# Heninsula 

FOE CIIRIST ANVIDIIS CEIURCEI.
ग. Mshiligr thamas, SOLVIE XII.
SEMBER 23.

## WILMINGTON, DELAWARE, SATURDAY, JUNE 5, 1886.

morning. He locked the young womain in, and whipped her to death that day That evening be sent for the said young man to come to his house and bring his drum, as he wanted to have an enter tainment. As soon as the young man
entered the chief's enclosure, the gate was locked. He ordered 2 men present to beat the young man, which they did until weary, and then the chief joined in the murder, till 3 of them beat the man to death; neither of the murdered persons being charged with any thing worse or
more than what I have stated. This man speaks English, and is a frequent hearer of the gospel. He "hath seen" Jesus; that is, the evidences of His Divine person and mission, but "hath not believed." This murderer has not been arrested, though he has gone around
among the chiefs and to the king, ex pressed his sorrow, and asked his pardon, but he remains in his own house. There is a great deal of talk about alminister ing justice, but the guilty chief is a man dare to touch him, and so he goes unpunished. This is a peep into heath enism which has been in direct contact within sound of tixe church bell for and 40 years. Education and civilization are of no force to lift fallen human na ture, in this or any other country. Je-
sus Christ alone, obeyed, received, and truated, "can do helpless simners good." and abide in Him. Glory to God' Hc saves me momently, and to the utter most of my need, and wh, Corever and
ever.
There is an improvement here. A
missionary told me yesterdar, that, for merly, human flesh was sold in the market of Duketown, the same as pork or glish Baptist Mission, remonstrated last year with some cannibals up the Congo, and their angry reply was, in effect,
"What ricrht have you to meddle with us:? You buy goats and sheep and kill and eat them. We buy men and women and kill and eat them, all the same." We have a big contract on hand, but He is the head of our concern, who "hath all power in heaven and earth." "He shall not fail nor be discouraged, until he have set judgment in the earth, and the isles shall wait for
We are on the winning side.

Maylmba, W.C. of Africa, March 2lst. Dear Bro. Grant: I arrived here last night in first-class condition, body and spirit. I met Bro. Northam at Graboon. He left about the same time that I left
Angola, middle of October. He got our Mission house at Mamba, 24 by 30 ft ., under roof, but having no funds to carry on the work, he left the house incomplete. Bro. Benoit is doing welt. Fe
gets his support by teaching French; is studying the Congo language, and has contracted for completing the house. I will assist in that, and secure a farm and prepare the way, D. V., to catablish here in another year a good self-sul porting Industrial School and Mission. I will have about two months to spen pass about the 20 th of May. I receivel a letter on arrival last night, from Bro. Rateliffe, which I enclose. He is of the right sort. He knows French, German and English, and will make an able
minister of the Gospel. He does not
report the progress of the work along the line in Angoln, but from his silence on that subject, and the joyous tone of
his letter, I take it for granted that they are well and at their work. I fear that the rain-fall has been very light; according to the theory of 8 or 9 years of plentiful rains, and 3 years of drought, there may be a very short supply. This the 3rd year, but is said to be better than the last two. It is only a question of a year or two when a sure footing of
self-support will be secured; meantime we cau send them a few barrels of flour if necessary. The Lord is leading, and we are bound to succeed. If it should drought, to reach a safe basis of sustenration, it will be better than the othe plan, that employs 40 years at it. and
docs not, except in isolated cases, reach it in 40 , or probably twice 40 years. I say success to all such missions. The barous country like this, urilize imligenous resources and agencies, and get suc a short cut on it, and move so rapidly as is possible on this line, why should not every child of God rejoice and praise the highest! Love to all

## he Death of Lazarus

There is an interesting thought con nected with the death and resurrection of Lazarus, which may not have been observed by many readers of that pathetie story, and that is, Christ's avowed He told the weeping, and sad-hearted sisters, Mary and Martha, that he wa glad, for their sakes, that he the bedside of Lazarus before he died because he wanted to help their faith These are his words: "I am glad, for intent yo may believe." In this sentence is set forth the grand object of letting Lazarus die. It was not because Mary and Martha had no faith in Christ, but it was needful that their faith in him might be enlarged and strengthened He wanted them to believe beyond a peradventure, that he was, even then,
the resurrection as well as the life of all true believers. But how remarkable was the process through which Christ sought to lead those sisters to a highe plane of faith! He gave their faith very keen discipline in the great he-
reavement through which they passed. They would gladly have avoided it They sent word to their dear friend, Jesus, that his beloved Lazarus was ill Of course they expected that he would come at once and see Jazarus and re-
store him to health. Put Jesus kept away until Lazrrus was dead and buried Did this look th if Christ truly loved Lazarus and his sisters? I'erhaps they thought that (lirist did not feel as warmly toward them as formerly. There was a mystery about his attitude toward
them. Oh, how lonely and foraken they must have felt, expecially during the aying moments of Lazarus! Yet Jebeen thew all about it. He could have Lazarus, or he could have spoken the word of healing without going there. But no; he purposed to let Jazarus die
he agonics of death just for the sake of benefiting the faith of his sisters and
their neighbors by his resurrection.Northern Christian Advocate.

## A Duty of Mothers.

There are certain old-fashioned tues, such as honesty, truth telling, a fastidious sense of honor, and a regard for the performances of duty as imperaive whatever the circumstances, which mothers should inculcate in the nursery. They cannot too early begin to train their children in morals. Little hands should be taught to respect the property of others. From the first years, debt should be considered disgraceful, and sturdy independence thereof, made the rule of the household.
In view of the sad developments which the newspapers continually bring to light, honored names stained, families plunged into the depthe of misery, communities overshadowed, institutions wrecked, widows and orphans plundered and the long catalogue of ills with which "e are familiar, is it not time to ask
Christian parents to bestir themselves? There seems to be a lowering in the moral tone of society. People forget that they are responsible to God. They ignore the awful fact of His sovereignty Should not greater emphasis be laid upon doctrinal as well as practical educa-
tion in the home. If the Bible be taken as the rule from which there can be no appeal, the Ten Commandments be erected as the standard, and everything in the daily life be referred to this question, "What is duty God in this matter?" the next gener ation will stand on a higher plane than Duty to
Dun to our neighbor must be built God a right understanding of duty to mothers to bring children up in the at mosphere of reverence for God's author ity and of obedience to law, and this from the first. The mother's work begins with the babe in her arms.

One of the prettiest conceits in Mr Harris's (Uncle Remus) new book is pu bato the mouth of an old negro driver. He ran away from his master, and could not be caught ; but an old lady bought him, because he had saved the life of her son, and he surrendered himself and became a faithful servant.
When his old mistress came to die her wandering mind dwelt upon the negro, who had served her so faithfully She fancied she was making a journey.
"The carriage goes smoothly along here," she said. Then, after a little
pause, she asked: "Is David driving?" and the weeping negro cried out from corner of the room
'Tain't po' Dave, mist'ss! De good "ord done tuck holt er de lines."
And so, dreaming as a little child would dream, the old lady slipped from life into the better land, if the smiles of the dead are anything.

The Methodist Woman's Missionary Society in India, having collected nearly $53 \overline{5}, 000$ for the purpose, have started a newspaper designed especially for the zenana ladies. It is issued fortnightly from their press at Lucknow in the Urdi and Hindi languages, and it is proposed to start a similar paper in Calcutta, in the Bengali Ianguage.

A College for the Colored.
Claflin Institute was founded in 1869 by Hon. Lee Claflin, of Boston, father of Governor Claflin, "for the higher education of freedmen." He bought the buildings and grounds of the Orangel)urg, S . C. Female college. The building was burned in 1876, and in a few months on the same sight was erected the present commodious and atttractive three-story brick. At first the school was a purely missionary institution, but the state has since adopted it, and added new depart ments.

The state of South Carolina had long had a place for white boys to take the agricultural course, in the South C'aro lina college at Columbia; so it added an exactly similar course for colored boys, attached it to Claflin, and now maintains three professors there. The mechanical department came next; so this university is, one-third the Claflit mission college for freedmen, one-third South Carolina's colored department of Columbia college, and one-third a man ual training school, the whole under the original Bostonian management, tenipered by some very mild provisions on be half of the state. The pupils pass from one class-room to the other without con sciousness of a change of jurisdiction and the two departments work in the ut most harmony. The state has three professors in the institute-Prof. W. J. Detreville, of mathematics; Prof. James Haywood, of natural sciences, and Prof Julian A. Salley, also of mathematics, all three representing old and historic South C'arolina families. But they are joined in the most cordinl relations with a Massachusetts faculty, teaching science to the sons and daughters of slaves.
The total enrollment is 431, but no more than 300 are now in attendance The farm consists of 116 neres, and is well cultivated-yuite a model. In the car penter shop furniture is made of Ceorgia pine. The girls who nearly equal the boys in number, do the housework, etc. A new system, however, is now to be adopted, and the first building for it is vearly completed, that is, the mode home. Sixteen colored girls are to oc cupy each house, under control of a matron, and practically master ever detail, of cooking, washing, ironing, sew ing, and adormment. In the nine years of the institute under the new system, there has not been a death during tern, or a scandal. Both sexes enjoy the free dom of the grounds and have occasional social meetings, and the result seems to indicate that manual labor is good for young people's manners and morals. "Parke" in Chicago Times.

Dr. Levi Johnson, of Bishop Taylor's party, says: "Slavery is carried on from the interior to a fearful extent. The women are captured and placed in a large enclosure, where they are fattened and anointed, and sold for wives or serrants, as the case may be. All the young female children are sold for wives in their infancy, to be delivered to their purchasers at the ages from eight to twelve years. This is a great drawback to their education by missionaries."

## In Ireland, Presbyterianism embraces

 wearly one half of the Protestant propulation. The orthodox Presbyterian Church has $5 \overline{5} 8$ congregations, and 101 , 452 communicants.
## © emperante.

Wine is a mocker; Etrong drink is raging
and whocerer is deceived therehy is not
wise. -At the last it biteth like a serpent, and wise.-At the lass it biteth like a serp
etingeth like an adder.-Scripture. Oh: thou invisible spirit of wine, ir thoul
haet no name to be tnowa by, let as call ee devil.-Shekerpe

The Right and the Wrong.
by albert cowgill.
There are two classes in the liquor traffic; one, and by far the mostimportant, is the consumer of alcoholic drinks, the other is the seller of the same. In the eyes of the community, the obloquy of the traffic rests solely upon the dealer and the drunkard. There would not be either dealer or drunkard, were there no tipplers. The law of the land keeps this same false view of the traffic, when it tells the dealer you may freely sell to the tippler, but shall not, to the drunkard; whereas it ought to reverse it. If the law would say, you may freely sell to people when they are drunk, but no
frat glass to any ouc, it would only take fret glass to any one, it would only take traffic. Then as to the sinfulness of the traffic; while no man can, with safety to his soul, approve of anything-liquoreelling, or what not-upon which God eets his seal of condemnation, yet I bethe first draught from the intoxicating cup, when the tippler, with all the light of others' experience thrown upon his acts, deliberately, in his sound mind,
and with clear reasoning faculties, takes his first drink. Yet he is not blamed by the community, until the alcohol has changed his blood and every muscle and nerve in his body, and has destroyed his will power; in other words, has made another and a much lower type of man of him. The law then forbids him that which has become almost $\mathfrak{n}$ necessity of
of his being; arrests and punishes him, of his being; arrests and punishes him,
when half-demented; the whole commuwhen half-demented; the whole commu-
nity frowns on him, and on the man who sells him his fiery potion; and the poor diseased victim is a pariah, a disgraced outcnst. The fashionable saloon, that sold hin his finst drink, is encouraged the low groggers, into which he sneaked at last, is under the ban of law and publie opinion. The people forget that the more genteelly vice is dressed, the more injury it does; an equal number of
groggerices being much less injurious to a community, than fist-class, refined places of gilt, glamour and fashion.
This is the error that lies at the of high license, which hats utterly failed to oheck drumkenness wherever it has been tried. High license is like the man, who to get ril of frogs, encouraged the catch them. He begun at the wrong end. It is as idle to expeet reformation, with-
out physical treatment for the disensed body of the drunkard, as in any other case of chromie disense. We have hitherto the moral nature.
Another terrible fact is, that the municable by the poisoned blood of hin who takes his 2 drinks, or even one drink, in 24 hours, as by him who is arumkard. 93 out of every 100 drunk-
ards are the children or grand-children of those who have tainted their blood by alcohol. A celebrated physician, himself the victim of tainted bloorl, once told me, "from the bottom of my heart I pity a young man, who starts out in alcoholism." Is it no sin in the sight of God, that it man throws his influence on the tide of such a curse as the drink habit, by indulging even to the most
limited extent? limited extent?
The most unsympathetic frieni the drunkard has, is the tippler. Is it no sin, that he lays the foundntion for drunkenness in mature life? For a very large proportion of those, who in the decline of life, fall into drunkenness, were tipplers in youth and middle life; and
when the powers begin to fail, they ir crease their potions. I have known a great many such victims, who in old age the tippler's glass. Is it no siu, that his habit of moderate drinking so grad ually and surely poisons the father' blood, that, unless the purity of the mother's blood counteract, 3 out of every 4 of his children, will exhibit the taint either in a tendency to drink, or to
gambling aud horse racing, or in an excited, nervous organization, in both sons and daughters? I say, is this no sin? Does the judgment of God only com-
mence, when the diuease is hopelessly mence, when the diuease is hopelessly
fastened on him, and he struggles in vain to unslachle himself?
Of the men, who remain in the business to support their families, very many would obey the command of the Roman Catholic prelates, and engage in a more honest occupation as soon as possible, if
they knew what to do. The liquorsellers and drumkards are by no means the most formidable toes of temperance legislation, or the grentest sinners, in this
terrible vice and horrible traffic. The terrible vice and horrible traffic. The fessedly in favor of the Maine lav, but yet stand, in the way of both legislative action and the enforcement of reetrictive prolibitory lawe. They bulwark the
liquor traffic. A gentleman said to me, "I could nerer underetand why qome men are in favor of liquor aelling; but but now I am selling liquor myedf, it is
clear. They want the article them elves; many of whom I did not know drank a drop, until I put up a bar my hotel. A man who is on that side, not think he drinks." A little alevating of the temperance artillery will help to o more execution. You will hit the officers and the provision suttles, in the rear;
Dover, Del.
A lady in Springdale whose husbond was intemperate, and spent nearly all of his earnings for liquor, leaving his
amily comparatively destitute, notified the saloon-keqper where he got his liquor, not to sell him any more, as he was an habitual druokard. The saloon-keeper paid no attention to the notice, but
continued to sell the man liquor. His ife then brought suit; the saloonkeeper was convicted, and was fined by
the court five hundred dollars, to the the court five hundred dollars, to the
full extent of the lar. Judge White in giving the decision of the court, said: Any man who sells liqour to an habitual that he naglects any abuses his family, is worve then a thief, law or ne lato."

The drink bill for Great Britain for 1885 wis less than that for 1884. The amount of this drink bill is equal to the nation's expenditure for bread, butter aud checse; is not much less than the rents paid for farms and houses ; is three imes the amount spent for ten, suyar,
coffee, and cocoa, and six times the anount spent for linen and cotton goorls.

Gor. Bate, of Tenncsse, has issued a proclamation setting forth the proposed amendment to the Constitution of hat State, prohibiting the sale and
manufieture of intoxicating liguors The law requires six months' publica The law requires six months' publica-
tion of the amendment, before the elechon of the amendment, before the elec
tion of the General Assembly which is oo vote on the proposition.

The fight against drunkard-making in Virginia is hot. If every noble Virinial boy, who has been destrojed by strong drink, could rise from his
grave and vote againet his destroyer, hat good old Commonwentith would be quickly ridden of its greatest curse.Nashville Advocate.

Capital will be forced to strike if

## 3tissionary.

## "Go yo into all the world, and preach the

## Dr. Thoburn writes

"I am glad on my return to Americ bearn that you are marching straigh forward to the Million Dollar line. It as been an inspiration to us all in man this advance. It has given us courage to plan on a broader basis, to attempt grenter thinge, and to face greater ob stacles than in the past. South India Conference asks for an inmediate reinwhich will practically more than doubl her present efficiency in every part of her wide field. We expec whe whele twenty-five, before the close of the year. E sincerely hope that you will realize your million before November. One Million in 1886 means two Millions in 1896 . It
will cheer every missionary's heart, to hear that this first great advance ha been successfully achierbd.'-Ex:

## Misslons a Success.

Much has been said recently of, the restimony of officials in forcign lands concerning the progress of missionary have little faith in missions. This is loubtless true, of many officials, and it is equally true that they have little faith in Christianity, or any other religion-
But other officials bear witness of anther sort. There has just appeared witness in Chinn, where Mr. J. I. Don ovon, of Shanghai, who has filled an important position in the Empire, says they are a grand success. Many of our countrymen in China are too indifferent to inguire or examine for themselves, the work that is being done; the character
aud conduct of others is such, that they studiously avoid missionaries. But those who will take the trouble to go and see, soon discover that a great work is going on. Thave myself seen the work in Shanghai, Tientsin. Hankow, aud Peking, and can spenk of it from personal knowledge and observation. Indeed, the ignorance of
Christian people here at home tibout this great work simply amazes me. The influence of China in the world is des tined to be very potent, and it restz
mainly with British and American Christians, what that influence is $t$ be."

An ammal picnic is given by San Franciseo Mcthodists to the Chinese girls of their mision. This year it was
held May 6 , when a most enjoyable time held May 6 , When a must enjoyable time
was passed. The mission docs all it can, to train, educate, refine and save Chinese girls, and its beneficent work is rery
successful. Quite a number of Chriation Chinese familics have been organized by this agency

Levi D. Johnson, M. I. a member of the Socicty of Friends, went with Bishon William Taylor to Africa and returned to the United States, having a hope to return with men and means to found Friend's mission at Massanedes, Africa. After making an uneuccessful effort to
secure a liberal bisis for the mission on secure a liberal basis for the mission on the subject of the ordinances and failing from that society and is, if we understand correctly, commended by them to the fellowship of the Methoolist Episcopal Church. There is a liberal clement in the Society of Priends which would
gladly have united, to send Dr. Johnson nut on an independent basis, requiring of him nothing but the preaching of a pure Gospel, and leaving him free to win soula in any way Providence mightindiin that church just such a rallying point for missionary and aggressive work, and Dr. Johnson's experience, fine abilities and unusual business rualities would
have furnished them a pivotal point for

A FEW weeks ago one handred ne or thirty young theological studork, in the drived for foreign inission work, Paris Seminary; and the magombe of them will go at once in China, so teri bly decimated by recent persecutions.

## Falth-Heallng

Rev. Dr. Buckley, editor of the "Methodist Christian Advocate," has long and exhaustive article on "Faithealing," in the June Century, which oncludes as fol interfering constantly represent God and effect in the order of not by cause and effect in the ores directly.
nature, but affecting the result Their want of superiority to those who re not Christians, who use either fals pretenses or natural laws, and their in eriority to Christ and the apostles condenn their pretensions. Nor does it vail them to say, 'Christ would not by unbelievers.' They might perhaps with propriety refuse a test for the test's ake, though Elijah forced one. But in a close observation of their works the radical difference, between them and
those who they say have no divine help, hose who they Sare of them affirm that the Mormens, Nowton, and others o their mighty works, by the aid of devils, If so, since casting out devils was a miracle-working power of a very low grade, it is wonderful that none of
these persons have been able to cast out these persons have been able to cast out the devils from any of the great number ho are working in this erity as the postles vindicated their claims against Simon the sorcerer and others
"Faith-cure, technically, so called, now held by many Protestants, is a pitiable superstition, dangerous in its final effects.
It may the askert, what harm can in 'faith-honling?' Very great indeed. ts tendency is to produce an effeminate type of charactor which shrinks from any pain, and to concentrate attention upon self and its sensations. It sets up false grounds for determining whether a
person is, or is not in the favor of God It opens the door to every superstition, such as attaching importance to dreams, signs, opening the Bible at random, expecting the Lord to make it open, so that they can gather his will from the fint
passage they see, 'impressions,' 'assurances,' etc. Practically, it gives a great support to other delusions which claim a supernatural element. It greatly injures
Christianity, by subjecting it to Christianity, by subjecting it to a test tention from the moral and spiritual transformation rhich Christianity professes to made, maniats its divinity, so that none who behold it need any other proof, that enson in the soul, and thus, like simila renson in the soul, and thus, like simila
deluwions, it is self-perpetuating: amb it natural, and, in some minds it irresti ble tendency is to mental derangement.
"Little hop axists of freeing thase already entaugled, but it is hichly im portant to prevent others from filling and to show, that Christianity is not to be held responsible for aberrations of the imagination which belong exelusively to no party, creed, race, clime, or age."

## The Late Rev. E. B. Newnam

At the Brd Annual Convention of the Fational Prohibition Party of Mary Hall, Bulfimere, ase Mr. John L. Thoma, Amel 32nd., 1886 Allogany county, moved the followin recolutions on the death of the Rev. E.

## 13. Newnam

Rocetcel, 'What in the death of Rev, prived of one of the most we are do faitbful laborers in the lrohibition and Resolved, That a copy of this resolu
tion be forward
eceased brother. Mr. Thomas spoke very tenierly of Mr. Newnam National Committee of the Prohibition prity. He spoke of Mr. Newnam's party. Horal courage, his ability and eloquence, and his ever faithful devotion o the cause he had espoused.

The President of the Convention, the Hon. Wm. Daniel, paid a glowing trib. ate to the memory of his friend and brother Newnam.
The Hon. Edwin Higgins spoke in affectionate terms of the many exalted and sterling traits in the character of his departed brother Newnam, and of his interview with the deceased, only a few hours prior to his death, and brother Newnan's reference in that interview to the Prolibition callse, and its great leader.

At the close of Mr. Higgins' address, the resolutions were unanimously adopted.

Wm. Danifl.
Chairman State Central Committee of
the Prohibition party
F. Weisuampel, Secretary.

Pastor's Report
For Selbyville charge, for first Quarter, onding May 24th, 1886.
Elider, and Dear Brethren:The following is the present state of our church. There are connected with it forty-six families, in which we have one hundred and forty-eight members and twenty-five probationers; including adherents, we have 86 families. None have been received, cither by letter or from probation, nor any dismissed. During the Quarter, brother Stephens, after a lingering sickness, has been called away to his heavenly home.
We have one Sabbath-school. Its library is very small, but we are planning for an increase. We are using the Catechism, Berean leaves, and Journals; and the sehool is improving rapidly. We have on our record one hundred and fifty-five scholars, and seventeen officers and teachors. We have catechised them twice, and our intention is to catechise them every two weeks. We have organized our sehool into a missionary society, which, besides having a monthly

## The Suniday School.

Jesus, the Bread of Life.
Lessons for sripir juss 6. 1886
BY REE: W. O. HOLHAY: C. o.
[Adapted from Zion's Herald.] Gondes TExT: "Lord, evermore gire u
this bread" (John 6: 31). the return to capervalis ( $2: 2$-24). 22. The day follocing-1. V., "on the
worrow;" the day after the feeding of the wore thousand. Whien the people which stood-
f. V., "the multitude which stood;" thove K. V., "the multitude which stood;" those
who, in spite of having been dismissed the night before, remained on the scene of the miracle. Saw that there ras none other loat
there-R. V. adds "sare one;" the Revision Commentary explains, "And that one too
small to hold the twelve disciples, who could not therefore have returned in it, to take away their Master." Save that one whercunto
his disciples were entered-omitted in R. V. That Jesus went not-R. V., 'that Jesus en tered not." His disciples vecre gone (R. V.,
"went) avoay alone.-Evidently they discussd the matter: They bad seen the disciples of; they had seen Jesus retire to the mountain; there was no boat which He could have nothing of His walking on the sea; evidently He nust have gone back to Capernaum by land.
"other') boats from Tibcrias-from the wes side of the lake in the morning-perhaps driven by stress of the storm; but none or
them contained the disciples, or brought any news of them. Nigh . . . where they did cat
(R. V., "ate') Uread after that (R. V. omits "that") the Lord had given thanks-evidently wentioned to show that the thanksgiving had been "the turning-point of the mirac
24. Thcy also took shipping-R. V., "they all who had been miraculously fed; only a night on the east side of the lake. The Passover pilgrims had probably resumed
their journey. Came to Capernaum, secking for (R. V. omits "for") Jexus. - They too
the Tiberias' boats and returned to Cape naum, where many of them lived, and where Jesus also "dwelt," expecting to find Him there. They were evidently excited and eager. They were determined that such a Being should not disappoint their expecta which they would force upon IIim, howeie as not spiritual, and the bencfits whic they hoped for were simply temporal.
the pebishable beead (25-32)
25. When they had (R. V. omits "had") ret" where He had landed, and where He brought their sick in beds for His healing touch, or laid them in the streets within 6: 55-56); or else near or in the synagoguc Capernaum. where the following discours verses 41 to 52 ), of the following discourse -a question of surprise, ariosity, a question which Jesus did answer. Edersheim thinks that the ques fion implies, that "they were perplexed about
and that some perhips had heard a vague rumor of, the miracle of His return to the western shore."
"The Greek implics the double question of when and hour? When didst Thou come hither, and hoin didst Tho
expectedly, like a ghost?'

## expectedly, like a ghosi

26. Jesex ansucred them.-Only John re e coute We Owangelist omit contirely the spiritual teachinastlat fol lowed and were based upon it. "The S: but for lissublime aud holy doctrine; Nico demus based ou His miracles, a need of pro ceeding to a deeper experience; but this pop ulace, apparently destitute of any moral sus ceptibility, look to Itis miracle as a means of litelihood. 'Their traits of chanacter
specially in verses $26,42,43$, and 5 ?.'
ily, terily $I$ say unto you 一 the customatry face to our Lord's most solemn utterances. Ic scek me, not bccause ye same the miractes (R. base, iguoble motive in their guest for llim. They had seen "signs," and these "signs" had led them to believe that the Worker was the l'rophet that was to come, but they had seen no spiritual significence in the signs, and cared only for the material bounty which they afforded. For such seckons He had no hospitality. Becruse ye did cal (R. V., "ate")
of the loaves and were filled. - Yes, it was sadly true: "they had been satisfied with food as animals with fodder," and came for more.
 worship or communion would bear suftion aud examination.'
make this your chief business; not;" do not pass sea and land" to gnd merely perishable
bread, as you are now doing. But for that meat which endureth unto ceverlasting life-- . cternal life." Such "ment" abideth unt worth their lahor and seeking. what this meat was and how it was to be receired, He tent with calling their attention is con as the only valuable object of their
search. Which the Son of man shall
girc-because He is the Son minner Messiah, as well as the representative humanity; and because, being incarnate He can give His flesh to be the life o ther (R. V., "the Father, cren God") scaled
-not merely authenticated, by prophecies, by miracles, y voices from beaven.

According to the Rabbis the seal of God was Truth, the three letters of which this be middle, and the last letters of the alphabet. Thus the words of Christ would conver would endure unto eternal life, they must come to Him, because God bad impressed thenticated His teaching and mission.' 28. Then said they-L V., "they said
therefore." What shatl (R. V., "must') uee
do, that we might (R V. "may") work the works of Coot?-a reply that sounds hopeful: You bid us "work;" what works well pleasof life?
"This rais is the question of all religious as piration, and Christ's answer is the response
of Christianity to the soul-hunger of all ages."
20. This is the rork of Ciod-this pre-eminently is the worl, or duty, which God re-
naires. They had spoken of "works;". He sums up all works in one work, which work,
if done, is the source of all acceptable works; and this one work is faith in Christ requiring the exercise of will, and dotermi
nation, and very often laborious strugqu Beliece on him whore he hath sent.- Every Chere in this discourse, a personal faith in cesus is insisted upon,
condition of eternal life.

## Faith and work, then, are one.

"body, they together wake one life"
"what then doest thou for a sign?" The thou is emphatic, the comparison being
between Christ and Dloses, who is spoken of the next verse: You demand our faith;
what mighty work will you do by way of credential? We admit that you have given a oreat host, a single meal in multiplied bar ple for forty years, not with barley cakey, with bread out of heaven. Give us such an we will believe. What doxt thou vork-R. V What workest thou?"
"hat do you work"?
"The Jews had signs, and evideaces, nud roofs of Christ's Messiahohip in abundance,
but they would not sec them. Just so, many but they would not sec then. Just so, man a professed unbeliever of our day las plent
of evidence around him, wat he will neithe of evidence around him, bot he will neither
look at it nor examine it. So true it is, that one are so blind as
31. Our fathers did eat manna in the dosert -

Gathers ato the mamn in the
wildenness." "They forgot that their fathers
disbelieved Moses, almost from the time of their eating the manna, as is set forth in the very Psalna to which they refer, and that
they even despised the manna, and preferred ordinary broad to it." Ife gace them brea The quotation is from Psalm $78: 24$, though ot an exact one. See aliso Fx. 16.

That mamal, which was 'angels' food, distilled (as they imagined) from the upper light, "the dew from above"-miraculous every age, aceordiug to the wish or condition of him who ate it, but bitterness to Gentil palates-they expected the Messiah to bring again from heaven. For, all that the firs deliverer, Doses had done, the second, the Messiah would also do.
3.2. Then Jesus said-R. V., "ind therefore
Moses gure you not that bread from caven-R. V., "It was not Moses that gave you the bread out of heave 1. " He meets Iimself, ly two denials. The manaa ras not Moses gift; the manna was not the true

Card-playing in Christlan
Households.

## hev. S. HEARI

A leading minister of a city church risited a lady member of his chureh in the country, who was greatly troubled about her boy because he would play cards. Although she had forbade it, and tried in every way to prevent it, yet he rould hide in the hay-mow and play with other boys, or steal away to the neighbors to play. She asked the minister what she should do. "Well," he said, "if he were my boy, I would buy him the best pack of cards to be found, and give them to him and tell him when he wanted to play cards, he must invite some of his friends to come and play with him at home." This greatly shocked the good lady, who exclaimed: 'Do you think I would allow a card in my house?" The pastor replied, that it would be better to allow cards in her house than to drive her boy from her home.
Here is another case. A minister preaching on the subject of card-playing, raised the question: "What are we to do with children in many of our Christian homes? If we tell them not to play cards, they will play anyway, and in all probability will choose improper companions and places in carrying out their purpose?" He then gave the experience of a lady who had forbade her boy to play cards, and yet found him one day by accident playing high-low-jack in the barn. With what the minister regarded as mother wit, this woman said, "Boys, i ou will play cards, even contrary to my advice, you had better play in the parlor. Come in, and I will play with you." The ards been introduced into many Chris tian homes, but thinks this method of aving the boys, like Pasteur's treatment of those who are bitten by mad dogs, or Dr. Jemn
small-pox.
But the question is not settled, that playing cards at home with proper companions, will save the young from becoming gamblers in the future. Yet one of the secular newspapers unquali-
fiedly endorsed these views, and said if here were more ministers blessed with the common sense and courage of these two, there would be fewer drunkards and gamblers in this world, and denounced any minister who might think differ ently, as being arbitrary, bigoted and narrow-minded. It is because some minsters wish to capture the crowd, that they make such concession to the silver

But let us look at some things on the other side. There is one thing surethat playing cards at home will not save disobedient boys to filial honor, to good citizenship, nor to the kingdom of heaven. When a youth is so lost to filial love, that he can only be kept at home
by admitting his amusements and com panions to the home circle, on his own the first step to ruin. Statistics show that there has been in the last thirty years, relatively, a fourfold greater in rease of crime than of population. Cer ainly this cannot be charged to excess ve strictness in family government nor to neglect of popular amusements. Surely it is nu time for press and pulpit
to utter auything to induce parents o surrender their responsibilities and their highest convictions to the impulses of a disobedient child. It is better for a child to obey a hard re quirement than to become lawless.
True it is, that parental authority hould bo exercised with tact and wisdom. Purents should never do violence to the conscience of a child who has
come through judicious training to the age of responsibility; nor should the child, on the other hand, do violence to the conscience of his parents; and he
will not, if he has mastered that funda-
mental lesson of filial character, "Honor thy father and thy mother." Otherwise he can not be trusted to do what is best for
himself and society. For what asour ance hus a mother, that a son who de spises her counsels when she says, do not play cards away from home, will honor her requirements when she says, play cards at home, and only at home?
Let us not fail to notice how this method of trying to save one lad to his home, and from excess of cards, involves the breaking up of the home-loving habits of the boy's friends, who must leave their homes to play with one who is confessedly, persistently disobedient. Shall we injure a dozen to save one? And further, notice that this plan of saving the boys from the evils of cardplaying, applies egually to other indulgences; for instance, visiting the drinking saloons with fun-loving companions, to partake of the social glass. What shall we advise the heart-stricken mother? Shall we tell her to say to her son, "You must not go to saloons to drink; but $f$ will get you some of the best drinks, and you must invite your associates to come and drink with you at our home, and I will drink with you?" It would seem that every right minded parent would recoil from such a course, in the latter case. Why not, then, in the former? Is not the infatuation, or
love of card-playing as strong, and often as ruinous, as the love of intoxicating drinks?

When all parental restraints are broken down, the disobedient boy had. better be sent to the reform school. It would be a thousand times better for him than to allow him to follow his unbridled will and fetch up at last in a felon's cell. These evils should be avoided without relaxing parental authority. There should be developed in the boy a There should be inspired in him a decen respect for the opinions of the wisest and best of mankind. He should be furnished with all the safe and healthful amusements he needs. Show nim
clearly why some amusements learly why some amusements which
seem harmless in themselves, yet on the whole, of dangerous tendency. Do not tell him to play in the current of a maelstrom, if he will
only kesp out of the vortex. Suppose under certain circumstances, he could run such risks with safety, yet his example might lead others not so strong or so expert, to certain destruction. Seek to crown the boy with that highest, divinest quality of a noble manhood, that a mercy which denies self, for the sake of making other lives safer. This way of saving youth will not only save him from excess of appetite, but will
make him worth more, after he is saved, worth more at home and abroad, to himself and to every body else. And it will save parents from that painful an xiety which is felt for the future of such a have never practiced obedience and self-denial.
As to the innoncence of card-playing, let us quote the opinion of Dr. J. G. Holland, late editor of The Century: "I ave all my days had a card-playing community open to my observation, and I am yet to be made to believe that that which is the universal resort of the
starved in soul and intellect, which has starved in soul and intellect, which has never in any way linked to itself tender, elevating or beautiful associstions, the tendency of which is to absorb the attention from more weighty matters, can commend itself to the fivor of Christ's disciples. The presence of culture and genius may embellish it, but can never dignify it. I have at this moment ringing in my cars the dying injunction of ny father's early friend: 'Keep your son from cards; over them I have murdered
time and lost heaven.' "-Pittsburgh Christian Advocate.
The Church of England Temperance large numbers who have heretofore fav ored the moderate use of stimulants ar taking the pledge of total abstinence.

Aeninsula dethodist, J. MHLEER THOMAS,

CFICE S. W. COR POURTH AND SEIPLET SIS.

## TERMS OF sUBBCEIPTIO


SPECIAL OFFER
We will give to any one sending us ten (10) dollars, and the names of ten new subscribers. or 20 for six months, to the Pexinsula Methodist, a terlury Watch.
Word to the Friends of the
Peninsula Methodist the While we are glad to be able to reporth steady inerease in our subseription list,
and coumendution of our work that is
 with the rate at which nelw subscribers ome in. We spare no effort to furrish a finst class parerer at the cost to our
friends of less than two cents per week. Is there a Methodist family on our Pe minsula, that can honestly say, they carof a religious paper for the benefit of its
various menthers? And yet we are still coribers. May we not ask, thatat a npeciul sffirt tee nade by our firiends to increase our circulution, during the "leafy month June"'
Besides many other attractions, Dr.
Wallace's race letters have a crowing Wallace's risey letters have a growing
uett in the fact, that the sketches he is now drawing, tued upon phaces and pergeneraton. Theee letters, appearing at least every other week, wils soon review
lis experiences in "war times"- cutering the literary fiech which the lealiug magazancs of the country are so dilyently
cultivating. We slanll be glat to mu munce the progress of a succestiul canWis in every charge. Brothera, sisters, Schools, in how many clurches shall we Pisisect.a Methomst, will be sent to
 ar a year may begin at any time. One in payment. Dr. Weallace's leter, No. specially in teresting one, will ap pear next week.
"The Suceess of the Goopel, and the Failure of the New Thenlogies," by John FOHurst, I. D. Wilbor B.Kilcham, New

## ork, price 20 eents.

This admirable sermon by Bishop Hurst was delivered befire the New yecasion of the ordiuation of Deacons, aud is published by refuest of that Conierence. After the hitoric "three-fill arraugement," our Peninsula Bishop presents his stirring thowghts under the topices, (1) the fundameutal traits of the carly church, (2) some of the later sub. stitutes for the striking qualitics of the early church, and (3) some of the hopeful signs of tuday. We cull a few choice sentences, under cach topic. (1) "Great emphasis, firt of all, was phaced upon the revealed word of Scripture
those days no one took upon himeelf the Christian name who did not bclieve the whole circle of Christiun truth, and wa willing to die for it." :** "Christ used
the language of the Old Testament and applied it to himself, so that it is difficult to tell what language he used anew, and what was sugbested by the Old Testament writers." * * "His mind was a-
blaze with its sublime truths." $* *$ "The "book which endured the awfill test of the first three centuriss, will stand to
the end of time. The minister who does the end of time. The minister who does
not accept it , has no riglt to enter its not accept it, has no right to enter its
ministry," * * "There was in the early church, an intense faith in the expan sion of Cliristianity." *: "There was a brond use made of evangelistic
in the preaching of the Gospel.
the preaching of the Gospel
(2) "There is not a single which hither an wevangical triumph which either an mevevangelichal confession in the line of a broader civilization, stronger building up of the kinglom of righteousness and justice among men. *:" "The entire basis of our popular
life was Christian, even in Colonial times." (3) "Never have so many peo ple befieved in the power of Chrrist to "Never have such safe-guards bee thrown around the reading of the young people, and sucll pains taken to arrest
the spread of corrupting literaturc." * * We look abroid to Elurope, and find that there is a growing confidence in all
the great institutions of our holy faith * * "Never has there been such an in terest in religious topics, as today. "Our own church, six months since, gave its pledge for a million dollars, as our sion." * * "To the harvest-field, then, brothers in the ministry, and let our

## Decoration Day at North East, Md.

The beautiful memorial service o soldiers, who were engaged in the terriWe Civil War, that closed in the complete triumph of the National Cause urday last. The next day, Wingate Post, ,G.A. R., nttended Divine service Williams, pastor, M. E. Church, 'T s. Williams, pastor, and in the afternoon
in the Protestant Episcopal Church, E. in the Protestant Episcopal Church, E,
K. Miller, rector: In the cvening. the usual services in these churches were suspented, nom, a umion service was held in the fall. After appropriate devo
tional exercises, and reading the Roll of Honor of the fallen heroes, hy Chaplain Yiller, addresses were delivered by lievs Cestr. Aruett, of the Methoulist Protes tant Church, Bay View, Milligan of the Fians, of the North East M. E. Church, and the editor of this paper. Mr.
Armett emphasizel the thought that while the war for the Union haul been ties of bravery and self:acrifice wero nceded in the gre:t moral conflict that Ones socisl which intemperance, gamb rayed against the true prosirerity of the people. Mr. Milligan urged the imporpurtance of that true freedom, which is Christ, the one rightful sovereigr of all. Mr. Williams set forth briefly the signiticance of these eservices as affording pleas are and edification to all present. The editor's aldress emphasizecd the thourght that the fallen herves are held in honorable memory, and their graves
fittingly strewn amnally with flowers not nerely because they were lrave soldier in a successful war, but becmuse they eijpousd a riyhteous cause, the cause of Nilional Cnion agnimst National Dis-Unon, the cause of liberty and honorable aloor, against slavery and the degradacon of labor, the cause of human rights gainst an attempt to subvert those rights. We do well to honor and cherish the memory of our soldiers not only
for the noble traits of character they dis
nlaved in the terrible struggle for the
nation's's life, as we may that of the brave nation's life, as we may that of the brave
soldiers of the Conferleracy, but, as we cannot in the case of the "Lost Cause," we should especially honor them, that they fell in the defence of the cause that triumphed,
triunpled.
The large audience listened to a late hour, with unabated interest.
We are sad to have to chronicle
he death of Rev. Dr. Erastus Wentsurth,
Born in Stonington, Conn., Aug. 5 1813, he was brought up among Congregationalists in Norwich, and converted in Methodist revival in that town, in his eighteenth year. After preparing :
Cazenovia, X. Y., he entered Wealeyan Cazenovia, N. Y., he entered Wesleyan
University, Coun., and graduated in 1837. After tencling some years in cademins, he was elected President of IcKendree College, Ill., in 1846. Fon Yatural Science in Dickivson College Four years after this, he went as missionary to Foochow, China, where he rehe spent in the pastorate within the Troy Conference, and was honored by tions to the General Conference. In 1872 , he was electerl editor of the Ladies Repository, after a tie vote between himelf and Dr. J. A. McCaule
term of four years as editor, he devote
the last two years of his life chicfly

## D

Dr. Buckley says of him, "As ducated man of great ability, I have ever known. At times, he rose to height that placed him beside Durbin and simpson in their grandest erforts. unendurably tame and dull!" The Dr adds he had learned to love the man,
"whom he had, when a boy, heard "whom he had, when a boy, heard preach a most wondrous sermon att an from the text, 'Where now is the Lord Gor of Elijah.'
incoln University, Oxford, Pa
The Comnencement of this flourish. ing institution for the higher education of colored people took place, Tuesday,
the list inst. The graduating cless num. bered thirty-one, the largest yet sent out. There have been one hun
red and eighlty nine students attendance during the year, all of hom but seventy eight are candi ates for the ministry. A recent dona tion of $\$ 15,000$ has been made to com ural science. President Clevelnud in declining an invitation to attend the Commencenencit, expreseed sincere re
cret, ssying, "I would he glad to be pres. ent,as I hare great interest in the cause.'

Wilmington Preachers' Meeting
May 31. Notwithetanding the rain, there was a firr attendance and interesting exercises.
Pres. Browne and Sec. Price, were in their places. Bro. Corkran read an essay on the question, "will the Millennum prececd or follow the second Comit will precede that august and finally decisive event. Dr. Todld, Revs. Price,
Stengle, Gardner and Sanderson, discussed the essay, concuring in the
views presenter. Rev. C. W. Prettyman reported from Newark, Del.
churchalliirs prosperous, lawe tions, an overflowing one last Sonday might, on the oceasion of a Memorial discourse, appropriate to Decoration shown by an attendance of one lallf the member. Bro. Prettyman also reported some progress in temperance work; several committees having been
appointed in White Clay Creek Hundred, to push the campaisen Runearnest and animated addreses followed
on this great topic of the times, as to best methods to suppress the tumatrafic in which allusions were made to the tax them, irrespective of party for campaig hem, irrespective of part forti-temper pre legislation.
Bro. Thomas Baker Gardincr, soll
Rev. S. T. Gardner, a licentiate Drew Theological Seminary was intro duced to the meeting, and by request re ported briefly of the late Comnencement Prof. Little, formerly of Dickinson, no Syracuse Universty, ad the corncrstone laying for the new Library Mall Asbury, Wilmington, J. E. Bryan pastor; two probationers per Sabbath ince Conference; three conversions
hat Sunday night, and a large class eceived into full membership; anothe lass to be received next Smnday.
We have received from Mrs. Ellen I. Watson, 508 Smithfield St., Pittsburg, Pa., a circular petition to the Evangelical Alliance, with a request for favorable otice. We take great pleasure in ac ceding to this request; and carnestly urge the officers of all Church and Tem perance organizations to which this paer may come, to secure for this petion
odies, and return the same with their official signatures to Mrs. Watson at the above address.

Tho
Believing, as we do, that intemperance
and its results constitute one of the el in every land, we as Christion gork s, earnestly petition that one entire dny of the week of prayer be devoted to prayer
traffic.
John Kelly, widely known as the reat Tammany Hall politician, died in New York city, the 1st, inst., in the (i5th, ear of hos age. He had been in pooral months, and we hope, turned his thoughts to those ternal" though "not seen, are

Delamare Coblege Comment
Mear, Nawask, Del.-The l'resident
Rev. J. H. Caldwell, D. I), writes is here will be Iriee Declamations in the College Oratory, Friday evening, the y the President, Sunday evening, the th, inst., and Commencement exercise cordinlly invited to attend.

Diverimies of Oferitions:Through the courtesy of the author, w Martindale, delivered in the M. F Church, Dover, Del., May omb, 18SG,
and published lyy request. This discourse winl repay at careful perusal,
and no doubt greaty relieve many minds which are troubled, because their experi The same Divine Spirit worts christians not in the same way in all, so that, how ever diverse may he the experience of source.

The new Editor of the Simyrna Recore ene proposes to tion and in party government, organiza goverment must be in fivor of the disregarded, the Jiecords are invaded "lisrecrarded, the liecord will not fail We trust our confricie will not only "invarled or the people's rights are "invarled or disregarded" hut wil boldly champion those richts a winst all who deny them. If it does, it will not hesitate to denounce the great wrang of refusing to allow the people to vote on the license question, a ques.

Our Lucal Jrethren and exhorten hat a most successful meeting of their Associntion hail give a rejert next week,

## Our Book Table.

The.June number of hipplacotr's Mosis. labor question. Mr. Fred. Perry Powers
foresees the coning of "The Indnstrinal Re. pullic,", nader which the laboring chessea
will get a larger share of the fruits of their labor than they do now. Ife looks upon the present troubles as necessary attendants upon
even the most orderly social revolutions.
Thec is no cause for alarm. The final There is no canse for alarm. The final out.
come of the struggle will be beneficial to cone of the struggle will be beneficial to all,
To the Experience Meeting, Martin Irons To the Experience Neeting, Martin Irons contributes
「xperience
"Some IVy
"Some Jxpericnces of a Working Girll," ",
powerftal sund pathetic appeal on behalf a powerful and pathetic appeal on behalf of he ill-paid factory girls, by one has seen nad
sullered the wrethedness she commigeratea Inctor," the writer finds nothing to complainof in his position, but contrasis it favorably
with the lot of thousinds of his fellow-leeing In the Monthly Cossip, W. If. Babcock ad-
rauces startling views on the Mormon quas ion thes

For Hor heen engaged in preparing a dietioonary of the English language, of Which Professor
Villiam D Whitney, of Yale College, is William D. $\begin{aligned} & \text { editor-in-chicf, - he perpose leeing to manke } \\ & \text { a more compreliensive work than las yet ap- }\end{aligned}$ peared in popular form; to include, in addition to an very foll collection of individnal
words in all departments of the language, words in ald departments of the langlage, aw, the mechanical arts, the sciences. ett.
it is designed to make this dictionary so com. plete is its do make this dictionary so com-
cience on all brinches of science and art, that even the specialist will
need nothing further. The dictionst have also a remarkably completionary will cross-references, and will embody institelf of dictionary of synonyms which will add great-
A prominent feature of the new work will he its encyclopedic character. Its definitions
will lee fuller and more complete than will be fuller wad more complete than is
customary in works of this kind it will go
further into the various uses and meaning of words, and in wany uses and will give full explanations and descriptions of matters his torical, seienty of persons have been at work
Quite an army
for several years, reading standard American and Eaglish books in search of quotations, or which in immense number will be used.
American writess, such as Fimerson, Jowell,
Hawthorne, Irving, Whittier, Longleilow, folmes, and our distinguished scientists, re receiving special attention
The pullishers are taking
The publishers are taking great pains with
the mustration, o which there will be
about jovo. They are cmploying the sane
clans of artists and engravers that contribute
to their magazines, and they mean to make the result, some, thing hitherto to manaken
in the world or dictionaries. Fach picture
is as it is drawn, and again affer it is engraved,
is sumphited to the specialist, to whosedc-
partment it belongs, hatits scientific aceura-
 Caren, Cambridge, and elsewhere. each be-
iny individually responsibe for ali the defi-
bilions in his department, and all wuder the seneral supervision of Trotessor Whituey.
who will himsel

 not onily recognized as the most eminent
American phlitologist, but, the 1.onlon
sutherfy hartin has recently pronounced lim
the foremost The foremost English-speaking scholar in his
department. In addition to the specialists,
a force of about tifty assistants have been
lhtisy collating tolerint busy collating material and peeparing boepy
for ithe printer, the tinal work on which is
lone with, ywe-writing machines. at The
C'mutury Co's. onlice.
 ore the world. It is sest and practical men al
of : m miltion of dollart upwards of a yuarter Century Dictionary, will be spent upon the
publication. The work of t it teady for

hory of the Alligheny Maness Fi, tory le enjoyed for its own only will uredly will direct newn sake, but it netticst and most aceecsible motention to rains of the creason Sprins. The trunk line of the peadid
rania Railroad pent ania Raile great, trunk line of the Penssyl- within full view of the road veranda, pass of the Mountain of the
Into a prectly love story the writer, Julius Alleghenten, has woven all the writer, Julius
inl walks and descriptions of tales of the fin walks and drivese of the mountains. It
can lo mead at as sitting. Published by por-
ter \& Coates

## Confereure flus.

## St. Tal. W. L. S. Morray, pastor. The Sunday

 sehonl committee on flowers for Decoration day, secured one hundred and trenty-five bouquets, wheh presented a beautiful seconeas they were arranged in the jecture room Houday morning. Sunday evening the patio preay wemisers of the Smyth Post being pres ent. The national colors were placed in the re cess of the phipl, and the choir having pade special preparation, sang, with otber henath with phiotic pieces. "Cover them reeived and much appreciaterl. Stout hears sere stirred, as the veterans passed oat be ore the congregation; for these men have all assed middle life, and their numbers ar apidy decreasing.
The Womann ithe Missionary Society sent a harrel of clothing to a Presiding Eilde of the Centra Alabata Conference last at by the recent floods. Amone article ont were a number from scott and Asbury hurches. This was the first work of the kind, of this new organization, and was on.

Rev. G. W. Burke, of Fetralshurg, Ma. writes:-Our people wish a camp mecting, of Yauagers will hold all the privileges, and very thing excepting honce feed, will remain under lock and key from Saturday evening until Monday morning. And it will be known, who holds the keys. I have never seen more ready compliance, than of our people respecting these conditions. And we beliece that if we proceed on this plan, fod will give us success. We wish to substitute souls for dollats, as the aim of our efiorts in this meeting, and believe the end will not disappoint our hopes. The meeting will be held at Chestnut Grove, from July 21, un Friday July 30th. This point first taken up by Pro. A. A. Fisher, our Conference, who lives near, and is the roost promising society in these regions.
They lave a neat house of worship, and large congregrations. This year for the pastor's, suppert, they jump from sion to $\$ 12$

The purpose, that has been in the minds of the oficers and teachers of the Methorlist Ewo or thre suatay school or tha torn, or instraments into the school in addition to therir organ, was put into exceution on Sunday morning, the loth ult. This session of additional instrmments proved a decided help in this service. This Sundaty-school is large anl progressive, and anything that savors of adrancement and benefit to it, its officers seem always ready to take holdi of. There
is no more healthful and attractive feature in a Sunday-school than good music, and the echool that is alive on this subject is bound to suceced We are glad to note has innohope the day is not fir distant when instruroental music, reathing even to the dignity of an orchestra, may he foum in

The Quarterly Conference held last Monday was among the most hamonions and interesting business meetings that Federalisurg
Cireuit has cerer held. The attendance was Circuit has over held. The attendance was
:ery large, each of the three churches being represented ly a strong delegation; and the receipts on salary were far above the average
nader simiar circumstances, being sloon 00 : our town paying $; 0.1$ of this, Chesthut Grove coming next with $\$ 1.30$, and St. Panl's pay ing sin. Messrs. Spathlin and Albe
found a hoxt of willing and realy givers.
From the pastor's report, many items
interest call for public mention. The Sun day School number 305, and promise a steady increase. The conference recognized the
shool at Ifouston's Branch, which connts 4 , with a promise of 75 before the season graized, and a board of trustecs clected to eceive and hold the property.
The membership of the charge is $2: 4$, foodly number to begin the new work with; and the ofliciary seem much enerburaged
at the present ansipicions outlook. The: at the present ansipicious ontlook. They the circuit has been veduced from seven to hree appointments.
Class-meeting attendince was reported on steady increase at each church.
In the report concerning Houston's Branch, was shown that the school has been Meth started it is, still in it, and is the leading spirit. She is also a member of the society.
seribed also shown that not a cent was sub-
ing that it was for a Methodist Epineognal
Clapel.
One hundred and five pandoral visits have already heen made. Ifvery methodisp ham Fullructhmery Cous been
Good Will is a neat frame chapel, some wo miles west fiom the village. Bro. Wim. Corth Fast chatere onficial member of the Corth last charge, las heen holding Salbbath whool and prayer meetings there for a few in the interest Nown by the people of the ter lay. After an interesting experience meeting, some six persons presented themvelves for prayer, and professed to find peace forts to cultivate the glad to note

Rev. Clinton Wyatt of Bridgetown MIS., succeeds A. W. Muwhray, at Ac comare Court House, Va.
Dovfr Districi-Another Change.Ero. England sends us a postal announcing a farther postponcment of the time for the
mecting of the District Association, from meeting of the Distric
June ?ist to June $28 t h$.

Letter from Bridgeville, Del. Dear Bro. Tumas:-The Woman's Foreign Missionary Society of Pridgeville, had socital gathering at the parsonage, May 25 th. masic followed. tea and collee were serve prettily recited "Room for the Children", Master Martin Keller read an essay about the people of Japan giving a listory of mission work among them. A letter from a zenana worker in India was read, and after of the evening was given up to social enjes ment. The president, Mri. Wm. Gray, presented the work of the society, asking for new members, and secured several. About 30 persons were present. The society is
flourishing, and we expect

The ladies of bridgeville are awake to the they fill it. Two weeks aro, the young ladies gave "Mrs. Jarley's Wax Works;" the profits, althongh the evening was stormy. The rendering of "Three Little Maids from Schow' 'ly Misses Bessic Camnon, Etta Gray, worthy, mid Mr. John Gray, as Mnc, Jarley gave nuiversal satisfaction. Even "the re
mains on Mr. Jarley's last kiss" did not he

## ray him

The Toman's Chrisían Temperance Conion las an anximary here, doing all it can
fight the rum evil. We have also a C' C. in anthusiastic operation. Tha Ladies' Mite Sosiety is doing a grool work for the panonne, and deserves great commendation the banners of all, and we expect them

## Jutij $27 t h, 1 \times s, 6$.

L. J Mucupore

## Fraternity.

In the report of proceedings of the Easton District Association, in our last issue, the
action of the brethren in reference to churelr action of the brethren in reference to churels
union was noten. That action was communicated ly the committre, to Rev. Dr, Cieneral C'onterence of the Church Sonth,
he sulject of fraternal comity and co-operaion: and the following reply, received by Bro. (uigs, he has kindly sent us for puthli
cation.

## Rev, JuIN I. Culta,

Y Denar Bro:-Yours of the 2 the inst conveying to me the action of the Easton
District Preachers' Asociation of the Widmington Conference, has been received. Please, in lechall of the Association, aceept
my thanks for your kind expressions, and convey to its members the expression of my hearty sympathy in all movements looking o peate and fraternity.
As I feated, the committee bronght in an unfavoralle report, bit the vote stool $\times \mathrm{s}^{5}$ gainst the adoption of the report to
it so you see a very small change would have carried my propoxition. This was not, however, fior organic union, but for the appointment of a commission by both churcles, who should formulate some plan of federation and co-operation in loreign Missions. - Dr. Niley, Dr. Newman, and other leading men in your church, thought the plau both feasiment in fivor of some such scheme throughout our church. It is only a question or time when these matters will be adjusted,


Dickilson College Commencement will tike place June $20-24$. Rev. Dr I. A. M. Clappuan, the popular rastor
of Arch St. M. F. Church, Plila. preaches the sermon before the Society of Religious Inrquiry, Sundiay morning the 20 th inst., and the President, Dr. McCanley, the Baccalaureate sermon at night. The Junior oratorial contest will come of Monday evening; the Alumni oration, Wednesday; and the exercises of the graduating class, Thursday Annual Mecting of the Trusteez, Tue day, the 22 nd, at 3 F . m .

Lev. J. P. Otis was taken ill on Sat urday, and was unahle to fill his pulpit in the M. E. Church on Sunday. Most of his congregation, including the lelkom Post (i. A. R., who had arramged to Preshyterian church, the pulpit of which was filled during the day by President Caldwell, of Delaware College; the pasto Rev. IR. W. Beers heins absent.-Cecil County Neus.

From fifty to one humdred people met Wednesilay evening the 1 thta ult, for the organization of a homech of the Womm' land's. E. A. E.llis, Fsis., was called to the Mrs. Black. of Ballimore, Geo. A. Dlake and Jas. 'T. McCullough, Sers, and
Reve. I. I. Otis, and R. TV. Beers, Woman's eociety was then formel, and officers elerted as follows: President, Miss , ane Torbert; vice-president, Mr
Emily Frazer; corresponding sectetary Miss M. A. Nicols; recording secretary
Miss Mary J. Jidule; treasurer, Mre J H. Jama

Aabibury Distruet, Premembies
Lssochaton, May 3Ist. Tune g. This neeting, held in Onancock, Va, was grand success. The menbers and visitors were entertained with the far-fime hrspitalities of a Virginia welcome
 sur new departure-the establishmen a Methodist l3ook Store, in TYilming Comference. We hope to have a full

## rewre fir mext week

Mr. John E. Smilh, who withelrew from the Wilmington Conference, be cause he had adopted Swedenborgian
views it, is aunomed, will delim vicws it, is amounced, will deliver the annual aldress before the Mit. Vernon atcrary Society of W ashington College Chestertown, Mata at its Commencement
excreises June 30 th.

Mrs. Inuth Kemard, whose huthand. the nember of the uth Philatelphia Conterence, Turned her stels toward the setting sum, Thurstay of lasit week, for her ammal summer visit to her daughter, in Indianaroolis, Ind. Our esteemed sister's many friends
will be glad to know that she still enjoys will be glad to know that she still enjoys
most excellent health of mind and body, most excellent health of mind and body, mough eighty-five years of age; and in her throws the radiance of her gentle and consistent Christian life around the social, circle
wherever she sojourns.

Sam Jones' Sermons, We have just received from the lublighers prising the sormons of Sam Jomes and Sun , Many of our readers would dombttess be
glad to read their eloguent and hroink
words, and we havo no doubt but that thei
 circulation will be the menns of doing great
good to the thousands who cannot hear them personally. It is bound in paper for 2 zi cents,
or in cloth for 50 cents, and will be sent to any aldiress, post-paid. on receipt of price,
yy J . So oriluie \& Co., the Publishers, 31

## New Bishops of the M. E

From the Indepentent we clip
ip the follo
:-
Bishop Duncan was lorn in Virgibia, and is a brother of the distinguished Dr. Jas. A Duncan, who died in the midst of his career, a ne of the most eloguent Methot ist preachers Amery. So enny part virgishop ference; but for the past twelve years be has been connected with Wofiord College s. as Professor of $\mathbf{y}$ ioral Philosophy. Us main work has been in the ficld, laboring for the andowment of the institution. He is a fie preacher, of genial and very popular manners; and will be accepted in South Carolina,

## Wightman.

Dr. C. B. Galloway is from Mississippi He is a highly cultured man, a graduate of the University of his native state, and spent his whole time in the regular work, until lected editor of the New Orleans Advocate, as the successor of Dr. Parker, who wa to have a direct patb from the editorial to the Episcopal Chair. Four of its editors have been promoted to the Episcopacy-H. N. TcTYyeire, Jno. C. Keener, Linus Parker, and C. B. Galloway.

Eugene R. Hendrix is a native of Missouri fe is a man of thorough education, having Theological Seminary. He accompaniel the late Bishop Marvin in his missionary tour around the world, and on his return pubIf bas for several years, most ably and suc cessfully filled the Presidency of Central Collegre, Missouri. He is said to be possessed very harge wealth.
Dr. Josephn. Ker, of Georgia has neve sent more than thirty years oncurcuits, mis sions, stations and districts. The election ar. Key is a tribate to the straight-for est of the four, being fifty-seven, while
Bishop Dumean is forty-seven, Bishop Hendix thirty-nine, and Pishop (ialloway thirty-

## fflartiancs.

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James, Mithell, of the Wibmington Con ferenence Conference, and Miss Jemice Ste
cention, of Dorer, Del. MALSHALL-EVANE-On M
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the Introduction, Зishop Inrst says of it "It introduction, 3ishop I Iurst says of ollent; I ammore than plea ns agents will be supplied al the usual discount. Metsil price of book \$1.i.j.
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## Motherhood.

hior. Dr. Talmayge proached in St. Louis, some time since, on "Mother himexd," His test was:
"Morenver hii murber made hind a litule coat, and broteght it to him from ycar to year, when she cane up with her lusband to offer
Fannah was the wife if Elkanul, who wasa person very much like hereelfunrcmantic and plain, never having fough a battle, or been the subject of a would nave been called a genius. Just what yo. and I might be, that was Elkannh anl Hammah.
"The bightest time in all the history of that fartily was the lirth of Sumuel. Although wstar ran along the heavens pointing don to his birthplace, Ithink of so wonderf! a prophet.

As Samue had been given in anfanily, save Hanah, started up to Shi-. Joh to offer sacifices of thanksgiving The crach for He chila slof was al tar enough tor Monah's gratefun heart
but when the byy ras old enough, she took him to Shiloh nd took three bullocks and an ephah if four and a bol tle of wine, and mal, offering of sacri-
fice unto the $I$ Lord, an there, according to a previous vow, se left him; for there he was to stay, nlthe days of life, and minister in the emple.

Hannali made wilh helown hand a girment for Samuel, and $t_{3}$, it over to him. The lad would hat, got along
well without that garment, ir I suppose he was well clad by the misitry of the temple; but Hanala could te be contented unless she was all the me doing something for her darling boy.
"Hunnah stands before you,hen, in the first place, as an industrious yother. There was no need for her lwork.
Elkanah, her husband, was fatfrom poor. He belonged to a distingthed family; for the Bible tells us the he hu, the sun of John, the son of $\%$ "Who were they?" know; but they were distinguished p ple, no doubt, or their names would m
lase been mentioned. Hammah migh have seated herself with her family, mod, cad movels from year to yeur if har had been any to real ; but when I see her making that garment, and taking it over to sumuch, 1 know she is industrious from principle, as well his from pleasure. Cand wond not have a moth-
er become a drudge, or a slave; he would have her employ all the helps posible, in th
her children.
"Most mothers need no commel in his direction. The wriakies on their brow, the patlor on their check, the thimble-mank on their finger attest that ies. The luom and the hrightnese dud the viraty of girlhood have given ans and itdustry of mother there is a leathenish idea getting abroad in seme of the families of Athericans from are aot wanish themselve from the lome circle, For threc-fuurths of their anatomal duties they prove
themselves inconpetent. They are is. boraut of what their children weare, and what their children cat, and what their children read. They intrust to irrejponsibe prrans these young im-
mortals, and allow them to be under inHucness which may eripple their bodies, or taint their purity, or ripoil their namners, or destroy their souls.
"Who are the industriuls men in all ur occupations and profesione? Who are they, managing the merchandise of the world, building the walls, tinning the rouf, weaving the carpets, making the carth to quake and heave and roar
and rattle with the tread of gigantic en- er, and said she was anxious about her terprises: Who are they:' For the most
part they descended from indust rious part they descended from indastrious to spin their own yarn, and weave their own carpets, and plait their own doormeir own flag their own chairs, and da the influential women of this day, nine ty-nine out of a hundred of them, came tromeckles and homespun.
"nuckles and homespun.
And who are these people in society light aston, blown every whither filthy stories, the dancing-jacks of political parties, the scum of society, the tav ern-lounging, the store-infesting, the men
of low wink, and filthy chuckle, and rass breastpins, and rotten associations For the most part they come from mothers idle and disgusting, the scandalnongers of society, going from house to house, attending to everybody's business but their own, beliering in witches and hosts, and horseshoes to keep the devil ut of the churn; and by a godless life, ofting their children on the very vell. The mothers of Samuel John. on and of Alfred the Great, and of Isaac Newton, and of St, Augustine,
and of Richard Cecil, and of President Edwards, for the most part, were indusrious, hard-working mothers.
"Again, Hannah stands befure you as an intelligent mother. From the way from the way she managed this boy, you now she was intelligent. There are no persons in a community who ueed to wise and well informed, as nothers. Oh, how much care and intelligence re necessary in the rearing of children! books on the subject, no parent is excusable, in being ignorant of the best node of bringing up a child. If par not be so many dyspeptic stomachos and eak nerves, and incompetent livers mong the children. If parents knew more of physiology, there would not be hests, and inflaned throats, and diseased lungs, as there are among the children. If parents knew wore of art and were in sympathy with all that is beautiful, coming out in the world, with boorish ruclivities. If parents knew more of gion, there would not be so many little tit already starting on the wrong road, al all around us, voices of riot and biphemy would not come up with such "cy of iufernal triumph
".gain, Hannah stands befure you as and ${ }^{\text {stian mother. From her prayers }}$ boy tofiod, I know she consecrated her motheruay have the finest culture, the most brliant surroundings, but she Christianmaher. Thes, unless she be Christianmoher. There may be well-
read libraiesin the house, and exguite music ia te parlor, and the canva of the best arists adorning the walls and the wardroe be crowded with taste ful apparel, and he children be wonder for their attaments, and make the ouse ring with laghter and innocent looking int there 's something woeful the residence of a Ciristian mother. Oue hundred anc twenty clergymen exe logether, und ther were telling their the 120 clergymen, hov many ; and of he 120 clergymen, hov many of them do you suppose assignedas the means Chris conversion, the afluence of Christian mother? One hmdred out of Go. Philip Doddridge was hrough Dutch tiles of a chinmey fireplace. The other thinks she is only rocking na, but at the same time she may rocking the fate of nations, recking the lories of heaven. The sance maternal power that may lift the child up, ma "A a child down.
cr, and suid she was anxious about her
sins, and she had been praying all night. The mother said: "Oh, stop praying! don't believe in praying. Gat over all these religious notions, and I'll give yo a dress that will cost s500, and you
may wear it next week to that party. may wear it next week to that party.
The daughter took the dres, and she moved in the gay circle, the gayest of all religious impressions were gone, and she stopped praying. A few months after, she came to die, and in her closwould bring me that dress that cost 9.500 ." would bring me that dress that cost stange
The mother thought it a very strange The mother thought it a very strange
request, but she brought it, to please the request, but she brought it, to please the
dying child- 'Now,' said the daughter dying child- 'Nows', said the daughte
'mother, bang that dress on the foot of my bed,' and the dress was hung ther on the foot of the bed. Then the dyin girl got up on one clbow and looked a her mother, and then pointed to the dress, and said: 'Mother, that dreis
the price of my soul!' Oh, what a mo mentous thing it is to be a mother!
"Hannah stands before you the re warded mother. For all the coats sho made for Samuel, for all the prayers sh offered for him, for the discipline exert-
ed over him, she got abundant compensation in the piets and the wesme and the popularity of her son Samuel and that is true in all ages. Bvery
mother rets full pan for ath the pravers and tears in behalf of hur chiadren."
"Lug out for the youns man who speaks of his father as 'the rovernor,
the squire,' or the 'old chai.' Look ont for the young won'an bin calls he
mother her 'maternal ancestor, or the his father and refuset'a to other his moth
out, and the young cargle shatl cat in."

Could Not Go To Look. A good many years ago, one Monda morning in a country called Wales, a girl trudging through the snow. He aid, "Well my lassic, ken ye the text of Tester-morn?"
The rosy face clouded wer, and tears came in hel cyes, as she satd: "the storm
was so had, sir, I could not ot, to was so had, sir, I could not go, to louk."
He talked tindly to her, and found hat every Sunday, she walked seven miles over the hills and heather to look text of his sermon. learn by heart the he could not forget the tears of the child and the long way she traveled every Sunday to see and read a Bible. fter he went up to London, and talked with some other ministers about getting Wales than one in every seven miles. "Yes," said another sevod man; "i Bible socicty for Thalcs, why not for

## word.,

1siot that begimning was formed (in 180f) a lible society, to print and nd Bibles cverywhere.
Twelve years after, the American Bible Society was formed in New lork, o make and sell Bibles so cheaply that verybody could buy one, and to give wem away to
Since the little girl in Wales cried becanse she could not go througl snow-storm seven miles to look at one hese societics have sent out more than ne hundred millions of libles and estaments, all over the various countries of the easth.-Crown of Glory.
The Noithern Christian Aldvocate says No sentiment uttered by Sam Joncs wa cheered more loudly-both in the mass meeting of, first, 'men only;' and then,
'women only;' each 6,000 strong-than hat 'high license' is license to do socia evil, even though it is 'high'-or at leat a bit higher, than when it was low. 'Yes,' shouted the preacher, 'you may sny, that When the women, the babies, the angels, and God are on my side, Sam Jones care



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