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AT LAST.

BY J. G. WHITTIER.

When on my day of life the night is falling,
And in the winds from unshaded spaces blown
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so
pleasant,
Leave not its tenant when its walls decay:
O Love divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade
and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, O Father. Let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if, my good and ill unreckoned,
And both forgiven through Thy abounding
grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many man-
sions,
Some sheltering shade where sin and striving
cease,
And flows forever through heaven's green
expansions
The river of Thy peace.

There, from the music round about me steal-
ing,
I fain would learn the new and holy song,
And find, at last, beneath Thy tree of healing,
The life for which I long.

—Atlantic Monthly.

A Great Modern Preacher.

From the Andover Review for August.

CONCLUDED.

But, even more than his earnest sympathy, the element in his speaking that engaged and held his audience was his *spirituality*. His speaking was full of grace as well as of truth. He gave the impression of a holy man who understood speaking. He inspired his auditors with respect and veneration for him. On spiritual themes he spoke as one having authority. In listening to him, you understood the meaning of "saint" and "apostle." You felt sure that in his preparation for the pulpit he had, with Moses, first gone up into the mount with God before coming down to speak to the people. More than that, he seemed to depend upon the same divine aid while speaking, and to be conscious of the presence of the Divine Helper. Because he had received an unction from the Holy One, he spoke with unction, and so irradiated the blessed influence that we felt the sense of a higher Presence with us as he spoke. More than any preacher we ever listened to, Bishop Simpson realized to us the divine ideal of the Scriptural theory of preaching.—"Supernatural power acting through natural means."

Intimately associated with the element of spirituality, and apparently inseparable from it, was the striking distinction in his original mental equipment, the *natural magic of affluent sensibilities and a vivid imagination*. One could see in the manifestations of the gift that it was not the spontaneous creative power of the poet, "the vision and faculty divine," but the illustrative utilizing power befitting the orator and the reasoner, the power that felicitously uses images, analogies, anecdotes, and illustrations from familiar objects, and marshals the great facts of science, the events of history, and the passing scenes of the hour to illumine the path of his argument. The Bishop's oratorical instinct was so true and his judgment so robust that he rarely failed to subordinate his graphic power to his sympathy and good sense. Hence, in the highest and boldest flights of his oratory, he seldom was enticed from the straight line of his course of thought, but his

statements received from the play of his sensibilities a striking force and stereoscopic distinctness.

The presence of his spiritual sensibilities was a pervasive influence in his style. His diction was always plain and popular. "Use," said he, "such language as the people can understand; but there is no reason why the gold in your sentences may not be burnished; the steel is not less strong because it is polished." He did not hesitate to burnish his own gold, or to mix the colors on his own palette. Science, history, experience, and especially the Bible, furnished his imagination with a profusion of material for pulpit use. Vision was a favorite rhetorical figure with him. Whatever there was of the artistic in his temperament he used with a consecrated purpose for the highest practical ends in persuasion and instruction. Few men could tell a story or relate a narrative with more graphic effect. While he had none of the "arts and blandishments of the elocutionist," as certain resolutions in honor of his memory gratuitously and bunglingly have observed, he did have great dramatic power. He was often dramatic in his speaking, but never *theatric*. We have witnessed a dramatic treatment of passages in his sermons that in the faithful reproduction of the same by a skillful elocutionist would have been pronounced by the aforesaid committee on resolution "theatric." In his use of dramaticism, it was the method of the speaker, and not of the actor. Neither did he depreciate the *study* of delivery. Note his sensible advice: "Elocution, so far as the proper use of the voice and so far as avoiding improper gestures are concerned, should be studied *previously*, but no thought should be bestowed upon it *at the moment*" of public delivery. In his own preaching he neglected nothing that could make his gifts effective. He implied in his preparation and his preaching. Let us speak in the best manner possible.

In method and style of preaching Bishop Simpson was invariably extemporaneous. True extemporaneous speech has had no purer type or more successful exponent than he. His sermons were often lengthy, but by the aid of his rare gifts, and through the vivacity of unwritten speech, they were never wearisome. He dwelt by preference on the immortal and uplifting subjects of Christian eloquence. He chose the themes that alone respond to the deepest needs and cravings of the human spirit. His conception of preaching was not the presentation of rigorous codes of doctrine that oppress and fetter the mind without influencing the heart. He loved to present Christianity as a grand fact, a living person, truth incarnate, a message of good news. Joy was the grandest and most constant note of his strain. The joy of the Lord he held to be the great uplifter, the source and unfold of the strength of fallen humanity. His own soul naturally turned itself to the light, and delighted to dwell in the Light Ineffable. While he often made most powerful appeals to the heart, the conscience, the imagination, and the power of choice, he was too manly, in approaching the more awful themes of Revelation, to excite mere nervous terror by harrowing descriptions.

Bishop Simpson's influence upon the pulpit oratory of his own church was great. Of course, he had his copyists. We have heard some of them. Their fate was the usual fate of imitators,—wretched failure. Catching merely at some of the external points of the manner (generally the figure of "vision"), and always at some of the mannerisms of the great preacher, they missed the true inward secret of his power, as the Austrian generals did when they attempted to beat Napoleon with his own tactics, and met with their most dis-

astrous defeat. As was said of Everett, Simpson was rightly a model only to his peers.

In the manifestation of these elements, then,—depth of spiritual and human sympathy, earnestness of desire to communicate God to man and the natural magnetic charm of oratorical sensibility,—in the expression and development of these, was Bishop Simpson's very being and the sources of his royalty of influence over the hearts of men. The mixing and adjustment of the elements by the Author of his being made up the broad individuality of the man in all its manly simplicity and sincerity, its balance of faculties, its rare union of sense and sensibility, its tempered intensity of feeling, its wise and unselfish energy of action. Such a commanding preacher, co-working with God in the *wholeness* of his personality must have been a powerful regenerating force throughout the wide reach of his influence. His preaching is an additional and important attestation that, far beyond the efficiency of the dogmas of morality and philosophy, the simple truths of the gospel of Jesus are freighted with a plenitude of power for the highest inspiration of the most able and brilliant preachers, and are endowed with a potency to impress and control all healthy and open-minded intellects that come into spiritual contact with those life-giving truths.

And is the preaching of "his noble Christian orator to remain only a memory? Though dead, is he not still to move and instruct from the printed page? We fear not; for in his fifty years of preaching he never wrote a sermon. His family, even are compelled to advertise for reported copies of his discourses. His sermons would not, probably, be valuable contributions to the theology, philosophy, or literature of the pulpit, as such, for his preaching was neither suggestive, interpreting, literary, or dogmatic, but emphatically *persuasive*. Still his printed sermons would be instructive as revealing the spirit, method, and tone of his popular eloquence. Like the words of many other orators, on the printed page his thunderbolts would lie spent and cold. They would lack the living presence, action, and influence of the speaker that gave them *life*. To truly appreciate his power it was essential to *hear* him. Notwithstanding his cheerfully recognized preeminence in the episcopate and the ministry of his church, there are, as yet, but scanty materials for biographical study; but it is to be hoped that an adequate and worthy biography will, in due time, become the rich heritage of the church he served with such conspicuous ability, and the grateful possession of thousands who never heard his voice, but earnestly desire to know more of the preacher and the man. Whatever may be its literary success, it cannot fail to be the portrait of one who comprised in his seventy-three years an epitome of American Methodism; for it is not too much to say that in the history of its marvelous progress during the latter half of its century of existence, Bishop Simpson has been its foremost figure, its ablest ecclesiastical statesman, and its most illustrious, fervid, and impressive preacher.

Rowland Hill's Preaching.

Two friends once entered Surrey Chapel previous to going to India. One was a Christian, the other not. Mr. Hill preached from the text, "We are not ignorant of his devices," and told the following tale:

Many years ago I met a drove of pigs in one of the narrow streets of a large town, and, to my surprise, they were not driven, but quietly followed their leader. This singular fact excited my curiosity, and I pursued the

swine until they all quietly entered the butchery. I then asked the man how he succeeded in getting the poor, stupid, stubborn pigs so willingly to follow him, when he told me the secret. He had a basket of beans under his arm and kept dropping them as he proceeded, and so secured his object. Ah, my dear hearers, the devil has got his basket of beans, and knows how to suit his temptations to every sinner. He drops them by the way; the poor sinner is thus led captive by the devil at his will; and if grace prevent not, he will get him at last into his butchery, and there he will keep him forever. Oh, it is because we are not ignorant of his devices that we are anxious this evening to guard you against them. The Christian friend 'mourned over this tale about the pigs, and feared it would excite a smile but not conviction in the mind of his unbelieving companion. After the service they left the chapel, and all was silent for a season.

"What a singular statement we had to-night, about the pigs, and yet how striking and convicting it was!" remarked the young man. His mind was impressed—he could not forget the basket of beans, the butchery, and the final loss of the sinner's soul. He left the country, but soon after corresponded with his friend, and referred to this sermon as having produced an abiding impression on his mind.—*Christian at Work.*

WHEN Mr. Whitefield was preaching in New England, a lady became the subject of divine grace, and her spirit was particularly drawn out in prayer for others. She could persuade no one to pray with her but her little daughter about ten years of age. After a time it pleased God to touch the heart of the child and give her the hope of salvation. In a transport of joy, she then exclaimed: "Oh, mother, if all the world knew this! I wish I could tell everybody. Pray mother, let me run to some of the neighbors and tell them that they may be happy and love my Saviour." "Ah, my child," said the mother, "that would be useless, for I suppose that were you to tell your experience, there is not one in many miles who would not laugh at you and say it was all a delusion." "Oh, mother," replied the little girl, "I think they would believe me. I must go over to the shoemaker and tell him; he will believe me." She ran over and found him at work in his shop. She began telling him he must die, that he was a sinner, and she was a sinner, but that her blessed Saviour had heard her mother's prayers and had forgiven all her sins, and that now she was so happy she did not know how to tell it. The shoemaker was struck with surprise, and his tears flowed down like rain. He threw aside his work, and by prayer and supplication sought mercy and life. The neighborhood was awakened, and within a few months more than fifty persons were brought to the knowledge of Jesus and rejoiced in his power and grace.—*New York Observer.*

Give During Life-Time.

"This is almost more happiness than I can bear," said the late Mr. Vassar of Poughkeepsie, N. Y., on one occasion at a festival of the college he had himself founded, and to whose endowment he had devoted the whole of his princely fortune. "This one day more than repays me for all I have done." What a beautiful verification this testimony of the words of the Lord Jesus, as reported by Paul: "It is more blessed to give than to receive." An intimate friend of Mr. Vassar has well said that Mr. Vassar's sole object been to secure out of his great estate the largest amount of happiness to himself before

his death, he could have hardly selected a more fortunate investment; nor is it, perhaps, too much to say that the expenditure of his fortune yielded him during the last three years of his life more genuine and unmingled satisfaction, than all he had experienced in acquiring it throughout his long and prosperous business career."

Over and over again the fact is revealed to us that large wealth proves to be a burden as often as a source of joy.

Baron Rothschild in England and John Jacob Astor in New York, are said to have made some quite striking confessions on this point which took the world by surprise. The late John Hopkins, of Baltimore, the worthy founder of the great university that bears his honored name, is said once to have observed that next to the inconvenience of utter poverty is that of great wealth. Such is the nature of things that sheer sordidness defeats itself. On the other hand, whether on a large or small scale, benevolence is remunerative, charity is always twice blessed, in the giver hardly less than in the receiver. Where wealth is devoted to noble uses, especially in the life-time of the possessor, it ministers to the highest enjoyment, besides being put where it will do the most good forever. Parsimoniously heaped up and left for heirs to quarrel over, to squander, or to be spoiled by, it becomes an unmitigated curse to all concerned.—*Rev. R. H. Howard, in Christian Companion.*

I know what it is to live in a cottage with a deal floor and roof, and a hearth of mica slate; and I know it to be in many respects healthier and happier than living between a Turkey carpet and a gilded ceiling, beside a steel grate and polished fender. I do not say that such things have not their place and propriety; but I say this emphatically, that a tenth part of the expense which is sacrificed in domestic vanities, if not absolutely and meaninglessly lost in domestic comforts and incumbrances, would if collectively offered and wisely employed, build a marble church for every town in England. (Ruskin).

The Wyoming, Pa. District Conference of the Methodist Episcopal Church recently adopted a resolution denouncing roller skating as "an amusement of questionable moral tendency."

Mrs. Spurgeon, the invalid wife of the famous London preacher, has established a "Book Fund," from which she supplies books to poor ministers of all denominations. By making frames for photographs she has earned \$250, which she has devoted to this work. Last year she gave away more than 7,000 books, and during the past six years she has distributed nearly 42,000. A most excellent way of doing good.

The Little Lodger.

A Baltimore policeman found a little boy wandering about one of the wharves of the city at ten o'clock at night, and took him to the station house. The little fellow was fair-headed and rosy-cheeked, and could speak German only. He had lost his hat. A comfortable bed was made for him on one of the settees. He lay down; but, remembering himself, he said in his native tongue, "I have not prayed yet." Then, while three reporters and two policemen reverently bowed their heads, the little hands were clasped, and in childish accents he offered his prayers. When he had concluded a reporter tucked a policeman's coat around the child, and he dropped into the sleep of innocence.—*Presbyterian Journal.*

AN ANCESTRAL ODE.

Why toil in rhyme? Dull, common prose
Could never half my thought disclose:
And e'en the stately tread of rhyme
Perchance may fail the theme sublime.
Old Atlas, toiling 'neath his load
Along the hot and dusty road,
With brawny shoulders bent and bare,
Beneath his ponderous world of care,
Would smooth his wrinkled brow and smile
To trade his pack for mine awhile.

Shall I essay the utmost rim?
Where distant suns burn pale and dim;
Or seek the hidden cause to know
Which made our dawns and sunsets glow
With crimson splendor soft and clear
Through earth's transfigured atmosphere?
Nay, but I leap the mighty chasm
Beyond the reach of protoplasm,
And sail and sail the shoreless sea
Of matter's mighty potency!
Ah! theme sublime! who shall aspire
To any bolder flight, or higher?

Since *Wings* will supply the wing,
And teach the humble bat to sing;
Then why may we not mount and fly
As song-birds through the summer sky?
How frail the walls which hold us in,
Since we are all one kith and kin
With earth's wide fauna! What a dream!
Surpassing strange—this wondrous theme!

How passing sweet to linger here!
To trace our growth from sphere to sphere
To that far mystic time and age—
The morning of our pilgrimage,
As evolution strangely tells,
When we were mollusks in our shells!
Doubt not: the crisp, sweet oyster pie
Is luscious by a kindred tie!

But ages ere the bivalve grew,
What vast development he knew!
From primal matter's potent strife
Dead atoms took the cue of life,
Because they *must* and *might* and *should*,
And couldn't help it if they would!
And then the molecules by dozens—
These were our ancestral cousins—
Swarmed out like bees from summer hive
And made the universe alive!
So Darwin says, though some still scout it,
But Huxley 'll tell you all about it.

Was it, in sooth, a silly whim
In boary icons old and dim,
That discontented bivalves yearned
Till they to wriggling tadpoles turned?
Not so; progressions never fail—
Each bivalve gained a precious tail!
And wrestling with a dumb desire,
He still aspired to something higher,
Till changed again, as we may see—
At last a leaping frog was he!

And now what hasty strides he made!
Development, so long delayed,
Moved on apace, as well it should,
From kangaroo to monkeyhood;
Orang-outang and chimpanzee
Are in his line of ancestry;
Till from progression's mighty span
Emerged the stately creature—man!
Behold your royal pedigree;
Bow low and own your ancestry!
What upright forms of graceful shape
Developed from the grinning ape!
What brain and brawn, such priceless boon,
Transmitted from the sage baboon!
Where lives the man whose every spire,
At thought of his ancestral line,
Has not been thrilled with filial pride
Till he for very joy has cried?

"If such there be, go mark him well,
For him no minstrel measures swell
From blithesome fen or reedy pool,
Where kindred hold their singing-school.
There alto, bass and baritone
No witching spell o'er him have thrown;
He hears no song from shore to shore,
And so he bars and bolts the door,
Forgetful of the starry shrine
That crowns his long ancestral line!"
—Prof. H. F. Legett, in *Troy Daily Times*.

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*.

O thou invisible spirit of wine! had I no
other name by which to call thee, I would
call thee devil.—*Shakespeare*.

A Single Glass.

A striking illustration of the deadly
fascination of strong drink may be
found in the following account taken
some time since from the *Kansas
City Times*:

"A young gentleman a journalist,
a capitalist and a Christian, is the
victim of a suddenly acquired mania
which is remarkable. He went to
visit his former home last Summer
in Cincinnati. On his way home
to Kansas City he became sick, and,
in the absence of a doctor, went to
the steamboat bar and asked for, and
was given a drink of whisky. The
drink coming upon a system unaccus-
tomed to it, created an intoxication,
which has been perpetual ever since.
It gave the young man such a mania
for strong drink that nothing could
restrain him in his excesses.

There was nothing about his in-
toxication offensive to those who vis-
ited him. On the contrary, his brilli-
ant mind and inexhaustible fund of
conversation seemed to be renewed.

He knew that he was surrendering
himself to drink and its fascinating
effects but paid no attention to the
remonstrances of his friends. There
was nothing violent in his excesses.
He was calm, mild and genial; but
he insisted on drinking when he de-
sired to drink, and he kept on drink-
ing. He had a wife to whom he was
devoted; he idolized her and made
every provision for her comfort. He
was a member of a church, and in
good standing; a good lawyer, and
the chosen leader of the Young Men's
Republican Club. He owns a large
amount of real estate, and was on the
highway to wealth and prosperity.
He had never taken a drop of intoxicat-
ing liquors in his life before this drink
was taken on the Ohio steamboat.
Yesterday he was taken East by his
father and brother, where restraint
will be placed upon his actions, in
the hope that the brilliant and cul-
tivated mind may be saved from this
strange and fatal infatuation."

Such was the effect of taking a
single glass of whisky. Up to that
point this young man could say, "I
can drink, or I can let it alone," but
when he had once drunk, he could
let it alone no longer. What he drank
no one can tell. The drugged intox-
icants of the present day work fearful
havoc with both mind and body.
Genuine alcoholic liquors are deadly,
but the drugged and adulterated
beverages now in use are far worse.
He that lets them alone is safe. He
who tastes a single drop may find in
him the appetite of drinking ances-
tors, which only waits a spark to
kindle it into a devouring flame.

Men differ. Some can drink, and
stop when they please. Others can
not. You can set light to a stick of
wood, and put it out when it is half
burned; but if you undertaketo burn
out half of a keg of powder, you will
not be able to stop just on the linen.
Keep fire away from powder, and
whisky away from me.—*The Chris-
tian*.

THE BAREFOOT BOY

Blessings on thee, little man,
Barefoot boy, with cheek of tan!
With thy turned up pantaloons,
And thy merry whistled tunes;
With thy red lip, redder still,
Kissed by strawberries on the hill,
With the sunshine on thy face,
Through thy torn brim's jaunty grace;
From my heart I give thee joy,
I was once a barefoot boy!
—*Prince thou art,—the grown-up man
Only a republican.*
Let the million-dollared ride!
Barefoot, trudging at his side,
Thou hast more than he can buy
In the reach of ear and eye,
Outward sunshine, inward joy;
Blessings on thee barefoot boy!

Cheerily, then, my little man,
Laugh and live as boyhood can!
Though the flinty stones be hard,
Stubble speared the new-moon sward,
Every morn shall lead thee through
Fresh baptisms of the dew;
Every evening from thy feet
Shall the cool wind kiss the heat;
All too soon these feet must hide
In the prison cell of pride,
Like a colt's for work be shod,
Made to tread the mills of toil,
Up and down in ceaseless toil
Happy if their track be found
Never on forbidden ground;
Happy if they sink not in
Quick and treacherous sand of sin,
Ah! that thou couldst know thy joy,
Ere it passes, barefoot boy.
—*J. G. Whittier*.

The Eyesight and Tobacco.

It has long been known that among
the evil results of the excessive use of
tobacco is the tendency to what is
known as amblyopia, which is an
impairment of the usual sight. It is
substantially an atrophy of the optic
nerve. Tobacco injuriously affects
every organ of the human body. It
may soothe by deadening the nerves,
and the stimulation it gives is pleas-
ant while the influence lasts; but
even with the strongest men it der-
anges the digestion, irritates the
nerves, impairs the eyesight, as well
as befouls the person who uses it.
Only three animated beings use to-
bacco—a noisome and poisonous
worm that lives on the plant, the
wild goat which feeds on its leaves,
and human beings with depraved
tastes that chew, snuff and smoke it.
—*Christian at Work*.

The Des Moines, Iowa, *Register*
says: "During the first week of pro-
hibition the sales at one meat-market
in Fort Madison were just double
what they had been in any previous
week, and the increased patronage
came from the men who had been
the regular patrons of the saloon."

Children's Department.

Bad Books.

It is often worse to read bad books
than it is to keep company with bad
boys. Actions grow out of our
thoughts, and a bad book can, in a
few minutes, damage us forever.

One of England's greatest and best
men says that when a boy, another
boy loaned him a bad book for just
fifteen minutes. He never could get
away from the vile impression made
upon his mind in so short a time. He
shed many bitter tears over it and
tried to forget it, but the shadow
lingered. God forgave him, but he
could not tear from his soul the mem-
ory of that evilbook.

My young friends, if you will hear
the voice of age and wisdom, do not
read bad, trashy books and papers.
They feed unholy, lustful thoughts
and lure to dark deeds. They poison
the mind, and corrupt the morals.
They are worse on the soul than liq-
uor is on the brain. If you fill your
mind with the rubbish of nonsense
and the filth of vile thinking, there
will be neither room nor relish for
the choice gold of truth and the dia-
mond dust of pure thought. In the
Bible you will find the loftiest senti-
ments expressed in a clear, captivating
style. It is a fountain of pure thought
and clear English. Read it much, love
it more, and live out its blessed teach-
ings forever.—*Pacific Methodist*.

Business Maxims for Boys.

See carefully to details. Best things
are difficult to get. Cultivate prompt-
ness, order and regularity. Do not
seek a quarrel where there is an oppor-
tunity of escaping. Endure trials
patiently. Fight life's battles bravely.
Give when you can, but give
from principle, not because it is fash-
ionable. He who follows two hares
is sure to catch neither. Injure no
one's reputation or business. Join
hands only with the virtuous. Keep
your mind from evil thoughts. Learn
to think and act for yourself. Make
new friends. Never try to appear
what you are not. Observe good man-
ners. Pay your debts promptly.
Question no man's veracity without
cause. Respect your word as you
would your bond. Say "No" firmly
and respectfully when necessary.
Touch not, taste not, handle not the
cup which intoxicates. Use your
own brains rather than those of
others. Stand fast in the faith.
Youth is the best period for forming
good habits. *The Domestic Journal*.

The Influence of Company.

It is argued that we must have
"society." So indeed we must, and
if we find it among the godly it will
be to our lasting and abounding ben-
efit. An old Puritan has well obser-
ved that nothing in all the world
contributes so much to the kindling
the firing, and the inflaming men's
hearts after holiness, as the society
of those who are holy. Algerins, an
Italian martyr, had rather be in pris-
on with Cato than live in the senate
house with Cæsar. It is ten thou-
sand times better to live with those
that are holy, though in a dark pris-
on, than to live amongst those that
are unholy, though in a royal palace.
Urbanus Regins, having one day
conversed with Luther, tells us that
it was one of the sweetest days that he
ever had in all his life. When a few
true believers meet together and hold
converse upon the grand themes of
our divine faith, the pleasure is as
real as it is pure, as intense as it is
profitable. It has been our privilege
to converse familiarly with many
renowned persons, but we speak with-
out any reservation when we say that
with the most godly we have had the
best remembered and the happiest
forms of intercourse. It will be a-
mong our sunniest memories through-
out life that we have many times had
the good Earl of Shaftesbury all a-
lone in dearest fellowship at our own
home; and, much as we have valued
his public utterances, one of our high-

est joys has been to hear him pour
forth a full-volumed stream of story
and incident of a personal kind con-
nected with his own walk with God.
Don't tell us that we must go among
worldlings for good company. Our
private belief is that grace, in many
an instance, quickens the intellect,
that peace of heart breeds *bonhomie*,
and that the loftiest pleasure comes
of joys digged from the mines of god-
liness. The society of the fashion-
able is frequently vapid; the card,
which is the one thing needful of
etiquette, is the token of the unsta-
bility of worldly friendships. Even
for mere interest, commend us to
gracious conversation; there is sub-
stance, freshness, life in it. The
world stands on stilts; paints and
powders its wrinkled face; ogles and
and minces and lies, one sees behind
the scenes of its *society*, and hence-
forth loathes it. But the society of
true believers, though it may lack
polish, veneer and plush, has truth
for its language, freedom for its at-
mosphere, sincerity for its spirit and
life for its characteristic. Nothing
is more romantic than real life; and
if we associate with those whose love
to God impels them to labor for the
benefit of man, and especially if we
join them in their endeavors, we
shall not suffer for weariness, or com-
plain that we have fallen upon an
age of prose. As to the actually vic-
ious or profane, Christians can never
be excused if they associate with
them. The question is still debated
in some circles whether alcohol is a
poison or no; but we never heard any
one advocate moderate doses of prus-
sic acid; and so it can never be doubt-
ed that the company of a dissolute
person of either sex is as much to be
avoided as that of a cobra or a pan-
ther. No matter what their talents,
bad men and women cannot do good
to us or to our children. Out of evil
comes evil.

"Why did you not take my bro-
ther's arm last night?" said one young
lady to another.

"Because I know him to be a licen-
tious young man," answered the wiser
girl.

"Nonsense," said the first; "if you
decline the attention of all licentious
young men, you will soon be left a-
lone in your glory, I can assure you."

"Very well," was the reply, "then I
will be left alone, for I am determind,
come what may, that I will have
nothing to do with persons of loose
character."

This little dialogue we have bor-
rowed; but whoever wrote it sketched
an admirable scene, which we believe
has been many times observed with
delight by holy angels. We com-
mend it to all, and most of all to
those whom it more immediately
concerns.

REV. CHARLES H. SPURGEON.

Dedicate and Train Your Child-
ren for Gospel Work.

But where are the Hannahs to-day,
dedicating their Samuels to the
Lord? So teaching and instructing
them in the things of God, and so
impressing the fact of their consecra-
tion upon them that they recognize
it themselves that they belong to the
Lord? Bishop Simpson related the
following. You will find it also in
his lectures on preaching. These are
his words: "I was my mother's only
son and her only child remaining at
home I feared it might almost break
her heart to propose it, but as I saw the
Church would probably call me and
as I had promised God to follow his
openings, I one day with great em-
barrassment introduced the subject
to my mother.

"After I told her my mental strug-
gles and what I believed God required
I paused. I shall never forget how
she turned to me with a smile on her
countenance and her eyes suffused
with tears as she said, 'my son, I have
been looking for this hour ever since
you were born.'

"She then told me how she and my
dying father, who left me an infant,
consecrated me to God and prayed
if it were his will I might become a
minister."

We need these mothers to-day,
who laying their babes upon the altar
of the Lord, binding them there with
the cords of constant faith and prayer,
recognized their responsibility to
take the child and train him for God.
—*Conference News*.

Have we more than two Orders in
the Ministry?

This sensitiveness on the part of
Methodists to the very thought of a
third order in the ministry, is found-
ed on the belief that there is a kind
of sacredness about the two orders we
already have. That savors of apo-
stolic succession. There is reason to
believe that the two orders of deacon
and elder, which we apply to the
ministry, were not strictly ministerial
orders at all, in the time of the
apostles. Deacons were simply table
servers, looking after poor widows
and seeing that they were properly
served, corresponding to our stewards
and trustees. Elders were chiefly
elderly men who might—several of
them in each church—take the over-
sight of the membership, as do our
class-leaders and exhorters. What
now becomes of our two clerical or-
ders? Why do we insist so strenu-
ously upon two only, as though these
were sacred, fixed, and inviolable?
Why do we call the Episcopacy "only
an office," as though there were a kind
of sacrilege in having a third order?

Since the whole Methodist Episco-
pal Church believes the dogma of
apostolic succession to be a myth and
a delusion, what matters it how many
orders we have? We, as Methodists,
do not believe that Mr. Wesley had
any more *prelatical* right to ordain
elders and deacons than to ordain
bishops. None of us holds to the be-
lief that any mysterious authority
was transmitted through the popes
and prelates of the dark ages, from
Peter and Paul, through the laying
on of holy hands. If therefore we
find two orders not enough for the
wants of the church, and it becomes
necessary to institute a third—if,
moreover, we find scripture prece-
dent in ordinations various
as the openings of Providence
for evangelical work—by all
means let us have a third order, and
call it by its right name.

T. M. GRIFFITH.

Media, Pa.

East New Market, Md.

Every development proves more
and more the wisdom of the act which
cut old Dorchester circuit into three
charges.

The work is growing all the time.
The parsonage debt at East New
Market that was over \$850, is now
less than two hundred and will soon
be a thing of the past. The parson-
age has been well furnished by the
ladies, and that means that there is
no debt on the furniture. The ladies
pay as they go. Vienna has done won-
ders since the division; bought \$16-
00, worth of property and paid about
\$1,000, of it. Hurlock has bought a
church and paid for it; and is now
building a parsonage, a large eight
room house; and the young pastor
is meeting with much success.
Washington, one of the Churches on
the charge, is being re-painted and
re-fitted. The truth is that the divi-
ded circuit has done more work in
about eight months than the old circuit
did during the last twenty years
of its life. The day for big circuits is
over and gone. Bridgeville ought to
be cut into two, and so ought Denton
and Federalsburg, and it should be
done at the next conference, St. Paul's
church on Federalsburg circuit ought
to be moved to Williamsburg and a
new center formed. We know that
the old cry of "we can't pay it"
will be raised in all these cases
as it has been in a thousand and
forty other cases. The church can't
stop to listen to such words of dis-
couragement. It must go on in its
mission.

"Forward, be our watchword,
Steps and Voices joined;
Seek the things before us,
Not a look behind."
T. O. A. TREN.

Subscribe for the PENINSULA METH-
ODIST. \$1.00 a year.

The Sunday School.

The Temple Built.

LESSON FOR OCT. 26, 1884—1 Kings 6: 1-14.

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

(Adapted from Zion's Herald.)

GOLDEN TEXT: "Mine house shall be called an house of prayer" (Isa. 56: 7).

I. DATE (v. 1).

1. In the four hundred and eightieth year, etc.—a highly important statement, settling, as it does, the chronology for a long period in the past, and fixing the date of the Exodus. It has been determined with precision from the annals of the kingdom that Solomon ascended the throne B. C. 1016. The temple was begun "in the fourth year" of his reign, B. C. 1012. Counting back 480 years, we reach the epoch of the Exodus—B. C. 1491. There is a discrepancy between this statement and that of St. Paul in Acts 13: 20—a discrepancy which, however, has been reconciled (see, for example, Dr. Wm. Smith's Old Testament History, pp. 336-8). In the month Zif—our April-May, from new moon to new moon. Began to Build.—It occupied seven and a half (Geikie says eight and a half) years in building.

II. DIMENSIONS (v. 2).

2. The house—the temple proper, not including the chambers, or porch. Length . . . threescore cubits—ninety feet, reckoning the cubit at eighteen inches. Applying this measurement to the other dimensions, the sanctuary had a width of thirty feet, and a height of forty-five feet. Its width was a third of its length, and its height a half of its length. As compared with the tabernacle, the temple was just as twice large. The sanctuary proper was ceiled over inside to the height of thirty feet (1 Kings 6: 16-20), and divided into two apartments—the Holy of Holies (thirty feet in length) and the Holy Place (sixty feet in length). Whether the roof was square or gothic-shaped, cannot be determined.

"The size of the temple, compared to that of our cathedrals, or even churches, was insignificant; for, like all sacred edifices of the nations of antiquity, it was designed not for the assembling of the people—the fore courts were for that—but as the especial dwelling-place, or "house," of God . . . It was rather a monument of the wealth than the architectural science and skill of the people. It was a wonder of the world from the splendor of its materials, more than the grace, boldness or majesty of its height and dimensions" (Geikie).

III. DIVISIONS (3-10).

3. The Porch.—Like the tabernacle the temple had a Porch. In this case the Porch was as wide as the house (30 ft.), and extended fifteen feet in front. It apparently had no door, but was supported on two brazen pillars renowned for the beauty of their workmanship. Before the temple of the house—i. e. before the Holy Place (see verse 5).

"The pillar on the left was called Boaz, that on the right Jachin, but the meaning of these names is unknown" (Geikie).

4. For the house he made windows—which opened along the sides of the sanctuary, above the tiers of external chambers. These latter rose only to the height of twenty-two and a half feet which would leave seven and a half feet space for the windows. Narrow lights.—The margin reads instead, "broad within and narrow without." Geikie, Keil, Spence and others understand that latticed windows are meant.

5. Against the wall—adjoining, but distinct from it. Built chambers—for sleeping apartments for the priests, and store rooms. Such had already come into use in the case of the tabernacle. Both of the temple and the oracle—that is, both of the Holy Place and the Holy of Holies. The chambers, therefore, extended round the two sides and the rear of the sanctuary.

6. The nethermost chamber—the lowest tier of the three. Five cubits broad that is, seven and a half feet only, that part of the wall of the sanctuary which it adjoined being thickest from the base up to the height of this tier of chambers. The middle six cubits—nine feet; the wall of the sanctuary corresponding to this middle story, being a cubit (one and a

half feet) less thick than that of the ground story. The third seven cubits—ten and a half feet broad. Another cubit in thickness having been taken off the wall. The above are inside measures. Narrowed rests round about.—The wall being built in three diminishing sections of thickness, the floor-beams of the middle and upper tiers of chambers rested simply upon the rebatements and needed no fastening.

"That is, these rebatements were purposely built that the several stories of side chambers, by resting on such ledges of exterior wall, might not in any way penetrate or detract from the strength and wholeness of the main wall of the temple" (Terry).

7. Built of stone made ready.—The quarries from which much of the stone was probably taken, have been discovered in extensive caverns in the very hills on which Jerusalem and the temple stood. These stones were all cut and fitted before being carried to the temple site. Neither hammer, nor axe, nor any tool of iron heard.—Not simply the stone, but also the wood, was prepared beforehand; so that when the different materials were brought together, the building rose amid a sacred silence, each part fitting its corresponding part without sound or need of tool. See Exod. 20: 25; Deut. 27: 5.

"Vast excavations are still to be seen on the north side of the city, 700 feet long and in some places as broad, showing a labyrinth of chambers, in which the pillars supporting the roof are still standing. The great stones for the foundations and the walls were got from these quarries; in which one huge monolith, that had split as it was being removed, still lies as it was left in Solomon's day. Norman Macleod says that 'Jerusalem is reared over one vast cavern—the quarries' (Geikie).

8. The door for the middle chamber.—It was easy enough to get into the lower tier of the external chambers; the writer now explains how the middle and upper stories were reached. From a door in "the right side" (south wall) of the external house "winding stairs" ascended to the middle and third tiers.

9. Finished it.—Nothing is specified as to the shape of the roof. Covered the house—the sanctuary. Beams and boards of cedar—brought from Lebanon, the gift of King Hiram. This woodwork was overlaid with gold (see verses 21, 22). He built chambers—as already explained. Five cubits high—each story being seven and a half feet high.

IV. ENCOURAGEMENTS (11-14).

11, 12. The word of the Lord came—through a prophet, probably. Concerning this house.—Solomon was doing a right and commendable thing in building the temple, but this outward duty would not suffice. He needs still to be reminded that the stability of his government and its perpetuity with his descendants were conditioned upon a truly spiritual obedience. Walk in my statutes, etc. three expressions are used, but all mean one thing—namely, obedience to the divine will. Perform word . . . spake unto David.—See 2 Sam. 7: 13; 1 Chron. 22: 10.

"The promises made to David were—(1) that he should be succeeded by one of his sons (2 Sam. 7: 12; Ps. 132: 11); (2) that the kingdom should be established in the line of his descendants forever, if they were faithful (Ps. 132: 12); and (3) that the Israelites should be more afflicted as before time (2 Sam. 7: 10). These promises are now confirmed to Solomon, but on the express condition of obedience, and two further promises are added" (see the next verse) (Cook).

13. I will dwell among . . . Israel—make My home in the temple, as I have formerly made it in the tabernacle. Will not forsake—a strengthening, or confirmation, of the preceding promise.

"This promise, if not absolutely new, seems to have been at any rate more positive and general than any previous similar promise. Moses promised the people that God would not forsake them in their struggles with the Canaanites (Deut. 31: 68); and God made a similar promise to Joshua (Josh. 1: 5). But the assurance now given seems to be that God will not at any time or under any circumstances wholly forsake Israel" (Cook).

Sympathy.

BY MRS. C. SCHNEIDER.

"It is the secret sympathy, The silver link, the silken tie, Which heart to heart, and mind to mind, In body and in soul can bind."

Fellow-feeling elevates us above the unimmortal brute. All animals have feeling but not fellow-feeling. The horse may enjoy his food while his mate may lie dying in a neighboring stall and never turn an eye of pity on the sufferer. To human beings alone it is given to "weep with those that weep," and by sympathy to divide another's sorrow and double another's joy. Sympathy is founded on love. He who loves God loves his neighbor also, and will not fail to help those around about him that need his aid.

It is related of St. John that when he was very old, he was one day carried by his friends into an assembly of Christian children to speak to them. He raised his voice and said: "Little children, love one another." And again he said, "Love one another." When asked "Have you nothing else to say?" He replied, "I say this again and again, because if you do this, nothing more is needed."

No other heart ever beats so warm in true sympathy as that of our dear Saviour. What a comfort in life's dark hour to know that "in all His people's affliction He is Himself afflicted. Oh! that we had the spirit of our Master more, so that we could more fully sympathize with those around about us" and especially with those that are yet without the ark of safety. It is sad, very sad, to see that selfishness has not only struck root so deep among men of the world that they are so wrapped up in business and their own interest, that they care but little about the poverty, ignorance and suffering of their fellow-men; but even among such as call themselves Christians this same unsympathetic spirit is too often recognized. More sympathy is what we need in our Church to have it prosper; for if we have sympathy we will certainly do all that is within our power to aid it in every respect. Not only is sympathy so essential in the Church, but it is also the true warmth and light of a home; it binds together husband and wife, father, mother and children. No home can be happy where sympathy does not knit the whole household in one bond of domestic affection and concord. If a man wishes to be happy he must not only have a "helpmeet" but also a soul-mate. Family life may have many trials, but each trial will only bind those hearts more closely together that sympathize with each other. In short sympathy helps us to bear the burdens of life. It makes every duty easy. It overcomes evil and strengthens good. "Love one another." This contains a Gospel sufficient to renovate the world.—Evangelical Messenger.

There is an old story of a certain minister who, in arranging his toilet for his parochial calls, found a button gone from his shirt collar, and at once the good man's patience left him. He fretted and scolded, and said unkind and unkind things, until the tired wife burst into tears, and escaped to her own room. The hours of the afternoon wore away, during which the parson called upon old brother Jones, who was all bowed down with rheumatism, and found him patient and even cheerful; upon young brother Hall, wasting away with consumption, and found him anxious to go and be with Christ; upon good old grandmother Smith, in her poor, miserable hovel of a home, and found her singing one of the good old hymns as happy as a bird; upon young Mrs. Brown who had a few weeks before buried her only child, and found her trustful and serene in the view of God's love which had come to her through her affliction. The minister went home filled with what he had seen, and when evening came, and he was seated in his easy chair, his good wife near him busy with her needle, he could not help saying, "What a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! Wonderful! It can do all things!" Then the little wife said, "Yes it is wonderful indeed but there is one thing the grace of God does not seem to have the power to do." "Ah, what can that be?" said the husband. "Why, it does not seem to have power to control a minister's temper when a shirt button is gone." This was a new version of the doctrine of grace to the parson, but it was such a version as many other religious men need to remember. There is many a man who can stand up to a multitude and "confess Christ," who can be most meek when insulted in some public place; who can rub his hands and bless God the power of religion; but who is too weak to keep his temper at home. The value of the art is in the fineness of the work; the perfection of music is in the little accuracies so the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's prayer upon a five-cent piece than upon a broad steel plate, so it takes more grace to live a good Christian at home than in public.—Golden Rule.

Teaching Theology to Children.

The other day we were told the following, and assured of its authenticity. A little girl was talking to her mother about heaven. She said, "Ma, is there any nursery there?" "No," replied the parent. "No picture books?" "No." "No Noah's Ark?" (That was the name of a toy of hers, a house with many animals in it.) "No," replied her mother. The little child dropped her eyes. She was evidently reflecting; no doubt it occurred to her that, if everything which made earth agreeable was absent heaven was no desirable place. She closed her meditation with a long drawn sigh, and said, "Well, then, I believe I'll take dolly and go to hell."

It was a startling thing to come from the sweet lips of such a little innocent. A rocket from a rosebud could scarcely have been more surprising. There is food for reflection in this little story. What right had

the mother to say "no" to these several questions? How does she know that there are no toys, no hoops, no bats, no balls, no doll babies there? She can tell something that are there. The Lord Jesus Christ, the loving Shepherd of all lambs, is there. The spirits of just men made perfect are there. Jesus has said to each one of his followers: "I go to prepare a place for you." Now, surely he knows what we want. He knows what kind of place will exactly suit you. He is able to prepare a place that will satisfy you. No one else is able to do that. Therefore he said, "I go to prepare a place." If he went to prepare a place for John, and for Peter, for Paul, and Saint Augustine, for Milton the poet, and Locke the Philosopher, and Newton the mathematician, and Agassiz the scientist, he has also gone to prepare a place for the martyred virgins of the arena, for childless mothers, and for little children. Surely his place will fit each one. On earth a library and a laboratory suit you, and the nursery would be a doleful place for you, but your little grandchildren find no fun in your literary and scientific workshops. Christ says to them, "Little people, I go to prepare a place for you."

It would have been so easy for the mother in the case we have narrated to tell her child something like this, "My darling, I have not yet been in heaven, but Christ is there and he has said, 'In my father's house are many mansions; if it were not so I would have told you,' and I feel quite sure my darling, that if you need a dolly, and a Noah's Ark, and pretty pictures or anything else the Lord Jesus will provide them. He will make heaven sweeter to you than earth can be. But he does not intend to tell you now what he has in store for you. He is going to give you sweet surprises such as you had when you took your stocking down on Christmas morning. All you need do now is just to think of the dear Jesus engaged in making for you just such a house as you need; and you must remember and believe that he will make no mistake. He knows what you want better than your mother does, and he will provide."

Would there be anything wrong in teaching like that? Is there a learned theologian in the land that would object to that? And would not the child receive all the satisfaction which it is possible for the oldest person on earth to receive on such a subject? But alas! somehow the excellent, but mistaken, mother had got some stiff notions of heaven, and could not for a moment fancy that the Lord would accommodate himself to babies. It was a sorry alternative she forced upon her child the choice of accepting a dreary, uninviting heaven, or going to the other place. The fact is that some people's notions of heaven are such that grown and intelligent men may possibly ask whether, upon the whole, as the little girl was forced to make her choice, her decision was open to violent criticism. A little common sense in religious matters is very helpful.—Dr. Deems, in Baltimore Methodist.

Grace in Little Things.

There is an old story of a certain minister who, in arranging his toilet for his parochial calls, found a button gone from his shirt collar, and at once the good man's patience left him. He fretted and scolded, and said unkind and unkind things, until the tired wife burst into tears, and escaped to her own room. The hours of the afternoon wore away, during which the parson called upon old brother Jones, who was all bowed down with rheumatism, and found him patient and even cheerful; upon young brother Hall, wasting away with consumption, and found him anxious to go and be with Christ; upon good old grandmother Smith, in her poor, miserable hovel of a home, and found her singing one of the good old hymns as happy as a bird; upon young Mrs. Brown who had a few weeks before buried her only child, and found her trustful and serene in the view of God's love which had come to her through her affliction. The minister went home filled with what he had seen, and when evening came, and he was seated in his easy chair, his good wife near him busy with her needle, he could not help saying, "What a won-

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

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

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

Entered at the post office at Wilmington, Del.
as second class matter.

The "item" from the *Smyrna Times*,
in our last issue, we are informed was
a mistake. The marriage fee in ques-
tion, though exceptionally large, was
not the amount named.

We are pained to learn that two
hitherto honored brethren of the
Wilmington Conference were last
week suspended from the ministry,
by the action of a Committee of
Preachers, according to the provisions
of the Discipline. In the case of Rev.
A. W. Lightbourn, pastor of our
church in Easton, Md., we are glad
to understand, there is no charge of
immorality; his suspension being
on account of his "refusing to attend
to the work assigned him." In the
case of Rev. E. P. Aldred, pastor of
our church in Chestertown, Md., how-
ever, we are grieved to learn, the sus-
pension was on charges of very gross
immorality. It is to be hoped that
our brethren will be able to fully vin-
dicate themselves before the ensuing
Annual Conference, with whom is
the final adjudication of their cases,
with privilege of appeal, in case of
conviction.

CENTENARY BIBLICAL INSTITUTE.—
In a private letter to the editor, Dr.
Frysjinger, the Principal, writes, "We
have more students than we know
what to do with. What we lack is
moral and financial support. To get
this we must create the right kind of
public sentiment—not political senti-
ment, but that which Hood sang a
'bout, so pathetically, when he utter-
ed, what has become with me an al-
most constant refrain:

"Alas for the rarity
Of Christian charity."

We are glad to learn from the
Baltimore Methodist that this sad "re-
frain" has been lately so pleasantly
interrupted. While the Dr. and his
wife were discussing plans for raising
funds so much needed for the Insti-
tute, neither very sanguine of success,
though a letter had just been received
from a colored pastor, with the full
amount of his assessment for the en-
dowment Fund enclosed,—the door
bell rang, and a note was handed the
Dr. as follows:

"BALTO. SEP. 30th, 1884.

"Dear Brother Frysjinger:

"Enclosed find \$50.00. It is a hum-
ble thank-offering to the Lord, for
blessings recently received. It is for
the 'Endowment Fund' of the Cen-
tenary Biblical Institute."

Yours truly,

Though the recipients may never
know the name of the donor; the
gift will execute its mission of chari-
ty all the same; and the Master will
not fail to make good to the modest giv-
er those wonderful words "It is more

blessed to give than to receive." We
join our confere in saying: "The
Institute ought to be on the list of
regular objects for annual donations
of every systematic giver within its
patronizing territory. It is doing
most noble work, but it is sustained
only by an expenditure of energy
and effort which is telling severely on
the health and strength of its Presi-
dent. It deserves a more voluntary
and much heartier support than it
receives. Those who are personally
acquainted with its work are cheerful
contributors, but too few interest
themselves sufficiently to obtain this
personal acquaintance. The exami-
nation and commencement exercises
of last June were a revelation to those
who witnessed them; the visitors who
drop in at the school casually are
surprised at its discipline and stand-
ard of study; and the manliness of
the students and their evident eage-
rness for education justify all the out-
lay that has hitherto been made in
carrying on this enterprise."

**ROME BENDING BEFORE THE MAJES-
TY OF PUBLIC OPINION.**—It will be re-
membered that Free Masonry has
been condemned by the *infallible* head
of the "only true church," in a recent
circular to his bishops commanding
them to "denounce secret societies." Such
a storm of indignation was raised by
this procedure that even the Jesuitical
advisers of the Sovereign Pontiff were
alarmed, and lo! the public press announce,
"The vatican has issued an appendix to
the Free Masonry Encyclical, suspending
for a year, the obligation of bishops
to 'denounce secret societies.'" Now
papistical Free Masons may enjoy
their society privileges, at least for a
year, with a well-grounded hope, that
His Holiness will be too much occu-
pied with more important matters to
think of renewing his *suspended* in-
terdict.

FROM *Zion's Herald* we clip the fol-
lowing timely counsel to Christians:
"The church should be wide awake
in this heated political excitement.
She should be firm, and earnestly
push forward her great mission to
save the people. Now is the time to
show her colors. The devil, through
undue partisanship, will do his best
to hinder the work of God. Push the
battle of truth and righteousness a-
gainst all that is wrong. Be loyal to
God, and 'earnestly contend for the
faith delivered unto the saints.'" The
nation can only be preserved and sa-
ved by righteousness, whoever occu-
pies the Presidential chair."

"THE king is dead,—long live the
the king"—such is the form by which
is expressed the legal fiction, "the
king never dies." The *Quarterly Re-
view* is dead—Long live the *Method-
ist Review*. Our Church is not then,
to be without a periodical of high
grade. The *Christian Advocate* says,
"without at all abating its schol-
arly character, it will seek to adapt
itself to a popular Christian taste." It
will be issued on the first day of
January, March, May, July, Septem-
ber and November, and will contain
192 additional pages without any ad-
vance in the price—\$2.50 per annum.

We hail with satisfaction every
step forward in any branch of the
Church Catholic, in the great work of
uplifting fallen humanity, and there-
fore take from the *Philadelphia Press*
the following eulogistic notice of the
Protestant Episcopal Church Con-
gress recently held in Detroit, Mich.

"These religious congresses are in
no sense official; they are only a ga-
thering of the live men in a church
to talk over live questions informally.
Yet out of them have grown most of

the recent important movements in
social and moral reform. Nothing
could more sharply mark the differ-
ence in the place held by this Church
now and in old times than these confer-
ences. Fifty years ago it was probably
the most aristocratic organization in
the country; the laity interfered but
little in its work, and it held itself
carefully aloof from all the secular
questions of the day. Now it has
taken a firm grip of every social prob-
lem which threatens evil to the coun-
try, especially the Indians, prison
reform, temperance and divorce.

The working-men's guilds, homes,
co-operative clubs, industrial schools,
etc., etc., which have been of so much
actual benefit to the poor and labor-
ing classes, almost without exception,
originated in the High Church divi-
sion of this sect. Honor where honor
is due.

One actual benefit which this
Church has bestowed on the people
of Philadelphia is the introduction
of a band of skilful, thoroughly trained
nursing sisters from London, the
same who have charge of the Univer-
sity, Guy's and other great London
hospitals. They are educated wo-
men, who have studied their work as
a profession. It is singular that,
when so many educated American
women are running here and there
in search of work and a career, this,
which is so womanly, honorable and
profitable, should be overlooked."

"ELECTED PASTOR."—When will
our outside friends understand that
in Methodist economy all pastors are
appointed, not "elected" to our pulpits.
A clipping from a secular paper ap-
peared in last week's *PENINSULA
METHODIST*, in which the appoint-
ment of Rev. J. P. Otis to the pasto-
rate of the Easton Church is thus in-
correctly stated. From the days of
Asbury, the Episcopal authorities
have sought to make appointments
intelligently and wisely by consult-
ing the parties interested, directly or
indirectly. Latterly negotiations be-
tween pastors and churches are fre-
quent, but in every case the final de-
termination is with the *appointing
power*. While the brethren of Easton
may have been, and we doubt not,
were very properly consulted as to
who should fill their vacant pulpit,
they had not, nor has any other
church in the whole range of Episco-
pal Methodism the right or the pow-
er to *elect* a pastor. For every pulpit
in the Methodist Episcopal Church,
at home and abroad, our Bishops are
primarily responsible, with the
Presiding Elders, as their represen-
tatives, in the interval of the Con-
ferences and the absence of the Bishop.
Herein lies one secret of the signifi-
cant fact that we seldom, if ever,
have a vacant pulpit, or an unem-
ployed pastor. Bro. Otis has been
duly *appointed* as all his brethren
have been.

THE New Discipline is out. It is
considerably larger than the last; and
improved in many ways. Every of-
ficial member at least, ought to have
a copy. Only 25 cts.

Errata.

The fine sketch of Dr. Coke on
page 3 last issue, was taken from the
Baltimore Methodist. We regret the
proper credit was not given. Near
the top of the third column on page
4, same issue, the types give 1838
instead of 1839 as the date of the Cen-
tennial of Methodism; and, 1864 in-
stead of 1866 as that of American
Methodism; in each case the latter
is the true date.

In this connection, the sentence, in
a clipping from *Zion's Herald*, refer-
ring to the Centennial of Dr. Sea-
bury's consecration, and stating that

he was "the first Bishop of the Protest-
ant Episcopal Church in America,"
needs some qualification. Dr. S.
was consecrated Bishop for the Epis-
copalians in Connecticut in 1784,
but at that time and for five years
after, the "Protestant Episcopal
Church in America" had no organ-
ized existence. So that Dr. Seabury's
recognition as Bishop of the Protest-
ant Episcopal Church was not until
1789 when for the first time, as ap-
pears in our editorial on this subject,
that church was fully organized with
its constitution and Book of Com-
mon Prayer.

In the quarterly love-feast at North
East last Sunday, the Editor was
privileged to be one of the goodly
company. Among the "witnesses"
was the venerable John Ford, for
many years, a highly respected local
preacher. His brother, the saintly
Charles Tildon Ford, for many years
a prominent member of the New Jer-
sey Conference, died more than thirty
years ago. In his glowing testi-
mony Bro. Ford made kindly refer-
ence to the *PENINSULA METHODIST*,
calling special attention to the ex-
tract given in our last issue from
Bishop Foster's *Centenary Thoughts* on
"the need of the church." Bro. Ford
is a grand-son of John Ford, the host
of Asbury, who refers to him in his
Journal as "dear Brother Ford."

THE END OF THE METHODIST QUAR-
TERLY REVIEW.—After sixty-six years
of growth and improvement until it
has come to the front line of periodi-
cals of its class, and compares favor-
ably with the best, our grand Quar-
terly ceases to exist. Henceforth,
its place is to be occupied by "The
Methodist Review," to be issued
every alternate month, thus making
an annual volume of six instead of
four numbers. The veteran editor,
Daniel Curry, holds the helm of this
new literary craft. Who abler, more
experienced, or bolder to make the
venture? There seems an almost
poetic fitness in the fact that the
Quarterly should close its grand career
just as Dr. Whedon so long its gifted
editor, the Nestor of critics is closing
his earthly life. For twenty eight
years, his rare genius, complete schol-
arship, unsurpassed skill in dialect-
ics and matchless mastery of lan-
guage were devoted to making the
Quarterly a repository of Biblical
criticism, exposition and apologetics
—an honor to the church and to its
richly endowed editor. And now
as the retired Octogenarian editor,
no longer able, to wield the pen as was
his wont, steps aside to await the
summons to enter his empyrean
home the Quarterly itself disappears
from view.

Meeting Houses on Wheels.

"A manufacturer of railway car-
riages has undertaken the construc-
tion of "missionary wagons," each
containing a compartment for the
use of religious meetings, a cooking
place, and apartments for evangelists.
They are adapted to all ordinary lines,
are open to the employed men as well
as to travelers, and are to be supplied
with books, tracts, etc. The experi-
ment was first made with a former
train driver who has become a travel-
ing preacher. Why not? The gam-
bler and the drinker and the smoker
are all provided with cars for their
special accommodation; why not
have a car where something may be
done to offset these servants of Satan,
and counteract their soul and body
destroying practices?"

WHAT can a Christian man or
woman do better to strengthen and
build up a young convert, than to

place in his or her hands a good re-
ligious paper, whose weekly visits
give wholesome counsels, instructive
facts, and interesting and stimulating
intelligence of the progress of the
Gospel in the world, and the ever
multiplying evidences of its power to
save "every one that believeth?"
Brother, sister, as you would have
these "babes in Christ fed with the
sincere milk of the word, that they
may grow thereby," as you would
have them advance and not "back-
slide," do this much at least, to in-
terest them in religious reading.
The mission of the religious press, not
less than that of the pulpit is, in its
sphere to diffuse the knowledge of
the truth. Let every honest believ-
er of the Gospel lay to heart his per-
sonal responsibility as to the all im-
portant work of counteracting those
who so industriously on adroitly seek
to pollute and destroy our homes
with trashy and vicious publica-
tions.

Reaction Among Infidels.

[From Dr. Deem's, Address in "Christian Thought."]

In addition to all this, among
many who have been active mission-
aries of unfaith there is a reaction.
Thomas Cooper, while he was under
the dominion of that faith-in-nothing
which begets doubt of everything,
while contemplating the condition of
annihilation to which he supposed
he was to be reduced, wrote these
lines:

"Farewell, grand sun! How my weak heart
revolts
At that appalling thought—that my last
look
At thy great light must come! O, I could
brook
The dungeon, though eternal! the priests' own
hell,
Ay, or a thousand! hells, in thought, un-
shook,
Rather than Nothingness! And yet the
kneel,
I fear, is near that sounds—to Consciousness
farewell!"

Rev. W. Harrison tells us that "the
gracious hand that saved the sinking
disciple has been stretched forth to
Mr Cooper, and from the deluge of
darkness and mental agony he has
been saved by the same redeeming
and loving power." The same writer
is the authority for the statement
that a London journal asserts that
"of twenty infidel lecturers and writ-
ers who have been prominent in the
last thirty years, sixteen have aban-
doned their infidelity and openly
professed their faith in Christ and
their joy in his salvation."

M. Hegard, Professor of Philosophy
in the University of Copenhagen, has
until recently been the apostle of
atheism in his country. He has, says
the *Semour Vaudois*, just published a
second edition of one of his works,
and this is what he says in the in-
troduction: "The experiences of life, its
sufferings and griefs, have shaken my
soul, and have broken the foundation
upon which I formerly thought I
could build. Full of faith in the
sufficiency of science, I thought to
have found in it a sure refuge from
all the contingencies of life. This
illusion is vanished; when the tem-
pest came which plunged me in sor-
row, the moorings, the cable of science
broke like thread. Then I seized
upon that help which many before
me have laid hold of. I sought and
found peace in God. Since then I
have certainly not abandoned science,
but I have assigned to it another
place in my life."

Surely in view of all these facts
and considerations we may thank
God and take courage.

ITEMS.

The recent verdict in the Criminal
court of Baltimore city, deciding pool
selling to be gambling, brought con-
sternation to the followers of that dis-
reputable trade, and most of the pool
rooms have since been closed.

WM. J. LANSING, of Cohoes N. Y.,
not long ago regarded as one of the
most brilliant lawyers in Eastern
New York, was arrested the other day
in Troy for attempting to beat his
brains out with blocks of paving
stone. Drinking habits have ruined
his mind, and he is now in the Utica
Insane Asylum.

Wilmington Conference NEWS.

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

North East, Md., R. W. Todd, pastor. The third quarterly meeting services for the current Conference year, were held last Sunday and Monday. A most excellent love feast was followed by an earnest and faithful sermon full of good points, by the pastor, from the words, "They need not depart, give ye them to eat." Presiding Elder Hill preached with his well known ability and impressiveness, from the words, "Grow in grace." The attendance at the Conference was good and the reports encouraging, the stewards reporting the receipts for the quarter about three times the amount received the preceding quarter. The pastor reported the only indebtedness remaining for the late costly and extensive improvements was \$111, with good assurances that generous friends would pay off this balance. In recommending the *Christian Advocate* as "the best religious weekly in the world," the pastor told the people "the PENINSULA METHODIST was the next best for the money!"—only one dollar a year. The Presiding Elder was sitting by and uttered no dissent.

Christiana charge, W. M. Green, pastor. The Aid Society of Salem Church will have a supper on the evenings of November 5 and 6, and the Mite Society of Christiana Church expect to have one Thanksgiving afternoon and night.

Chester charge, L. W. Layfield, pastor. The Sunday School of this charge have recently purchased 100 new volumes for their library.

Charlestown, Md., E. E. White, pastor. This charge is improving in all respects. At their third Quarterly Conference the Stewards reported receipts over \$300. The parsonage was visited last Saturday week by a company of friends from Cherry Hill, who thus showed their affectionate regard for their late pastor.

New Castle charge, N. M. Brown, pastor. The Male Bible Class of the Sunday-school presented to their teacher and pastor a large panel picture of Bishop Simpson, handsomely set in a pin oak frame. This addition to the hangings of the parsonage walls is highly appreciated.

Rev. N. M. Brown holds service regularly in the New Castle jail. There are from eighty to a hundred prisoners there at present, and as a rule, they give respectful attention to the religious exercises, many of them joining heartily in the Service of Song, led by a special choir that have been very faithful in their assistance.

Port Deposit charge, R. C. Jones, pastor. A correspondent writes: We are now having the topics for each evening at our regular prayer meetings, announced on Sunday morning in advance and hope, by this means, to awaken new interest in this service. We are looking and praying for a revival to commence in our regular services. Why should we not have souls converted at all our services? May the Lord hasten that day.

Cherry Hill charge, C. A. Hill, pastor. Protracted meetings will begin to-morrow. An excellent feeling prevails the congregation and it is hoped and believed that much good will be done. The pastor is an attractive preacher.

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

The new M. E. Church, at Sudlersville, J. O. Sypherd, pastor, is rapidly advancing toward completion. When completed, it will no doubt, be one of the finest on the Shore. It contains an audience room, a Sunday-school room and a class room, all very large and has an extensive seating capacity. The tower is seventy-six feet high.

Queenstown charge, L. P. Corkran, pastor. Extra meetings for three weeks have been in progress in the church at Winchester, this charge. 15 conversions, from 12 to 15 at the altar each night. Such an awakening and quickening has not been known in the community for many years.

Kent Island charge, J. A. Arters, pastor. The meeting at Kingsley continues, nine persons have professed

conversion and joined the church. Eight penitents were at the altar last Sunday night. The church is being greatly quickened.

Still Pond, Md., Lewis E. Barrett, pastor. Rev. T. Snowden Thoman of the PENINSULA METHODIST will preach at the reopening services of Union Church on this charge to-morrow Sabbath afternoon.

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

Georgetown charge, P. H. Rawlins, pastor. Revival services are in progress at St John's. The congregations are large and attentive. On Tuesday night of last week, there were four penitents at the altar and two professed conversion. Five at the altar last Thursday night week. Bro. A. D. Davis of Denton, had charge of the services.

Bridgeville charge, W. S. Robinson, pastor, is having a revival of remarkable interest at one of the appointments. There have been over forty conversions and twenty at the altar. The interest is increasing.

Galestown charge, Joseph Dare, pastor, writes that the bell recently purchased by him for Woodland, Del., is a new one from the bell foundry in Baltimore, Md.

Harrington charge, G. W. Burke, pastor. The work upon the church has been delayed from the scarcity of help.

Dover charge, T. E. Martindale, pastor. On Thanksgiving night the Mite Society will hold their annual festival at the town hall.

Houston charge, W. F. Dawson, pastor, is conducting a meeting at Staytonville church with indications of great success, spiritually.

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

Onancock charge, I. G. Fosnocht pastor. Master Ralph Bingham, the "Boy Orator," recently gave two very fine entertainments, in our town hall, for the benefit of the M. E. Church.

Successful festivals were recently held at Leatherbury's and Ayer's Chapels, on this circuit, the proceeds of which were for the benefit of the respective churches.

A successful revival service at Leatherbury's Chapel closed last week.

Work upon the church at Onancock was commenced last Thursday week, Oct. 16. The improvements will consist of a front tower 10x11 feet square, and about 70 feet in height. A new bell weighing 500 lbs. will be purchased. The church will be repainted, and the old gallery and vestibule removed. The reopening services will take place early in November.

Bethel charge, A. T. Melvin pastor, a correspondent writes: The improvements made in Mt. Zion M. E. Church, Bethel Circuit, cost \$246, all of which was raised on the day of reopening, and a few dollars over. More could have been raised had we desired it, for the people gave liberally and cheerfully.

The dedication services will probably take place Dec. 28th. The people think with me, that it is not just the right thing to do, to dedicate a mortgage to the Lord. With favorable circumstances we expect to raise every dollar on or before the time named.

A very interesting revival is in progress at Mt. Zion.

Easton District Preachers Association.

The third meeting of this association began in the M. E. Church, Hillsboro, Md. J. E. Kidney pastor, Oct. 14th, 1884, at 2.30 p. m. Devotional exercises by Rev. Alfred Smith. Rev. J. H. Caldwell D. D. Presiding Elder took the chair. The question "Does God in answer to prayer either transcend or suspend material Law," was taken up. Bro. A. Smith opened the discussion with an excellent address, and was followed by speeches from Bros. Lightbourn, Tomkinson Van. Burkalow and Dr. Caldwell. The discussion was full of profit, especially the speech by the Elder.

By motion all visitors, were invited to participate in the discussion. The next question discussed was "Is a man ever regenerated without being Sanctified?" The speech on this theme was such as we would expect from followers of Wesley, thoroughly orthodox in the grand doctrine of holiness, and teaching that Sanctification entire means vastly more than regeneration, among the speakers were Bros. Tomkinson, Smith, and Kidney.

Another important question was "Is the christian profession of that man whose conversion is the result of fear reliable?" The speakers all adopted the affirmative with various

degrees of qualification. Speakers: J. T. Van. Burkalow R. K. Stephenson, Dr. Caldwell T. L. Tompkinson, J. E. Kidney, Rev. Mr. Cunningham, of the M. E. church South and Mr. Gerhart, of the laity.

Another very interesting feature of the program was the addresses on the centenary of Peninsular Methodism. The first was by Rev. J. B. Quigg, and was delivered entirely without Manuscript. It was vivid and life-like; for a time we seem almost to live over those old days of heroic work for the master. His description of the meeting at Barratt's Chapel of Mr. Asbury and "Bishop" Coke was the best we ever heard.

The address of Dr. Caldwell on the same subject was excellent. He defined Methodism as the religious phenomenon of the 18th Century. And proceeded to name describe, and illustrate some of the many sides of this phenomenon, among these were the "Heroic, humorous and ludicrous" sides.

The people seemed to enjoy the evening services very much, Monday evening a sermon by A. S. Mowbray of Oxford from Matt. 11-30. Tuesday evening, a most excellent sermon by Bro. T. L. Tompkinson of Millington from the text found in Acts 11: 24. Wednesday evening a powerful and edifying sermon by Bro. J. P. Otis of Odessa, from Psa. 119: 18. Bro. J. T. Van Burkalow was elected Vice President. Chestertown was elected as the place of next meeting and the last Tuesday in May 1885, was the time appointed. The pastors, of Chestertown, Still Pond, and Pomona, were elected as Board of Curators. A. S. Mowbray was elected Secretary and Treasurer for the next Session.

It is with pleasure we say a word with regard to the kind attention the brethren received at the hands of the good people and pastor, at Hillsboro! We do not see how we could have a warmer reception or a better entertainment. The sympathy of the brethren was very much enlisted in behalf of Bro. Kidney whose little boy is dangerously ill. We can scarcely close these brief notes without a word about the model church which the people of Hillsboro, have recently built. It certainly shows the wisdom of going to our Church Extension Board for model and plan. In every way it is one of the most desirable buildings of which we know anywhere.

A. S. MOWBRAY, SEC.

Semi-centennial Services.

The semi-Centennial services, commemorative of the founding of Methodism in Delaware City, Del., were opened Sabbath morning, October 12 with an old fashioned love feast, conducted by the Rev. John Thompson, a former pastor, now Dean of Pierce College, Philadelphia. Some were present who took part in the first love feast ever held here. Veteran after veteran testified to the power of saving grace and the suppressed sob, the shouts of rejoicing all told of the fires burning within. After this service, the pastor, T. B. Hunter, read an historical account of the founding and growth of Methodism in this vicinity. An interesting fact given was that the present pastor's father, Isaac Hunter, was one of the first organizers of a Methodist society in Delaware City and Mrs. Hunter, his mother, was a member of the first society formed here. Many of the prominent men of the church have labored here—the sainted Cookman was here, Revs. E. J. Way, a super-numerary of our Conference and now a practising physician in Baltimore, J. B. McCullough, D. D., of the *Philadelphia Methodist*, T. L. Poulson, D. D., of Baltimore, Rev. John Chew Thomas of precious memory, the eldest brother of Rev. T. Snowden Thomas, editor of the *Peninsula Methodist*, and many other faithful heralds of the cross. Rev. John Thompson followed, speaking very feelingly of his early ministry here. Alluding to the possibilities for development in Christian character, so much greater now than in the last half century, he urged all to be up and doing with all diligence, to make the most of their golden opportunities and secure the rich blessings within their reach.

In the afternoon there was a reunion of the Presbyterian and M. E. S. Schools. Wm. D. Clark, 47 years Superintendent of the Presbyterian S. School, unable to attend on account of physical inability, sent a

most excellent letter, which was read by E. D. Cleaver. Mr. Amos E. Davidson of New Castle, one of the first Superintendents of the early Methodist S. Schools, and Mr. James Wise made excellent addresses. Sabbath evening Rev. John Thompson preached an able sermon on personal consecration, conducting the service in true Methodist style. His farewell words were touching. Monday evening a large congregation was disappointed by the absence of Rev. J. S. Willis of Milford, who was detained by sickness. The pastor had to fill the gap by preaching, after which Rev. B. F. Price delivered an address.

Tuesday evening Rev. J. Richards Boyle of Grace Church, Wilmington, preached. His sermon made a fine impression. The trustees announced that they had collected \$279 toward paying off the church debt.

Wednesday evening Rev. B. F. Price preached an excellent sermon.

Thursday evening Rev. George A. Paul of the Presbyterian Church, preached with his usual ease and force.

Friday evening Rev. Julius Dodd, from Red Lion, preached to a delighted audience.

Thus closed a week of rare entertainment and profit. May the second half-century close with services as agreeable and profitable.

The pastor proposes to continue the meetings if the interest shall justify. The ladies arranged over the pulpit an arch with the inscription: "1834—Semi-Centennial—1884," and furnished floral decorations worthy the occasion. The music was good, and the service as a whole, very good.

PERSONAL.

The oldest member of the New York Conference is Rev. Dr. Joseph Holdich, who is now in his eighty-first year, and is now living at Morristown, N. J. Dr. Holdich was for many years the trusted and efficient secretary of the American Bible Society, and if we mistake not holds the honorary position of *Secretary Emeritus*, a well-deserved recognition of his long and valuable services.

The Rev. John Wayman, pastor of the Liberty Street M. E. Church, Mexico, Mo., has fallen heir to a large fortune by the death of an aunt in Europe.

The venerable Peter Akers, D. D., preached September 7th, his annual sermon in the Centenary Methodist Episcopal Church, Jacksonville, Ill., the place of his residence. Dr. Akers has entered on his 95th year.

Mrs. Herrick, wife of the rector of the Episcopal Church at Fortress, Monroe has dressed 3,000 dolls within the last two years, which she has sold at \$1 each for various ecclesiastical and charitable purposes.

Miss Lizzie Marine, of Philadelphia, has been on a visit to Miss Mollie Fleming of this town. Miss Marine is a grand-daughter of Rev. James Allan, who for many years was a leading minister in the Phila. Annual Conference. He was particularly noted as a great debator.—*Harrington Enterprise*.

The many friends of Rev. J. E. Smith will be glad to hear, that, after several tests in the presence of many-practical farmers and machinists, his Corn-Harvester has been pronounced a fine success. His manufacturers will at once make several in readiness for next year's season. We hope our friend will not forget a promise he made, in case of his success, that \$20,000 should go into the funds of the claimants of his Conference.—*Harrington Enterprise*.

Dr. Underwood Does Not Retire.

I have just read in "Peninsula Methodist," of Oct. 18th, under Personal items:

"Rumor has it that Rev. W. Underwood, D. D., of Seaford, will shortly retire from the ministry and commence the practice of medicine.—*Smyrna Times*.

I have no intention whatever of retiring from the ministry of the M. E. church, nor have I ever said so—for "Dame Rumor" to be able to circulate among her eager listeners.

It is probable, that, at some future time, I may, together with my wife, who is also a physician, resume my former profession—the practice of medicine. But this will be remotely—and certainly, not at present.

Please publish this letter in your next issue, and oblige,

Yours, fraternally,
W. UNDERWOOD.
Seaford, Del., Oct. 18, 1884.

DEATHS.

Hiram Dawson, son of Rev. J. E. and Julia A. Kidney, died Saturday, Oct. 18th, 1883, aged 2 years and 14 days.

MARRIAGES.

PARROTT—SPARKLIN—At the bride's residence in Cordova, on the 9th inst., by the Rev. L. P. Corkran, of Queenstown, Mr. Geo. W. Parrott and Mrs. Mary C. Sparklin, both of Talbot Co., Md.

CARPENTER—DAVIS—At Fairview Farm, the residence of Mr. Alfred Davis, Caroline Co., Md., by Rev. Jos. Dare, Mr. Wm. E. Carpenter of Woodland, Del., to Miss Sallie C. C. Davis of Caroline Co. Md.

Conference Academy Collection as Far as Heard From.

WILMINGTON DISTRICT.	
Asbury, Wilmington,	\$125.00
Bethel & Glasgow	2.65
Newark, Del.	11.60
North East, Md.,	61.00
Newport & Stanton	60.00
New Castle,	60.00
St. Georges & Summit,	25.00
Union, Wilmington,	80.00
EASTON DISTRICT.	
Greensboro,	\$43.00
Kent Island,	20.00
Still Pond,	33.00
DOVER DISTRICT.	
Cambridge,	23.00
Dover,	1050.00
Vienna,	20.00
SALISBURY DISTRICT.	
Newark, Md.,	\$10.00
Oxford,	11.40

Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.			
Cherry Hill,	Oct.	25	26
Newark,	"	25	27
Hokessen,	Nov.	1	2
Christiana,	"	2	3
Newport,	"	8	9
Union,	"	6	9
St. Paul's,	"	9	10
Port Deposit,	"	14	16
Rising Sun,	"	16	17
Asbury,	"	22	23
Scott,	"	20	23
Red Lion,	"	29	30
New Castle,	"	30 Dec 1	
Delaware City,	Dec.	6	7
St. George's,	"	7	8
CHAS. HILL, P. E.			

EASTON DISTRICT—THIRD QUARTER.			
Centreville,	Oct 24 25	Ebenezer	
Cherry Hill	25 26	Salem	
Queenstown	Nov 1 2	Simpers	
Kent Island	2 3	Kent Island	
Greensborough	7 9	Greensborough	
Hillsborough	8 9	Halls X Roads	
Pomona	15 16	Salem	
Rock Hall	15 16	Rock Hall	
Oxford	21 23	Oxford	
Royal Oak	22 23	Ferry Neck	
Trappe	23 24	Bohning Creek	
St. Michael's	28 30	St. Michael's	
Talbot	29 30	Tilghman's Island	
Easton	Dec 5 7	Easton	
Kings' Creek	6 7	Miles River	
Odessa	13 14	Odessa	
Middletown	13 14	Middletown	
J. H. CALDWELL, P. E.			

DOVER DISTRICT—THIRD QUARTER.			
Harrington	Oct	25	26
Magnolia	"	25	26
Frederica	"	27	28
Seaford	"	31	2
Galestown	Nov	1	2
Bridgeville	"	8	9
Ellendale	"	10	9
Litcola	"	17	18
Houston	"	16	16
Milford	"	17	16
Milboro	"	22	23
Georgetown	"	24	23
Milton	"	27	30
Lewes	"	28	30
Nassau	"	29	30
A. W. MILEY, P. E.			

SALISBURY DISTRICT—THIRD QUARTER.			
Gumboro,	Oct.	25	26
Parsonsburg,	"	25	26
Powellville,	"	26	27
Shartown,	"	31	2
Delmar,	Nov.	1	2
Barren Creek,	"	1	2
Fruitland,	"	9	11
Salisbury,	"	8	9
Quantico,	"	9	10
Crisfield,	"	14	16
Asbury,	"	14	16
Annamessy,	"	15	16
Westover,	"	15	16
Fairmount,	"	16	17
Holland's Land,	"	20	
Deal's Island,	"	22	23
Princess Anne,	"	23	24
JOHN A. B. WILSON, P. E.			

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Makes a specialty of Saratoga Waves and Ventilated Hair Works.

MARKET STREET. Water Curves &c. All kinds of Hair Jewelry combs, rooted, glossed and made to order. The latest styles in Hats and Ornaments constantly on hand.

WANT any person, reading this notice, secure a copy of the minutes of the Wilmington Conference, which he will, with the undersigned will be glad to buy it. I first number Bro. Pilsch at Do-disin, there!

WANT a man and wife for general farm work. Must be able to milk. Wife general house work. Address, care of PENINSULA METHODIST, Wilmington.

Never fret children just before they retire to rest. Let the father's caress, the mother's kiss be the last link between the day's pain or pleasure and the night's sleep.



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\$1,300,000, Appropriated by the General Government.

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\$100,000, Appropriated by the State of Louisiana.

\$100,000, Appropriated by the City of New Orleans.

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Delaware, Maryland & Virginia Railroad.

IN 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.

Table with columns for GOING NORTH, GOING SOUTH, and various stations like Bethoboth, Lees, Nasau, etc.

Bet. Franklin City & Georgetown.

Table with columns for GOING NORTH, GOING SOUTH, and various stations like Franklin City, Stockton, Girdletree, etc.

P. W. & B. Railroad.

Trains will leave Wilmington as follows:

For Philadelphia and intermediate stations, 6.40 a. m.; 2.30, 4, 7.40 9.55 p. m. Philadelphia, (express), 2, 2.45, 6.30, 7.50, 8.15, 9.00, 9.55 10.05 11.53 a. m., 12.41, 12.45, 1.54, 5.22, 5.55 6.36, 6.46 and 7.40 p. m.

TO MINISTERS AND LAYMEN.

In fitting up a church it is very necessary to get a varnish that will stand the heat of the body and also retain its lustre.

COWGILL'S REDWOOD, MAPLE, CHERRY

MAHOGANY and WALNUT. In a letter from Rev. Wm. F. Dawson, of Houston, Del., he says: "All are delighted with the beautiful finish that your stains and varnish give."

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A New Book for Singing Classes, Institutes and Conventions. By Geo. F. Root & C. C. Case.

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This magnificent Folio Bible is imported from London and is indorsed as the Best by the leading Bishops of England, in addition to the Old and New Testaments it contains a Concordance of Bible Words; 40,000 References with Context; An Encyclopedia; A Dictionary of Proper Names; with Pronunciation, full page color Maps, Poetry, Music, Ethnology, Plants, Animals, and Jewish sects of the Bible; etc.

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Catalogues sent free. Instruments sold very low for cash or monthly installments. Old instruments taken in exchange. Agents wanted.

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Making and Repairing a Speciality. 505 King St., Wil., Del.

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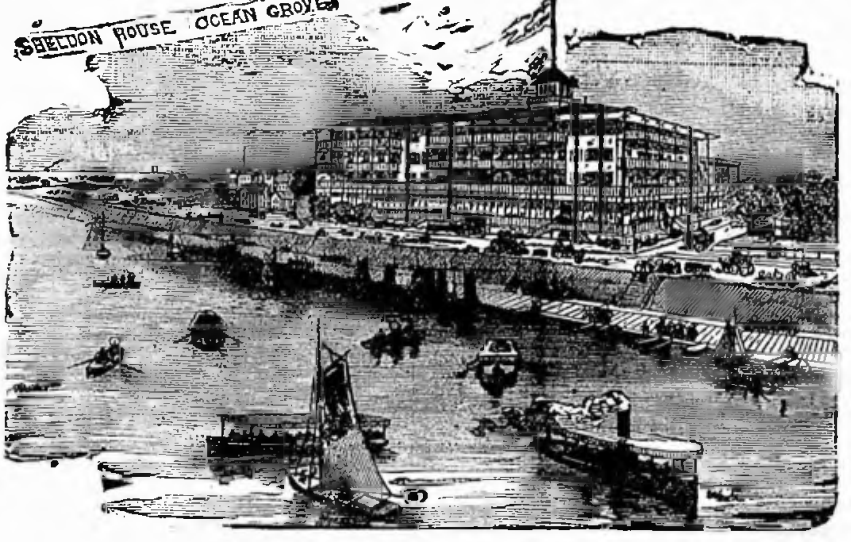
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Connected with Telephone Exchange. Open all Night. J. A. WILSON, Funeral Director.

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These are important facts for invalids and others who are contemplating the deprivations of a wearisome and expensive trip South.

TERMS—MODERATE. Favorable arrangements made with families. SEND FOR CIRCULAR. OPEN ALL THE YEAR.

6-1yr WELCOME E. SHELDON Sole Owner and Manager.

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Nos. 102 and 104 West Fourth Street,
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P. S.—Prompt attention given to orders by mail.

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That STRAWBRIDGE & CLOTHIER are
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COT AT ONE DOLLAR PER YARD that
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fifteen colorings, including black.

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TWILLED DRESS CLOTH at 75 CENTS
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That STRAWBRIDGE & CLOTHIER are
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The prices are also the lowest that have
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Many are being sold at a reduction of from
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found. Their cutters do nothing
else but cut and fit, and you know
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the best. Their suits are an adver-
tisement of themselves, and then
when their prices are compared,
they are found to be much the
lowest, because of long experience
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to their customers, and buying
largely of first hands and for the
ready cash, they can well afford to
make low price

Ready-Made Suits.

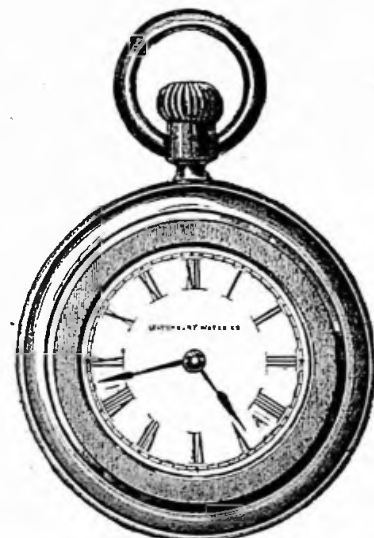
They keep a full assortment of
Men's, Youths', Boys and Chil-
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know about them it is but to see
them. Much of their Clothing is
made by them in the dull seasons,
and is cut to fit. They allow 10
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give this watch and one year's subscription to the
PENINSULA METHODIST for \$1.00, thus making a
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TEACH THE CHILDREN TO BE ON TIME.—
Do you wish to teach your children habits of prompt-
ness? If you can do this, it will be doing them a great
service. As soon as your boy can read the time of day
give him a watch, and teach him to take care of it,
and always to be on time. The Waterbury Watch is
just the watch for your boy. The public has discover-
ed that the Waterbury Watch (costing only \$3.50)
is an accurate, reliable, and durable time-piece.
LESS FOR REPAIRS.—The Waterbury Watch is
for repairs and cleaning than any other watch made.
To clean or repair an ordinary watch costs from \$1.50
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Waterbury Watch. The Waterbury Watch is a stem
winder. The case is nickel-silver, and will always
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chinery. Every Watch is perfect before leaving the
factory. So well known have these Watches become,
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Postage and packing 25 cent extra.
A Waterbury Watch will be given to any one send-
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A Safeguard.

The fatal rapidity with which slight
Colds and Coughs frequently develop
into the gravest maladies of the throat
and lungs, is a consideration which should
impel every prudent person to keep at
hand, as a household remedy, a bottle of
AYER'S CHERRY PECTORAL.
Nothing else gives such immediate relief
and works so sure a cure in all affections
of this class. That eminent physician,
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School, Brunswick, Me., says:—
"Medical science has produced no other an-
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PECTORAL. It is invaluable for diseases of the
throat and lungs."

The same opinion is expressed by the
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"I have never found, in thirty-five years of
continuous study and practice of medicine, any
preparation so great value as AYER'S CHERRY
PECTORAL, for treatment of diseases of the
throat and lungs. It not only breaks up colds
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than anything else in relieving even the most
serious bronchial and pulmonary affections."

AYER'S
Cherry Pectoral

Is not a new claimant for popular confi-
dence, but a medicine which is to-day
saving the lives of the third generation
who have come into being since it was
first offered to the public.

There is not a household in which this
invaluable remedy has once been in-
troduced, where its use has ever been
abandoned, and there is not a person
who has ever given it a proper trial
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tible of cure, who has not been made
well by it.

AYER'S CHERRY PECTORAL has,
in numberless instances, cured obstinate
cases of chronic Bronchitis, Laryngitis,
and even acute Pneumonia, and has
saved many patients in the earlier stages
of Pulmonary Consumption. It is a
medicine that only requires to be taken in
small doses, is pleasant to the taste, and is
needed in every house where there are
children, as there is nothing so good as
AYER'S CHERRY PECTORAL for treat-
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These are all plain facts, which can be
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AYER'S Ague Cure

contains an antidote for all malarial dis-
orders which, so far as known, is used in no
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any mineral nor deleterious substance what-
ever, and consequently produces no injurious
effect upon the constitution, but leaves the
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WE WARRANT AYER'S AGUE CURE

to cure every case of Fever and Ague, Inter-
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Are not quack medicines, but are relia-
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They are Sure Cure

—FOR—

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 - Boils,
- AND ALL SCROFULA TROUBLES

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