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ONE DOLLAR A YEAR.
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A New England Calvinist on Methodism.

PROF. AUSTIN PHELPS, D. D.

CONCLUDED.

There was an electric spring to conquest in the Gospel, as they projected it upon the quivering sensibilities of men, which made it seem to them a novelty. The immense assemblies in the fields, when they listened to the impassioned harangues of Whitefield and Wesley, seemed to themselves, to hear the Word of God for the first time. Then, for the first time, the offer of salvation meant something to them. Men and women who, all their lives, had been whining the confession that they were "miserable sinners," not believing a word of it, suddenly found out that it was a fact. Sermons, as they heard them were full of personal allusions. Then Christ became to them a necessity; and because a necessity, a reality. The sympathy of numbers redoubled the force of the convictions, which sprung up in the soul of every one. Light shone reflected from a thousand mirrors. The Day of Pentecost dawned again.

Human freedom in matters of religion came to the faith of the Methodist commonly more circuitously. Yet it came with scarcely less power of persuasion, as a corollary from the ministrations of the Methodist pulpit. Not as clear-cut dogma in theological science, such as it appears—and nowhere else so luminously—in the later Calvinism of New England, but as fact, the freedom of the human will has been built into Methodist theology as the people have conceived it, from the beginning. Men who have denied it as dogma have used it as fact. The Wesleys denied it, but John Wesley preached it in his forty thousand sermons, and Charles Wesley sang it, in hymns which have been heard around the globe.

This contradiction, which was no contradiction, grew out of the intensity of the faith of the early Methodists, in individual responsibility. "The living soul in moral solitude with God" was the keynote of their preaching. Wesley used to say to his lay preachers: "Remember you have but one thing to do—to bring the individual soul to Christ."

Now, no man can have his own soul set aflame with a sense of the responsibility of the individual man to a personal God, of a guilty man to a holy God, of a redeemed man to a self-sacrificing God, and not preach the ability of man to obey God. No matter whether he believes it as dogma or not, he will preach it as fact. He will preach it with a force of implication, which amounts to certainty. He may give it one name, or another, or none. He may call it "natural ability," as the later Calvinism of New England does; or "gracious ability," as Wesley did; or no ability at all, as the elder Calvin did; he will so preach it, that awakened hearers will take it in, and trust it, and use it, as ability pure and simple. In a great spiritual reform it, will become a power of spiritual life in the popular thinking. And this is what Methodism made of it. As the groundwork of individual responsibility it, has been sent home to the conscience by the Methodist pulpit, with an intensity of conviction which has often swept every thing before it.

Robert Southey says, that of all the hymns in the English language, "none

are more devoutly committed to memory, and more frequently repeated on deathbeds, than certain hymns by Charles Wesley." But Methodist hymnology has done a broader service than that. When the Methodist pulpit has proved the power of men to repent by constraining them to act it, with tears of godly sorrow, then the great congregation has caught it up, and, as if moved by the baton of the angel in the sky, has echoed and re-echoed it, in hymns which have borne up the faith of souls in it as on the wings of the wind. Where, in the comparison are our thundering organs and our surpliced boys, posing in dim cathedrals; and where, our puny quartets, performing before dumb assemblies?

For the planting of great Christian truths deep in the heart of an awakened people, let us have John Wesley's tongues of fire, seconded by Charles Wesley's hymns, floating heavenward on the twilight air, from ten thousand Methodist voices. Under such conditions, Methodism is inspired. To know what Methodist voices are, under that inspiration one must hear them. Mobs, bellowing with infuriated bloodthirst, which neither John Wesley's coal-black eye, nor Whitefield's imperial voice could quell, have been known to turn and slink away when the truth was sung at them, in Charles Wesley's hymns. Their ring-leaders more than once, broke down in tears and groans of remorse. They took the preacher by the hand and went his way with him, arm in arm, swearing by, all that is holy, that not a hair of his head should be touched. Thus was Luther's saying verified anew: "The devil can stand any thing but good music, and that makes him roar."

In this method of transfusion from the faith in individual responsibility, faith in man's power to repent has been in part the soul of every great Methodist revival, from the gathering of sixty thousand souls at Moorfields, down to the last autumnal camp-meeting in the forests of Maine. Partly by the force of this Methodist intensity in the use of it, and partly by its own good sense, it has made its way as a living fact into the heart of churches, whose standards to this day disown it, as a dogma of speculative belief.

This is a magnificent service, however imperfect and illogical, to the Church universal. No other truth so vital to spiritual religion has had so painful a birth, as this of human freedom in the act of repentance. Augustine and his predecessors paganized Christianity in this respect for a thousand years. The reformers left the truth substantially as they found it. Calvinism, as defined in the Genevan and Scotch theologies, and in the Thirty-nine articles of the Anglican church, as well, was dead fatalism. The popular mind could not logically get anything better from it.

The offer of salvation, loaded with the doctrine of inability, meant no more to multitudes of hearers, than "Selah" did, in the old editions of the Psalms. The struggles of the Calvinistic mind, to rid itself of the incubus, have not been a brilliant success. Ability to obey God has been sometimes denied and affirmed in the same creed. Scores of sermons have made a shuttlecock of it. Forth and back and forth again it has been knocked about, till it has fallen to the ground through sheer exhaustion in the hand which held the battledore. Never

a man has been the wiser.

We have reason to be grateful to any embodiment of Christian thought, or enterprise which has helped us, ever so infirmly, to rescue such a truth from its tribulations, and restore it to its place as a power of spiritual life. The most triumphant way of proving any doctrine involved in human duty is to use it. Persuade men to act it out, by doing their duty. Make it thus prove itself as fact, and time will take care of it as dogma. This, Methodism has done for the doctrine of human freedom, through the whole of her romantic history.—*Congregationalist.*

Episcopal Address.

From the address of the Bishops of the M. E. Church South to the General Conference, which convened in Richmond, Va., Wednesday, May 5, as published, in the *Daily Advocate*, we select for our readers some very interesting portions.

A HUNDRED YEARS OF EPISCOPAL METHODISM.

We greet you, brethren beloved, in the name of our common Lord—each of you, as realizing personally the life of the Son; all of you, as a body created by the Holy Ghost knit together in love, having Christ as its head, a living Church, truly representing God upon earth—the chosen of our Israel, both of its Ministry and Laity, co-workers with us in the kingdom and patience of our Lord Jesus Christ.

We meet at the beginning of the second century of Episcopal Methodism in this country. The sweep of its first hundred years has been concluded. Without abatement, the divine hand which placed it in the firmament still upholds it. Its radiant holiness has come to be admired in all them that believe. Framed by the Spirit, standing full upon redemption's orbit, we cannot but glorify God, in the history of those noble men whose lives and labors are written in the walls of its foundation.

Give unto the Lord, O ye sons of the mighty, Give unto the Lord glory and strength, Give unto the Lord the glory due unto his name.

One hundred years ago there were but 100 traveling preachers and 15,000 members in the United States; now there are within the several Methodisms 25,239 itinerant preachers, 32,907 local preachers, and 3,716,318 members. These figures speak a great history, and to the eye of faith a greater prophecy. Let it be our care to conserve the forces which they represent.

In common with the evangelical bodies of Protestant Christendom we have held those truths which relate to God, to his moral government, to immortality, to eternal retribution, to the sacred authority of the Scriptures, to the sacraments, and the Christian ministry. We have, with them, preached the universality of the fall, the necessity, universality and fulness of the atonement, the freeness of the will, and the freeness of grace. None of these have been omitted, and yet they do not constitute the characteristic of Methodist doctrine. That is to be found in truths which more immediately underlie the Christian experience; by which all that is provisional and relative in God's system of recovering mercy, becomes actual and personal. The attractive force of Methodist preaching consists in a gospel which plainly sets forth that forgiveness of sins may be

obtained directly in answer to prayer; that by grace, through faith in the redemption that is in Christ Jesus, even those about to perish shall be pardoned freely; that this shall be made to them a conscious certainty, a direct testimony from without by the Holy Ghost; that with this testimony there is also imparted a new life, an inherent change of both mind and spirit, by which a mortal man becomes a son of God.

These doctrines of experience, have constituted the charm of our ministry. They give being and form to our Church. The joy and life which they infuse into every part of our body have redeemed it from all sepulchral tradition, and have arrayed it, as a company of virgins going forth to meet the Bridegroom.

It is the vitality of this holiness that has brought relief to humanity and glory to the name of our God. Its swiftness, certainty, freeness, and fulness meet the necessities of a dying and guilty world. Take these away, or blur them by metaphysical statement, or dim them by doubtful emphasis, or in any way disturb the firmness of their outline, so that they shall still exist in formula but not in spirit, and the light will have faded from our Israel. We therefore exhort you, dear brethren, to hold fast the form of sound words, the established customs, and the clear experience, which have come down to us from our fathers.

The Centenary Conference which met in Baltimore, proved worthy of the illustrious memories which it awakened December 9-17, 1884.

The Conference was mainly a duplicate for America of the Ecumenical Conference held in London, September 7-20, 1881. Its features were strongly English, its proportions American. As a spiritual structure, its measures were larger and gave a yet fuller expression to the creative work of the Holy Ghost in Methodist history. It consisted of four hundred and thirty-four members representing Episcopal Methodism, and ten representing non-Episcopal.

The emphasis which it gives to Wesleyan doctrine will be decisive for the century to come. Slowly gathered upon many fields, the weight of its testimony is well-nigh that of a revelation. There was entire freedom in the historical statement and discussion with which the body was occupied, and each form of Methodism gave its own expression to the common doctrine and experience. As the result, it is seen that all hold, in substantial unity, the faith handed down to us, and that the effect of this faith is the same in evangelistic, missionary, educational, and charitable work under every polity.

A century of history, under all conceivable conditions, is a fair and sufficient test of the value and power of our system. In saving the souls of men, in reforming, educating, and civilizing communities it has demonstrated its efficiency, and still preserves its full equipment for the work. Nothing is required for complete success in every line of effort to which the Church of God is called, but the inspiration under which the founders of Methodism wrought, and the self-sacrifice which marked their lives.

By this Conference the harmony of the several Methodisms was more accurately accorded, and there would seem to be no room for doubt, that fraternity is an accomplished fact.

The centennial offerings of our Church

for 1884 amounted in all to the sum of \$1,375,000, nearly all, of which was given for local objects. Only a small sum was consecrated to the Foreign Missionary work. The College of Bishops therefore suggested, in view of the state of the missionary treasury, that centenary offerings should be extended through the year 1885, and be confined to Foreign Missions, and to Church Extension.

This occasion may not be lost, which so fitly presents itself, for leaving upon our records a description of *Universal Methodism*, as gathered by the Centennial Conference. Methodism for all the world—that is, in America, Europe, Asia, Africa, Australia, and Polynesia—aggregates 34,989 traveling preachers, 77,053 local preachers, and 5,319,493 communicants, which would make the number of its adherents to be about equal to the present population of the British Isles.

CONTINUED NEXT WEEK.

Mr. Jones the evangelist, has shown the sincerity of his consecration to Christ and His work, by deliberately, and in a very impressive manner giving up a habit, which he has heretofore indulged without self-condemnation, and without embarrassing those that listened to him. A Southern man, he had from his youth been accustomed to the use of tobacco, and this custom, at the South is well-nigh universal. The sensitiveness, as to the vulgarity of the habit, none too much manifested at the North, or as to its immorality, as an unnecessary and injurious indulgence, had not been awakened in his mind until he came to Chicago. Last week he announced in the Casino, that he had dropped the habit forever, amid the amen and applause of the six thousand people that were present. He said:—

"I believe, brethren, that thirteen years ago I consecrated myself to God. I have been a consecrated man from that day unto this. I have been consecrated for the glory of God and the good of humanity, in the work that I have been trying to do. Down in my country, I have never been in a soul's way, that I know of. In a hundred different instances I have been notified that 'a habit that you are given to is a stumbling-block to souls' in this city,' and I want to say to this congregation to-night, from this day until we meet up in heaven you can tell this world that Sam Jones has got no habit that is a stumbling-block to anybody. [Great applause, which was subsequently renewed, and "amens."] And to you, brethren [here the applause broke out afresh], I say this, wherever and when ever there is a fault of mine that will lead any soul astray, or that is a stumbling-block to any one, God being my helper, if I know it, that thing shall go down forever with me. [Applause.] And if there is a spot or an inch about me that is not consecrated to God and humanity to-night, I say this minute, 'Lord Almighty, it shall be Thine from this moment till I die.' And I ask that you will give me your prayers. I have had a fight, that none but God knows anything about. I have struggled. Thank God! I have the victory, and I give God the glory, and I give you the benefit."—*Zion's Herald.*

The Free Church of Scotland numbers 1,035 separate congregations, with a membership of 324,000, and 221,501 teachers and scholars in the Sabbath-schools.

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.*

Chief Justice Taney says, "If any state deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice or debauchery, I see nothing in the constitution of the United States, to prevent it from regulating or restraining the traffic or prohibiting it altogether, if it thinks proper."

Justice McLean says, "A license to sell an article foreign or domestic is as a merchant, an inn-keeper or victualler, a matter of police and revenue, within the power of the State." And again, "It is the settled construction of every regulation of commerce, that under the sanction of its general laws, no person can introduce into a community, malignant diseases, or anything which contaminates its morals, or endangers its safety." "If the foreign articles be injurious to the health, or morals of the community, a State may, in the exercise of that great and comprehensive police power, which lies at the foundation of its prosperity—prohibit the sale of it." No one can claim a license to retail spirits, as a matter of right.

Justice Grier says, "It is not necessary to array the appalling statistics of misery, pauperism and crime, which have their origin in the use and abuse of ardent spirits. The police power which is exclusively in the State is competent to the correction of these great evils and all manners of restraint, or prohibition necessary to effect that purpose are within the scope of that authority; and if a loss of revenue should accrue to the United States, from a diminished consumption of ardent spirits, she will be a gainer a thousand fold in the health, wealth and happiness of the people."—*Peninsula Enterprise.*

During the engagement of Rev. Sam Jones in Cincinnati, a liquor-dealer named Henry C. Boyd was so impressed by one of his sermons, that he gave up his business and became a convert.

The last lecture of Joseph Cook for the season, in Tremont Temple, brought together a large congregation. Mr. Cook opened his lecture by saying, "Neither the Republican nor Democratic party can be preserved in whiskey." The duty of every man opposed to the liquor traffic, the speaker affirmed, is to vote with no party that depends for its success upon the whiskey ring. He declared his hearty belief in Constitutional Prohibition. His protestation against the liquor traffic was especially forcible and eloquent.

The speaker then read the admirable resolutions of the Portland, Oregon, mass meeting of which the mayor of that city was the chairman, in protestation against all violent treatment of the Chinese, and pledging their influence and, if necessary, their lives, to put down all riots.

Rev. C. S. Ely, of the Japan mission, was then introduced and made a remarkably animated and effective address, especially urging the importance of the release of Japan from the unjust and oppressive treaties, forced upon her by all the Christian nations. He showed how open all Japan is to Christian influences. The great want is the development of a native church, with native preachers. He urged earnestly the union of Christian denominations of the same type, in their mission efforts, and hearty sympathy with all the educational movements in the empire.—*Zions Herald.*

"A rose by any other Name, or Prohibition put in another way."

Gov. HOADLY says:

"No man or woman of bad character or conduct should be allowed to deal in intoxicants; the number of saloons should be limited; they should never be situated where they can be a nuisance to neighbors, and the quality of the liquor sold should be the subject of rigid and frequent inspection, so as to secure consumers from dangerous adulterations.

If this were law, and rigidly enforced it would accomplish absolute prohibition. But the idea of "good character and conduct" is altogether unattainable in the saloon business, as any jury competent to decide on good moral character would decide. The license law of Pennsylvania requires that saloon-keepers "be men of good moral character and temperate habits," and yet the business has fallen

into the hands of the lowest and most dangerous class. As a matter of fact, men and women of "good character and conduct" can not be induced to enter the saloon business. We know of no saloon which is not a nuisance to neighbors, and they can only thrive in such region, as their life depends on successfully tempting the young and sober.—*Herald and Presbyterian.*

Mr. J. E. Martin is doing a remarkable temperance work among the miners of the Brazil district, Indiana. He began his efforts in January, and at present 1,500 miners, of the 3,400 in the district, have signed the pledge. Several saloons have been closed through the reformation of the keepers. A movement is on foot to employ Mr. Martin permanently as a temperance evangelist in the district.

An Irish candidate for parliament in a speech at Dublin said that \$150,000,000 had been spent in Ireland for drink, in the last three years, in districts where laborers were starving, and where, it was said, the tenants could not pay their rents.

Methodism in Elkton, Md.

BY REV. J. P. OTIS.

(CONCLUDED.)

At this point it may be well to resume the list of pastorates, interrupted, in order to narrate the organization of the society. They were as follows: Daniel Crouch and David James, 1800; Jas. Lattomus and Luther Taylor, 1801; A. Foster, G. Moore, and G. Wiltbank, 1802; Edward Larkins, T. Everard, and D. Best, 1803; Richard Sneath and David Ireland, 1804; Richard Sneath and Wm. Earley, 1805; Joseph Aydelott and Wm. Fox, 1806; Asa Smith and Thomas Walker, 1807; Wm. McLenshan and Thos. Boring, 1808; Asa Smith and George Sheets, 1809. During this year the name of the circuit was changed to Bohemia; but whether there was any change of boundaries does not appear; and Cecil circuit reappears in 1810, when Thos. Smith and Geo. Sheets were pastors; Jas. Atkins and Wm. Torbert, 1811; Thos. Miller, 1812; Jas. Moore and Thos. Miller, 1813; Thos. Walker and John Price, 1814; John Goforth and Sam'l P. Lewis, 1815; John Sharpley and E. Scott, 1816; John Sharpley and D. Ireland, 1817; Wm. Torbert and John Woolson, 1818, '19; Samuel Griffith and D. Fidler, 1821; John Smith and Wm. Lummus, 1822; Wm. Rider and Jesse Thompson, 1823; Wm. Rider and Jas. Long, 1824; Thos. Miller and John Talley, 1825; Edward Page and John Goforth, (supernumerary) 1826; Sol. Sharp and J. B. Ayres, 1827; Sol. Sharp and Wm. Cooper, 1828. Elkton was now made a station; and the pastoral line continues: Francis Hodgson, 1829, '30; Wm. Barnes, 1831; Ben'j. Benson, 1832; J. B. Hagany, 1833; Wm. Spry, followed by P. Coombe, 1834; J. L. Houston, 1835; J. V. Potts, 1836; J. H. McFarland, 1837; J. B. Hagany, 1838, '39; J. D. Curtis, 1840; Edwin L. James, (twin brother of the Bishop), 1841, '42; David Shields, 1843, '44; Geo. Barton, 1845; of this brother it is still remembered, that when a noted pulpit orator who had been advertised to preach, failed to appear, Bro. Barton at the last moment took the platform, and preached a grand sermon from the words, "Where is the promise of His coming?" Levi Storks and E. Kennard (supernumerary), followed in 1846; A. W. Milby and E. Kennard, in 1847; W. H. Elliott, 1848. In this year Elkton became the head of a circuit, composed of Elkton, Bethel, Bohemia Manor, and Chesapeake City. Its pastorates were: W. H. Elliott and W. H. Brisbane, 1849; Thos. A. Fernley and J. H. Lighthourne, 1850; Thos. A. Fernley and T. Snowden Thomas, 1851; J. D. Onins and H. F. Hurn, 1852. The

circuit arrangement not being satisfactory, Elkton the following year became a station again, and the pastoral line continues: E. J. Way, 1853, '54; J. Flannery and John C. Thomas (supernumerary), 1855; J. Flannery and J. L. Houston (supernumerary), 1856; J. F. Boon, appointed in 1857, but did not assume charge, and H. F. Hurn was appointed in his place serving as pastor, 1857, '58; J. S. Cook, 1859, '60; W. H. Elliott, 1861, '62; J. D. Curtis, 1863, '64; M. D. Kurtz, 1865, '66; L. C. Matlack, 1867, '68; B. F. Price, (who had been in the spring of 1836, recommended to the Philadelphia Conference by Elkton Quarterly Conference), 1869, '70; H. S. Thompson, 1871 and part of 1872, L. C. Matlack finishing 1872; Elijah Miller, 1873, '74; Geo. A. Phabus, 1875, '76; D. C. Ridgway, 1877, '78; Vaughan Smith, 1879, and part of '80; W. E. Avery, the remainder of 1880, and '81, '82; C. F. Sheppard, 1883, '84; J. P. Otis, 1885, '86. Since 1881, the name of the appointment has been Elkton and Crouch's Chapel.

6. This sketch would be culpably imperfect if it did not give some connected, though necessarily very brief account of the Sunday School work of Elkton Methodism. In the summer of 1826 Miss Ann Hollingsworth was converted, and in the spring of 1827, she started out as a home missionary, gathering all the children she could find, both white and colored. Bro. Isaac Thomas taught three classes of the latter in the gallery of the church. This was the first Sunday School in Elkton. Some young ladies assisted, but the older members did not engage in this work, for several months. Rob't Johnson was the first regular superintendent. At that time the younger scholars were instructed in the primer, and those who could read, had the New Testament for their text book. During 1833 Isaac Thomas was superintendent. He was succeeded by Wm. Torbert, son of Rev. Wm. Torbert, who continued in that office until his death in 1884, when he was succeeded by H. Vinsinger, the present superintendent. The surrounding country also has been diligently cultivated on this line. In 1833 Francis B. Gottier began Sunday School work in Johnson's school house in Elk Neck, and conducted it for about fifteen years. It was then, closed for about twenty-four years, but reopened in 1872 by Volney Cloud. The superintendents since then have been Nicholas Johnson, James Drew, John Torbert, Rob't E. Cantwell, G. P. Smith a licentiate of the Wilmington Conference, John Chick, Howard Johnson, and Jno. W. Cantwell. In 1859, John Perkins, assisted by Lemuel Purnell, opened a Sunday School in the locality called "the Barrens," about two and a half miles west from town. It met at first in a barn owned by Mr. Jas. H. Smith, his children preparing the thrashing floor every Saturday night, and arranging a few rude benches. Two years later ground was procured and cleared for a chapel, but the project was defeated by the excitement attending the outbreak of the war. Still later, Boulden's Chapel was built, and at irregular intervals meetings were held in it, under the supervision of the church in North East; but it has not been used for several years. West Anwell Sunday School was organized in 1865, by those living at and near the Rolling Mill of the McCullough Iron Co., and John Perkins elected superintendent, a position he still occupies. This School has been vigorous from the beginning. Many conversions have occurred there; in 1875 there were forty or more. About 1869 some members of Elkton church started a Sunday School at Frazer's school house, some two miles south of town. In 1870 T. C. Crouch became superintendent, and has so continued till recently, except a short period in 1885, when the late C. C. Wright was at its head; J. M. Terrell is now superintendent. After about two years, revival work was en-

gaged in, resulting in some fifteen conversions, and the organization of a church class. It seemed advisable to have a building of our own, and an excellent lot was donated by Mr. Geo. W. Boulden, a member of the Presbyterian church, at Chesapeake City. It is on the road to Pivot Bridge, near a locality then known as the Bull Frog. Mainly by the energy, and largely by the liberality of Bro. Crouch, the neat building known as Crouch's Chapel was erected and dedicated to the worship of God, Oct. 29th, 1876. In 1877 Daniel Harvey, Sr., established near New Leeds, at a locality now known as Wilna, what has since continued to be a flourishing neighborhood school, and he is still its head.

7. About eight years ago a movement was inaugurated by some members of our church, which at first took the form of a Sunday School on High St., but was soon organized, as a society of the Free Methodists. There are about twenty-seven members.

Some hints have already been given as to the work of Methodism among the colored people. They continued in membership with us until about 1849, when most of them withdrew, and they set up an organization of their own. Some thirty years ago they had a frame church on Water St., near the bridge; then one near Far Creek bridge, which was burned; then one at Cow Run bridge. The frame church now occupied by the African Union Methodist Protestant denomination was built some time since the war. They have about ninety members, seem to be doing a fairly good work and are under the jurisdiction of the Maryland District, of what is called the African Union First Church Methodist Protestant denomination—a name, resulting from an attempt to combine the names as well as the forces of two separate movements; one coming out of the African Methodist Episcopal Church, and the other out of the Methodist Protestant. There is one Methodist body of colored people, known as Wright's Church, and connected with the Baltimore Conference of the African Methodist Episcopal Church. They have about thirty members, and a neat brick church; heavily in debt, however.

8. So far as figures can tell the story, Methodism seems to have had no small measure of prosperity in Elkton. About coeval with the 19th century, beginning in a private house with eleven members and probationers, there are now in or near Elkton, five church edifices, devoted to the worship of God, after the manner called Methodism; while the total membership of all, is about four hundred and sixty. The other three branches of the family have, no doubt, been the means of leading souls to glory; but it is only concerning the mother church, that we feel able to speak particularly. Some things, it is plain, have changed. No longer does each Leaders' and Stewards' meeting go over the class books, as they did down to 1854, to make out a list of those habitually neglecting that means of grace; nor do they now, as in one instance on record, order proceedings against any, for that offense. No doubt, there was greater simplicity in the early days, than now. Yet the spirit seems to have not forsaken the church. Probably no year has passed without the conversion of souls. Besides those already noted, remarkable revivals have occurred under the pastorates of M. D. Kurtz, L. C. Matlack, D. C. Ridgway, and W. E. Avery. In the matter of liberality, certainly the present need not fear comparison with the past; the average missionary contribution since the organization of the Wilmington Conference, with the omission of two years, of which I have not the record, being \$271. On the whole, while we should "not be high-minded, but fear," we have assuredly good cause to "thank God and take courage."

Elkton, Md., May 8th, 1886.

Letter From Virginia.

Parkley, Va., May 6, 1886.

BROTHER THOMAS:—The war against the saloons in our Virginia territory is being carried on with laudable vigor and gratifying success. The ministers of all denominations have come to the front, and are standing shoulder to shoulder in this glorious battle. Special honor is due to Brother C. A. Grice, who inaugurated the campaign, and has led in the front ranks, and has exhibited great executive ability in managing the campaign. Our irrepressible Presiding Elder, Rev. John A. B. Wilson, and Brother J. E. Barrett have been with us and rendered effective service. They are regarded by many as the most effective speakers we have had on the platform during the campaign. Public meetings have been held nearly every night for over a month, and will continue up to the 15th inst., when the campaign will end, we trust, in a glorious victory. The mothers, wives and daughters, (God bless them), with their appropriate motto for "God and home and native land," are unceasing in their efforts, and are giving great inspiration to the movement. As your readers have already been apprised Chincoteague Island led, on the 24th of April, with a vote against license of 226 majority, giving great inspiration, to the movement on the main. Little Tangier Island catching the inspiration on the 1st of May buried the license system under a vote of ninety-two against, to a single one in favor of license; thus aiding Lee District, which embraces Drummontown the county seat, and Onancock, the largest town in Accomac County, to overwhelm the saloons by a majority vote of 296.

Your correspondent had the inexpressible pleasure of lending a hand in this grand battle for God and humanity, not only on the main, but in putting in a few closing shots on the islands above named. Such enthusiasm and persistent work, it has seldom, if ever been my lot to witness, and I am quite sure if such a campaign was at once inaugurated in Delaware, it would secure such a Legislature, as would give the people the privilege of voting on local option, or constitutional prohibition.

Yours very truly,

A. D. DAVIS.

It must soon become apparent to all intelligent Knights of Labor that the present methods of that organization are injuring labor, instead of helping it, as was hoped might be the case. Instead of enlarged manufacturing, increased building operations, growing confidence, and wages advancing from natural demand, all of which seemed probable a short time ago, we find as the result of strikes and boycotts, manufacturers contracting, proposed building improvements given up, confidence diminished, stocks falling, business disorganized, and the final result will be "hard times," lower wages, and more people idle than ever before. Laboring men will find to their cost in the end, that agitators and demagogues are not their true friends, and that these have done them a great injury. Natural laws of trade cannot be suspended or reversed.—*Independent.*

A mission band of children in the little village of Keelson, N. Y., is trying to raise money for missionary purposes by gathering and selling trailing arbutus, which grows luxuriously on the Shawangunk mountains.

The time was when baptism was a rare event in India. Now baptisms are so numerous in our own North India Conference alone that the *Kaukab-i-Hind*, our Hindustani paper, keeps a standing department for their announcement. Thus: Brother Badely baptized two; Brother Paul, native minister, two; Brother Joel, another native preacher, one woman and one boy; Brother Need, ten, of whom two were women; and another native preacher, Brother Datt, baptized seven; and all these are announced in a single issue of this paper.

The Sunday School.

The Nobleman's Son.

LESSON FOR SUNDAY, MAY 16, 1886.
John 4: 43-54.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Jesus saith unto him, Go thy way, thy son liveth" (John 4: 50).

1. A GALILEAN WELCOME (43-45).

43. Now after two days.—In R. V., the verse reads: "And after the two days, he went forth from thence into Galilee." He left Sychar after the two days, and went north to Galilee, at that time the most populous and fertile province in Palestine.

"The road passes through Shechem to the city of Samaria which lies on its hill. It was then in its glory, as Herod had left it; no longer the old Samaria, but the splendid Sebaste, named thus in compliment to Augustus."

44. For Jesus himself testified . . . a prophet hath no honor.—Why He should thus testify in this connection, has given opportunity for some ingenious guesses. Some of the more probable are the following: 1. Jesus had had too much honor and publicity; He wishes to go to Galilee now, where He would have least, or none at all. 2. In Galilee Jesus had no honor; therefore He went there to win honor, to convert their hearts from contempt to adoration; 3. By "His own country," Nazareth is meant, and a similar language is used in reference to it in Matthew 13: 57, Mark 6: 4, and Luke 4: 24 (where Christ says in the synagogue of Nazareth, "No prophet is accepted in his own country"); in leaving Samaria our Lord avoided Nazareth and lower Galilee, and went to Cana in upper Galilee. This last appears to be the most satisfactory interpretation. Jesus went into Galilee—into upper Galilee, not stopping in his own country (lower Galilee) and city (Nazareth); for "He testified, that a prophet hath no honor in his own country."

"A minister must not despair, and accuse himself of unfaithfulness, because the Gospel he preaches is not honored in his own congregation, and many remain hardened and unbelieving, after he has preached to them many years. Let him remember that he is sharing his Master's lot. He is drinking the very cup of which Christ drank."

46. Then when he was come—R. V., "so when he came." The Galileans received him.—This favorable reception applied to all upper Galilee, particularly to Cana, Capernaum, Bethsaida, etc. Having seen all the things . . . Jerusalem . . . feast—They had been present at the Passover feast (2: 13), and were among "the many" who believed on Him because of His miracles—those unrecorded "signs," which had convinced Nicodemus that Jesus was "a teacher sent from God."

"Reports from the south had raised Him to an undefined greatness in the popular eyes. They had learned to be proud of Him, as their countryman. That crowds had followed Him in Judæa secured Him favor, so far, among the multitude in the north. His return had risen to the dignity of a public event, and passed from lip to lip through the whole district."

II. AN ANXIOUS FATHER (46-49).

46. So Jesus came—"He came therefore." Cana of Galilee.—Here Nathaniel lived, one of His disciples, and possibly, too, some of the relatives of His mother Mary. Here, too, He had performed His first miracle, some eight or nine months before. He might naturally choose this town as a fit starting-point for His Galilean ministry. A certain nobleman—evidently, from the Greek word used, one of the officers of Herod Antipas, the tetrarch (whom the common people considered and called a king (Matt. 14: 1, 9); possibly Herod's steward, Chuza, but Jerome gives him the name of Palatinus, and says that he was connected with the royal palace at Tiberias. Whose son—literally, "of whom the son;" probably, therefore, an only son. Sick at Capernaum—from twenty to twenty-five miles distant from Cana. The marshy district around Capernaum was a fever-breeder.

"The nobleman" is not to be confounded with the "centurion" of Capernaum, on whose servant our Lord wrought a work of healing. The two miracles are quite distinct. The occasions, the persons concerned, the circumstances are different."

47. When he heard that Jesus was come.—The news would naturally spread rapidly. "We know how the miracles of Jesus reached the ears of Antipas himself; that Manaen, his foster-brother, actually became a humble follower of Jesus; and that Joanna, the wife of Chuza, the house steward of Antipas, was one of many devoted female disciples and friends; and thus can easily fancy how such a dignified official had learned of the new wonder-working Rabbi." Besought him

that he would come down—Capernaum was several hundred feet lower than Cana. The anxious father had faith, that Jesus was competent to heal his son, if He could only be induced to "come down"—make the journey to Capernaum.

48. Then said Jesus—R. V., "Jesus therefore said." Except ye see signs and wonders . . . not believe (R. V., "in no wise believe").—The father was, naturally enough, selfishly concerned for his sick son. He looked upon Jesus, too much as a merely "benevolent physician," one to be resorted to in a desperate emergency, and had no eye for His higher mission. He felt that no time was to be lost, and that Jesus must necessarily perform the journey to the bedside of the sufferer, in order to work the cure. Therefore he receives a check: Ye, (referring to the class to which the officer belonged), unlike the Samaritans who asked no miracle, must see signs and wonders wrought, before you will believe in Me and My mission. He would also imply, that His word was sufficient, without the parade of a miracle, or the necessity of a journey; but the absorbed father was not quick to take the hint.

"As a 'sign' is the highest, so a 'wonder' is the least noble name for a miracle. In so far as the miracle is a prodigy and excites amazement, it is a 'wonder.'"

49. Sir, come down ere my child die—an agonizing appeal to One, who seemed to be indifferent, but who only held His compassion in suspense, with a view to deepening faith, and granting a larger blessing than the father hoped for. It never occurred to him, that he was pleading with one who could raise his son to life, should he expire before the Healer could reach him.

"The man proves not strong enough to take the reproof of Christ, but it is enough that he does not feel wounded and repulsed, and that he persists and grows more urgent in his prayer. The utterance of a father's love in trouble and anguish: My child is dying. This distress of love makes him a believer."

III. A BELIEVING FATHER (50-54).

50. Go thy way; thy son liveth—precious words, startling words, testing words; words of might and miracle. This was better than the father had hoped; but would he believe? would he take Christ's word for it? Would he take his dismissal, calmly confident that he had no longer any reason to fear? Would he trust a power working at a distance? The man believed the word that Jesus had spoken (R. V. "spake")—His faith stood the test. He ceased his pleading, and went his way. Seeing no sign, but leaning implicitly upon Christ's word, He shows none of the restlessness, or haste, or nervous excitement, of one who hopes that a certain may be so, but is not sure that it is so.

"Here is the reward of his faith, and the means to larger faith, as we soon see. 'Liveth' expresses his recovery to health. He will not die, but is to live; and the new life has begun. The meaning is not, I perform the cure at this instant, but, rather, I have performed it; the work is done; thy son is recovered. He will not come to heal the child; there is no need that He should do so; the child is already whole."

51. As he was now going down—to Capernaum. The word "now" is not superfluous; "it may possibly imply that some time had elapsed since the words of verse 50 were spoken." His servants met him—hastening to Cana to find him and relieve his suspense with joyful tidings. Son liveth—not merely is alive, but out of danger; not merely alive, but either convalescent, or wholly restored.

"Many a long mile lay between him and his child, and many an anxious thought must have come to his mind as he journeyed homeward. Now faith would be strong, and now almost give way; but he travels on with the words, 'Thy son liveth,' which had come to him as a voice from heaven, sustaining and cheering him. Again he hears the same words, 'Thy son liveth;' but they are spoken by the servants, who have come to meet him, and bring from Capernaum the glad news that he had himself heard at Cana."

52. Then inquired he—R. V., "So he inquired." The hour.—His faith in Jesus' word had been firm; but to lead to a higher faith in Jesus this verification was needed. Yesterday . . . seventh hour . . . fever left him.—The "hour" was either 1 P. M., if the Jewish reckoning is understood, or from 6 to 7 P. M., according to the Roman reckoning. St. John usually follows the latter.

"It is worthy of note that his inquiry of the servants who met him on his return with news of his child's recovery, was when the child 'began to amend,' to be a little better. But his servants answer, that at such an hour, the very hour when Jesus spake the word, the fever not merely began to subside, but it 'left him;' it suddenly forsook him."

53. So the father knew.—He knew that Jesus had not simply announced a fact, but

was the Author of the fact; that He had not only wrought a miracle, but also a "wonder," in that He had done it at a distance, and without ostentation. This clearly supernatural power and compassion removed all doubts from the father's mind, as to the Messianic dignity of the Healer. Himself believed and his whole house—a glorious result; the whole family becoming believers in the Divine claims and mission of Christ. "It is palpably the rule that, with the father, the family also become believers (Acts 10: 44; 16: 15, 32), but here the Evangelist calls particular attention to it, by his expression. The members of the family had seen the sudden recovery, but had not heard the word of the Saviour."

"We learn from this passage what benefits affliction can confer on the soul. We read that anxiety about a son led the nobleman to Christ, in order to obtain help in time of need. Once brought into Christ's company, he learned a lesson of priceless value. In the end he believed, and his whole house." All this, he it remembered, hinged upon the son's sickness. If the nobleman's son had never been ill, his father might have lived and died in his sins."

54. The second miracle (R. V., "sign") that Jesus did—the second Galilean miracle, and both wrought in Cana, and each one following a visit to Judæa. Subsequent miracles became too numerous to record. The field of operation was not confined to Judæa, but included Galilee, "a province representative, not of Jews only, but of Gentiles, out of which the Jews thought that no prophet could come (7: 52); His was not a local, but a universal mission."

"This miracle is a notable instance of our Lord not 'quenching the smoking flax,' just as His reproof of the Samaritan woman was of His 'not breaking the bruised reed.' The little spark of faith in the breast of this nobleman is by him lit up into a clear and enduring flame for the light and comfort of himself and his home."

Youth's Department.

BABY BROTHER.

Right into our house one day
A dear little angel came;
I ran to him, and said softly,
"Little angel, what is your name?"

He said not a word in answer,
But smiled a beautiful smile;
Then I said, "May I go home with you?
Shall you go in a little while?"

But mamma said, "Dear little angel,
Don't leave us! O, always stay!
We will all of us love you dearly!
Sweet angel! O, don't go away!"

So he stayed, and he stayed, and we loved him
As we could not have loved another;
Do you want to know what his name is?
His name is—My Little Brother!

—Christian Standard.

Eli Perkins on Good Girls.

Girls, you needn't be beautiful to become general favorites. The plainest girl I ever saw, was the favorite in my native town. Everybody liked her.

Beautiful? Oh, no, she is not beautiful—that is outside, but inside, she is an angel. Nobody thinks of calling her beautiful. Not one of a dozen can tell whether her eyes are black or blue. If you should ask them to describe her, they would only say: "She is just right," and there it would end. She is a merry-hearted, fun-loving, bewitching maiden, without a spark of envy or malice in her whole composition. She enjoys herself, and wants everybody else to do the same. She has always a kind word and pleasant smile for the oldest man or woman; in fact, I can think of nothing she resembles, more than a sunbeam, which brightens everything it comes in contact with. All pay her marked attention, from rich Mr. Watts, who lives in a mansion on the hill, to negro Sam, the sweep. All look after her with an admiring eye, and say to themselves, "She is just the right sort of a girl!" The young men of the town vie with one another, as to who shall show her the most attention; but she never encourages them, beyond being simply "kind and jolly;" so no one can call her a flirt; no, indeed, the young men all deny such an assertion, as quickly as she.

"Do girls love her too? I asked.

Yes, wonderful to relate, girls like her too; for she never delights in hurting

their feelings, or saying spiteful things behind their backs. She is always willing to join in their little plans, and to assist them in any way. They go to her with their love affairs, and she manages adroitly to see Willie or Peter, and drop a good word for Ida or Jennie, until their little difficulties are all patched up, and everything goes on smoothly again—thanks to her. Old ladies say she is "delightful." The sly witch—she knows how to manage them. She listens patiently to complaints of rheumatism, or neuralgia, and then sympathizes with them so heartily, that they are more than half cured. But she cannot always be with us.

"Then she finally gets married?"

Yes. A young man comes from a neighboring town, after a time, and marries her. The villagers crowd around, to tell him what a prize he has won, but he seems to know it pretty well without any telling, to judge from his face. So she leaves us, and it is not long before we hear from that place. She is there the very woman everybody likes.—Selected.

True Royalty.

The Youth's Companion tells the story of a man's life and death in Boston which is well worthy a place in our columns:

This man never held a public office, neither was he rich, nor of high social position. Yet more than a thousand merchants were present at his funeral and that, too, in the busiest hour of the day.

Strong men as they passed by the bier wept, and stooping, kissed the face of the dead.

"Why do you weep?" asked one, of a negro.

"He fed and clothed me," was the sobbing reply, "when I escaped from Richmond, and ever since he has been to me a brother."

A trembling old woman came hobbling up to the coffin, to look for the last time on the face of the man, who had saved her from a life of dissipation and crime.

A young man followed her. He had been raised from the gutter and snatched from ruin, by him over whose lifeless form he wept.

When friends and kinsmen had passed before the silent bier, there came clerks, laborers and seamen, whom the dead man had employed. They were there because, knowing him better than all others, they loved him.

The man thus mourned was Deacon Franklin Snow. Thirty-three years before, he had come to Boston, a poor orphan boy. His first service was in a fish-house, at a salary of two hundred and fifty dollars a year.

Though poor, he had brought with him valuable capital. He was a Christian, with a pure spirit in a sound body. Though his own master, since he was fourteen, he had no evil habits.

His employers had taken him on probation; they soon found that they needed both his influence and his services. He, on his part, valued them, because they taught him correct business principles.

He also connected himself with an other company—a Christian church—that he might be about his Master's business. Both in the counting-room and in the sanctuary, he regarded God as equally near him. What ought to be done he did, whether it was easy or difficult.

He made money, but he never suffered himself to become rich. For he considered himself the Lord's cashier, whose every check he was bound to pay, whenever presented. Thousands of such drafts were presented, by all sorts of persons. Not one, if sent by the Master, ever heard Deacon Snow say: "No funds"

So active was he in business, that he seemed indifferent to recreation. But

he had one holiday each week; it was the holy day of the Sabbath. "Blot out Sunday," he once wrote to a friend, "and half the pleasure of my life will be gone." On that day he re-created himself.

His life was filled with little deeds of service. His was a great heart, which took in the intemperate and profligate. The worse a man was, the warmer glowed his sympathy for him. "That man is worth saving," he would say, "and I ought to try and save him."

Many a man, whom the good deacon had helped to come to himself dropped a tear over his lifeless body; more welcomed him, as he entered heaven.

A Noble Example.

When I was in Washington, I met at a social gathering one evening, a beautiful New England girl, full of youth, vitality, radiance, and intelligence. There was a freshness, vigor and vivacity about her that won my heart at once. The first and last conversation between us did not exceed ten minutes, but in that time she impressed me as few women do. Had I been a man, she was a girl to call out my deepest, truest, and manliest feelings.

Six months later, while in Newport, a lady there asked me, if I remembered meeting Miss Ruth. It was the name of the young lady above described: I did remember her, and her remarkable beauty.

Ruth is a very dear friend of mine," she went on, "and although the pride of her father, she gave him a great deal of trouble by her 'queer ways,' as they call her oddnesses. Her father is a very wealthy man and very aristocratic in his feelings. But Ruth, instead of devoting herself to fashion and style, turned out very strong-minded two or three years ago.

"The Sixth Ward of the city in which she lives is inhabited by Irish, of the hardest and most depraved types. Down into this ward she goes, builds a small school-house, and gathers in a troop of Irish boys. Every Sunday afternoon she spends with them, no matter what the weather may be. If any are missing, she hunts them out, and often goes where a policeman would need protection. Hardened, drunkard-mothers often threaten to 'bete' her, for getting their boys off into her school, but Ruth always comes off conqueror. The boys, every one of them would fight or die for her. She keeps them well clad and comfortable as far as possible.

"Once or twice a month she invites them all to her father's home, in the grand parlors, and gives them a concert on her piano. This greatly enrages the family, who endure it because Ruth does it.

"When she was going to Washington, her mother told her she would need a velvet walking-suit. Ruth thought so too, and her father gave her three hundred dollars to purchase it. After a day or two she concluded 'her boys' needed the money more than she did the velvet suit, and so quietly decided in her own mind how to spend it, she went to the Capital without it. And this is only one specimen of her performances. I think she is doing a good work. Don't you?"

—Mary A. E. Wager, in N. Y. World.

It was a very significant fact stated by a veteran missionary at a late reception given by Joseph Cook to Dr. Hamlin, late of Constantinople, that the only common language in India, when representatives of the various provinces and native governments met at a common convention, is the English. They cannot understand each other in their native dialects. English will soon become the common spoken language, not only of India, but of all Asia and of the Christianized world.

The Christian population of Madras in ten years, from 1871 to 1881, was found to have increased 165,682, and still the work continues to be encouraging.

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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.

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One Episcopal Methodism.

In the General Conference of the M. E. Church, South, sitting in Richmond Va., a most important and gratifying movement was made last Monday toward the unification of American Methodism. We quote from the *Baltimore American*. Rev. Dr. M. B. Chapman, of Missouri, offered a resolution to the effect, "that this General Conference elect a committee of five ministers and three laymen who shall meet a like committee from the Northern Methodist Episcopal Church, in 1888, to devise measures looking toward a reunion of the two churches; and that it is the judgment of this body that it is a sin and folly for two Methodist Churches to occupy the same territory."

This resolution was earnestly discussed, and then referred to a special committee of one member from each of the Annual Conferences, to consider and report.

Dr. Chapman, in earnestly advocating his proposition, declared this raising of altar against altar involved a waste of money and men, a waste of the forces of our Christianity. "We who have seen this state of things are tired of this waste. When the Northern Methodist Church is in the ascendancy, we are dying by inches; and when we are in the ascendancy, that church is dying by inches."

Another move in the same direction was a reference to a committee of the question of preparing a common Hymnal for American Methodism.

In unison with all who desire to see the flag of our Methodism waving over a re-united church, as our National Banner now waves over the re-united states, we say, all hail to this proffer of the olive-branch; and devoutly pray that the Great Head of the church will incline all our hearts to respond favorably to any honorable overture, that will tend to obliterate the lines of sectional Methodism.

Our letter from Kansas, though largely personal and not written for publication, is so suggestive, and has so much of general interest, we are confident our readers will be interested and profited in its perusal. Most of our brethren who have been stationed in Newark, Del., have been acquainted either personally, or by favorable report with the Meeteer family, one of the staunchest and most devoted in their friendship for "the people called Methodists," in that pleasant town, in times when such friendship cost some sacrifice.

It was very pleasing to receive this letter from our friend of other days, in whose early Christian experience, we were so glad to have any helping hand; and to learn, that having been steadfast through these years, he was still pressing "on toward the goal, unto the prize of the high calling of God in Christ Jesus." We shall be glad to have him write for the PENINSULA METHODIST

occasionally, of the moral, religious and material progress of this prosperous state. We recall with a lively sense of affectionate gratitude, the kind attentions we received from our correspondent's then widowed, but since ascended mother, when, as the young preacher in 1850-'51, and '52 and '53, on Cecil and Newark circuits we had our initial experiences in the itinerancy.

That Resignation.

The following from the Dickinsonian shows where the suspicious rumor first appeared in print, and also how the students, under Dr. McCauley's care, feel on the subject.

We have noticed in the *Carlisle Sentinel*, more than once, mention of a rumor that Dr. McCauley would resign his position as President, this coming Commencement. It would have been courtesy to say the least, if the *Sentinel* had interviewed Dr. McCauley before heralding this statement. The Doctor certainly knows, better than any one else, whether or not, it is his intention to resign. It would certainly be strange, if not absurd, for him to do such a thing, at this particular time. Would it not have been thought passing strange had Gen. Grant resigned his commission, just when he was closing in upon the Southern army around Appomattox? Would it not be deemed madness were a husbandman to abandon his fields in the moment of ripening fruit and grain? Hardly less strange would Dr. McCauley's resignation be. He is in the midst of a harvest, after so many years of seed sowing, of toil, and patient winning of the confidence of moneyed men. It may be doubted, too, if any college President in the land has so endeared himself to the students of his institution, and is so revered by them. We are glad, therefore, to know that he has no intention of resigning, and regret that the mind of the public should be unsettled, by this false rumor reappearing with such queer persistence."

From the address of the Southern Methodist Bishops, which we would lay before our readers in full, had we the space required, we gather the following facts as to their Missions. In Shanghai, China, an Anglo-Chinese University is in successful operation, under most favorable conditions: grounds have been bought at a cost of \$32,000, and buildings erected at a cost of \$14,000. It is self-supporting, and has as many students as it can accommodate. The Buffington school at Suchow will soon be a first class institution, with medical and theological departments. The medical school at the same place is flourishing; its current receipts exceeding its current expenses. There are also 4 boarding school, 8 boys' day-schools, and 8 girls' day-schools, with 403 pupils. The Woman's Board of Missions employs in this field, 9 missionaries, and gives most important aid in the great work. The total force here is 12 male and 10 female missionaries; 7 churches and 14 rented chapels; value of mission property \$135,500.

In Mexico there are two Conferences, in which is an aggregate of 79 itinerant preachers; 56 local; 3332 members; 122 Sunday-schools; 2676 Sunday-school pupils, and 22 day schools with 733 pupils. In Brazil there are 7 missions, 131 members, and one school of 28 scholars.

For Japan, a Medical Missionary and two assistants have been appointed. Total amount raised for Foreign Missions during the past four years, \$678,039; an increase over the preceding quadrennium of more than \$400,000. The Woman's Board has raised during the last four years \$175,054.

In the Territorial Conferences the work is reported as prosperous. The Indian Mission Conference embraces a membership of 5,594 Indians, and 1,796 whites, and 45 pastoral charges, 46 itinerants and 121 local preachers, most

of these, Indians; six academies for Indian children, and a territory of 37, 142,240 acres, with a population of 75,000 Indians, and 12,000 whites. The German Mission Conference is less prosperous, as is also the Domestic Missionary work. The Board of Church Extension has been instrumental in building 551 churches; total receipts \$145,248,28 expended, \$115,315,63.

In the matter of educational facilities, decided advances have been made. "No church furnishes any more thorough and attractive schools for its daughters than we now present to our people. The most of our schools and colleges are unequivocal in their Methodism. They teach their classes the evidences of Christianity, and better than all else, revivals of religion in the communities which they control, usually introduce these students, before graduation, to a saving knowledge of Christ." Vanderbilt University has received from the late W. H. Vanderbilt the sum of \$460,000; the Biblical department, a bequest of \$40,000, from Mrs. Elizabeth Atkinson of Memphis, Tennessee. Several hundred young ministers, and young men preparing for the ministry, have received its instruction, free of charge for tuition; quite a number of these have had the benefit of its Wesleyan Students' Hall; and sons of ministers have graduated free of tuition charges. There are at present 519 students. Of the late Cornelius Vanderbilt and his son William, the Bishops say,—"It was certainly an unexpected and gracious Providence which turned the heart of both father and son toward our church, in the hour of its greatest need; and we would not be slow to recognize gratefully, the gifts, which have been laid upon the altar of peace, for the good of the whole country, in the establishment of this institution of the South. May this example of generous Christian patriotism prove an inheritance more precious than gold, both to ourselves, and to the honored family which represents its founder."

The Sunday-schools number 10,569 with 73,006 teachers and 558,205 scholars; a gain in four years of 1,259 schools, 10,564 teachers and 95,884 scholars; conversions more frequent than ever before. The monthly issue of the Sunday-school Periodicals is over 2,000,000. "All foreign publications have been pretty well displaced in our schools, by our own literature."

The Publishing House has paid \$141,500 on its indebtedness, leaving but \$80,500, in 4 per cent. bonds, as its present debt, which it is hoped will be paid off, in two years by increased sales.

Wilmington Preachers' Meeting, Monday, May 10th, President N. M. Browne in the chair. J. Dodd elected secretary pro tem. The question of the increase of crime and immorality in our country, engaged the attention of the meeting. Bros. A. Stengle, R. C. Jones, V. Smith, Albert Thatcher, W. L. S. Murray, and J. T. VanBurkalow participated in the discussion. Prominent among the causes of crime and immorality were named, the large influx to our shores of some of the worst classes of population from other lands, the growing tendency to disregard the sacred obligation of the fourth commandment, the fearful tide of evil flowing from the rum traffic, and the lack of vigorous and faithful enforcement of the civil law, and a corresponding indifference in the matter of Church Discipline. A significant remark was reported by a brother, from a party who had committed an offense in his own country, and was in danger of punishment, to this effect, "I go to America; there be no law there." The current sentiment of the meeting seemed to indicate that there was great occasion for preaching the gospel in its fearful threatenings of retribution, as well as in its gentle and attractive promises of reward.

Correction.

In the list of pastors of Cecil Circuit, the following were omitted:

Wm. Hunter and Fredus Aldridge, 1796; Wm. Hunter, Z. Kankey, and J. Smith, Jr., 1797; Wm. Hunter (no colleague recorded), 1798.

DOVER DISTRICT.—Programme for District Association has been received and will appear next week. The date of the meeting has been changed to June 14-16, at the request of the Seaford pastor.

Rev. G. W. Brindle, a brother of Rev. James A. Brindle of the Wilmington Conference writes an interesting letter to the *Philadelphia Methodist*, from Iowa City, his present station. We give our readers a few paragraphs:

"Of the 175 preachers whose names I find in the Philadelphia Conference Minutes of 1850, only 40 remain, and but 18 of them are found in effective service. We should add to this number 16 found on the Wilmington Conference roll, of whom eight continue effective. So that 56 ministers, of the 175 of 1850, survive to witness and rejoice over the progress of the general Church, and especially of our own loved Zion, and 26 are yet found ready to receive their appointments, year by year.

In this number I find one third of the class of 1850, viz., J. B. Quigg, F. Illman, J. H. Lightburn, and the undersigned; which is certainly a good average record, as to length of service.

For the third time the hosts of sin rallied last fall to elect a Legislature to erase the prohibitory statute from our Iowa code, and were again handsomely defeated. We knew that the law was not a complete success. But now, when for the third time a decided majority declared that prohibition was and should be the policy of the State, and that they never would consent to go back to a license policy, the Legislature had nothing to do, but to address themselves to the strengthening of the law in the two or three points where it was found to be weak, which with great care and deliberation they proceeded to do. The amended law, known as the Clark law, having received the Governor's signature, is now proclaimed the law of the State, and already the saloon men say they give it up; such costs and penalties, involving the property where the article is found and also imprisonment, they will not risk.

Even in this city, where foreigners predominate, the enemy has surrendered, and word has reached us, that with the exception of three or four points, the open saloon has disappeared from the face of our fair State. In those places, as at several in Kansas, when they hold out for awhile, they will gradually, as in our sister State, imitate the Arabs, and folding their tents silently melt away.

We have had one of the best, if not the best season of revival and ingathering in all our history. It is estimated that some 3,000 have been converted within the bounds of our own Upper Iowa Conference; the other three Conferences, and the other evangelical churches sharing in about the usual ratio.

Now comes the tug of war—the training and leading them into purity and maturity. Will all our old friends pray for us?"

"If He Thirst, Give Him Drink."

The enactment of a law against a certain crime, does not necessarily work the destruction of the propensity in men to commit that crime.

We have laws against murder, yet men thirst for blood. We have laws against theft, yet men "break through and steal;" we have laws against perjury, yet men swear falsely, laws against arson, yet men light the midnight torch. The fact that prohibition prevails in many parts of Maryland does not destroy the appetite of men for liquor. They thirst for

liquor, and they go to Delaware and get it. They thirst, and Delaware "gives them drink." We are not aware that we stand, to the little state of Delaware, in the attitude of an enemy. Neither have we ever been made aware that the law makers of Delaware have ever been at all scrupulous, as to the Pauline doctrine of the "noblest revenge," or any other scripture injunction. Nevertheless they are "heaping coals of fire," not, indeed, on our heads alone, but on the hearts of our wives, our mothers, and our children. A man, a husband, a father, thirsted for drink. He went to Delaware, came home raving mad, insulted the best citizens of the town, beat his wife, and turned her out of doors; slung and kicked his children and furniture about the room, like so many foot-balls.

He thirsted, and ye gave him drink. You heaped coals of fire on the hearts of that mother and child, and we hold you responsible.

See that youthful wife and mother, brought up in the bosom of parental affection; dedicated to God in her infancy, and to the church in her very childhood, once the idol of her home, a shining light and earnest worker in the church of God; happy, and making every one around her happy. Alas! how sad the change! The husband and father thirsts for rum. He often goes to Delaware, has many warm friends there and they love him—yes, love him dearly, always glad to see him, because he has money, he drinks freely, treats freely, and carries home a supply for several days. He thirsted for rum, and you gave it to him, and now in a mad rage he thirsts for blood, draws a deadly weapon and attempts to take the life of his wife and helpless babe. A scream, a leap, and she descends the winding stairs, evades her would-be murderer, and flees frantic and exhausted from her home, with her babe in her arms. O, magnanimous little Delaware! How exalted thou art among the nations, and yet how fallen. You are small in stature, but a giant in crime. You send men to the legislature and pay them to hoist the flood-gates of damnation, until your whole domain is deluged, and the overflow is sufficient to tide you on to that region where the drunkard shall meet him "that putteth his bottle to his neighbor's mouth, and maketh him drunken also." Scarcely a train traverses one of your roads, that is not freighted with cargoes of fiery death, and not a station, but can find its man to deal it out, without either license, or fear of prosecution.

All the respectable, sober and valuable citizens of a community unite in a protest against a liquor license. The license is granted, however, and a saloon opened under the very shadow of a struggling church; and in spite of the church, the voice of good citizens and the laws of God.

A miserable wretch dies; one, who has out-lived your state for a quarter of a century, one, whose name, for an area of almost as many miles, has been but a synonym for wretchedness, misery, and degradation, one, who has, perhaps, manufactured and sold more liquid death, sent more wretchedness, terror, misery and squalor, to the hearts of more mothers and helpless children, has ruined more young men, and helped more fathers down to a drunkard's grave and a drunkard's hell, than any other man in the same length of time; and yet you can furnish your men, who can write up the most glowing eulogies on his life, parade him before the world, as a philanthropist, a Christian, one who had suffered great persecution on account of his business, and set him before the youth of the community, as an example worthy of imitation. Could any thing be more daring and devilish? Could greater insult be added to already outraged mothers and children? Could a falser light be raised, to delude the youth of a community?

"O wretched state of deep despair." You are drunken on the fruit of your own vine, and your children see your nakedness. You sleep under your own leafy bowers, while the vultures come and destroy your offspring.

"Awake, thou that sleepest, and arise from the dead."

MARYLAND.

Conference News.

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

The ladies of Chesapeake City charge will have a strawberry festival, on the evenings of May 19, 20 and 21, in the Masonic Hall, at Chesapeake City.

A largely attended meeting of the directors and stockholders of the Woodlawn Camp-meeting Association, was held Tuesday last on the grounds, near Port Deposit, Md.—President Enoch McCullough in the chair, C. S. Abrahams secretary. Much interest was shown in the next annual meeting, which begins August 10th. A large amount of business was disposed of. It was resolved to invite a number of prominent ministers, including Bishop Mallalieu and Rev. Dr. Jacob Todd, to be present and take part in the services. Rev. Charles F. Sheppard, of Zion, Md., was appointed preacher in charge.

Friday, August 13th, was set apart as Temperance Day, when it is expected representatives from all temperance workers in the county will be present to promote the success of Prohibition in the fall election.

At their Annual Meeting, held in the district parsonage, last Wednesday, 19 of the District Stewards were present, and a delightfully religious spirit prevailed throughout the session. Presiding Elder Hill reported that the entire amount apportioned for his support last year had been paid, except \$18. Of this \$12 was the deficiency on a single charge.

For the present year, the salary was fixed at \$1450; house rent \$350; travelling expenses \$100.

Capt. Alexander Kelly was elected Conference Steward for the term of four years.

The entire company were invited to remain and dine with the Presiding Elder, but only a few were able to accept his hospitality.

R. C. Jones, pastor of Mt. Salem M. E. Church, writes:—Our effort to raise the indebtedness, which has been resting on our church here, since its erection, was partially successful.

Rev. T. E. Terry of New Castle preached at 10.30 a. m. from "I beseech thee show me thy glory." Although the roads were muddy from the recent rain, we had a fair audience, and Bro. Terry gave us a good sermon.

We asked for a \$1000, and obtained \$552 at the morning service; at 3 P. M., Rev. Jacob Todd D. D. preached a most excellent sermon from, "Neither death nor life nor angels nor principalities," etc. and we secured \$150 more, making the collection for the day over \$700. Some of our ablest and most liberal members were away from home. The subscriptions or cash we may expect from them will add very much to the above, so that we hope to report in a week or two, the entire amount secured.

Mt. Salem is prosperous and happy. We have had two conversions since conference, and have received three on probation. These conversions at our ordinary means of grace we hope will continue all the year.

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

A correspondent from Odessa, writes: All lines of church work here, are prosperous. Easter was observed—church trimmed beautifully; special sermon in morning on the Resurrection. In the evening the Odd Fellows of Middletown visited our church, and the pastor preached a special sermon to them, which they have requested him to publish. Sunday-school is preparing for Children's Day; one of the attractions will be an address by Hon. T. N. Williams, State Superintendent of public schools of Delaware. Come and see us.

The M. E. Church at Middletown was largely attended on Sunday. In the evening it was difficult to supply comfortable sittings for those who came in after the commencement of the service. The sermons by the pastor were listened to with marked attention and appreciation. The same interest was observable in the Sunday school in the afternoon, the attendance of which has steadily grown to an average, said to be greater than at any corresponding period in the past. The School board has chartered the steamer Nellie White for an excursion to Tolchester on the 9th of June. The announcement of this arrangement was received with general satisfaction. A new impulse has been given to the weekly prayer-meetings. Each Thursday evening finds the lecture-room well filled with old and young. The new organization among the young people is meeting with general approval and appreciation, and must result in intellectual and moral good to the young. The congregation has quite a number, of decided literary taste, who will find in this feature of church work, a new field of usefulness. With the quiet

and wise hands selected from the officials to stand beside the pastor and assist in this work, we can prophesy nothing but excellent results for the church and community. The meetings are held every Friday evening at 8 o'clock.—*Middletown Era.*

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

On Tuesday evening, 4th inst., the M. E. Church Pocomoke city, was opened to the public for a Temperance lecture by Presiding Elder, J. A. B. Wilson. Quite a good audience assembled, and after music by the choir, Master Herman Wilson, son of the Elder, was introduced, and gave a recitation entitled "The Licensed Liquor Traffic." Although but a youth, Master Wilson rendered the piece with effect. The lecture of Mr. Wilson was a strong arraignment of the law of license, and an earnest appeal to all good citizens to enlist their influence, to overthrow the licensing of a trade so productive of evil, and so ruinous to morals.—*Pocomoke City Record.*

Rev. A. D. Melvin, the recently appointed pastor of the M. P. church of Pocomoke City, occupied the pulpit Sunday, the 25th ult. Large congregations greeted him. His sermons were interesting and instructive, making a very favorable impression on the people generally. The universal pleasure in the new appointee, very much modifies the universal regret at parting with his predecessor. Rev. S. A. Hobbittzell, whom he succeeds, took the steamer Tangier Thursday morning, for Baltimore, on his way to Blair, his new itinerant home. Quite a large company gathered at the wharf to say farewell to himself and family, and wish them a pleasant trip and safe arrival.

At the request of Rev. T. E. Martindale, we publish the following:—

THE PROPOSED LADIES' HALL.—The members of the Wilmington Conference are respectfully requested to send to Miss Ruth Day, Dover, Del., the names of the committees appointed in their charges, to solicit aid for the new Ladies' Hall, to be built at the Conference Academy. The brethren will remember that they were authorized by the Conference, at its last session, to appoint such committees during the month of April.

A Surprise.

DEAR EDITOR:—Were you ever surprised? Well, the family at the Odessa parsonage have had a surprise that was a surprise. We have been surprised before, when we were not surprised, but this time it was a complete surprise. The greatest surprise is, that we could be so completely surprised. It is a surprise that some member of the family should know, and therefore not be surprised. A small surprise may be gotten up, and carried through as a surprise; but a surprise on such a large scale to be kept secret, and in the end be a surprise is, a surprise indeed. The surprising thing about this surprise is that it reached throughout the town and region round about, and we were surprised by members and friends, from a surprisingly long distance, being present at our surprise.

It is a surprise, that for once the good lady of the house was not ready for a surprise; but after a busy day at this busy season, it is not surprising that she should sit down with the children, in a comfortable wrapper, to hear surprisingly curious lessons and think not of a surprise. When the surprise came, it was not surprising that she should make a change in a surprisingly short time, and with surprising grace for a tired housekeeper, receive the surprisers.

They came, "the war scarred veterans" of the surprising age of eighty and more. The surprisingly young, and the surprisingly beautiful. The climax of surprise was reached, when the surprised "small boy" said to this surprised papa, "they are bringing a whole wheelbarrow load of something." Such ice cream and cake would be a surprise to any place but Odessa. But we have been surprised at the ability of our ladies, to make such things, until it is no longer a surprise, that they should excel the bakers and confectioners, at such arts. You may think this a surprisingly extravagant speech, but come and be surprised a few times, and you will not be surprised at more surprising speeches.

The surprise continued until ten o'clock and after. The long table in the dining-room and chairs too, were piled high with bundles of surprising shape and size. It is not surprising that from beginning to end the best of humor prevailed. Music and social cheer filled the rooms. Love and good fellowship filled every breast, and (but a step to the physical,) ice cream and cake sated every appetite, until no one, not even the surprised "small boy," could take any more of the surprise. After a surprisingly short speech by the surprised pastor, and a prayer intensi-

fied by surprised and grateful tears, the surprisers took their leave.

And now the surprisers of the table and dining-room—well surprise after surprise awaited us. Hams, more than one hog could have furnished if he had surprised the butcher by showing a ham on every foot of his four; sugar, flour, canned goods, coffee, groceries of every kind, honey which must have surprised the bees that made it, jellies and preserves that would surprise any body; muslin, eighty yards and over, dress goods, table linen, towels in surprising quantity and quality. But enough—the surprise was too great for the surprised family, but will be too long for your surprisingly interesting paper.

I must tell, however, of a surprise to the surprisers. You may not be surprised that a couple should come to the parsonage to get married. But the surprise party at the parsonage were surprised that they were to witness a marriage, and the couple to be married were surprised, that such a number of surprisers were to witness their marriage which was intended to be a surprise by its secrecy. The surprised preacher made them one, and received a surprising fee, and the surprised and surprising couple went their way. It is a surprise, that they were surprisingly dark complected.

The thanks of the surprised family is returned to every surpriser; and we are glad that we know what it is to be surprised. God's blessing be upon them all.

ONE OF THE SURPRISED.

P. S. Will the Profession forgive me; I forgot to mention the chickens, which were put in the surprised chicken house.

The Board of Church Extension of the Wilmington M. E. Conference held its annual meeting in Asbury Church last Tuesday. The members present were Presiding Elders Hill, France and Wilson, Joseph Pyle, and the Revs. C. W. Prettyman, J. B. Quigg, T. E. Martindale, N. M. Browne and R. H. Adams. It was recommended that the parent board make the following donations for the missions named: Edge Moor, \$200; Cordova, \$100; Honston, \$100; Pocomoke City, \$100; Princess Anne, \$100; Golt's Station, \$150; It was also recommended that the parent board donate \$600 and loan \$500 for new work on the Salisbury district. The Rev. A. D. Davis, who is doing mission work in Accomac county, Va., was present in behalf of the new work on the Salisbury district.—*Every Evening.*

The Presiding Elder of Easton District, expresses the hope that all of the preachers of the District, will be in attendance upon the Association, which meets in Millington, next week.

Letter from Laurel, Del.

MR. EDITOR:—After having written this letter, we threw it aside, fearing we might be thought over-officious, but an earnest temperance worker happened to see the manuscript, and urged that it should be published in the PENINSULA METHODIST. If agreeable to your views, please give it a place. (We cheerfully let our respected correspondent have his own say. Ed.)

It does seem that the terrible wrongs that would be righted by the prohibition party, if in power, should cause every good citizen to use his influence for, and cast his ballot with that object in view. The women in Rhode Island and Chicoteague, Va., did much toward the accomplishment of the recent great temperance victories, which have been achieved there. Our good sisters in the Diamond State are doing much, and exerting a grand influence for temperance; but could they not accomplish more if they would move out single-handed, and imitate more nearly, the example of the ladies above referred to. Although some would treat their efforts with indifference, many men with whom they would come into contact, would give them credit for their efforts, and be profited by the interchange of opinions. "A word fitly spoken is like apples of gold in pictures of silver."

But if the temperance people would have any hope of electing the Prohibition ticket next fall, each county, each hundred, and each school district, should be organized at an early date, into temperance clubs, under the management and instruction of active leaders. The only condition of membership should be a pledge to vote the Prohibition ticket, for many hard drinkers would welcome

such a law. For social pleasure and mutual training, would it not be well to admit to these temperance clubs, all ladies who will pledge themselves to work for the party, in all suitable ways, giving them equal rights with the gentlemen. "United we stand," but divided we shall fail to accomplish the object in view.

J. HUBBARD.

May 3, 1886.

Letter from Kansas.

REV. T. SNOWDEN THOMAS, Dear Brother:—Looking over the Manual of the Wilmington Conference, sent me by my sister, I recognize several familiar names among the members, yours especially arrested my attention, and called up many pleasant remembrances. Very readily does my mind run back to my first acquaintance with you, and the pleasant associations connected therewith. I was then but a babe in Christ, young in Christian experience, often filled with doubts and fears as to my real state and standing in Christ. Your patient counsel and encouragement were very helpful to me, and at this distance of time and place, I wish to assure you of my gratitude, and earnest Christian regard. It is now nearly thirty-four years, since I set my face heavenward, and promised my blessed Lord I would be faithful unto death. I am sorry I cannot report a more devoted life, and clearer Christian experience; but I do praise God, I have never failed in the purpose to live and die in the Master's service; and do acknowledge with profound thankfulness, the wondrous way he has kept and saved me, all along these years of trial and temptation. Glory to his holy name. Surely goodness and mercy have followed me, and I will praise him. I hope to meet you, and many dear friends in Christ of the long ago, in heaven.

Methodism in Kansas is aggressive. Earnest Christian ministers and people are pushing the battle for Christ. There is need of it, too. In this new country, iniquity abounds; infidelity is outspoken, and Sabbath breaking fearfully prevalent. Many who come here with church letters, fail to present them for some time, then become indifferent, and often drift entirely away, becoming hardened in sin. The Methodists of Little River have a good church just completed. I enclose subscription price of PENINSULA METHODIST, for one year. It will be profitable reading no doubt, and the familiar places and names, often mentioned in its pages, will recall many pleasant events and associations of the past, that will move my heart to gratitude to God, for his wonderful mercy and goodness to me. I am, dear brother, yours in Christian love,

S. T. MEETER.

Little River, Rice Co., Kansas.

The Rev. George Sears Gassner, of Trinity Cathedral, Easton, has accepted the superintendency of St. Johnland, a P. E. Church institution on Long Island, 45 miles east of New York. St. Johnland was founded by the late Rev. Dr. Muhlenberg. It is an estate of 535 acres, on which there are industrial schools and cottages. It is governed by a board of trustees comprised of the bishops of New York and Long Island, and leading clergymen of the two dioceses. No minister that has ever had a charge in Easton, was more popular with every one, than has been Mr. Gassner, and his determination to leave is greatly regretted by all who know him.—*St. Michael's Comet.*

It is said that Mr. George Vanderbilt, the literary member of the family, will not spoil old and rare books, by the profanation of new covers, and has invented a new device for maintaining the old covers, and at the same time for retaining the elegant outside appearance of his library. He has had beautiful separate covers, bindings that can be removed, placed on these rare books, and passes his time alone with his favorites.

Camp Meetings.

Chester Heights, July, 20—29
Brandywine Summit, Aug. 9—19
Woodlawn, Cecil Co., Md. " 10

Marriages.

ADAMS—HOWARD.—At Quindocqua M. E. church, on Wednesday evening, May 5th, 1886, by Rev. Benj. C. Warren, Stephen Adams to Annie Howard, both of Somerset Co., Md.

STERLING—HUSE.—At the M. E. parsonage, near Hopewell, Md., on Wednesday evening, May 5th, 1886, by Rev. Benj. C. Warren, L. W. Sterling of Somerset Co. Md., to Lizzie Huse of Matthews Co., Va.

WARNER—ZEBLEY.—On May the 6th, 1886, at the residence of the bride's mother, in Pond's Neck, by Rev. E. C. Atkins, David G. Warner and Susan F. Zebley, both of Cecil Co. Md.

ALLSTON—NORRIS.—On Thursday, May 6th, 1886, at the M. E. parsonage, Chestertown, Md. by the Rev. Jno. D. Kemp, Arthur Allston and Mary E. Norris, both of Kent Co., Md.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.	
Port Deposit, May	14 16
Hopewell, "	15 16
Rowlandville & Mt. Pleasant, "	15 16
Rising Sun, "	16 17
Scott, "	18 23
Union, "	20 23
Asbury, "	20 30
St. Paul's, "	30 31
St. Georges, June	6 7
Delaware City, "	5 6
New Castle, "	13 14
Red Lion, "	13 14

CHAS. HILL, P. E.

EASTON DISTRICT—FIRST QUARTER.	
King's Creek, May	15 16
Easton, "	16 17
Hillsboro, "	22 23
Greensboro, "	23 24
Trappe, "	30 31
Oxford, "	28 30
Royal Oak, "	29 30
St. Michaels, June	4 6
Talbot, "	5 6
Bayside and Tilgham, "	5 6
Odessa, "	12 13
Middletown, "	13 14
Townsend, "	13 14

J. FRANCE, P. E.

DOVER DISTRICT—FIRST QUARTER.	
East New Market, May	16 17
Vienna, "	16 15
Hurlocks, "	16 15
Federalburg, "	23 24
Preston, "	23 22
Seaford, "	30 28
Galestown, "	30 29
Canon's Crossing, "	30 31
Bridgeville, "	30 31
Greenwood, June	6 5
Farmington, "	6 5
Honston, "	6 7
Harrington, "	6 9
Millboro, "	13 12
Nassau, "	13 13
Lewis, "	13 13
Milton, "	20 19
Georgetown, "	20 21

A. W. MILBY, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.			
Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Cape Charles	May 29 30	10 7	S 7
Onancock, "	29 30	10	S 9
Accomac, "	30 31	3	M 9
Frankford, "	22 23	2	S 9
Roxanna, "	22 23	10	S 2
Bishopville, "	23 24	10	M 2
Selbyville, "	23 24	7	M 9
Berlin, "	15 16	10	Fri 3
Newark, "	29 30	2	Sat 2
Powellville, "	30 31	7	M 9
Laurel, June 5 6	10	S 7	
Bethel, "	5 6	3 7	S 10
Quantico, "	12 13	10	S 2
Fruitland, "	12 13	3	S 9
Salisbury, "	13 14	7	M 9
Delmar, "	19 20	10	S 9
Riverton, "	20 21	3	M 1
Sharptown, "	20 21	8	M 8
Fairmount, "	27 27	10	S 2
Westover, "	26 27	3	S 10

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

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H. ARTHUR STUMP ATTORNEY AT LAW,

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THE WONDERFUL WEAVER.

There's a wonderful weaver High up in the air, And he weaves a white mantle For cold earth to wear...

Missionary.

"Go ye into all the world, and preach the gospel to every creature."

Minutes, Foochow Conference 1885.

"How shall we interest our people in our Foreign Work?" is a question frequently presented and discussed in our church deliberative assemblies and periodicals.

The Minutes of the last Foochow Conference, just received, is a document of that character, and I propose to share with readers of the PENINSULA METHODIST some of the good things contained therein.

The Conference convened at Tieng Ang Tong, Oct. 14th, 1885, at 9 o'clock a. m. Hu Po Mi read Joshua 2nd chap. Yek Ing Hwang, 1 Tim. 3d, after which the 12th hymn was sung, and Sia Sck Ong led in prayer.

The Church's Opportunity.

REV. C. H. ZIMMERMAN.

The greatest question before the American people to-day is that of the righteous adjustment of the relations of capital to labor. Upon its solution depends the perpetuity of our civil and religious institutions.

The white labor problem in this country is but little more than a quarter of a century old. Socialism has undertaken to solve it, but is equally inadequate to the task.

The statistical tables show 66 as the number of traveling preachers, and 81 local. Members 3,675; missionary money, \$168,48; preachers' support, \$412,62; P. E. support, \$345.77. Total collections for the year, \$2,429,95.

Extracts from reports will be given hereafter. E. B. STEVENS.

Speaking of Burmah being in British hands, the Baptist Missionary Magazine says: "This is what American Baptists have been praying for, ever since Judson went to Ava."

Still another journey across Africa has been made by the Portuguese travelers, Captain Capello and Commander Ivens, who left Angola in March, 1884, and arrived at Natal, on the east coast, having traveled 4,200 miles in sixteen months.

The Sgau Karens of Bassein have taken upon themselves the entire management and support of their Normal and Industrial Institute. Mr. Nichols, who has hitherto been at the head of the school, is released, and will be able to devote his whole time to evangelistic work.

At the suggestion of their pastor, Rev. G. G. Lakestrow, the Central (Philadelphia) people resolved at their missionary anniversary, to remember Bishop Taylor's appeals. Accordingly the decorations consisted of calico, hatchets, saws and other practical useful materials, afterwards to be taken down and shipped to Africa.

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Their number is small, and their theories are so wild and visionary, that they need only to be thoroughly understood by the laboring classes to be condemned.

More moderate and thoughtful socialists propose to substitute logic for dynamite. Briefly stated, it is a "paternal government" which shall own all the capital manage all the industries, and furnish remunerative employment to all laborers of the country.

These efforts to find a remedy for industrial evils have failed, because they ignore the fact, that the gospel of Jesus Christ is an indispensable factor in economic science. Leading political economists, Mill, Spencer and others, are antagonists of the Christian religion, and those who do not oppose it, claim that political economy is a science by itself, in no way dependent upon Christianity for its principles;

The failure of all schemes and theories that ignore Christianity, to improve the condition of the masses and bring about a better understanding between capital and labor, gives the church its golden opportunity. It can show that the gospel is the all-sufficient and only remedy for labor troubles; and can exert an influence greater than it has ever yet wielded, by reconstructing the present industrial system, on a Christian basis.

Dr. Gladden says in the last Century: "If our Christianity has any life in it, it can solve this problem of the relation between capital and labor." The statement, certainly the "if," seems gratuitous. There is no question but that Christianity is a vital force that can, if properly applied, do more than anything else to save us from the perils that threaten us.

EVANSTON, ILL.

Suethen's Chapel, built by the first organized society of the Methodist Protestants in Somerset county, now Wicomico, stands on the county road from the Barren Creek Mills to Sharptown, some two and a half miles from the former place.

An effort is being made by the Maryland Historical Society, to establish branch societies in every county in the State, to collect every statistic bearing on the settlement of them and on their churches, when established and by whom.

The Presbyterian Banner, of Pittsburg, states that the business men of that city have organized an association, and have suppressed every gambling den in the city. What has been done in one place can be done in others, and it is time that good citizens more generally united in securing the enforcement of laws that are essential to the well-being of society and the safety of individuals.

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Wilmington & Northern R. R. Time Table, in effect April 1, 1886.

Table with columns: Stations, GOING NORTH, Daily except Sunday, am. a.m., p.m., pm. Wilmington, 7.00, 2.45 8.00, 6.12 11.15. French St., 7.20, 3.03 5.25, 6.42 11.50.

GOING SOUTH.

Table with columns: Stations, Daily except Sunday, am. a.m., p.m., pm. Reading P. & R., 8.05 8.00, 9.36 3.00 5.05. R. Station, 8.36 8.32, 10.26 3.22 5.55.

For connections at Wilmington, Chadd's Ford Junction, Lenape, Coatsville, Wayneburg Junction, Birdsboro, and Reading, see time-tables at all stations.

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore.

2.05 A. M. Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & O V. R. R. Sleeping car for Luray open at 10.00 o'clock the evening before at Luray open at 10.00 o'clock the evening before at Luray open at 10.00 o'clock.

8.05 A. M.—Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations. 10.00 A. M.—Accommodation for Union Bridge, R. R. (through cars) and points on H. J., H. & G.

2.25 P. M.—Express for Glyndon, (Reisterstown). 4.05 P. M.—Express for Glyndon, (Reisterstown). 4.05 P. M.—Express for Glyndon, (Reisterstown). 4.05 P. M.—Express for Glyndon, (Reisterstown).

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Doing Good.

The rule which the apostle lays down for doing good is in these words: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." The thing to be done is that which is "good," as distinguished from that which is evil; and this good includes all kinds of benefit to others, alike in respect to their bodies and their souls. He who does good in this sense and not evil, does well, and vastly better than most men do. His life is a blessing to the world, and when he leaves it earth loses one of its benefactors. The practical rule to be observed in doing this good, is to do it as and when we have the "opportunity" of doing it. It can be done only then, and if not done then, it will not be done at all. If one proposes to do good with his money, he must do so when he has money, and when the objects of Christian charity and benevolence call for its immediate use. That is just the time for him to give his money; and if he lets all such times pass without improving them, then he will not serve God or man with his money. So, if one proposes to do good by the use of his tongue, he must see the occasion for speaking when it is present, and improve it then, or the opportunity will be lost entirely. He must then try to say the right thing and in the right temper. Doing good to men is not a matter that can be aggregated into one massive bulk, and all worked off at one time, and by a single effort of the will. It is a matter of indefinite and long continued detail, and consists in a series of single actions, each in its time and place, each suited to the circumstances, and each done when the opportunity for action is present. Men in this way, and in this way only, become great philanthropists and great benefactors, not so much by what they do at any one time, as by a continuous system of kind and useful acts. The aggregate, when their lives are finished, tells the story of what they have done to bless this world, and constitutes the record that will go with them to the bar of God. If in life and through life, we do good unto all men, as we have opportunity, and up to the full measure of that opportunity, we need not feel any concern about this record when confronted by it in another world. It is the best practical way of reading our title clear to mansions in the skies. "She hath done what she could" is the commendation of the Son of God, in respect to the woman who had made the best tribute to him in her power.—Independent.

The venerable Elder Summerbell, of the Christian Church, sends a note to *The Independent*, in which he says:—"It is not differences of opinion on theology which rend the Church, but the spirit of unkindness and the want of charity. In the Roman Church the Popes have had the most divergent views; and Churches have held in peace quite opposite principles. To this day, in Upper Italy, Catholics immerse, and in Hungary dispense the communion in both the elements. The Baptist Churches of England have mixed communion, and the Methodist ministry of America immerse when requested. The Church of England permits a Canon Farrar to advocate restoration, as Dean Stanley demonstrated immersion in the primitive baptism. Nor do these expressed opinions weaken the Church; but rather they strengthen it, by proving it to be strong enough not to be moved by an individual person—a mountain too great to quake at the motion of a rock. Were Christian fraternity based on the doctrinal unanimity of human opinion, not half the thinking men of the morning could fellowship themselves after dinner. Such unions slumber over unknown volcanoes of thought which coming Luthers will explode. The Word of God is the rock of truth. God knows more than man; and his statements of what to believe are infinitely more orthodox, more holy, and most reliable.

One Mistress Gray, who keeps a bakery in this city, was boycotted, because she refused to make her bakers join the labor union of the trade. The valiant Knights paraded in front of the widow's shop, and warned the people not to buy. But the worthy little woman has reaped a golden harvest, from the notoriety that has been brought upon her. Liberty-loving and charitable citizens have sent her sums of money, large and small, with requests to distribute its equivalent in bread among the poor. The boycott is a shameless method of coercion by intimidation; but this time it has been a blessing to little Mistress Gray, and the poor of her neighborhood.—Independent.

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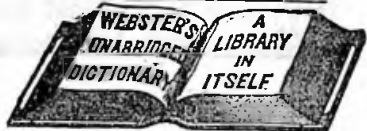
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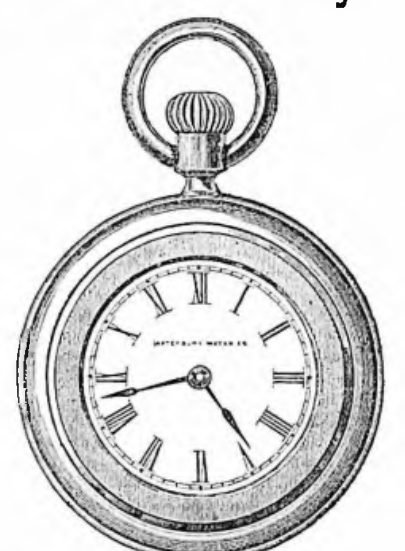
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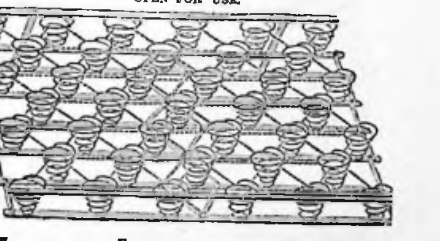
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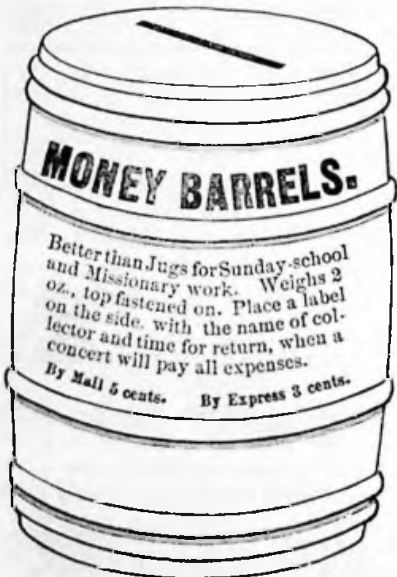
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