its interesting facts.

Bro. Dulany writes us that the "old Bible" he referred to, was not 18, but 118 years old.

### "The Spirits in Prison."

As intimated last week, we give in this issue, a third article suggested by Brother Smith's critique on Dr. Curry's exposition of 1 Pet. 3: 18-20, in the January number of the *Methodist Review*. While these discussions may assist in elucidating this interesting passage, it is to be hoped that our brethren who wield such vigorous and facile pens will favor our readers with expositions of other portions of the sacred Word. Dr. Webster's "Study" on Zacchaeus in the PENINSULA METHODIST of the 30th ult., is but the earnest, we trust, of similarly edifying contributions from the practiced pen of our learned and venerable friend. If not two greatly taxing his strength, we should count ourselves exceedingly favored in having the Doctor give us some Methodistic and personal reminiscences.

It is said that Rev. Dr. J. P. Newman, has written the officials of the Metropolitan M. E. Church, Washington, D. C., that he will accept their invitation to serve them for the third term if the Bishop approves.

Zion's Herald, always welcome, because always full of good tidings concerning the kingdom, and edited with so much skill and ability in the interest of Christianity, as it is formulated in Methodism. In donning its New Year's attire, appears with a beautiful head-dress, a great improvement on its last year's chapeau. The Herald claims to be the oldest of the church papers of our communion, and we think, with good reason. For the first Herald was published before the first *Christian Advocate*; and, although the former was afterwards consolidated with the latter, yet it was only a short time, before a new Herald was resurrected out of the ashes of the original. The PENINSULA METHODIST takes pleasure in acknowledging its indebtedness to the Herald; especially for its admirable exposition of the weekly Sunday School lessons, which we adapt to our purposes, in preference to any other; while from its other columns, we gather very choice matter for our own readers. We tender Dr. Pierce our felicitations, on his successful conduct of the organ of New England Methodism, and wish him a large increase of appreciative subscribers.

### Can it be True?

Our brother's "clipping" reads to us as if its author might be a veritable Munchausen, as far as Ocean Grove is concerned. And yet, we may not be posted as to the actual state of affairs. We certainly hope that while we are so ready to import other French fashions, we will not fail to follow our Gallic friends, in banishing tobacco from our schools.

"The modern reformer has his hands full, as he takes matters in detail, which need correcting, the whiskey business, the tobacco habit, the gum chewing, indecent nuisance, and so the generation runs on, almost indefinitely. During a Conference sermon this fall, a preacher said to me, I could have enjoyed the sermon, had it not been for the ceaseless chewing of gum by the young ladies near me. An exchange gives us this clipping:

The use of tobacco is to be absolutely prohibited in all the Government schools in France, on the ground that it affects injuriously the ability to study. The regulation is based on the recommendation of a commission of men of science, and meets with general approval. It would be difficult to abolish tobacco at West Point and Annapolis. As the next best thing we should like to see gum-chewing abolished at Ocean Grove. We never realized how the American jaw could move till we saw four thousand Ocean Grove women gathered together at the camp-meeting, where was plenty of meeting, but nothing of the camp. And how those jaws did wag!—*St. Louis Christian Advocate*.

We rejoice with our brethren of Delaware City in the gracious revival that has crowned the labors of their pastor, Rev. J. H. Willey and his people. Since the session of the Philadelphia Conference in 1844, when the writer's eldest brother, Rev. John Chew Thomas, was appointed with the late Rev. Stephen Townsend to the charge of Delaware City circuit, we have felt a special personal interest in this part of the vineyard. Few, we presume, who were active in church work there at that time, have survived the wear and tear of the intervening forty-two years; but "though the workmen die the work goes on;" and the absent ones, we trust, are present with the Lord. May the blessed spirit continue to make the efforts of pastor and people, effectual in saving sinners, and may wisdom divine be given to feed the lambs and train the new converts to fruitful church work!

Similarly gratifying reports come to us from Centreville, Millington, Milton, and other charges, while, in some form all over the Conference, the work of the Lord gives evidence of progress and prosperity. How inspiring to the

laborers, the words of the apostle,—  
"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, *forasmuch as ye know that your labor is not in vain in the Lord.*"

Bro. VanBurkalow calls attention to the misapplication of two passages of scripture in an editorial in the *Christian Advocate* of last week. He might have convicted the brother of misquoting as well as misapplying the first passage; though often quoted as it appears in this article, the scripture has nothing about "entered into the heart of man to conceive;" the sentence is "neither have entered the heart of man."

ANOTHER PASTOR'S HOME IN MOURNING.—Our brother, Rev. William T. Magee, has been again visited with painful bereavement. His second son, Joseph Wolf Magee, died in Girardville, Pa., Thursday the 4th inst., in the 23d year of his age, and was buried from Arch St. M. E. church, Philadelphia, Monday the 8th; interment in Mount Moriah Cemetery. Converted at the age of nine years, under the benign influence of a Christian home, he lived his brief life, in the enjoyment of a happy experience, and died in submissive, peaceful, trustful triumph.

"He liveth long who liveth well."

We tender our sincere sympathy to our brother and his family in this sorrow, and rejoice with them that our loved are not lost, but gone before.

The gift of half a million dollars to the College of Physicians and Surgeons, in New York City, made by the same gentleman in his life time, has been supplemented by very liberal devisings on the part of his daughter and her husband, Mr. William D. Sloane. They will erect and amply endow upon the same premises a maternity hospital with accommodations for five hundred patients, and free to all who may need its benefits. Such application of large wealth in the interest of suffering humanity, and for the education of youth, is worthy of all praise; and while it makes these rich men objects of affectionate respect and gratitude, and constitutes a monument more lasting than marble, in this way only can the business of money getting be lifted from the sordid ambition of a miser, or narrow selfishness, to the plane of honorable effort for largest means to do great and lasting good for Christ and His cause.

CORRECTION.—In the Princess Anne criticism of Brother Alfred Smith's article last week, there appear three errors which the author very justly attributes to his almost illegible chirography. The Greek word in English letters, printed plurals, should have been *pluralkie*; their T. Gr. should have been New Test. Greek; and *by per Cal.* should have been Hyper Calvinistic. We make these corrections the more cheerfully, as the brother promises that he "will earnestly try to make his penmanship more legible in future."

### Another Hero Gone.

Winfield Scott Hancock, Senior Major General, U. S. Army, died at his residence on Governor's Island, New York Bay, Tuesday, the 9th inst., at 2.45 p. m. As late as Saturday, he attended to official duties, but a boil on the back of his neck developed into a malignant carbuncle, which aggravated other ailments the General had been suffering from, and resulted speedily in his unexpected death. He was born Feb. 14, 1824, near Norristown, Pa., graduated at West Point, in 1844, having for his classmates the distinguished soldiers, U. S. Grant, G. B. McClellan, J. F. Reynolds, A. E. Burnside and J. L. Reno. He served with distinction in the Mexican War, did important duty in the West, and at the outbreak of the Rebellion, promptly tendered his services in behalf of the national cause. His war record was

brilliant, and of large advantage to the service. At Gettysburg he rendered invaluable aid to General Meade, and was severely wounded. But we can only add here that in 1880 he was the candidate of the Democratic party for the Presidency of the United States, and though defeated by the lamented James A. Garfield, displayed the unusual magnanimity of participating in the inaugural ceremonies of his successful competitor. He leaves a widow and three grand children, his only daughter having died at the age of 18, just after leaving school, and his only son having died in Dec. 1884.

Dr. Wm. Butler will lecture in Grace Church, Monday evening, Feb. 15th. Subject, "Providential origin of the Woman's Foreign Missionary Society, and its success in India as seen in 1883-1884." As it will be free to all, we hope this announcement will be kept in mind and many be in attendance.

By the prompt payment of the legacy of \$200,000 to the trustees of the Vanderbilt University, Nashville, Tenn., in 7 per cent. bonds, the endowment of that institution is raised to \$900,000 in long running securities, which are now at a premium of 20 per cent.

### Here and There on Snow Hill District.

REV. A. WALLACE, D. D.  
No. 48.

It was while in Georgetown, I became better acquainted with what turned out to be my destiny in future years—the lights and shadows of newspaper life. I was a near neighbor to the dingy office of the *Messenger* and most of the spare time I had was spent idling about the "cases" of my friend David Dodd, on whose good-natured tolerance of an inquisitive tyro, I might charge some degree of responsibility for the result. Had he incontinently pitched my unledged lucubrations, especially the poetry, into his waste basket, the infatuation of typography might not have struck in so deeply.

If I remember, the old *News* had ceased to exist probably for lack of material aid. There were half-a-dozen bright young fellows then in the town, who were spoiling for something to do. We had a progressive doctor, (D. W. Maull) two or three talented lawyers, (the Laytons) and some good raw material of the unprofessional sort who naturally felt lonesome in a town without a newspaper.

A post mortem was held over the defunct *News*, and the determination was formed that it must be reinstated. This was done under the title of *The Messenger*, and the junto divided up their departments, so that each might follow his favorite bent in literary exercise. One of the party assumed the political role, another the sanitary and social, a third the scientific, while the preacher was made poet laureate. David listened to our rose-colored representations, and with some misgivings as to the outcome, proceeded to dust up his typewriters, and tidy up his office.

The new departure was duly inaugurated by a memorable banquet. The place was round a back street where a certain "Aunt Judy" was caterer, and our bill of fare consisted entirely of oysters. We eat all she had, and Capt. J. P. Barker like Oliver Twist, was ready for more. *The Messenger* for a while was crispy and popular, and if there is a file of it in existence I should enjoy the reminiscences its pages and "Poet's Corner" might awaken. It is now like a dimly remembered dream, when I had to shut myself up in the silent night to have ready by next morning one of those celebrated "Rhymes for the Times," which, satirizing some of the idiosyncrasies of our fellow citizens, or the social frivolities of the winter season, made such grave and practical men as Rev. Jonathan Torbert sigh over our degeneracy, and genial gentleman like Gard-

ner H. Wright laugh immoderately.

Speaking of Jonathan Torbert, what a sterling character was his. Active and exact in business, methodical about his pleasant home, always popular in the pulpit, and such a forbearing and hopeful friend to the younger preachers! Of a more positive temperament was Wesley Wolfe, whose face was set against the pomps and vanities of this wicked world.

Georgetown was full of "characters" in those days. On the well whittled benches under those great willow trees by the Court House door, what discussions were daily held! From the "oldest inhabitant" down to the clerks in the respective County offices, all had a tired expression, and at intervals the highest reach of human ambition seemed to be sitting on the public fence, contemplating the pillory and whipping post, whitening shingles, and repeating stories of the stirring days of Patty Cannon, who cheated the gallows by swallowing poison in an adjacent cell; or as not a few believed, hoodwinking her jailors and escaping to Texas.

It was in the general lethargy prevailing a cheering circumstance to hear the ring of Bro. Wingates anvil, or catch a new candidate for one of the several societies which flourished there, and pile on all the extras possible in an installation ceremony just for fun.

My circuit work continued pleasant, if laborious, until the close of my second year. To test how far endurance might be stretched, I tried more than once to preach five times on one Sabbath day. The three regular appointments had to be met, and between the hours of service a funeral sermon or two had to be sandwiched in, and people had some such notion of a Methodist itinerant, as they entertain of a hand organ, which by mechanically turning the well worn crank, grinds out its prearranged melody.

I have intimated that the Morris' Woods Camp-meeting which produced such a favorable impression the previous year, did not turn out so well. We had everything in better shape than before, and the best preaching obtainable, but improving, as we thought on the ten trumpets, and backwoods exhorters, so that our highly cultured congregation might not be offended, there was a falling off, in the freshness and dash in our appeals to sinners.

The best work, in a revival way that I remember during the Fall of my second year, was out in the Cokesbury region, and at a rustic wood's meeting near Redden's. One night while I was preaching in a primeval forest, with a large congregation sitting quietly before me, a spirited young horse hitched in the dense darkness beyond, became frightened at something and broke loose. He dashed in among the people, made the circuit of the grounds, alarmed a score of other horses, and set all the people to wondering what was the matter. A sententious neighbor said, "It is the Devil. He was round here looking on, and saw how the people were getting interested in the subject of Salvation, and thought possibly a few of these hardened sinners might be converted if he let things go on, so he started that horse to break up the meeting."

The man may have been right, as was a preacher at Morris' woods Rev. S. Cooper, I think, when discoursing one night about the devices of Satan to hinder the work of God, a serious dog fight started outside the circle. First a stray hog ventured near looking for rations. He was immediately set upon by a few dogs, the noise attracted all the other dogs of the Camp, and when the swine retreated, the dogs proceeded to settle some long standing difficulties after their manner, as described by Dr. Watts, and the preacher turning the interruption to some account, said "There now, you see another of the Devil's tricks to interest you far more in a dog fight than I can in your soul's salvation!"



Conference News.

Wilmington District.—REV. CHAS. HILL, P. E., WILMINGTON, DEL.

Elkton charge, J. P. Otis, pastor, writes: We closed six weeks of extra meetings last Friday, the 5th ult. The pastor and many of the members were greatly quickened and blessed. A number of those who had grown cold or backslidden, were recovered, and thus far twenty-four have joined on probation. A few others may follow.

The official board of Cecilton and St. Paul's, have extended to Rev. E. C. Atkins, of Bethel and Glasgow, an invitation to become their pastor next year.

At Union M. E. Church, last Sunday, five persons were admitted to full membership, seven were admitted to membership on probation, and three were baptized.

The protracted services at Union M. E. church, which began on New Year's eve, have closed. They resulted in fifty conversions.

New Castle charge, Thos. E. Terry, pastor, was very much indisposed last week, and on Sunday had to leave his congregation before finishing his sermon, but was at his post and preached in the evening. He will deliver a lecture next Wednesday evening, subject, "Ten Years Experience in the Itinerary." About four months ago, Mr. Terry organized the Long Fellow Literary Society, which is now in a flourishing condition, with nearly ninety members, all the Christian churches being represented, and others, not members of any church. It fills a long felt want in our community, and already good results can be seen.

A party of about fifty persons surprised the Rev. N. M. Brown, pastor of Scott M. E. Church, at the parsonage, 807 Lombard St., Wilmington, last Monday evening, on the occasion of the twentieth anniversary of his wedding. Mr. Brown was taken by surprise but managed to welcome his friends who spent a very pleasant evening, and left many useful and valuable presents.

The missionary anniversary of the Elkton M. E. Sunday school will be held on Wednesday, February 24th. The Rev. Mr. Murray of Asbury Church, Wilmington, will deliver an address.

The revival just closed at Mt. Pleasant M. E. Church, is said to have been the most successful for many years. Over fifty have united with the church.—Cecil County News.

The Rev. Dr. Caldwell, of Delaware College, will preach a missionary sermon in the Elkton M. E. Church, to-morrow evening, February 14.

Easton District.—REV. JOHN FRANCE, P. E., SMYRNA DEL.

A correspondent from Oentreville, Md., writes: We are now in the fifth week of our extra meeting. The interest still continues. There were eight at the altar last night and four conversions. Seventy persons have professed conversion since the meeting commenced, fifty-three of whom have joined our church. Some have joined other churches, and others will yet join us. Praise the Lord for His blessing upon Centreville.

Rock Hill charge, G. S. Conaway, pastor, writes: Our revival services just closed, resulted in sixty conversions, all of whom joined on probation. It greatly quickened the church. It is the opinion of many of us, that the work is more completely the Lord's, and therefore in many respects (though not in the number of converts) the greatest revival that we have witnessed. While our faith in the beginning was strong, and we were expecting much, yet the Lord has certainly done for us more than we expected, and his manifest presence, even now among us, especially in the meetings, is most striking. "Where sin hath abounded, grace doth much more abound."

Dover District.—REV. A. W. MILBY, P. E., HARRINGTON, DEL.

Hurlocks charge, G. F. Hopkins, pastor, writes: After a good work of grace, slighted invitations, the death angel has come into our midst. He enters sometimes where the blood has been sprinkled, and takes the loved one to joys eternal; sometimes where in carnal security rests the slumbering soul. Bro. S. T. Turner of Cabin Creek, a convert during our last revival there, died Feb. 8th, in the faith of the gospel. He was about 40 years of age—came in at the 11th hour, led by his two children who were converted during the revival of 1884-5.

Rev. Mr. Burke, of Harrington, a former pastor of the M. E. church, Lewes, Del., came on Tuesday to assist Rev. Mr. Brindle, in the revival services. He preached Tuesday evening a very eloquent and impressive sermon directed to parents, from the text:

"Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil," Matt 22, 15. The audience was very large and his sermon was listened to with great attention, and much interest was manifested after he closed. Owing to the unfavorable weather the meetings had to be discontinued the remainder of the week.—Breakwater Light.

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

Rev. J. Hubbard writes from Laurel, Del.: The Rev. F. C. MacSorley is now engaged in a series of revival services. Miss Lizzie Sharp from Philadelphia, came among us on the 26th ult., and since that time has had charge of all the exercises. She has spoken every afternoon and night, and although it has rained every day, her voice is still clear. The secret of her success is based on her entire consecration to God and his work, and the forcible, persistent consecration of effort. The church and congregation are beginning to be moved, and penitents are calling upon God for mercy. Pray for us, and you shall hear from us greater things next week.

The Juvenile Missionary Society of the Frankford M. E. church, R. S. Long, superintendent, will hold their anniversary next Thursday night, Feb. 18th.

Rev. A. D. Davis, we learn, is closing up his first year on Frankford charge very successfully. About 140 conversions, 127 received on probation, 75 received into full membership, and collections in advance of former years.

"ONE TOUCH OF NATURE MAKES THE WHOLE WORLD (OF EDITORS) KIN."—Since the "sound of a gong in the tops of the mulberry trees" was recorded in the Northern, our types have not gotten again into quite so facetious a mood, unless they did so last week, when they represented Prof. William Wells as saying that "a thousand monks" had recently come from Germany "to assist in the support of a Protestant gospel-school in the Italian language in the city of Rome." Of course, the spirit of mischief did not intimate that the Professor did not mean precisely what he seemed to write, and that a careful and conscientious compositor ought to read marks, in spite of chirography. And so the "monks" get the credit of an honorable, though inconsistent act. The types, however, had better reason for making the editor say that faith is preceded by regeneration. He did not discover what they had done, until he was fifty miles from his office, when by telegram he made the needed change. He found on his return that the fault was entirely his own, having inadvertently written preceded, instead of followed.—Northern Christian Advocate.

The St. Louis Christian Advocate, (M. E. Church-South) suggests six reasons why an official member may refuse to take a church paper. It is possible some of them may apply further North:

"We have been asked: 'Why an official member of the church refuses to subscribe for a Church paper, though he be worth ten thousand dollars?'"

How in this world can we tell? Possibly it is because (1) neither he nor any of his family can read, or (2) because he cares little or nothing for the Church of which he is a member, or (3) he may fear that a Church paper would rebuke his sluggishness, teach him his duty, and cause him to feel badly, or (4) he may fear his children might thus be taught "the good and the right way too early, before they grew up, became steeped in sin," "then choose for themselves," or (5) he may think he knows enough already, and has no need to learn, or (6) he may just naturally be too stingy; too little-souled. Others reasons might be assigned, but whether any of these apply to any particular case we dare not say."

He who refrains from doing a known duty through fear of what ungodly people may say, is not Christ's freeman, but the slave of corrupt popular opinion. But he whom Christ has made free glories with Paul and his persecuted converts in being called "fools for Christ's sake." He can glory, if need require, in being "made a spectacle to the world."

A Soft Answer.

In the early part of his ministry Dr. Tyng received an impertinent letter which excited his sensibilities profoundly. Under the impulse of the moment, with every nerve in quivering motion, he instantly sat down and wrote a stinging reply. Putting on his hat, he started for the post-office. On his way behold! an audible voice was heard: "Stephen, that won't do!" Obedient to the warning voice, he retraced his steps, wrote a second letter and started again for the post-office. A second time the voice was uttered, and again the irate minister returned to his study. He fell upon his knees and implored divine pardon for his folly, and guidance in his sore perplexity. The prayer was answered. The rector rose cool and serene—a conquered man! The missive sent was conciliatory in tone and the result most wholesome.

Some one with a practical turn of mind has said, "There can be no religion without soap." This no doubt, agrees with the oft repeated maxim that "Cleanliness is next to godliness." Mr. Spurgeon says, "To keep debt, dirt and the devil out of my cottage has been my greatest wish ever since I set up housekeeping." This alliterative trinity of evils needs to be carefully guarded against. "A man who is in debt is a slave, toiling to meet the demands of another. He cannot call what he possesses his own. He had better a great deal have less, and owe no man anything," according to the apostolic injunction, than to have large possessions for which he is responsible, but which in whole or in part belong to another. A man in debt is like a person overboard, with a great weight about his neck, with which, by great exertion, he may reach the shore, but which, nevertheless, may sink him at any moment. But whatever excuse may be made for men going into debt, surely none can be made for their living in dirt. Soap and water are cheap, and brushes and brooms are not very expensive." The great apostle gives a certain remedy for the third evil mentioned in these words: "Resist the devil, and he will flee from you. You cannot gain the victory over him in an argument; you must turn your back upon him. Remember that if your trust is in God he will enable you to resist all the wiles of the wicked one.—Religious Telescope.

Anything to Beat a Railroad.

In speaking of the movement of the general passenger agents to head off the ticket-scalpers, the New York Daily Indicator says: "The railroads have not adopted the rule requiring limited tickets to be used only for continuous train rides, without excellent reasons. The roads have no desire to prevent passengers from stopping over at places along their lines. On the contrary, they have heretofore made it as convenient as possible for people to do this very thing. But how has the traveling public shown its appreciation of the courtesy? Simply by trying, in every possible way, to swindle the railroad whenever they saw a chance. A man wants to go to Buffalo—what does he do? Buys a ticket to Chicago, and when he gets to Buffalo sells the unused portion of his ticket to a scalper. The railroad is doubly cheated. First, it carries the original swindler to Buffalo for less than it takes a passenger who is too honest to indulge in the luxury of cheating the railroad; and, second, it carries another man from Buffalo to Chicago at less than the regular rate. The posted traveler, who cannot arrange to buy more tickets than he intends to use, never thinks of going to the railroad office for the tickets he wants. He patronizes the scalper, and helps that one to skin the railroad. So it goes, the railroads by an extension of courtesy have been victimized and robbed by the traveling public. The everyday traveler at all times has his eyes open to the chance to beat the public. And so widely has the influence spread that even staid, honest-going people, who travel occasionally, have come to think it quite the thing to deal entirely with scalpers, and assist in whatever swindle may be necessary to effect a saving for themselves of a few dollars. We are glad that the railroads have decided at last to protect themselves from the dishonesty of people who claim to be more than respectable."

Expressive Figures.

BY MRS. E. B. STEVENS.

From Minutes of recent Japan Conference—2d session, (a pamphlet of 53 pages, in external appearance, much like Minutes of Seventeenth Annual Session, Wilmington Conference), the following statistics are gleaned: Probationers, 252; full members, 1296; local preachers, 22; children baptized, 118; adults baptized, 459; churches, 12, value, \$6,443; parsonages, 5, value \$722; number of Sunday-schools, 37; officers and teachers, 129; number of scholars, 1,469. Benevolent collections, for missions—churches \$5, schools \$2, for Education \$24; Bible Translation, \$18; pastor, \$675; other collections, (poor preachers' traveling expenses,

Home Missions; &c.) \$746. There are 27 preachers in traveling connection, 6 in class of 2nd year on trial, 2 in class of 1st year on trial. The session opened Sept. 2d, 1885, in Tsukipi church, Tokio, and closed Sept. 9th.

Among the resolutions passed, are the following:

Resolved, That a committee of seven be appointed to take into consideration, the publication of a church paper, said committee to consist of three foreigners and four Japanese, and to have power, after making a complete investigation of the subject to publish such a paper, provided the number of subscribers secured, and the financial outlook be such as to warrant such an undertaking.

Resolved, That we hereby request the Missionary Society of the Methodist Episcopal Church, to send a large force to Japan, to meet the demands now made upon us for men in educational centres.

Resolved That we have heard with pleasure, the reports of the ladies of the W. F. M. S., respecting their work, and that we heartily renew our pledge of co-operation, and pray Almighty God that in the future He may bless their labors, even more abundantly than in the past.

That we recognize their work as having been faithfully and well done; though much of the seed that has been sown, may not appear until the great harvest time, when the Lord shall abundantly reward the labor of his faithful servants.

The Minutes contain the Minutes of the Woman's Conference, held at the same time in the Tokio Home, continuing through six days. The committees were on Bible Women; Boarding-schools; day schools, statistics, and on Japan Reading Union.

The Statistical report gives 111, as the number of Foreign Missionaries, to which must be added two others accepted at the last General Executive Committee, Nov. 1885. Boarding schools, 3; pupils in the same, 228; scholarships in boarding schools, 157; boarding pupils, 203; day pupils, 25; self-supporting, 31; partially so, 84; wholly supported, 82; native teachers, 17, pupil teachers, 7; Christians in boarding schools, 118; day-schools, 8; pupils in day-schools, 444; teachers in day-schools 12; Bible training schools 2; students in training schools, 10; Bible women 5; women's meetings weekly, 16; Sunday-schools, 5; Sunday-school scholars, 334; Baptisms, 33; conversions 39; value of W. F. M. S. property, \$31,500.

Each Presiding Elder makes grateful mention of the co-operative work of the ladies of the W. F. M. S., especially of their evangelistic trips in the country, with missionaries of the Parent Board.

A grateful tribute to the devotion and bravery of Miss Gheer is paid by the Committee on Education. Miss Gheer is the only missionary in an interior city, and is 70 miles removed from any foreigner.

The following letter, though largely personal, will be read with tender interest by the many friends of our sorrowing brother:

53 THIRD PLACE, BROOKLYN, N. Y.

DEAR BROTHER THOMAS.—You have given to us inexpressible consolation, by your sympathetic and deeply touching memoir of our departed one, published in your last issue of the PENINSULA METHODIST. Accept my hearty thanks; and as I have been able in thought to lay my head on your fraternal bosom, let me now whisper in your ear, the words of our glorious Master, that come to me with thrilling force: "Let not your heart be troubled, ye believe in God; believe also in Me. In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you."

I never knew before what Christian sympathy is. God bless you and the many brethren, who have opened up its mysterious sweetness to me, bidding me to taste and be refreshed thereby. If your supply of last week's paper is not exhausted, be kind enough to send copies to the friends whom I name, and I will forward the money to you by letter.

I have been pleased with the articles written for you by Dr. A. Wallace. As soon as my health will permit it, I purpose to send you a brief description of Kent circuit, Md., one hundred years ago.

This morning I received a very kind and tenderly expressed message from our Presiding Elder, Rev. Chas. Hill, who will provide that a suitable memoir of Mrs. Phœbus, be prepared for reading at the Conference memorial services. I shall try to meet you all, at our next Conference session in Elkton.

With affectionate regard, yours in Christ,

Geo. A. Phœbus.

We shall be very glad to have the historical sketch promised by Dr. Phœbus. His researches and studies in Methodist history, qualify him for writing interesting articles on this line. His health, we are glad to learn, is somewhat improved. We hope he will soon be equal to the task of resuming, at least, in part, his literary labors.

Conference Notices.

It will facilitate matters very much, if all of the brethren will remember the arduous duties of the finance committee, and observe the following very simple suggestions.

- 1. Report at the first Conference session promptly.
2. Take special care to be accurate.
3. Remember that no collection will be reported, unless money or vouchers are in the envelope.
4. Endorse all checks and let them cover all collections. One check is sufficient, and much easier counted. And let the bank notes be of as large denomination as possible.

The Conference secretary, Bro. Rigg, has made the matter so clear, by his excellent "finance slip and foot notes," that these "few brief remarks" may seem superfluous; but we have found that it requires "line upon line and precept upon precept." Therefore dear brethren, please take due notice and govern yourselves accordingly.

R. C. JONES.

The committee to examine candidates for admission on trial, will meet at the M. E. church, Elkton, Md., Tuesday evening, March 2d, at 7 o'clock.

I. N. FOREMAN, Chairman Com.

Preachers and laymen of Salisbury District, wishing to attend Conference, can secure commutation passes, by applying to

JOHN A. B. WILSON, Princess Anne, Md.

Inasmuch as we must have the list of homes completed for the printer, by Feb. 18th, we urgently request all the lay brethren, members of the Conference Boards, who expect to attend Conference, that they will notify the undersigned at once. Also any who know of candidates. Also any of the preachers who do not expect to come. Will the preachers who have in their charges any of these lay delegates, please ask them as to their coming.

J. P. OTIS.

All persons attending the session of the Wilmington Conference, to convene in Elkton, Md., March 4th, can obtain orders for reduced fare on the P. W. & B. Railroad, by applying to any one of the Presiding Elders.

CHAS. HILL.

MARRIAGES.

WILLIS—TURBIT.—At the home of the bride in Millington, Md., on Feb. 3d, 1886, by Rev. T. L. Tomkinson, William H. Willis, of Cambridge, Md., and Mattie A. Turbit, of Kent Co., Md.

Quarterly Conference Appointments.

Table with columns: WILMINGTON DISTRICT—FOURTH QUARTER, Port Deposit, Rowlandville, Zion, Rising Sun, Red Lion, New Castle, Feb., 12, 13, 20, 21, 27, 28, 29, March 1.

Table with columns: EASTON DISTRICT—FOURTH QUARTER, St. Michaels, Talbot, Royal Oak, Middletown, Odessa, Feb., 12, 13, 14, 20, 21, 28.

Table with columns: DOVER DISTRICT—FOURTH QUARTER, Milton, Lewes, Nassau, Milford, Frederica, Houston, Harrington, Feb., 11, 12, 13, 14, 18, 21, 22, 27, 28, 29.

Table with columns: SALISBURY DISTRICT—FOURTH QUARTER, Charge, Onancock, Accomac, Cape Charles, Annamessux, Pocomoke City, Pocomoke Circuit, Princess Anne, Mt. Vernon, Tyaskin, Feb. 13, 14, 15, 15, 20, 21, 21, 27, 28, 28.

Preaching in Quarterly Conference where practicable.

JOHN A. B. WILSON.

H. ARTHUR STUMP

ATTORNEY AT LAW, 35 ST. PAUL STREET, BALTIMORE, MD.

Practices also, in Cecil County Courts, with Post Office at Perryville for Cecil County business.

Dickinson College.

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Fall Term opens Sept. 10. Three Courses: the Classical, the Latin-Scientific, and the Modern Language. Facilities of every kind improved—new Buildings, enlarged Faculty, and increased resources. Tuition, by scholarship, \$6.25 a year; to sons of ministers, free. Expenses of living exceptionally low.

The Preparatory School, by giving exclusive attention to the requirements for admission, saves time and cost in preparing for College. For Catalogue, or desired information, address J. A. McOAULEY, D. D. President.



Religion and the Plague.

Under the caption, "Religion and the Plague," the Independent, very strikingly contrasts Romanism and Protestantism in their relation to general intelligence. We give portions of an editorial:

Such an epidemic of small-pox has not been known in the civilized world, since the discovery of vaccination, as that which for several months has disgraced Montreal. What does it mean?

The one gigantic fact, standing out above all others, is that the pest is confined almost exclusively to the French Catholics. The Protestants and the English escape.

There might be something in race which would predispose to disease. But there is nothing of the sort true of the races in Canada. English and French have, for generations, been subjected to the same climatic and other conditions.

It is not their religion, nor their race, but something else that confines the ravages of the pestilence to the French Catholics. What, then, is it?

The proximate and medical answer is known to everybody. The reason why there have been two thousand deaths of French Catholics, and only eighty Protestants, is because the Protestants were vaccinated, while the Catholics were not. The French Catholics, even in the presence of the plague, refused to accept the prophylactic remedy.

All the world that knows anything, knows that vaccination is a perfect protection against the disease. Why did not these French Catholics know it? How happens it that the Protestants are intelligent, and save their lives, while the French Catholics are ignorant and die?

We think no one can take a large view of Christendom without recognizing the fact that, Protestantism differs from other branches of the Christian Church, in that it somehow does tend to education and intelligence. Leaving out the matter of its moral influence, it does succeed in producing a general and popular intelligence, where it has its own way, which neither the Greek Church nor the Roman, nor any of the Churches of the East, has secured. Probably the reason is, that Protestantism differs from the other Churches, in that it imposes on the conscience no authority of mere men, but only the word of God. It sends men not to the priest, but to the living oracles. These must be studied, and studied independently of traditional faith. It is important for a Protestant that he should think out religion. It is important for a Catholic that he should receive his already thought out for him. Intelligence is not required of a Catholic, but only receptivity. Intelligent and independent thinking is required of a Protestant.

Now the result of this, in the contrasted state of countries predominantly Protestant and those predominantly Catholic, is the strongest argument against their faith which Catholics have to meet. Compare Spain with England, Italy with Germany, Peru with the United States, the French Canadians with those of English birth. Such a terrible visitation as this at Montreal, is a great object lesson; and it is a lesson that tells fearfully against Catholicism.

Now, we do not mean to say that Romanism is unintelligent. There are no more intelligent men to be found than many of our Roman Catholic clergy and laity. They are an honor to scholarship, to humanity, to the Church of Christ. But what we observe seems to be that such grand work is characteristic of Protestant countries. Catholics know that it is in Protestant countries that Catholicism is at its best. Catholicism needs the spur of Protestant enterprise to teach it what to do for the elevation of its own people. Catholicism is thus vastly indebted to Protestantism for its own best development. We speak without fear of contradiction when we say that in no purely Catholic land, under Catholic influences, is Catholicism so free of

superstition, or the Catholic population so intelligent, or the Catholic clergy so worthy, as in Protestant England and America.

"I am With You Always."

Solitude and society—Each makes the other necessary \* \* \* Each craves the other, because it is tired of itself and longs to change. I think there is something exquisitely beautiful in the unerring play of this balance in the life of Jesus. Not more surely does night open into day, than solitude fulfils itself with company. Once and again He goes apart into a mountain and prays by Himself all night. No one is there but Him and God. The silence is like Heaven about Him. But as the morning comes a new need certainly comes with it. No longer loneliness, but company; not solitude, but voices; and so the earliest light finds Him among the crowd of His disciples, choosing His twelve apostles, or walking across the boisterous waters of Gennesaret to join His toiling servants in their boat. Everybody must have felt how the two needs tremble in response to one another, in the intense atmosphere of that vivid night before His crucifixion. It seems as if He took great draughts of the idea of his life, of the fatherhood of his father, as it entered by great waves into His soul, and as if each wave so overwhelmed the soul it filled, that He needed to reassure and recover Himself in the familiar company of His disciples.

First there is the long conversation of the Supper. Then comes the solitude of the garden of Gethsemane. Again and again the Sufferer comes wandering back to where the tired and unconscious men are lying. It is as one who was passing through some deep experience might go into the chamber where a child was sleeping, and find relief when the burden of the solitary crisis was too great to bear. Then, as the Lord's career sweeps more and more into that channel where it must run alone, where none can share it, how still, the craving for society seems to beat responsive to every new throbbing of suffering! He then turns and looks at Peter; He looks back and tells the women who follow Him to Cavalry, about the future of the beloved land that murdered Him; and at last even upon the cross, He has mercy to give to the robber at His side, and care still for His mother and the disciples whom He loved. Every moment of deepening communion with His Father has its corresponding moment of sympathy with His brother men. The two halves of the great heart die together, as they have lived together. The balance trembles more and more lightly as the life beats lower, but it trembles still even to the last, and Jesus ceases to love only when He ceases to live.

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Some experiments were recently made in England, in which several persons—both men and women who were unable to

swim, remained floating on the water for over an hour, while wearing bathing-suits made of this material. Clothing of this description has been adopted for use in the British Navy; and it is to be hoped that the manufacture will soon be undertaken on an extensive scale, so that it can be obtained in the markets of this country as well as England.—Reporter of Science News.

Shut In.

To know Christ better should be the one desire of all those who are providentially removed from the busy world during the holiday season. When this longing possesses us fully, even our severest trials result in sweetest blessing. If our usual festivities are diminished, because we are called to administer to the sick and dying, how abundant may be the compensations in the increase of our patience and holy faith! If found in the furnace of physical suffering, how blessed it will be to draw very near to our Saviour, and realize the value of His words and His work. Many an apartment of suffering has become the place of song and gladness, though the music of the sanctuary, and the Christmas sermon have been denied. The conscious presence of Jesus is better than all else. Without this, the charm of Christmastide is really unknown, however grand the oratorio may be. With that presence our earthly trials only serve to lift us into realms of peace.—S. J.

In one of the great temples in Japan, the devotion of the worshippers consists in running around the sacred building, one hundred times, and dropping a piece of wood into a box at each round, when the wearisome exertion being ended, the worshiper goes home tired and very happy at the thought of having done his god such worthy service. Are there not some Christians whose activity is very similar to this, and of about as much value? They are ever on the street, running to all sorts of meetings, and ever bustling and hurrying from place to place. They feel and talk as if they were rendering most valuable service, and solace themselves in their weariness with the comfort that they are doing great good and will have rich reward. Yet really they are accomplishing nothing. Their exhausting labor is really only running round and round the temple; no cause is advanced by it, God's name is not honored in it.—Sunday School Times.

Our Book Table.

The February DORCAS is at hand, and we find it contains an excellent article on Home Decoration, written by the Editor, and accompanied with two designs for screens. We wish to commend these articles as they will enable one with a small amount of material and moderate skill to make a handsome home at little cost. Also, an article on Crewel Painting, by Miss Hepworth Dixon, of London, besides many Knitted and Lace Crochet Patterns; a couple of squares for Counterpanes, Lady's Breakfast Cap, Infant's Plain Knitted Skirt, Antique Tidy, and a Knitted Shawl.

CHRISTIAN THOUGHT grows in interest. It is the periodical which thinking people need. It contains not only papers of importance read before the American Institute of Christian Philosophy, but also other deeply interesting matter. The number for January-February is particularly rich. "Political Economy in its Relation to Ethics" is a very acute and instructive paper from the pen of Professor Newcomb. "The Release of Faith" is the title of a paper read by Professor Ballard of Lafayette College, and "The Witness of the Conscience to God" is a well-put, theistic argument by Rev. Mr. Dowse, of the Episcopal Church of the Redeemer, in New York. It will be seen that there is a wide range of discussion on timely topics by gifted writers of different schools of thought. Every Christian ought to help to sustain a periodical doing so much to antagonize infidelity. The price of this Bi-Monthly is \$2.00 a year; Clergymen, \$1.50. Single copy, 40 cents. Subscriptions received at this office.

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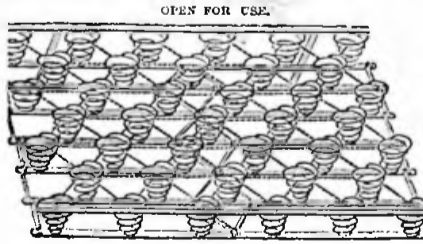
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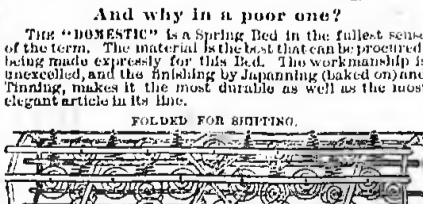
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