

Peninsula Methodist.

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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS, Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

WORK WHILE IT IS CALLED DAY.

The working life is the life of peace,
The words of the wise are golden;
And down the line of lengthened years
Comes the truth of these words grown olden.

For the days that are passed amid songs and flowers
In dreamy inactive leisure,
But the days that are strong with the stress of toil
Are those of the truest pleasure.

The eyes that look straight toward God and heaven,
Nor turn from the path of duty,
Are the eyes that see, in this changeable world
The sights of the truest beauty.

Who lives for earth and self alone
Must find his enjoyments shallow,
While he who lives but for God and right
Finds something each day to hallow.

He who is bound by the yoke of love,
And regains his freedom never,
Has his perfect liberty here on earth,
And he shall be free forever.

O life is short, and its skies sometimes
Are darkened with care and sorrow,
But the loyal-hearted, the brave of soul
Has always a glad to-morrow.

Then let us patiently bear the cross,
Our service and love confessing,
For the life of labor and faith and love
Is the only life of blessing.

—Marianne Farmingham.

Bishop Warren, vs. New England Methodism.

BY REV. D. DORCHESTER, D. D.

Bishop Warren's article in the HERALD of June 16, was a singular attempt to combine reminiscence, poetic fancy, faulty statistics, disparagement, severe homily, etc. Its gross misrepresentations of New England Methodism placing it in a false light before the country, and predicating upon that false position a severe and undeserved castigation, demand a self-respecting reply. A widespread dissatisfaction among our ministers and leading laymen who have long performed heroic, self-sacrificing service for Methodism amid the difficulties incident to the peculiar situation in New England, calls for a vindication as public as the attack.

How a man raised in New England, and spending ten or twelve years in the ministry here, could so far forget the facts of our honorable record, is most surprising.

New England Methodists do not object to any words of instruction, advice, admonition, or reproof, which the chief superintendents of the church, in the exercise of the godly judgment, may offer; but, in this case, both the matter and the manner are singularly faulty.

Is Bishop Warren ignorant of the fact so fully demonstrated many times, that the relative gain of Methodism in New England has been greater than in any other large section of the country, except beyond the Mississippi and south of the Potomac and Ohio rivers? If he will turn to the centennial Volume, 1884, p. 160, he will see the demonstration in full.

In New England, when Methodism entered, was almost wholly pre-empted by old established denominations. Methodism has gained 14 per cent. more than the population; while, in the large Middle Section, the largest and richest and most prosperous section of the whole country, comprising the great States of New York, New Jersey, Pennsylvania, Maryland, Ohio, Michigan, Indiana, Illinois, Methodism has not kept pace with the population. And yet, in the major part of the latter section, Methodism started fully abreast of the first set-

ters. In New England, in 1850, Methodism was the third denomination numerically; now it is the second, having about thirteen thousand more members than the Baptists, who in 1850, exceeded us by about six thousand.

While New England Methodism has so far advanced upon the population in her own section, she has also contributed very liberally of her sons and daughters to help the Middle Section. The census for 1880 shows a little over 350,000 New England-born people living in the Middle Section. About one-sixth of all the native white population of the United States, outside of New England, was born in the New England States. Thus has New England been depleted of her native inhabitants. At the same time, New England has been a great immigrating section. But the new comers are a very different class. While outside of New England 29 per cent. of all the populations of all the United States are either foreign-born or foreign parentage, in New England 39 per cent. are of this class; and in the three States, Massachusetts, Rhode Island and Connecticut 48.5 per cent. of the people are of the aforesaid foreign elements. More over, the foreign elements in New England are more largely Roman Catholic than in other sections of the country. Massachusetts, with one-twentieth part of all the population of the United States, has one-ninth part of all the persons of Irish parentage in the whole country; and the three States, Massachusetts, Rhode Island, and Connecticut, with one-nineteenth part of the population of the United States, has one-sixth part of all persons in the land of Irish parentage. But seven-eighths of all the Irish landing on our shores have been Roman Catholics. Under such unfavorable conditions, while New England has been sending out so largely of her best blood to help other sections, and has been taking in such large, heterogeneous and religiously antagonistic elements to fill their places, nevertheless New England Methodism has relatively outdone the Methodism of the Middle Section, in the growth of the church membership. So utterly baseless is the Bishop's charge of unthriftiness and "shiftlessness." In no section of the country have Methodists been more severely taxed. The most constant effort has been necessary in order to self-maintenance.

Bishop Warren complains of the meagreness of our church benevolences. Prior to twenty years ago, we had very few comely churches in these six States. Under the advice and urgent appeals of some of our chief bishops, our people were pushed out into large and expensive building enterprises, which heavily involved them in debt. It is not strange that our benevolences have suffered somewhat from this cause. But our heroic laity and ministry have wrestled manfully and successfully with the difficult problem. During the last six years the New England Conference alone has paid on her church debts and in building and improving her churches, over one million of dollars—as high as \$230,000 in a single year, and in no year less than \$130,000.

But what has this same Conference done for benevolences, as compared with other large Conferences? The four largest Conferences, all situated in the richest section of the land, and where Meth-

odism entered almost simultaneously with the early settlers, the Cincinnati, the Ohio, the East Ohio, and the Illinois, average eleven thousand more members than the New England Conference.

In 1885, these four large Conferences with 173,997 members, paid on church debts \$51,473, and on the regular disciplinary benevolences (the two Women's Missionary Societies excepted), \$109,994—total, 160,467; while the New England Conference, with 31,571 members, paid on church debts \$88,861 and on the same benevolences, \$37,034; total, \$122,895, or an average per member, of \$2.81 for church debts and \$1.17 for church benevolences, against 29 cts. for the former and 63 cts. for the latter in the large named conferences.

Besides New England Methodism has been sending into the territorial area of those Conferences, large numbers of her sons and daughters, who have become their best givers. And yet we are accused of "setting an example of shiftlessness," and must be brought "to the bar of Conference and conscience." We are ready to appear with the facts.

As to the North Boston district, Bishop Warren says that while this district stands number 12, in the whole denomination, in respect to preachers' salaries, it is pitiable that it stands 105 in respect to church benevolences, and growing worse at that. It is to be hoped that the Bishop does not object to the size of the salaries. This year the receipts of fifteen preachers did not exceed \$600, besides parsonage, of whom eight did not exceed \$500; several \$400 and less. In some other portions of New England included in his statistical table, and with which he compares the North Boston district, the house rents, as reckoned, would not average more than \$100 to \$150. Massachusetts is one of the most expensive States in which to live. Her citizens have extraordinary privileges, but they are obliged to pay for them.

As to the rank, 105, in benevolences, which as compared with last year, he thinks is worse, the North Boston district shows an increase of \$2,518 over last year. If all the districts of the church should "grow worse" in their benevolences in the same way, they would increase the benevolent funds of over one million of dollars.

As for the blank spaces, during the past three years they have been only about half as many as during the previous three years, and the instances in which the Bishop says, "The preacher filled the blank by paying a fine of \$1 for not taking the collection," are comparatively few, even if his uncharitable construction is admissible. After looking extensively over the General Minutes, I infer that the New England Conference preachers are not so much addicted to that method of self-infliction as to the preachers in some Conferences beyond our borders.

If superior growth in church membership and large contributions of money to church interests do not demonstrate our loyalty to Methodism, any attempt at vindication will, we fear, be a hopeless task.

P. S. A note from Bro. Libby, presiding elder of the Bucksport district, calls attention to inaccuracies in the footings of the April Manual, from which Bishop Warren quoted, which represent the Bucksport district benevolences as \$200 less than they really were.—*Zion's Herald*.

W. H. M. S. Work in the South.

The following interesting letter has been received from Mrs. J. L. Whetstone, one of the superintendents of Southern work:—

—Savannah, Ga.

The marked improvement in the general appearance of the girls is astonishing. In some cases, even the expression of the countenance is changed. Indeed, this is a wonderful work, and in its influence far-reaching. Haven Home is a beacon-light in South-land.

"Last Sabbath was a great day for old Asbury. Twenty of our Home girls and boys were received into full church membership and partook of the sacrament. We attended their 5 o'clock meeting, held every day and led by one of their own number. Their prayers and experience, together with the record of their daily lives, show thorough conversion.

"The girls have learned to do all the work of the Home: they bake splendid bread, do the washing, ironing and cleaning. This is performed with the utmost system by the ringing of the bell, without friction or jar, all willing to take a little extra labor, if need be, rather than escape work.

"We have a few young girls, but quite a number from fifteen to eighteen years of age. Many of these are fine specimens of their race, and will be heard from in the future; rapid progress is made in their studies.

"Money is greatly needed to make necessary enlargement. A scholarship in Haven School at \$60 per year is a grand object to work for by our Young Ladies' Auxiliaries and Juvenile Bands. Five dollars a month can surely be raised by the enthusiastic young people of almost any Methodist Church.

"Could our ladies but travel through the Southern States and see the vast amount of good accomplished by the Homes already established, I am sure that money would not be lacking with which to carry forward the work. Let us pray that hearts may be moved to give to the Lord's chosen ones of our own land emerged from the night of slavery into the glorious morning of physical, mental and spiritual education.—*Zion's Herald*.

Personality.

In a recent address at Drew Seminary the eloquent Prof. Little, who so impressed the Centenary Conference at Baltimore in December, 1884, makes happy reference to Dr. John McClintock and the power and life of his talk and lecturing. He says rightly that nothing can represent the abiding of this personal sway over the hearts of men. Yet it does abide. Consciously or unconsciously felt, it has infused itself into the modes of thought and action of hundreds of men who came under his influence and sat charmed at his feet. The recently published "Sermons and Addresses of Bishop Pierce" will revive delightfully the memory of that great man, but no book can bring back the power of his personal delivery, as no recollection of words can represent the disseminated wealth of his ministrations. Dr. Thomas Arnold was in his day the prince of teachers. He molded character and set in motion forces which have permeated English society. No collection of

his writings can stand for Arnold, the man and teacher, any more than his dust and bones collected out of the charnel-house which has held them forty years could again take charge of Rugby and wield the sceptre of love and power there.

In Virginia no presence ever appeared among us of such wondrous charm and all-persuasive might as that of James A. Duncan. Nearly nine years ago he vanished from among men. Peacefully held and protected beneath the imposing granite shaft, his sacred dust and relics sleep in Hollywood. But his "spirit walks abroad" in its direct and indirect influences upon hundred of young men and many older men of his colleagues and comrades. They can sooner wear out the effect of years and probation than they can erase the impression of that great and loving personality. How oft to their musing souls comes up a tone of his voice, a glance of his bright and laughing eyes, an expression of his sunny face! Flashing along the wires of time come the electric pulses of his thought and sentiment. Ashland and the old College, and many a pulpit all over the Conference, are glorified with the radiance of his life. Not extending to fifty years, it is more imperishable than centuries upon centuries of tame and useless lives.

So much depends upon what we are; upon that tabernacles in clay for a short period and makes itself known to men as occasion serves. Names and titles and dignities and rewards perish, but personality survives all change and makes a record that will be reviewed in the judgment day.—*Richmond Christian Advocate*.

Too Much High Living.

I have formed a settled conviction that the world is fed too much. Pastries, cakes, hot bread, rich gravies, pickles, and pepper sauce are all discarded from my "bill of fare," and I firmly believe that they will be from the recipes of the twentieth century. Entire wheat flour bread, vegetables, fruit, fish, with a little meat, and milk as the chief drink, will, distil in the alembic of the digestive organs into pure, rich, feverless blood, electric but steady nerves, and brains that can "think God's thoughts after him," as they have never yet been thought. This is my recipe: "Plain living and high thinking;" and this is my warning: "With high living you will get exceedingly plain thinking."—*Miss Frances E. Willard, in the Signal*.

Are you yourself as free in Christ, as devoted, as prayerful, as unpopular, as outspoken, as earnest, as self-denying, as active, as zealous, as willing to be despised, as humble, as poor, as temperate, as plainly clad, as willing to endure hardness, as fervent in spirit, as free from worldly conformity, as separate from sinners, as single hearted as sincere, as much like Him who had not where to lay his head, as tearful, as broken-hearted, as willing to go after men and preach Christ to them from house to house, as full of yearnings, and longings, and entreaties, and invitations, and groanings, that cannot be uttered as you were in those days of prosperity, and power and blessing you witnessed and enjoyed so long ago?—*Zion's Watchman*.

What's the Trouble?

BY REV JOHN D. C. HANNA.

Not long before the close of Bro. Hardwork's first year, a couple of months before Conference, the ladies send out their invitations, and the guests are all in place. Tea is over, conversation runs along with pleasantness and profit, and everybody would be happy, were it not for an apparent coldness of manner between the two preachers, each of whom regards himself as badly treated by the other. As you may imagine, Bro. Gray's task is no easy one. Gladly would he resign his office to another. Yet he is one of those characters, who, having been convinced of duty, would brave any opposition in its performance.

As might naturally be expected in a circle of people as ambitious for the advancement of God's cause, as were these to whom I have introduced you, the conversation soon turned upon the subject of the condition of the church at Wesleyville.

The preachers were much pained when the ladies declared they had never been in so bad a condition, and thought surely here is some mistake. But when they turned to Bro. Gray, for whose judgment they had the highest respect, and whose sweet spirit always led him to take the most pleasant and favorable side of a subject, when they turned to him for a denial of this gloomy representation, they were really alarmed at the serious expression on his countenance, and the sorrowful manner in which he spoke.

"It is but too true, brethren," said he, "that our church is in a worse state than ever before. Heretofore harmony and good-will have reigned among our people; now our church is divided into two contending parties, who show great bitterness toward each other, and the ark of the Lord does not move forward." Then turning his earnest face toward them, he added, "But let me be plain, brethren. You know I love you both, and will do anything in my power to give you happiness and to make your work a success, therefore I may presume to speak. You are the cause of our trouble. Through actions in which you did not intend to injure us, you have brought upon us the unpleasant division now existing."

Had it not been so serious a matter, nothing could have been more amusing than the absolutely horrified expression upon the faces of the ministers, as they stared at Bro. Gray, then at each other, and back again at the speaker.

When they had recovered their voices, Bro. Playfair exclaimed, "Why, Bro. Gray, how is it possible that we are accountable for this trouble to which you refer?"

"I will tell you plainly," replied Bro. Gray, "and I know you will take no offense from an old man like me. Nothing can be more unwise than that a minister should allow a feeling of jealousy to be aroused because of praise bestowed upon his predecessor. I admit the people are sometimes most unfeeling in their remarks, but it arises from thoughtlessness, not an intention to wound. A preacher comes from an old charge where he has gained the love and esteem of all. His departure has been lamented by a loving people, they have followed him to the train or boat, and farewells have been spoken with tears; his heart is very sore. In this condition, with fear and trembling he arrives at his new appointment. O, for some familiar face amid the multitude that unwisely crowd the parsonage on that first evening. But there is none, and though accustomed to face large audiences, as he looks around on the host of strangers, he is as near terrified as he has been since he preached his first sermon. In this mood he is taken in hand by Bro. Love-the-Last, who discourses eloquently on the wonderful pulpit powers of the departed minister, his great tact in the sick room, his attractiveness for the young, his magnificent musical talents,

his ability as a pastor, etc., closing up all with the gratifying remark that "we shall never look upon his like again." Mrs. Meanwell, seeing the forlorn expression upon the face of the new preacher, and being desirous of consoling him in some manner, confidentially tells him that they are sure they will like him, though of course, "we can never care for another as we did for our last pastor," and assures him that "though his wife is neither so nice looking nor so social as the one just gone, she is certain she will do very well."

When he goes out into general society, he hears the same praise of his predecessor, until what does he do? Allows within him that feeling which gives him the greatest unhappiness, and which, being outwardly manifested, causes him to lose the love and esteem of his people—he becomes jealous of his predecessor.

Now, this is most unwise for many reasons. A preacher in a new charge, before the first month has passed, may ascertain who are to be his best friends. Find the man who tells you, almost before you have arrived, the foibles and failings of his last pastor, and you have the man who will be indifferent to you in a year, and who, at the close of your pastorate, will be telling your weaknesses and mistakes to your successor. But show me the man who tells me how much he loved my predecessor, of his gifts and graces, and I'll show you the man who will stand by me in every difficulty, and when I am gone sound my praises to those who follow. Then in our great work of soul-saving, it ought not fill us with envy because our brother was loved, but, rather let us thank God that he was able to reach the people's affections, and thus do them good. In my ministry," added Bro. Gray, "and you will excuse the personal allusion, I always made it a rule whenever any one praised my predecessor, to have something ever better to say for him myself. This I could do conscientiously; for what preacher does not know many things heroic, or humorous, or generous about his fellow-worker in the ministry, that never reach the ears of the masses of the people. When the sorrow at the change was very great, I have even from the pulpit, invited the people to speak freely with me of my predecessor's virtues, social qualities and work, letting them know that I rejoiced in his success. This was not done from motives of policy, yet it was often the most politic course; for not infrequently I have found such a course, the surest way to the hearts of the people.

"Now, Bro. Hardwork," said Bro. Gray, turning to him, "this has been your failure. You have permitted yourself to manifest jealous feelings, and this has estranged some members from you, and from each other."

Bro. Hardwork felt deeply mortified that his heart had thus been made bare, by old Bro. Gray, but he could not deny the allegations; for he now saw that he had manifested just such a spirit as had been described.

Then turning to Bro. Playfair, the old man addressed him thus: "There is one question that should ever be of the deepest interest to itinerants, the settlement of which should not be according to the sympathies of friendship, but by rules of justice to others,—I refer to the bearing of an ex-pastor to his last charge. You will remember the advice of Bishop Bowman, when presiding over the Conference at Lewes: 'Brethren, when you have been appointed to a new charge, do not hold on to your old one. Let your successor have that.' "I am sure," continued Bro. Gray, "that the observance of this advice from that sensible man of God, would prevent many unkind thoughts, and give a better opportunity to a successor to do good. I have known many cases in which great injury was done, by the frequent visits of old pastors to the charge from which they had been removed. Many things are done by the visitor, or by thoughtless people,

that rankle in the heart of the minister in charge. If some of these may be excused on the ground of inconsiderations, others show an utter lack of that high principle which should ever characterize God's ministers. I have known visits of a week's length to be made by an ex-pastor, without one call during the whole time upon the preacher in charge,—visits, indeed, of which the preacher in charge was utterly ignorant, until he was accused of discourtesy, because he did not make a formal call upon the visitor. Others who were popular, visit their old charge to find their successor unpopular. It requires, then, a great deal of grace, as well as solid sense and strength of character, not to act patronizingly to the unpopular brother—a manner, by the way, most galling to a man of independent spirit. I have even known an ex-pastor in visiting an old field of labor, to baptize a large number of children, marry couples, and receive gifts in the very presence of an unpopular and slighted minister. Others may call this what they may, but I can think of no more suitable words by which to denominate it than dishonorable and unprincipled.

Let us, as advised by the Bishop, when sent from a charge, leave it, leave it entirely. If sent for to marry people, write them kindly but firmly to employ their own pastor, who is compelled to do all the pastoral work in which there is no financial return, and certainly, should have the little for which there is some remuneration. If invited to visit, let us courteously decline, and give a fair field to our successor. If disposed to write many letters to the dear friends we have loved so much, let us deny ourselves for the good of the work."

"If you ask me, must a man when he leaves a charge, give up all the pleasant friendship formed through a three year's pastorate, I answer unhesitatingly, yes. Give up the charge entirely to your successor. If a minister's life be one of pleasure, if his great aim be the highest degree of popularity, then he may follow his inclinations in constantly visiting and writing to an old charge. But if he wants to do the most good, if his ambition is to save the greatest number of souls, either directly or indirectly, let him entirely relinquish his charge to his successor. Brethren," said Bro. Gray, "this is our trouble. You, Bro. Playfair, and your wife, by writing and visiting have retained such a hold upon many of your friends here, that Bro. Hardwork has been prevented from winning their affections as otherwise he would have done: he, in turn, has manifested a natural, but not commendable jealousy of you. Thus two parties are formed in our church, and even greater trouble seems imminent."

When Bro. Gray had finished, a more serious company it would have been hard to find. It may be said to the credit of Bro. Playfair that he had never intended causing trouble to the charge, or to his successor, but he now saw so clearly the culpable thoughtlessness of which he had been guilty that he determined to rectify his mistakes as far as lay in his power. When he and Bro. Hardwork left the place where they had listened to Bro. Gray's wise advice, they repaired to the parsonage-study, where, after talking over the whole matter, they bowed before Almighty God, and asked Him to aid them in undoing any injury for which they were responsible. When they separated for the evening, all wrongs were forgiven their hearts were filled with love toward each other, and a determination possessed them to learn wisdom for the future from past blunders.

The next day Bro. Playfair, in opposition to the protests of Bro. Hardwork, went from friend to friend, acknowledging his mistakes. In the evening, he left for home, resolved to give the pastor a chance to win the people as he had done, and if any one who visited the charge twelve months after, when, at the

end of the second year Bro. Hardwork was about to leave for conference, so closely united were pastor and people and so prosperous was the work of the Lord, he would scarcely have recognized it for the same place.

CONCLUDED.

Prue's Missionary Money.

"O MAMMA, my potatoes are looking splendid, and papa thinks there will be at least six bushels; and if they are fifty cents a bushel, there will be three dollars. Only think! won't that be a good deal of money?" So saying, Phil Sanborn drew up to the dinner-table delighted.

"Yes, my son, that will be a good deal, indeed," said Mrs. Sanborn, as she smiled down upon her ten-year-old boy.

The spring previous some of the ladies of the Board of Missions had been in that town to tell of the grand work they were doing, and even the boys and girls were interested. Phil had been told that he might plant some potatoes, caring for them himself, and have their price for missions when these ladies came around.

Prue, Phil's nine-year-old sister, heard and her large blue eyes grew sad, for she had nothing to give.

"Eat your dinner, Prue," said mamma; "I thought my little girl was fond of apple dumplings."

"So I am—I was thinking."

"Of what?" asked papa. "Any new disease attacked your dolly?"

"No, papa; but such wonderful things are to be done."

"What wonderful things? Is Barnum coming up here with his museum?"

"Why, no papa; but about missions; and you and mamma and auntie, and even Phil, have something to give, and I—I haven't anything." And Prue ended it with a sob.

"Who ever expected girls could earn anything, I'd like to know? See here, Prue, I'll give you ten cents of my potato money," said Phil.

"I do not want it," returned Prue.

"I'll give you twenty-five cents," said papa.

"That would not be earning it myself, as the rest of you do! No, I don't want to give what is not my very own," she said.

After the dishes were washed, mamma sat down to her sewing, and auntie to her knitting, while Prue, with the kitten in her lap was in a brown study.

"O mamma! I've got an idea," and Prue gave such a jump that the kitten went out of the window. "Auntie said I was very clever at making dolls' clothes. And I might make a few suits, real nice ones, and put them in Mr. Roberts store. He will let me, if it is for missions, and then I'll have some money all my own to give."

"So you shall, dearie," said auntie. "Get your silks and merino, and your dolly, and we will begin. I will cut and fit, and you shall sew every stitch."

In November the missionary meetings were held again; Phil gave three dollars and seventy-nine cents—the dollars from potatoes, and the cents from chestnuts. Then happy little Prue brought her offering—four bright new silver dollars, with her eyes shining like stars.

That night, as they talked the meeting over by the fire at home, Phil said: "I have changed my mind about girls, since Prue earned so much. I don't know that many boys could have done better."

And Prue whispered to mamma: "Wasn't it work for Jesus, too, mamma?"

"Yes, darling, if you did it for the love of helping Him," replied mamma. It seemed to-day as though Jesus stood there and smiled at me, saying: 'Prue, I know you love me, for you gave up those pretty clothes for me.'—Canadian Missionary Link.

It is not many years since one of the imperial decrees of the Emperor of Japan read; "Let no Christian hence-

forth dare enter Japan and let it be known unto all that if the King of Spain himself, or the Christian's God or the great God of all, violate this decree he shall pay with his head." The information comes now that "the most progressive secular paper in the kingdom has openly advocated baptizing the Emperor and a few of the nobles, that Japan may be considered a Christian nation."

Camp Meetings.

Chester Heights,	July,	20-29
Federalburg,	"	28
Camden Union,	Aug.	4-13
Brandywine Summit,	"	9-19
Woodlawn, Cecil Co., Md.	"	10
Deal's Island	"	6-16

Quarterly Conference Appointments.

WILMINGTON DISTRICT—SECOND QUARTER.			
Wilmington,	July	13	18
Epworth,	"	8	16
Grace,	"	15	18
Wesley,	"	24	25
Zion,	"	23	25
Cherry Hill,	July 30	Aug	1
Hockessin,	" 31	"	1
Christiana	"	"	1
Newark,	"	"	2
North East,	"	"	8
Elk Neck,	"	"	9
Port Deposit,	"	"	13
Rising Sun,	"	"	12
Hopewell,	"	"	13
Rowlandville,	"	"	14
Newport,	"	"	21
Scott,	"	"	17
Asbury,	"	"	21
Union,	"	"	26
St. Paul's,	"	"	29
Madely,	"	"	25
Delaware City,	Sept	3	5
St. Georges,	"	4	5
New Castle,	"	5	6
Red Lion,	"	5	6

CHAS. HILL, P. E.

EASTON DISTRICT—JOHN FRANCE, P. E.			
Chestertown,	July	17	18
Church Hill,	"	17	18
Still Pond,	"	18	19
Pomona,	"	24	25
Rock Hall,	"	25	26
Queenstown,	Aug 1	"	31
East Island,	" 1	"	31
Easton,	Aug	6	7
Trappe,	"	7	8
Oxford,	"	8	9
Centreville,	"	8	10
Wye,	"	8	10
Hillsboro,	"	14	15
Kings Creek,	"	14	15
Greensboro,	"	15	16
Royal Oak,	"	20	22
St. Michaels,	"	20	22
Talbot,	"	21	22
Bayside and Tilgman's,	"	21	22
Townsend,	"	28	29
Middletown,	"	28	29
Odessa,	"	29	30

DOVER DISTRICT—SECOND QUARTER.			
Berksville,	July	18	17
Denton,	"	18	16
Preston,	"	18	19
Beckwiths,	"	25	24
Cambridge,	"	25	26
Woodlandtown,	July 31	Aug	1
Church Creek,	"	"	1
Vienna,	"	"	7
Hurlocks,	"	"	8
East New Market,	"	"	8
Potters Landing,	"	"	15
Galestown,	"	"	15
Cannons Crossing,	"	"	15
Federalburg,	"	"	15
Greenwood,	"	"	22
Farmington,	"	"	22
Bridgeville,	"	"	22
Seaford,	"	"	22
Millsboro,	"	"	29
Nassau,	"	"	29
Lewis,	"	"	29
Melton,	"	"	29
Georgetown,	Sept	5	3
Houston,	"	5	4
Harrington,	"	5	6

A. W. MILBY, P. E.			
SALISBURY DISTRICT—SECOND QUARTER.			
Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Snow Hill,	July 16	18	10
Girdletree,	"	17	18
Stockton,	"	18	19
Chincoteague,	"	18	20
Pocomoke City,	"	18	21
Powellville,	"	24	25
Parsonsburg,	"	24	25
Gumboro,	"	25	26
Shortley,	"	25	27
Frankford,	31 Aug 1	10	Sat 9
Selbyville,	"	1	Sat 11
Roxanna,	"	1	Sat 3
Bishopville,	"	1	F 7
Belin,	Aug 1	2	M 9
Newark,	"	1	M 2
Pocomoke ct.	"	7	Sat 10
Westover,	"	8	M 2
Fairmount,	"	8	M 9
Bethel,	"	13	F 10
Laurel,	"	13	F 7
Delmar,	"	14	Sat 9
Sharptown,	"	15	M 8
Riverton,	"	15	M 2
Salisbury,	"	15	T 9
Quantico,	"	15	T 3
Fruitland,	"	15	T 10
Princess Anne,	"	15	W 7
Onancock,	"	22	M 9
Accomac,	"	22	M 1
Cape Charles City	22 23	10	M 7

J. A. B. WILSON, P. E.
In the country churches, and where also 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.
JOHN A. B. WILSON,

The Sunday School.

The Death of Lazarus.

LESSON FOR SUNDAY. JULY 18, 1886.
John 11: 1-16.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT. "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep" (John 11: 11).

I. THE TENDER APPEAL (1-3).

1. Now.—Jesus had gone to Persea for seclusion from Jewish hostility; the "now," or "but," introduces the cause of his leaving that district. A certain man was sick, named Lazarus.—R. V., omits "named." Various attempts have been made to identify Lazarus with some well-known contemporaneous Biblical character—the poor Lazarus of the parable of the Rich Man (Hengstenberg), or the rich young ruler, or the young man clad in a linen cloth who hovered behind the party which arrested Jesus (Mark 14: 15); but all such attempts rest on conjecture merely. The name "Lazarus" is the Greek form of the Hebrew "Elezar," which means "God is my help." Bethany—now El-Azariyeth, or El-Lazarieth, a hamlet of some twenty families, which preserves, in its name, the memory of the great miracle. The town—R. V., "the village." Mary and her sister Martha.—Mary, though presumed to be the younger, is first mentioned, perhaps because of her closer intimacy with Jesus, and greater prominence in the Gospel history.

2. It was that Mary—not Mary, the mother of Jesus, of course; nor Mary, the wife of Cleopas; nor Mary Magdalene; but the Mary who, in the following April, two days before the crucifixion, at her own home in Bethany, anointed Jesus with the costly ointment, and towed His feet with her hair.

3. Therefore his sisters.—R. V., "The sisters therefore;" because Jesus was the honored Guest and family friend. Sent unto him—at Bethabara, or Bethany, beyond Jordan. Lord, behold he whom thou lovest.—There has been no previous mention of Lazarus, but he needs no fuller description; if he was "the beloved" of Jesus, he must have possessed a rare combination of shining qualities.

II. THE SAVIOUR'S DELAY (4-6).

4. When Jesus heard that.—R. V., "But when Jesus heard it." He said—publicly, apparently; not to the messenger only, but to the apostles and others who may have been present. The sickness is not unto death—in its final result. Read after the event, the words are plain enough; as spoken before the event, they were ambiguous; but then the Speaker doubtless foresaw the whole history. But for the glory of God—"the revelation of God in His glorious majesty" (Westcott). The outcome of all that was to happen would be the praise and magnifying of God on the part of those present and many who should hear. That the Son of God might (R. V., "may") be glorified thereby—by the increased faith of the disciples; by the new faith in the spectators; by the higher spiritual development of Lazarus himself; by the increased hostility of the Sanhedrin, who would precipitate the tragedy by which the Son of God was "glorified."

5. Now Jesus loved Martha, and her sister, and Lazarus.—The names are probably arranged according to age. The Greek student will notice that a different word is used for "love" from that which the sisters used. They employed the usual word (*philein*) for human love; the Evangelist in this verse uses the word *agapaa*—a milder, calmer word. Says Schaaf: "The relation of Jesus to the female sex exhibits a tendency truly human with a purity and dignity truly divine."

6. When he had heard therefore.—R. V., "when therefore he heard." He abode two days still.—R. V., "he abode at that time two days." The natural question is, why? The conjectures have been many: Undoubtedly Jesus would not have remained two days in Persea inactive; His work there was, according to Matthew's account, extremely engrossing, and this may have accounted for the delay. Again, performing all His miracles in obedience to a sign from heaven (2: 4). He may have waited for that sign. Or, Lazarus having expired about the time when the messenger reached Jesus, the latter preferred to wait till he should have lain a sufficient time in the tomb, to make the miracle a convincing one. Finally, He would greatly increase the faith of all concerned, by this delay.

III. THE REMONSTRANCES OF THE DISCIPLES (7-10).

7. Then after that said he.—R. V., "Then after this he saith." The time had come at length for the journey. Let us go into Judea again.—He does not say Bethany, but Judea, because Bethany was included in Judea, and because not the mention of Bethany, so much

as that of Judea, would awaken their fears, and give Him an opportunity of teaching them a lesson.

8. His disciples.—R. V., "The disciples." Master.—R. V., "Rabbi." The Jews of late sought (R. V., "the Jews were but now seeking to") stone thee.—Evidently the disciples had a lively sense of their Lord's peril. Goest thou thither?—to tempt your fate?

9. Jesus answered—with the declaration of a principle which included the answer. Are there not twelve hours in the day?—To every individual God has appointed a life-day, longer or shorter, but still a definite space of time, and a correspondingly definite work. During this full twelve-hour day we are entitled to fulfill with joyous activity our whole duty, and need fear no obstacle, no foe. Jesus' work just now was in Bethany, and He was perfectly safe in going there. If any man walk in the day he stumbleth not.—Quite likely these words were uttered in the early morning, and the physical day, with the brightness of its light, typified the work-day of life.

"The light shines upon him so that he avoids the stumbling-blocks that obstruct his road even in the day time. Thus, in a moral sense, man sees in the light of his calling the dangers which he can and should avoid, without being obliged to abandon his vocation (Lange)."

10. But if a man walk in the night—"in the night of self-will" (Lange); "without the clear light of duty shining on his path" (Vincent); "striving to prolong life by neglect of duty" (Peloube); "when our God-given day has set" (Edersheim). Stumbleth, because there is no light in him (R. V., "because the light is not in him")—no sunlight from heaven, no light in the eyes; darkness, therefore—meaning, of course, spiritual darkness.

IV. THE SLEEP OF DEATH (11-16).

11. After this—after speaking these tranquillizing words. Our friend Lazarus—a fresh hint of his genuine amiability of character. Jesus rarely called a man his friend, outside the circle of the apostles (15: 14, 15). Notice that Jesus speaks of His friend as "our friend;" whatever was His belonged also to His disciples. Sleepeth.—R. V., "is fallen asleep." "Sleep" has been called "a periodical death;" and in all languages it is the metaphor of death. Jesus had, before this, spoken of death as a sleep, and the disciples should have remembered it. As no second messenger came to announce the death of Lazarus, Jesus must have known it by His supernatural consciousness. I go to wake him—Christ is the Resurrection. The time will come when "all that are in the graves" shall hear His voice.

12, 13. Then said his disciples.—R. V., "The disciples therefore said." If he sleep, he shall do well.—R. V., "if he is fallen asleep, he will recover." He spoke of natural sleep—that kind of sleep which, coming after the delirium of fever, is the surest pledge of convalescence. What need of His exposing Himself by going to Judea, now that the danger was past? *Howbeit Jesus spake of his death.*—R. V., "Now Jesus had spoken of his death." Thought that he had spoken.—R. V., "thought that he spake."

14, 15. Then said Jesus.—R. V., Jesus therefore said.—Plainly—dropping all metaphor. Lazarus is dead—an announcement which must have greatly startled and saddened them. Had He been there, there would have been no death—"none ever died in the presence of the Prince of Life" (Lange)—but then, had there been no death, there would have been no resurrection, and the miracle of miracles would not have been wrought, and the precious words which it called forth, have not been spoken. Jesus was not glad that Lazarus was dead, and that the sisters at Bethany were plunged into the depth of sorrow, but He was glad because of what would result from this death—the higher glory of God, the increased faith of the disciples. To the intent ye may believe.—Not that they had not believed, but that their faith might be confirmed. "Every new flight of faith is, in its degree, a new beginning of faith" (Meyer). How important a thing is faith, if such terrible experiences are needful for its development! Nevertheless let us go.—This terminates the conversation.

16. Then said Thomas, which is called Didymus.—R. V., "Thomas, therefore, who is called Didymus, said." Didymus ("twin") is the Greek rendering of the Hebrew name Thomas. Tradition says that his twin sister's name was Lysias. It has been conjectured that he was called Didymus because of his twofold nature of faith and unbelief, hope and despair. Let us also go, that we may die with him—a heroic, but hopeless utterance. Thomas saw nothing but death for his Master in this venturing into Judea, and with His death, the quenching of all his own expectations relative to the Messianic kingdom; but he would not hold back; he was quite resigned to share the fate of Jesus.

Letter From Rev. J. M. Williams.

MR. EDITOR:—Since your headquarters are within a city of large manufacturing enterprises, I have thought that many of your readers might be interested in what is going on here in Manchester, in the manufacturing line. I glean the following items from a carefully prepared article in one of our local papers of recent date. After summing up a few facts, such as that the annual pay roll of the city manufactures is \$9,000,000, and that five factories, the Amoskeag, Manchester, Stark, Amory and Langdon, alone employ 12,000 operatives and pay them annually \$3,877,000. The article proceeds:

"Look at these figures! Amoskeag Manufacturing Company, capital stock \$3,000,000; employes 5500; monthly pay roll, \$150,000.

Manchester Mills and Print Works, capital stock \$2,000,000; employes, 3000; monthly pay roll, \$95,000

Stark Mill, capital stock \$1,250,000; employes 1400; monthly pay roll, \$31,000.

Amory Manufacturing Company, capital stock \$900,000; employes, 1420; monthly pay roll, \$19,500.

Langdon Manufacturing Company, capital stock, \$500,000; employes, 400; monthly pay roll, \$11,000.

To these gigantic industrial interests raising the city of Manchester to the third place in manufacturing importance in the United States, can be added the Derry Mills at Goffe's Falls, employing 175 hands, and representing a corresponding amount of capital and wage disbursement.

Nearly eight millions of dollars invested in the manufacture of cotton and wool, the king and queen of staples, with an annual disbursement of nearly 4,000,000 of dollars to these artisan wage-workers of the city. These mammoth commercial features can be supplemented by the Manchester Locomotive Works with a capital stock of \$100,000, employing 650 hands, with a monthly pay roll of \$28,000; the Olzendam hosiery mills, with a capital stock of \$100,000, giving employment to 230 hands who draw for their labor \$6000 per month, and the P. Cheney Company who have given a local and European reputation to this class of American industry, employing 140 hands, and who disburse \$4500.

There are more than 50 additional manufacturing interest displayed in the commercial make-up of the city. Two paper manufacturers and five large saw and planing mills are in a state of growing prosperity. There are six plants devoted exclusively to the workers of iron, in the line of foundries and machine shops, aggregating hundreds of men, and the disbursement of thousand of dollars monthly, while minor manufacturing features are distributed throughout the city, embracing various products in the line of fire engines, marble work and brass goods, belting, brooms, brushes, carriages, chairs, furniture, piano stools, cigars, coke, confectionary, edge tools, earthen ware, and many other articles of merchandise.

After examining the above figures the question arises, "What of your transporting and general shipping facilities?"

They consist of eleven freight and twenty-one passenger trains, that receive and discharge their living and inanimate burdens every 24 hours. Indeed, in this respect, Manchester has more and better freight advantages than any other section of New England, barring Boston. Manchester has several direct and uninterrupted rail communications to the sea board of New England, or the central Atlantic states via New York. The location and topography of the city and its environs, have been favored above other cities. Manchester spreads her mantle of commerce within the shadow of the foot hills of the White Mountains, whose praises have been sung by poets and philosophers from the Tiber to the Penobscot."

To the above excerpt, permit me to add a more specific account of the largest mill here, the Amoskeag:

Who can pronounce upon the infinite detail housed, and daily calling for adjustment within the walls of this corporation. The 5500 employes show 11,000 busy hands deftly and silently, working out the daily problem, displayed in the hundreds of thousands of yards of cotton goods prepared for the markets of the world.

The Amoskeag Manufacturing Company, and the Land and Water Power Company lie along the picturesque water course of the Merrimac, at the western boundary of Manchester city proper. The buildings are chiefly five stories in height, and extend along this natural and other artificial water ways for a distance exceeding a mile. The magnificent results seen here to-day, were first conceived and started on their way in Amoskeag, now the city of Manchester, in 1807, 12 years after the first cotton mill in the United States was erected in the state of Rhode Island, in 1795. Massachusetts was the next New England State that nursed this greatest of industries, and two mills were erected within her borders in 1803 and 1804 respectively. The next succeeding three years added 10 more miles to the list, so that in 1807 the chronicle of that period claimed 15 cotton mills and 8000 spindles as the quota for the entire country. In a little more than three-quarters of a century the industry represented in the obscure cotton mills of Massachusetts and Rhode Island in 1804 has risen to be crowned the very god of trade. The product of the Amoskeag mills find a market in all parts of the earth. Of it, the flowing tounoise of the Arab is made and it swatches the nakedness of the inhabitants of the Ganges. Greeks, Romans and Sicilians study the trade mark of this company on the bales of cotton cloth in their marts of trade and the land of the Pharaohs knows of the quality and texture. Of the value and financial importance of this corporation to the city of Manchester it would be hard to estimate. It disburses annually quite \$2,000,000, seven-eighths of which retained within the city limits, and is again distributed to its citizens through different channels of trade.

Rev. Alexander Craig, D. D.

This eminent minister of the gospel who has just received the degree of D. D., from Delaware College, by the unanimous recommendations of the Faculty, and the unanimous vote of the trustees, was born in Perth, Scotland, Aug. 11th, 1834, of Presbyterian parents, and came to the United States in May 1850. His school advantages were meagre; but by dint of hard study and pluck he attained a degree of scholarship, of which many from the schools are unable to boast. He settled in Washington, N. J., and learned the blacksmith's trade.

In January, 1854, he was converted, under the ministry of Rev. Isaac Cross, and joined the Methodist Episcopal church. Before his probation had expired, he was made class-leader and Sunday-school superintendent. Uniting with the Newark Conference, at its first session, in 1858, with John F. Hurst, Henry H. Buttz and Stevens L. Baldwin. The first named, since elected to the episcopancy and came into the church, after graduating at Dickinson, and years' of study in Germany, with perhaps the finest culture of any in it, at that time. Between him and his sturdy blacksmith classmate, there sprang up a strong personal friendship, which has never been interrupted.

From his admission to full connection, Dr. Craig has been a most conspicuous figure on the Conference floor.

His first appointment was Swartswood. After one year's service in Trinity, he was appointed, April 1882, to the Jersey City District. Though always successful where hard work was to be done,

the presiding eldership has been his throne. In this, his success has been most wonderful. Early in his first year he saw that this office held the key of the whole situation in church work, especially in the matter of benevolences, and honestly and earnestly sought to measure up to its possibilities. The advance on the missionary collection has been 112 per cent. He is one of the few men possessed of really great executive ability—a natural leader of men, who inspires confidence and enthusiasm in his followers.

By the Tabulations of Rev. J. W. Young, of the 429 districts in the United States, Dr. Craig found his to be No. 160. His first year's work brought it up to No. 114; his second to No. 13 his third No. 3, and at the end of his fourth he left it, by considerable odds the foremost district in the table.

At the close of the Conference last April, before reading the appointments Bishop Foster said of him substantially, "I believe no man in the last twenty years has given such an impulse to this office, as he. I have never known his equal in the presiding eldership, and doubt if he has ever had a superior in the church. His administration has been felt over half the Continent. This was greeted with thunders of applause, showing the appreciation and esteem in which he is held by his brethren. Such an encomium from such a Bishop and deserved, is one of the greatest honors that can come upon the head of a Methodist preacher.

Brother Craig has certain striking characteristics—one of which is his indomitable will. A purpose once formed, it is pushed to consummation with a persistence which reminds one of Grant at the siege of Vicksburg. He looks at the subject on all sides, with a caution that is worthy of his race. The fixed resolve is the result of mature deliberation. He makes sure he is right before he goes ahead. His judgment is so cool and exact in most matters, that it is extremely difficult to find a joint in the harness, where a vulnerable thrust can be made.

As a preacher, Brother Craig stands high. He presents the truth without fear or favor. His style is direct and forcible; his line of argument clear; his illustration vivid, and chiefly Scriptural; and the application searching. His diction is always good, and often of rare force and beauty.

At the session of the Newark Conference, 1884, he was elected a delegate to the General Conference, by a flattering vote, and when that body met in Philadelphia, he was assigned to some of the most important committees. No man in his own Conference has ever so impressed his own thought and convictions on the Discipline; and few in any Conference have ever done so, to a greater degree.

He was appointed on a committee with Bishop Harris and others, to consider the necessity and practicability of revising the benevolences of the church; and at the meeting of the committees, he submitted a plan, which will in all probability be recommended. No man more intensely devotes himself to whatever he has assigned him to do. He is a member of the General Missionary Committee, and there, as well as elsewhere, is one of the most active and influential of its members. Perhaps there is no man in the Conference who is so thoroughly acquainted with its territory, with the ability and status of each charge, and whose judgment is so correct with regard to the adaptability of ministers to places.

In a Conference composed of so many of the great men of the church, and in a class of rare scholars, this man from the blacksmith's anvil, by hard study, earnest self-sacrificing, work entire devotions to one thing, has attained to a peerage with them, and fitted himself to execute grandly, the highest administrative position in the church.

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

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

All subscribers changing their post-office address should give both the old as well as the new.

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SPECIAL OFFER

FOR THIRTY DAYS.

We will give to any one sending us ten (10) dollars, and the names of ten new subscribers, to the PENINSULA METHODIST, a Waterbury Watch.

The Peninsula Methodist to new subscribers from new until Jan. 1, 1887, only forty (40) cents.

As we supposed, Bishop Warren's animadversions on the New England Methodists have not been allowed to pass unchallenged. Rev. Dr. Rochester, the eminent New England satirist; in the *Herald* of the 30th ult. most effectually refutes the charges in the Bishop's article if he does not indeed demolish the Bishop as well. We take pleasure in giving the salient points of the reply. As in most cases, a good cause gains rather than loses when unjustifiably assailed.

In this case, our Episcopal Pedagogues seem to have applied the lash to the wrong boy. We call special attention to two most significant facts; first the wonderful growth of New England Methodism, increasing in membership 14 per cent. more than those states have in population, and advancing in the last thirty five years numerically, from the third to the second rank among the other churches, gaining on our Baptist brethren 19,000, since 1850; and secondly, the liberality of our Yankee brethren toward church enterprises, averaging in 1885 \$1.99 per member, exclusive of probationers, for church improvements and church benevolences, against 46cts per member contributed for the same objects by the four large and wealthy Western Conferences named. With such a showing they surely deserve commendation and not censure.

THE NEW PRESIDING ELDER FOR DOWRY DISTRICT.—By a letter from Bishop Mallalieu, we learn that Rev. T. O. Ayres, pastor of Denton charge, has been appointed by him to fill the vacancy occasioned by the death of Presiding Elder A. W. Milby. Brother Ayres joined the Wilmington Conference in 1870, at its second annual session, and has made a fine record as a faithful, earnest and successful minister of the gospel. He is a clear and forcible writer, a diligent pastor, enterprising and progressive.

"We understand brother Ayres was the choice of his brethren on the district, as expressed in a meeting held recently in Harrington, for consultation. The *Denton Union* said last week, "Mr. Ayres is eminently qualified for the high and responsible position, and we hope it will be his lot to assume the duties of the office." With the confidence and cooper-

ation as his brethren, we trust Presiding Elder Ayres will have good success, and prove to be "the right man in the right place."

Our venerable friend and brother, Rev. Elon J. Way, M. D., whose death was noted in our last issue, had resided in Baltimore so long, that many of our people who knew him well in other years had almost lost sight of him. His visit to the Conference in Elkton last Spring, when he was so tenderly introduced by Bishop Mallalieu, will be recalled with mournful interest; and his touching farewell to the brethren, as if anticipating an early release from the burdens of mortality, with his words of exultant faith and hope, will not fail to recur to those present at the impressive scene. In the absence of other data, we give a memorial notice, that appeared in the *Baltimore Methodist* of the 10th inst. The Minutes say Bro. Way joined the Philadelphia Conference in 1840.

"Rev. Elon J. Way, M. D., a superannuated minister of the Wilmington Conference of the Methodist Episcopal Church, but for seventeen years a homoeopathic practitioner in Baltimore, died in great peace at his home on South Broadway on Sabbath night last. Dr. Way had recently suffered several slight attacks of paralysis. On Wednesday of last week, while in his carriage, visiting patients, he felt sick and told his driver to hasten rapidly home. It was the last summons. He had to be lifted helpless from the vehicle and told his wife the end was near. In conscious moments he assured his family and visiting ministers that all was well, saying, "I am on the true Foundation; my feet are on the Rock; I must go, but I will be waiting at the gate for you," &c.

Dr. Way was seventy-five years of age. In early manhood he was engaged in teaching, when he received the call of the Holy Ghost to preach the gospel. Although his health was always precarious, he obeyed the heavenly voice and entered the ministry of the Philadelphia Conference when about 27 or 28 years old. He was a preacher of no mean mental power and eloquence. He had an overflow of energy, a brilliant perceptiveness and a deep spirituality, which soon won for him the high esteem of the ministers and laymen of his conference. When the Wilmington Conference was formed and the peninsula of Maryland, which had been included in the Philadelphia Conference, was assigned to the Wilmington, Dr. Way became associated with the latter and retained his association with it during life. During the war he was appointed Chaplain in the army and stationed at Fort Delaware and the Chesapeake Canal. After the war, his delicate health rendering itinerant ministerial service impracticable, he began the practice of medicine (which he had studied in early manhood) and moved to Baltimore. He became identified with Broadway charge and was affectionately esteemed by all the pastors, the officiating, and the people of that congregation. The memory of his holy life, his pungent exhortations, his clear, beautiful and logical sermons, (occasionally preached as health permitted), will be ever as ointment poured forth in that community.

We extend our sincere sympathies to the bereaved family and would fain make this humble tribute to the memory of their dead—who is indeed "not dead but sleepeth."

The Board of the Tract Society of the Methodist Episcopal Church, at its last meeting, made an appropriation of five hundred dollars subject to the application of Bishop William Taylor, to be expended under his direction in his African work. This is a commendable move in our Tract Society.—*Buffalo Christian Advocate*.

Why should it not be equally "commendable," for the Missionary Society of the M. E. Church to make liberal appropriations, "subject to Bishop Taylor's

application?" If his "self-support" principles prevent him from accepting appropriations from the missionary treasury on account of salaries, what reason is there that the missionary society should not help him in the great work he is doing according to appointment of the General Conference, with appropriations to his "Transit and Building Fund?" It certainly seems incongruous, for the missionary collections of the Church to be pressed in every direction, in order to reach "a million for missions," and not one dollar of such collections to be used for the Continental Mission which Bishop Taylor and his missionaries have so heroically undertaken, under the authority of that Church. We are aware there is an appropriation to the Liberia Conference; but none to the new work, that has challenged the attention and admiration of the Christian world, as scarce any other enterprise for heathen evangelization has, in the history of missions. The only exception is one of \$2500 for the Bishop's salary, which he could not possibly accept, without repudiating his well known, and oft repeated declarations. By all means let us give "a million for missions," in the regular way, and as much more as we have heart and purse to make it, but let us not ignore the church's brave and self-sacrificing servants, who are following their intrepid leader into the toils and dangers and midnight gloom of the Dark Continent, that they may diffuse among its millions the saving light of the gospel.

Letter From Ocean Grove.

The sermon, Sunday morning, July 4th, by Rev. Dr. Stratton, of Rochester, N. Y., on the text, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea," was a most admirable and eloquent elaboration of the thought that the Divine purpose of developing a perfect manhood was certain of accomplishment, however slow its progress. It was listened to with close attention by at least 2000 persons.

The Summer Sunday School was organized with 1025 in attendance. The Bible class, Rev. Dr. Hanlon, leader, with any member of able assistants numbered 400. As usual, the discussion of the lesson was sprightly, suggestive, and helpful.

At six p. m., the series of weekly surf meetings began; Rev. Dr. M. J. Cramer, Channey Shaffer of the New York bar, Rev. Dr. Wallace and others made addresses more or less appropriate to the day as our national anniversary.

At 7.30 p. m. the noted revivalist, now an aged but vigorous veteran, Rev. Wm. P. Corbit discoursed on the text, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Dr. Wallace says of this sermon:

"Think of such a passage flashing through the fertile mind of this Boanerges, and suggesting an epitome of the whole plan of human salvation, with its actual experience of pardon for sin, light from dungeon darkness, life from death, and joy, the believer's blooming heritage through all the varying conditions of the path from earth to heaven—from the lowest pit to the highest altitudes of redeemed felicity—think of the preacher telling of his own conversation, and pointing to people in his audience who remembered the glad hour—breaking out once in a while in a "gust of praise," and ended up amid tears falling, and shouts ascending all around him—and you have a dim description of the grand closing up of our opening Sabbath, with everybody blessed, and ready to go on their way rejoicing."

From the *Asbury Park Journal*, we quote:

"In the evening Rev. William Pitman, Corbit, of Brooklyn, a preacher of the old school, talked in the old-fashioned Methodist way, awakening deep interest

in a large congregation. His theme was "Christian joy," suggested by 1 Peter 1: 8, 9. These are some of the things he said:

"God made man happy, then sin came, and fear and sorrow dimmed the eye, and anguish wrenched the human heart. But the Son of glory rekindled joy with his divine sunshine. What then is this Christian joy? In its negative aspect, we say that it is not natural cheerfulness, nor is it worldly mirth carried into religion; and positively, Christian joy may be defined as a conscious deliverance from God's displeasure through the blood of Jesus Christ." The preacher was encouraged at many points of his address by shouts, not only from the clergy, but from many in the congregation.

Wednesday and Thursday of last week, the W. C. T. U. of New Jersey, held its annual meeting. Interesting addresses were made by various speakers; among them Rev. W. H. Boole and his wife. Mrs. Boole gave the following figures in illustration of the comparative costliness of the drink indulgences.

For bread—\$505,000,000; for meat, \$303,000,000; for woolen clothing—\$237,000,000, tracing out an argument in political economy in favor of sheep husbandry; for cotton clothing—\$210,000,000; boots and shoes—\$169,000,000; sugar and molasses—\$155,000,000; tea and coffee—\$145,000,000; schools—\$85,000,000; ministers—\$12,000,000; missionaries—\$5,500,000; tobacco—\$600,000,000; liquor—\$900,000,000.

An interesting and edifying series of services in furtherance of Sunday School work began Saturday the 10th inst., to be continued for ten days, under the direction of Rev. B. B. Loomis of Albany, and his associate Rev. John F. Clymer, formerly of Wilmington Conference.

Sabbath morning, Rev. George W. Miller, formerly of Grace Memorial, now of Brooklyn, N. Y., preached a most admirable sermon, to the delight and profit of a large congregation, on the great topic of Christian education, selecting for his text from Proverbs, the words, "For the soul to be without knowledge it is not good," and from our Lord's commission to his disciples, the words, "go ye therefore and teach all nations." An outline of course, will only indicate the leading thoughts of the speaker, his easy, earnest, graceful manner, his eloquent and impassioned delivery, and the flashes of sparkling thought and thrilling appeal, as the discourse flowed on, it is impossible to reproduce.

After alluding to the Family, the State and the Church, as the three Divinely ordained agencies for the education of youth, Dr. Miller laid down three preliminary propositions. (1) that a full and complete education must be adjusted to the child's peculiar nature, as a physical, intellectual, and a moral and spiritual being, constituting a unit in harmonious interdependence; (2) that the child's moral and spiritual nature is the highest and characterizing part of his threefold nature; and (3) that the right education of his highest powers was essential to the best results; right education at the top insures right education at the bottom; the lower, the physical and intellectual must be subject to the higher, the moral and spiritual; a good heart essential to the best results of intellectual culture; hence it follows that Christian education is absolutely necessary to the best results; and Christ is the greatest teacher, both as regards the life that now is and the life that is to come. Thus it is that the Church has been the great educator in all the past, and now in the Sunday School we find the emblem and agency of universal Christian education.

Tendencies in this age that are subversive of the true idea of education; (1) to place undue emphasis upon purely mental training, to the neglect of the

child's moral and spiritual culture, there can be no complete education without the Bible. "Away with the idea of a broad education which excludes the Bible; it is the most sickening cant ever uttered by the lips of men pretending to be able to teach." Here, the speaker urged the importance of beginning early; "you can't begin too early to teach the child the truth as it is in Jesus; it is the most impressible, and the impressions then made are most permanent. As you teach the child the truth as it is in Jesus, its heart will open like the flower to the sun, to receive by the Holy Spirit the impress of the Divine likeness. This is the work of the true teacher."

(2) The tendency to secularize public education. Here the speaker, alluding to the astonishing growth of our population from two and a half millions of whites in 1780 to fifty millions in a hundred years, said "at the same rate of progress, our population, at the end of another hundred years would number a thousand millions." The Queen is in the cradle; who shall rock her? Shall Romanism, that holds the people in ignorance and slavery wherever she has the power, and whose first blow at our liberties has been levelled at the Bible in our public schools, and at our system of general popular education? A thousand times no!

Shall secularism rock this infant Queen? History teaches that liberty in ancient times has always been overthrown by the educated men. No, secularism shall not rock her. Evangelical Protestantism through the church and Sunday School shall rock the infant Queen. The ultimate triumph of Christianity is assured on the principle of the survival of the fittest. The best results that have been yet secured in every department of culture, have been by Christian education. Shall we not then give to our children the faith of the New Testament?

Our country's history shows how highly Christianity was appreciated. The discordant councils of the continental congress threatened disaster, until Benjamin Franklin's proposition to have the sessions opened with prayer, was adopted, before the Mayflower lauded the Pilgrim fathers on Plymouth Rock, they formed a sacred compact on board their vessel in the name and according to the laws of God; when Columbus took possession of the New World, he raised upon it the sacred emblem of the Christian faith. The sermon closed with an earnest appeal for unwavering devotion to the Christian education of the youth of our country.

A Military Week at Atlantic City.

On Thursday morning last, the Fifth Maryland Regiment arrived at Atlantic City, and pitched their tents for a week encampment. The soldiers were received by the citizens with great ceremony, and there was a grand display of bunting flags and decorations in honor of their coming. The week of their stay will be the gala week of the season. The fame of this regiment as a splendid military organization is wide spread, and their drills, dress parades and reviews will be brilliant events.

Governor Lloyd, of Maryland, and his official staff will review the regiment on Saturday. Mayor Hodges, of Baltimore, and a large number of Baltimoreans, have arranged to visit the "City by the Sea," and remain for several days during the encampment. The life and gaiety of Atlantic will be largely enhanced by the presence of the soldiers, and their friends, and the "Soldiers Week" will prove the red-letter period of the season.

Our Book Table.

The July WIDE AWAKE celebrates in various charming ways, the arrival of the great American Holiday. E. S. Brooks, in his story, "When George the Third was King," gives us an inside view of the famous "Declaration of Independence," showing that the first Independence Day was celebrated on the "Eighth" instead of the "Fourth." To use the author's own words: "Instead of one 'Fourth of July,' you see, we have really four." Another Fourth of July article is the jolly story by Margaret Emma Ditto, entitled "The Capture of the Hennepin Gun." There is a good true story of adventure called "A Strange Prison," by O. Clute, and an interesting account of "Three Little Indians"—Apaches—by James Steele.

Conference News.

Rev. J. H. Willey, pastor of Delaware City, writes: During the revival last winter, we received 112 on probation. The term of probation has just expired, and last Sunday I read the names of 106 of that number, who had been recommended by the leaders and stewards meeting. The question of "what becomes of these probationers," will be solved when we learn to give the probationers the proper care and nursing.

Bro. Watt, pastor of Princess Anne charge, requests us to correct amount of collection on Children's Day, which was \$20 instead of \$14, as stated in Bro. Wilson's letter in our last issue.

Sussex District.

REV. F. C. MCSORLEY.

The above title is the name of a proposed district of the Wilmington Conference to be composed of the appointments lying within, or upon the borders of Sussex Co., Del. If a fifth district is to be made, then I submit that the arrangement hereby proposed is one of the most feasible. That there is need of another district is a question which would be answered in the affirmative by many. Look at the growth of our conference in one decade and a half, counting from the second session held in Port Deposit, March 1870.

Arranging the district lines of that day as they are now, the following table will show the relative growth of the several districts in number of appointments:

	1870	1886	Increase
Wil. Dist.	27	35	8
Easton	22	34	12
Dover	23	35	12
Salisbury	17	41	24
Total	89	145	56

It is now proposed to take the appointments lying within Sussex County, with possibly, the addition of some others, and form them into a "Sussex District." These Sussex appointments in 1870 numbered 11, with 45 churches, valued at \$65,050; membership 3963; paying their pastors \$7,409; contributing for missions \$652.38, and for all other benevolences \$259.83. On the same ground, there are now 19 appointments, with 59 churches, valued at \$107,500; membership 5117; paying their pastors \$13,165; contributing for missions \$1464; and for all the benevolences \$1692.

Increase:—In no. of churches 14; in value of churches, \$42,500; in no. of members, 1149; in contributions to missions \$811.62; to other collections \$1432.17; in salaries \$5,756.

From this last must be deducted the item of parsonage rent. This is difficult to arrive at because some pastors report it and others do not.

This will give a district composed of the following 19 appointments: Greenwood, Bridgeville, Cannon's Crossing, Seaford, Laurel, Delmar, Shortly, Ellendale, Lincoln, Georgetown, Nassau, Lewis, Millsboro, Frankford, Selbyville, Columbus, Roxanna, Milton. To these could easily be added the following on the D. M. & V. R. R. in Maryland and Virginia: Berlin, Newark, Snow Hill, Girdletree and Conners, Stockton, and Chincoteague, making a district of 25 appointments.

This arrangement would have the following points in its favor:

1. It would relieve the two districts having possibly, the most undeveloped territory, of some of their appointments; giving the presiding elders of those districts the opportunity of concentrating their efforts upon the undeveloped territory remaining.

2. It would be a compact work, all of the appointments, excepting Berlin and those below it, being within a drive of 25 miles from Georgetown, the presiding elder's home.

3. Being composed largely of one county, there would be social, political, and financial interests which would help to weld them into an ecclesiastical community.

4. Being thus one body, the district would be susceptible to the spirit of enthusiasm, and holy endeavor in the Lord's cause; and under the inspiration of a praying, planning, and working presiding elder, would soon step to the front.

5. Last, but not least, the territory would give splendid opportunities for work which could not fail to be crowned with glorious achievements.

Letter From Holland's Island.

DEAR BRO. THOMAS:—Fearing lest I might be writing you too frequently, I have kept silent for a while, but having now some interesting events to report, think it well to send them to your very welcome paper. June 16th was a day of special interest, because of the happy union of two of our worthy young people, Capt. N. Thomas Parks and Miss Carrie F. McCoy; the latter one of our estimable Sabbath School workers. The

ceremony was performed by our genial neighbor Rev. J. D. C. Hanna, in the presence of about 75 or 100 invited guests. The happy pair were waited on by Mr. J. Cookman Boyd, a student in John Hopkin's University, Baltimore, and Miss Tamatia Price of the same city. After a bountiful supper, including fruit and confectionery, the evening passed very pleasantly.

June 13th was Children's Day; our church was made more attractive than on any previous occasion by the display of flowers and Bible illustrations which decorated our walls. We were greeted with a large attendance, and our collection will be in excess of apportionment. June 20th and 27th, we received eleven into full connection, with more to follow. The spiritual condition of our church is good; and the people of Holland's Island who are not church members deserve commendation for their marked interest in church matters, especially in the matter of building a parsonage. In this and other things requiring material help, they respond grandly; and are also prompt in attending church services. Friends of the Wilmington Conference do join me in prayer to Almighty God, that these, without one exception may be speedily saved, and brought into the church, where they may work to their full capacity.

I spent a very quiet, pleasant day, June 29th, on Spring Island, with Bro. George B. Walter and family. His hospitality is well known by my predecessors. With other delightful things, I had the pleasure of being conveyed to and from Spring Island, in the canoe owned by my honored and aged Brother Wallace Webster of Deal's Island, known as "Daughter of Zion." You can judge of her ability to contend with wind and wave, when I tell you she is said to be about fifty years old, dug out of a tree in one piece; she is about 23 ft. long, and 3 ft. wide, and in good condition. She is like her owner, old but sound. It would do the readers of the PENINSULA METHODIST good (I am persuaded), to hear Father Webster exhort and lead class. He is a live old man, and sound to the core as a Methodist and a Christian.

We have had some very sick people this summer, notably among those Capt. George Todd, Capt. Thomas Duncanson, but no deaths since Conference, except Capt. Abihu Evans and his little daughter Hattie, and Capt. J. W. Evans and wife, who died a short time after Conference.

The health of Capt. Peter H. Parks has to some degree improved, and though he seldom gets to church, his heart is warm to all her interests. Among the delicacies of the season, we have a variety of excellent fish, such as crocus, taylor, trout, sheep's-head, and crabs. No doubt many of the brethren would enjoy spending a day on our beautiful bay, pulling in these delicate creatures. One of the monsters we have with us, caught with hook and line, we doubt not would add to their enjoyment, provided they had the same experience as my friend and brother, Capt. W. A. Parks. No man perhaps better skilled in fishing than he; but having gone out to Hurdle's where they fish for sheep's-head, he found his boat taken by something and carried up and down in the straits. Calling for help, his said, for an hour or more and finally getting help, he captured this troublemaker which proved to be a sea-turtle, a huge, fearful looking creature.

Seeing Bishop Mallalieu announced for Brandywine Camp, Aug. 10, we are thinking we may be favored at Deal's Island, with having the Gospel trumpet sounded by this grand Christian hero.

Yours,
HENRY S. DULANEY.

Letter from Parsonsburg, Md.

DEAR BRO. THOMAS:—We had a real pleasant time at our festival the 3d inst. It is true, a few men were there, who had been to Pittsville, where whiskey is sold, and we all know too well the effects of whiskey. O, for the day when it will not be sold, as a beverage. The ladies made about \$27 by their supper, and we cleared about \$25 at the stall, making \$52. This, we expect to use in August in rebuilding our parsonage. There is one thing that troubles us, and I wish it may be stopped. It's a train of cars thundering by our peaceful village, four times every Sunday, to allure church members and others away from church, to the place known as Ocean City, where whiskey saloons are kept open all day, on Sundays. This I have proof of. I would that there were no cowardliness in the church of God. I think, according to the laws of the land, we have power to stop such. I don't believe in letting the Devil take up his abode on our Eastern shore, and make us a part of his throat through which his subjects may pass into his belly, the hell of endless death. Are not these Sunday running of trains, and keeping open of bar rooms, Sabbath breaking? and have they any right to do it, according to

the laws of our land. Will somebody please answer this question?
WILLARD W. JOHNSON.

Dover District Preachers' Association.

After being twice postponed, the Dover District Preachers' Association convened in the M. E. church, Seaford, Del., Monday evening June 28th, 1886; Rev. T. O. Ayres, Vice-president, in the chair. The audience then listened with great pleasure and profit, to the preacher appointed for the evening, Rev. T. H. Haynes, who delivered an able sermon from the 1st chapter of Genesis. It was resolved to devote the first morning hour of each day, to a prayer meeting. Tuesday, 3.15 p. m., was designated as the hour for a special service, in memory of our late beloved Presiding Elder, A. W. Milby.

Tuesday 8.30 a. m., P. H. Rawlins, by request, conducted the prayer meeting; after which Vice-president Ayres took the chair. The secretary was then instructed to cast the ballot of the association for T. H. Haynes as Vice-president for the ensuing year; F. M. Morgan was chosen secretary, and V. S. Collins treasurer. The retiring Vice-President then escorted his successor to the chair, and the programme was opened by V. S. Collins, who read a paper on "Fraternal Courtesy." If all the assertions and intimations of Bro. Collins' paper are founded upon facts, it is high time that some effectual means were devised to cure the "Fraternal discourtesy," that according to the writer is found to some extent, among the brethren of our Conference. Such "discourtesies," as Bro. Collins charges upon the brethren, is certainly inconsistent with the tender sympathies, Methodist ministers are usually understood to have for each other.

W. S. Robinson opened the discussion on the question, "Is reading a sermon, preaching?" T. O. Ayres spoke on the negative, after which the discussion became general. The courtesy of the floor was extended to all visiting brethren.

"Mental Culture" was the subject of a thoughtful and well-written essay, by E. H. Hynson. W. E. England was elected critic.

2 p. m., F. C. McSorley conducted the devotions. W. J. Duhadway's essay on "Arithmetic, as applied to pastoral work," disclosed some serious evils, resulting from the custom of measuring preachers, by numerical standards. An eager desire to report the highest possible number of pastoral visits, will lead to efforts to increase the number, rather than the efficiency of less visits. The alarming loss of probationers, and the decrease in the number of full members, may often be largely accounted for, by the facts that names of persons have been reported as full members, who were dead, or had removed, and as probationers, some who had never really given their consent. On the question, "To what extent are negotiations between a preacher and a charge justifiable, according to the Discipline?" Dr. J. H. Caldwell, was invited to speak. He strongly condemned such "negotiations," as unworthy the calling and spirit of the true *Itinerant*.

W. S. Robinson, J. Warthman and V. S. Collins were appointed a committee to secure the erection of a suitable monument in memory of Presiding Elder Milby.

Rev. W. E. England presided at the memorial service. After the singing of the 105th hymn, Dr. Caldwell led in prayer, the choir then sang "One sweetly solemn thought." W. E. England and Dr. Caldwell followed with short addresses, each paying high tribute to Bro. Milby as a warm, devoted friend, and a deep Christian scholar; the choir then sang, "What a meeting that will be." J. A. Brindle spoke, expressing his opinion that Bro. Milby had been looking toward the end, for more than a year past. Shortly after the Conference of 1885, as they walked the streets of Lewis, arm in arm, Bro. Milby said to him, "Bro. Brindle, shall we thus walk the golden streets of the New Jerusalem?" V. S. Collins, G. L. Hardesty, and W. F. Dawson spoke touchingly of the deep and tender interest Bro. Milby felt in the young men. Bro. Robt. Jaggard said that Bro. Milby, though apparently so calm and quiet, was nevertheless, deeply emotional. At a certain camp meeting, though there was no outburst of feeling whatever, Bro. Milby was so deeply stirred that he sought a retired spot, where he might suppress his emotion; but a little later, while asking a blessing at the table, he broke forth into exultant rejoicings. T. O. Ayres distinctly remembered Bro. Milby's outburst of emotion at old Camden camp years ago.

Choir sang, "Shall we know each other there." P. H. Rawlins referred to Bro. Milby's devotion to his work. The brethren of the district were requested to give notice of the purpose to raise a monument to Bro. Milby, and to report all contributions to the committee.

W. E. England, E. Davis and W. J. Duhadway were re-elected curators; next meeting of the Association to begin the second Tuesday of June, 1887, the place to be selected by the curators.

8 p. m., E. Davis conducted the devotions. W. E. England discussed "The best method of dealing with the liquor problem," declaring that he was "unqualifiedly a moral suasionist, and also a local optionist. He could see no barrier to local option in the constitution of any of the states. "There is no Democracy in prohibiting voters from saying what they want on the Temperance question." He was also a Prohibitionist, and regarded moral suasion and local option only as stepping stones to total prohibition. He rejoiced in the thought that the M. E. church is a temperance church by its organic law; that other churches, the Roman Catholic and the Protestant Episcopal, are taking increased interest in temperance. One of the strongest arguments is the expense of intemperance. In Delaware, the drink traffic costs the state \$54,000 per year in excess of all revenue from liquor license.

Dr. Caldwell affirmed that if anything is to destroy the United States government, it will be the liquor evil. The Country must have a constitutional amendment, nothing else will stand. Suppose Delaware should fund this \$54,000—which is the annual expense of the liquor traffic for ten years, and devote the amount to school purposes?"

G. L. Hardesty said, "The idea, that the purer a man is, the further he ought to keep from politics, must be exploded. Unrighteous men, will not make righteous laws."

T. O. Ayres asserted that the church communicants of Delaware can rid the state of liquor, if they will. Preachers can well afford to go into politics, on the temperance issue.

Wednesday, 8.30 p. m., J. Robinson had charge of the prayer service. The proposition of J. Miller Thomas, publisher of the PENINSULA METHODIST, to print programme hereafter, for the Association, free of charge, his book store advertisement to appear on the back, was accepted with a vote of thanks.

P. H. Rawlins opened the discussion on "What is the best method of securing an Endowment Fund for our Conference Claimants?" He was followed by T. O. Ayres and E. Davis.

T. H. Haynes substituted for the 12th item on programme, an essay on "The relations existing between philosophy and theology?" W. E. England, Dr. J. H. Caldwell, and T. O. Ayres took part in the discussion.

E. Davis introduced the question, "Shall any change be made in the size of the district, of our Conference?" and a strong sentiment was manifested, in favor of making a 5th district.

A. S. Mowbray conducted the 1.30 p. m., devotions. It was resolved to adjourn at 3.10. E. H. Hynson and G. L. Hardesty were elected a committee on resolutions. J. Robinson spoke on "What is a proper length for the average sermon?" J. M. Mitchell read an essay on the subject. V. S. Collins, T. O. Ayres, E. H. Hynson, W. W. Morgan and G. L. Hardesty participated in the discussion. G. W. Burke read an essay on "The availability of prayer in our temporal needs. E. H. Hynson, by request, opened the question, "Should the Discipline be literally enforced?" W. F. Dawson, J. Robinson, V. S. Collins, T. O. Ayres and G. L. Hardesty took part in the discussion of the subject.

Committee on resolutions reported usual vote of thanks. Adjourned to meet second Tuesday in June, 1887.

F. M. MORGAN, sec'y.

Letter from East New Market.

DEAR BRO. THOMAS:—The work on this charge is moving pleasantly on. We cannot report any very great revival influence manifest at the present time, but our congregations are good. Our classes are fairly attended, notwithstanding the hot weather, and so are our prayer meetings. Rev. L. C. Andrew, is making his home at present, with his father, who lives in our town, and is preaching every Sabbath afternoon in the freight house of the Maryland Steamboat Company, at Secretary Creek. This is a rapidly growing village, and is very much in need of a chapel. We are making an effort to raise funds to erect one at an early day. The people there, however, are not possessed of much means, and the money must be secured from elsewhere. If we had two or three hundred dollars, we think we could use it to an advantage at that place. Who will help us in this work? The congregation there numbers from sixty to seventy every Sabbath. A good sized Sunday-school could be organized if we had any place for them to convene. We hope to succeed soon, in providing the needed building.

Yours,
P. H. RAWLINS.

Practical Appreciation.

Rev. Wesley C. Best, a supernumerary of the Philadelphia Conference, sailed last week for Europe to spend some months traveling through Great Britain and on the Continent. This great privilege he enjoys through the kindly considerate generosity of his friends in Cohocksink M. E. Church, a most prosperous charge in Philadelphia, which he served a full term more than three years ago. It is a real pleasure to the writer to chronicle this instance of liberal sympathy with a worthy expatriator, on the part of friends in a charge, he once served. Ebenezer, another flourishing church in the same city has devised liberal things toward its pastor, Rev. A. J. Urban, not only adding \$200 to his salary, but giving him the privilege of spending most of the season at Ocean Grove, with his family, only asking his occasional attendance at the weekly prayer meeting, and his preaching on Sundays, and giving him a season ticket on the Rail Road. We are glad to note similar expression of generous appreciation on the part of our Elkton friends toward their popular and faithful pastor Rev. J. P. Otis, as appears in an item of Conference news in our issue of last week. We hope to have the pleasure of chronicling many other items of like appreciation of pastoral fidelity. The pleasure and profit of a brief sojourn by the sea or among the mountains may be enjoyed by a pastor and his self-sacrificing wife, at very moderate expense to the charge, and yet with great advantage to both preacher and people.

"Dr. Sledd has been voted a month's vacation, and his noble Church pays all charges. Well done. Who next?"—*Richmond Advocate*.

REV. T. SNOWDEN THOMAS.

Dear Brother:—I have received the most direct address of the first company of missionaries that went to Africa with Bishop Taylor. Now that they are located, will you please publish them in your paper?

E. Caatelin, Missao Americana, Loando, Angola, Africa.

C. A. Rateliff, same address.

Rev. A. E. Withey, Missao Americana, Nchangeie A pepo, Via Loando, Angola, Africa.

W. H. Mead, W. T. Dodson, and Charles Rudolph, same address.

Rev. Joseph Wilks, Missao Americana, Pungo Andengo, Angola, Via Loanda.

S. J. Mead, Missao Americana, Malange, Angola, Africa, Via Loanda.

C. W. Gordon and Dr. W. R. Summers, same address.

F. B. Northam and Henry E. Benort, Mayumbo, West Coast Africa. All letters and papers sent by way of Leston.

Let the points of destination be written plain and large; so that they will catch the eye of a poor reader at once. You will confer a favor on the work, if you will pass this through your paper, and if followed, will save many letters and papers.

Yours most truly,
R. GRANT.

Services were held for the first time in the new Presbyterian church at Perryville, Md., on Sunday, July 4th.

PERSONAL.

Miss S. A. Easton, former preceptress of Wesleyan Female College, Wilmington, late missionary to Cawnpore, India, is visiting her friend, Mrs. E. B. Stevens, this city.

On Wednesday, July 7th, at 6 o'clock a. m., Mr. J. E. Sammons, of Baltimore, and Miss Lucy A. Berry, of Somerset Co., were married at the residence of the bride's father, Dr. G. H. Berry. The service, consisting of the full ceremony of the M. E. church, was performed by the bride's pastor, Rev. B. C. Warren. The bride was tastefully dressed in a neat traveling costume of brown cloth with bonnet to match. After the marriage, the many guests present were invited to participate in a bountiful repast, after which the party repaired to the depot to witness the happy couple depart for Baltimore.

Marriages.

WHITLOCK—CHAMBERS.—On July 6th, 1886, at the M. E. parsonage, Chesapeake City, Md., by the Rev. T. A. H. O'Brien James H. Whitlock and Susie G. Chambers both of Cecil Co., Md.

Youth's Department.

Her Grammar.

It is a pathetic sight to watch the meanderings of a childish mind through the intricacies of English grammar.

One day the two sat together, aunt Kate busy with embroidery, and little Jane over her dolls.

'Aunt Kate,' said she, 'please tell me what that is going to be?'

But aunt Kate was counting, and did not answer. Fatal word be! It was her old enemy, and to it alone could the child ascribe the silence that followed.

'Aunt Kate,' she persisted, with an honest attempt to correct her mistake, 'please tell me what that is going to be?'

Still auntie sat silently counting, though her lip curled with amusement.

Jane sighed but made another patient effort. 'Will you please tell me what that is going to be?'

Aunt Katie counted on, perhaps by this time actuated by a wicked desire to know what would come next.

'Aunt Kate, what am that going to be?'

A Story About Jesus.

'Auntie,' exclaimed little Emily, as she woke up one morning to see the light streaming into the room, 'isn't it lovely when we wake up to always see the light?'

'Why,' my darling, 'I was thinking of that yesterday. You know Jesus says, 'I am the light of the world,' and that is saying everything, because without light what would this world be?'

The child was thoughtful for a moment; she had never thought of that—Christ the beautiful.

'Well, auntie,' I should think every one would want Christ.'

'Yes, Emily, should think so too: for he is the Sun of Righteousness, and this world is dark, indeed, without him.'

The little girl and her auntie dressed without saying more, and at the ring of the bell descended to breakfast.

Emily always had a bright "good-morning" for all, and was quite a sun-beam herself.

'Clara,' she exclaimed to her sister, sitting opposite her, 'what did our teacher tell you yesterday?'

'She told me she missed you, and was sorry you were too ill to come.'

'She is so kind,' said the impetuously loving scholar. 'But I mean about the lesson?'

'Oh,' answered the sister, 'she told us Christ was the true bread from heaven.'

'Christ the bread,' said the child. 'Why, I do not see how any one can do without him if he is the bread,' and a puzzled look came into her face.

'Who is going for a ramble with me in the fields?' cried aunt Sophy, as they rose from the table.

'Oh, yes; he is 'the Rose of Sharon,'

and the lily of the valley.' Then he is also the 'tree of life.' Look at those great elms; how strong they look, and how they stretch out their many arms in such an inviting way, as if to say, 'Come, I will protect you; but with all its strength die in time. Christ is the tree of life.'

'Oh,' interrupted the sister, from a little way off, 'there is uncle James in the next lot with all his sheep,' and away she ran like the wind to catch up to him.

Uncle James always takes such good care of his flock, and seems to think so much of his lambs," said Emily, with a loving glance into the next lot.

'Christ said, 'I am the good shepherd; I give my life for the sheep,' and though 'we all like sheep have gone astray,' still he loves us.'

'Why, auntie, it seems to me Christ is everything.'

'That is just what I want it to seem to you, my dear, and then how happy you will be.'

There are many other things Emily's aunt might have told her Christ was—the "Lamb of God," the morning star, the "living water," of which, if we drink we will never thirst.—Christian Advocate.

If you Fear the Cholera send to us for a TREATISE on the NATURE and SYMPTOMS of this DREAD DISEASE. Free to any address. PERRY DAVIS & SON, PROVIDENCE, R.I.

Dickinson College. CARLISLE, Pa. Fall Term opens Sept. 10. Three Courses: the Classical, the Latin-Scientific, and the Modern Language.

DELAWARE COLLEGE, THE REV. J. H. CADDWELL, A. M., D. D., President. Will open with enlarged facilities, September 1, 1886.

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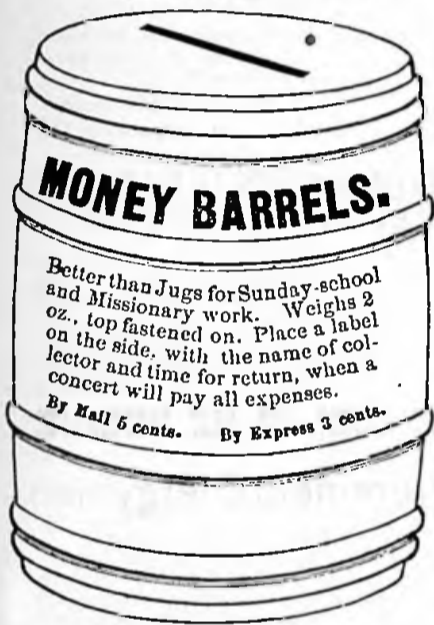
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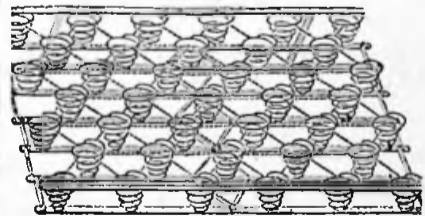
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