# Ileninsula ethoodist. 

## he leadeth me.

In pastures
Hzo
Ho
Who knoweth best in kindness leadeth me Out of the sunshine, warm and soft and bight,
Out of the sunslline into the darkesit night,
Iof would faiut with sorrow and afrright ; Ooly for this, I know he holds my hand;
so whether in green or desert land So whether in green or desert land
I trust, although I may not underst
And by still waters? No. not always so
onimes the heary tempests round mie bis Onfines the heary tenpests round me blow,
And o'er my soui the waves and billows go
Bnt when the storn beats loudest, and I ary
Aloud or help, the Mister standeth Aloum or help. the Master standeth by,
And whispern to every soul, "Lo, it is I
Above the tempest would I hear Him say: "Beeonct this darkness bies the perfect day So whether on the hill-tops, high and fai
Id well, or in the sunless ralleys where Idwell, or in the sumless valleys where
The shadows lie, what matter? He is And more than this; where'er the pathway He gives $n \mathrm{~h}$ heplpess. liroken recd,
Bnt Itis own hand, sufficient for n
 Why in His wisdom He hath led me so.

- Scl.


## The Conversion of Children.

[An essay read hefore he Solisbury Dis-
 in Mry, and puthisher in com.
by the request of that body:] Conduded.
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 alould bein 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 chidren'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 he 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 auniss to hold a sunday school revival
mecting preliminary to the general one. We know of one that was held in Crisfeld by that name. It started and confinned as such, and the more it grew in interest with the children the more it grew in favor with the atults, and many Saviour.
We refer to the revival in the M. P Church, under Rev. J. W. Holmes, at the begianing of his pastorate. and which with other thinge 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 pheing appropriate oooks in the S. S. library, the delivery of an ocensional ect, a personal, and face to face diseus sion of the matter, on the street, in the phace of business, and in the home and general experience meeting now and then, where perrons conth may testify of its genuineness to others, and laid thent to a belie of the same.

There is no doubt in my mind that i 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 thi 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 Sunda School, as they are now conducted.
christian, many of our homes are not christian, some are partially so; but the
majurity of those that are, do not be lieve in the eonversion of children. No can those that do, aflord to save only
their own, while others are lefi to peris As to the Sebbath School its work this line is almost nominal. Over many might appropriately he written, "Icha bod," "The glory of Israel is departed, because the ark of God is taken."
is true they meet, go throurlh the drum of asking the questions of the leaf, and imparting such information as they may elicit; but seldom to their teacher's impress al prictical thourht, or nuke a persomal appeal. Their
countenances seldom glow with the per onal coysciousness of the truth they teach. Their lips seldom quiver with emotion, or their eyes suffuse witi tears As a consequence of this out of the 1 ,
796,034 schoolars reported at vur last General Conference, but a small per cent of whom were membens and pro-
bationers only 297,803 were convected bationers only 297,803 were converted own Conference,out of:34,2112 scholars re ported in ourlast minutes, there were but $\pi, 753$ church members and probationer and of the 26,459 remaining as unsaved
there were but 1,912 converted hast year and that in the face of the fact, that they were distributed among $3+2$ schools, an average of 100 scholars to each and these were presided over and taught by 4,849 officers and teachers; or one to
Coming closer home, on Salisbury Dis trict there were 7,826 scholars, of which 1,725 were church members and prohationers; and of the 6,100 remaining there were but 516 converted, though hese were distributed among 98 schools, an a verage of about 79 per school, with
1,146 otticers and tenchers, or about one

What does this reveal?
Certaiuly not that children would not vield, if they were urged, for their little minds and hearts are easily impresed but rather that those who have thei cause in hand are contaminated with his awful indifference
"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 special favorite and pet, and yet being maturally of an extremely reserved disposition, she had never spoken one word wher on the subject of religion. Look ing down into the thoughttiul, loving eyes, under a sudden impulse, she asked

Maud, my darling, do you love Jesus?' To her astomishment the child stoppred bruptly, and drawing her into a room which they were passing, she shut the door, and clinging closely to her, buret into a flood of tears. Looking up at "Miss Alice, I hate been praying for ix months that you would speak to me of Jesus, and now you have! Every time I have been at your house I hoped
you would say something, and I was be-
gimning 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. Noone who knows her doubts the reality of her religion, and certaniny it gives her character, an attracegrace which nothing else could give How many poor, sad, seeking souls he little Maud, wonder why clristians never speak to them of the things near-
est their hearts. $O$ christian, why do you neglect to let the light shine. and guide these weary children home God.
When we returned from Sunday School on a recent Sunday my wife took up a copy of Our Youth, wnd be-
gan to read an article entitled the gan to read an article entitled the
"Easter Card," a pathetic and thrilling tory of a Roman Catholic, who haring orgotten his promise of a present to his little attlicted clild, found an Easter Card upon the street, and gave it to her This lead to the purchase of it testament and in the conversion to christianity and to Protestantism. When she had
finished rending our little hoy rushed to her and throwing his arms around her neck, told her he had been bad, but santed to be good; and then and there ding ainted to Jesus, was as he affirm and I beliove, happily converted. During my last revival, a tencher of our Sunday School said to a class you who are not christians will become such during our meeting," adding "you o not know how much it would please me." It was my privilege to receive
three nut of the five to whom she thus spoke. It proved to be a word in season. Let us speak then to those committer to our care, or like the whistle buoy on our const keep speaking al the time, that we may be instant in sea 3. Do they seanson.
3. Do they continue in the faith?

They do as well or better than adults when they are well cared for. But here we meet another prejudice, viz: that though converted, they should not be re-
ceived into the chured until they are of ertain age. MIs. Annie Whittennye, the author of that beautiful hyma,"
have entered the valley of blessing so eweet," which hase helped so many others
enter il, says: "I was converted hefore
to join the church till I was thirteen, but
I was just ats rell prepared tu join
eight, is at thirteen ; better, fur the de-
hy dampened my zeal.
Dr. Henry Clay Fish, in his Handbonk of Revivals, speaks of a scene he
Little Martha, the grand-daughter of the officiating clergyman appeared befure the proper officers of the church result was satisfactory But she advised to wait until she whs older before she mate a public confession of faith. She did wait three months, and ppeared again, when she was advised to wait longer. At the close of another three monthe, she appearerl and again was told wain longer; at the close of the year, to turn away, as before, she sobbed out, "Oh! grand-papa, how old must I be before I may love Jesus and sit at his tahle." The old prejudice disappearing, she was admitted, and hecame an mament and blessing to the church. Of such an officiary may it mot be
inquired, "Is the servant above h Lord." If Jesus takes the lambs in bleating outside the fold. If he says "Suffer the little children to come unt me," dare we, as if holier than he, say sufler them not to come unto us.
It ${ }^{\prime}$ is the lambs that the shepherd nost carefully shelters, the young trees the nurseryman most carefully protects And if there is an imnermost apart ment in the Church of God, that ought to be assigned to the children. Of the three commands of Jesus to Peterfeed my lambs, shepherd my sheepling, and feed $m y$ sheep, two relates to this
Mr. Hammond tells us of a revirat which he held for Rev. Baptist Noel in London; iu 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 nearl every child appeared before him, with the same contidence and humility that characterized them before
Rev.Wm. Surgeant, of Healdtown Africn, 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 la backslidden, up to the time he left, hich was ten montlis after their con-

Dr. Campbell, of Rochester, Mass., in writing six years after the wonderful revival in which 100 Sunday School chit dren were brought to Christ, in and bout the city, says: that of the 163 that joined Central Church, 153 were in grod standing there or clsewhere, 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 thonghts, wicked and vile will ever and mon 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 chil. dren remain in the church you should scek to bring them into it while they are young. Mr. Spurgeon stass, he used grandmonther's mantel. It was a bottle with an apple in it occupying the whole imner space. He wondered how it came there. But one day in going through the orchard, he noticed a bottle fastened th a limb with a young apple in it. This uple 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 him, to remove him. I have in my
study a marvelous piece of mechanism
forms it buse The luwer or prostrate cross supports certain implements of toil and conveniences of life, a chapel, a IBible, and a ladder, while the other or apright one contains a cross, set into its side, a heart at the point of intersection and at chalice on each arm; so that it is a marvel of suggestiveness, a sermon in Wood. But above all, it is a marrel of
put into the compass of an yeast powder bottle, and be so orderly and beautifully arranged, borders on the mysterious, and yet, upon a careful examination 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 inust be done in the church. Her members must be put in very small, and orderly arranged and rained 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 lonse morality, in consistent conduct, and positive retro gression, the outgrowth of the past life spentlin sin, but the children, tende 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 Gool speed the day, when not a single child shall be outside her pale.

## Another Paradise Found.

Dr. Warren found $n$ paradise at the North pole; I have found one in Illinois. Down on the Illinois Centra railroad there is a town called Neoga Twelve years ago the inhabitants put down the rum traffic. No saloon has heen allowed there in all these years Just think of that, ye rum cursed citie and towns of the Northwest! Put rum down and your jails will be for rent. So will your poor houses and lunatic asy lums, after awhile; but let the rum traffic remain and it will fill all the jails and all the poor houses and all the lumatic 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 fi re 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 vic ory may be won can be addressed to T. R. Hancock, lisq., Neoga, Illinois.Chaplain Mc Cabe.

Miss Hannah More, a celebrated writer who died about fifty years ago, had is good way of managing that when she was told anything derogatory of another her invariable reply was, "Come, we will go and ask if it be true." The eflect 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 inexorahle, 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 grossipy story to Hannah M repent a gossipy story to Hamnah More. ment would be a sure cure for seand ment would be a sure cure for scandal

## demperance.

Wine is a mother ; trong drink is raging
and whenenerer is deceived thereby is not


Out they march- 0,000 of them vear-into drunkards' graves. S.S. Louis has 1,800 bar-rorms; Chicago and Cincimnati and Bultimore. 3,000 each. Each, with their 3,000 bar-rwoms,
alone make the 60,000 drumkards-tha would be only twenty to the barr-roon The old dog died drunk, but they said The old dog died drunk, but they said
he died of apoplexy, heart-diseuse, or he died of apoplexy, heart-diseuste, or
something of that sort. They always lie about it. Nobody can say he lied drunk. They will hatch up a sun stroke' if they can't find anything nure plusible-that is, if he has any family. statistics. But you know what that bar room is. It is the recording office of hell! And is sustained by the woice of the community! Sixty thousand go down into dr
Jonc:
The Prolibitionists of Baltimure are moving actively toward the cultivation of puplice scutiment in their favor. Prubibitition Association has heen formed with the following officers; presict Arey Johuson aun H. II. Sogermun secreturies, C.S. Mosher and Dr. amney; trensurer, fenry fance, with
Edwin Higwins, Fist, and nther well knowa gentlemen as active members Within three weeks a hundred persons have joined the organization. and two
large und enthusinstice public meetings have heen held in Hoy's Tabernacle, alldresed he Rev. Dr. Eillis, and Rev (. Dixon, in the most promounced sulp.
pors of the yreat muvempnt. Other meetings are amouncel for the second

The Southereater" Christion Adroctute, published in New Orleans, and edited ly the Rev. Marshall W. Taylor, I). D., is a bright and ably conducted paper. The editer who is himeself a colored nam, knows how to deal with questions that interest his race. The Southuestern is outspoken on the ternperance quesetion and every other live istue. The follow-
ing editoriul paragraplis from lust week's number, may contain some suggrestive points to others than the culored peo-
ple:
"Chlured men of Missisippi, the eyes of the Christian world ate uyon you.
Sou can vote whisker out of Misisisippi if you will. Will you?
"Hadf of the race troubles in the south begin and end while the contestants are in linuor; and would not oceur at all, but for the liyuor." $-E x$
Saloons of Foreign Importation. John B. Finch says that fierty years ago there was no such thing as a lignor
saloon in the comontry. Then lienur wous sold as the incident if some other businoses. -Places devoted exclusively to the vendinge of liytur were net known. It was kept in stock as groceries, the
sameas meal and putatoes. But to-dry we have imported from Europe this seceursed fungus, of madern civilization. There are more than 200,000 men whose only chance th pet rich is, in the increase of of the gluantity of liquor soldi-for whom liquur us the only commodity yielding sulustance and profit. It is now sold as an incident tu the grocery businces." "Thorlay there is not a large city in the land that is not controlled by its grogsloups." That is, in such directions as the groyndions care to exeresse control.

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## 

A Noble Girl.
Some yars ago there lived in Sweden with her wealthy relatives, an orphan girl uamed Agnes Hedenstrom. There eemed to be danger of her growing up a spoiled child, but when quite young she became a Christian :
gan to work for others.
One day she heard a Swedish minister preacl, and soon after Agnes gave her beart herself to preach to her people now in school-houses, now in great hatls. Often she would address on the streets of Londm great crowds of the woret ort of people.
For years she thus toiled on among the wretched and wicked and dangeron people who infested Eatst Londm.
Once she was speaking alone ip an while they yelled and l,asphement. Still she continued as best she could to ell them the wondrous story of weening love. Thiuk of the spoiled Agness
coming to be such a brave. true woman! She still shutters io remember those awful moments when she did not know pieces. They did not. They became quiet and subdued. The next evening they came bringing some of their eromThen came
Then came a lecture room by her dorts: then a larger one. A few yeurs ago Miss Agnes went among the roont
people of London and inld them about the wretchen people among whom she
was laboring, especinlly the wicked suil.

They gave her enough money to haild a home for saibors, when they came on
shore withont friemets and an army of Joons to tempt them to drink ami

## waste all their earnings in "riotous li ing."

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 togethe
She is sole manager of the sailor's boarding-house. There she sees that the
beds are clean and the neals goord. She has books and papers, and hest of all, hee Master Jesus in this home.
More than a thousand sailors are hought to have been saved from their Agnes Hedestrom.- $P$ thesy.

## Wesley on Dress

You know in your hearts it is with a New to be admired that you thus adorn comelves, and that you would not be
at the pains, were none to see you but (iod and His holy angels.
Oh, stop! Aim at pleasing God alone, and :ll these ornaments will drop off. If cou could be as humble as when you deny); yet you could not be as benifileut and plenctous in good works. Therefore, every shilling which youn
neenlessly spend on vour apparel is, in ncedlessly spend on your apparel is, in For what end do you want these orna ments: To please Goud? No! but to please your own fancy. or to gain the ardmiration and applanse of those that were no wiser than yourself. If so what sou put upon youself, you are in eflect, tearing from the back of the maked; as the cortly and delicate tood you eat, you humpry shathy from the mouth of the ake, fur the homor for pity, for Christ's your hand! Do not throw this momey away. Do not lay out on mothing what anay cluthe yon poor, naked, shivering fellow-cre:iture-Christian Truth.
practice Christianity. We are to teach
Christians to believe the Bible, and to Christians to belicve the Bible, and to know what they belicve and why they believe it. The faith of multitudes who profess Christimnity is not well grounded either in experience or instruction. Consequently when they meet skeptics and objectors they do not know how to an swer then, and no they emer repel them is utterly incorrigable.
In many cases, doubtless, skeptics ask questions which Christians ought to able to answer, and might be able toan wer if they would study and zarch
to know the truth for themselves. Information on the suhject is ample and available, and those who neglect to inform themselves shoud not be surpised
if men are disatisfied with their silence of their assumptions.
Infidels are bold because Christians re timid, and Christims are timid becalles they do not study their Bible, do not understand it, and have never inrestigated the facts concerning the founhave lone their duty in teaching their hearers the first principles of Christian evidences, and when Christims have de-
voted their time, not to chasing skeptics through guagmires of scientific humbut and dreary mists of skeptical misrepresentations, but in examining prophetic statements and historical facts which de which inficlity persistently ighores and furgets, they may come forth lake an
with the iguorant skepticism which aow stalks through the laud proud as foliath The Armory

Washing is so enmmon a thing that one might readily suppose every house
wife familiar with the :nystries of it But how few can combine this cleansing articles which are wasbed. Almost in varany the same sestem is used in
washing articles of every description In washing platin white clothes, never put then to soak the nisht before washday, unless you ase warm water and
snap, them well. It is not necosary to soak them at all. Prepare a tub of wam water with a little suda, which is not a all injurious to the elothes, if used in rensomally small quantities. If there are spots on any articles, wet them first
in cold water, then take each article in cold water, then take each article
separately and put it into the warn water, soaping well all parts that are
much ailed. When vour tub is well filleed, push the clothes back and add hat water. hut be careful not to put it on the clothes, or you will le likely to scald the dirt into them, Wash then
twice before boiling, and rinse thor oughly after. The washerwomen of Pelgium and Holland, so proserbially effective in their work, use horax instend of soda; it saves soap, softens the hard the texture of the linen. Colored mus lins or lawns must be washed one by one in cold water. If they are very dirty the water may be lukewarm, but no more. But alove all, be carreful not to use the smallest particle of soda. The best soap for articles of this material is the common yellow. A sinall piece of which the lather is made. The soan 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 be side the tub, washing each separately They must be ironed as soon as they dry and not allowed to remain darop ove night nor he sprinkled. Do not iron with hot irons. Pink and green tints
may withstand the washing, but will be likely to change as soon as a hot iron is put upon them.-The Cook.

## wi Mins han-lizime matie:

Three days have passea by,-hays of auspense to the inhabitants of Jerusalen in their woudering anxiety to know what will next happen in the couse of such strange events,-diys of sadness to the little band of disciples whom Christ has left weeping over their disap pointed hopes and expectans themple they are days of neither fear nor sadness. A striet watch by armed men has been kept over the royal sepulchre where lies tone lus been curefully sealed. Whe: Because Christ had said: "Alter three days I will rise again," and they thought his disciples would steal him away at night and then say he had risen. Ah, the power of God when thou dont phace the strength of the Roman seal above the seal of the ling of Kings, for can not the Lamb who only was able to
the seven seats of the buok before the Throne of Heaven, he more than able Threak the scal on an earthly stone? in the darkuces of the early noming soldiers are keeping their silent wateh around it. The farooff stars twinkle brighty in the clear listern sky. Decp slence presaik ats if all heaven and
earth are wating for the trimplat com ing forth of the slam Lamb. The hom
strikes and forth from the Colestial
Presence, with the shock of an carth. of spotless white swiftly he aprevts to
earth, to the garden of Josen of
Arimathea. His countenance ghowing with a heavenly light, ilazales our eles
so we cannot -ce, and strikes tenor to the hearts of the watchers who beome
at dead men; for the glamus awakning into immortality of Him who is the fivatfruits of thase who sleep matst be
witnessed only by angelic hosts, Power diviae mast break the royal seal and
angel hands roll back the ponderous stone that the Lord of life aud glory may wak forth upon the earth again.
All this tramspires in but a fen minutes for as our sight returns to us we see in
the enstern heasens the faint roseate the enstern hearens the faint roseate
tint betokening the gising of the sum, but oh, how much more glorivus a Sun his already risene the Sun of Righteousbess from whel every ixam, every ray and which shall never se

A light foot-fall attracts our attention and turning we recognize Mary Magdalene coming toward the sepulchure. But she stops in amazement when she sees that the stone is rolled backed and and the srave is empty! Poor Mary, she is deprived of seeing even the body of her Lord. Her grief overcomes her, and ns she stands by the grave weeping she stoops down and looks in and ho! she sees two angels. They ask her: "Woman, why weepest thou?" She answer: "Bo cause they have taken away my Lord and I know not where they have laid him," and the turns away from them as though even they could give her no comfort when she could not find her Lord,-the first person who ever talked and angels without a tremor of fear hoddently a man appears and spenks to
her: Womn, whom seekest thon?" her: "Woman, whon seekest thou?"
Looking at him through her tears and upposing him to be the gardener she answers him with a question: "Sir, if hou hast laik him hence, tell me where away." Her one anxiety is that her Lord's body might be cared for by Gring hands. The stranger anowers not her ciucstion, but she hears a fumiliar voice repeat her mame: "Mary." Ah! the comfort in that gentle voice, the power in that word! She tums herself,
she recognizes her risen Lord aud with
the joyful ery of "Master:" she fall
at his feet at his feet and worshigs hi And now we hear him tell her b,
prochim the ghad news.-Christ, the Lord is risen from the dead! The darl night of crucifixion and death is enderl the glorious duwn of the Corristisn era hats commenced. Sadness is dixpelled and hope revives in the arma of fait as the disciples look again on their $\mathrm{M}_{3}$ er and listen to his voice. But he more than Master now-he is their Sas. our, their Redeemer.
The man of Calvary has gone down into the grave and bursting the landsof death asmoder is "eme up again thas rot bing the grave of ita victory, amm hence. forth an Advocate in the person of the of the only-begotten Som of the Fathe hall stand between fallen, sinful main and an avenging Gord and thus rol death of its sting. "O Lord, our Lord how excellent is thy name in all the arth! who hast set dhy glory above th heavens. What is man, that thou a 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 homour. $\qquad$
election took place in Yiryin last week on the question of prohibition, The clection was earerly contested by the admeates of both sides, nom the antihumer districts, but were benten in the itics. The prohibitionists carried ten hut of thirteen counties as a whole; and alsu cariowl fifteen districts in parts of while the inti-prohibitionists It will thus he secn that crille Olserver.

| Camp Meetings. |  |  |
| :---: | :---: | :---: |
| Chuster Iteights. | July, | 20-39 |
| Federalshurg. |  |  |
| Camden L'nion. | Aug. | 1-13 |
| Wre, |  |  |
| Brandywne summit. |  | 9-19 |
| Wiorliawn, Cecil Co. Md. | * | 10 |
| Harlock's. |  | 11 |
| 1eal's Island | " | $6-16$ |
| Gumboro. |  | 1:-10 |


| Quarterly Combronce Apmonir. ment.. |  |  |
| :---: | :---: | :---: |
| Poit Deposit, | Auy | 1315 |
| Risingr Sun. |  | 1215 |
| Hopewell, | " | 1315 |
| Rowlandville, | " | 1415 |
| Newport, | " | 21 |
| Scott, | " | 1720 |
| Ashury, | " | $\stackrel{10}{9}$ |
| Uniom. | " | 2630 |
| St. P'iul's, | " | 2930 |
| Madely, | " | 2530 |
| Deluware City, | Scpt | 3. |
| St. Georges, |  | 4 |
| New Castle, | \% | 5 |
| Red Lion, |  | + |
| chas, mili, p.e. |  |  |
| Hillsloro, | Aur | 1.15 |
| Kints Creek, |  | 1.15 |
| Greensboro, | " | 1.16 |
| Royal Oak, | " | 20 \% |
| St. Michaels, | " | 9022 |
| Talbot, | " | 2129 |
| Bayside and Tilgman's, | * | 21 ? |
| Townsend. | " | :829 |
| Middletown. | " | 48 |
| Odessa, |  | 29 |


|  | John mbasck, P. P. |  |
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|  | ND Qu |  |
| Potters Limding, | Aug | 1513 |
| Galestown, |  | 1514 |
| Cammons Crosing, | " | 1516 |
| Federalsburg, | " | 1510 |
| Greenwood. | " | 22 |
| Farmingtou. | " | 22 |
| Pridgeville, | " | 22 |
| Seaturd | " | 22 |
| Millsboro, |  | $\stackrel{20}{9}$ |
| Nalssau. | , |  |
| Lewis. | " | 29 |
| Melson, | " | 29 |
| Georgetown, | Sept |  |



(1he Suman School.
Jesus Teaching Humility.


BX REV. W. O. Hor.w.ty. C. S.
[Adapted from Zion's Herald.] Goupes Trxi: If ye Enow these thinges,
happy are ye it ye de them." (Josn 13: 1. Nore beffor the fouxt-just before the
paschal feast; when Jesus and his disciples rere uathered in the upper room. John doe ble on this occasion. He writes this eers pierely as a general introduction to the froct wasly "Jenns knowing." That his hour was come-the hour of self-sacrifice for humal ecenption; the hour, too, of His departure pecalliarly His; who had aceepted II mo, believed on Him. followed Him. He loved then unto the end-or "unto the uttermust;",
to the end of His earthly carcer, and to the follest intensity just as that carreer was abunt 10 end. He had withdrawn Hinself
or aseason from them. hut He eame forth from His seclusion, and in these closing hours, before His apprechension. forgetful o hhed upun "His own" the full wealth his love.
 ", "alleady") put into the heart or Jodas lo ered into him
ment, and a waice 2. Jresus, Rnamingy that the Fither hat girth. str. - The ideat is, that though Jestus
wass mew rully censecience of the suprenie purser :and sovercignity which the Father wass
alouat to confer upon Him, of His perfected mission hs the Gite sent frum heaven, and of
the tofly clevation wlich awaited Him on the Intyy elevation which awaited Hime on
his return thither, He conuld nevertheles perfiorm this net of humblest rondescension
nod hove. Wist come from Gerd and went th unto Gioil

## arper-loot-washing was commonly per

 formed thefore the meal. The strife for precedence : 1 pparently took place when the tim ame for the disciples to take their places for rom the couch on which Ife was reclining ather the meal had begun. Laid (R. V., "lay
eth") aside his garments-threw off II upper yarment, or mantle. Took a towel
and girded himself-slave like. What hush must, have come upon the party, and with what wouder and selfi-reproach they must have noted thene preparatious! ater into a (R. V., "the" basin-the one
ased for such purposes; and which formed a part of the furniture of the rom. Notice hat Jesus dome ath these aces himsenc. and ank no help. Lange concludes that the usual fout-washing on thi ocesision, had been left undone in deflault of the oflice. Began to wash the disciples' fee - Roing around the outside of the divans, mut apparemy heginning with Judas, who probahy had secured of Jeste. To wipe them. Cothing i omitted, on takem for granted, in this minute
deweriptim.

To simem Piter. Those hitherto approached
lad apparently sulmitted to the act in speech less womber. Bust hou wahb my fect? The
emphasis is on the promous, partieulary on "thon." Tlae comment of Theophylact tinely bringe it out: "What": Thout'- bur Lordand Master, whom we know and believe to he the
Son of (ion, and Saviour and Ruler of the world. do this sor me, at worthess worm of the earth, a sinful man, O Lord: Shall those hands wash my feret, which with a touch have cleansed tepers,

What (R. V., undersiand) herreafter. Peter's very humility mode him impulsively relbellions. Jesus tried to calm him with the assurance that he had a hidden motive in made clear when the right time cane. The "hereafter" refels primarily to the sulsequent explanation vene 1?, but really to that future when the lowly condeseension or dieciphes should gaze at his plory.

Thou shatt necer rrush my feet-characteristic of Peter, whose motives were com-
mendable enourh, hut whose worls and attitude were here as in Matt. 16: $\% 2$, utterlywrong. 'The emphatic word is "never"
"never to eternity.". If I rrash ther net thum
hest no purt with me - words intentioually
nogue thet the mere font-wly admonitory. Not that portant, hut rather what it sumbilicaly im daily, frequet purification; the self-sateriticing ministry of love and service to others. Peter
was refusing all this; und bis obviney and implied self-will, lack of faith, and a danger . It betraver : pirit which unfitted him for discipleship. meneristence would have excluded him encerorth not merely from the Master', Master's service of tom
9. Lord, not my fect only
ion as be had as impulsive in his submispart with Thec except Thou dost wish me Then wash me-bibt don't stop with my feet -lave my hands and my head also. If beiug can't get too much of it. He must still ave his own why even when he submits, 10, 11. He that is irnxhed (R. V., "bathed") lrealy "clean" through the Word which He had spoken to them (15: 3.) and their aceptance of it; but just as oue who had taken his bath, needed only to bathe parts that be came soiled-that is his feet-and not repeat lean 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 wo
performed anew every day-only the stai to be washed away. Ye are clean, but not
all-explained by the next verse. Ihe hner
hat should betray him.

## and which no one ventured to interrupt alter

 and which no one ventured to interrupt atterPeter's unatailing protest. Was set down again-li. V., "sat down again ;", reclined
again, as the Greek implies. Korr ye rhat requiring an answer, but clameng their at tention,
13. 14.

## itles were undoultedly thase in common

 Being whom they followed. "The word used Tebrew 'Rabbi '" (Revision Commentary.) In using these titles the Twelve confessed themselves to hold the relations of diciplesand servants. fe may say well; for so an waed the hifhest homage" (Ddersheim.) If I then-arguing from the greater to the Lord and Mister." Ye also onght to raski much as what the aet implied ; for the : might be, and doubtlous has been performed it, 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 refreshe
njoun him wiped aw
13. hater giren you canumple-He did not institute a rite ; He simply taught thern
by an object lesson. That ye vhould do-r. . "thut ye should also do."
"is. The (R. V., "a"") screratit is not grctuter 10. his Lardl--a fiequent saying of Jesus, ocearring no less than four times in different connections. says lanne : "reat ell did our
wrd foresee the creations and ertors charel.
-The diciples are here retured to The the term whicla he had used for Homself. He was the sent of the Father; they are the
cnt of Him. Thy should be at least as lowls as Himself.
17. If ys :ume these things, hutpy (R. blessed") are ye if yr do thrm, - It is easy tathat, but dificult to practice them. says Tholuck
twern insight and practice with rugard
o hiz very command

A good temperance lecture fell from the lips of a little child in Covington, Ky, the chald of the reformed man. "rg to wear that blue riblon?"
"I hope, my dear," was his re
Su do J." said the little one
Why do you hope so""

## and

"13ecause I've never had so many tianherrice in my life as I ve had since you sirned the pledge and put on that blue riblon."
Men who are not feeding the sal oonkeepers' childrel.
their own. Sel.

Here and There on Snow Hill District.

## Ño. (i0.

I nentioned that we held two camp bectinge on Princess Anne Circuit dur ing the summer of 1860 , hut my diary of that year acconnts for three. beside ix or seven which we attemded , madiaent charges. At the Truppe eneaniz ment, as it was called, there was tho usual need of vigilance from Satuiday vening until Monday morning, to kee he rowdy element under control. It was a time of painful anxiety "to the preacher in charge," who had to go limping around under tae exasperating rage of one of "Job's comforters," at an inflamatory stage in its development Seeing my pliysical debility, Rev. V Smith, when he arrived on the ground to preach one of the Sabbath sermons, and suspecting the cause, propounded physiological puzzler which I have not et been ahle to solve-"Did you ever love at hoil, or know of one, wherever
locat didn't happen to be in the ery wors pace it could have selected The only answer approaching a logical, or rather a psycological solution I have net 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 and some of the preachers were prutheir heads before they dropped asleep. This gave the occupants of adjoining pillows the refreshing advantage of the drip all nipht long. Still, the meeting,from its taned with energy, and all not directly engaged in preaching or prayer had to keep lively or be devoured with mosqui

The chief mecting of the year was held on Deal's Island in Park's Grove, to attend in that locality. Contrasted with former years, we had not many of the preachers or people who gave such prestige to this famots camping ground
in earlier days. There were a few how ever, whose recollections took in the great gust camp-neeting, a thrilling aecount of which was written for the Stephen Fownsend. Father Thomas slept in his grave in the church-yard : the edge of the grove, and everyborly "old matu cloquent," and his amazin mower over a large engregation.
We had of course, a very large con Conse of people to mamage on Sunday. were culored, and sotue of these were lese amiable umier restraint than we found them at the inland meetings. They were desirous to have a specia their request. Frost Pollitt was on the ground and consenter! to preach during the afternoon.when service closed at the stand I hadslipped away to my little famfy tent to tike some needed rest, for the by tronble outside. This was catoused by the colored minister ascending the preachings stand to address his audienee which gathered in their own section of the circle in the rear. Gangs of turbuent white young men began a series of cursings and interruptions for which my unavailing. Frost and patience wa mavailing. Frost could have preache from a chair pulpit as he often did, we was there I malcontents there he should preach, and I took my phace beside him, inviting all the wher preachess white and colored on the groum to rally round us. rcisoned wiht, ad
disturbance, while I calied on all decent people to aid us in maintrining
order, and heaven and earth to witness that these troublers in Isruel lad no just cause of interference. So the serninn proceeded, but lacked some of the ervor and eloquence we expected from this Africun Boanerges
It was sume time hefore the perturba ion was allayed, many fearing an at tack during the night, from the cowardy exponents of public sentiment, who could not look us in the face, or carry out their mischeevous bent in broad daylight. The colored people themselves semed moxt 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 ,robably Capt. Jacob Parks, or Lybrand Thomas had the temerity to go into the
Ther
There was one serio comic event dur ing that Sunday night which I canno get. In a misunderstanding among econtre occurred, which assumed something of the tragie in its termination. The men were sailors,and a pretty rough ot. One of the fiercest of them, when about to annihilate his opponent, felt a sudden sharp pang under his waistcoat, ond at the appearance of a stream of hought he had been stabbed to the cart.
was skirmishing round in some oth direction, and finding things quiet wier the excitements of the day when a huge dark shadow loomed against the ntrance to our tent, and the next in beath tumbled in without untieing the trings, calling for the doctor. My wife was astonished
uiny. the concussion, and hurried in was dying. Wouldn't I go round and do something for him?
moment, partly dressed, and taking some ready appliances along
quided to the scence of the stabbing
The wounded fellow was muscular and fat. His blood trickled over a unday-shirt-front, and his eyes rolled back, set two women to famning for life with turkey wings, rolled up my sleeves tore open his conthing, and there found
the trouble. He had been cut with a sharp knife or razor. The gash was in his ilably lreast 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 Laurlanum, which mude him ruar. But life was sweet, and he submitted, since I Gavely informed him that if that cut had been a couple inches lower, and a
couple of inches decper, there would have to be a funcral. I had fortunately nough court plaster which I cut into trips and dressed the wound, giving the vial,and then with suitable Inudages eft him casy, with the strict injunction
roll about, and to pray until mornaffecting time, under the glare of pine knots, to see how fervently the areless eried for mercy. I didn't want Wharm 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 honor or the fee they presented me next morning with the impression on their part hat "dat ere man Shores owed his life t docturin' he grot from de preacher."

## Be not Weary in Welldoing.

There was a terribly wicked man who kept asalonn, whose children I was very anxions to come to my Sunday School. So one day I called on this man and said.
"Mr. Bell, I want you to let your children come to my Sunday School." He was terribly angry, said he did not be lieve in the Bible, school or anything else, and ordererl me to leave the house. Soon after I went down again, and called on this man, and asked him 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 wonld rather see his boy a drunkard and his daughter a hadot 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 cone to church, but he said they were all hypocrites that went to churel. This he would do, however. I might come to his house if I liked and preach. "Herc in the saloon!" "Yes! but look here, you are not to do all the talking;" es sid that he and his friends would have their say as well as me. I agreen that they might have the first forty-five minutes, and I the last fifteen of the hour, which he thought fair, and that was settlerl.
The day came, and I went to my appointment, but $I$ never in all my life met such a crowd as whan on the day
appointed I went to the salon-anch 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 lenive of absence from the pit. I never was so near hell before. They began to talk in the most blasphemous way, some hought one thing, some amother, some heved there was a Crod-others not; Jesus Chount 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

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## 'I am the Light of the World'

ins vili: 12
The most bopeful 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 Sccond Advent, Christ were coming again into the world of hutman thought, through the medium of the recorded facts of his first advent; and that, at a time, when the conditions for a truc 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 Christianity is more or less adequately
realized in the theology of the Church, and the consciousness of individual believers.
The phenomenal of both, arepobjects of extreme intercst to human minds. The facts included in the one are con-
tained in the New Testament; while the facts included in the other are seattered through the librarics 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 yel, only been partially ex-
plored. The Holy Spirit continues to take of the things of Christ, and reveal them unto us; so that there will be continual augnentation of light and a growing unfornity of character to Christ's Divine image. To this end, it is neves-
sary (1), to alopt the process of inducion in the study of the Scriptures ; to apply Cbrist's experimental test; (3) humbly ask for, and rely upon the illu mination of the Holy Spirit.

Who is the person that spoke these words, " I an the light of the world ?"
It seemed a daring speech fur a carpenIt seemed a daring speech for a carpen-
ter's son. Who is this carpenter's son? ter's son. Who is this carpenter's son
"What think ye of Christ?" has neve yet had its final answer. It will be re newed as long us mysterice continue to fascinate the reind. Humanly speaking of the humblest origin posscssing no secular learning, nor art, nor wealth, nor
armies, nor political power, and enjoving armies, nor political power, and enjoying
but a brief public cureer, having been crucified at the very threshold of manhood, Jesus Christ, by the mere furce of his doctrine and example, without shedding a drop of blood save his own, has silently accomplished the greatest moral resolution on record, fuunded the mightest epiritual empire, in comparison with which, the immense Roman Empire of his duy was a mere bubble; and is now recognized and adored by the civilized nations of the earth, as the Son of God and the Suviour of mankind. Wonderful: Yes, wonderful! This wonderfu] fact towers far ubove a!l other historical events, and stands out alone, unapproached, and unapproachable in its grandeur and glory. To deny it would

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Cbrist, then, is the centre of the moral cosmos, the Holy of Holies, of heaven 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 a designing impostor. It is of that of all other me The agination of neither poct, nor historian nor philosopher ever invented or de-
scribed a character so original, so, beauscribed a character so original, so, beatu-
tiful 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 His character was uniformly consixt cnt, as it was absolutely unselfish perfect love to God and man, is the virtue of
rirtues, the fulfilment of the law, the hond of perfection, the source of all true happines. 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 bitter-
est fres would not charge him with love of gain, or with selfishness in any form. His character was sinlesd perfect. This
is nothing less than a noral miracle in the midst of a sinful world: Abraham, Moses, David, Isaiah, Peter, Paul and fohn, tower above ordinary men by
their profound conviction of their sinfulness and quiet before God, no less, than their genius, piety and influence fer good in the history of religion. And
so it is with the noblest among the heathen. Jesus Christ forms the one absolut exception to this universal rule, mainand alone among men, furnishing a example of perject humanity for unicersul mitation. Hence he must truly be what he clamed to be, the Son of God, the
promisel Messial, the Siviour of the world. The greatest minds have rec ognized this sublime truth; other great men have paid Christ the profound re
crence and set his name above every other name. It was therefore no daring carpen Jesus of Nazareth, the reputed carpenter's son, to say, "I an the light
of the world." Truly divine and truly homan form, creator and governor of the corld, he was, and is its life and light light of men." He came to illuminate hummity with the splendors of spiritual heir encrgy in the moral world, that are the systems of blazing sums 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 becane instant creations. God said "Let there be light and there was light." Oh! how majestic must have been the fist revawass of earth around the lighd iner ing sun; but how infinitely more mar ellous and majestic is the rising of the Sun of righteousness and the revolu
tion of dark and chaotic humanit tion of dark and chatic hamanity
around it to receive fron their life and light, beauty and glory
Il. In what sense is Christ the light the world?
As the Angel of the Covenant, $\mathrm{H}_{6}$ was light of ancient Israel; like the the nigh star Judaism shone brightly in propght of moral darkness, and was prophecy of Christianity. Judaism led to Gou, 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 de known of God, is manifest in them(the heathen) for God hath showed it unto them." Frith in a supernatual God is a constituent of man's nature; the iden of the supernatual is innate and universal. Christ the Logas, the
mechanism, we call mature, and who made man in his own image, implanted in him his own light. Though sin hats 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 lievellation, than any other ancient faith, and the best features of the Egyptian religio
In Hellenis.
In Hellenism we shal! fund brilliant rays from the Word of eternal truth. Athencian culture furnishes the histori call solution of the problem-"What degrees of perfection can humanity attain, under the most favorable couditions, without supernatural light, grandeur and the grace of Christianity." Brahmanism, Buddhism and Mohamedanism, severally have some rays of the true light, and are plendid as cideavors, but not as achieve ments; and the degree in which they
havestimulated the thoughts and feelings of man, only proves their need of a certain light to the show way

## Christ is the lioht of tho word

hath "Shown us the Father," revealed
the Fatherhood of God, and thereby,
the dignity and value of man as
chide of God; and also the uaivenal hrotherhood of the human race. Until Christ had thrown a flood of light on 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 ransforming 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 slum be the Kingdon of God.
4. Christ as the light of the world, Ilumines the pages of human history.
Without Christ, history is a sealed book. The philosuphy' of the person of ''hrist, is the philusophy of history, and thus "justifies the ways of God to man".

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, Michacl Angelo, Raphace, given us their uncqualled masterpieces. If you regard Handell's "Messiah" a he miracle and triumph of music, what pressive and touching than his "Comfort
e," 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 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 incffa ble tenderness and love, crown us heir and kings of light and glory and blis and "so shall we ever be with the Lord."

Mymenias.-Rev. John B. McCul ough, D. D. editor of the Philadelphia Methodizt, was married in Philadelphia Thursduy, August 5th, to Mrs. A. M. Dalrymple, widnw of the late W. M Dalrymple of the Philadelphia Conference, Rev. John A. Roche, D. D., officiating, assisted by Rev. W. L. Gray. I is an interesting fact that our venerable friend and brother, Rev. Dr. Roche, officiated also at Mrs. Dulrymple's first marriage.
As intimated in the Philadelphia Methodist of last week, Dr. McCullough is off on atwo weeks' vacation, the pleasur
ced by the company of his bride. We
eordially extend to our confrere and his eatimable lady, our congratulations and best wishes.
The Philadelphin correspondent of he Christian Advoc
trip to the Thcusand 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 "M. D." and especially that a kind Providence may vouchsafe to then all the blessings He can consistently bestow."

## tial Pyrotechnics

Friday evening, July 30th, we had a
Ocean Grove, a thunder storm, or as up very suddenly and continued for more than two hours. The vivid flashe f lirrtuing and con quent reverbera tions of thunder were almost unintermit tent. The entire northern are of the heavens was most brilliantly illuminated tricity, and on this lustrous background ines of electric flame appeared like stremms of incandesent gold, flowing in the dark clunds were revealed by the flashes, their projections were lit P with electric scintillatio

## But it is utterly vain to

 describe it ; in brillimey, wain tastic forms, extent and continuance, it far surpassed amy electrical display the writer ever has heen permitted to beof the "rlory that excelleth." While of the "glory that excelleth." Whilethis magnificently sublime unveiling of the Intinite Father's glory was a source of ineflable pleasure to some, there were others more or less painfully affected certainly an awe-inspiring seene, but not necessarily alarming. "There is no fear
in love, but perfect love casteth out fear

A bautiful illustration from life may be given here, to releive any timid lover the blessed Christ, who is in painfu 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 memeightens charge, who though scarce ferrer. Suc. long been a patient suf sively trustful Christian, and as the invitable end approathed, and her sufferogs became almost intolerable, she was wont to reply to the inquiries of loving
friends, "I am suffering intensely, but happy in the Lord." Upon one occapainfully apprehensive in a thunder storm, so much so, that whenever such a storm was indicated, every thing posible was done to exclude the light from her roon; curtains were drawn down, urned so the, and the invalids couch toward the window. I felt grieved that y young friend should have such an aggravation of distress as seemed to me 'Linie, I amecessary, and said 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
to himself in a chariot of fire. In his are, 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 On
On my next visit, as $I$ was leaving, Linie's mother noticed her lips moving,
for her voice was inmudible. "She wants me," said her mother, "to tell you about
the thunder storm. After you had feft the room, Jinie's brotner came in to turn her couch and close the windowa as usual, but she t.old him not to do so, say ing she wanted the shutters thrown open, and the blinds drawn up, and her couct placed so that she could see the lightning and then through all that storm, that imid girl lay, calmly watching the clec. ric flashes, and pencefully, without the sightest trepidation, indeed really enjoy ing the sublime displays of Divine pow er in the elements. She had caught the dea that the God of the storm was he oving Father, and in his care she wa secure. Upon what physologicai prin ciple can this fact be explained, except that which was anmounced by the Great Futher hiuself, "all things are possible him that beleiveth.

Ocean Grove Letter.
Sunday evening the 1st inst., the lar gest congregation yet seen at the Audiwrium this season, assembled to hear the loquent Kentucky orator, George W Bain, and listened with delighted atten. tion for more than an hour, while he discoursed with burning eloquence upon or nation's curse and its remedy. The est of the week, except Monday and Saturday. interesting meetings were held by promiment Christian ladies-Mrs.
Meyer of Chicago, Mrs. Wheeler of Phil. delphia, Mrs. Chandler and Mrs. In kip of Ocean Grove. These were called "ncouragewent Meetings," and were lesigned to stimulate Christians to great Wednesday, Thureday and Friday of his week, Rev. John Johns will resume his Bible readings, which were so highly appreciated last season. Sunday morning he Sut inst., Rev. M. J. Crumer, D. D., delivered to a vast audience an elaborte aud soblary discourse on the word of Christ, "I am the light of the world." We have prepared a synopsis of this sermon for our readers.
crowded same hour St. Paul's was with an appreciative collgre gation to hear Rev. J. A. McCauley D. D., the scholarly and efficient Presi dent of Dickinson College. It is a gratifying fact that a guodly number of people are able to find out that there is first chass preaching in St. Paul's, Ocean

At the 2nd quarterly conference of Oxford At the 2nd quarterly conference of Oxford
M. E. Church; the pastor. L. P. Corkrań, mas granted a with a small party, on the 17 in inst., will spend ten dars
S. .N. Pilchard, pastor of the M. E. Church S. .. Filchard, pastor of the M. E. Chureh
at Frankford, is the recipient of a rery nice for which he desires to return his sinco thanks.

A successful camp-meeting is now in progress at Wye under the direction of Rer. J. tend services daily. All the tents are pied, neatly fitted up and attractive in ap pearance. A number of improvements have
been made and the grounds pot in excellent been made and the grounds put in excellent
order. The meeting opened with a prayer order. The muceting opened with a
meeting on Tuesday night. On We meeting on Tuesday night. On Wednesday
morning Rev. Theodore Stevens, of Chester, moraing her. Theotore Stevens, of Chester, lowed in the altervoon by lev. 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 afteruoon. Rev. Theo. W. J. O Neill in the afteraoon. Rev. Theo.
Sterens preached an able and Sterens preached an able and eloquent ser-
mon at night. Rev. R. K. Stephenson mon at night. Rev. R. K. Stephenson
prenched on Friday morning, Rev W. H. Hutchins in the afternoon, and Rev. C. W.
Prettywan at night. The services on Sunday mere conducted by Rev. T. R. Creanuer, of
Odessa, in the morning. Rev. Viuphn ColOdessa, in the morning. Rev. Vaughn Col-
lins, of Felton in the afternoon, and Rev. $G$ lins, of Felton in the afternoon, and Rev. G
$W$. Townsend at night. Prayer services are held daily, conducted by the Bultimore evanhedd daily, conducted by the Bultimore evan-
gelists. Messrs. Iy their corps of active and efficient helpers are doing good
rille Recorl.

On Thursday last a pienic 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 Crouse. That gentleman, assisted by several
grod singers, rendered some fine music, good singers, rendered some fine music,
which was greatly enjoyed by all.-Centre-
ville Obxerver. Sicriment of the Lord's Supper was cele-
hrated at carch of the churches in town on hrated at eirch of he churches in town on
Sunday morning last. At the M. E. church
there were iwenty-three persons, (mostly there were twenty-three persons, (mostly
ladies and gentlemen) taken into full memladies and gentlemen) taken into ful mem-
bership. These were part of the fruits of the protracted mer

Joseph lyle, who has been Supt. of St. Paul's S. School for over twenty yeans in-
vited the oficers, tenchers, S. School Comvited the oficers, teachers, $S$. Schon Con-
mittee and the scholans to his beautiful home last Thusday evening, where they were re quested to unite in an evenify of social en
joyment. Bro. Yyle had employed a band of music for the occasion, they were sested in the centre of the beautiful lawn, wher
forly or tify Japanese lanterns were swing ing frow the bramehes spending an hour $\qquad$ and conversing all were invited to the dining rooms where refreshments were spread
The sehool showed their appreciation of the good things be fore them and also their appreci ation of the fiithful services of their Supt,
by presenting him and his wife a beautiful silver tea-set, which was a very great sur-
prise to our gederons hearted host.-One of prise to
them.

## Brandywine Summit Camp was opened

 with a sermon by Nev. Geo. Cummins, ofthe Philadelphia Conference, from the tex "Worship the Lord in the Beanty of holipreached from the text, "Who is sullicient sinsm was berotten by the effort, so that when whe Bishop invited all mothers to come When the Bishop invited all wothers to conse children saved, every heart was touched and all knelt about the altar with the Bishop, almost every eye was moistened wind climax and the neeting reached a grand climax
when Rer. Chas. llill, P. E. led in prayer. The Bishop wou all hearts and gave the eunp an impet us that we trust will resunt
in great goor. There are one hundred and in great good. Thace are one hundred and
thirty-five tents on the ground. The following ministers are tenting:
Brown, E. L. Mubbard. J. H. Hammersley, A. T. Scott, A. Stengle; visiting, Revs. JuliA. T. Scott, A. Stengle; visiting, Revs. Juli-
us Dodd, R. C. Joncs, Leroy Magee, Geo. Cummins, J. S. Gabel, W. H. Shafer. Irof.
Sweaes is present and makes every bodr happen with his singing.

Erbata.-Aside from the typographical the article on the "Conversion of Children,",
then in the in our last week's issue, where "precacions", is used for "precocious, nerd "prewacions" a friead," there is an accidental onisus and addition that materially affect the sense. 1. The omission, "I never heard or read of
any children any children who lived to grow up to be men
and women." It should have read, "I never heard or read of any children who were ennverted as young as I am, who lived to grow
up to be mon and women." 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, ' by mistake, "Not noore than nine, one in to be a misconstruction in determining which is meant. We make the corrections
-_-_-_-_
More Districts Must be Made.
 issue of the 7th inst., with the strikine caption, "More districts must le made." Morethe 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" best bow. I read the article to which "Iran",
refers but saw nothing in it calculated to rouse either the ire or splecn of any Bro. in the Wilmingron Conference. It strikes me
that Bro. MaSorley'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 conference is prompted sotely by the
motive of personal ambition. How does
he know that he know that such a statement is at all justi-
fied by the facts of the case? We would remind him of a faniliar passage in the not judged
judgement on our brethren in the ministry? The statement made in the closing seutence of his first paragraph and reiterated in the
opening sentences of the second implics opening sentences of the second implics I enter a most hearty protest that is jus-
tified by the fact. that the insinuation tified by the fact. that the insinuation
thrown ont in "Iran's" note is neithe brotherly nor sensible. We will ask "Iran"
a plain question, do you candidly think, that there are men in the Wilmingto Confereuce, who, with the rows of (ion
upon them, would, for the sake of persiona anbition, as the leading motive, divide
weaken, and thereby cripple the work of the church in this territory? If there ar
any such-which may God forbid-they ar morally disqualified for the sacred vocation ish 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 sensihle. For who does not know, that the
office of Presiding Elder, if honestly and faithfully filled, denands ten fold more toil than the ordinary pistorate. The writer
has in mind one brother in the Wimmington Conference who does more work in one year than any five pastors on his district, and who now, that the men who are actuated by motives of personal ambition only, are not
the men who usually care for positions, whicb demand arduous painstaking labor?' Again "Iran" blunders by meeting a candid paper rom a brother in the church, with ridicul instead of licets. Now most of ns know a most eflective weapon; but it is well to ways. Some people seem to forget this, and diculous. Brother Mc:Sorley's suggestion is entitled to respectful attention, and to be honestly and candidly discussed, before the next session of our confereuce, so that when the question comes in a practical form before it will, we maty all have an adequate basis upon
went, Indigent judg
Indiat.

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

 equasts me to make some corrections of alleged "serious intimations against him per sonally, ect."' which "intimations" aprecent mecting ofPreacher's Asociation
I lasten to make corrections, not of what by far the greater mistake, "even our enemies themselves being judges.'
The Brother says: "of course every one understands that," what I wrote "purports

Araociation." Certainly Bro. Collins is laboring under a mistake, when he nupposes
that "every one understands," ws he does that there is no difierence between the necessary minutes of the sessions which has no corporate existence, whose proceedings are not binding by the la ws of church or state, and a newspaper report of the sessions of such bodies, though the minutes and the report
bothl le written by the secretary. The min utes need comprise only the briefest possible utes need comprise only the briefest possible
record of proceedings, while a report for the record of proceedings, while a report for the
press is expected to give an epitome of the entire proceediugs, though thero may he
much nnworthy permanent record in the archives of the assembly. If the language to which Bro. Collins objects had been "approved by the Association," this roould not have been equivalent to a severe vote of consure. 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 state ments, he ulay be mistaken. If the brother had waintained 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 no imply a charge or even a suspicion of false-
hood. It is posisible that even Bro. Collins may occaxionally misapprehend though no one I amı
veracity.
"The proper time to express my doubts was while we were altogether at Seaford."
Bro. Collins was there "prepared," hat they been called fo
made, by facts, figures, mames and date 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.Cnlins har fond years of his (Bro. C's) ministry than he had
in terenty-five years. Call this statement in timation, insithuation, inuendo, or what
you will ; did not say half as much in my letter. Yet Bro. Collins did not, in answer tion made, by facts, ligures, names and dates." I for one, wonld have heen very
sorry to have had such an attempted display of facts, names, $\& e$., to prove that Methodist of facts, names, \&e, to prove that Methodist
preachers do not treat each other with common eivility and courtesy.
Bro. Fditor, I trust my "corrections" ma this for, me is final.
This communic
This Truly,
F. M. Morbas.
otter's Landing, July $27,1896$.

## Chestnut Grove Camp.

In many respects this camp-mecting as considered by persons upon the ground, who observerl closely its general managemeur, a decided advance upon the modern camp. Our Presiding Elder Bro. Ayres, who has refused of late to lend his presence to these mectings on account of the great amount of Sabbath patedly said during this meeting that e is no longer opposed to them when conducted upon our plan. Only the boarding tent, and horse pound, for the sate of horse feed, were open on the holy Sablath. and excepting the barber there
was not a single violation of our rules. was not a single viohtion of our rules.
He violated his pledge by allowing others to use his tools, and drop their rental Gulue int" his hands when done with will have no barber, nor picture gallery They are useless appendares, and there a strong feeling that the bread-tent maty be classed with them, leaving us
only the boarding tents and horse-puund What necessity is there for else?
The order was almost exceptionally fine to the end. We put every one upon his good beharion at the start, and few showed any disposition to betray the confidence we reposed; of course those Who tork upon themselves to look for the bad were likely to be rewarded for their pains; but, in the main, the order Fas fir in adyance 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 spiritul profit. The good done, however, is very marked in our membership, and we hope that much
pony yut appent for such earnest, practical and deeply unctious preaching as we had throughont camont but prove
bread rast upon the waters. But only one soul is saved through the agency of this meeting who thare pronounce it a failure?
The restrictions we imposed cut down the sale of privileges nbout 8.50 , 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 ve can keep the Subbath day, and run a camp-ineeting without financial peril. Socially our camp was one of the best ever held in these regions; and it is difficult to overestimute the value of this feature. The social life of
Our
Our masic from first to last wis of the highest order in every sense. Nu campground on the Peninsula will furnish
better. Bro. J. H. Willey's cornet, better. Bro. J. H. Willey's cornet
which was present from Saturday to the close, was a meroms of grace.
The following brethren were present Ayres, P. H. Rawlins. W. H. Hutchin, R.W.Sold, J.H.Willey, E.L. Hubbard,

Mowbray, G. F. Hopkins, F. M.
V. H. Mowbray, E. Davis, Jas. Carroll W. M. Green, R. .J. Tuff, S. M. Moran, J. Warthman, James Prouse, IV 3. Guthrie, Julius I odd, A. A. Fisher A. H. Shively, a missonary appointed India, Bro. Bounds a student in the he M. P. Church, besides Profs. Swam County Examiner of our Public Schools Acudemy. May Heaven reward these dear brethren for the faithful service they rendererd.

## PDRSONAL.

保保 that our brother, Rev 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 minwork, and be favored
isterial ursefulness.

Simpers, of North East, who was 1793, and has been recently indisposis apparently in better health. There re few older men in Ceeil than he.
Mr. and Mrs. W. T. Hammond, nembens Villians, pastor, are enjoying the pleasures and privileges of Ocean Grove, after a deght ful trip northward as thar as through a part of Camado.
Dr. John Hall, of New York, and Sam Jones appeared on the Chautaluqua platiorm

On tho death roll of the past week appears the name of Mrs. Elizabeth L. Wiggins, tepmother of Rev. A. M. Wiggins, of the Philadelphia Conference Sister Wiggins, alter spendmg seventeen years in the regular popular and devoted companion was left a widow Oct. $21 s t, 18.17$. Since then she has daughter in West Philadelphia, holding her church membership at Christ Church. She eighty-second year of her age. She was a and sincerely loved lyy the smaller circle of intimate friends. -Philadetphin Metlodixt.

## trems.

The Legisinture of Connecticut rejected Without debate or comment, the petition hat the testimpny of atheists and unbelier-
ars he taken in court the same as that of any
Jonh Wesley suggested that the reanon why Jutler's Analogy was so verreeted by
the infidels of his day was because freethe infidels of his day was becanse free-
thinkers were generally not close thinkers. A veritable ne;tor of sntagouism said, not
long ago. "Ugh! why do you cite Josephus? You have no right to cite thus from one of te books ot the Bible
There were one-hundred and thirty-nine candiantes for the ministry at
legan Conference in England.

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

## ake a bath.

Capt Frazier was 91 years old, and vonderfully well preserved. The Cecil Conenty News says:
"He was a genial old gentleman, and He had represented Dorchester County in the House of Delegates several timea, and was also elected to the State Senate rom Dorchester county in 1865 as a Republican. He was identified with the Whig party before the war, and has ince been a Republican. Capt. Frazier leaves six children, among them Charles Frazier. employed in the State fishery also the father of John M. Frazier, deceased, a lawyer of prominence in Bal timore city some years ago.'

Dickinson Preparatory School
-Refitting South College.
bulling south Colle. many years the sole provision of the College cor its work in natural science, and Cor hous ing the treasures of its library and museam, was, a year ago released from these ser Thes. completion at that tiue of the
Tome Scientific building, and later of the James W. Bosler Memorial Library Hall, James W. Bosler Memorial Library Hall, these uses, every way so much better than orled, that glad though and straitened hone. Left thus without a mission question arose as to the best use this building could be made to serve; for though searred and worn from years and service, yet
rom times when men built for strength and not for show, there still lodged within its solid walls m:nitest possibilities of continued usefulness. Hence the trustees, at their lata 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
The building is a conmodious structure solidly built of brick, and finished externally in stucco. Tradition has it a church before rected is in prol. The improvement lons dithe exterior, the zemoval of the stucco cont-

## Life in Africa.

The following is part of a letter from Mre. Mary R. Davenfort. Dondo, An gola. one of Bishop Tavior's first African party:-
I am just convalaseing from a three days fuer 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 loutest month of the season. Mornings and eveniuge are somewhat cool, although one morning the thermometer stood at $98^{\circ}$ in the shade-imacrine the heat of nounday. I am looking for ward to the dry seasen, for then we shall have comfirtable weather. Praise the Lord fur His help, here, for I know if He hared not hedarens. We have tried to take all projx-r care of outselves, in regard to ing ourelver, for I think much depends upun our ways of living in this climate.
We have plenty of work tw do. Our who par us 3 milreis ( (83) per mouth We teach laglish and rudiments of Portuguese. School thours a day; five days in the weck. Then I have a priof 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 elass, which
The day seholars' ages range frum 10 yeare down to 4 . With little exeeption they are ewect children. Three of them firet to initiate them into selooll ways. They enjoy singing, and I have thught them several hymms. They know There " ${ }^{2}$ an and Portuguese; the plantation melody, "I'll be There."
One little girl, Carolina, who began school the first of this month, is only + years uld. She loves ner school so much school duss until proper her at home 2 or 3 hours before school time and keeps up a constant chater with "mamma" aud "teetec" as she calls us. The Dutch trader's little boy was so plensen with echool the first day that he went home and insisted he must have his box of clothes and come live with us. It must be mobered these children have "native mothers. The influence of this home life these we have to check upon their first appearance. I daily strive and pray that my life may he a standard to these that that will lead them in future years to [品
[Fere sabbath afternoon they have be transported here to see youd hend them. It consists of athout 20 native girls and bove. It half past 2 o'clock (lan in (her her or way, spreats some straw mats on the thor, whens the large double front doore and we hegin tusing smee rowing hymm. First the carriers roing hy will stop one atiter anther. until there will be 30 or 40 in a eluter around the dour. These are too timid (1) enter. but while they are gathering bur regular attendants elbow their way throuph the crowd and sat themeelves on the mate. After singing our introductory piace, we sing those they know, and it gladdens my heart to hear them ming, "I'll lec There," "Go and call the Bishop In," "Swing Low, Sweet Charint." (Plantation melodies), "Sweet By and By," "Bringing in the Sheaves." ete. Every one opens his mouth and singe whether he knows the word or not. The tunes take deep hold upin the:n; mome will unconsciously
sway from side toside. We sway from side toside. Weare in hopes
our native cluss will develop into sur native class will develop into in large Sunduy-scleoul. O, bow I long to talk
to thou! But then, little loy little, the work must be dome

Our house is situated on the street that is passed over by carriers coming from island points. Daily, although this is not ber of carriens brineng their loads of ivory, rubber. enftec, wax, hides, oil
(palm and peamus), ete., from the inAurg. All wor people at Malange fungo Adll when and quite well when last we heard from then.
Continuc th pray for us. The Lord is Continue to pray for us.
with us here wonderfully.
[They do their washing. ironing, and housework, except cooking. and with all their work they find time to prorress in the study of two haguapes. Porturgese and $\lambda$ hunda. Mr. Davenport writes.) We are slowly (oh, soslowly, it looks or he done) mastering the langutges. Through the kindness of one of the
traders of the Duteli house we have the use of Bunda grammar and dictionary long enough to eopy, and will thus be able to make more progress. I am not discouraged nor home-sick, but sated to The Gospel Expoxitor.

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Flowers on gold and drab．Miniature Panels．len gords and drab．Miniature
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ground，with short verses from the Bible．
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