

Peninsula Methodist.

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

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ONE DOLLAR A YEAR,
SINGLE NOS. 3 CENTS

THEY NEITHER TOIL NOR SPIN.

They neither toil nor spin; they wear
Their loveliness without a care;

As pure as when the Master's feet
Were set amid their perfume sweet.

The summer hills rejoice to see
Their carven censers swinging free.

They wait within the gates of dawn
Till all the watching stars are gone.

Then open cups of honey-dew,
To greet the morn's returning hue.

O fair, wise virgins, clothed in white;
O lilies, fresh from looms of light,

I love you when, in gold and red,
The sunset colors o'er you spread;

Or when, like fairy sails of snow,
The river rocks you to and fro.

You are the Master's flowers to me;
His smile upon your face I see.

My transient discontents I hush,
If but my garment's hem ye brush;

And everywhere your fragrance brings
This message from the King of kings

We neither toil nor spin. And ye,
Who spin so long and wearily,

"Who toil amid earth's grime and dust,
Behold—a hallowed arc of trust.

"Oh, pause and bear the Father say
The angels are your guides to-day!

"While worlds in matchless order move,
Ye shall not slip from sovereign love;

"For He who bids the planets sweep,
Cares for the tiniest babe asleep."

MRS. N. E. SARGENT, in *Congregationalist*.

The Revival in the Smyrna Methodist Episcopal Church A. D. 1829.

BY REV. JOHN A. ROCHE, D. D.

(CONTINUED.)

The exhibitions of power were not confined to the sanctuary; at the family altar hearts received the truth and found peace with God. On one occasion the room filled with apprentices, at trades, became a scene of agony and rapture. This was at eventide. In another instance, at morning prayer, a lady in the neighborhood, under deepest concern for her soul, rushed into the private dwelling, kneeling there to pray for her pardon; that morning prayer went on till noon, and the house was filled with those who came to witness and profit by the work.

The field and forest became the resort of penitents. Not while memory has its seat; will the writer forget the 19th of June, 1829, when, at a quarter before 10 o'clock, at night, he found forgiveness of all his sin, in the field where he had gone, with a burden that had been as a mill stone about him for five nights of deepest anguish. He had gone there for seclusion and wrestling with God; but his cries drew many from a distance to the place, and when the light of heaven shone, there were more than a score of persons present to witness his rejoicing. The next day he accompanied a young friend, Joseph Mann, to a woods where he too, soon rejoiced in conscious pardon, and in the outburst of his extatic spirit gave the early proof of the talents by which nature did so aid him in his subsequent ministry.

For weeks thereafter, it was quite common for boys to go into the fields for prayer. At length, one good citizen expressed the thought, that while it was right for boys to want to be good, it was not right for them to trample down his wheat or corn. It was declared, he used some hard language,—I will not say, "bad words." It was to me this lesson, that when we are trying to do our best, we may still pray, "Forgive us our trespasses." It was not our design, but we did trespass on Mr. Blackstone. As the writer was first in the transgression, he was readiest to avoid it in the future.

Perhaps nothing was more remarkable in that Revival than the earnest type of Christians that it made. There was work; there was shouting; there were late meetings; there were many things that might be criticised; but never did the writer see better illustrations of earnest religion, than came out of that work. Young converts seemed regenerated to show a new nature,—to disclose the highest form of a Divine Life. They were not those eaglets that required their nest to be stirred before they would try their wings; they more nearly resembled the partridge of that region, that is hardly out of shell before he seems to say, I was disimprisoned to show you that I can run. They were called on to pray and they did pray; and out of "the mouth of babes and sucklings God ordained praise." It was not a question of self-confidence, but of duty. They did not labor because they thought they had skill, but because gratitude to God and love to souls impelled them. Fasting became a habit of every week; self-denial was very broad in its significance; and taking up the cross permitted no parley.

For the increase of their strength, a number of the young converts would go on Sabbath morning, before breakfast, and hold a prayer-meeting under a tree, at a convenient place for seclusion. After attending church in the morning, we would walk from three to six miles in the country, to assist in holding meeting in destitute places. Twenty years after this, when the writer was stationed in Asbury, Wilmington, he was addressed in the street by a colored man, who asked him if he did not "remember, when a boy, of holding meeting in the house of the widow Meredith in Cypress Swamp?" The past flashed in a moment and he seemed again to hear the cry of the man's distress as he sat on the door step, the house being so full as to allow no room. This was one of the early trophies of these useful labors. The late Pennell Coombe took under his special care an old church near his father's farm, and though it had been given up by the circuit preachers, there he saw "the dry bones live" and an excellent society raised up. Thus the late Wm. Meginnis, James S. Woods, William Nelson, now one of the honored members of Smyrna church, with Joseph Mann, William Cahoon and others, delighted to contribute their influence to the cause of Christ. In the church we were allowed a prayer meeting, and as young people, we did, sometimes, indulge a taste for Hymns not in the book. On one occasion, after singing with much spirit.

"Babylon is fallen, is fallen, is fallen, Babylon is fallen, to rise no more," one, who was more mature than we said, "He wished it would fall and never rise again,"—meaning the hymn. We accepted the criticism and declined singing it afterward. It is God's purpose that the 'strong shall bear the infirmities of the weak.'

Was ever a Revival, tho' sudden, more opportune? Smyrna had been distinguished for great Revivals in other years. But at this time, there was much agitation from "The Reform Movement," and the organization of the Methodist Protestant Church. One of the preachers, who had just left the circuit, John Smith, a man of talent, joined the new society. Beside the excitement that was thus produced, it is a fact that many of the leading members of the church dated their conversion back to the earliest days of our organization. Daniel and James McDowell were soon to pass away. Benjamin Farrow, Thomas Lambdin, Thomas Maberry, and John Gerry were in a little while to be numbered with the departed. There were few young people of either sex in church fellowship. Joseph Farrow,

Jr., and Joseph Garey were too earnest young men in the society. The present Mrs. Thomas A. Budd of Philadelphia, daughter of Judge Davis, the Misses Patterson, daughters of Robert Patterson, one of the strong men of the charge, the Misses Farrow, whose father was among the leaders, and the Misses Mansfield, daughters of Rev. Piner Mansfield, adorned the profession;—but the town seemed full of young people, and what were these among so many? The place abounded in "Backsliders." This was a humility and a hinderance. Solomon Sharp said from the pulpit, "Nearly all of you have had a pass at religion." With such a history as Methodism had in that town, could it 'die out?' "The wood and hay and stubble" of "decency and order" were swept away by fire from the throne of God. The people admired the moral grandeur of the result.

TO BE CONTINUED.

Foreign Correspondence.

Berlin, Germany, Aug. 25, 1884.

DEAR BRO. THOMAS:

My promise is not forgotten, and I write you from Berlin, a splendid city, with 1,100,000 inhabitants; 25000 of these are soldiers; we meet them everywhere in the streets handsomely uniformed; and they are amongst the finest looking men of the city. We spent a quiet Sunday here; the drinking, segar, and provision shops were open all day, and many others opened towards evening—but quiet prevailed, not however, because the people were at church, for I am told there are but sixty churches for all this vast population. The people walk the streets, and sit in the squares, and parks and saloons. They love music, and it is said that in this city the music is fine; the orchestra at *Flora Gardens* is pronounced equal to that of Theo. Thomas; it plays here to thousands of people on Sunday, without the weak subterfuge of "Sacred Concerts," that is so earnestly pleaded for similar desecration in our cities. To the Germans, music is music, and from what we can see in the brief glance of a summer tour, it is to them, more religious than religion. Protestant Germany is not devout, and the encroachments in our own land of German customs, is greatly to be deprecated. We were told by the waiter to-day at dinner in one of the best hotels of this city, that they would charge us extra for the dinner, all the same, even if we did not order wine as an extra; and looking along the table I discovered that all the guests were bottled but ourselves. One mark extra per person gave us the privilege of being peculiar, and also of revealing our American nationality. As a rule only Americans are abstainers. We have traveled through England and Scotland and Ireland, and came to Germany through Holland, and in the hotels it is a rare sight to meet a man or woman who drinks only water.

I have often heard it said that in Europe the people do not drink at bars, or over counters, as Americans do; but in the cities of Great Britain we saw them, both men and women, thus drinking, often as many women as men—in London especially so. Drinking bars are not common here in Berlin, but on Sunday night, the saloons, theatres, and gardens, were all brilliantly lighted, and frequented by thousands of people.

The Young Men's Christian Association has just closed a convention here, and a delegate from Canada preached on Sunday, at the American Chapel, a most earnest, practical and eloquent sermon. From an opening prayer and some incidental remarks, I learned that the Emperor and Crown Prince had been much interested in the meetings of the As-

sociation; and I think if intelligent Germans would preach an earnest gospel here, that the people who walk the streets, and who sit so listlessly in the gardens and saloons, would be attracted to hear. I trust the time will come when preaching will be more common, as it assuredly will, if the rulers learn to encourage evangelical efforts. A walk this evening, of several blocks through *Unter den Linden*, one of the finest streets in Europe, brought us to Bradenburg Gate with its five passage ways, separated by magnificent columns, the centre one being reserved for royal carriages. As we passed through, I remembered the prayer made for the Emperor, and my heart said, amen! May he not only welcome the Y. M. C. A. to this city, but may he, and the Crown Prince, also, see the importance to the nation of a vital religion.

We leave Berlin to-day for Dresden. Wishing you great success,

I am very respectfully yours,
T. C. PEARSON.

Woman's Work for Woman.

In giving the Bible to the nations we not only civilize them, but we equalize them. Woman looks abroad over the world, and sees that wherever the Bible with its teachings has gone she has risen from dependence and slavery to be the helpmate and equal of man. Her sphere of usefulness has been widened and her mind expanded, as her aspirations have been lifted above the cramping thralldom and drudgery of heathen life. To impart this knowledge speedily and effectually demands woman's personal work; for woman can alone effectually reach woman in heathenism. To convert a heathen mother gives us the sure hope that her children will be made sharers in the rich inheritance in that mother's knowledge of the truth, which is the power of God unto salvation unto every one who believes it. If early in the morning it was given woman first to publish the glad tidings of salvation, why may she not at full noon do the same, bearing the news of salvation to her famishing sisters, who are pleading with extended hands across the waters? She has too long been a mere hanger-on—a camp-follower of the Christian host.—Stanley.

A Devoted Mother.

Years ago, a family of four, a father, a mother, and two sons, dwelt in a small house situated in the roughest locality of the rocky town of Ashford, Connecticut. The family was very poor. A few acres of stony land, a dozen sheep, and one cow supported them. The sheep clothed them, and the cow gave milk, and did the work of a horse in plowing and harrowing. Cornbread, milk, and bean-porridge was their fare. Their father being laid aside by ill health, the burden of supporting the family rested on the mother. She did her work in the house and helped the boys to do theirs on the farm. Once in the dead of winter, one of the boys required a new suit of clothes. There was neither money nor wool on hand. The mother sheared the half-grown fleece from the sheep, and in one week the suit was on the boy. The shorn sheep were protected from the cold by a garment made of braided straw. The family lived four miles from the "meeting-house." Yet, every Sunday the mother and her two sons walked to church. One of these sons became the pastor of the Church at

Franklin, Connecticut, at which he preached for sixty one years. Two generations went from that Church to make the world better. The other son also became a minister, and then one of the most successful of college presidents. Hundreds of young men were moulded by him. That heroic Christian woman's name was Deborah Nott. She was the mother of Rev. Samuel Nott, and of Eliphalet Nott, President of Union College.—Ex.

Golden Rules.

The person who first sent these rules to be printed says truly, if any boy or girl thinks it would be hard work to keep so many of them in mind all the time, just think also what a happy place it would make of home if you only could:

1. Shut every door after you, and with out slamming it.
 2. Never shout, jump, or run in the house.
 3. Never call to persons upstairs or in the next room; if you wish to speak to them, go quietly where they are.
 4. Always speak kindly and politely to servants, if you would have them do the same to you.
 5. When you are told to do or not to do a thing by either parents, never ask why you should not do it.
 6. Tell of your own faults and misdoings, and not those of your brothers and sisters.
 7. Carefully clean the mud or snow off your boots before entering the house.
 8. Be prompt at every meal-hour.
 9. Never sit down at the table or in the parlor with dirty hands or tumbled hair.
 10. Never interrupt any conversation, but wait patiently your turn to speak.
 11. Never reserve your good manners for company, but be equally polite at home and abroad.
 12. Let your first, last, and best friend be your mother.
- These rules will make you a desirable companion.—Selected.

We are Safe.

When I was in England a lady told me a sweet story illustrative of what it is to have Christ between us and everything else.

She said she was wakened up by a very strange pecking, or something of the kind, and when she got up she saw a butterfly flying backward and forward inside the window-pane in great fright, and outside a sparrow pecking and trying to get in. The butterfly did not see the glass, and expected every minute to be caught, and the sparrow did not see the glass, and expected every minute to catch the butterfly, yet all the while that butterfly was as safe as if it had been three miles away, because of the glass between it and the sparrow.

So it is with the Christians who are abiding in Christ. His presence is between them and every danger.

I do not believe that Satan understands about this mighty and invisible power that protect us, or else he would not waste his efforts by trying to get us.

He must be like the sparrow—He does not see it; and Christians are like the butterfly—they do not see it, and so they are frightened, and flutter backward and forward in terror; but all the while Satan cannot touch the soul that has the Lord Jesus Christ between itself and Him.—Mrs. H. W. Smith.

The power of a preacher is in direct ratio with his capacity for inspiring confidence and affection. Not the truth on the lips, but the truth incarnated in the behavior has weight.—Edward Judson.

PATIENT WITH THE LIVING.

Sweet friend, when thou and I are gone Beyond earth's weary labor. When small shall be our need of grace From comrade or from neighbor, Passed all the strife, the toil, the care, And done with all the sighing, What tender ruth shall we have gained Alas, by simply dying.

Temperance.

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

A Child's Faith.

A little boy some four years of age, whom we will call Charley, while playing one day near an open hatchway accidentally fell in, and but for a basket of shavings, which fortunately stood beneath, would probably have been killed.

The following strong utterance by the New York Tribune relates to the liquor traffic: "No government can set aside this subject. Despotism Russia and Republican America must both meet it; for the evil is too enormous and atrocious to be hid, too destructive and cyclonic to be regulated, too insolent to be endured, too cruel not to incite indignation.

Tell a boy that is a dunce, and he will soon be one. Tell a girl that she is fretful and disagreeable, she will soon be such. Helping, and not hindering, is what humanity needs.

A correspondent of the New Orleans Southwestern Presbyterian writes that in one of the wealthiest, most intelligent, moral, and prosperous counties in Texas not a drop of ardent spirits has been sold for six years, and the jail is without an enforced tenant.

Gov. Robie, of Maine, at a recent temperance mass-meeting, spoke in favor of the adoption of the pending prohibitory constitutional amendment, and is reported as saying "he should favor a movement to place prohibition in the National Constitution."

Prohibition Does Prohibit.

The Morning News makes a good point when it alludes to the Saturday night brawl in Newark, Del., and suggests that local option is the proper remedy. We do not believe that New Castle County has yet been educated up to a demand for prohibition, but the tendency of popular feeling has progressed so far as to protest against addition to the number of gin mills at present in existence, and the indications are that many licenses hitherto renewed without difficulty may be refused if proper evidence can be produced that the holders of such licenses are abusing the dangerous privilege afforded them by the law.

THERE are 60,000 Jews in New York, and not one of them is engaged in liquor selling.

THERE are said to be 30,000 pledged children in the juvenile temperance schools in Massachusetts.

ILLINOIS is the greatest whisky-producing state in the country, paying \$23,530,484 in taxes, to \$18,583,172 by Kentucky, the next largest.

THE friends of law and order in Lawrence, Kan., have begun a more vigorous prosecution of saloon-keepers and those who sell liquors secretly.

A well-appearing business man the other day stole a trunk in Boston, and then gave himself up to the police. In the court he begged to be sent for three years to the State prison, in order that he might be out of the reach of liquor, which had wrought the ruin of his life.

SEVERAL of the leading railroads have adopted a rule, discharging all employees who make use of intoxicating liquor. An officer of the Navy has lately been suspended for two years for drunkenness. Secretary Chandler expresses the opinion that he should have been dismissed. The Secretary is right.

Mrs. J. Ellen Foster, in a recent temperance address in Illinois, speaking of the good results of woman's work at the polls in Washington Territory, said: "Mothers are just as much mothers as before they voted, and babies cry in the same key."

ENGLISH farmers, in considerable numbers, we are glad to hear, have either given up or are now giving up the practice of giving their men beer in hay and harvest work.

Children's Department.

AT THE MOTHERS' MEETING.

[The following was handed Mrs. Wheeler, leader of the Mothers' meeting, and read with touching effect. The author we surmise to be Mrs. I. H. Richards, of Brooklyn.]

"SUFFER THE LITTLE ONES."

When on earth the Saviour dwelt, Mothers came to Him, and knelt, With their children, that His touch, On the babes they loved so much, Might with sweet compassion rest, And the little ones be blest.

Men rebuked; but Jesus plead, Much displeas'd, yet kindly said: "Suffer little ones to come, Nor forbid a single one; For of such my kingdom is." Jesus' touch can make us His. Ah! the tender, loving touch Of the One who loves so much.

"Verily to you I say, If ye turn from me away, And my kingdom do not take As a child and for my sake, Then ye cannot enter in." Saviour, touch away my sin. Ah! the tender, loving touch Of the One who loves so much.

Then He took them in His arms, Royal love and childhood charms, Put His hands upon and blessed, To His loving bosom pressed. Little ones, He waits for you, Longs to touch and bless you too. Ah! the tender, loving touch Of the One who loves so much.

A Bit of Logic.

Rufus lay at full length on the sofa, and puffed a cigar, back parlor though it was. When Mr. Parker reminded him of it, he said there were no ladies present, and puffed away. Between the puffs he talked:

"There is one argument against foreign mission work which is unanswerable; the country cannot afford it. Two millions and a-half of money taken out this year, and sent to the cannibals, or somewhere else. No country can stand such a drain as that upon it, with everything else it has to do. Foreign missions are ruinously expensive."

The two young sisters of Rufus, Kate and Nannie, stood on the piazza and laughed.

"O, Rufus!" said Kate, "you won't take a prize in college for logic, I'm sure."

"What do you mean, little monkey? And what do you know about logic?"

"More than you do, I should think. Just imagine the country not being able to afford two millions and a-half for missions, when just a few years ago it paid over four millions for Havana cigars. Have you thought of that Rufus?"

"And I wonder how much champagne is a bottle?" chimed in Nannie. "How much is it, Rufus? You know about ten million bottles are used every year. And oh! why, Rufus, don't you know that we spend about six millions for dogs! Something besides foreign missions might be given up to save money, I should think."

"Where did you two grow so wise? Where did you get all those absurd items?"

"We got them at the mission Band; Kate is secretary, and I'm treasurer, and these figures were all in the dialogue that Dr. Stephens wrote for us to recite. If you choose to call what he says absurd, I suppose you can; but he is a graduate from a college, and a theological seminary beside. I mean to tell him that you think two millions and a-half for foreign missions will ruin the country: I want to hear him laugh." And the two girls laughed merrily.

"You needn't tell him anything about it," said Rufus, sharply. After the girls ran away, he added thoughtfully:

"How fast girls grow up! I thought these two were children; and here they are with the Mission Bands, and their large words about secretaries and treasurers."

"And their embarrassing facts about money," interrupted Mr. Parker. "Those girls had the best of the argument, Rufus," and then he too laughed.—The Pansy.

Though the ways of God may be past finding out here, yet it is better to walk with God in the dark, than walk alone in the light.

How to Know a Goose.

"Mother! mother!" cried a young rook, returning hurriedly from its first flight, "I'm so frightened! I've seen such a sight!" "What sight, my son?" asked the old rook. "Oh, white creatures, screaming and running and straining their necks, and holding their heads ever so high. See, mother, there they go!" "Geese, my son, merely geese," calmly replied the parent bird, looking over the common. "Through life, child, observe that when you meet any one who makes a great fuss about himself, and tries to lift his head higher than the rest of the world, you may set him down at once as a goose."—Sel.

Wesley's Definition of Christian Perfection.

There is no definition of Christian perfection to which Mr. Wesley clings with greater tenacity than that of "pure love" or "loving God with all the heart." He says: "It is nothing higher and nothing lower than this—the pure love, of God and man" (vol. v., p. 502). Again, it is "love filling the heart, expelling pride, anger, desire self-will" (vol. v., p. 515). "This is," he says, "the sum of Christian perfection; it is all comprised in that one word, LOVE" (vol. ii., p. 169).

Describing the difference between the two states, he says: "Till this universal change was wrought in his soul all his holiness was mixed. Being filled with love, there is no mixture of any contrary affection" (vol. ii., p. 222).

He pins everybody to this definition. "This perfection cannot be a delusion. I mean, loving God with all the heart and our neighbor as ourselves. I pin down all its opposers to this definition of it" (vol. iv., p. 290). This seems to be the definition which he relies upon. He expresses it in the clearest manner. "By Christian perfection I mean, loving God with all the heart" (vol. iv., p. 309).

To put it in the simplest form he says: "True Christian perfection is no other than humble love" (vol. v., p. 47). As though he would restate the proposition until it should be burned into the hearts of his followers, he says: "Christian perfection is, in a word, the loving the Lord our God with all our heart, and serving him with all our strength" (vol. v., p. 18). Adding to the definition the condition and time of obtaining it he says: "Christian perfection is that love of God and our neighbor which implies deliverance from all sin. This is received merely by faith. This is given instantaneously, in a moment" (vol. vi., p. 500). A soul thus saved may go on and mature in all the grace of the Spirit. He says: "There are innumerable degrees, both in a justified and a sanctified state, more than it is possible for us to define. I have always thought the lowest degree of the latter implies the having but one desire and one design" (vol. v., pp. 769, 770). Speaking of a sanctified soul, he says: "Yet he still grows in grace, in the knowledge of Christ, in the love and image of God; and will do so, not only till death, but to all eternity" (vol. v., p. 505).

So long as you pin all opposers down to this definition of holiness there is little chance for their escape. The law meets them at every turn: "Thou shalt love the Lord thy God with all thy heart," and, "herein is our love made perfect." Baltimore Methodist.

Giving While in Debt.

Soon after I was converted I was plunged into debt by becoming surety for another, and obliged to pay. I found myself owing over a thousand dollars more than I possessed. I was also in bad health for twelve years. The question of giving soon came up for decision. The minister and other church expenses, the missionary cause, anti-slavery, temperance and other reform causes, the poor, the unfortunate, all these must be sustained by money. I was in debt deeply, my time belonged to my creditors. Could I justly use any of my earnings for benevolent causes? The Lord helped me to soon decide that his claim on me and my earnings was first, and creditors next. So

I gave to all causes which I considered to be the Lord's and the Lord worked wonderfully for me, and aided me to pay all my debts, and to regain my health. Remember the Lord is first and all things in him.—Ez.

Speak to that Man.

AD INCIDENT OF THE INTERNATIONAL CAMP MEETING, AT NIAGARA FALLS.

An old man was wending his way to a hotel to procure liquor. A young man, attending the meeting at the time, just outside the grove was brought in contact with the venerable man. He invited him to come into the encampment, and his invitation was accepted. The aged sinner who had been for many years a slave to strong drink, was deeply convicted of sin. He found Christ and from day to day testified of his joy in the Lord, waxing stronger and stronger. He has been an editor for forty years in Buffalo, and was on the point of utter despair, when the kind words of the young man led him within the hallowed enclosure, where the Almighty hand set him free from the fatal slavery of sin.

The Prime Minister of Japan, Prince Ito, has publicly avowed himself a Christian.

OBITUARY.

August 11th, 1884, Mrs. Mary H. Holstein, an esteemed member of the M. E. Church, at Wesleyville, Worcester County, Md., passed from earth to the eternal joys of a life-washed. Her death was triumphant. A life so pure—so full of helpfulness to others, so rich in love and faith, so devoted to the cause of Christ, could hardly have any other ending. By such a life the power and beauty of the religion of Jesus was attested to all, and her own home made to sparkle with love and cheer. In the homes of the community, and in the church of her choice, her rich experience and tireless devotion, won many to a higher spiritual life. When the little flock at Wesleyville were being scattered during the terrible days of the late war, and many were forgetting Zion, she nestled the more closely under the Divine wing, and through her prayers and efforts, the few were kept together. The church has prospered since, and the old building has been replaced by a comfortable and attractive edifice, not far from which, in a beautiful cemetery, rests the weary body, awaiting the resurrection morning. The thought of meeting again soothes the pierced hearts of bereaved husband and children, and lessens the shadows that gather about her tomb. G. N.

Baltimore, August 28, 1884.

JOHN M. DICKEY was born in New Castle, Pa., September 2, 1801, and died in Tyaskin, Md., July 3, 1884. Hon. Jesse C. Dickey, of Chester county, Pa., who represented his district several terms in Congress, and Rev. James W. Dickey, a well-known Presbyterian divine, now in Dakota, were his brothers. From the age of 21 to 28, he studied for the Presbyterian ministry, teaching at intervals. In 1832 he married Miss Martha Long, daughter of Judge William Long, of Bucks County, Pa., who, now in her 76th year, survives him, after a happy union of over 52 years. After teaching several years near Philadelphia, he became principal of Hope-well Academy, Chester County, Pa., in 1849. In 1851 he opened a select classical school for boys in Baltimore, Md. In November, 1857, he removed to Tyaskin, teaching here for 17 years. Father Dickey's chief delight was to seek out the unconverted, and by earnest exhortation and scripture reading, lead them to Christ; and for 57 years he was a zealous, tireless laborer for God. As a class-leader, exhorter and visitor among the sick, there is scarcely perhaps one in his neighborhood to whom he has not appealed on the subject of religion. His prayers were remarkable for eloquence and power. Few perhaps can be found as familiar as he was with the Holy Scriptures; they were his constant study. With wonderful accuracy he would quote entire chapters. His last words were, "The grave is dark, but there is light for me beyond the tomb," when he quietly fell asleep in Jesus. His pastor, Rev. Thos. H. Harcing, preached an appropriate funeral sermon from 2 Cor. 5-1, in Trinity Church, Quantico circuit, after which the body was conveyed by steamer to the residence of his son, Rev. Robert L. Dickey, in Baltimore, where it was borne to its final resting place. Rev. James P. Wilson read the burial service. Our venerable brother leaves, beside his aged widow, four children, fourteen grand children and one great grand child, to cherish his memory and follow his example. R. L. D.

Our Book Table.

THE TRAVELING LAW SCHOOL, is a new book, published by D. Lothrop & Co., Boston. Price \$1.

The book is one of rare merit, well written. Indeed there does not seem to be a careless or superfluous word in the whole book. It has the fascination of a novel, joined to the strength of a law book.

The plan of the book presupposes a party of young law students traveling from Boston to Washington, stopping on the way at New York and Philadelphia. Their teacher, an able lawyer, keeps up a continuous lecture on law, covering a broad field, and imparting much valuable information.

The book contains 228 pages, and was written by Benjamin Vaughn Abbott, L. L. D.

Third Quarterly Review.

SUNDAY, SEPTEMBER 28, 1884.

BY REV. W. O. HOLWAY, U. S. N.
(Adapted from Zion's Herald.)

LESSON ANALYSIS.

1. In Lesson I (2 Sam. 5: 1-12) "David King over all Israel" the principal points were: David's patience for eighteen years after being anointed by Samuel, during seven of which he was king of Judah; the gathering of the elders and tribes at Hebron, after the murder of Ishbosheth; the formal anointing of David as king over all Israel, and the compact agreed upon; the march upon the Jebusite stronghold, which David had fixed upon as his new capital; the derisive manning of the battlements by "the lame and the blind," the capture of the citadel; the repairs and fortifications undertaken upon it; the building of David's palace of cedar with material and labor supplied by Hiram, king of Tyre; and David's grateful recognition of God's hand in his elevation and prosperity.

2. The subject of Lesson II (2 Sam. 6: 1-12) was "The Ark in the House." The gathering of Israel, to the number of 30,000, at Kirjath-jearim by David's command, to bring the ark to Jerusalem; the great mistake of putting it on a new cart, after the example of the Philistines, instead of conveying it by staves on the shoulders of the Kohathites; the joyful procession and festivities; the accident by which the ark was jeopardized; Uzzah's impulsive but sacrilegious attempt to steady it; his instant death at the hand of God; David's vexation and dismay; the ark entrusted to the care of Obed-edom, and the consequent prosperity to him and his family during its three-months' sojourn in his house; David's second attempt to bring the ark to Jerusalem, this time fulfilling the appointed order; the glad procession, and the triumphant reception of the ark under the new tabernacle built for it in Jerusalem—constitute the outline of the lesson.

3. In Lesson III (2 Sam. 7: 1-16.) we had for our topic, "God's Covenant with David." The principal points were: David's contrast of his substantial "house of cedar" with the "curtains" which surrounded the ark; Nathan's hasty acquiescence in the scheme to build a temple; the divine message to the king forbidding the design, or, rather, postponing it; the promise to David that God would build him a house and establish it forever; that, after his death his "seed" should inherit the throne; that God would chastise him, if he committed iniquity, but that His mercy should not depart from him as it did from Saul; with a final promise which could be only fulfilled in the kingdom of Him who was at once David's Son and David's Lord.

4. The subject of Lesson IV (2 Sam. 9: 1-13) was "Kindness to Jonathan's Son." David's inquiry whether any of the family of Saul survived to whom he might show "the kindness of God" for Jonathan's sake; the discovery of an old servant of Saul, named Ziba, who had fifteen sons and twenty servants, and who told David about Jonathan's lame son, Mephibosheth, who was dwelling in obscurity in Lodebar, beyond the Jordan; the summons of Mephibosheth to Jerusalem; his prostration before the king; David's promise to restore to him the estate of Saul, and treat him as a king's son; the directions to Ziba to act as steward of the estate; with the mention of Micha, the son of Mephibosheth, through whom the house of Saul was preserved and became famous in after ages—formed the outline of the lesson.

5. In Lesson V (Psalm 51: 1-19) our topic was "David's Repentance." David's sorrow for his double crime of adultery and murder; his earnest prayers for mercy, according to God's loving-kindness; his confession of personal guilt—"my transgressions," "my sin," his sense of original sin and perception of the "truth" which God requires in "the inward parts," his prayer for renovation—a "clean heart" and "a right spirit"—and for restoration to the "joy" of salvation; his desire to be delivered from "blood-guiltiness," his vows to "teach transgressors" the right way; his sense of the kind of sacrifices which God desired—"a broken and a contrite heart," and his prayer for Zion—constitute the outline of the lesson.

6. "Absalom's Rebellion" was the subject of Lesson VI (2 Sam. 15: 1-14). His attempt to dazzle the eyes of the people by surrounding himself with horses and chariots and runners; his behavior towards litigants who came to the palace gate and found no one deputed to hear their cause—pronouncing their matters just and expressing the wish that he were judge that justice might not fail; his kiss in return for homage; his success in stealing the hearts of the people; his pretended vow made at Gusher by which he gained David's consent to go to Hebron; the unsuspecting two hundred whom he took with him; the signal sent to his adherents to proclaim him when the trumpet should sound; Ahithophel's defection; the growth of the conspiracy; the tidings reaching David at last, and his flight from Jerusalem—were the principal points of the lesson.

7. The topic of Lesson VII (2 Sam. 18: 24-33) was "Absalom's Death." The principal points were: The battle in the "Wood of Ephraim," in which the traitor was defeated with the loss of 20,000 men; his attempted escape and death by the hand of Joab while caught by the hair in the branches of the terebinth tree; his ignoble burial under a heap of stones; the tidings sent by Joab to David who had been prevailed upon to remain at Mahanaim; the two runners—Ahimaaz and the Cushite; David's anxious inquiry concerning Absalom and Ahimaaz's prevarication; the Cushite's significant reply; and David's overwhelming grief.

8. "The Plague Stayed" was the subject of Lesson VIII (2 Sam. 24: 15-25). David's determination to number the people from motives which were offensive in the sight of God; the three alternatives, of three years of famine, three months of defeat before his enemies, or three years of pestilence, announced to him by the prophet Gad; his choice of the latter; the awful virulence of the plague, 70,000 perishing; the vision of the destroying angel over the threshing-floor of Araunah the Jebusite, stretching out his sword over Jerusalem; David's contrite confession, and prayer that the people might be saved and himself and house punished; the merciful "repentance" of the Lord; the direction to build an altar on Moriah; Araunah's offer of land, oxen and implements as a free gift; David's noble determination not to offer what cost him nothing; the payment of the full price; the building of the altar; and the cessation of the plague—formed the outline of the lesson.

9. The subject of Lesson IX (Psalm 19) was "God's Works and Word." The glory of God as written upon the sky, and proclaimed unceasingly by day and by night; the vocal though voiceless testimony of the starry host to their Maker's power "throughout all the earth," the sun, tabernacled in their midst, going forth on his daily circuit, with a bridegroom's freshness, and carrying light and heat "from the end of heaven even unto the end of it," the higher glory of God's "perfect law," restoring, gladdening, making wise, inspiring fear, enduring forever, sweeter than honey, more precious than gold; with the prayer for cleansing from those "secret faults" which none can "understand," and for restraint from those "presumptuous sins" which result in much transgression—constitute the outline of the lesson.

10. In Lesson X (Psalm 27) we had for our topic "Confidence in God." A great triumph over his enemies when they came "to eat up his flesh," led the Psalmist to call Jehovah his "Light" and "Salvation" and to look fearlessly forward to future foes though "a host" in number. His chief desire was "to dwell in the house of the Lord," confident of security within His pavilion in time of trouble, and of having his head uplifted above his enemies. He then turns to prayer, and beseeches God not to hide His face; is sure that when father and mother forsake, the Lord will take him up; pleads to be delivered from his enemies and to be led in "a plain path." But for his confident expectation of seeing the goodness of the Lord in the land of the living, he had fainted. He urges all "to wait on the Lord."

11. "Waiting for the Lord" was the topic of Lesson XI (Psalm 40). Extricated, in answer to prayer, from

a "horrible pit" and "miry clay," his feet "set upon a rock" and "his goings established," the Psalmist's "new song" wins others to fear and trust in the Lord. God's "wonderful works" and "thoughts" had been without number; therefore will he offer not sacrifices but himself—"Lo, I come," to perform the precepts written "in the volume of the book," and to "delight" in the will of God. He had "preached righteousness in the great congregation," and now he confidently hoped that God would not withhold his tender mercies from him while begirt by "innumerable evils" and overtaken by his sins.

12. The subject of Lesson XII (Psalm 103) was "A Song of Praise." The Psalmist called upon his soul and every faculty to bless Jehovah, whose forgiveness, healing power, preservation and renewal he had himself experienced. To Moses also and His people Israel God had revealed Himself as "slow to wrath," and "plenteous in mercy." His goodness reached up to the heavens, and the sins which He pardoned were borne away "as far as the east is from the west." His was a father's pity, and He forgot not that His creatures were of dust. In the immutable heavens Jehovah had fixed His throne, and the Psalmist presumed to call even upon angels and archangels, and "all the works" of God, animate and inanimate, to join with him in his anthem of praise.

Men of Mark.

Dr. George P. Mains, in last week's *Advocate*, referring to some of the clerical celebrities he met at Ocean Grove, says:

It has been my privilege, during my stay here, to sit at the hotel table with William P. Corbit, one of the senior members of my own Conference. This man has one of the most striking faces into which human eye ever looked. I have always been greatly drawn to Corbit, not because I am at all like him—for no man ever was like him. When Wm. P. Corbit's individuality was struck from the die of God, the die was withdrawn, nevermore to be used. The eagle dwelling among the mountains is not his unfitting symbol. His intellectual genius ranges at will the high places of creation. His imagination soars to third heaven, and brings back pictures of the ineffable glory; it swoops to the deep hells of sin, and brings up the most lurid descriptions of the dark damnation of the lost. His conversations are pictures; he treats everything in hyperbole; and yet he is a careful theologian and a close-jointed thinker. He has had a phenomenal success in the ministry, but the spirit of the age is not likely to foster the school in which he was reared, and when he goes, he will leave no successor.

Another wonderful man seen here is Bishop William Taylor. The Church has heard much of him, but I wonder if it knows him? We get our best measurements of mountains from a distance. William Taylor is of our own age, but he will be a commanding figure in future history. I study his life, his sublime faith, his utter consecration, his omnipresent and heroic deeds, and I am impressed that he is the mightiest evangelist that has walked the earth since the days of St. Paul.

The making of him Missionary Bishop of Africa was greeted by the Church with mingled feelings. Some thought that by that act the General Conference had made out and signed its death warrant. Let us hope not so. It may be that God, in addition to all other honors, purposes to put the crown of Africa on this man's brow. Ethiopia stretches forth her hands, and the land of shadowing wings must yet come forth from darkness to mingle its voice in the song of the world's redemption to God. Who better than William Taylor can enter Africa as the herald of its deliverance?

Wise Counsel to Pastors.

Speaking of a friend who sought to instruct him in his younger years, Southey said: "I learned more from his conversation than any other man ever taught me, because the rain fell when the young plant was just germinating, and wanted it most." The

rhetoric of this remark, strikingly describes the receptivity of every youthful mind, and it should direct the attention of every pastor and Christian worker to the young persons within their reach as to "plants just germinating," and therefore in, a state most susceptible of being influenced in the direction of righteousness. Southey's friend taught him, not by dictating or exhorting so much as by instructive conversation; that is, by awakening his attention, by exciting and then gratifying his desire for knowledge, by drawing out his thoughts, and by quietly impressing him as the fine gentle rain of spring refreshes the upspringing plant. The wisdom of his method is admirable, is worthy of imitation in drawing the attention of the young to their religious interests. Gentleness, tact, tenderness, dignified familiarity, and the putting of truth pointedly, impersonally, yet with enough of directness to lodge it in the conscience and affections, are the qualities which make religious conversation effectual with young minds. But let no pastor or other Christian worker imagine that he can gain influence over the young, for good by descending occasionally to frivolity and folly in their presence. They are quick to discover inconsistency, and the serious efforts of months may be neutralized by the foolish speeches and undignified actions of a few minutes, just as one blow with a hammer may destroy in a moment the statue, which cost the labor of months to produce.—*Zion's Herald*.

Personal Character in Public Office.

The Boston Preachers' Meeting passed the following resolution:

"Whereas, intelligence, morality and religion lie at the foundation of our civil institutions, and are essential to the greatest efficiency and perpetuity thereof; and whereas, the moral and Christian character of those who shall fill the offices and places of public trust in our government has much to do in the maintenance of these principles, therefore

Resolved, That the doctrine that the morality or immorality of a man's private and social life has nothing to do with his fitness or unfitness for public office, we regard with disgust, and repudiate, as a moral and political heresy; and that the periodicals in our country that propagate this doctrine are unworthy of our patronage, and are detrimental to the morals of the community; and that it is the duty of the pulpit, the press, and all teachers of the youth to speak out against this demoralizing heresy."

The Voice of the Methodist Church Sixty-four Years ago on Sanctification.

In 1824 the pastoral address to the Methodists in America, signed by their venerable bishops, delivered their testimony, which is every way worthy of being published at this time. They said:

"Never was there a period more momentously interesting to our Church than the present. Do we as preachers, feel the same childlike spirit which so eminently distinguished our first ministers? Do we come to the people in the fulness of the blessing of the gospel of peace? It is not enough merely to preach the gospel truth, but we must preach a full gospel from a full heart, and preach it, too, in demonstration of the Spirit with power. And above all, do we insist on the present witness of the Spirit and entire sanctification through faith in Christ? Are we striving by faith and obedience to elevate our hearts and lives to the standard of gospel Holiness? or are we wishing to have the standard lowered to our un sanctified natures? In short, are we contented to have the doctrine of Christian Holiness an article of our creed only, without becoming experimentally and practically acquainted with it? or are we pressing after it as the prize of our high calling in Christ Jesus?"

If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. It is this that lays the axe at the root of the Antinomian tree in all its forms and degrees of growth; it is this that inflames and diffuses life, rouses to action, prompts to per-

severance, and urges the soul forward to every holy exercise and every useful work. If the Methodists lose sight of this doctrine they will fall by their own weight.

Their success in gaining numbers will be the cause of their dissolution. Holiness is the main cord that binds us together. Relax this, and you loosen the whole system. This will appear more evident if we call to mind the original design of Methodism. It was to raise up and preserve a holy people. This was the principal object which Mr. Wesley, who, under God, was the great founder of our order, had in view. To this end all the doctrines believed and preached by the Methodists tend. Who ever supposed, or who that is acquainted with the case can suppose it was designed, in any of its parts, to secure the applause or popularity of the world, or a numerical increase of worldly or impenitent men? Is there any provision made for the aggrandizement of our ministers, or the worldly-mindedness of our members? None whatever."

This is signed by William McKendree, Elijah Hedding, Enoch George, Joshua Soule, and Robert R. Roberts, bishops of the Methodist Episcopal Church.—*Way of Holiness*.

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Or CHILLS and FEVER,
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of BULL'S VEGETABLE FAMILY PILLS will be sufficient.

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DR. JOHN BULL'S VEGETABLE WORM DESTROYER is prepared in the form of candy drops, attractive to the sight and pleasant to the taste.

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ders should be made payable to the
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The Sabbath and Temperance Politics.

"Remember the Sabbath day to
keep it holy." Brethren, is there not
danger in using our churches on the
Lord's day for political meetings, even
though these meetings are in the in-
terest of prohibition of the liquor
traffic? Is it not the better way to
hold our political meetings on
week days, and only gospel temper-
ance meetings on the Sabbath?
When there is so general a disposi-
tion to secularize this God given
type of heavenly rest, so needful and
so beneficent to all, and obliterate all
distinction between the first day and
the other days of the week, shall we
not be very careful not to give aid
and comfort to the enemy? How
can we talk and argue and think
about voting over ticket without more or
less bringing in the question of voting
for other tickets? Temperance is an
important theme; in the light and
spirit of the gospel, its claims are to
be urged by Christians, but to discuss
the question from a political stand-
point on the Sabbath, is at least, of
questionable propriety. If temper-
ance men may use the church on the
Sabbath to promote the success of
their ticket, why may not the other
parties do the same. In the eyes of
some earnest partisans, the success of
their party is as important for the
good of the nation, as any temperance
worker may think the triumph of
Prohibition to be. Let us not "do
evil that good may come."

Reduce, or Cancel the Debt— Which?

Brethren, what a grand achieve-
ment to wipe out entirely the Acade-
my debt! Does any one doubt the
ability of our people to do so, without
any serious personal sacrifice? Let
every one do his best.

Aim high. Make a Centenary gift
to Christian education that shall ex-
press your gratitude for the blessings
that have come to you and yours
through a hundred years of organized
Methodism. Let every Methodist to
whom God has given a competency
devise liberal things, and let the wealthy
"cast in of their abundance," the poor
not withholding their mites. Brethren
of the ministry and of the laity, honor
and duty demand that there be no failure.
It is not a Dover or a Delaware school,

but the Academy of the Wilmington
Conference, and every Methodist from
the Pennsylvania state line to the
extremity of Northampton county,
and from the Delaware to the Ches-
apeake, is personally interested in its
success. Read brother Cowgill's stir-
ring appeal and make "the personal
effort" that will bring success.

Obituaries.

"The memory of the just is blessed."
We welcome to our columns, the re-
cords that illustrate the power of
grace in the life and death of the
faithful Christian. We appreciate
the tender sensibilities of surviving
friends, as well as the interest felt by
many of our readers in these obitu-
ary sketches themselves. Our limits,
however, require that all such com-
munications be brief. Let us have
the important facts in a few terse
sentences, and let no one use such an
occasion as one for display of his apt-
ness at moralizing, or his skill in
eulogy. Our time is too precious to
re-write any long drawn effusion, and
the only other alternative is the waste
basket.

The proceedings of the Dover Dis-
trict Preachers' Association received
too late for this issue. It will appear
in our next issue.

We give in this issue, some speci-
mens of friendly commendation of
our work. Next to the Divine,
"Well done," we value the approval
of Christian friends. Our present
position, though most unexpected,
seems to be in the line of Providential
duty. With the active co-operation
of all our patrons, Presiding Elders,
pastors, and the laity, we may hope
to have the PENINSULA METHODIST
visit weekly every home within our
territory, as the pastor's assistant in
his great work of saving the people.
Let every one read "Six Reasons,"
and under their inspiration, resolve
that every family shall have a "paper."

"An Indispensable Repertory."

BRO. THOMAS:
I am glad to see the outlook of the
PENINSULA METHODIST so promising.
It is an indispensable repertory for
for our Conference territory, and
ought to be in every Methodist family.
Not only should they take it, but
read it, circulate it, and thus pro-
mote and enlarge its patronage till
it shall become a great power in
Methodism.

J. H. CALDWELL.
Smyrna, Del., Aug. 16, 1884.

"Only Healthful Enjoyment and Intellectual Gain to the Homes of Our People."

BRO. THOMAS: Having just finished
reading the last number of the PE-
NINSULA METHODIST, I desire to say
to you, that in the perusal of its con-
tents, I have found both pleasure and
profit. The article on the first page
from the pen of the Rev. John A.
Roche, D. D., describing the wide-
spread revival in Smyrna, Del., in
1829, and illustrating the great truth
that the conversion of souls, is "not
by might nor by power, but by my
spirit, saith the Lord," is well calcu-
lated to edify every lover of Jesus,
and is especially appreciated by one,
who occupied that field of labor in
1859 and '60, and witnessed some of
the fruits of the revival of which he
speaks. The other articles both origi-
nal and selected, are good and helpful
to the believer in Christ, and as I
closed the reading, I said, "the editor
is doing a good work, and in his present
responsible position, is permitted to
speak to more persons, and conse-
quently exert a wider influence for
the right, than when he was in the
effective work of the ministry." The
weekly visits of the PENINSULA

METHODIST, freighted with the re-
ligious news of the Conference, and
with its well-timed, original and
selected articles, can bring only
healthful enjoyment and intellectual
gain, to the homes of our people.

As we are approaching the time
when a canvas for new subscribers
will be made, I shall be glad to hear
of a large increase in your subscrip-
tion list, and, to aid in bringing
about this result, shall lose no oppor-
tunity of speaking a word in behalf
of your excellent paper.

With best wishes for your success
in your new field of labor, I am,

Yours, truly,

CHAS. HILL.
Wilmington, Del., Sep. 20, 1884.

"The Right Ring."

BRO. THOMAS:
I embrace this opportunity of con-
gratulating you on the publication
of the PENINSULA METHODIST. I am
much pleased with the paper, it has
the right ring, and is well gotten up.
Hope it will grow. Yours truly,
W. E. ENGLAND.
Pocomoke City, Aug. 12, 1884.

It will surely grow if every reader
will send us at least one new subscri-
ber.—Ed.

I am much pleased with your pa-
per—its new name, and general make
up. Success to you.

Yours, very fraternally,
G. W. BURKE.

Harrington, Del.

In a pleasant note Dr. Roche cor-
rects the Editor's estimate of his age
as follows:

"It is due to candor to say, it is not
true that in "less than a half a de-
cade he will reach four score." He
was born August 30, 1813, and is
therefore only a few days beyond
seventy-one. This may pervert the
thought that he may have more years
for writing or for doing good.

Wishing for your paper, that gives
me much interest, all the success that
its merit and sphere may justify us
in expecting, I am, dear brother,
Yours, in Christ,

JNO. A. ROCHE.

Six Reasons.

The following six reasons why "I
must have a religious paper" are
worthy the most earnest considera-
tion; they are credited to "Exchange,"
but what exchange we have no means
of knowing. Please carefully read,
and faithfully heed:

1. Because such a paper, rightly
conducted, is a public institution of
great value, exerting a happy influ-
ence over all the varied important
interests of society, and I am bound
to do my part in sustaining such an
institution.

2. Because my own religious growth
as a Christian is materially promoted
by such a paper. My religion waxes
or wanes in life and power in propor-
tion to the clear and dim views I
have of the great things of the king-
dom of God. Next to my Bible, my
paper increases the clearness and ex-
tent of my spiritual vision, giving
light and expelling darkness by its
never-ceasing supply of facts and ap-
peals, which are sunshine and show-
er to the spiritual verdure of my
soul.

3. Because I want a good com-
mentary on the Bible. My religious
paper furnishes it, often by direct
expositions, by items of religious
biography, strikingly illustrative of
Bible truths; by constantly recur-
ring events of Divine providence
equally illustrative; by narratives of
revivals, conversions, progress of
missions at home and abroad, all
showing the power of the gospel, and
explanatory of God's word.

4. Because I want to be a strong
man, armed for defending truth and
destroying error. Political partisans
about me are familiar with all the
facts and arguments which sustain
their distinctive views, and are ever
ready to assault or defend. I want
a similar kind of ability and facility
in sustaining the truth and in ad-
vancing the cause of my Master. My

religious paper furnishes me with a
power of defence which is invaluable.
It is as if a new arsenal of spiritual
weapons was opened and offered to
me every week.

5. My family needs to have just
such a fountain of religious instruc-
tion and influence as is opened in it
every week by such a periodical. The
variety I find there meets the cases
of old and young, male and female,
ministering to the welfare of the en-
tire circle.

6. My neighbor needs my paper.
He will not take one for himself, as
he ought to. But he shall not escape.
He shall have a look at mine. For
when it has walked into my dwelling
and stayed long enough to scatter
blessings on all sides, it walks up
street or down street, or over the way
to scatter them further, or takes wings
by the mail, and does good a thousand
miles away.

Therefore, Mr. Editor, if you find
a paper of mine returned with the
word "stop" upon it, you may infer
that I have gone to the poorhouse, or
the narrow house appointed for all
the living.—*The Church Advocate.*

An Embarrassing Inadvertence Happily Turned to Good Account.

The Holy Sacrament in church
was being celebrated. As the com-
municants were leaving the table, the
pastor's attention was called to the
fact that he had not passed the cup.
He at once recalled the communi-
cants and gave them the sacramental
wine, with this touching address:
"Brethren beloved, you must excuse
me; I am thankful to the sister who
reminded me of my omission. I am
very apt to forget; this shows human
frailty. It seems most strange and
inexplicable how I could fail in a part
of this sacred service. But, brethren,
God never forgets; "a woman may
forget her sucking child, yet will I
remember thee." Oh, yes, I may for-
get to pass the wine, sacred symbol
of the atoning blood, but Jesus Christ
from whose sacred body flowed that
precious blood, will not forget to plead
its virtue in our behalf.

"Five bleeding wounds he bears,
Received on Calvary.
They pour effectual prayer,
They strongly plead for me,
Forgive him, oh, forgive they cry,
Nor let that ransomed sinner die."

The pastor evidently felt keenly
his inadvertence, and the tender Fa-
ther, doubtless, noting his servant's
sorrow, inspired these words that
moved more than one heart in that
congregation. To some, this in-
cident may seem a little thing, but to
one at least, it seems as if the minis-
ter's oversight was overruled by God
himself to make a deep and lasting
impression of his unfeeling love.

ONE WHO WAS PRESENT.

Extracts from a Letter of Miss Everdings.

MY DEAR MRS. STEVENS: This is
my birthday, and it completes nine
months since I left my mother's home.
I can scarcely make it real—so pleas-
antly and rapidly have the days gone
by. Accept my thanks for your sug-
gestions; they are wonderfully help-
ful in my writing to you.

There are many of our girls who
need the prayers of God's children,
and I wish more were asking "to
know their needs, so as to pray for
them specifically and intelligently."
I will tell you of one or two, right
here. O Tomo San's home is about
one hundred miles from here; her
parents are very poor, so poor that
often they cannot satisfy their hun-
ger. She came to the school about
three years ago, a thorough Japanese,
and brought with her a number of
charms to repel the evil spirits she
would encounter in associating with
foreigners. With our permission, she
visited her parents this summer, but
not the heathen girl that left them,
but a true, zealous Christian. She is
too, shall "behold the Lamb" slain
for their iniquities, and asks for pray-
er in their behalf. O Tomo San is
exerts a good influence in the school,
and is quite an evangelist. The
other is a very ambitious and indus-

trious girl in her studies, but a very
bigoted Buddhist, though attending
church and Sunday-school, as all our
girls do. She entered the school as
a boarder, and knowing that the
"Jesus religion" is taught here, she
brought her household god and shrine,
and kept it with her, and I presume,
used it as long as she remained a
boarder. She is now a day-scholar,
and I have no means of knowing how
devoted she is to her idolatrous prac-
tices. There are elements of strength
and goodness in her, and we want
to bring her to Jesus, Help us!
You ask if girls are received by us
on the same conditions that the ladies
in the Tokio Home receive theirs. I
think there is but little difference be-
tween the two schools. We have
the three month's rule, (a period of
probation, E. B. S.) but in a few cases
have found the girls to carry them-
selves very well through that period,
and have afterward been guilty of
offences that called for suspension.
When we receive a girl as a charity
student, the parents or guardians are
obliged to sign a contract which re-
quires them to leave the girl with us
a certain number of years, but if for
any reason they desire to be released
from the contract they must refund
the entire amount of money expend-
ed upon her. In some cases it is
stipulated in the agreement that af-
ter the time has expired for her tui-
tion, she must remain for another
period as helper. As our school has
only been in operation about five
years, we have not yet graduated any,
but we feel quite sure that our senior
class, will, when their course has been
completed, remain as our assistants.
We hope to open day-schools at such
places as seem best fitted for the work
and put them into the hands of teach-
ers of our own training. Some of
the older girls have expressed a
desire, when dismissed as scholars, to
serve as Bible women, and it will
not be long before the Japanese de-
partment of our school will be armed
with our christian graduates.

There are a few orphans with us.
When this school was organized, the
distrust and hatred of Christianity,
on the part of the natives, was so in-
tense that it was very difficult to ob-
tain pupils at all, and the contract
had to be made as loose as possible.
But now that they have learned that
we have no evil intent, we are able
to make it more rigid. Forty-five of
our girls are christians, and with a
few exceptions, all of our larger girls
are followers of Jesus.

Has the Everding Band of Snow
Hill taken a scholarship in the
Nagasaki school? If so, we have not
been notified of it, and I ask with
reference to the photographs.

I am well and as strong as when I
left the States; haven't been sick one
day, and am very happy in the work.
Ever yours in the bonds of christian
love,

EMMA E. EVERDING.

Nagasaki, Japan, August 8th, 1884.

Bishop Simpson's Last Words.

Many a one will say it is a pity that
such a man should have last words.
He was the kind of man that made
us say, O king, live forever! But
these great men pass away, and leave
a gap we cannot fill up. The dying
words of this greatest of preachers
were worthy of him. "Yes, yes!
Glory be to God!" not "Lord have
mercy." Such men do not need to
cry for mercy, for while they are
conscious of being sinners, they know
all sin is forgiven. They are not
rebels suing for pardon, but soldiers
dying with their face to the foe.

One cannot help wondering what
these words signify. He was too far
gone to be asked, and we can only
guess. Perhaps his soul saw over
the line, and was permitted to know
that all his desires were to be gratified,
and his highest hopes more than
realized. Or did he hear some of his
spiritual children who had gone be-
fore him say, "Is that you, father?"
Or was it that Wesley, Whitefield,
Coke, Asbury and other apostles of
America met him, as Paul was met
before he reached home, and cried
out, "Matthew Simpson, have you
come home to us?" Whatever the
question was he was asked by those
on the other side of Jordan, it was
beautiful that we were permitted to
hear the answer, "Yes, yes! Glory
be to God!"—*Rev. T. Champness in
Joyful News.*

Wilmington Conference NEWS.

WILMINGTON DISTRICT—Rev. Charles Hill, P. E., Wilmington, Del.

Zion circuit, J. France, pastor. The supper and festival in charge of the Ladies' Aid Society of the Union M. E. Church was largely attended, and their most sanguine hopes were more than realized.

At the annual session of the Woodlawn campmeeting association, held in the M. E. Church at Port Deposit, Md., August the 11th, 1885, was fixed on as the date for the beginning of the next campmeeting. The following persons were elected trustees for the ensuing year: Enoch McCullough, J. C. Crothers, Wm. McMullin, C. S. Abrahams, T. J. Vanneman. The trustees, at a meeting, held immediately after the association meeting, organized by re-electing E. McCullough, president, and C. S. Abrahams, secretary and treasurer, and appointed the following additional managers: John M. McClenahan, Eli S. Sentman, Alfred Ford, J. W. McCullough, H. C. Nesbitt, Jethro T. McCullough, W. W. Carter, John Perkins, James Barnes and Thos. Kirk.

The extra services in Rising Sun M. E. Church, Joseph Robinson, pastor, are increasing in interest. A number of conversions have occurred, and the meetings are now held nightly.

Newark, Delaware, T. W. Haynes, pastor. While the church last year expended about \$1100 on beautifying their house of worship, paid every dollar. The "Aid Society" of the church has this year added much to the beauty and comfort of the parsonage inside by the outlay of a few hundred dollars. The ladies are worthy of great praise. There is a "Sewing Circle" within the Aid Society which is also doing a good work. Conference Academy collection \$13.18.

St. Georges and Summit charge, F. J. Stockran, pastor. The Conference Academy Collection for this charge will be about twenty-five dollars. At St. Georges church 4 persons were baptized, 3 adults and 1 child. Seven probationers were also received into full connection.

At Summit, extra meetings were begun last Sunday evening. Bro. Atkins of Bethel, preached. The prospect is good for a revival.

Bethel and Glasgow charge, E. C. Atkins, pastor. The new church at Glasgow, Del., will be dedicated Sunday, Oct. 5th, Rev. Andrew Manship, of Philadelphia, will preach at 10.30 a. m., and 7 p. m., and Rev. W. L. S. Murray, of Asbury church, Wilmington, at 2.30 p. m. Revival services will begin in the evening.

Delaware City charge, T. B. Hunter, pastor. A Semi-Centennial Service will be held in the church, Oct. 12, 13, 14th. Interesting exercises. All of the former pastors and P. E.'s are cordially invited to be present and take part in the exercises. Also the churches formerly associated with us when we were part of a circuit. Those from a distance who propose to attend, please notify the pastor. The invitation is extended to all.

EASTON DISTRICT—Rev. J. H. Caldwell, P. E., Smyrna, Del.

Chestertown, E. P. Aldred, pastor. Seven students have entered our Conference Academy from Kent Co., Md., this year against one last year.

A new bell takes the place of the cracked bell of the church. It was expected to ring out last Sunday morning. It weighs 650 pounds, which is something more than the old bell.

Pomona, E. C. McNichol, pastor. Salem church, after extensive repairs and improvements, will be re-opened next Sunday; Revs. J. E. Mowbray, and W. S. Robinson will officiate.

Millington, T. L. Tomkinson, pastor. Special services have been held this week; Rev. E. P. Aldred and others assisting.

Still Pond, L. E. Barrett, pastor. The claims of our Conference Academy were presented last Sunday, and a collection taken in its behalf.

SALISBURY DISTRICT.—Rev. J. A. B. Wilson, P. E., Princess Anne, Md.

The tabernacle meetings, held on Deal's Island, by Rev. J. D. C. Hanna, have resulted in great good. Nearly two hundred persons profess to have found the "pearl of great price," and have had their names enrolled on the church register. It is said that there has never been such an awakening in that locality since the days of the "Parson of the Islands."

The ladies of Lower Zion, four miles below Fruitland, J. M. Lindale, pastor, will hold a supper and festival, Wednesday, Oct. 8th. If rainy, next fair day. Proceeds for completing church.

The Mite Societies of the Baptist and M. E. Churches in Delmar, are doing good work. Each of them meets weekly. The former,

after assisting in furnishing their new church subscribing \$50 to the building fund and have since added shutters to the house at a cost of about \$50 more. The latter, Rev. Albert Chandler, pastor, have had the interior of their building repainted and whitewashed, and purchased new carpet.—Solic. Advertiser

The Methodists of Delmar circuit are building a new church at Hepporn, five miles from Laurel, Del.

THE LAUREL BELL.—A CORRECTION.—Laurel church has had a bell ever since it was built in 1866. Some months ago the old bell of the Delmar M. E. Church, was removed, and a large one put in its place. The old bell was bought by the Rev. Jos. Dare, and placed in the cupola, of the M. E. Church at Galestown, Md.

Bethel circuit, A. T. Melvin, pastor. The Mt. Zion church, on this circuit, having been closed for repairs, will be re-opened on Sunday, the 5th of October. The Rev. F. C. McSorley will preach in the morning, and the Rev. J. A. B. Wilson, P. E., in the afternoon. There will also be service in the evening. Persons are requested to bring lunch and remain the entire day. Two little girls obtained the pastor's consent to hold a fair on Friday and Saturday nights, the 12th and 13th insts. A very neat and commodious tent was formed of canvas and flags. The lamps and chandeliers from the old church gave a bright light. As there was a scarcity of cultivated flowers, the ingenuity of the ladies provided for the deficiency, and some very handsome vases were made of native wild flowers, which were most tasteful and beautiful, surpassing even the displays of exotics and cultivated flowers, such as the ladies of Seaford are famed for. Ice cream, lemonade, cakes and candies, fruits, etc., were provided. On Saturday night the concert band from Laurel, discoursed sweet music. Everything was sold out. Cakes were sold and presented by the purchasers to the pastor and the Rev. John H. Connelly, the well-known local preacher. The net proceeds amounted to \$34.

DOVER DISTRICT—Rev. A. W. Milby, P. E., Frederica, Del.

Work on the Federalsburg M. E. Church, John Warthman and G. P. Smith, pastors, is being pushed ahead just as fast as possible and it is now expected the church will be ready for occupancy about the last of October.

Academy Day, the 14th inst., was appropriately observed in the M. E. Church, Dover, Del., in the morning. Short and forcible addresses were made by the Principle, W. L. Gooding, U. S. Senator Saulsbury, and the pastor, T. E. Martindale. The collection amounted in cash and subscriptions, to \$905. In the afternoon another collection was taken by classes, amounting to \$175. By a thorough canvass of the town yet to be made, an aggregate of at least \$2000 is confidently anticipated. Bro. Martindale writes that the Senator had made a subscription previously of \$500, making with the collection of Academy Day, a total of \$1580.

A Centenary service will be held in Barratt's Chapel, Nov. 17th, 1884. Just one hundred years before that date the first meeting of Coke and Asbury took place in that historic house. Rev. T. E. Martindale, pastor of Dover M. E. Church, a grandson of the historic Philip Barratt, to whose influence and liberality the church was erected in 1780, will be one of the speakers on the occasion.

Denton charge, A. D. Davis, pastor. The corner stone of the new M. E. Church near Hickmantown, this circuit, will be laid (D. V.) Saturday, October 4th, at 2 p. m. Revs. Andrew Manship, Presiding Elder Milby, W. S. Robinson, J. Warthman, and others, have been invited to participate in the services. The church will be enclosed by that time, and the ladies will have a refreshment table for the benefit of the building fund. The public are cordially invited to be present.

The pastor having sufficiently recovered from his recent severe attack of sickness has entered upon his protracted meeting work. He commenced a meeting at Concord last Tuesday evening.

Harrington charge, G. W. Burke, pastor writes: "We are in the midst of one of the greatest revivals the people here have ever witnessed. In one week 28 conversions, including two reclaimed; and the town is stirred throughout. On Sabbath we received on probation seventeen. Miss Lizzie Sharp assisted us over two weeks, and did us incalculable service. She is a grand worker. I gave the entire management of the meeting into her hands. It is useless to have these efficient helpers and not give them the fullest liberty to use their own methods. Miss Sharp was untrammelled to the end. She is an elect woman truly."

On last Monday night Miss Sharp held her last service in the church. After an impressive appeal to the society not to permit the great work of grace to stop after her departure, twelve came forward for prayers, nine of whom were converted.

Leipsic charge, James Carroll, pastor. The new church at Little Creek will be dedicated to-morrow, September 28th. The Rev. John A. Willis of Millford, will preach at 10 a. m., the Rev. Thomas E. Martindale, of Dover, at 3 p. m., and the Rev. J. E. Mowbray, of Frederica, at 7.30 p. m. The public is cordially invited.

Cambridge, Md., J. E. Bryan, pastor. Academy Day was observed in Zion M. E. Church, amid floral decorations and the bright faces of the Sunday-school children—a good time. Collection about \$23. Doing well in view of their church debt.

Church Creek, C. H. Williams, pastor. Sabbath, the 21st inst., was a great day in our Zion. Grand love-feast and preaching by the pastor in the morning, P. E. Milby in the evening.

Just Another Word.

Dear Bro. Pastors: On behalf of the trustees of the Wilmington Conference Academy, we have done our best to aid you in making the centenary services and offering a success. In pleading with you, we have pleaded for you and for Peninsula Methodism. In the fate of our Academy, the honor of our Conference is at stake. If every pastor has done, or will do his best, the prize is secure. If there is failure anywhere, we are not to blame.

What we plead for now, is a report of what you have done. A brother writes that he has done and will continue to do his best, but that the result is meagre, and he prefers it shouldn't be published in the *Peninsula Methodist*. If the widow had been consulted, the story of the two mites would not have been published; but Christ knew what was best. If on a weak charge, with local difficulties and an unsympathizing people, you have done as well as that widow, there is no reason you should be ashamed of the result. If some brother more fortunate as to location and opportunity, has made no effort to secure a centenary offering for the relief of our Academy, he—not you—is the man to be made ashamed by your announcement. We trust there are no such cases, however, in our Conference.

The Trustees have looked hopefully to this united centenary effort, to, at least, enable them to secure the Wharton legacy. If it fails, they must devise some other plan. In order to act intelligently they must know the result. They can't afford to wait until Conference, to ascertain that result. You will understand from this why we request an immediate report to our Conference paper. If, however, it is more convenient, or suits any brother better, he can report to one of the undersigned. Please report at the earliest possible day.

Remittances of money for the Academy should be made to A. Cowgill, Esq., Treas., Dover, Del. Applications for photographs of Bishop Simpson to Rev. W. H. Hutchin, Upper Fairmount, Md.

R. W. TODD, T. E. MARTINDALE } Com. W. H. HUTCHIN,

Woman's Foreign Miss. Society.

How large a representation shall Delaware have in the annual meeting of the Philadelphia Branch of this society, to be held in Grace Church, Wilmington, October 1st and 2nd?

Dear sisters of Delaware, this is your Branch, and at that time will be reviewed the work of the year throughout its bounds (Pa. and Del.), also in the several mission fields. Care you for none of these things? A program, carefully prepared, promises much in the line of intelligence and enjoyment, and we look, confidently, for the presence of Him whose we are and whom we serve. Homes will be provided, and lunch served in the Sunday-school room during the noon recess. By using the ordinary excursion tickets good for three days, the trip can be made and the benefit of the meetings secured with but little cost. Visitors from Maryland churches, Wilmington Conference, will be welcomed and entertained. Make application without delay to Mrs. E. B. Stevens, Wilmington, Del. "Come thou with us and we will do thee good."

CORRECTION.—Baltimore Branch annual meeting, will be held in Metropolitan Church, Washington, not Wesley Chapel, as formerly announced. E. B. STEVENS.

To the Ministers of the Wilmington Conference.

Dear Brethren: As treasurer of the Board of Trustees of the Wilmington Conference Academy, it has fallen to my lot to receive the contributions of the people towards paying off the debt of the Academy. The bank has kindly consented to open an account with "the Wilmington Conference Academy Debt fund, Albert Cowgill, treasurer," and to this fund I at once deposit all monies received by me for this purpose. I have opened a new set of books to keep a correct and itemized account of the same. I

have already received several sums as the result of last Sunday's collections—one I consider a model, it reads as follows:

NEWPORT, DEL., Sept. 16th, 1884.—Dear Bro: I herewith send check for \$25.70, the cash received on Sabbath of Conference Academy. The subscriptions and cash aggregate about \$54. I intend to make a personal appeal and bring it up to \$60. Yours in the Gospel, E. H. NELSON.

I hope brethren of the large towns especially, will follow this good example. I draw their attention to the last sentence, "personal effort." That is the secret of success. Brethren, the academy was never so full of students, both boys and girls, never had a better class; because so many are the sons of ministers, and because so many are studying for the ministry. Never had a more refined, cultured, thoroughly competent faculty, and the local board never felt half as much encouraged to believe that we shall get through, as at this time. All it needs is a strong pull and a pull altogether. Now brethren, remember the personal effort, and let us hear from you if you want any assistance. Affectionately, ALBERT COWGILL, Treas.

PERSONALS.

We had pleasant calls, this week, from Presiding Elder Hill and Revs. E. C. Atkins and T. H. Haynes, and President Wilson of Wesleyan College.

The Rev. William McCombs a superannuated member of the Philadelphia Annual Conference, died at the residence of his son, in Philadelphia, Saturday morning, the 20th inst., in the 79th year of his age. The deceased was a native of Newark, Del., and had been a member of the conference since 1839. Mr. McCombs was three times a delegate to the General Conference of the M. E. Church, once presiding elder of the Easton, Md., District, and once of the Chester Pa., District; also a vice president of the Church Extension Society. Impaired health obliged him to retire from the active ministry in 1877. He was an eminently successful preacher of the gospel, and was graciously sustained in his love and painful affliction, with the rich consolation of the gospel.

ITEMS.

The Easton Ledger says that Col. F. C. Goldsborough of that county has just brought over from England, the finest lot of sheep ever brought to America. Among the lot is a buck for which Col. Goldsmith paid \$500. He was the finest buck to be found in England. Col. Goldsborough will enter these imported sheep at the Illinois State Fair in Chicago, at the Colorado fair to be held at Denver, and at the Missouri State fair to be held at St. Louis.

The citizens of Onarga, Ill., led by a few grand women decided 20 years ago that they would have no more grog shops in Onarga; they cleaned out the two that then existed and they have enforced complete prohibition ever since. The result is that their excellent school is in flourishing condition, business interests are thriving, the lockup is empty, there is no drunkenness, and nobody wants to go back to the old regime.—Domestic Journal.

The British Church Missionary Society's income was, at the birth of the Queen, in 1819, \$150,000; at her accession, \$445,000; and is now \$1,160,000.

The mean annual increase of adult converts to the four Free Church Missions in Livingstonia, Africa, is 400, or more than an average congregation in this country.

The Presbyterian Board is planning large things for the coming year, having already appropriated \$725,000 for foreign work, while a careful estimate of the real needs calls for no less than \$800,000. The General Assembly, at its late meeting in Saratoga, recommended the raising of \$750,000.

The annual expenditure upon intoxicating liquors in the United States is \$135,000,000.

Quarterly Conference Appointments.

Table with columns for location, date, and names. Includes Wilmington District—Third Quarter and Easton District—Third Quarter.

Table with columns for location, date, and names. Includes Easton District—Third Quarter.

DOVER DISTRICT—THIRD QUARTER.

Table with columns for location, date, and names. Includes locations like Vienna, East New Market, Hurlocks, etc.

SALISBURY DISTRICT—THIRD QUARTER.

Table with columns for location, date, and names. Includes locations like Stockton, Pocomoke City, Laurel, etc.

MRS. J. PERCY

Makes a specialty of Saratoga Waves and Ventilated Hair Works. 618 MARKET STREET.

WANTED. A man and wife for general farm and garden work. Must be able to milk. Wife to cook and do general house work.

WANTED. If any person, reading this notice, has or can secure a copy of the minutes of the first session of the Wilmington Conference, which he is willing to part with, the undersigned will be glad to buy it.

Shoemaker's Dining-Room.

(OPPOSITE THE CLAYTON HOUSE). No. 502 KING STREET. Ladies and gentlemen can get a good meal or lunch at any hour of the day or evening.

THE Methodists of San Francisco are justly expecting great things to result from the residence of Bishop Fowler among them. It appears that the secular press of San Francisco does not much favor Methodism. The noteworthy reception of Bishop Fowler, which caused a laudable excitement among a large number of the citizens, as well as of Methodists in particular, called forth "only a notice of from seven to fourteen lines of small type in the daily papers the next day. Things will change by and by.—*Balt. Methodist.*


In the Boston University of the M. E. Church, the number of students in attendance has steadily increased the past four years, the summaries of the four being as follows: 505, 555, 591 and 610. The whole number of instructors is one hundred. A new building will be opened October 1st. This is the beneficent monument to the memory of the late Isaac Rich, the successful fish-dealer, who amassed a princely fortune, and devoted it to the great work of Christian education.

Dr. Abel Stevens writes from Geneva, Switzerland, that in all the ravages of the cholera to which Europe has been subjected, Geneva has remained exempt. This is owing to the remarkable salubrity of the climate which affords no soil in which the disease germ can take root. Cases which have been brought there from infected districts, have never spread the disease. The doctor thinks that the city would prove a safe refuge for all who could flee to it.

The Ministers' and Teachers' Bible.

This magnificent Parlor Bible is imported from London and is endorsed by the most distinguished Bishops of England. In addition to the Old and New Testaments it contains a complete Concordance of Bible Words, 40,000 References with Context, an English and Latin Dictionary of Proper Names, with Pronunciation, 12 full page color plates, Poetry, Music, Etymology, Plants, Animals, and Jewish Customs of the Bible, etc. Superior to all others. A. F. Towner, A complete Biblical Encyclopedia. London Times. This Bible is bound in French morocco, gilt edges, with silk book-mark and has copious references. Rev. Eli Milton, Norwich, Ct., writes: "The Bible received today is more than pleased." A Special Offer: To rapidly introduce this Bible in America we will, for a limited time only, send one copy, postpaid, to any address on receipt of only \$2.00! 125 copies and one copy of Revised New Testament for \$4.00! Other Bibles with less matter, sold for \$15. WANTED! Circulars FREE. C. S. MAYO & CO., 160 La Salle St., Chicago, Ill. 46-25674

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Delaware, Maryland & Virginia Railroad.

N CONNECTION WITH O. D. S. S. Co. and P. R. R. CHANGE OF TIME. On and after Wednesday, June 25th, 1884, trains will move as follows, Sundays excepted:

Between Harrington and Lewes.

GOING NORTH.		GOING SOUTH.	
Mail. Mixed.	Arr. Dep.	Mail. Mixed.	Arr. Dep.
A. M. P. M.		A. M. P. M.	
7:40	2:40	2:00	7:23
8:00	3:00	1:50	7:40
8:07	3:07	1:57	7:47
8:14	3:14	1:53	7:43
8:20	3:19	1:33	6:57
8:25	3:24	1:27	6:52
8:30	3:28	1:20	6:47
8:45	3:35	1:15	6:42
8:55	3:44	1:10	6:38
9:01	3:49	1:02	6:30
9:11	3:57	1:00	6:28
9:24	4:08	1:00	6:28
9:35	4:18	1:00	6:28
9:47	4:30	1:00	6:28
10:00	4:40	1:00	6:28
Ar. Arr.	Dep. Arr.	Ar. Arr.	Dep. Arr.
12:40	7:10	12:27	6:56
1:30	8:00	1:15	7:45
2:20	8:50	2:05	8:35
3:10	9:40	2:55	9:25

At Georgetown trains connect with trains to and from Franklin City.

Bel. Franklin City & Georgetown.

GOING NORTH.		GOING SOUTH.	
Mixed. Mail.	Arr. Dep.	Mixed. Mail.	Arr. Dep.
A. M. P. M.		A. M. P. M.	
5:50	6:10	4:20	5:05
5:42	6:16	4:06	4:45
5:50	6:30	3:57	4:38
6:10	7:30	3:48	4:15
6:20	7:48	3:27	3:41
6:24	8:08	3:15	3:15
6:45	8:23	3:02	3:00
6:57	8:39	2:50	2:40
7:04	8:49	2:42	2:30
7:11	8:56	2:36	2:18
7:30	9:35	2:21	2:06
7:42	9:55	2:05	1:33
7:50	10:10	1:57	1:20
8:05	10:35	1:42	1:02
8:18	10:57	1:30	1:02
8:30	11:20	1:15	1:15

P Trains Pass. Flag Stations. A mixed train leaves Harrington for Lewes and intermediate points, connecting with train that leaves Wilmington at 10 1/2 p. m. Steamer leaving New York from Pier No. 26, (Old No. 37) North River, foot of Beach street, Mondays and Thursdays at 3 p. m., connects at Lewes Pier the following morning with train due at Harrington 10 a. m., Franklin City 5 p. m. Train leaving Franklin City at 6 a. m., Harrington 12:00 a. m., connects on Tuesdays and Fridays with Steamer at Lewes Pier, leaving at 3 p. m. and due in New York 5 o'clock next morning. Connections: At Harrington with Delaware Division of Pennsylvania Railroad and from all points north and south; at Berlin with Wicomico and Pocomoke Railroad; at Snow Hill passengers can take steamer on Mondays and Thursdays at 5 a. m. for Pocomoke City, Crisfield and other points on the Eastern Shore of Virginia and Maryland; at Stockton daily stages run to and from Hornstown, Drummontown, Eastville and other points. Steamer Widgeon runs daily between Franklin City and Chincoteague, connecting at Franklin City for Chincoteague with train due at 3 p. m. Steamer leaving Chincoteague at 4 a. m. connects with train leaving Franklin City at 6 a. m. Steamer Widgeon leaving Franklin City at 7 a. m., Mondays and Thursdays goes to Atlantic.

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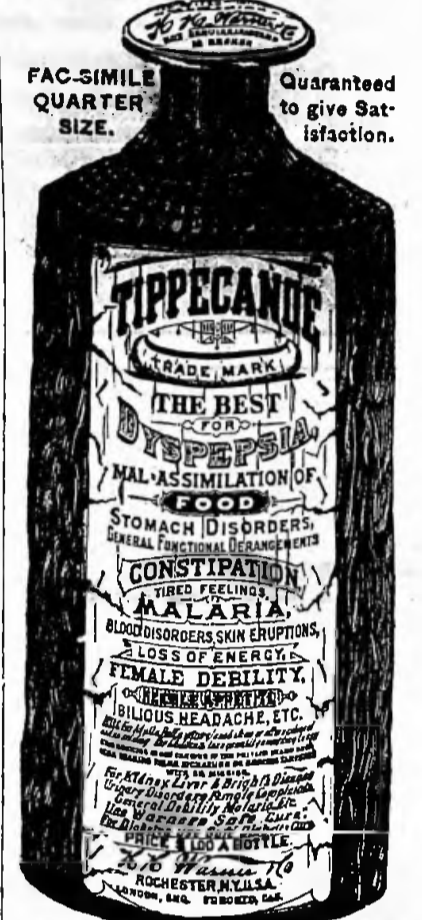
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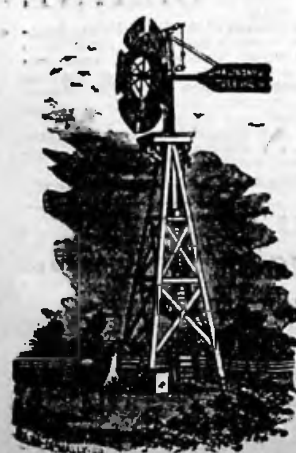
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