

mselves upon eir own seed 's' careful and seed beds de-

vation grow-ounded 1784. nd Almanae ndreth's cele-lower Seeds. English and talogues and forticultural thing of the seat. Plows, Hoes. Seed lills, &c.

TS. r. PHILA. are Avenue

imes T, D.D.

Peninsula e Life and cash to ac-

HOMAS, n, Del.

OGRAPHS

men

can now imperial ate finish tures are

LL. D

, D. D.

D.

of the Church

amous

. 1). ). D.

, and

m in I best

Del.

at





REV. T. SNOWDEN THOMAS, A. M., Editor.

FOR CHRIST AND HIS CHURCH.

FOLUME XII, NUMBER 33.

# WILMINGTON, DELAWARE, SATURDAY, AUGUST 14, 1886.

ONE DOLLAR A YEAR. SINGLE NOS. 3 Cents.

#### HE LEADETH ME.

In pastures green? Not always: sometimes Who knoweth best in kindness leadeth me In weary ways, where heavy shadows be; Out of the sunshine, warm and soft and

Out of the sunshine into the darkest night, loft would faint with sorrow and affright;

Only for this, I know he holds my hand; So whether in green or desert land I trust, although I may not understand.

And by still waters? No, not always so; Oftimes the heavy tempests round me blow, And o'er my soul the waves and billows go;

But when the storm beats loudest, and I cry Aloud or help, the Master standeth by, And whispers to every soul, "Lo, it is I!"

Above the tempest would I hear Him say: "Beyond this darkness lies the perfect day, In every path of thine I lead the way." So whether on the hill-tops, high and fair,

I dwell, or in the sunless valleys where The shadows lie, what matter? He is there And more than this; where'er the pathway

He gives no helpless, broken reed, But His own hand, sufficient for my need.

So where He leads me I can safely go; And in the blest hereafter I shall know Why in His wisdom He hath led me so.

#### The Conversion of Children.

BY REV. W. W. W. WILSON.

[An essay read before the Salisbury Dististrict Preachers' Association, at Onancock, in May, and published in common with others by the request of that body.] Concluded.

How shall they be brought to Christ? While children should never be restrained from seeking religion at our public revival services, we are of the opinion that special services should be held for them and that no place is better to begin the work than in our regular children's meetings and that they should be in and be conducted as quietly and unpretendingly as possible; so that the parents may be led to appreciate the work, by the practical results that they witness, the radical change that they notice in their children's lives and conduct. And when this is done and a sentiment has been developed in its favor, we believe that the work should begin, and should be carried forward to its direst need, until, if possible all the children of the church and community are brougt to Christ. It would not be amiss to hold a Sunday School revival meeting preliminary to the general one. We know of one that was held in Crisfield by that name. It started and continued as such, and the more it grew in cause in hand are contaminated with interest with the children the more it this awful indifference. grew in favor with the adults, and many of both classes sought and found the Saviour.

We refer to the revival in the M. P. Church, under Rev. J. W. Holmes, at the beginning of his pastorate, and which with other things gave him such a hold upon the people. But in order to have such a revival you must have sympathy and support. We would! therefore advocate the circulation of suitable tracts, among the membership, placing appropriate books in the S. S. library, the delivery of an occasional sermon, a series of sermons on the subject, a personal, and face to face discussion of the matter, on the street, in the place of business, and in the home and last with a glad happy face, she saida general experience meeting now and then, where persons converted in of the same.

we desire such a revival, if we long for it, pray for it, plan for it and labor for it, we can have it at every charge on this district for in religion, as in other things, "Where there's a will there's a way." It will not do to say that the work can be left to the home and to the Sunday School, as they are now conducted.

For many of our homes are not christian, some are partially so; but the majority of those that are, do not believe in the conversion of children. Nor their own, while others are left to perish As to the Subbath School, its work in this line is almost nominal. Over many might appropriately he written, "Ichabod," "The glory of Israel is departed, because the ark of God is taken." is true they meet, go through the humdrum of asking the questions of the leaf, and imparting such information as they may elicit; but seldom do their teacher's impress a practical thought, or make a personal appeal. Their countenances seldom glow with the personal cogsciousness of the truth they teach. Their lips seldom quiver with emotion, or their eyes suffuse with tears. As a consequence of this out of the 1,-796,034 schoolars reported at our last General Conference, but a small per cent of whom were members and probationers only 297,803 were converted during the whole quadrennium. In our own Conference, out of 34,212 scholars reported in our last minutes, there were but 7,753 church members and probationers and of the 26,459 remaining as unsaved there were but 1,912 converted last year and that in the face of the fact, that they were distributed among 342 schools, an average of 100 scholars to each and these were presided over and taught by 4,849 officers and teachers; or one to every 7.

Coming closer home, on Salisbury District there were 7,826 scholars, of which 1,725 were church members and probationers; and of the 6,100 remaining, there were but 516 converted, though these were distributed among 98 schools, an average of about 79 per school, with 1.146 officers and teachers, or about one

What does this reveal?

but rather that those who have their

"A young lady called to see a friend who was ill, and on leaving, one of the children, a sweet, intelligent little girl, took her down stairs. She was her own special favorite and pet, and yet being naturally of an extremely reserved disposition, she had never spoken one word to her on the subject of religion. Looking down into the thoughtful, loving eyes, under a sudden impulse, she asked the question-

'Maud, my darling, do you love Jesus?' To her astonishment the child stopped abruptly, and drawing her into a room which they were passing, she shut the door, and elinging closely to her, burst into a flood of tears. Looking up at

"Miss Alice, I have been praying for six months that you would speak to me their youth may testify of its genuine- of Jesus, and now you have! Every you would say something, and I was be-

There is no doubt in my mind that if ginning to think you never would." It was a keen reproach to her friend, and one that she never forgot. Little Maud is now an earnest young soldier in Christ's army. No one who knows her doubts the reality of her religion, and certainly it gives her character, an attractive grace which nothing else could give.

How many poor, sad, seeking souls like little Maud, wonder why christians never speak to them of the things nearest their hearts. O christian, why do can those that do, afford to save only guide these weary children home to

When we returned from Sunday School on a recent Sunday my wife took up a copy of Our Youth, and began to read an article entitled the "Easter Card," a pathetic and thrilling story of a Roman Catholic, who having forgotten his promise of a present to his little afflicted child, found an Easter Card upon the street, and gave it to her. This lead to the purchase of a testament, and in the conversion to christianity and to Protestantism. When she had finished reading our little boy rushed to her and throwing his arms around her neck, told her he had been bad, but wanted to be good; and then and there being pointed to Jesus, was as he affirm-

ed and I believe, happily converted. During my last revival, a teacher of our Sunday School said to a class of ladies nearly grown, "I hope those of you who are not christians will become such during our meeting," adding "you do not know how much it would please me." It was my privilege to receive three out of the five to whom she thus spoke. It proved to be a word in season. Let us speak then to those committed to our care, or like the whistle buoy on our coast keep speaking all the time, that we may be instant in season and out of season.

3. Do they continue in the faith?

They do as well or better than adults when they are well cared for. But here though converted, they should not be received into the church until they are of a certain age. Mis. Annie Whittenniver, the author of that beautiful hymn, " I have entered the valley of blessing so sweet," which has helped so many others Certainly not that children would not to enter it, says: "I was converted before seek to bring them into it while they yield, if they were urged, for their little I was eight years old. I was not allowed are young. Mr. Spurgeon says, he used minds and hearts are easily impressed, to join the church till I was thirteen, but to wonder at an ooject that sat on his eight, as at thirteen; better, for the de- with an apple in it occupying the whole lav dampened my zeal."

Dr. Henry Clay Fish, in his Handbook of Revivals, speaks of a scene he witnessed:

the officiating clergyman appeared before the proper officers of the church to be examined thoroughly and the result was satisfactory. But she was advised to wait until she was older inserted into the church, grows and exbefore she made a public confession appeared again, when she was advised to study a marvelous piece of mechanism. wait longer. At the close of another three months, she appeared and again was told to wait longer; at the close of the year, she appeared again, and as she was about to turn away, as before, she sobbed out, before I may love Jesus and sit at his side, a heart at the point of intersection table." The old prejudice disappearing, and a chalice on each arm; so that it is she was admitted, and became an a marvel of suggestiveness, a sermon in ness to others, and lead them to a belief time I have been at your house I hoped or nament and blessing to the church. wood. But above all, it is a marvel of ment would be a sure cure for scandal.

Of such an officiary may it not be mechanism. How so much could be -Episcopal Methoaist.

inquired, "Is the servant above his Lord." If Jesus takes the lambs in his bosom, can we afford to keep them me," dure we, as if holier than he, say suffer them not to come unto us."

It is the lambs that the shepherd most carefully shelters, the young trees the nurseryman most carefully protects. And if there is an innermost apartment in the Church of God, that ought you neglect to let the light shine, and to be assigned to the children. Of the three commands of Jesus to Peterfeed my lambs, shepherd my sheepling, and feed my sheep, two relates to this.

Mr. Hammond tells us of a revival which he held for Rev. Baptist Noel in London; in which 260 children were converted, and after a year's absence he returned and asked the privilege of meeting them again, and to his surprise nearly every child appeared before him, with the same confidence and humility that characterized them before.

Rev. Wm. Surgeant, of Healdtown, Africa, in writing Rev. Wm. Taylor, now Bishop Taylor, says, that out of the four hundred young persons that were converted in the revival in which he labored, not more than two or three had backslidden, up to the time he left, which was ten months after their conversion.

Dr. Campbell, of Rochester, Mass., in writing six years after the wonderful revival in which 100 Sunday School children were brought to Christ, in and about the city, says: that of the 163 that joined Central Church, 153 were in good standing there or elsewhere, or had died in the faith, and gone to heaven. Rev. John Todd, says: "I do not fear that a converted child will dishonor religion, so much as I do, that the aged sinner, who has lived in the iron habits of sin for half a century, will do so. With him, it is the work of life and death, to break off these old habits. His thoughts, wicked and vile will ever and we meet another prejudice, viz: that anon flow back into the old deep worn channels. But piety in the child gushes up like the breaking out of a new spring, making its own channel, growing and widening and beautifying as it flows," If you would have your children remain in the church, you should I was just as well prepared to join at grandmother's mantel. It was a bottle inner space. He wondered how it came there. But one day in going through the orchard, he noticed a bottle fastened to a limb with a young apple in it. This Little Martha, the grand-daughter of apple was put there when it was small and young, and as it grew it filled the space and lessened the probability and even the possibility of its removal, without violence to it. So a child, that is pands until it would almost be death to of faith. She did wait three months, and him, to remove him. I have in my It is a cross, set into another, which forms its base. The lower or prostrate cross supports certain implements of toil and conveniences of life, a chapel, a Bible, and a ladder, while the other or "Oh! grand-papa, how old must I be upright one contains a cross, set into its

put into the compass of an yeast powder bottle, and be so orderly and beautifully arranged, borders on the mysterious, bleating outside the fold. If he says and yet, upon a careful examination "Suffer the little children to come unto | this, like many other mysteries, is dissipated. It is plainly evident that the pieces were put in one by one and very small and then arranged in order. The same must be done in the church. Her members must be put in very small, and orderly arranged and trained to Godliness, if she would be an ornament in the world. All praise to her, for saving adults. They need salvation. For them the Saviour died, as well as for the young. But we are made to suffer often, for their loose morality, inconsistent conduct, and positive retrogression, the outgrowth of the past life spentain sin, but the children, tender hearted, little children, are her ornaments. The queen, when asked to show her jewels went to the nursery and pointing to her children, proudly said: "there are my jewels," ought not we to be able to conduct the curious, who would see the church's treasures, to the children of our home, and Sunday School, all safely housed, happily employed in God's great church on earth. God speed the day, when not a single child shall be outside her pale.

#### Another Paradise Found.

Dr. Warren found a paradise at the North pole; I have found one in Illinois. Down on the Illinois Central railroad there is a town called Neoga. Twelve years ago the inhabitants put down the rum traffic. No saloon has been allowed there in all these years. Just think of that, ye rum cursed cities and towns of the Northwest! Put rum down and your jails will be for rent. So will your poor houses and lunatic asylums, after awhile; but let the rum traffic remain and it will fill all the jails and all the poor houses and all the lunatic asylums you can build and the tax payers support them. Put down the rum traffic and turn the whole Northwest into a paradise like Neoga. Let all the preachers get a little temperance fire into every sermon. If you are preaching about Heaven, let one of the points be: "There is no whiskey there." This mystery of iniquity is working. The rum traffic must go and it will go by the aid of the rum-sellers themselves. The temperance cause will have its Sumpter and its great uprising some day. Sing on, pray on! we are gaining ground.

Letters of inquiry as to how the victory may be won can be addressed to T. R. Hancock, Esq., Neoga, Illinois.— Chaplain Mc Cabe.

Miss Hannah More, a celebrated writer who died about fifty years ago, had a good way of managing tale-bearers. It is said that when she was told anything derogatory of another her invariable reply was, "Come, we will go and ask if it be true." The effect was judiciously painful. The tale-bearer was taken back and stammered out a qualification, or begged that no notice be taken of the statement, but the good lady was inexorable, off she took the scandal-monger to the scandalized to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossipy story to Hannah More. One would think her method of treat-

### Temperance.

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

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

Out they march-60,000 of them a vear-into drunkards' graves. St. Louis has 1,800 bar-rooms; Chicago and Cincinnati and Baltimore, 3,000 each. Each, with their 3,000 bar-rooms, can alone make the 60,000 drunkards-that would be only twenty to the bar-room. The old dog died drunk, but they said he died of apoplexy, heart-disease, or something of that sort. They always lie about it. Nobody can say he died drunk. They will hatch up a 'sun stroke' if they can't find anything more plausible—that is, if he has any family. You can tell absolutely nothing from the statistics. But you know what that barroom is. It is the recording office of hell! And is sustained by the voice of the community! Sixty thousand go down into drunkards' graves this year.—Sam

The Prohibitionists of Baltimore are moving actively toward the cultivation of puplic sentiment in their favor. A Prohibition Association has been formed with the following officers; president, J. F. Weishampel, vice-presidents. Rev. Avey Johnson and H. H. Segerman; secretaries, C. S. Mosher and Dr. E. O. Janney; treasurer, Henry Janney, with Edwin Higgins, Esq., and other well known gentlemen as active members. Within three weeks a hundred persons have joined the organization, and two large and enthusiastic public meetings have been held in Hoy's Tabernacle, addressed by Rev. Dr. Ellis, and Rev. A. C. Dixon, in the most pronounced support of the great movement. Other meetings are announced for the second Tue day of each month.—Bultimore Bap-

The Southwestern Christian Advocate, published in New Orleans, and edited by the Rev. Marshall W. Taylor, D. D., is a bright and ably conducted paper. The editor who is himself a colored man, knows how to deal with questions that interest his race. The Southwestern is outspoken on the temperance question. and every other live issue. The following editorial paragraphis from last week's number, may contain some suggestive points to others than the colored peo-

"Colored men of Mississippi, the eyes of the Christian world are upon you. You can vote whiskey out of Mississippi if you will. Will you?

"Half of the race troubles in the South begin and end while the contestants are in liquor; and would not occur at all, but for the liquor."-Ex.

#### Saloons of Foreign Importation.

John B. Finch says that forty years ago there was no such thing as a liquor saloon in the country. Then liquor was sold as the incident of some other business, "Places devoted exclusively to the vending of liquor were not known. It was kept in stock as groceries, the same as meal and potatoes. But to-day we have imported from Europe this accursed fungus, of modern civilization. There are more than 200,000 men whose only chance to get rich is, in the increase of of the quantity of liquor sold-for whom liquor as the only commodity yielding substance and profit. It is now sold as an incident to the grocery business." "To-day there is not a large city in the hand that is not controlled by its grogshops." That is, in such directions as the grog-shops care to exercise control.

The forty editors from Texas recently on a press excursion proved to be all prohibitionists and only three smokers among them.

# Youth's Department.

A Nobie Girl.

Some years ago there lived in Sweden, with her wealthy relatives, an orphan girl named Agnes Hedenstrom. There seemed to be danger of her growing up a spoiled child, but when quite young she became a Christian and at once began to work for others.

One day she heard a Swedish minister preach, and soon after Agnes gave her heart to Jesus. Strangely enough, she began herself to preach to her people. now in school-houses, now in great halls.

Often she would address on the streets of London great crowds of the worst sort of people.

For years she thus toiled on among the wretched and wicked and dangerous people who infested East London.

Once she was speaking alone in an awful place to twenty drunken sailors while they yelled and blasphemed. Still she continued as best she could to tell them the wondrous story of redeeming love. Think of the spoiled Agness' coming to be such a brave, true woman! She still shutters to remember those awful moments when she did not know but those wretches would tear her to pieces. They did not. They became quiet and subdued. The next evening they came bringing some of their comrades with them.

Then came a lecture room by her efforts: then a larger one. A few years ago Miss Agnes went among the good people of London and told them about the wretched people among whom she was laboring, especially the wicked sail

They gave her enough money to build a home for sailors, when they came on shore without friends and an army of doons to tempt them to drink and waste all their earnings in "riotous liv

Well after waiting some months for the builders to finish the work, she clapped her hands-not on her quitar as when she was a child-but together as she walked through this home.

She is sole manager of the sailor's boarding-house. There she sees that the beds are clean and the meals good. She has books and papers, and best of all, her Master Jesus in this home.

More than a thousand sailors are thought to have been saved from their wicked ways through this wonderful Agnes Hedestrom.—Pansy.

#### Wesley on Dress.

You know in your hearts it is with a view to be admired that you thus adorn yourselves, and that you would not be at the pains, were none to see you but

God and His holy angels. Oh, stop! Aim at pleasing God alone, and all these ornaments will drop off. If you could be as humble as when you hoose plain apparel (which I flatly deny); yet you could not be as benificient and plenetous in good works. Therefore, every shilling which you needlessly spend on your apparel is, in effect, stolen from God and the poor! For what end do you want these ornaments? To please God? No! but to please your own fancy, or to gain the admiration and applause of those that were no wiser than yourself. If so what you put upon yourself, you are in effect, tearing from the back of the naked; as the costly and delicate food you eat, you are snatching from the mouth of the hungry. For merey, for pity, for Christ's sake, for the honor of His gospel, stay your hand! Do not throw this money away. Do not lay out on nothing what may clothe your poor, naked, shivering fellow-ereature. - Christian Truth,

#### The Remedy for Infidelity.

The first thing to be done to stay the progress of infidelity is to preach and iron is put upon them .- The Cook.

Christians to believe the Bible, and to know what they believe and why they believe it. The faith of multitudes who profess Christianity is not well grounded either in experience or instruction. Consequently when they meet skeptics and objectors they do not know how to answer them, and so they either leave them alone, or denounce and repel them as utterly incorrigable.

In many cases, doubtless, skeptics ask questions which Christians ought to be able to answer, and might be able to answer if they would study and search to to know the truth for themselves. Information on the subject is ample and available, and those who neglect to inform themselves should not be surprised if men are dissatisfied with their silence of their assumptions.

Infidels are bold because Christians are timid, and Christians are timid because they do not study their Bible, do not understand it, and have never investigated the facts concerning the foundations of their faith. When ministers have done their duty in teaching their hearers the first principles of Christian evidences, and when Christians have devoted their time, not to chasing skeptics through quagmires of scientific humbug and dreary mists of skeptical misrepresentations, but in examining prophetic statements and historical facts which demonstrate the truth of the Bible, and which infidelity persistently ignores and forgets, they may come forth like an army with banners, and make short work with the ignorant skepticism which now stalks through the land proud as Goliath defying the armics of the living God.—

#### Washing.

Washing is so common a thing that one might readily suppose every house wife familiar with the mysteries of it. But how few can combine this cleansing process with the preservation of the articles which are washed. Almost in variably the same system is used in washing articles of every description. In washing plain white clothes, never put them to soak the night before washday, unless you use warm water and soap them well. It is not necessary to soak them at all. Prepare a tub of warm water with a little soda, which is not at all injurious to the clothes, if used in reasonably small quantities. If there are spots on any articles, wet them first in cold water, then take each article separately and put it into the warm water, soaping well all parts that are much soiled. When your tub is well filled, push the clothes back and add hot water, but be careful not to put it But she stops in amazement when she on the clothes, or you will be likely to scald the dirt into them. Wash them twice before boiling, and rinse thor- is deprived of seeing even the body of oughly after. The washerwomen of her Lord. Her grief overcomes her, Belgium and Holland, so proverbially | and as she stands by the grave weeping effective in their work, use borax instead | she stoops down and looks in and lo! she of soda; it saves soap, softens the hardest water and does not in the least injure the texture of the linen. Colored muslins or lawns must be washed one by and I know not where they have laid one in cold water. If they are very him," and then turns away from them dirty the water may be lukewarm, but as though even they could give her no no more. But above all, be careful not to use the smallest particle of soda. The best soap for articles of this material is the common yellow. A small piece of alum should be boiled in the water in which the lather is made. The soap should not be allowed to remain any time in the linen, but the articles should be rinsed immediately after washing and hung out to dry. Leave all articles beside the tub, washing each separately. They must be ironed as soon as they dry and not allowed to remain damp over night nor be sprinkled. Do not iron with hot irons. Pink and green tints

II. THE RESURRECTION.

BY MISS HAN-LIZZIE RIAEE.

Three days have passed by,-days of suspense to the inhabitants of Jerusalem in their wondering anxiety to know what will next happen in the course of such strange events,-days of sadness to the little band of disciples whom Christ has left weeping over their disappointed hopes and expectations unfulfilled. But to the rulers in the temple they are days of neither fear nor sadness. A strict watch by armed men has been kept over the royal sepulchre where lies the body of the Incarnate Son, and the stone has been carefully sealed. Why? Because Christ had said: " After three days I will rise again," and they thought his disciples would steal him away at night and then say he had risen. Ah vain man, how low is thy estimate of the power of God when thou dost place the strength of the Roman seal above the seal of the King of Kings, for can not the Lamb who only was able to open the seven seals of the book before the Throne of Heaven, be more than able to break the scal on an earthly stone? But now the third day has come and

in the darkness of the early morning

we wend our way to Jesus' tomb. The soldiers are keeping their silent watch around it. The far-off stars twinkle brightly in the clear Eastern sky. Deep silence prevails as if all heaven and earth are waiting for the triumphal coming forth of the slain Lamb. The hour strikes and forth from the Celestial Presence, with the shock of an earthquake, comes a messenger clad in robes of spotless white. Swiftly he speeds to earth, to the garden of Joseph of Arimathea. His countenance glowing with a heavenly light, dazzles our eyes so we cannot see, and strikes terror to the hearts of the watchers who become as dead men; for the glorious awakening into immortality of Him who is the firstfruits of those who sleep must be witnessed only by angelic hosts. Power divine must break the royal scal and angel hands roll back the ponderous stone that the Lord of life and glory may walk forth upon the earth again. All this transpires in but a few minutes, for as our sight returns to us we see in the eastern heavens the faint roseate tint betokening the rising of the sun; but oh, how much more glorious a Sun has already risent-the Sun of Righteousness from which every beam, every ray carries immortality to all it touches, and which shall never set as long as earth and beaven endures.

A light foot-fall attracts our attention and turning we recognize Mary Magdalene coming toward the sepulchure. sees that the stone is rolled backed and and the grave is empty! Poor Mary, she sees two angels. They ask her: "Woman, why weepest thou?" She answer: "Be cause they have taken away my Lord comfort when she could not find her Lord,—the first person who ever talked with angels without a tremor of fear. Suddently a man appears and speaks to her: "Woman, whom seekest thou?" Looking at him through her tears and supposing him to be the gardener she answers him with a question: "Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away." Her one anxiety is that her Lord's body might be eared for by loving hands. The stranger answers not her question, but she hears a familiar voice repeat her name: "Mary." Ah! the

practice Christianity. We are to teach | Three Days in the Life of Christ, the joyful cry of "Master." she falls

And now we hear him tell her to proclaim the glad news.-Christ, the Lord is risen from the dead! The dark night of crucifixion and death is ended the glorious dawn of the Christian era has commenced. Sadness is dispelled and hope revives in the arms of faith as the disciples look again on their Mag. ter and listen to his voice. But he is more than Master now-he is their Sav. iour, their Redeemer.

The man of Calvary has gone down into the grave and bursting the bands of death asunder is come up again thus rob. bing the grave of its victory, and hence. forth an Advocate in the person of the of the only-begotten Son of the Father shall stand between fallen, sinful man and an avenging God and thus role death of its sting. "O Lord, our Lord how excellent is thy name in all the earth! who hast set thy glory above the heavens. What is man, that thou are mindful of him? and the son of man that thou visits him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour."

Ax election took place in Virginia last week on the question of prohibition. The election was eagerly contested by the advocates of both sides, and the antiliquor men secured quite a victory in the rural districts, but were beaten in the cities. The prohibitionists carried ten out of thirteen counties as a whole; and also carried fifteen districts in parts of counties, while the anti-prohibitionists carried twelve. It will thus be seen that the result was a decided success for prohibition .- Centreville Observer.

#### Camp Meetings. Chester Heights. Federalsburg Camden Union, Brandywine Summit. Woodlawn, Cecil Co., Md. Deal's Island

# Quarterly Conference Appoint

	me	nts.		
	Port Deposit,	Aug	13	15
ı	Rising Sun.	4.4	12	15
	Hopewell,	64	13	15
	Rowlandville,		14	15
	Newport,	- 44	21	22
	Scott,		17	22
	Asbury,	44	21	22
	Union.	- 66	26	30
	St. Paul's,	1.6	29	30
	Madely,	**	25	30
	Delaware City,	Sept	3	5
	St. Georges,	44	-1	ā
	New Castle,	64	5	6
	Red Lion	4.5	5	6

EASTON DISTRICT—SECOND QUARTER.

Hillsboro, Kings Creek, 14 15 15 16 20 22 20 22 21 22 Royal Oak, St. Michaels Talbot, Bayside and Tilgman's, 29 30 JOHN FRANCE, P. E.

DOVER DISTRICT-SECOND QUARTER. Galestown, Cannons Crossing, Greenwood. Bridgeville, Millsboro. 29 30 Lewis. Melson. Seorgetown, Sept louston. Harrington,

T. O. AYRES, P. E. SALISBURY DISTRICT—SECOND QUARTER.
Charge Date Hour for Sabbath Sorvice Sethel Aug 13 15 10 F 10

aurel, 13 15 10 F 7 Bethel 13 15 14 15 Laurel. Delmar 10 8 3 8 3 10 Sharptown, Riverton, 15 16 Salisbury, Quantico

Princess Anne, 10 3 " 22 23 Cape Charles City 22 23
J. A. B. WILSON, P. E. In the country churches, and where else desired the Quarterly Conferences will be opened with preaching. When practicable, the brethren will confer a favor on the undersigned the present the second the conference of the

be likely to change as soon as a hot iron is put upon them.— The Cook.

comfort in that gentle voice, the power in that word! She turns herself, she recognizes her risen Lord and with

rist, the he dark s ended. stian era lispelled of faith eir Mas. nt he is

eir Sav. e down hands of hus rob-I henceof the Father al man hus rob r Lord. all the ove the nou are ian that

t made

ds, and

ry and

'irginia ibition. by the ie antic in the in the ied ten e; and arts of tionists en that or pro-

12 15

TER. our for arterly coof. F 10 F F 7 Sat 9 M 8 M 2 T 9 T 10 W 7 M 17 E. e else elli be

cable, inder-

The Sunday School.

Jesus Teaching Humility.

SUNDAY, AUGUST 15, 1886. John 13: 1-17.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: 'If ye know these things, happy are ye if ye do them." (John 13: 17).

I. Now before the feast-just before the paschal feast; when Jesus and his disciples were nathered in the upper room. John does not relate the strife for precedence at the table on this occasion. He writes this verse merely as a general introduction to the footwashing (so Godet). When Jesus knew-R. V., "Jesus knowing." That his hour was come-the hour of self-sacrifice for human redemption; the hour, too, of His departure to the Father. Having loved his own-those peculiarly His; who had accepted II'm, believed on Him, followed Him. He loved them unto the end-or "unto the uttermost;" to the end of His earthly career, and to the fullest intensity just as that career was about to end. He had withdrawn Himself for a season from them, but He came forth from His seclusion, and in these closing hours, before His apprehension, forgetful of the dreadful experiences before Him, He lavished upon "His own" the full wealth of

2. And supper being ended-R. V., "And during supper." The devil having now (R. V., "already") put into the heart of Judas ... to betray him .- It was at the feast in Bethany, five days before, that "Satan entered into him." His anger, and disappointment, and avarice made him an easy victim of diabolic agency.

2. Jesus, knowing that the Father had giren, etc.-The idea is, that though Jesus was now fully conscience of the supreme power and sovereignity which the Father was about to confer upon Him, of His perfected mission as the One sent from heaven, and of the lofty elevation which awaited Him on his return thither, He could nevertheless perform this act of humblest condescension and love. Was come from God and went to God--R. V., "came forth from God, and goeth unto God.

4. He (R. V. omits "He") riseth from supper-Foot-washing was commonly performed before the meal. The strife for precedence apparently took place when the time came for the disciples to take their places for supper. Hence it happened that Jesus rose from the couch on which He was reclining after the meal had begun, Laid (R. V., "layeth") aside his garments-threw off His upper garment, or mantle. Took a towel, and girded himself-slave like. What a hush must have come upon the party, and with what wonder and self-reproach they must have noted these preparations!

5. After that (R. V. "Then") he poureth water into a (R. V., "the" basin-the one used for such purposes; and which formed a part of the furniture of the room. Notice that Jesus done all these acts himself, omiting nothing, and asking no help. Lange concludes that the usual foot-washing on this occasion, had been left undone in default of a servant, or a disciple willing to discharge the office. Began to wash the disciples' feet -going around the outside of the divans, and apparently beginning with Judas, who probably had secured the chief place-on the To wipe them. Nothing is omitted, or taken for granted, in this minute description.

6 Then cometh he - R. V., "so be cometh." To Simon Peter. Those hitherto approached bad apparently submitted to the act in speech less wonder. Dost thou wash my feet? The emphasis is on the pronouns, particularly on "thou." The comment of Theophylact finely brings it out: "What? Thou!-our Lord and Master, whom we know and believe to be the Son of God, and Saviour and Ruler of the world, do this for me, a worthless worm of the earth, a sinful man, O Lord? Shall those hands wash my feet, which with a touch have cleansed lepers, given sight to the blind and raised the dead?"

7. What I do thou knowest not now . . shall know (R. V., undersrand) hereafter. Peter's very humility made him impulsively rebellious. Jesus tried to calm him with the assurance that he had a hidden motive in what he was doing, and that all would be made clear when the right time came. The "hereafter" refers primarily to the subsequent explanation verse 12, but really to that future when the lowly condescension of eur Lord's act would be remembered as the disciples should gaze at his glory.

8. Thou shall never wash my feet -characteristic of Peter, whose motives were commendable enough, but whose words and attitude were here, as in Matt. 16: 22, utterly wrong. The emphatic word is "never" - | their own. - Sel.

"never to eternity.". If I wash thee not thou hast no part with me-words intentionally vague, but sharply admonitory. Not that the mere foot-washing was intrinsically important, but rather what it symbolized-the daily, frequet purification; the self-sacrificing ministry of love and service to others. Peter was refusing all this; and his obstinacy also implied self-will, lack of faith, and a dangerous spirit of non-submission. It betrayed a spirit which unfitted him for discipleship. His persistence would have excluded him henceforth not merely from the Master's cleansing, but also from participation in the Master's service of love.

9. Lord, not my feet only . . hands . . head. -Peter is now as impulsive in his submission as he had been in his obstinacy: No part with Thee except Thou dost wash me ! Then wash me-but don't stop with my feet -lave my hands and my head also. If being washed by Thee can bring me nearer Thee, I can't get too much of it. He must still have his own way even when he submits.

10, 11. He that is washed (R. V., "bathed") needeth not save to wash his feet .- They were already "clean" through the Word which He had spoken to them (15: 3.) and their acceptance of it; but just as one who had taken his bath, needed only to bathe parts that became soiled-that is his feet-and not repeat the entire lavation, so these diciples, though clean within, would, in their daily walks, contract frequent defilement, and would need this spiritual feet-washing to fit them for ministries of love and humility, and keep them clean every whit." They who are truly regenerate do not need the work performed anew every day-only the stains to be washed away. Ye are clean, but not all-explained by the next verse. He knew who should betray him-R. V., "He knew him that should betray him."

12. After (R.V., "when") he had erashed their feet-an act which included all present. and which no one ventured to interrupt after Peter's unavailing protest. Was set down again-R. V., "sat down again;" reclined again, as the Greek implies. Know ye what I have done to you !-- a question preface, not requiring an answer, but claiming their attention.

13, 14. Ye call me Master and Lord. - These titles were undoubtedly those in common use, whenever the diciples spoke to or of the Being whom they followed. "The word used for 'Master' is John's Greek rendering of the Hebrew 'Rabbi''' (Revision Commentary.) In using these titles the Twelve confessed themselves to hold the relations of diciples and servants. Ye may say well; for so am I-"For the first time He fully accepted and owned the highest homage" (Edersheim.) If I then-arguing from the greater to the less. Your Lord and Master-R. V., "the Lord and Master." Ye also ought to wash one another's feet-not the act itself merely, so much as what the act implied; for the act might be, and doubtless has been performed in such an utterly wrong or false spirit, but should be eager to be servants one to another, to do the lowliest acts of love, to count nothing menial or degrading whereby a brother might be refreshed or the stains upon him wiped away.

15.1 have given you an example.- He did not institute a rite; He simply taught them by an object lesson. That ye should do-R. V., "that ye should also do."

16. The (R. V., "a") servant is not greater than his Lord -- a frequent saving of Jesus. occurring no less than four times in different connections. Says Lange: "Well did our Lord foresee the great temptations and errors connected with clerical self-upliftment in his church." Neither he that is sent greater, etc. -The diciples are here referred to. The Apostle and High Priest transfers to them the term which he had used for Himself. He was the Sent of the Father; they are the sent of Him. They should be at least as lowly as Himself.

17. If ye know these things, happy (R. V., 'blessed'') are ye if ye do them.-It is easy to admire principles like those which Jesus taught, but difficult to practice them. Says Tholuck: "A great gulf is wont to lie beto this very commandment."

A good temperance lecture fell from the lips of a little child in Covington, Ky, the child of the reformed man. "Father," said she, "are you always going to wear that blue ribbon?'

'I hope, my dear," was his reply "So do I," said the little one. "Why do you hope so?" asked her

"Because I've never had so many strawberries in my life as I've had since you signed the pledge and put on that

blue ribbon.' Men who are not feeding the saloonkeepers' children can afford luxuries for

Here and There on Snow Hill District.

> REV A. WALLACE, D. D. No. 60.

I mentioned that we held two campmeetings on Princess Anne Circuit dur. ing the summer of 1860, but my diary of that year accounts for three, besides six or seven which we attended on adjacent charges. At the Trappe encampment, as it was called, there was the usual need of vigilance from Saturday evening until Monday morning, to keep the rowdy element under control. It was a time of painful anxiety "to the preacher in charge," who had to go limping around under the exasperating rage of one of "Job's comforters," at an inflamatory stage in its development.

Seeing my physical debility, Rev. V. Smith, when he arrived on the ground to preach one of the Sabbath sermons. and suspecting the cause, propounded a physiological puzzler which I have not yet been able to solve-"Did you ever have a boil, or know of one, wherever located that didn't happen to be in the very worst place it could have selected on your corporosity?" I gave it up. The only answer approaching a logical. or rather a psycological solution I have met with, was in the remark of a modern philosopher, that such a grievance was always more endurable on some other fellow's leg. But this isn't a pleasant subject to pursue.

Our camp-meeting in Hungary Neck started off with a rousing revival; but heavy rains came on our leaky tents, and some of the preachers were prudent enough to raise umbrellas over their heads before they dropped asleep. This gave the occupants of adjoining pillows the refreshing advantage of the drip all night long. Still, the meeting, from its first service to the final march, was sustained with energy, and all not directly engaged in preaching or prayer, had to keep lively or be devoured with mosqui-

The chief meeting of the year was held on Deal's Island in Park's Grove. and was the last I remember being able to attend in that locality. Contrasted with former years, we had not many of the preachers or people who gave such prestige to this famous camping ground in earlier days. There were a few, however, whose recollections took in the great gust camp-meeting, a thrilling account of which was written for the "Parson of the Islands," by Rev. Dr. Stephen Townsend, Father Thomas slept in his grave in the church-yard at the edge of the grove, and everybody had some reminiscence to tell of the "old man eloquent," and his amazing power over a large congregation.

We had of course, a very large concourse of people to manage on Sunday. Nearly half the number in attendance were colored, and some of these less amiable under restraint than we found them at the inland meetings. They were desirous to have a special service of their own, and we granted their request. Frost Pollitt was on the ground and consented to preach during the afternoon, when service closed at the stand I had slipped away to my little family tent to take some needed rest, for the strain was heavy, but was soon aroused by trouble outside. This was caused by tween insight and practice with regard to the colored minister ascending the preaching stand to address his audience which gathered in their own section of the circle in the rear. Gangs of turbulent white young men began a series of cursings and interruptions for which my stock of meekness and patience was unavailing. Frost could have preached from a chair pulpit as he often did, without using our stand at all, but since he was there I announced to the angry malcontents there he should preach, and I took my place beside him, inviting all the other preachers white and colored on the ground to rally round us. The rowdies were reasoned with, ad- anxions to come to my Sunday School. So

disturbance, while I called on all decent people to aid us in maintaining order, and heaven and earth to witness that these troublers in Israel had no just cause of interference. So the sermon proceeded, but lacked some of the fervor and eloquence we expected from this African Boanerges.

It was some time before the perturbation was allayed, many fearing an attack during the night, from the cowardly exponents of public sentiment, who could not look us in the face, or carry out their mischievous bent in broad daylight. The colored people themselves seemed most thoroughly frightened and passed a night of apprehension, before some undefined calamity, and all because their favorite preacher, invited to do so by some of the white managers, probably Capt. Jacob Parks, or Lybrand Thomas had the temerity to go into the

There was one serio comic event durng that Sunday night which I cannot forget. In a misunderstanding among some of the colored men themselves, a recontre occurred, which assumed something of the tragic in its termination. The men were sailors, and a pretty rough lot. One of the fiercest of them, when about to annihilate his opponent, felt a sudden sharp pang under his waistcoat, and at the appearance of a stream of olood, became sober in a moment, and thought he had been stabled to the

I was skirmishing round in some other direction, and finding things quiet, went to bed. I had just fallen asleep after the excitements of the day, when a huge dark shadow loomed against the entrance to our tent, and the next instant a colored man considerably out of breath tumbled in without unticing the strings, calling for the doctor. My wife was astonished. So was I, when awakened by the concussion, and hurried inquiry. A man had been stabbed and was dying. Wouldn't I go round and do something for him? I was up in a moment, partly dressed, and taking some ready appliances along I was guided to the scence of the stabbing. The wounded fellow was muscular

and fat. His blood trickled over a Sunday-shirt-front, and his eyes rolled in terror. I ordered the crowd to full back, set two women to fanning for life with turkey wings, rolled up my sleeves, tore open his clothing, and there found the trouble. He had been cut with a sharp knife or razor. The gash was in his flabby breast and looked ugly. I sent for water and bandages, telling the terrified lookers on that we might save his life. This gave him hope, and after washing and mopping the wound pretty thoroughly, I poured on some Laudahad been a couple inches lower, and a couple of inches deeper, there would have to be a functal. I had fortunately enough court plaster which I cut into strips and dressed the wound, giving it the benefit of all the laudanum left in the vial, and then with suitable bandages, left him easy, with the strict injunction not to roll about, and to pray until morning. Then we all knelt down, and it was an affecting time, under the glare of pine knots, to see how fervently the careless cried for mercy. I didn't want to alarm the camp, and we got through pretty quietly with my novel surgical operation, which I am glad to say was entirely successful, but I could not with any degree of complacency accept the bonor or the fee they presented me next morning with the impression on their part that "dat ere man Shores owed his life to doctorin' he got from de preacher."

#### Be not Weary in Welldoing.

There was a terribly wicked man who kept a saloon, whose children I was very monished and finally dared to create a one day I called on this man and said, Era.

"Mr. Bell, I want you to let your children come to my Sunday School." He was terribly angry, said he did not believe in the Bible, school or anything else, and ordered me to leave the house.

Soon after I went down again, and called on this man, and asked him to go to church, and again. he was very angry. He said he had not been at church for nine-teen years, and would never go again, and he would rather see his boy a drunkard and his daughter a harlot than that they should attend the Sabbath School. A second time I was forced to leave the house.

Two or three days after I called again and he said, "Well, I guess you are a pretty good-natured sort of man, and different from the rest of christians, or you would not come back," so seeing him in a good humor, I asked him what he had to say against Christ, and if he had read His life; and he asked me what I had to say against Paine's 'Age of Reason," and if I had read it. I said I had not read it, whereupon he said he would read the New Testament if I would read the "Age of Reason," to which I at once agreed, though he had the best of the bargain, and I did so. I did not like it much, and would not advise any person to read it. I asked Mr. Bell to come to church, but he said they were all hypocrites that went to church. This he would do, however. I might come to his house if I liked and preach. "Here in the saloon!" "Yes! but look here, you are not to do all the talking;" he said that he and his friends would have their say as well as me. I agreed that they might have the first forty-five minutes, and I the last fifteen of the hour, which he thought fair, and that was settled.

The day came, and I went to my appointment, but I never in all my life met such a crowd as when on the day appointed I went to the saloon-such a collection of infidels, deists and reprobates of all kinds I never saw before-Their oaths and language were horrible. some of them seemed to come on leaveof absence from the pit. I never was so near hell before. They began to talk in the most blasphemous way, some thought one thing, some another, some believed there was a God-others not; some thought there was such a man as Jesus Christ-others that there never was; some didn't believe anything. They couldn't agree, contradicted each other, and very nearly came to fighting with one another before their time had ex-

I had brought down a little boy, an orphan, with me, and when I saw and heard such blasphemy I thought I had done wrong to bring him there. When their time was up I said that we christnum, which made him roar. But life | ians always began service with prayer was sweet, and he submitted, since I | to God, "hold," said they; "two must be gravely informed him that if that cut agreed first." "Well, here are two of And so I prayed, and then the little boy did so. I never heard a prayer like that in my life. It seemed as if God was speaking through that little boy. With tears running down his cheeks he besought God, for Christ's sake, to take pity on all these poor men, and that went to their very hearts. I heard sobs throughout the hall, and one infidel went out of this door and another at that; and Mr. Bell came up to me and said, "You can have my children. Mr. Moody." And the best friend that I have in Chicago to-day is that same Joshua Bell, and his son has come out for Christ and as a worker for Him,-

> Sam Small, evangelist, attended the Ramsey county prohibition convention at St. Paul and made a speech. He predicted that the South would be solid for prohibition before very long, and said: We often see thick-necked and bullnecked bar keepers running about and talking of personal liberty and sumptuary laws who would not know a sumptoury law if they met it coming down the road with a red flag on it."-Dorchester

# Peninsula Methodist,

PUBLISHED WEEKLY, BY

J. MILLER THOMAS, PUBLISHER AND PROPRIETOR,

WILMINGTON, DEL.

#### OFFICE, S. W. COR. FOURTH AND SHIPLEY STS.

#### TERMS OF SUBSCRIPTION.

If not paid in Advance, \$1.50 per Tear

Translent advertisements, first insertion, 20 Cents

by the quarter or year.

No advertisements of an improper character pub lished at any price.

Ministers and laymen on the Peninsula are requested to furnish items of interest connected

requested to furnish items of interest connected with the work of the Church for insertion.

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

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

Entered at the post-office, at Wilmington, Del., as

#### "I am the Light of the World'." **J**ону viii : 12.

The most hopeful characteristic of modern religious thought is the earnest attention, which the life of Christ has received during the last fifty years. It seems as if by a Second Advent, Christ were coming again into the world of human thought, through the medium of the recorded facts of his first advent; and that, at a time, when the conditions for a true perception of their bearing upon the great problems of human life and destiny are more favorable, than at any period since the death of the last of his inspired apostles.

Objective Christianity so presented to us in a perfect form, in the person and work of Jesus Christ, while subjective Christianity is more or less adequately realized in the theology of the Church, and the consciousness of individual be-

The phenomena of both, are objects of extreme interest to human minds. The facts included in the one are contained in the New Testament; while the facts included in the other are scattered through the libraries of the world, and the experiences of believers.

The New Testament, like its Author. is unfathomable. It is a Divine gift whose manifold wealth of wisdom and grace has, as yet, only been partially explored. The Holy Spirit continues to take of the things of Christ, and reveal them unto us; so that there will be a continual augmentation of light and a growing unformity of character to Christ's Divine image. To this end, it is necessary (1), to adopt the process of induction in the study of the Scriptures; (2) to apply Christ's experimental test; (3) humbly ask for, and rely upon the illumination of the Holy Spirit.

1. Who is the person that spoke these words, "I am the light of the world?" It seemed a daring speech for a carpenter's son. Who is this carpenter's son? "What think ye of Christ?" has never yet had its final answer. It will be renewed as long as mysteries continue to fascinate the mind. Humanly speaking, of the humblest origin possessing no secular learning, nor art, nor wealth, nor armies, nor political power, and enjoying but a brief public career, having been crucified at the very threshold of manhood, Jesus Christ, by the mere force of his doctrine and example, without shedding a drop of blood save his own, has silently accomplished the greatest moral resolution on record, founded the mightest spiritual empire, in comparison with which, the immense Roman Empire of his day was a mere bubble; and is now recognized and adored by the civilized nations of the earth, as the Son of God and the Saviour of mankind. Wonderful! Yes, wonderful! This wonderful fact towers far above all other historical events, and stands out alone, unapproached, and unapproachable in its the idea of the supernatual is innate grandeur and glory. To deny it would and universal. Christ the Logas, the

the heavens, or the existence of man on

Christ, then, is the centre of the moral cosmos, the Holy of Holies, of beaven and earth, of time and eternity. His character is such as to make it absolutely absurd to think for a moment that he could be a fanatic, a madman or a designing impostor. It is original beyond that of all other men. The imagination of neither poet, nor historian nor philosopher ever invented or described a character so original, so, beautiful and so perfect as Christ's; and no system of moral philosophy was ever so pure, so perfect as His. Christ was more than his doctrine; he stood above the limitations of age, school, sect, party, nation and race.

His character was uniformly consistent, as it was absolutely unselfish perfect love to God and man, is the virtue of virtues, the fulfilment of the law, the bond of perfection, the source of all true happiness. Selfishness, its very opposite to the radical and universal sin of the race and age. All men are more or less tainted with it. But Christ's bitterest foes would not charge him with love of gain, or with selfishness in any form. His character was sinless perfect. This is nothing less than a moral miracle in the midst of a sinful world. Abraham, Moses, David, Isaiah, Peter, Paul and John, tower above ordinary men by their profound conviction of their sinfulness and quiet before God, no less, than their genius, piety and influence for good in the history of religion. And so it is with the noblest among the heathen. Jesus Christ forms the one absolute exception to this universal rule, maintaining a spotless innocence to the last. and alone among men, furnishing an example of perfect humanity for universal imitation. Hence he must truly be what he claimed to be, the Son of God, the promised [Messiah, the Saviour of the world. The greatest minds have recognized this sublime truth; other great men have paid Christ the profound reverence and set his name above every other name. It was therefore no daring word for Jesus of Nazareth, the reputed carpenter's son, to say, "I am the light of the world." Truly divine and truly human form, creator and governor of the world, he was, and is its life and light. 'In him was life, and the life was the light of men." He came to illuminate humanity with the splendors of spiritual truths, which are more tremendous in their energy in the moral world, than are the systems of blazing suns in the physical universe; because it is the energy of Divine ideas, and Divine ideas are the cosmical material out of which the worlds were made: for the thoughts of God became instant creations. God said "Let there be light and there was light." Oh! how majestic must have been the first revalation of the hitherto dark and inert mass of earth around the light-producing sun; but how infinitely more marthe Sun of righteousness and the revolution of dark and chaotic humanity around it to receive from their life and light, beauty and glory.

II. In what sense is Christ the light of the world?

1. As the Angel of the Covenant, He was light of ancient Israel; like the morning star Judaism shone brightly in the night of moral darkness, and was a prophecy of Christianity. Judaism led to God, heatheism led away from God.

2. Christ was the light of the Pagan world. Some of his light is reflected in its various religions. "He is the true light that lighteneth every man that cometh into the world." "That which may be known of God, is manifest in them(the heathen) for God hath showed ficiated also at Mrs. Dalrymple's first it unto them." Faith in a supernatual marriage. God is a constituent of man's nature;

made man in his own image, implanted in him his own light. Though sin has obscured it, some rays of it were and are still shining in the religions men, have formed for themselves. That of the ancient Egyptians gave forth more scintillations of what we learn as truth from Revellation, than any other ancient faith, and the best features of the Egyptian religion re-appear in the books of Moses.

In Hellenism we shall find brilliant rays from the Word of eternal truth. Atheneian culture furnishes the historical solution of the problem-"What degrees of perfection can humanity attain, under the most favorable conditions, without supernatural light, grandeur and the grace of Christianity." Brahmanism, Buddhism and Mohamedanism, severally have some rays of the true light, and are splendid as endeavors, but not as achievements; and the degree in which they have stimulated the thoughts and feelings of man, only proves their need of a Saviour, and of a steady, warning and certain light to the show way God, to heaven and immortal bliss.

3. Christ as the light of the world hath "shown us the Father," revealed the Fatherhood of God, and thereby, the dignity and value of man as a child of God; and also the universal brotherhood of the human race. Until Christ had thrown a flood of light on his origin, nature and destiny, man was in an important sense unknown to himself. The deeper we penetrate the words of Christ, the more will the limitless meaning of man be unfolded to us. The Christian view of history sees Christ transforming humanity to his own likeness, and looks forward to a coming time when he shall live in each and all, and when the human race shall be the King dom of God.

4. Christ as the light of the world illumines the pages of human history. Without Christ, history is a sealed book. The philosophy of the person of Christ, is the philosophy of history, and thus studied, history becomes a Theodicy, that "justifies the ways of God to man."

5. Christ is the true light of modern literature and art. He is the inspiration of the grandest epic and lyric poetry, and the sublimest strains of music. But for the life and death of Christ Leonardo do Vinci, Michael Angelo, Raphael, Rumbrandt, nor Kaulback had never given us their unequalled masterpieces. If you regard Handell's "Messiah" as the miracle and triumph of music, what, save its Halleluiah chorus, is more impressive and touching than his "Comfort ye," and "Come unto me"-two snatches of angelic songs, which seem to have dropped from Seraph's lips; the twofold boon, comfort for the sorrowful, and rest for the weary, the purchase of his dying

In conclusion, let Christ be our light and life. Let us receive him as our friend, our brother, our Saviour. Through vellous and majestic is the rising of all the exegincies of earthly experience, he will supply our every need, and at last, amidst the shining ranks of the immortals, circling high and wide around the Infinite Father, he will, with ineffable tenderness and love, crown us heirs and kings of light and glory and bliss, and "so shall we ever be with the Lord."

> HYMENIAL.-Rev. John B. McCullough, D. D. editor of the Philadelphia Methodist, was married in Philadelphia, Thursday, August 5th, to Mrs. A. M. Dalrymple, widow of the late W. M. Dalrymple of the Philadelphia Conference, Rev. John A. Roche, D. D., offici- to himself in a chariot of fire. In his ating, assisted by Rev. W. L. Gray. I. is an interesting fact that our venerable friend and brother, Rev. Dr. Roche, of-

As intimated in the Philadelphia Methodist of last week, Dr. McCullough is off on atwo weeks' vacation, the pleasure cordially extend to our confrere and his estimable lady, our congratulations and

The Philadelphia correspondent of the Christian Advocate, in allusion to the bridal tour, says:

"A trip to the Thousand Isles and other points of interest is included. Of course from all parts of the Conference prayers will go up for the happiness of the newly married "doctors," for while the groom is a "D. D." the bride is an "M. D." and especially that a kind Providence may vouchsafe to them all the blessings He can consistently be-

# A Wonderful Display of Celes-tial Pyrotechnics.

Friday evening, July 30th, we had at Ocean Grove, a thunder storm, or as a Yankee would say, a tempest that came up very suddenly and continued for more than two hours. The vivid flashes of lightning and consequent reverberations of thunder were almost unintermittent. The entire northern are of the heavens was most brilliantly illuminated by these continuous discharges of electricity, and on this lustrous background lines of electric flame appeared like streams of incandesent gold, flowing in almost every direction. Frequently as the dark clouds were revealed by the vivid flashes, their projections were lit ap with electric scintillations, like so many sparkling jets of light.

But it is utterly vain to attempt to describe it; in brilliancy, variety of fantastic forms, extent and continuance, it far surpassed any electrical display the writer ever has been permitted to behold, and suggested loftier conceptions of the "glory that excelleth." While this magnificently sublime unveiling of the Infinite Father's glory was a source of inefliable pleasure to some, there were others more or less painfully affected with fear and apprehension. It was certainly an awe-inspiring scene, but not necessarily alarming. "There is no fear in love, but perfect love casteth out fear, because fear bath torment."

A beautiful illustration from life may be given here, to releive any timid lover of the blessed Christ, who is in painful dread, when there is a thunder storm, as also to show the power of a "faith which worketh by love.'

While the writer was pastor of a church in the city of Philadelphia, he was greatly interested in an invalid member of his charge, who though scarce eighteen, had long been a patient sufferrer. She was a devout and submissively trustful Christian, and as the inevitable end approached, and her sufferings became almost intolerable, she was wont to reply to the inquiries of loving friends, "I am suffering intensely, but am happy in the Lord." Upon one occasion I learned that the dear child was painfully apprehensive in a thunder storm, so much so, that whenever such a storm was indicated, every thing possible was done to exclude the light from her room; curtains were drawn down, shutters closed, and the invalid's couch turned so that her face should not be toward the window. I felt grieved that my young friend should have such an aggravation of distress as seemed to me entirely unnecessary, and said to her, "Linie, I am sorry you feel so fearful in a thunder storm, to me it is a pleasure, I really enjoy it. You know our dear Father in heaven has power over the lightning, and it can't strike us without his permission, and we know he won't let it do so unless he wants to take us care, we are just as safe in the most terrific storm, as in the calm. I like to look at the vivid flashes as the unveiling of our glorious Saviour's smiling countenance, and listen to the deep-toned thunder, as the echo of his own majestic

be as unreasonable as to deny the sun in Word who made the world, this living of which he no doubt finds greatly enhan- Linie's mother noticed her lips moving, the 8th day of last August. On my next visit, as I was leaving,

voice."

mechanism, we call nature, and who ced by the company of his bride. We for her voice was inaudible. "She wants me," said her mother, "to tell you about the thunder storm. After you had left the room, Linie's brotner came in to turn her couch and close the windows as usual, but she told him not to do so, saying she wanted the shutters thrown open, and the blinds drawn up, and her couch placed so that she could see the lightning, and then through all that storm, that timid girl lay, calmly watching the electric flashes, and peacefully, without the slightest trepidation, indeed really enjoy. ing the sublime displays of Divine power in the elements. She had caught the idea that the God of the storm was her loving Father, and in his care she was secure. Upon what physological principle can this fact be explained, except that which was announced by the Great Father himself, "all things are possible to him that beleiveth."

#### Ocean Grove Letter.

Sunday evening the 1st inst., the largest congregation yet seen at the Auditorium this season, assembled to hear the eloquent Kentucky orator, George W. Bain, and listened with delighted attention for more than an hour, while he discoursed with burning eloquence upon our nation's curse and its remedy. The rest of the week, except Monday and Saturday, interesting meetings were held by prominent Christian ladies-Mrs. Meyer of Chicago, Mrs. Wheeler of Philadelphia, Mrs. Chandler and Mrs. Inskip of Ocean Grove. These were called "Encouragement Meetings," and were designed to stimulate Christians to great. er activity in church work.

Wednesday, Thursday and Friday of this week, Rev. John Johns will resume his Bible readings, which were so highly appreciated last season. Sunday morning the 8th inst., Rev. M. J. Cramer, D. D., delivered to a vast audience an elaborate and scholary discourse on the words of Christ, "I am the light of the world."

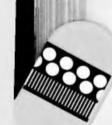
We have prepared a synopsis of this sermon for our readers.

At the same hour St. Paul's was crowded with an appreciative congregation to hear Rev. J. A. McCauley, D. D., the scholarly and efficient President of Dickinson College. It is a gratifying fact that a goodly number of people are able to find out that there is first class preaching in St. Paul's, Ocean Grove, even though no announcement is made from the Auditorium platform. While we are somewhat in the Diogenesian mood, we will venture to record our emphatic dissent, to what seems to us, a very small specimen of devotional aping, the rendering of the Lord's prayer as a chant by the choir at the close of the first prayer. However fitting such a performance may be in services strictly liturgical, it is certainly painfully inharmonious with the simplicity and earnest spontaneity characteristic of Methodist worship, With what an appalling suddenness the flow of heart-felt utterances in prayer are arrested, as the speaker's voice ceases and the organ and choir take up their recital. From the attitude of devout communing with God, the congregation is rudely jostled into that of listening to an artistic performance. We hope that this and all similar aping will be speedily relegated to an "innocuous desuetude;"

Sunday night Dr. Dunn preached at the Auditorium, and Rev. Mr. Buck, lately returned from India, at St. Paul's. We had the pleasure of hearing Bro-Buck, who discoursed very interestingly and practically from the words, "Be filled with the Spirit.'

Saturday and Sunday, 14th and 15th inst., the W. F. M. S. will hold anniversary exercises. Bishop Hurst is to preach the anniversary sermon, Sunday morning, and also the first sermon of the camp-meeting, Wednesday morning, the

It was an interesting coincidence that the Doctor should preach this sermon at Ocean Grove on the anniversary of his brother-in-law's funeral, Gen. Grant having been burried at Riverside Park,



# Conserence Rews.

about

had

e in to

ss ewo

o, say-

open.

<sup>30</sup>uch

tning,

that

elec-

t the

njoy-

pow.

it the

s her

was

prin-

cept

reat

sible

lar-

udi-

the

W.

ten.

e he

pon

The

ıeld

Irs.

hil-

In-

led

cre

of

me

ıly

·ds

118

re-

At the 2nd quarterly conference of Oxford M. E. Church; the pastor, L. P. Corkran, was granted a three weeks' vacation. He in company with a small party, on the 17th inst., will start for Ocean Grove, where they will spend ten days.

S. N. Pilchard, pastor of the M. E. Church at Frankford, is the recipient of a very nice heard or read of any children who were consuit of clothes from his friends of that town, for which he desires to return his sincere thanks.

A successful camp-meeting is now in progress at Wye under the direction of Rev. J. A. Arters, and a large number of people attend services daily. All the tents are occupied, neatly fitted up and attractive in appearance. A number of improvements have been made and the grounds put in excellent order. The meeting opened with a prayer meeting on Tuesday night. On Wednesday morning Rev. Theodore Stevens, of Chester, Pa., conducted services and preached, followed in the afternoon by Rev. J. O. Sypherd and at night by Rev. I. L. Wood. Rev. T. E. Bell preached on Thursday morning, Rev. W. J. O'Neill in the afternoon. Rev. Theo. Stevens preached an able and eloquent sermon at night. Rev. R. K. Stephenson preached on Friday morning, Rev W. H. Hutchins in the afternoon, and Rev. C. W. Prettyman at night. The services on Sunday were conducted by Rev. T. R. Creamer, of Odessa, in the morning. Rev. Vaughn Collins, of Felton in the afternoon, and Rev. G W. Townsend at night. Prayer services are held daily, conducted by the Baltimore evangelists. Messrs. Dyott Hall, Bishop, and their corps of active and efficient helpers are doing good work in the meetings .-- Centre-

On Thursday last a pienie was held by the Sunday School in Tilghman's Neck, on the school grounds of that district, at which all present seemed to enjoy themselves very much. A feature of the occasion was the baptism of sixteen children by the Rev. Mr. Crouse. That gentleman, assisted by several good singers, rendered some fine music, which was greatly enjoyed by all .- Centreville Observer.

Sacrament of the Lord's Supper was celebrated at each of the churches in town on Sunday morning last. At the M. E. church there were twenty-three persons, (mostly ladies and gentlemen) taken into full membership. These were part of the fruits of the protracted meeting held in the winter .-- Centreville Observer.

Joseph Pyle, who has been Supt. of St. Paul's S. School for over twenty years invited the officers, teachers, S. School Committee and the scholars to his beautiful home last Thursday evening, where they were requested to unite in an evening of social enjoyment. Bro. Pyle had employed a band of music for the occasion, they were seated in the centre of the beautiful lawn, where forty or fifty Japanese lanterns were swinging frow the branches of the trees. After spending an hour or two in promenading and conversing all were invited to the dining rooms where refreshments were spread The school showed their appreciation of the good things before them and also their appreci ation of the faithful services of their Supt. by presenting him and his wife a beautiful silver tea-set, which was a very great surprise to our generous hearted host.-One of

Brandywine Summit Camp was opened with a sermon by Rev. Geo. Cummins, of the Philadelphia Conference, from the text "Worship the Lord in the Beauty of holiness." Tuesday morning Bishop Mallalieu, preached from the text, "Who is sufficient for these things." Great interest and enthusiasm was begotten by the effort, so that when the Bishop invited all mothers to come and take him by the hand who desired their children saved, every heart was touched and all knelt about the altar with the Bishop, almost every eye was moistened with tears and the meeting reached a grand climax when Rev. Chas. Hill, P. E. led in prayer. The Bishop won all hearts and gave the camp an impetus that we trust will result in great good. There are one hundred and thirty-five tents on the ground. The following ministers are tenting: Revs. N. M. Brown, E. L. Hubbard, J. H. Hammersley, W.L. S. Murray, L. W. Layfield, W. H. Smith, A. T. Scott, A. Stengle; visiting, Revs. Julius Dodd, R. C. Jones, Leroy Magee, Geo. Cummins, J. N. Gabel, W. H. Shafer. Prof. Sweney is present and makes every body happy with his singing.

mistakes which appear in the publication of the article on the "Conversion of Children," in our last week's issue, where "precacions" is used for "precocious, and "now I have found a friend in Jesus" for "Now I have foun" a friend," there is an accidental omission and addition that materially affect the sense.

1. The omission, "I never heard or read of any children who lived to grow up to be men and women." It should have read, "I never verted as young as I am, who lived to grow up to be mon and women." 2. The addition. In the manuscript it was stated of the Moravians "Not more than one in ten is said to know when he was converted,,' we added by mistake, "Not more than nine, one in ten is said to know &c." There is apt here to be a misconstruction in determining which is meant. We make the corrections at the request of the author of the essay.

#### More Districts Must be Made.

EDITOR PENINSULA METHODIST:-I was

not a little awused as I read an article in your

issue of the 7th inst., with the striking cap-

tion, "More districts must be made," More-

over, I was reminded of the familiar fable, of

the fox, and the sour grapes. If I do the writer of that article any injustice, I humbly beg his pardon, at the same time making my best bow. I read the article to which "Iran" refers but saw nothing in it calculated to rouse either the ire or spleen of any Bro. in the Wilmington Conference. It strikes me that Bro. McSorley's article was thoroughly misconceived by his critic, nor is the spirit displayed by "Iran" one of the best, by any means. He seems to take for granted, that the proposal to found a new district in our conference is prompted solely by the motive of personal ambition. How does he know that such a statement is at all justified by the facts of the case? We would remind him of a familiar passage in the New Testament, "Judge not, that ye be not judged." What right have we thus censoriously to pronounce a sweeping judgement on our brethren in the ministry The statement made in the closing sentence of his first paragraph and reiterated in the opening sentences of the second implies just such a Judgment. Against all this I enter a most hearty protest that is justified by the fact, that the insinuation thrown out in "Iran's" note is neither brotherly nor sensible. We will ask "Iran" a plain question, do you candidly think, that there are men in the Wilmington Conference, who, with the vows of God upon them, would, for the sake of personal ambition, as the leading motive, divide, weaken, and thereby cripple the work of the church in this territory? If there are any such-which may God forbid-they are morally disqualified for the sacred vocation of the ministry. Who that claims to cherish the charity which "thinketh no evil" can impute to his ministerial brethren any such despicable motions. But again, the statements made by "Iran" are not sensible. For who does not know, that the office of Presiding Elder, if honestly and faithfully filled, demands ten fold more toil than the ordinary pastorate. The writer has in mind one brother in the Wilmington Conference who does more work in one year than any five pastors on his district, and who know, that the men who are actuated by motives of personal ambition only, are not the men who usually care for positions, which demand arduous painstaking labor? Again "Iran" blunders by meeting a candid paper from a brother in the church, with ridicule instead of facts. Now most of us know that ridicule can be employed some times as a most effective weapon; but it is well to know also that it is a knife which cuts both ways. Some people seem to forget this, and in the use of ridicule reader themselves ridiculous. Brother McSorley's suggestion is entitled to respectful attention, and to be honestly and candidly discussed, before the next session of our conference, so that when the question comes in a practical form before ecclesiastical authorities, as sooner or later it will, we may all have an adequate basis upon which to form an intelligent judg-INDIGNANT.

#### Letter from Rev. F. M. Morgan.

DEAR BRO. THOMAS :- Bro. V. S. Collins requests me to make some corrections of alleged "serious intimations against him personally, ect.," which "intimations" appeared in my report for your columns, of the recent meeting of the "Dover District Preacher's Association."

I hasten to make corrections, not of what I, but rather what he sa'd, for he has made by far the greater mistake, "even our ene mies themselves being judges."

The Brother says: "of course every one understands that," what I wrote "purports to be a copy of the minutes approved by the

boring under a mistake, when he supposes that "every one understands," as he does, that there is no difference between the necessary minutes of the sessions which has no corporate existence, whose proceedings are not binding by the laws of church or state, and a newspaper report of the sessions of such bodies, though the minutes and the report both he written by the secretary. The minutes need comprise only the briefest possible record of proceedings, while a report for the press is expected to give an epitome of the entire proceedings, though there may be much unworthy permanent record in the archives of the assembly. If the language to which Bro. Collins objects had been "approved by the Association," this would not have been equivalent to a severe vote of censure. The sercrest intimation contained in: "if all the assertions and intimations of Bro. Collins' paper are founded upon facts," is that though some things he said may be true, possibly in reference to a part of his statements, he may be mistaken. If the brother had maintained strict "fraternal courtesy." and had held to a strictly logical interpreta tion of my letter, he could not have made out such a case against me. "A grave doubt as to the truth of some statements," does not imply a charge or even a suspicion of falsehood. It is possible that even Bro. Collins may occasionally misapprehend though no one I am sure, for a moment questions his

"The proper time to express my doubts was while we were altogether at Scaford." Bro. Collins was there "prepared," had they been called for, to prove every assertion made, by facts, figures, names and dates that cannot be gainsayed." At the time re ferred to, a brother who has been in our Conference more than twenty-five years, said it was strange that Bro. Collins had found so much more "discourtesy" in the three years of his (Bro. C.'s) ministry than he had in twenty-five years. Call this statement intimation, insthuation, inuendo, or what you will: I did not say half as much in my letter. Yet Bro. Collins did not, in answer to the above statement, "prove every assertion made, by facts, figures, names and dates." I for one, would have been very sorry to have had such an attempted display of facts, names, &c., to prove that Methodist preachers do not treat each other with common civility and courtesy.

Bro. Editor, I trust my "corrections" may prove entirely satisfactory. At any rate, this for me is final.

This communication was ready for last week's issue but missed the mail.

Truly, F. M. Morgan. Potter's Landing, July 27, 1896.

#### Chestnut Grove Camp.

In many respects this camp-meeting was considered by persons upon the ground, who observed closely its general management, a decided advance upon the modern camp. Our Presiding Elder Bro. Ayres, who has refused of late to lend his presence to these meetings on account of the great amount of Sabbath desecration which has been allowed, repeatedly said during this meeting that he is no longer opposed to them when conducted upon our plan. Only the boarding tent, and horse pound, for the sale of horse feed, were open on the holy Sabbath, and excepting the barber there was not a single violation of our rules. He violated his pledge by allowing others to use his tools, and drop their rental value into his hands when done with them. Hereafter Chestnut Grove Camp, will have no barber, nor picture gallery. They are useless appendages, and there is a strong feeling that the bread-tent may be classed with them, leaving us only the boarding tents and horse-pound. What necessity is there for else?

The order was almost exceptionally fine to the end. We put every one upon his good behavior at the start, and few showed any disposition to betray the confidence we reposed; of course those who took upon themselves to look for the bad were likely to be rewarded for their pains; but, in the main, the order was far in advance of an average.

The religious results were below what the more sanguine had expected; but we had some fifteen conversions, and the church was quickened. Those who failed to lend us their aid of course received little spiritual profit. The good done, however, is very marked in our membership, and we hope that much

EBBATA.—Aside from the typographical | Association." Certainly Bro. Collins is la- | good may yet appear, for such carnest, practical and deeply unctious preaching as we had throughout cannot but prove bread cast upon the waters. But if only one soul is saved through the agency of this meeting who dare pronounce it a failure?

The restrictions we imposed cut down the sale of privileges about \$50, and many predicted that we could not meet our expenses without considerable effort; but, although we paid all the expenses of our preachers, amounting to nearly \$100, we have paid all our bills and have nearly \$50 over. This proves that we can keep the Sabbath day, and run a camp-meeting without financial peril.

Socially our camp was one of the best ever held in these regions; and it is difficult to overestimate the value of this feature. The social life of our church needs considerable quickening.

Our music from first to last was of the highest order in every sense. No campground on the Peninsula will furnish better. Bro. J. H. Willey's cornet, which was present from Saturday to the close, was a means of grace.

The following brethren were present and rendered faithful service-T. O. Ayres, P. H. Rawlins, W. H. Hutchin, R.W.Todd, J.H.Willey, E.L. Hubbard, A. S. Mowbray, G. F. Hopkins, F. M. Morgan, W. F. Dawson, D. H. Corkran, W. H. Mowbray, E. Davis, Jas. Carroll, W. M. Green, R. J. Tuff, S. M. Morgan, J. Warthman, James Pronse, W. B. Guthrie, Julius Dodd, A. A. Fisher, A. H. Shively, a missionary appointed to India, Bro. Bounds a student in the Conference Academy, Bro. Walter of the M. P. Church, besides Profs. Swann, County Examiner of our Public Schools and T. N. Rawlins of our Conference Academy. May Heaven reward these dear brethren for the faithful service G. W. Burke. they rendered. Aug. 9, 1886.

#### PERSONAL.

We regret to learn that our brother, Rev. L. J. Muchmore, pastor of Bridgeville, Del. has been compelled to resign, his charge on account of impaired health, but hope he may be able, after a period of rest, to resume his work, and be favored to enjoy years of ministerial usefulness.

We are glad to note that our old friend Johnson Simpers, of North East, who was born in 1793, and has been recently indisposed is apparently in better health. There are few older men in Cecil than he.

Mr. and Mrs. W. T. Hammond, members of our church in North East Md. Rev. T. S. Williams, pastor, are enjoying the pleasures and privileges of Ocean Grove, after a delightful trip northward as far as Ningara Falls and through a part of Canada.

Dr. John Hall, of New York, and Sam Jones appeared on the Chautauqua platform on the same day as lecturers.

On the death roll of the past week appears the name of Mrs. Elizabeth L. Wiggins, relict of the late Rev. Wm. A. Wiggins, and stepmother of Rev. A. M. Wiggins, of the Philadelphia Conference. Sister Wiggins, after spending seventeen years in the regular work of the Methodist itinerancy with her nonular and devoted companion widow Oct. 21st, 1847. Since then she has made her home the most of the time with her daughter in West Philadelphia, holding her church membership at Christ Church. She died in peace on Saturday evening in the eighty-second year of her age. She was a good woman, respected by all who knew her, and sincerely loved by the smaller circle of intimate friends. -Philadelphia Methodist.

#### TTEMS.

The Legislature of Connecticut rejected without debate or comment, the petition that the testimony of atheists and unbelievers be taken in court the same as that of any

Jonh Wesley suggested that the reason why Butler's Analogy was so neglected by the infidels of his day was because freethinkers were generally not close thinkers. A veritable nestor of antagonism said, not long ago. "Ugh! why do you cite Josephus? You have no right to cite thus from one of the books of the Bible."

There were one-hundred and thirty-nine candidates for the ministry at the last Wesleyan Conference in England.

We are deeply pained to learn of the death of Capt. William Frazier, a prominent and highly respected citizen of Dorchester Co., Md., and a devoted Methodist for many years, as occurring under so distressing circumstances. He left home Friday morning, the 30th ult., to visit a friend, but subsequently his body was found floating in the water, into which it is supposed he had gone to take a bath.

Capt Frazier was 91 years old, and wonderfully well preserved. The Cecil County News says:

"He was a genial old gentleman, and was fond of relating incidents of his life. He had represented Dorchester County in the House of Delegates several times, and was also elected to the State Senate from Dorchester county in 1865 as a Republican. He was identified with the Whig party before the war, and has since been a Republican. Capt. Frazier leaves six children, among them Charles Frazier, employed in the State fishery force on the Steamer Hamilton. He was also the father of John M. Frazier, deceased, a lawyer of prominence in Baltimore city some years ago."

#### Dickinson Preparatory School -Refitting South College.

The building known as South College, many years the sole provision of the College for its work in natural science, and for housing the treasures of its library and museum, was, a year ago released from these services. The completion at that time of the Tome Scientific building, and later of the James W. Bosler Memorial Library Hall, had enriched the College with provision for these uses, every way so much better than this building afforded, that glad though not ungrateful, leave was taken of the old and straitened home. Left thus without a mission question arose as to the best use this building could be made to serve; for though scarred and worn from years and service, yet from times when men built for strength and not for show, there still lodged within its solid walls manifest possibilities of continued usefulness. Hence the trustees, at their late meeting, consulling how to render these of most avail directed that steps be taken, with the least avoidable delay, for such enlargement and refitting of the building, as would adapt it to the growing demands of the Preparatory School.

The building is a commodious structure solidly built of brick, and finished externally in stucco. Tradition has it a church before it was a school. The improvement thus directed is in progress, and contemplate, for the exterior, the removal of the stucco coating, and in its stead the easing with new brick of the front and sides of the building, and the addition thereto of a story of the elevation of ten feet to the square; and, for the interior, entire reconstruction, so as to afford besides lecture rooms and offices, comfortable domitory accommodations for at least, forty studens, and, in a portion of the first and sec ond stories of the eastern half of the structure, an ample and every way convenient residence for the Principal of the School. The work is being pushed forward as rapidly as possible, and the building, it is hoped, will be ready for occupance at the opening

It is matter of gratulation, that while the equipment of the College has, in recent years, been so greatly improved, its Preparatory School will hereafter have facilities for its work, so much in advance of those bitherto possessed. Besides the improvement indicated in facilities and accommodations, the nore continuous supervision and care, con sequent upon housing Principal and students under one roof, will contribute greatly to effective and successful work, especially in the case of younger pupils; and these combined advantages should strongly commend the school to all who desire for themselves or others, quick and thorough preparation for college.

The piles of old London bridge, put down in the year 900, are still sound, the water and the blue mud of the Thames having

For Sale at a Bargain. A CORGROCERY STORE in Wildington, deleg an exceedingly probable pusiness. The pro-prector being engaged to another occupation is the only reas neors lling. For percicalars address Post Office Box 88, Wilmington, Del. 33-37

#### J. J. WHITE & CO., Wholesale Bakers and Confectioners,

Front & West Sts., Wilmington, Del.

Has the largest variety of Cakes and Candles in the city: also Asouts for the best Manufactories. Send your order for the Mediar Co. Soda Biscuit and one Cakes, Country trade solicited.

The following is part of a letter from Mrs. Mary R. Davenport, Dondo, Angola, one of Bishop Taylor's first African party:-

I am just convalescing from a three days' fever attack. I do not want you to think we are constantly having fever, this is the first I have had in three months. These are hot days in Dondo. This is the hottest month of the season. Mornings and evenings are somewhat cool, although one morning the thermometer stood at 98° in the shade-imagine the heat of noonday. I am looking forward to the dry season, for then we shall ) have comfortable weather. Praise the Lord for His help here, for I know if He proper care of ourselves, in regard to eating, bathing, clothing, and not exposing ourselves, for I think much depends upon our ways of living in this climate.

We have plenty of work to do. Our day school consists of 9 mulattoes, who pay us 3 milreis (\$3) per month. We teach English and rudiments of Portuguese. School 4 hours a day; five days in the week. Then I have a private scholar, a quadreon son of the chief of Dondo, who takes English and music. He pays 6 milreis per month, is 16 years old and learns quite rapidly. (They have given up the night class, which consisted of traders for the present).

The day scholars' ages range from 10 years down to 4. With little exception they are sweet children. Three of them are girls. We have a little trouble at first to initiate them into school ways. They enjoy singing, and I have taught them several hymns. They know "There is a Happy Land," in Portuguese: "Sweet By and By," in English and Portuguese; the plantation melody, "I'll be There," etc.

One little girl, Carolina, who began school the first of this month, is only 4 years old. She loves her school so much that her folks cannot keep her at home school days until proper time, but she is 2 or 3 hours before school time and keeps up a constant chatter with "mamma" and "teetee" as she calls us. The Dutch trader's little boy was so pleased with school the first day that he went home and insisted he must have his box of clothes and come live with us. It must be remembered these children have "native" mothers. The influence of this home life crops out in many low ways at schoolthese we have to check upon their first appearance. I daily strive and pray that my life may be a standard to these that that will lead them in future years to

[Every Sabbath afternoon they have their "native class."] I wish you could be transported here to see and hear them. It consists of about 20 native girls and boys. At half past 2 o'clock Clarence (her husbend) carries her organ into the back part of our large hallway, spreads some straw mats on the floor, opens the large double front doors and we begin to sing some rousing hymn, First the carriers going by will stop one after another, until there will be 30 or 40 in a cluster around the door. These are too timid to enter, but while they are gathering our regular attendants elbow their way through the crowd and seat themselves on the mats. After singing our introductory piece, we sing those they know, and it gladdens my heart to hear them sing, "I'll be There," "Go and call the Bishop In," "Swing Low, Sweet Chariot." (Plantation melodies), "Sweet By and By," "Bringing in the Sheaves," etc. Every one opens his mouth and sings whether he knows the word or not. The tunes take deep hold

Our house is situated on the street that is passed over by carriers coming from island points. Daily, although this is not a good season, can be seen a great num ber of carriers bringing their loads of TO STUDENT- OF THEOLOGY ivory, rubber, coffee, wax, hides, oil (palm and peanut), etc., from the interior. All our people at Malange, Aungo Adongo and Nhanguepepo were quite well when last we heard from them. Continue to pray for us. The Lord is with us here wonderfully.

[They do their washing, ironing, and housework, except cooking, and with all their work they find time to progress in the study of two languages. Portuguese and N'hunda. Mr. Davenport writes.) We are slowly (oh, so slowly, it looks to me, when I see the amount of work had not been with us, we would not be to be done) mustering the languages. here to-day. We have tried to take all Through the kindness of one of the traders of the Dutch house we have the use of Bunda grammar and dictionary long enough to copy, and will thus be able to make more progress. I am not discouraged nor home-sick, but saved to the uttermost in the precious blood .-The Gospel Expositor.



### NEW SUNDAY SCHOOL MUSIC BOOKS.

Glad Refrain, by Lowrie & Doane. Just out. Per hundred, \$25 30 cts. each. Gates Ajar, by J. H. Kurzenknabe. Per hundred, By mail, 35 cts. each. Melodious Sonnets, by J. R. Sweeney. Per hundred, By mail, 35 ets. each. Wondrous Love, by Root & Case. Per hundred, By mail, 35 cts. each. Great Awakening, per 100 825 By mail, 50 cts. each. On Joyful Wing, per 100 830 By mail, 35 cts. each.

J. MILLER THOMAS, METHODIST BOOK STORE 4th & Shipley Sts., Wilmington, Del.

upon them; some will unconsciously sway from side to side. We are in hopes our native class will develop into a large Sunduy-school. O, how I long to talk to them! But then, little by little, the work must be done.

GRAIN DRILLS THE PENNYL
INNIA IS THE PENNYL
INNIA IS THE PENNYL
INNIA IS THE PENNYL
INNIA IS THE PENNYL
IN INIA IS T

#### EDUCATIONAL

hoston University.

The Bost n University School of Theology offers free rooms and free tuition. Year opens Sept. 15. Address President W. F. Warren, 12 Somerset Street, Boston, Mass.

TO STUDENTS OF LAW

The Boston University School of Law presents, at moderate rates, the highest advantages. Opens Oct 6. Address the Dean, Hon. Edmund H. Bennett LL D., 10 Ash-

TO STUDENTS OF MEDICINE The Boston University School of Medicine offers Courses of Instruction and Degrees not el-ewhere offered in this country Opens Oct 7. Address the Dean, I. Tisdale Talbot, M. D., 66 Marlbor Street-

To Students of Philosophy, Lauguages, Literature, Science & Art. E. Torjee, Mus. D.); of Agriculture (Pres't J. C. Greenough, A. M., Amherst, Mass.); and its post-graduate School of All Sciences (Pres't W. F. Warren, LL D. 28-41

DELAWARE COLLEGE, THE REV. Will open with enlarged facilities, September 1 1886. Three courses: Classical, Scientific and Agricultural Expenses not over \$215 per annua. For information, entalogues etc. address the President. Newark, Del. Co education no longer exists in the college.

BORDENTOWN, N. J., MILITARY INSTITUTE On the highest bluff of the Delaware between Phila and Trenton en route to New York. Prepares for College Scientific Schoo, or for ordinary husiness. Systematised and supervised study Commonsense teaching. Upton's U. S. Tactics. Wholesome tare an home like care for health manners and mor-als Address Rev. T. H. Landon a M. 27-40 • Princi al. · Princical.

#### Conference Academy DOYER, DEL.

Boording and Day School for young Ladies and Gentlemen Pr pares for business and for college Music and Art Departments. Special attentian given to the study of English. The buildings have been recently remodeled.

Terms 8200 per Year, of Forty Weeks Fill term opens September 5th For Catal gues address W. L. GOODING, A. M.

DICKINSON COLLEGE, CARLISLE, PA.

Three font-year courses: The Classical, the Latin-Scientific and the Modern Langua, e. Facilities in all respects improved. New buildings, enlarged faculty, increased resources. Tuition may scholarships 80.25 a year; to some of inductors, free. Competitive prize, \$2. to \$100 cach. Expenses of living exceptionally low. THE PREPARATORY SCHOOL, by giving exclusive attention to requirements for admission, saves time and cost in prejuring for college For catalogues of desired information address.

30-35.

J. A. MCCAULEY, President,

### SORDENTOWN FENALE COLLEGE.

Heautifully located, very homelike and thorough.
Health Manners, and morals carefully guarded Excellent facilities in Music as d. Art. Graduatory Courses in Belles-Letters. Classics, and Music, with degrees conterred. For catalogue inderess.

REV. W. C. BOWEN, A. M. President.
3-14 Fordentown, N. J.

FORT EOWARD COLLEGIATE INSTITUTE. Superb new brick buildings, steam beat d; 13 teachers; College oreparatory, Commercial and other graduating courses; 4 Literary Societies; Music, Art, Oratory; 29th year Sept. 13th Address JOS. E. KING, Fort Edward, N. Y. 31-44

# Agents Wanted

# "METHODISM OF THE PENINSULA."

This Book will be out by the first of June. Dr Wallace says of it: "No such book has yet appeared in the prolific doma n of Moth-odist authorship. From the examination sach. given its racy pages. I predict that it will meet with marvelous success." After reading the poof sheets, preparatory to writing the Introduction, Bishop Hurst says of it: "It is most excellent; I am more than pleased." Ministers and others desiring to act as agents, will be supplied at the usual dis-\$30 count Retail price—Plain Cloth, \$1.50, ach. Cloth Gilt Edge, 1.75, one-half morocco, 2.75. For terms and territory, address the author.
R. W. TODD.

#### J. MILLER THOMAS, METHODIST BOOK STORE S. W. Cor. 4th & Shipley Sts., WILMINGTON, DEL.

Conce ning the improvements of our church s the frescoing of the audience room renders the most effective part Mr. Nicho las Goldberg of our c ty is a specialist in this I ne excelled by none. Many M.E. chu ches weich he has fr scoed in Wilmington, and in the states of Delaware and Maryland, show the teamy of his work. He will furnish sketches in colors in corrections. land, show the ready of the furnish sketches in colors in every style, furnish sketches in colors in every style, furnish sketches in colors in every style, and estimates, without extra charge His prices are moderate Address N. F. Gold-berg, Wilmington Del.

# THE CHEAPEST AND BEST SUNDAY SCHOOL LIBRARIES.

LIBRARY NO. 1.

For the School and Home. Fifty Choice Illustrated Volumes, large 16 mo. bound in muslin Only \$2050 to Sunday Schools.

#### LIBRARY NO. 2.

Fifty Choice Illustrated Volumes, large 16mo. bound in muslin. Net price for 50 large Books, only \$22.00. The Books are different from those in No. 1, and some are larger, both libraaies making an appropriate addition of one hundred books to a Sunday-school Library for only \$42.50. Sold only in sets.

#### LIBRARY NO. 3.

Fifty Choice Illustrated Volumes, large 16mo, bound in muslin. Only \$25.00 to Sunday-schools. The books are different from those in Nos. 1 and The three libraries make an appropriate Sunday-school Library of one hundred and fifty volumes, costing only \$67.50.

Each Library contains over 12,000 printed pages, illustrated by 212 large ull-page fine engravings and many of smaller size. The books are printed on good clear paper, and strongly bound in muslin, with gilt stamps Fifty Catalogues with each library.

#### LIBRARY NO. 4.

Comprising fifty three Books in fifty Beautifully printed, illusvolumes trated, and bound

It consists of 50 large 16mo, volnmes, with 15,831 pages, and numerous illustrations, on good paper' well and tastefully bound, and put up in a neat case, and is sold to Sunday schools at the net price of only \$27.50.

OBSERVE. 50 Vols., 15,831 pages only \$27,50.

None Cheaper! None Better! J. MILLER THOMAS, METHODIST BOOK STORE, EOURTH & SHIPLEY STS WILMINGTON, DEL.

#### H. ARTHUR STUMP ATTORNEY AT LAW,

35 ST. PAUL STREET, BALTIMORE, MD.

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

### C. L. S. C. Course of Reading 85-86. WITH PRICES TO MEMBIRS.

#### REQUIRED READINGS:

History and Literature.

Barnes' History of Rome, by J.
Dorman Steele.

Chautauquan Text Book on
Roman History, paper.

Preparatory Latin Course in
English, by W. C. Wilkinson, D. D.

College Latin Course in English, by W. C. Wilkinson, D. D.

A day in Ancient Rome, by
E. S Shumway.

Burg, Hagestown, Williamsport and Intermediate stations, stations, within Marchaele, Said A. M. - Pen Mar Express.

10.00 A. M. Accommodarlon for Union Bridge, Hadever, Getrysburg, and points on Sherambosh Vadey, Norlok and Western, East Tenness, e. Virgina are Georgia Railyands and connections and except Sunday, Frederick otherough car) and except Sunday, Frederick otherough car) and warnishing.

4.05 P. M. - Sonthern Express for points on Sherambosh Vadey, Norlok and Western, East Tenness of Physical Accommodation of Sherambosh Vadey, Morlanger Sunday, Frederick of Physical Accommodation of Sherambosh Vadey, Workshop of Sainteen Stations of Shiperson, Chambert Stations, Stations of Sainteen Sainteen Stations of Sainteen Stations of Sainteen Sainteen Stations of Sainteen Stations of Sainteen Sainte

The Bible in the xix Century. by L. T. Townsend. D. D., paper, 30 In his Name. By Edward Everett Hale, paper,

The Chautauquan, \$1.50.

Our facilities for supplying the books are greatly increased. We will be able to fill all orders as received. GARNET UNIVERSITY SEAL. Readings from Ruskin.

Readings from Macauley. Art and the Formation of Taste, Life & Works of Michaelo Angelo, 75 Special rates to clubs of 5 or more.

Send all orders to J. MILLER THOMAS, METHODIST BOOK STORE

4th & Shipley Sts., Wilmington, Del.

P. W. & B. Railroad

Trains will leave Wilmington as follows:
For Philadelphia and intermediate starfolm,
6 40, 7 00, 7,00 5 15, 9 19, 10, 30, 41 35 arm.; 12 49, 2,3,
4, 6 40, 7, 4c, 9,50 10,30 p. m.
Philadelphia (express), 2, 2, 52 5,00, 7,50, 9 56,
9,47 10,58 11,55, 11,54 a.m., 12,22\* 1,52, 5,22, 5,25,
New York, 2,60, 2,62, 4,60, 6,30, 7,50, 5,00, 11,51
11,51 a.m. \*12,22, 1,52, 2,70, 4,60, 5,22, 5,28, 7,04
740 p. m.

1,51 a ... \*12,72, 1,52, 2,50, 4,50, 5,22 5,28 7,63 40 p.m. For Newark Centre, bel. 7 42 a .m., 12,58, 6 21 p.m. Baltimore and intermediate stations, 10,10 a ... 5,57,

Hallimore and Washington, 1.28, 4.46, 8.04, 16.16, Baltimore and Washington, 1.28, 4.46, 8.04, 16.16, Baltimore and Washington, 1.28, 4.66, 8.04, 16.16, Talus for Betaware Division leave 101; New Castle, 8.13 s. m.; 12.55, 2.50, 8.50, 6.28, 11.54

Harrington, Deimar and intermediate stations, 8.43 m.: 12.55 p m. Express for Harrington 3.10 p. m. Harrington and way stations, 8.43 a, m. 12.55, 6.25

For Seaford 6.25 p to. For Norfolk 8.15 a m. 11.55; p.m.

D. M. & V. Branch.

Leave Harrington for Georgetown and Lewes, 11.15, a m. 5.43, 8.1c p.m.
Leave Harrington for Georgetown and Frankin
Leave Harrington for Georgetown and Frankin
Leave Georgetown for Franklin City, 12 15, p.m.
Leave Leaves for Georgetown and Harrington, 6.35
8 for m. 2 50 p.m.

Leave Franklin City for Georgelown and Harring. n, 6 55, a m. Leave Georgetown for Hattington, 7 03, 9 14 a.m.

to 16 p.m.
Connects at Franklin City with stead or for Chincoteague Island.
For further Information, passengers are referred to the dimensible poster at the depot.
Trains marked thus (\*) are limited express, upon which extra is charged.
FRANK THOMSON
Gaueral Manager
General Passenger Agent

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

GOING NORTH. Daily except Sunday.

али. п.т. р ш. р.ш.рли, р т р.т. Stations Vilmingter, French St 2,45 6.00 6,15 416.15 7.00 3.03 5,29 \*6,47 \*11.50 3,23 6,02 7.11 3,83 1,13 7.20 2,45 5,00 4,10 6,48 7 55 4,47 7,23 12,50 Jupont, hadd's Ford Ju Chaddle Ford Ja Lemape, West Chester Stage Contesville, Waynesburg Je St Peter's. 7,46 Warwick, 1,15 Springfield, 7,30 Birdsboro, 808 Reading P & R 8,45 Station  $\frac{36,8}{91.16}$ 10,40 2 49 6,00 8,40

Saturdays only GOING SOUTH. Dally except Sunday. Stations a
Reading P & {
R Station {
Station {
Stringfield,
W rwick,
St. Peter's,
W'nesburg Jc.
Correctle 43 а по, али в по з по, р.по р.по р.пор.по 5 15 8.00 9.30 3.60 5.00 5,44 8,32 10,26 3,32 545 6,14 0,66 11 60 4,03 6,25 11,45 6,37 11,30 6,50 e. 6.30 9.16 4.35 7.05 9.40 Coatesville, Sest Ches-ter Singe 6,50 9 10

ter Stage Lenape. 5 18 7 4110 24 Chad's Fed Jc. 5, 57 5216 25 Dupont, 5,5, 8,1210,53  $\frac{5.46}{6.02}$  $\frac{6.28}{6}$ Dupont, 5.5, 8,1210,53 Wilmington 6 23 8 4211 18 \*1,00 \*6,45 ADDITIONAL TRAIN-On Wednesday and Sammaday an additional train will leave Wilmington 16.35 a m for Bruningham Park and intermediate politics.

For connections at Wilmington, Chadd's Ford Junction, Lenape, Coatsville, Waynesburg Junction, Birdsboro, and Reading, see

time-tables at all stations.

L. A. BOWER. Gen'l Passenger Ag't.
A. G. McCAUSLAND, Superintendent.

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

Commencing June 18, 1886, leave Union Station satisfies

follows.

DAILY.

445 A M. Fust Mail for Shenandoah Valley and Southern and South western poilts. Also Glyadon, Westmanster, New Windsor, Union Bridge, Mechanicstown Blue Rhige, Hagerstown, and except Sunday, Chambershurg, Wayneshoro, and points on B &C V R.

DAILY EXC-PT SUNDAY.

806 A M—Acromanodation for Hanover, Frederick Emmittishurg, Wayneshoro, Chambersburg Shippensburg, Hagerstown, Williamsport and Intermediate stations.

9.10 A. M. - Pon Mar Francis

E. S. Shumway.

Phi osophy, Science and Art.
Political Economy, by George
M. Steele, I.L. D.,
Human Natur, by Lyman Abbott, D. D., paper,
General and Religious.
Pomegranates from an English Garden. Robert Bowning,
The Bible in the xix Century,

L. S. Shumway.

Steele R. (through ears.) Emolitisher:
Waynestoro, Chambershurg and Shippenshurg
Waynestoro, Chambershurg

#### A Valuable Work of Reference. SMITH-PELOUBET'S Dictionary of the Bible

Comprising Antiquities, Biography, Geography, Natural History and Literature, with the latest researches and references to the Revised Version of the New Testament. the Revised Version of the New Testamen: Over 800 pages, with 8 colored Maps and 400 Illustrations. Targe 12mo. Cloth Birding. Price \$2.50 By

WILLIAM SMITH, LL. D. Revised and Edited by

REV F. N. and M. A. PELOUBET. Authors of "Sel-et Notes on the International Lessons.

Presented for 10 new subscriptions at \$1 cach, or sent post-paid on receipt of price or we will send a copy of the Dictionary and Peninsula Methodist for one year for \$2.25 cash with order. Address

J. MILLER THOMAS-100 West 4th St. Wilmington, Del.

**ADVERTISERS** can learn the exact cost of any proposed line of advertising in American papers by addressing Geo. P. Rowell & Co.,

10.10.

11 55 €

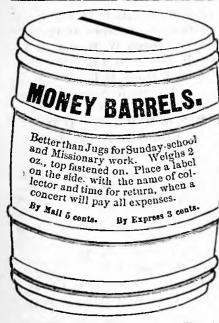
Newspaper Advertising Bureau, 10 Spruce St., New York. Send 10cts. for 100-Page Pamphlet

# DO YOU

Want a new suit? We are very anxious that you should see our assortment, whether you wish to purchase or not, feeling confident that you will readily concede every advantage to us in price, quality. and new styles, and if you want a suit a ade, we can do it in a manner which we guarat lowest prices

### • 1. T. \* ULLIN & SON

CLOTHIERS TAIL III. 6TH AND MARKET, WILMINGTON, DEL



A dress J. Miller Thomas, 100 West 1th St. Wilmington, Del,

# TOWER HOUSE.

Webb Avenue. Beautifully sit sted, one block and a half from the ocean, three minutes walk to the bathing ground: Artesian water, sewer conrection. Perminent or transcent guests ta-ken. Benutiful view from tower Terms anderate. Mrs. A GOODNOW. moderate.

#### OCEAN GROVE

#### WINDSOR HOUSE.

S. W. Cor. Contral & Webb Ave's, larce, any Rossis, convenient and beautiful situation, two blocks from the Ocean, near bathing ground and post office; artesian water and sewer connection; ocean view, &c. for particulars, address C. W. BOATE, Proprietor

"QUIT YOUR MEANNESS." PUBLISHED AND SOLD BY

e

#### CRAHSTON & STOWE,

CINCINNATI

And their general agents is the only authorized subscription edition of my sermons.

SAM. P. JONES. J. MILLER THOMAS,

Fourth & Shipley Sts., one square West of Market, Wilmington, Del. General Agent for Delaware and Eastern Shore of Maryland.

#### THE EPWORTH HYMNAL. Authorized by General Conference.

The Choicest Collection of Music yet published for Sunday-schools and Social Meetings, and the cheapest from every standpoint.

The Epworth has 232 pages, 319 Hymns, and is sold for the very low price of \$30 per hundred, and the same rate for less or more (expressage not prepaid.) A single copy, 35 cts. by mail, prepaid 40 cts.; flexible cloth, single copies, 60 ets; por doz-

A Word Edition.		
\$0.1:		
10.00		
30		
15.0		
2.		
20.0		
IAS,		
RE,		

#### DICTIONARY OF THE

4th & Shipley Sts., Wilmington, Del.

# BIBLE.

EDITED BY REV PHILIP SCHAFF, D. D. untee to be satisfactory, and Reduced in price from \$2.50 to 2.00. J. MILLER THOMAS.

> METHODIST BOOK STORE, 4th & Shipley Sts. Wilmington. Del.

# SUNDAY SCHOOL Scripture Text ARDS

	BY MAII		
10 (	ards, (100 tickets	)	25 ets
10	3 3	1/2 0	25
12	44		30
10	" (60 tickets)		25
10	"		20
12	"		12
12			20
	T WILLED "	THOM	PA

J. MILLER THUMAS, Fourth & Shipley Streets,

WILMINGTON, DEL.

\_\_\_\_THE\_\_\_\_

Peninsula Methodist JOB OFFICE. We are prepared to do all kinds of

JOB PRINTING:

Collection Cards, Collection Envelopes, Checks, Notes, Drafts, Bill Heads, Letter Heads, Envelopes, Circulars, Pamphlets, Receipts, Shipping Tags, Visiting Cards, Drug

kinds of LITHOGRAPHING,

Labels, Posters, also all

Estimates cheerfully furnished on application. Rates as low as consistent with good work. Give us a trial.

J. MILLER THOMAS, Fourth & Shipley Sts. Wilmington, Del.

# WYATT & CO.,



WILMINGTON DEL. White Shires 75, \$1.00, \$1.25.

TRUSSES and all private appliances a speciality.

PRIVATEROOM FOR LADIES. Entrance, No. 1 W. Sixth Street.

Z. JAMES BELT, Druggist, Sixtound Market Streets, Wilmington, Dal

BENJ. C. HOPPER, Watchmaker & Jeweler. 22 NORTH ELEVENTH ST.,

PHILADELPHIA, PA Watches, Clooks and Jawelty Carefully Reparred.



A Waterbury Watch (regular price \$3.50) and a year's subscription to the Peninsula Methodist, for only

A Waterbury Watch given to any one sending us the name of 20 new subscribers to the P. M. and twenty dollars in cash. . Address

J. MILLER THOMAS, 100 West 4th. St., Wilmington, Del.



-A LARGE STOCK OF-HATS AND CAPS -BOLLIK WHITE SHIRT-

ROSS' PHILADELPHIA STORE 116 MARKET STREET

# THE LORD'S DAY.

BY PROF. A. E. WAFFLE, 12mo, 420 pages, cloth, By mail,

J. MILLER THOMAS, METHODIST BOOK STORE, 4th & Shipley Sts., Wilmington, Del.

# JAMES T. KENNEY, Wholesale Commission Merchant 318 NORTH FRONT ST

PHILADELPHIA

Give special attention to sales of Butter, Eggs Poultry, Calves Sheep, Lambs, Peaches, Berries, Potatoes, Peas, &c. &c. Reference first class. Returns made promptly Your patronage solicited, and satisfaction guaranteed. Cards and stickers furnished on application. All letters of inquiry cheer fully answered.

PROF. S. T. FORD, PUBLIC READER, 260 W. 21st STREET, NEW YORK.

SEND TO THE

# PENINSULA METHODIST

#### JOB OFFICE

IF YOU WANT

LETTER HEADS,

BILL HEADS,

ENVELOPES,

RECEIPTS,

CIRCULARS,

DRUG LABELS,

S STANBIORIS

VISITING CARDS,

TAGS,

POSTERS,

PAMPHLETS

Or any kind of Job Printing. Good

work and low prices. Give

us a trial.

# J. MILLER THOMAS,

(GAWTHROP BUILDING.)

FOURTH AND SHIPLEY STS

WILMINGTON, DEL.



A week's trial in your home, before payment is asked.
Buy direct of the Manufacturers, and save agent's profits, besides getting certificate of warrantee for 8 years.

Co-operative SEWING MACHINE Co.

# MILLARD F. DAVIS,

Watchmaker and Jeweler.

And dealer in Watenes, Clocks, Jewerry and Silver-ware; No. 9 East Second Street Wilmington, pel 9-5m

### Shoemaker's Dining-Room, (OPPOSITE THE CLAYTON HOUSE),

No. 502 KING STREET, Ladies and gentlemen can get a good meat or lunch at any hour of the day or evening. No liquors sold on the premises. Oysters and ice cream in season. Special room for ladies. Come and see us. Everything first-class.

BUY YOUR Boots, Shoes & Rubbers,

I. J. NICHOLSON, 106 West 7th Street,

Also Agent for DR. WELCH'S UNFERMENTED WINE FOR SACRAMENTAL USE.

### W. V. TUXBURY, Artist in Crayon, Pastel, Indian Ink and

WATER COLORS. Careful attention paid to pictures requir-

ing alterations Orders by mail attended to-Address, 335 E. Fourth Street, WILMINGTON, DEL.

# **BOSTON ONE PRICE** HOUSE

HENRY PIKE, Prop'r. 304 Market Street, WILMINGTON, DEL.

Perfect Fit Guaranteed. Call and Examine Agent for Burt's Fine Shoes for Ladies and Gents.

SINGE LADIES HAVE BEEN ACCUSTOMED to use Glenn's Sulphur Soap in their toilet their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples, or rough or coarse skins. Sold by Druggists, Grocers and Fancy Goods Dealers.

Glenn's Sulphur Sonp heals and beautifies, 25c. German Corn Hemover killsCorns, Bundous, 25c. Hill's Hair and Whisker Dye—Black & Brom, 50c. Pike's Toothache Dropseurs in 1 Minute, 25c.

#### Sunday School Cards.

The Ten Commandments, Illuminated

The 1en Commandments, Infilminated Border. Size 4 x 2½. Price per Set, 25cts. The Lord's Prayer, with Illuminated Border Size 4 x 2½. Price per set, 25 cts. The Cardinal Virtues, Illustrated: Faith. Hope, Charity, Temperance, Prudence, Justice and Fortitude. Selections from Scripture heaving an each. Price per set, 10 cts. tice and Fortitude Selections from Scripture hearing on each. Price per set, 10 cts. Precious Words. A series of eighty short Verses, mostly from the Bible. Miniature Floral cards drab ground. Eight cards on sheet. Price per set, 20 cts. Floral cards, with short Texts. Six cards on sheet. Price per set, 20 cts. Floral Cards, drab ground, short Texts. Four cards on sheet. Price per set, 20 cts. Floral Cards, Precious Words from the Book of Life. Twenty Texts. Price per set, 25 cts.

Zo cts.

Kindness to Animals Texts and appropriate Poetry. Price per set, 10 cts.

Floral Texts Cards. All different Texts.

Price per set 10 cts.

Flowers on gold and drab. Miniature Panels. Fen cards on each sheet, with short, impressive Texts. Twenty different.

Price per set. 25 cts, Floral Cards, gold and drab ground. Short Texts. Eight cards on sheet. Price per set, 25 Words of Love. Miniature Floral Panels

Four panels on sheet Price per set 25 cts
Floral reward Tickets on diagonal old-gold
and olive backgrounds, with short Texts of Scriptures. Eight cards on each sheet. Price per set, 20 cts.

Reward Tickets. Flowers on birchbark ground, with short verses from the Bible Eight cards on each sheet. Price per set

Favorite Flowers, birchbark ground Min-iature Panels, with Texts Price per set. Proverbs and Promises Favorite Flowers,

drab ground, with selections from the Proverbs of Solomon Size 3\frac{3}{4} \times 3\frac{1}{4} Price per

Flow, rs on Gold Disk green ground Brief Texts All different Price per set 20 cts. Miniature Floral Panels, assorted grounds. with Texts Price per set, 25 cts. Floral and Fern Reward Tickets with brief, impressive Texts. Six cards on each

sheet Price 25 ets. Any of the above sent by mail on receipt

of price One and two cent stamps taken. J. MILLER THOMAS, Wilmington, Del.

Regular Price for

#### CLUB LIST.

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

	Price.	both.
Independent,	3.00	3,50
Godey's Lady's Book,	2,00	2,50
Cottage Hearth,	1.50	2,00
Wide Awake,	3,00	3,50
Our Little Men and )	1,00	1,75
Women,		
The Pansy,	1,00	1,75
Cultivator & Coun- try Gentleman,	2,50	3,00
Century Magazine,	4,00	4,75
St Nicholas,	3,00	3,75
Harper's Magazine,	4,00	4,50
Harper's Weekly,	4,00	4,50
Harper's Bazar,	4,00	4,50
Harper's Young People		2,60
American Agricultura		2,25
Frank Leslie's Illus-		
trated Newspaper,	4.00	$4,\!50$
" Sunday Magazine	2,50	3,25
" Popular Monthly	3,00	3,75
" Pleasant Hours,	1,50	2,25
" The Golden Rule,	2,00	$\frac{2,25}{2,75}$
Christian Thought,	2,00	$\frac{2,70}{2,50}$
Babyhood,	1.50	2,00
Peterson's Magazine,	2 00	$\frac{2.00}{2.75}$
Lippincott's Magazine,		3.50
Philadelphia Medi )	0.00	0.00
cal Times,	2.00	2.75
Dorcas Magazine,	1.00	1.75
Good Words,	2.75	3.25
Atlantic Monthly,	4.00	4,50
Andover Review,	3.00	3.75
The Edinburg Review,	4.00	4.50
	0 00	

Rural New Yorker, Woman's Magazine, Homeletic Review, 3.00Cash must accompany order.

Littel.'s Living Age, 8.00

Address,
J. MILLER THOMAS, Fourth & Shipley Sts. Wilmington, Del.

1.00

8.25

2.75

#### WEBSTER'S NATIONAL PICTORIAL DICTIONARY.

Sheep Binding. Price by mail, \$5.00. The Peninsula Methodist for one year and above will be sent for \$5.50.

J. MILLER THOMAS, Wilmington, Del. 4th & Shipley St,



Religious Songs

Sunoay School and the Home,

—rr— CHARLES W. WENDTE,

CHARLES W. WENDTE,

With poetical contributions by

Mrs. Julia Ward How. Miss Louisa M. Alcott, Hezckish Batterworth, and many others.

The Music, original and relected, by Geo. F. Root, J. R. Mirray. Darrhy, Handel, Mendelssohn and other eminent composers, old and new.

This work, long in preparation by an experienced Sanday School worker, contains over 200 separate musical selections, together with a number of musical and respondive serices for the festival and ordinary occasions of the Sunday School and the Home Altar.

Price 25c cents each by mail, postpaid:

85.60 a dozen became Pages Prec.

PUBLISHED BY

THE JOHN CHURCH CO., CINCINNATI, Q. The J. CHURCH CO., 19 E. 16th St., New York City.



Why ship your Fruit, &c., so far from home at a heavy expense. when it will always net you as much, and

#### generally more, to ship to WARREN HARPER & BRO.

No. 10 East Fourth Street WILMINGTON, DELAWARE,

FRUIT, POULTRY, EGGS, VEGETABLES, STOCK, FISH, OYSTERS, PRODUCE, Of all kinds. Market quotations, Shipping Tags, &c., on application. Reference, any prominent business firm in this city. and National Bank of Wilmington and Brandywine.

METHODIST

# BOOK STORE,

FOURTH & SHIPLLY STREETS,

One Square above Market,

# Wilmington, Del.

Theological, Sunday, School, and Miscellaneous Books, Church and Sunday

School Periodicals,

# Stationery & Fancy Goods, METHODIST BOOK STORE

FOURTH AND SHIPLEY STS., WILMÍNGTON, DEL.

# Collection Envelopes

15 cents per 100 or 20 cents per 100 by mail.

"THE LORD LOVETH A CHEERFUL GIVER." M. E. CHURCH. Date, Amount, Name. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. xvi. 2.

WITH NAME PRINTED ON \$1.25 for 500. By mail, 1.45 \$2.00 for 1000. By mail, 2.40 Address all orders to

J. MILLER THOMAS. S. W. Cor. Fourth & Shipley Sts., [ONE SQUARE ABOVE MARKET] WILMINGTON, DELAWARE. SPRING TRADE 1886.

CARHART & CO., ZION, MD.

We are now ready with a full and more complete line of Seasonable Goods than ever before offered. We have put prices on that will effect an early and quick sale. They will be sold regardless of profit or loss.

Bargains that are Perceptible.

In Carpets, Mattings, Rugs, &c., Wall Paper, Queens-ware, Wood and Willow Ware, Hardware, Tin Ware,

# DRY COODS AND NOTIONS.

No time in the annals of trade were prices lower. Twenty two years experience teaches plainly that the quantity of goods handled brings better results than profits lavishly laid on.

READY MADE CLOTHING AND SHOES. This line of goods we still make a special drive as to price and quality.
Ground Alum and Turks Island Salt, White-wash Lime by barrel or

bushel. One price marked in plain figures on each article.

TERMS CASH. J.M.C.C.

A.C.C.

Several Valuable Farms, on the Western Shore FOR SAIE, Several Valuable Farms, on the Western Shore of Maryland. Prices very low, and easy terms. Situated near Steamboat Landing, Adapted to peach growing grain, &c. Correspondence solicited. Best bargains ever offered.

JUDEFIND & BROS., Edesville, Md.



#### HORACE WATERS' & CO'S

Celebrated Pianos and Organs, the finest instruments in America; Excelled by none and prices very moderate; magnificent styles, fully warranted for 6 years. Special discounts to those who buy two or more instruments. We give reference, and guarantee perfect satisfaction. The H. W. & Co. is the oldest firm in America, and keeps in advance in all improvements. Catalogues free.

WM. K. JUDEFIND & Co., Edesville, Md.

### WILSON'S UNDERTAKING ROOMS 616 KING STREET.

Preparing and Keeping Bodies WITHOUT ICE a Specialty

Connected with Telephone Exchange. Open all Night. J. A. WILSON, Funeral Director.

## FINE PHAETONS, BUGGIES, &c.

Marvelous in style, durability, and the most reasonable prices. Our Phætons, Buggies, Family Carriages, and light spring Wagons of every description, furnished at purchaser's nearest station or landing. We guarantee satisfaction. They take first premiums everywhere. They don't cost a cent for repairs for years. Illustrated circulars free. Refer to our ministers and othecs

WM. K. JUDEFIND & CO. General Agents, Edesville, Ma

# 200,000 PEACH TREES FOR FALL 1886.

Headquarters for genuine Peach Trees, and all kinds of Nursery Stock, as low as reliable stook can be bought anywhere. Stock noted for early, abundant and continued bearing. Early orders solicited. Refer to Ches-

Wm. K. JUDDFIND, Edesville, Md.

# FINE CABINET PHOTOGRAPHS.

WESTCOTT & CUMMINGS, No. 302 Market Street. Wilmington, Delaware.

# CORTICELLI WASH SILK SOLD ON SPOOLS



COLOR WARRANTED Not to "run," or to in



Are grown and saved by themselves upon their own seed farms from their own seed stocks, the result of many years' careful and intelligent selection, from trial seed beds devoted to that end.

Over 1,500 acres under cultivation growing Landreth's Garden Seeds. Founded 1784.

Landreth's Garden Seeds. Founded 1784.

Landreth's Garden Seeds. Founded 1784 containing full catalogue of Landreth's celebrated Garden, Field and Flower Seeds, with directions for culture. English and German, free of charge; also catalogues and price lists of Agricultural and Horticultural Implements and Tools. Eyerything of the best for farm garden or country seat. Plows. Harrows Cultivators, Wheel Hoes Seed Sowers Bone, Shell and Corn Mills &c.

D. LANDRETH & SONS.

D. LANDRETH & SONS. NOS 21 & 23 SOUTH SIXTH ST. PHILA. Branch Store S. W. Cor. Delaware Avenue 11-3m and Arch St

#### The Life & Times

#### BISHOP LEVI SCOTT, D.D. PRICE \$1.

Or one year's subscription to the Peninsula Methodist and one copy of the Life and Times of Bishop Scott for \$1.75, cash to accompany order.

J MILLER THOMAS, 4th & Shipley Sts Wilmington, Del.

#### THE LATEST AND BEST PHOTOGRAPHS

## Prominent Clergymen

The many friends and admirers of the following distinguished clergy men can now obtain correct and well finished imperial photogra hs, from original negatives, mounted on heavy card board. The delicate finish and fine workmanship on these pictures are particularly noticeable, and attest the skill of elever and able arrists.

Thomas Bowman, D. D. LL D. William L. Harris, D. D. LL. D. Randolph S. Foster, D. D. LL. D.

Stephen M. Merrill, D. D.

Edward G. Andrews, D. D. Henry W. Warren, D. D. Cyrus D. Foss, D. D. LL. D.

John F. Hurst, D. D. William X. Ninde, D. D.

John M. Walden, D. D. Willard M. Malialieu, D. D. Charles H. Fowler, D. D. William Taylor, D. D.

The above imperial photographs of the Bishops of the Methodist Episcopal Church will be sent postpaid for 30 cents each, or the 13 for \$2.75 to any address.

Fine imperials of the following famous

Chaplain C. C. McCabe, D. D. John M. Reed, D. E.

John H. Vincent, D. D, LL. D. T. De Witt Talmage, D. D.

Also superior photographs of the deceased Bishops.

Matthew Simpson, D. D. LL. D., and Issac W. Wiley, D. D. PRICE 30 CENTS EACH, POST-PAID.

All the above pictures are uniform in style and finish, and are the latest and best

pictures extant. J. MILLER THOMAS,

4th & Shipley Sts., Wilmington, Del.

# BOOKS.

Great Variety ! Lowest Prices PERKINPINE & HIGGINS \*14 ARCH ST., PHILADELPHIA, PA

### DR. WELCH'S Communion Wine, unfermented, for sale at this office.

Quart Bottles, per doz. Pint " "
Half Pint " "