

Peninsula Methodist.

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Editor.

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IN PERFECT PEACE.

Like strains of music, soft and low,
That break upon a troubled sleep,
I hear the promise, old yet new,
God will his faithful children keep
"In perfect peace."

From out the thoughtless wreck-straw past,
From unknown years that silent wait,
Amid earth's wild regrets there comes
The promise with its precious freight,
"In perfect peace."

Above the clash of party strife,
The surge of life's unresting sea,
Through sobs of pain and songs of mirth,
Through hours of toil it floats to me,
"In perfect peace."

It quiets all the restless doubts,
The nameless fears that throng the soul,
It speaks of love unchanging, sure,
And evermore its echoes roll
"In perfect peace."

"In perfect peace?" O loving Christ
When falls Death's twilight gray and cold,
And flowers of earth shall droop and fade,
Keep thou thy children, as of old,
"In perfect peace."

And through the glad eternal years,
Beyond the scorn and blame of men,
The hearts that served thee here may know
The rest that passeth human ken,
Thy perfect peace.
—*Christian Advocate.*

Letter From Rev. John S. Porter.

Editor of the Peninsula Methodist.

DEAR BROTHER:—To write anything to be printed is much more difficult for me, than to put on paper familiar thoughts to be seen only by a friend. The meeting of the Wilmington Conference in Snow Hill will be quite an event for that historical town. About sixty years ago, there was a District Conference held there, composed of local preachers, in which Rev. Lawrence Lawrenson presided. I was then a lad, living about four miles from that goodly place, and with many others from the vicinity, was in the congregation on Sunday to worship and hear the word. Samuel Rawleigh preached in the morning on Christian perfection, and John Bayne in the evening on Repentance. Both of those brethren had been members of the conference, but had located. John Bayne afterward re-entered the itinerancy and died in the work in 1851. He was a man devoted to God, a sound useful preacher; and zealous to honor his Lord in saving men.

Rev. L. Lawrenson, the Presiding Elder on the District, was a grand man, and a distinguished preacher of the gospel. When in good condition, his preaching was eloquent, argumentative, scriptural, and attended with the unction of the Holy Ghost, sent down from heaven.

He was succeeded by Henry White as P. E. in 1826, who was mighty in the Scriptures, and full of the Holy Ghost and of faith. He was instructive and powerful in his preaching, and was sure to reach the hearts of his auditors. He often made very pointed application of the word to his hearers. At a quarterly meeting in Snow Hill he was preaching on Sunday morning on the joys of salvation, when there were present both slaves and slave-holders; addressing the latter he said your slaves having this experience, as many of them have, are unspeakably more joyful than their masters, who know nothing of these things, though they do the hard work, eat the coarsest food, and have nothing but a plank to rest upon at night. On hearing that, a slave who was well known,

and regarded as a saint, sprang to his feet, and stretching up his long arms, exclaimed, "clear the way and let me go out, for I must praise my God, and I don't want to break your peace here." The people of color in the gallery, joined by many white people below lifted up their voices as the sound of many waters, and Jacob did not get out. The bursts of praise were so general that the Presiding Elder came out of the pulpit, clapping his hands and shouting aloud at his best. Those were the former times in Snow Hill.

In that place I resided nearly two years before I was licensed to preach. As an exhorter and class leader, associated with others in like positions, we occupied the altar and conducted the public worship, when the preachers were absent: sometimes with the comfortable persuasion that God was with us, and smiling upon us. That was my training school to prepare for more extended labors. In the spring of 1829 I was licensed to preach by the Quarterly Conference in Snow Hill, and recommended to the Philadelphia Conference, as suitable to be received on trial, in the traveling connection. I was admitted, and sent to Cambridge circuit, with the late Wm. Leonard.

I am now worn out in the service, but not tired of it. It would give me very great pleasure to meet with the brethren in conference assembled, in my old Maryland home. But that pleasure is not for me, but

There is a scene, where spirits blend,
Where friend holds fellowship with friend,
Though sundered far, by faith they meet
Around one common mercy seat.

JOHN S. PORTER,
Pilgrim's Lodge,
Burlington, N. J., March 3, 1885.

Recollections of Snow Hill.

NO. 4.

I had only time to become partially acquainted with the arrangement of circuit work, and a few of the church people, when camp-meeting season was upon us, and the novelty and charm of such an institution to me was too strong to be resisted.

The first I visited was in charge of that singularly excellent brother, Joshua H. Turner, on what was known as "The Mission." It was a rustic affair in respect to luxurious appointments, but the privilege of being a few days in Bro. Turner's company, of preaching one of my crude sermons, (the best points of which escaped my memory in the amazement of hearing so many "amens") and of joining in the hearty shouts of people converted, or otherwise blessed, made the occasion a notable one. Soon afterwards, while stopping with a gentlemanly citizen of Snow Hill, Mr. Z. Milbourn, whose little boy, Sewell T., now a prominent jurist in the State, was then the light and joy of an invalid mother's heart, I was persuaded to accompany my host to Deal's Island.

We left Snow Hill quite early on Monday morning, and, after resting at Princess Anne, made the distance of 40 miles, and reached the celebrated camp. This was the last year it was held on "the hill," before its re-

moval to a new site. What a sensation that scene produced on my mind! Circle after circle of tents,—great blazing fires of "lightwood"—the preaching stand, holding a score of ministers, with Joshua Thomas in the midst, and the waters of the Sound sparkling all over with the lights of vessels at anchor. I can recall the earthquake sermon of James Allen, the exhortations of Dr. George C. M. Roberts and other Baltimoreans; and the activity of Charles I. Thompson, in starting praying circles, until the ground was girdled with songs and shoutings. I became better acquainted with that locality in after years.

Messrs. William Campbell and C. I. Thompson held another camp meeting late in the season near Trappe, where I was also a visitor and first heard the eloquent Dr. R. L. Dashiell; and became somewhat initiated into the usages and humors of the "preachers' tent."—lying awake half the night listening to the theological debates, and laughing at anecdotes of the raciest kind. Still another meeting allured me to "Salem," or "Head of the Sound," held by Rev. Wm. Mullin and his colleague young Bro. Mezzick, whose promising career was soon cut short by sickness and death. It was in the company and confidence of the latter, I made a wonderful discovery—that there were books to "help" a hurried junior in sermonizing, and "skeletons" all cut and dried, to suit every emergency. How far they helped me, the preachers who may read this will smile; but I do not care at this late day to debate.

At all events, preaching, after all this genial contact with kindred minds, at the camp meetings, became a more enjoyable task to me. Dr. Williams, always popular in the pulpit, used to tell, among other funny things about my first year's adventures, that finding me weary one night and shrinking from duty in Snow Hill pulpit, with a splendid congregation out as usual, he volunteered to take my place, and I peremptorily declined, saying, "Doctor, when I needed a friend, and appealed to you, at my first appointment, you left me in the lurch; but now, as I think I can preach as well as you, or better, I thank you!"

Between the genial Dr. Williams and Bro. George Hudson, who gave me good counsel, and a critical genius named Dr. Farrow, the flash of whose gold spectacles, when I noticed him in my night congregations, always terrorized my soul, I vibrated all the year between self complacency and a sense of "utter nothingness."

With my colleague, sometimes for weeks, I had little communication. Sickness hung like a pall over the parsonage, and death came with an eclipse on its light and beauty, sister Allen, whom I just learned to admire for her wonderful magnetism of grace and tenderness, bid us farewell, and went to heaven. I therefore, had for weeks, no direct leader, when the protracted season came on: but obeying Bro. Allen's general directions, and eager for souls to be saved, I dashed into the fight, preached here and there at private houses, started

up neighborhood prayer meetings, and soon was in a revival element around Newark, and out in the "Highlands" region. In the travels and labors of many succeeding years, I had the happiness to meet people who were converted during that Fall under my immediate observation. One youth, I remember so well, who now stands at the fore-front of all church activity and enterprise in Snow Hill, J. T. Matthews, Esq., and another, whom I afterward saw admitted a member of my Conference, and have watched in his earnest and useful ministerial life ever since—Rev. Wm. T. Magee; these come vividly before me with a curious little history connected with each case.

These incidents I must reserve for another letter, with some account of my first colleague; the way his inventive genius, and varied stories of information impressed me, and some notes of the "officiary" of that day, as they used to assemble at the Quarterly Conferences, or hold us to a rigid accountability for the care of the churches, pastoral diligence, and the economical use of the stipend they counted so carefully, and divided between us two and the elder; the sum total, if I remember correctly, being near \$500, and of which I received about \$75, with a profound sense of humble gratitude, that my services at least, were worth any compensation in the form of "quarterage."

ADAM WALLACE.

Mr. Spurgeon on the Theater.

"Are there not many persons who find in the theater precisely that kind of recreation and rest which is most useful for the discharge of their daily work?"

"It may be," said Mr. Spurgeon, "but I don't know any of them. You see, I live in a world apart from all those things, and so do my people. We argue this way. Granting it is perfectly safe and profitable for myself to go to the theater, if I go, a great number of those will go to whom it will do positive harm. I will not be responsible for alluring them by my example into a temptation which, but for my self-indulgence, they would entirely escape.

I will give you an instance of how this works out. When I go to Monaco, the grounds of the gambling hell there are the most beautiful in the world. I never go near them, and why? Not because there is any danger of my passing through the gardens to the gambling tables. No. But a friend of mine once related the following incident to me:

"One day M. Blanc met me and asked me how it was I never entered his grounds. 'Well, you see,' I said, 'I never play, and, as I make no returns whatever to you, I hardly feel justified in availing myself of the advantages of your grounds.' 'You make a great mistake,' said Mr. Blanc. 'If it was not for you and other respectable persons like yourself who come to my grounds I should lose many of the customers who attend my gambling saloons. Do you imagine that because you do not play yourself that you do not by your

presence in my grounds contribute very materially to my revenue. Numbers of persons who would not have thought of entering my establishment feel themselves quite safe in following you into my garden, and from thence to the gambling table the transition is easy.' 'After I heard that,' continued Mr. Spurgeon, 'I never went near the gardens. And the same argument applies to the theater.'—*Pull Mall Gazette.*

"Wait Awhile, Girls."

When a man chooses the profession of law he does not expect to be a musician and a journalist also; he knows that if he would succeed he must devote himself to the one chosen calling. When a woman marries she realizes that in order to reach the lofty heights of wife and motherhood she must sacrifice lesser aims. She must be willing to lay aside the delightful occupations that make her girlhood pleasant; she must know that from the hour when the baby is laid in the little cradle, dressed with loving forethought, to that darker hour when the mature man lies down in his last sleep, that she will give full meaning to the words "constant care" that her mind, once unfettered, will be at liberty no more, but is bound by ties stronger than life or death to those who have come to her from out the great unknown.

Wait awhile, girls! think it all over before you promise to become wives—to take these duties and burdens upon you. Sweet and satisfying as are the obligations of wife and mother, they are not to be taken lightly. A husband must not be looked upon as a sort of perpetual bean, and children as extremely uncertain and improbable adjuncts. Unless, like Wilhelm Meister, your apprenticeship ended, you reach out of yourself and ask for larger duties, for a wider field of labor, you had better stay at home with father and mother, dignifying the relation of daughter, filling the old established home with mild radiance, which would seem but a dim light in a new one.—*Er.*

We cut from *The Lutheran* the following interesting comparison, and trust our P. E. exchanges will copy it, as it will doubtless prove of interest to their readers, as well as to our own.

"The statistics of the Protestant Episcopal Church in the United States for 1884, show an average of 5,830 communicants for each diocese. The largest, that of New York, served by two bishops, reports 39,365; the smallest of the home dioceses, that of New Mexico and Arizona, 181. Twelve bishops serve each less than a thousand communicants: six, between one and two thousand; thirteen, between two and three thousand; two, between three and four thousand; and nine, between four and five thousand. If each senior pastor of the Lutheran Church at Lancaster, Reading, Easton and York, would be constituted presiding bishops of the churches in his city, his constituency would be equal, if not exceed that of the majority of Protestant Episcopal bishops. According to this rule the Ministerium of Pennsylvania would be entitled to fifteen Right Reverends; *i. e.*, about the same number as are elected clerical delegates to the General Council, and would have to be divided into a corresponding number of dioceses! The gain for the year in communicants was 11,478, an average of 176 for each diocese, or about two and a half per parish."

Mr. Spurgeon says: "Have you ever read 'The Ancient Mariner'? I dare say you thought it one of the strangest imaginations ever put together. . . . dead men pulling the rope, dead men steering. But do you know that I have lived to see that time, have seen it done? I have gone in churches, and have seen a dead man as deacon, a dead man handling the plate, and dead men sitting here." Yea, and dead men and petrified women in the Sunday-school, Mr. Spurgeon.—*Er.*

Temperance.

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

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

Sad Downfall of a Gettysburg Hero.

"You have indeed fallen low," was the sad remark of Justice Solon B. Smith at the Tombs recently to an aged man who showed every indication of a tramp.

"For God's sake, forgive me Sol," pleaded the man. "Liquor has been my curse. For ten years I have been its slave; but from this day forth I will be a changed man. I will quit drinking and make a solemn vow that not another drop of that poison will pass my lips again."

"It has now such a strong hold upon you that you couldn't stop if you tried ever so hard," remarked the judge. "And besides, where could you go? You have no home, your wife won't recognize you any more, and your friends pass by with horror and disgust."

"Well, what of that?" said the prisoner. "I can live on forty millions, can't I? What need I care for them?"

"Forty millions? Why you have not got forty cents," said Justice Smith.

"I tell you, Sol, I have it."

"How did you become possessed of it?"

"Why I've earned it, to be sure. Where else do you think?"

"Drinking has somewhat unbalanced your mind, and I'll change the complaint against you into insanity," said the court. "You will be better treated in an asylum than in the work-house. Officer, remove him."

"Please, Judge, will you let another officer take him?" said Court Officer Maurice Finn, whose eyes were filled with tears.

"Why can't you?" said the Justice, in a tone of surprise.

"He was my general in the war, your honor," said Finn, "and he was so kind to me that I don't like to repay him in this way, though I know it is done for his good. He treated the men who fought under him as he would his brothers. It is sad for me, sir, to see my old commander in such a position as this, and I and others will see that he is properly cared for at the asylum."

The man was none other than Brigadier General Thomas W. Eagan, who fought in the battle of Gettysburg under General Meade, and was a participant in almost every battle at that time. At the close of the war he was made an internal revenue officer.—*World.*

Insolence of the Liquor Traffic.

There is one phase of the liquor question to which attention cannot be too frequently called. While demanding protection from the law, it is perpetually evading and breaking the law. It ships goods abroad to avoid the payment of taxation, and sells secretly to evade license fees and police inspection. It bands itself together to dispute the execution and constitutionality of offensive legislation, and shirks its share of the burdens which fall on legitimate traffic. More than great corporations, even, does it scrutinize candidates and employ legislative attorneys. No evidence can convince its agents of the social evils of which it is the parent, or raise them to the comprehension of what society would be were the traffic stamped out. It is manifest that society endures more from the liquor domination than from any

other tyranny. It is manifest that the mass of temperance men must be either hopeless of speedy improvement or in secret sympathy with the continuance of the traffic under the sanction of the law. When will the day come when this insolent enemy of all good will, like human bondage, be a thing of the past? And when will the Church—the whole Church—help to put behind bars in criminal secrecy those whose avarice blinds them to the woes of a wronged humanity? If any think these indignant sentences too strong, let them read again the accounts of liquor sellers agreeing in several States to defy the law until the question of constitutionality can be settled. Good citizenship keeps the law until repealed. But good citizenship and the liquor traffic never go together.—*Southern Christian Advocate.*

Beer or a Home—Which?

Mrs Annie Wittenmyer, referring to the wastefulness of beer-drinking, says:

"Where land is worth twenty dollars an acre, one glass of beer at five cents would represent a piece of land twelve feet long and nine feet wide; and this money duly invested in this land, would be paving the way to a good home and prosperity all around."

The Prohibition Question.

The official action on the Prohibition question, taken by the States of the Union is as follows: Five States have prohibitory laws—Maine, New Hampshire, Vermont, Kansas and Iowa. Thirteen are without general laws upon the subject. Massachusetts, Connecticut, Indiana, Michigan and Wisconsin have tried prohibition, and finding it ineffective have had recourse to less drastic measures. Twenty States and Territories deal with the liquor question by means of a license or local option system. Local option is the more popular system, as it concedes to communities the right to deal with the question according to the individual convictions or needs. Rural neighborhood and populous cities may have different views and interests, and it is the merit of the local option method that it provides for this possible difference.—*Episcopal Methodist.*

Children's Department.

THE CHILDREN'S MITE.

Little hands, be free in giving.
Little hearts be glad to serve;
Each unselfish act of living
God fails never to observe.

Give not only gold and treasure,
Give your sympathy and care.
Love that knew not stint or measure
Jesus scattered everywhere.

All the good your hands can carry
When you go to God on high
Are your blessings to the weary
To the sick and poor who sigh.

Angels garner up in heaven
Every gentle word and deed,
All the joy your lives have given
To God's little ones in need.

Sing your praises to the Maker,
Love and serve your kind the while.
Of each gift you are partaker,
God rewards you with his smile.
[Augusta Larned, in Christian Register.]

Agnes and the Flowers.

BY MEADE MIDDLETOWN.

Agnes sat in her little room, over the shop, trying to study her Latin lesson. She was not really thinking about the lesson, however,—her thoughts were in the school-room, around the corner of the next street. The girls had stood by the window,

at recess, and chatted together about birds and flowers. The fancy seized them, as it has done many a girl, to name her favorite flower, and to be called by it awhile.

"There must be something in us that will make the particular flower we choose seem just the right one for us," said Emily Hartman.

"Do you mean something in our character, or something in our circumstances?" asked Clara Russell.

"Oh, both! For instance, Amy Grey wouldn't think of choosing the rose,—would you Amy?"

Amy's face flushed, she dropped her head, but made no reply. The girls, one and all, said, "The lily is for Amy."

"And the rose is for Annie," whispered Gertrude, "if we were to have a May party, we should certainly choose her for our queen."

"Lou must take the Ivy" suggested another.

"That means, dear, that you are ambitious. No one but you can have the ivy."

The flowers and the girls were named, one by one, till there were no more flowers, and but one more girl,—Agnes.

The bell for study rang just then, so that no one had time to remark upon this, if, indeed, they gave it any thought. Agnes, however, had a great deal to say to herself, on the subject, both then and in the afternoon, when she sat in the little room, over the shop, trying to study the Latin lesson. She thought of the girls, by name, each in a beautiful home! It seemed the most natural thing in the world to call them after the flowers! "An easy thing, too, for them to live the life of flowers!" Agnes said, a little under her breath.

Her eyes wandered from the lesson to the street, just in time to see Amy pass in a pony phaeton. She looked very sweet and cool in her pretty blue lawn and white straw hat.

"Our Lily!" thought Agnes, bitterly. "Just the flower for her;—she needn't take any more thought for her life than the lilies take for theirs. Its horrible to be poor, and to be obliged to live over this shop! If things were only as they used to be!"

Agnes thought sorrowfully of the time when they lived in a handsome house, and felt no care about money matters!

"If only Uncle Robert would come back from India, and help father out of these business troubles," she thought. "I must leave school soon, I suppose; father said he didn't know how he could pay my last term-bill. Oh, dear! Poor Mary had to leave to make it so that I could go! I know she felt dreadfully sorry. Oh, what's the use—I cannot study this afternoon! I must give up, and have a good cry! A flower indeed! I'm not a flower!"

"You,—why, you are something of ten times more use than a flower!" said Mary, coming in on tip-toe. "Mother says that you are a sunbeam! But, Agnes, mother has a headache—I am trying to keep baby quiet, but it is such tiresome work; perhaps you would come help, when you get through with that lesson?"

"Oh, of course I can come! Every one supposes that I can get on without the least bit of rest." Agnes said hurriedly.

Mary looked surprised; it was so unusual for Agnes to speak impatiently.

"Something at school has vexed her," she thought. "Mother wouldn't call her a 'sunbeam' just at this moment. Oh, well! the sun must go under a cloud now and then."

"Some days must be dark and dreary," hummed the little woman, going away as softly as she had come. "Poor Agnes," she thought, "why

didn't I find out what vexes her? It is so nice to talk over one's troubles now and then." So back she went, and, peeping in at the open door, she said:

"What is it, Agnes; won't you tell me?"

"Oh, it's everything!" exclaimed Agnes. And then she told Mary about the flowers, and how there was not a flower for her, and that this had set her to thinking.

"I am glad that you told me," said Mary. "And I am glad that I read that poem yesterday. I know just the flower for you—it is the snap-dragon."

"Snap dragon!" cried Agnes, half vexed, half amused. "I don't know anything about the snap-dragon. I don't like the name, though."

"It's a lovely flower," cried Mary. "I read a poem yesterday about flowers. It's in this old book," she said. "There is a great deal about the rose, the lily, the ivy, and all those flowers; it calls them:

"Bold in form and rich in hue,
Children of a purer dew;
Smiling lips and winning eyes,
Meet for earthly paradise."

But it says the sweetest things about the snap-dragon; it doesn't ask to stay in green fields, and beautiful gardens, it is willing to grow in rough places, to climb crevices in the wall:

"Pleasure, wealth, birth, knowledge, power,—
These have each an emblem flower;
So for me alone remains
Lowly thought and cheerful pains.
Be it mine to set restraint
On roving wish and selfish plaint."

Mine, the unseen to display
In the crowded public way,
Where life's busy arts combine
To shut out the Hand Divine."

"There! that does for you, exactly," cried Mary, throwing down the book, kissing Agnes, and running away before there was time for a reply.

"Baby is asleep still," she thought, peeping into the nursery. "I'll go see if mother would like me to bathe her head."

"Thank you, dear," said her mother; "you are a treasure"

When Mary returned to the nursery she found Agnes there.

"Go take a walk in the garden, dear," Agnes said. "I will stay with baby awhile. Afterwards I'll order tea, you and I will be the only ones at table with father."

With the baby in her arms, Agnes sat at the window, just where she could catch a glimpse of Mary swinging under the old beech-tree. It was not much of a garden; only a back yard. Still, there was this one tree, besides some vines and honeysuckles. Soon Barbara came in, and took orders for tea, which, by the way, Agnes decided must be as dainty as possible. She knew that her father would be tired, and that he would miss her mother from the head of the table.

After all, though, they had a very pleasant time. Later in the evening, through the half-open door, Agnes heard her father say to her mother: "They are both treasures! I would rather have my two good daughters than to own all the wealth of the Indies.—*Sunday School Times.*

Letter From Rev. C. M. Pegg.

The exceedingly variable weather throughout this whole section of country during the winter months has been very trying to our people and productive of a great deal of sickness. If the so called law of the survival of the fittest is anything more than a mere chimera, then this region furnishes a first rate field for its fullest operation. Nevertheless I do not know that we are much worse off than many of our neighbors in this broad land. We have, in presence of the abounding wickedness which so loudly invites God's judgments, reason for much gratitude

that any place at all is permitted us in this world.

The Preachers Meeting for the N. Y. E. District convened at Stamford last week. Methodism at this point is in a flourishing condition. The town is one of the finest in Connecticut. Here Rev. Jonathan S. Willis acted. He rev. dispensed the Gospel to a one time despised the Gospel to a people, who are favored with the finest talent of our Conference. The subject of pastoral visiting received considerable attention from the brethren. Some of the weaker and more obscure brethren spoke positively in its behalf while some of the great pulpits lights seemed to have a very indifferent if not antagonistic feeling to purely pastoral work. Some discussion took place as to revivals and the manner of getting the children into the public services of the sanctuary. These subjects with others of no little consequence received attention but in no wise beyond their merit. In these days, when so much neglect of our class meetings is complained of, it was refreshing to hear the pastor of the East Bridgeport church tell of the manner in which the young people crowded to their class services. The most substantial fare of the gathering was the masterly address of Prof. S. F. Upham on Methodist doctrines. In some quarters it would have been received with rapturous responses, but in cold New England it received close attention and an occasional expression of hearty commendation.

While the great mass of the bread-winners hereabouts are concerning themselves for the supplies essential to their temporal needs, some of the people have been turning to God and seeking for heavenly treasures. The masses, despite all God's efforts to win their hearts, seem to be impervious to the truth and rush heedlessly on to death. We hear much of personal efforts in these times but the Great Holy Ghost Power is the only force which can burst through the strong barriers of sin, and free the captive souls of the Adversary who ever is intent on the overthrow and destruction of men. The Lord has graciously appealed to a few persons in our midst, and his calls have been met with repentant, trustful, loving hearts. What He has done for a few, we are longing for him to do for the many. Though there be obstructions in the way, will the Lord not have respect to his people who sincerely summon him to their help?

C. M. PEGG.
S. Norwalk, Feb. 26, 1885.

The World's Great Need.

To-day the want of this dying world is Christ. The one gift that includes all spiritual gifts, the blessing that enwraps all blessings for us, is Jesus. A personal Jesus accepted is salvation; a personal Jesus obeyed is sanctification; a personal Jesus trusted is perpetual joy; a personal Jesus possessed is our only power. Without Him all preaching is empty clamor; without Him all church machineries but idle clatter. If we covet a genuine revival of spiritual life and power, let us all open our lips, our purses, our hands, and our hearts to this deepest, grandest, most heaven born of petitions. "Come, Lord Jesus!"—*Dr. T. L. Cuyler.*

The first English Bible printed in the United States was undertaken by Robert Aitken at his own private expense. The proof-sheet of it was read by Bishop White, and it received the special approbation of Congress, which passed a formal resolution that is of much interest in its bearing on the question of the recognition of religion by Congress.—*N. Y. Times.*

The Sunday School.

Paul Vindicated.

LESSON FOR MARCH 22, 1885.—Acts 26: 19-32.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Having therefore obtained help of God, I continue until this day" (Acts 26: 22).

THE DISCOURSE CONTINUED (19-23).

19, 20. *Whereupon*—R. V., "wherefore." *I was not disobedient*.—He might have been. His obedience was purely voluntary. He was not irresistibly compelled, even by the extraordinary phenomena by which he was arrested and enlightened, to obey the call and mission laid upon him. His will was free, and the service of Christ was the free choice of his loyal nature. *But shewed*—R. V., "but declared." *Damascus . . . Jerusalem . . . the coasts* (R. V., "country") of *Judaea . . . Gentiles*—a map of his field of work. Speaking to a Jewish king, he emphasizes his home missionary. Of his labors in the "country of Judaea" no record has come down to us. Hackett suggests that this part of the work was performed when Paul went to the Holy Land at the time of the famine (chap. 11: 30), or during his first and second ministry tours (chap. 18; 22). *Should repent*—be sorry for and heartily renounce sin. *Turn to God*—choosing Him, loving Him, and obeying Him. *Do works meet for repentance*—R. V., "doing works worthy of repentance;" works evidential of the sincerity of repentance; a life corresponding with the new profession.

"This is one of the grand points of instruction and personal application in Paul's whole career. He began on the instant, where he was, to obey. He sought on the instant and ever afterward (for now twenty-four years) to know and to do the Lord's will. Day by day had he gone on as directed (Butler).

21, 22. *For these causes*—R. V., "for this cause;" not for any crime, but because he had preached repentance and Gospel privileges to Gentiles as well as to Jews, putting them on the same level as the "peculiar people." *Caught me*—R. V., "seized me." *Went about to kill me*—R. V., "assayed to kill me," tried to assassinate me, without any hearing or trial. *Help of God*—R. V., "the help that is from God." Plumptre calls attention to the Greek word for "help," not elsewhere found in the New Testament, and signifying the assistance given by a superior to an inferior. But for this "help," he would not have been standing there that day. *I continue*—R. V., "I stand." *Witnessing* (R. V., "testifying") *both too small and great*—recognizing no distinction of rank, or age, or degree of knowledge, in giving his testimony. Meyer insists on translating the Greek participle as a passive, and on interpreting "small and great," as referring to age exclusively. He renders the claims: "Well attested by small and great," i. e., "having a good testimony from young and old." *Saying none other things than those which*—R. V., "saying nothing but what." *Prophets and Moses did say should come*.—Paul in particular to state that he is preaching no alieu, no invented faith; that the Christianity which he taught had its root in the Old Testament, and was simply and nothing else than prophecy fulfilled. Hence the Jews had no ground for their charges against him. "The sufferings, death and resurrection of Christ were in exact accordance with the predictions and types of Moses and the prophets. Had not the invincible guards of

the great King stood around him these past years, that frail life of his would have been long since sacrificed. The memories of Lystra and the rain of cruel stones, the persecutions of Philippi, of Corinth, and of Berea, the danger in the theatre of Ephesus, and the later deadly perils he had escaped at Jerusalem (see also 2 Cor. 4: 7-12 and 11: 23-27), prompted this expression of sure trust, of calm, unruffled confidence (Howson and Spence)."

23. *That Christ should suffer*—R. V., "how that the Christ must suffer," a conception of the Messiah never realized by the Jews, despite the plain words of prophecy. *That he should be the first, etc*—R. V., "how that he first, by the resurrection of the dead should proclaim light both to the people and to the Gentiles." Says Whedon: "Not indeed the first resuscitated from death, for Lazarus and others were thus revived and died again; but the first of the universal organic and complete resurrection, not only from death, but from mortality."

Paul here touches upon three of the great questions at issue between the Jew and the Christian: 1, This expected One of Moses and the prophets was to be not only a triumphant—such as the Jews loved to dwell on—but a suffering Messiah; 2, He was to be the first-begotten from the dead, the second Adam—the one who should begin a series of developments of life and resurrection for the benefit of mankind (1 Cor. 15: 20 ff. and 45 ff.; Rom. 5: 17, 18); 3, He should be the herald of life and light not only to the Jew, but also to the Gentile (Howson and Spence)."

II. THE DISCOURSE INTERRUPTED (24-29).

24. *Spake for himself*—R. V., "made his defense." *Loud voice*—expressive of his astonishment, and of his suspicion of the speaker's sanity. *Thou art beside thyself*—R. V., "thou art mad." As though he would say: No man in his senses would pour forth such "an impassioned tale of visions, and revelations, and ancient prophecies, and of a Prophet who had been crucified, and yet had risen from the dead, and was divine, and who could forgive sins and lighten the darkness of Jews as well as Gentiles." All this was unfamiliar and unintelligible to the Roman governor. *Much learning doth make thee mad*—R. V., "thy much learning doth turn thee to madness." Festus recognized the culture of the speaker, and by way of compliment ascribed his aberration to that. His brain had been turned by too close mental application, and particularly to the study of manuscript.

"Festus could not but know that Moses was held to be the lawgiver of the Jews, not only more ancient than Solon or Romulus, but a thousand years earlier than Homer himself. He knew that the prophets were the body of old Jewish literature. He saw that Paul had deeply read these musty records, and was deducing the risen Jesus from their pages. What, then, did he infer, but that Paul had pored over the old archives until their conceptions had shaped themselves in his brain to a monomaniac day-dream about a dead man's living and appearing in celestial splendor before his eyes? It was a most natural thought to a secular military Roman, after the model of Pilate and Festus (Whedon)."

25. *I am not mad*—a courteous, quiet rejoinder to a very exasperating charge. Says Farrar: "Festus' startling ejaculation checked the majestic stream of the apostle's eloquence, but did not otherwise ruffle his exquisite courtesy." *Speak forth words of truth and soberness*.—Prof. Plumptre calls attention to the last word as

"one of the favorite terms of the Greek ethical writers, to express the perfect harmony of impulses and reason." *Most noble Festus*—R. V., "most excellent Festus;" "his civil title" (Whedon).

The Roman must have listened with not a little regret for his sneer to these last words of Paul, no longer burning with enthusiasm, but convincing with their quiet composure: "No, noble Festus, I am not mad. The words which excite your indignation are not the outcome of a wild, ill-balanced enthusiasm, not the fancies of a disordered intellect; they are the expression of truth; of calm, deliberate judgment" (Whedon).

26. *The king knoweth*.—He had been asked to examine Paul as an expert, and to him the prisoner now appeals in proof of both his sanity and truthfulness. What was madness to Festus was well-known history to Agrippa. *None of these things*—neither the prophecies, nor the incidents of Christ's life, nor the story of Paul's conversion and work. *Not done in a corner*. The occurrences had been of a public character, and were well vouched for. Nothing private or obscure had been alluded to.

The death of Christ and His resurrection were events which took place not in some obscure corner of Judea, but in Jerusalem itself during the pascal week, at a time of more than ordinary publicity. And so also Paul's former life as a Pharisee and a persecutor, and his sudden conversion to Christianity, were facts which were well known (Gloag).

27. *Believest thou the prophets?*—a sudden, startling question, rather too embarrassing for the king to reply to directly, for the implication was—if you believe the prophets, you must believe in the Messiahship of Jesus. *I know that thou believest*—a confident reply to his own question. What further he might have said, what fervent appeal he might have based upon this probing of the king's consciousness, was silenced by Agrippa's reply.

Paul could reasonably say without flattery, "I know that thou believest," since Agrippa, educated as a Jew, could not have belief in the truth of the prophecies otherwise than as a heritage of his national training, although in his case it had remained simple theory, and therefore the words of the apostle did not touch his heart, but glanced off on his polished and good-natured levity" (Meyer).

28. *Almost thou persuadest me to be a Christian*—R. V., "with but little persuasion thou wouldest fain make me a Christian;" so also Meyer, Alford, Lange, Plumptre, and most recent critics, who take the words as spoken in jest or irony. There are some, however, who, like Schaff, regard irony as utterly out of place here, and "simply invincible." The words rendered in the Authorized Version "almost" (*en oligo*) simply mean "with [or "in"] little," and in Eph. 3: 3 are rendered, "in a few words." The "with [or "in,"] little," being without a noun, is of course ambiguous, and may refer to effort, or words, or time; thus, Wetstein, Neander, Hackett and others render the words, "in a short time." Even if Agrippa spoke sarcastically, he might, for all that, have been deeply moved by the apostle's arguments and earnestness.

This translation supersedes a very impressive and familiar text, which has been used with great power for homiletic purposes. Few changes of the Revisers in the New Testament will be resented so much as this one . . . Agrippa's meaning was not that he was within a little of being persuaded to be a Christian. He did not speak seriously, nor yet was his re-

mark "a cynical sneer;" but he spoke sarcastically, and at the same time attempted to hide his emotion with irony. His reply was both evasive and sarcastic. He was impressed with what Paul had said, or at least with Paul himself his bearing and fervor" (Howson and Spence).

29. *I would to God*—"I desire anentis [towards] God" (Wiclif's translation): "I would indeed (in case of the state of the matter admitting it) pray to God" (Meyer). The words express an intense desire. *Not only thou, but also all, etc.*—The clauses are rearranged and changed in R. V., as follows: "that whether with little or with much [persuasion], not thou only, but also all that hear me this day, might become such as I am, except these bonds." Such nobility and courtesy of feeling, such a deep loving Christian spirit, pervade these concluding sentences of the great apostle, that they can scarcely be read, even by the most different, without a thrill. His soul was so full, his joy so deep; his hope so triumphant, that he would fain bring the whole company to the loving Arms which "would all mankind embrace." "If that would be effected," says Prof. Plumptre, "he would be content to remain in his bonds, and leave them upon their thrones."

"How delicate a reproof of the men who were consciously holding him bound with undeserved chains!" (Whedon).

III. THE VINDICATION (30-32).

30, 31. *When he had thus spoken*—omitted in R. V. *King rose up . . . governor . . . Bernice*.—The narrative is written evidently by an eye-witness, who notes that the hearing was closed by the king's act in rising, which act was followed by those present according to rank—the governor next after the king, and Bernice after the governor, etc. Says Van Oosterzee: "Verily we need not long remain in uncertainty who at that moment was greatest in the palace! Even when he returned to his lonely dungeon, he left the field as a conqueror." *When they were gone aside*—R. V., "when they had withdrawn." *Talked between themselves*—R. V., "spake one to another." *Doeth nothing, etc.*—a complete, unanimous acquittal of Paul; a declaration of his innocence.

"The result of this trial was (1) a complete vindication of Paul before the world. (2) Festus no doubt wrote such a favorable view of the prisoner's case as eventually brought about his acquittal and freedom from his first Roman imprisonment. (3) It certainly procured him kindly treatment after his arrival in the capital (he was allowed to dwell in his own hired house and even to receive large numbers of friends and pupils there, chap. 28: 17-23, 30, 31). (4) From this time a kindly feeling seems to have sprung up in the king's heart towards that strange Nazarene sect. Stier, in his "Words of the Apostles," calls attention to the fact of this Agrippa at the outbreak of the great Jewish war, some eight or nine years after the scene at Caesarea, protecting the Christians, giving them succor, and receiving them kindly into his territory" (Schaff).

32. *Might have been set at liberty*.—Speaking as a Jewish expert, Agrippa pronounced Paul blameless. *If he had not appealed*.—Did Paul make a mistake, then, in appealing? It would appear not, when we reflect that had he been set at liberty, he would have been pursued, wherever he went, by Jewish assassins; whereas, by appealing, he secured not only safety for himself, but the opportunity of visiting and preaching at Rome.

To The Sunday-School Teachers.

At the annual meeting of the United Kingdom Band of Hope Union, held in Exeter Hall, London, Rev. Chas. P. Garrett in an excellent address made a strong plea for the children. We extract from his speech the following:

"What are you to do to save the children? Set them a good example. Remember that it is as much your duty to lead the lambs in the right path as it is to feed them. Are you leading them in the right path? There are only two ways, and you have to choose which you will lead your children in. One is the broad, winding, indistinct, slippery path of moderation, and you may take your lambs there if you will; but look down the road—is it not red with blood? Have not a host of lambs perished already there? Look down at the road, and what do you learn? That if you take your class of ten along that road one of them will perish. O my fellow-teachers! I will take you by the hand and I will lead you to your class. There they are—the ten children; which will you lose? Which one shall it be? The bright, bonny, blue-eyed girl here, or the one dark and thoughtful at the other end? On your bended knees ask which it shall be, and then determine that, whoever goes that road, a step in that direction you will never take. Then there is the other—the plain, straight, safe path of total abstinence. There is no lion there nor any ravenous beast that goeth up thereon. It goeth close by Calvary. Lead your children in that direction and remember, you are responsible for the path in which you lead them.

"At the struggle at Tel-el-Kebir there was, as you remember, a midnight assault. The British had no sufficient plans of the ground, and yet the Highland Brigade had to be led by the light of the stars round a dangerous semi-circle in order to be at their post. Lord Wolseley selected a young naval officer who had taken the bearings of the enemy, and he said to young Rawson: "I leave you to guide the Highland Brigade by the light of the stars to the post where they will be wanted at such an hour." The brave young fellow put himself at the front of those hardy men, and there, in silence, led them round the enemy, till he got them to the position where Lord Wolseley wanted them to be; and then the enemy's fire opened, and men fell all around, and Commodore Rawson was one of the first to fall. When the shout of victory went up, Lord Wolseley, in the midst of all responsibility and excitement of his position, was told that Rawson lay dying. He left his men and galloped across the field to the spot where the young man was lying that he might have one word with him before he passed away. Entering into the little tent that they had drawn over him, the dying man knew him, and a smile came over his pale face as he held up his trembling hand to the general, and looking him in the face, he said, 'General, didn't I lead them straight?'"

"By and by, Sunday school teachers, you will meet the great Captain of our salvation, and I pray that when that day comes you may look Him in the face as you think of your class and say 'Captain, didn't I lead my children straight?'"—*Youth's Temperance Banner*.

DR. HALL'S ENGLISH LONDON MALARIA PILLS NO MEDICINE EQUAL TO IT. THEY TONE UP THE WHOLE SYSTEM. HAVE BEEN IN USE FOR YEARS. TRY THEM. S. G. PORTER & CO. PITTSBURGH, PA. AGENTS FOR U.S. & CANADA. SOLD BY ALL DRUGGISTS.

Peninsula Methodist.

PUBLISHED WEEKLY.
BY J. MILLER THOMAS,
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Special arrangements made with persons advertising
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No advertisements of an improper character pub-
lished at any price.

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

All communications intended for publication to be
addressed to the PENINSULA METHODIST, Wilmington,
Del. Those designed for any particular number must
be in hand, the longer ones, by Saturday, and the
shorter ones, 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.

**This paper and a
Waterbury Watch for
\$3.75.**

**The paper free for
six months to any one
sending five dollars
and the names of five
new subscribers.**

CORRESPONDENTS will please re-
member that all news items intended
for publication in the issue of the
Saturday following, must be at this
office by Wednesday. Longer arti-
cles by the Saturday previous.

The usual anniversary meetings
held during the sessions of Confer-
ence were occasions of great interest
to the good people of Snow Hill and
vicinity, and of course were attended
by crowds. Wednesday evening
March 11th, an excellent Tem-
perance sermon was delivered
by Rev. W. H. Hutchin; Thursday
afternoon, B. C. Warren and R. C.
Jones made excellent speeches in be-
half of the Sunday-school Union of
our Church; at night Dr. Frysinger,
President of the Centenary Biblical
Institute in Baltimore, Md., and W.
S. Robinson spoke in behalf of the
Freedman's Aid Society. Friday
afternoon, Miss Mary Holbrook, re-
turned Missionary from Japan, and
L. W. Layfield, and W. E. Avery ad-
vocated the claims of the Woman's
Foreign Missionary Society; at night
T. E. Terry and E. L. Hubbard pre-
sented the cause of the Parent Mis-
sionary Society of the church. Satur-
day afternoon W. E. England and
Alfred Smith spoke in the interest
of Christian Education, and at night
a Temperance anniversary was held,
at which Major George S. Hilton, and
John E. Smith made addresses. Mon-
day evening Dr. A. J. Kynett pre-
sented the claims of the Board of
Church Extension in the M. E.
Church,—while Prof. Upham, by re-
quest, repeated his Barretts' Chapel
Centennial address, to a full and
deeply interested audience, in the
Court House.

ERRATA.—In Dr. Roche's graphic
sketch of Snow Hill circuit fifty years
ago, as found in the *Peninsula Metho-*
dist of the 14th inst., there are two
corrections to be made—near the
middle of the second column, in-
stead of Wesleyan church, it should
be Presbyterian church of which T.
B. Balch was pastor; sixth line last
column, instead of Maria Henry it
should be Maria Handy, that Chris-
tian Lydia.

Near the head of the fourth col-
umn, fourth page, instead of the
A. M. E. church, it should have been,
"There is also a M. E. church for the
colored people of which Rev. Mr.
Horsey is pastor." The A. M.
Church is an independent organiza-
tion, but the church referred to is
one of the regular Methodist Episco-
pal churches under the supervision
of our Bishops.

At a meeting of the Official Board
of the M. E. Church, Greensboro,
Md., their pastor, Rev. Alfred Smith,
was unanimously invited to return
the third year. A very pleasant so-
cial gathering at the parsonage, of
friends and members of the church,
Thursday before Conference, made a
delightful closing up of Bro. Smith's
second year. Almost all kinds of
material supplies, as tokens of good
will were brought in, the Juvenile
Missionary band of "Happy-Co-
Workers," showing their regard by
presenting a handsome bed quilt.

The members and friends of the
M. E. Church at St. Michaels, Md.,
parted with their pastor, Rev. J. D.
Rigg, at the end of his first year,
with extreme regret.

At Lewes, the Young People's Tem-
perance Society held a meeting at
the parsonage, and after the regular
programme, gave the inmates a gen-
uine surprise in the way of choice
and bounteous refreshments; after
these were enjoyed, an address was
made by the president of the society,
Mr. O. C. Boteler, appreciative of the
earnest fidelity shown by the pastor's
daughters in the work of the society.
The young ladies replied in appropri-
ate terms.

OLD UNION, PHILADELPHIA.—We
of the Peninsula, have precious mem-
ories of this honorable temple of
worship, and are interested in the
following:—

"Last week we announced that the
male members' meeting of the old
Union Church had ratified the ar-
rangement previously made by the
Board of Trustees to unite with the
West Park Avenue M. E. Church,
the new organization to take the name
of Union, under a revised Charter.
We neglected to add that the same
male members' meeting directed the
Trustees, on the sale of old Union,
to remove all unclaimed bodies buried
in the rear of the church to a suitable
lot in Mount Moriah Cemetery, the
ministers, with the consent of the
Conference, to be deposited in the
central plot of the "Ministers' Burial
Ground," and have erected over them
a suitable monument. This is an ex-
cellent idea which we hope will be
carried out."—*Philadelphia Methodist.*

The American Bible Society has
secured the privilege of placing the
Scriptures in various languages on
sale and for gratuitous distribution
in the main building of the Cotton
Centennial Exposition at New Or-
leans. It has been thought very de-
sirable to reach not only the English-
speaking population, but especially
those who read the Spanish, Portu-
guese, German and French lan-
guages. It is believed that many
persons from Mexico, Central Am-
erica and South America, may thus be
supplied with the word of life who
could not easily be reached at any
other time or place. This work will
call for very considerable extra ex-
pense, which it is believed many will
be willing to aid the Society in meet-
ing, by special and prompt contribu-
tions to its treasury. Such contribu-
tions are earnestly solicited.

ITEMS

The Mayor of Birmingham, En-
gland, has notified all religious so-
cieties that they cannot have the use
of the Town-hall for their bazaars or
fairs, unless lotteries and raffling are
excluded. This notification should
have made some persons blush for
shame.

France is literally one garden.
Every inch of soil is cultivated. In
riding from Paris to Dijon, 150 miles,
was counted only thirty cattle, and
no sheep or hogs. The farms have
usually from one to ten acres. Some
farms half an acre and some as many
as twenty acres. They are usually
from 30 to 300 feet wide, and from
1,500 to 2,000 feet long. There are
no fences between them.

The revival in the Methodist
Churches of Georgia has assumed
wonderful proportions. Thousands
are being converted and sanctified.
The holiness work is made promi-
nent everywhere. At one place,
where the court was in session, a
prayer-meeting was held in the jury-
room, by some saved jurors, and the
judge was converted. The court ad-
journed, and judge, lawyers, and
jury, attended the revival services.

Oregon is making a brave effort to
pass a bill in the next legislature
to stop the flood of impure literature
which is destroying the morals
of the boys. The bill will be dupli-
cated for the legislature of Washing-
ton Territory and its passage asked,
as the bill would be inefficient in Or-
egon, if the papers and pamphlets
could be bought just across the river.
We hope this is a movement to
sweep this moral miasma from the
land.

One of the simplest and readiest
ways of loosening a rusted screw is to
apply heat to the head of the screw.
A small bar or rod of iron, flat at the
end, if reddened in the fire and ap-
plied for two or three minutes to the
head of the rusty screw, will, as soon
as it heats the screw, render its with-
drawal as easy by the screw driver as
if it were only a recently inserted
screw.

Last Sunday being the twentieth
anniversary of the Episcopate of Dr.
A. C. Coxe, of Western New York,
the clergy of his diocese proposed to
present him with a staff in token of
their regard for their bishop. In a
beautiful and appropriate letter Bis-
hop Coxe declines the proposed gift,
saying:

"In some circumstances it is a
most appropriate offering to an elder-
ly bishop. . . . As a diocese,
however, mine is not wealthy, and
many of our most estimable mission-
aries are truly confessors, such are
their scanty stipends. Let nothing
be diverted from the missionary
treasury, which is the first concern
of your bishop. On the coming an-
niversary, I ask the prayers of my
diocese, and nothing more."

The Australian papers tell of a
Free-thinker's death in that country
named Madame Lottie Wilmot. Her
case is astonishing. For years she
went about lecturing against God
and the Bible, and at last died in
wretchedness and poverty, deserted
by all sceptics, and regretted her
past life, urging upon her daughter
forever to avoid infidels.

Bishop William Taylor, the inde-
fatigable advocate of self-supporting
missions, has left our shores for his
great African diocese.

Sixty-two years ago the gospel had
made no entrance into Burmah. To-
day it has 111 missionaries, 502 na-
tive helpers, 468 churches, and 23,584
Church members in the Baptist
alone.

**PROCEEDINGS OF
Wilmington M. E. Conference**

FIRST DAY, MARCH 12.

The Wilmington Conference began
its seventeenth annual session, in
Whatecoat Chapel, Snow Hill, Md.,
at 9 a. m., Thursday, March 12th,
1885. Bishop Merrill having failed
to make Railroad connections in
time to be present at the opening,
the Conference elected as chairman,
J. H. Caldwell, Presiding Elder of
Eastern District. J. D. Rigg, secre-
tary at the last session, called the
roll, and Valentine Gray conducted
the devotional exercises, reading the
fourth chapter of second Corinthians,
announcing the 798th hymn, and
offering prayer. The Holy Commu-
nion was then administered by Dr.
Caldwell assisted by other members of
the Conference, to a large number of
ministers and visitors. After this
deeply impressive service, J. D. Rigg
was elected secretary, with E. H. Nel-
son and E. C. MacNichol as his as-
sistants; John D. C. Hanna was ap-
pointed statistical secretary, with C.
A. Hill, O. S. Walton, R. K. Stephen-
son, G. W. Wilcox and C. A. Grice
as his assistants.

A proposition to substitute the
printed Minutes for the usual manu-
script, as the official journal of the
Conference, after some debate, was
postponed to the next day.

At this point, Dr. A. S. Hunt, of
New York, was introduced and made
a very interesting statement as to
the prosperity of our Publishing
House. On a business of about
\$1,000,000 a profit of \$97,000 was
made last year. A large part of the
profits had been appropriated to re-
ducing the debt on our valuable
property at 805 Broadway, N. Y.
Within six years, a debt of \$500,000,
at 7 per cent, had been reduced to
\$150,000, at 5 per cent. In two years
it is expected the balance of the debt
will be paid. What then will be
done with the profits of the Book
Concern? Most probably a part will
be devoted to cheapening the cost of
our books, so as to increase their cir-
culation, and the rest to provide for
the Conference claimants. While
our members have increased 25 per
cent. in the last ten years, the read-
ers of our publications have increased
85 per cent. We are supplying our
Sunday-schools with our own books;
if some under some mistaken notions
go elsewhere, as many from other
schools come to us to buy their books.
We circulate as many Sunday-school
Journals as there are teachers in our
schools, and as many lesson leaves as
we have scholars. The agents have
decided to publish one new book a
week for our Sunday-schools at as
low a price as they can afford, and
are paying a high price to secure the
best writers for these books. There
is a loud cry for cheap books, but a
louder cry for the best books. There
are 200,000 copies of the Picture Les-
son paper circulated. A Sunday school
Hymnal will be out probably in May,
about two-thirds as large as the
Church Hymnal, that sells at \$1.75;
that will be the cheapest collection
of American Hymns in the world, to
be sold for 30 cts. The new Sunday-
school weekly is to be a first class
paper, not for the Sunday-school
alone, but for young people generally
—a sixteen page paper, the size of
Harper's Young People, something
like the Youth's Companion, but
without illustrations, and to cost \$1
per year. The Christian Advocate
has a circulation of 54,000, and its
profits last year as large as ever be-
fore, though it rejected \$5000 of
Patent Medicine advertising. The
Methodist Review taking the place of
Quarterly and issued every other
month, has an increase of one thou-

sand subscribers.
W. A. Wise was appointed to can-
vas the Conference for subscribers to
the *Review*.

J. France, A. Stengle, J. A. Brin-
dle and W. B. Walton were elected
Conference stewards. On motion of
J. B. Quigg, it was resolved that all
collections for Education not speci-
cally directed otherwise, be paid to
T. E. Martindale, agent of the Con-
ference Academy. Messrs. J. B.
Quigg, T. E. Martindale, R. W. Todd,
and J. A. B. Wilson, ministers, and
W. F. Causey, T. W. Ellison, W. H.
Jackson and F. A. Ellis, laymen,
were appointed a committee to ar-
range for an Educational Convention
in the interest of the Academy.

The rest of the morning session
and afternoon session were occupied
in calling and receiving the statisti-
cal reports from the various pas-
tors.

SECOND DAY, FRIDAY, MARCH 13.

After a half hour spent in devo-
tional exercises, under the direction
of W. B. Gregg, Bishop Merrill took
the chair at 9 a. m., and one hun-
dred and twelve members responded
to the roll call.

The documents in the case of the
members of the Conference, who had
been suspended by judicial action
during the year, were presented by
Presiding Elders Caldwell and Wil-
son; a bill of charges and specifica-
tions against John E. Mowbray were
presented by Presiding Elder Milby.
The case of E. P. Aldred was referred
to a Select Number of fifteen members
of the Conference for the trial. T.
H. Haynes was appointed to preside,
and E. H. Nelson to act as secretary,
J. T. VanBurkalow and W. W. W.
Wilson to act as counsel for the
church; and J. B. Quigg and J. D.
Kemp were recognized as counsel for
the accused. In each of the other
cases, the Conference decided to ap-
point a commissioner to take testi-
mony and report;—C. F. Sheppard in
the case of A. W. Lightbourn, with
R. W. Todd as his counsel and R. H.
Adams and W. J. O'Neill to repre-
sent the Church, and I. G. Fosnocht
as secretary; N. M. Brown commis-
sioner in the case of W. E. Tomkin-
son, J. D. Kemp as his counsel, T.
O. Ayres and J. P. Otis to represent
the Church, and J. E. Kidney as
secretary; in the case of J. E. Mow-
bray, Jas. E. Bryan was appointed
commissioner, J. S. Willis and J. D.
Kemp as his counsel, T. E. Terry and
W. L. S. Murray to represent the
church, with V. S. Collins as secre-
tary. In all these cases the accused
chose their own counsel, the Confer-
ence simply approving.

Drafts were ordered for \$30 on the
Chartered Fund, and for \$170 on the
Book Concern, in favor of the Board
of Stewards.

Benj. C. Warren, A. P. Prettyman,
C. H. Williams and S. N. Pilchard
ordained deacons at the last Confer-
ence, were favorably reported by com-
mittee of examination and by their
respective Presiding Elders.

W. A. Wise, Isaac J. Wood, Wil-
mer Jaggard, D. F. McFaul, W. F.
Dawson, E. P. Roberts, E. H. Derrick-
son, and G. P. Smith were continued
on trial. Robt. A. Tuff had gone to
Drew Seminary, and was discontin-
ued.

I. D. Johnson, C. S. Baker, L. P.
Corkran, were elected to elder's orders.
J. L. Wood, W. F. Dawson were elect-
ed to Deacon's orders.

C. Hill, Presiding Elder of Wil-
mington District read his annual re-
port, showing general prosperity and
a large number of conversions. The
handsome gift of \$25,000 to Dickin-
son College by Hon. Jacob Tome of
Port Deposit, Md., and the bequest
of the late Jethro J. McCullough to
the church at North East Md., were
reported in appreciative terms. On

motion of R. C. Jones, a resolution expressing the thanks of the Conference for Mr. Tome's liberal gift was unanimously adopted. Dr. McCauley President of Dickinson College addressed the conference, stating that the Tome Memorial Scientific Hall was finished, and was equal to any to be found in our church. An unknown friend had constructed an admirable Gymnasium. The widow of the late James W. Bosler, not a Methodist, has undertaken to construct a model fire-proof Library Hall and Chapel in memory of her husband at a cost of over \$70,000. About \$112,000 have been added to the endowment since its Centennial in 1883. There is an increase of students, more than half of whom are religious; class and prayer meetings are well attended.

Dr. Frysinger followed in a plea for the Centenary Biblical Institute, Baltimore, Md., an institution in which colored teachers are trained for the work of Christian education among the 750,000 Negroes in our population. The school has been a remarkable success, considering the small amount of money contributed. There are 214 pupils, and eight teachers. Collections are increasing. Dr. F. made an earnest appeal to the brethren to bring the cause before their congregations, expressing his entire willingness to trust the people when fully posted.

John E. Smith, through his Presiding Elder, Chas. Hill announced a change of his doctrinal views and his desire to withdraw from the ministry and membership of the M. E. Church. The conference then ordered his name to be entered as "withdrawn."

A. Craig, J. W. Young and J. A. Gutteridge of Newark Conference, and T. Snowden Thomas, editor of the *Peninsula Methodist* were introduced; also M. H. Horsey and S. P. Whittington of the Delaware Conference.

THIRD DAY MARCH 14.

Devotions in charge of A. Smith; Bishop in the chair at 9 a. m., and announced transfer of Henry S. Thompson from the New Hampshire, and John H. Howard from the Virginia Conference.

Lyman J. Muchmore, Edgar S. Mace, and Jas. W. Easley, local preachers, having been duly examined and recommended were elected to Deacon's orders.

W. B. Guthrie, A. S. Mowbray, V. S. Collins, and G. L. Hardesty having traveled two years on trial, were called before the Conference by the Bishop, who then asked them the Disciplinary questions preparatory to their being admitted as members of the body. The occasion was improved by an admirable address by the Bishop, full of wise and timely counsels to the young candidates and to the Conference as well. These brethren were very highly recommended, and then admitted into full connection; W. B. Guthrie and A. S. Mowbray were elected to Deacon's orders,—Messrs Collins and Hardesty having been previously ordained.

Axel Z. Fryxell, a Swede in charge of the Swedish mission in Wilmington, Del., was received on trial, and elected to Deacon's orders under the Missionary Rule.

C. H. B. Day, Esq. secretary of the Trustees of the Conference Academy read their annual report which was referred to Committee on Education.

J. B. Quigg and C. W. Prettyman were appointed to nominate five persons to fill vacancies in the Board of Trustees of the Academy.

Dr. Caldwell presented his report of Easton District, showing great prosperity,—1425 conversions, or an average of 45 to each charge. At Easton and Chestertown there had been most remarkable revivals,—180

conversions at each place; a new church at Sudlersville, "the Gem of the Conference" had been built at a cost of \$8000. In church and parsonage improvements over \$14,000 had been expended.

SABBATH SERVICES, MARCH 15.

At 9 a. m., the Conference love feast began, W. H. Hutchin, in charge. Great interest was manifest in the numbers present, crowding the audience room. A very delightful religious feeling pervaded the entire company of devout participants, laymen and women alternating with the ministers in giving testimony to the power of saving grace.

Rev. Valentine Gray was happy in the privilege of this, the forty-sixth Conference love feast he had attended. Rev. McFaul was here to praise his Saviour for bringing him from the superstition and misery of a Romish Priest into the light and liberty of the gospel ministry. Rev. Fryxell, a Swede, had come from Lutheranism into Methodism, and is so happy in his experience, that he will stay with the Methodists till he goes to heaven. Prof. Upham, of Drew Seminary, rejoices in being a Methodist of the Methodists. When but six years of age, he was impressed by his godly mother's earnest words bidding him "be good." With his father as Presiding Elder, he was admitted into Bishop Hedding's council, when the venerable Hedding placing his hand upon the lad's head, prayed that he might be a child of God and a Methodist preacher. N. McQuay had been in the furnace, but his Divine Protector had been with him. For forty-one days he had watched by the sick bed of his suffering wife till she was taken to the home where there is no more pain; and through those days of sadness, God had poured out his spirit upon the people of his charge, and nearly two hundred souls were happily converted. Bro. Creamer had been down to the waters of Jordan, finding complete victory in prospect of death, but had been raised up again to prosecute his loved employ. Many references were made to former experiences in Snow Hill, revival seasons, and occasions in which ministers had been recommended to the Annual Conference.

At 10.30, Bishop Merrill began the public service, and took for his text, John 12-31. In a most lucid, impressive and earnest discourse he set forth the important truth—that the death of Christ was the great crisis in the history of the world, and that by the victory of the risen Christ, the Devil, the Prince of this world was defeated, and in that defeat, all believers have the pledge and prophecy of final and complete triumph; when the Devil and his angels shall be cast into the "lake that burneth with fire and brimstone forever and ever."

In the afternoon there was a special ordination service held, when Bishop Merrill delivered an appropriate address and ordained the classes of deacons and elders. At night A. Craig of the Newark Conference preached, The Presbyterian, Methodist Protestant and colored Methodist Episcopal churches were also supplied by visiting ministers. Prof. Upham preached to a large congregation in Court House from Phil. 1-12, a stirring sermon, showing how Paul's imprisonment was over-ruled for the advancement of the Gospel.

FOURTH DAY MARCH 16.

Half hour devotions were under the charge of Jas. Carroll. Bishop took the chair at 9 a. m. Dover District was reported by Presiding Elder A. W. Milby, as greatly prospering in church work; also Salisbury District by Presiding Elder John A. B. Wilson; the latter gave many details to show the efficiency of his men

and the cordial co-operation of the people. We must refer to the minutes to be published for these and other interesting reports.

In view of the great labor involved in writing the journal of the conference, a motion was made and carried to raise by voluntary subscription \$50 as a testimonial to E. H. Nelson, journal secretary.

Drafts were ordered on Trustees of Chartered Fund for \$30, and those of the Centenary Fund for \$180 in favor of Conference Stewards.

After an address by Mrs. Jennie Willing of Chicago, sister of Bishop Fowler, on the work of the Home Missionary work, a committee was ordered to formulate an organization of a Conference auxiliary.

Prof. Upham addressed the conference on the work being done in Drew Theological Seminary, at Madison, N. J.

Conference in the afternoon was devoted to the annual memorial service. The Rev. I. Jewell conducted the devotions. The following memoirs were read and adopted: Of the Rev. H. Colclazer, by C. F. Sheppard, remarks by W. E. England; of the Rev. J. L. Taft, by W. H. Hutchins; of the Rev. John Shilling, by C. W. Prettyman; of Mrs. M. E. Williams, by J. B. Quigg; of Mrs. Annie McQuay, by L. D. Barrett; of Dr. J. T. Cooper, by J. D. Rigg.

The first anniversary of the conference stewards was also held in the afternoon. Walter Thompson and J. F. Williamson, Esqs., made addresses.

The church extension anniversary was held at night, when A. J. Kyett, D. D., delivered an address.

In response to the Question, "where shall the next Conference be held?" Chas Hill, in the absence of C. F. Sheppard, pastor of Elkton M. E. Church, nominated Elkton, Md. W. E. England nominated Pocomoke City, Md., formerly known as Newtown. After full representations of each plan, Elkton was chosen, as the seat of the Wilmington Conference for the year 1886.

FIFTH DAY MARCH 17.

Devotional exercises were conducted by Dr. Upham of Drew Seminary. The following reports were read and adopted; Church extension, Sunday schools, the foreign missionary society, the finance committee, the conference relief society, and the committees on women's home missions, education and temperance. J. B. Quigg, N. M. Brown and W. H. Hutchin were nominated as members of the board of the conference relief society. W. R. Sears, D. H. Cochran, J. W. Mitchell, G. W. Bowmen, G. H. Hopkins, J. W. Earsley, T. J. Muchmore, R. Watt, J. W. Gray, J. D. Reese and E. S. Mace were admitted on trial.

The evening session was occupied in the trial of Rev. A. W. Lightbourne.

SIXTH DAY, MARCH 18.

J. D. C. Hanna read a report of the statistical committee. J. France submitted the annual report of the board of stewards, which showed the amount of Conference claims for this conference year to be \$6,375, and the amount paid out to be \$5,585. W. S. Robinson, T. S. Williams and A. Stengele were appointed a committee to draft resolutions of thanks to the committee of entertainment and to the families of Snow Hill who entertained the Conference. The announcements of the various committees were made.

J. A. B. Wilson read his report of Salisbury district, which was quite an elaborate and satisfactory one. The number of conversions and church improvements were many, and in the contributions nearly every

charge on the district has exceeded its apportionment from twenty to seventy per cent., thus entitling Salisbury district to the title of the banner district.

The Rev. B. F. Price, who will have been in the ministry fifty years next conference, has been requested to preach a semi-centennial sermon at that time, his sermon to become the property of the Conference Historical Society.

T. Snowden Thomas was requested to prepare a paper on Snow Hill Methodism, to be read at the meeting of the next annual conference.

J. E. Bryan presented to the Conference Historical Society, as a memento, a watch chain which was owned and worn by Bishop Asbury.

The trial of Rev. A. W. Lightbourne resumed at the morning session. He was convicted of the charge of leaving his work and treating the church authorities with contempt. Mr. Lightbourne was then called and publicly reprimanded by the Bishop. He then presented his withdrawal from the ministry and membership of the M. E. Church.

The Tomkinson case was then taken up. He was found guilty of improper words and temper and the penalty imposed therefor was that he should be present and be told that fact by the bishop, after which his character was passed.

The attention of Conference was occupied during the evening session by hearing the testimony in the case of J. E. Mowbray.

SEVENTH DAY, MARCH 19.

The case of Mowbray resumed, which resulted in his being convicted on a portion of the charges and specifications. He also was publicly reprimanded by the Bishop.

The appointments were read by the Bishop at the evening session, and the Conference at 10 p. m., adjourned sine die.

APPOINTMENTS

Wilmington District.

- CHARLES HILL, P. E.
- Bethel and Glasgow, E. C. Atkins.
- Charlestown, E. E. White.
- Cherry Hill, C. A. Hill.
- Chesapeake City, T. A. H. O'Brien.
- Chester, T. B. Hunter.
- Christiana, Joseph Dare.
- Claymont, to be supplied by J. N. Rawlins.
- Delaware City and Port Penn, J. H. Willey.
- Elk Neck, L. C. Andrew.
- Elkton and Crouch's Chapel, J. P. Otis.
- Hockessin, Julius Dodd.
- Mount Lebanon, to be supplied.
- Mount Pleasant, J. W. Hammersly.
- Newark and Wesley, T. H. Haynes.
- New Castle, T. E. Terry.
- Newport and Stanton, E. H. Nelson.
- North East, T. S. Williams.
- Port Deposit, L. E. Barrett.
- Red Lion, W. R. Sears.
- Rising Sun and Hopewell, Jos. Robinson.
- Rowlandville and Mt. Pleasant, to be supplied by Wm. Galloway.
- Saint Georges and Summit, L. W. Layfield.
- Wilmington, Asbury, W. L. S. Murray.
- Brandywine, E. L. Hubbard.
- Epworth, W. B. Gregg.
- Grace Church, J. R. Boyle.
- Madely, B. T. Price.
- Mount Salem, R. C. Jones.
- St. Paul's and Kingswood, R. H. Adams, W. A. Wise.
- Scott, N. M. Brown.
- Swedish Mission, A. Z. Fryszell.
- Union, C. W. Prettyman.
- Zion Circuit, C. F. Sheppard.

Easton District.

- J. H. CALDWELL, P. E.
- Appoquinimink, T. D. Johnson.
- Cecilton, J. T. Van Burkalow.
- Centreville, J. A. Arters.
- Chestertown, J. D. Kemp.
- Church Hill, W. J. O'Neill.
- Crumpton, J. W. Poole.
- Easton, H. S. Thompson.
- Galena, G. W. Townsend.
- Greensborough, Alfred Smith.
- Hillsborough, J. E. Kidney.
- Ingleisle, to be supplied by W. W. Chairs.
- Kent Island, N. McQuay.
- King's Creek, W. E. Tompkinson.
- Marydell, A. S. Mowbray.
- Middleton, Adam Stengele.
- Massey, to be supplied by C. K. Morris.
- Millington, T. J. Tomkinson.
- Oxford, T. R. Creamer.
- Oxford, L. P. Corkran.
- Pomona, J. M. Lindale.
- Queenstown, Geo. P. Smith.
- Rock Hall, G. S. Conoway.
- Royal Oak, J. L. Wood.
- Saint Michael's, J. O. Sypheer.
- Sassafras, O. S. Walton.
- Smyrna, J. B. Quigg.
- Smyrna Circuit, John France.
- Still Pond, E. C. Macnicol.
- Sudlersville, J. D. Rigg.
- Talbot, A. P. Prettyman.
- Townsend, D. H. Corkran.

Trappe, R. K. Stephenson.

Wye, to be supplied by D. M. Gollie.

Dover District.

- A. W. MILBY, P. E.
- Beckwith, James Conner.
- Bridgeville, Edward Davis and J. M. Mitchell.
- Burrsville, G. W. Bowman.
- Cambridge, J. E. Bryan.
- Camden, E. H. Hyson.
- Church Creek, C. H. Williams.
- Denton, T. O. Ayres.
- Dover, T. E. Martindale.
- East New Market, P. H. Rawlins.
- Ellendale, Wilmer Jaggard.
- Farmington, F. J. Cochran.
- Federalburg, John Warlman and F. L. Morgan.
- Felton, Isaac Jewell.
- Frederica, J. E. Mowbray.
- Galestown, W. M. Green.
- Georgetown, W. J. Duhadaway.
- Harrington, G. W. Burke.
- Houston, W. F. Dawson.
- Hurlocks, G. F. Hopkins.
- Leipsic, James Canoll.
- Lewes, J. A. Brindle.
- Lincoln, J. M. Collins.
- Magnolia, G. L. Hardesty.
- Milford, W. S. Robinson.
- Millsborough, Robert Roe.
- Milton, Walter Underwood.
- Nassau, T. N. Foreman.
- Seaford, W. E. England.
- Vienna, V. S. Collins.
- Woodlandtown, W. W. Redman.
- Wyoming, W. M. Warner.

Salisbury District.

- J. A. B. WILSON, P. E.
- Accomac, to be supplied.
- Annamessy, B. C. Warren.
- Asbury, W. E. Avery.
- Barren Creek, to be supplied.
- Berlin, D. F. Waddell.
- Bethel, A. T. Melvin.
- Bishopville, E. P. Roberts.
- Chincoteague, J. D. Reece.
- Crisfield, W. W. Wilson.
- Deal's Island, J. D. C. Hanna.
- Delmar, A. Chandler.
- Fairmount, W. H. Hutchin.
- Frankfort, A. D. Davis.
- Fruitland, D. F. McPaul.
- Girdletree and Connor's, J. W. Easley.
- Gumblorough, W. F. Corkran.
- Holland's Island, to be supplied.
- Laurel, F. C. McSorley.
- Mount Vernon, T. H. Harding.
- Newark, to be supplied.
- Onancock, C. A. Grice.
- Parsonsburg, W. L. P. Bowen.
- Pocomoke City, I. G. Fosnocht.
- Pocomoke Circuit, E. H. Derrickson.
- Powellville, to be supplied.
- Princess Anne, Robert Watt.
- Quantico, E. S. Mace.
- Roxanna, W. R. McFarlane.
- Salisbury, W. B. Walton.
- Shartown, E. H. Miller.
- Shortley, J. W. Gray.
- Smith's Islands, to be supplied by Jno. Tyler.
- Snow Hill, R. W. Todd.
- Somerset, L. J. Muchmore.
- Stockton, S. N. Pilchard.
- St. Peter's, G. W. Wilcox.
- Tanger, C. S. Baker.
- Tyaskin, J. H. Howard.
- Westover, W. B. Guthrie.

The Rev. Mr. Moody speaks out in this manner on "Church fairs." "And there are your grab bags—your grab-bags! I tell you there is too much of this. Your fairs and your bazaars won't do, and your voting, your casting of ballots for the most popular man, or for the most popular woman, is just helping along their vanity. I tell you it all grieves the Spirit; it offends God. They've got so far now that for just twenty-five cents young men can come in and kiss the handsomest woman in the room."

The Governor-elect of Michigan, General Alger, was a farmer's boy, and read his books by the light of a pitch-pine knot in an Ohio cabin. He became a cavalry officer in the civil war, and is now a lumber king.

Bishop Ryle, of Liverpool, said in a recent charge to the clergy: "If the old dogmatic paths about inspiration; the atonement, the work of the Holy Ghost, and the world to come, are once forsaken, it is difficult to see what backbone, or nerve, or life, or power is left to the gospel which our forefathers handed down to us."

God can make the grief a grace, the burden a blessing, and light up the disappointment so that it becomes the torch of hope. The rod itself shall bud and blossom and bring forth almonds, so that the very thing that chastens us shall present beauty and fruit.

There are 102 Methodist churches in Baltimore. If this can be matched in any other city, we do not know it.

The Faithful Comrade.

In a market town of Belgium the erection of a fine church was nearly finished. Only one thing remained to be done, which was the placing of a weathercock on the summit of the steeple; for on a well-constructed church-steeple a weathercock is never wanting.

It was no pleasant task which the two men undertook—the one with his broad shoulders and firmness, the other with his fearlessness and skill; and it was needful that they have entire confidence in each other, and have perfect trust in the merciful God, into whose hands they had placed their lives.

It lasted a long, long time, for every moment seemed to the anxious gazers an eternity. The broad-shouldered man stood upon his board as motionless as a rock. Hold on! do not move! else your comrade is lost. The man standing on the shoulders of the other works and solders as rapidly as possible.

Now the weathercock is fastened—at last, at last! The man carefully descends from the shoulders of his bearer. The lookers-on take breath, and "thank God" comes from many lips.

The Christian Neighbor says: "It would be well for members of the Church, so far as paying their dues for ministerial support and the various collections is concerned, to put in practice the golden rule. Instead of waiting for the steward to call upon you for money for the preacher, seek him out and pay him; and do the same thing with your subscriptions to the beneficences of the Church.

Over \$200,000 have been received toward the erection of a Methodist college for women in Baltimore. Nearly \$50,000 of it was contributed by the ministers of the Baltimore Conference.

Our Book Table.

The February number of THE PULPIT OF TO DAY contains sermons by Cannon Lidon on "Mysteries in Religion," Cannon Farrar on "Spirituality," Henry Ward Beecher on the "Natural and the Spiritual," and "The Use and Abuse of Praise." Dr. Joseph Parker continues his expositions in the book of Genesis, and Prof. E. Johnson contributes one of his characteristic studies. Among the sermonic framework there are outlines by Dr. Landels, Dr. Maclaren, Dr. Parker, Dr. Grevaso Smith, C. H. Spurgeon and others.

CLUB LIST. THE PENINSULA METHODIST and any of the following Periodicals will be sent to any address, postage free at prices named.

Table with 3 columns: Title, Regular Price, Price for both. Includes items like Independent (3.00, 3.50), Godey's Lady's Book (2.00, 2.50), Cottage Hearth (1.50, 2.00), Wide Awake (3.00, 3.50), Our Little Men and Women (1.00, 1.75), The Pansy (1.00, 1.75), Cultivator & Country Gentleman (2.50, 3.00), Century Magazine (4.00, 4.75), St. Nicholas (3.00, 3.75), Harper's Magazine (4.00, 4.50), Harper's Weekly (4.00, 4.50), Harper's Bazar (4.00, 4.50), Harper's Young People (2.00, 2.60), American Agriculturist (1.50, 2.25), Frank Leslie's Illustrated Newspaper (4.00, 4.50), Sunday Magazine (2.50, 3.25), Popular Monthly (2.50, 3.25), Pleasant Hours (1.50, 2.25), The Golden Rule (2.00, 2.75), Christian Thought (2.00, 2.50), Babyhood (1.50, 2.00).

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Delaware, Maryland & Virginia Railroad. IN CONNECTION WITH O. D. S. S. Co. and P. R. R. CHANGE OF TIME.

Between Harrington and Lewes. GOING NORTH. Mail, Mixed. A. M. A. M. Leave: 7.40, 8.00, 8.07, 8.14, 8.20, 8.25, 8.30, 8.35, 8.45, 8.55, 9.05, 9.11, 9.21, 9.35, 9.47, 10.00, 12.10, 12.15. Arrive: 10.40, 11.10, 11.15, 11.25, 11.35, 11.45, 11.55, 12.05, 12.15. GOING SOUTH. Mail, Mixed. P. M. P. M. Arr. Arr.: 8.30, 8.38, 8.45, 8.55, 9.05, 9.15, 9.25, 9.35, 9.45, 9.55, 10.05, 10.15, 10.25, 10.35, 10.45, 10.55, 11.05, 11.15, 11.25, 11.35, 11.45, 11.55, 12.05, 12.15.

Bet. Franklin City & Georgetown. GOING NORTH. Mail, Mixed. A. M. A. M. Leave: 5.30, 5.42, 5.50, 6.10, 6.20, 6.34, 6.45, 6.57, 7.04, 7.11, 7.20, 7.42, 7.50, 8.07, 8.14, 8.18, 8.30. Arrive: 6.00, 6.16, 6.20, 6.40, 6.50, 7.04, 7.15, 7.35, 7.45, 8.05, 8.15, 8.35, 8.45. GOING SOUTH. Mail, Mixed. A. M. P. M. Arr. Arr.: 6.45, 6.55, 7.05, 7.25, 7.35, 7.45, 7.55, 8.15, 8.25, 8.35, 8.45, 8.55, 9.05, 9.15, 9.25, 9.35, 9.45, 9.55, 10.05, 10.15, 10.25, 10.35, 10.45, 10.55, 11.05, 11.15, 11.25, 11.35, 11.45, 11.55, 12.05, 12.15.

P. Trains Pass. A mixed train leaves Harrington for Lewes and intermediate points, connecting with train that leaves Wilmington at 1.01 p. m. St. am leaving New York from Pier No. 26, (Old No. 37) North River, foot of Beach street, Mondays and Thursdays at 3 p. m. connects at Lewes Pier the following morning with train due at Harrington 10 a. m. Franklin City 5 p. m. Train leaving Franklin City at 6 a. m. Harrington 12.00 a. m., connect on Tuesdays and Fridays, with Steamer at Lewes Pier, leaving at 3 p. m. and due in New York 5 o'clock next morning. Connections: At Harrington with Delaware Division of Pennsylvania Railroad to and from all points north and south; at Berlin with Wicomico and Pocomoke Railroad; at Snow Hill passengers can take steamer on Mondays and Thursdays at 5 a. m. for Pocomoke City, Crisfield and other points on the Eastern Shore of Virginia and Maryland; at Stockton daily stages run to and from Horntown, Drummondton, Eastville and other points. Steamer Widgeon runs daily between Franklin City and Chincoteague, connecting at Franklin City for Chincoteague with train due at 5 p. m. Steamer leaving Chincoteague at 4 a. m. connects with train leaving Franklin City at 6 a. m. Steamer Widgeon leaving Franklin City at 7 a. m. Mondays and Thursdays goes to Atlantic.

Wilmington & Northern R. R. Time Table, in effect December 4, 1884.

GOING NORTH. Daily except Sunday. Stations: Wilmington (P.), W & B Station, Dupont, Chadd's Ford Jc., Lenape, Coatesville, Waynesburg Jc., St. Peter's, Warwick, Springfield, Birdsboro, Reading P & R Station. GOING SOUTH. Daily except Sunday. Stations: Reading P & R Station, R. Station, Birdsboro, Springfield, Warwick, St. Peter's, Waynesburg Jc., Coatesville, Lenape, Chadd's F'd Jc, Dupont, Wilmington (G. B. Sta.), P.W.&B. Sta.

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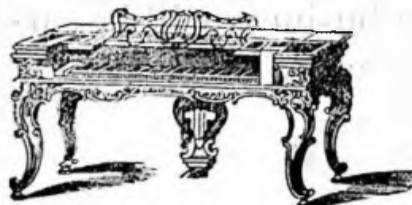
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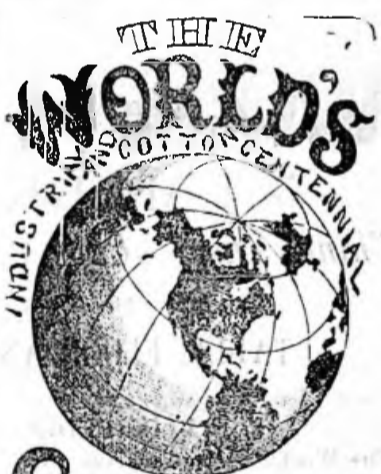
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