

# Peninsula Methodist.

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Editor.

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## LET ME SUP WITH THEE.

DANIEL H. ELA, D. D.

Blest Master, when around thy board  
Guest and disciple meet,  
Permit me with the least of these,  
To come, and take, and eat.

I ask not who may gather there;  
If scribe or Pharisee,  
Or publican shall with thee sit,  
Lord, let me sup with thee.

I know, when at the primal feast,  
The blessing fell upon  
The bread and wine, with those who came  
Judas was there, and John

Not mine to say, with dainty pride,  
Whom thou shalt bid with me,  
Enough, dear Lord, if I may share  
The bread and wine with thee.

I dare not, 'mong the bidden guests,  
Assume the highest seat;  
Honored and grateful, if I may  
Sit at the Master's feet.

No claim have I with loving John,  
To lean upon thy breast;  
If at the table, Lord, with thee,  
I am supremely blest.

—Zion's Herald.

## Bishop Taylor's Self-supporting Missions in South Central Africa.

(The following tract was mailed to us direct, with this personal salutation, in the Bishop's own handwriting,

London, Dec. 10, 1885,

To Rev. T. Snowden Thomas and family,  
with Christian love of

WM. TAYLOR.)

UNDER God, I took forty-four missionary men, women, and children to South Central Africa last March. Of these, three men, three women, and five children returned, with my approbation, one man and three ladies on account of ill-health, and two well men, who were well adapted to the work, went with their families—total eleven.

The leader of the "Quaker Wing" of the Mission has returned to the United States to get missionaries to help him to found a Quaker Mission, leaving thirty-two to account for. Of the thirty-two, thirty-one had the African fever, thirty of whom recovered, and one dear young man died. So that we report thirty-one at the front—fourteen men, five of them married, and happily have their wives with them, and nine single men. These were well provided for, and nearly all had their acclimatizing in Loanda before they went into the interior. Besides the fourteen men and five women, we have twelve children, two of whom are in our teaching corps; and may be classed with the adults, giving us twenty-one adults and ten children—total thirty-one; all well, happy, and hopeful, when I left them in October.

We have opened and manned six stations in the following order:—

1st. At *Mamba*, a purely native town, inland from Mayumbu, two degrees south of the equator. We have here, but one man who in the past few months has built a mission-house, and is calling for recruits to help him push the work into opening fields beyond.

2nd. At *St. Paul de Loanda*, the port of entry to Angola, a town of probably ten or twelve thousand population, we have stationed two young men, who are teaching the English and French and German, and learning the Portuguese and the Umbundu languages.

3rd. *Dondo*, the head of steamboat navigation on the Coanza River. We take steamer at Loanda, and go sixty miles by sea, and 180 miles up the river to Dondo, a town of five or six thousand population, where the caravans of carriers (freight carriers) lay down the "cargoes" they have carried for hundreds

of miles from the interior. I stationed in Dondo two men and one lady, who have opened a self-supporting school, and are learning the languages essential to their Gospel ministry.

4th. *Nhanguepepo*. From Dondo we travel by the ancient highway of the caravans, a path, in the main, fifteen inches wide, through a rugged mountainous country, with fertile valleys intervening for fifty-one miles to our 4th mission in a populous district called *Nhanguepepo*. There, by the generosity of a dear friend in London, we have bought houses for the residence of a working force at present, and a receiving station for yearly recruits, where they can get their seasoning and learn languages to fit them for their work further inland. We have stationed at Nhanguepepo two men with their wives, and two single men—each one has a special department of work assigned him—a press, and a printer to run it; an industrial school farm, and a man to manage it; a school for ten of our missionary children, besides a native school—all earnest Christians, and will make good missionaries as soon as they can master the languages that will give them access to the heads and hearts of the people.

5th. *Pungo Adongo*. From Nhanguepepo we proceed in the same path thirty-seven miles to *Pungo Adongo*, noted for the stupendous cliffs of solid conglomerate of a great variety of small stones, which distinguish the mountain range in which it nestles. It is a town of two or three thousand population. We stationed there a good missionary, and his wife, who is his equal in the mission field.

6th. *Malange*. From Pungo Adongo we go on through a woody country—scrub of rounded ridges and valleys, but no high mountains, sixty-two miles to Malange, on the eastern border of the Province of Angola. In Malange we stationed four men and two ladies. This is the commencement of a line of stations to be extended (D. V.) year by year to the centre of the continent, and onward as fresh recruits shall arrive.

These are already by Christian example missionary light-houses.

"But what about the self-support?"

The foundation principle of self-support is the principle of value for value, in all exchanges of equivalents of every kind. In its application to the spread of the Gospel it manifests itself by two methods: first, by the pioneer-founder of self-supporting missions, in regions where his glad tidings have, through the ignorance or prejudice of the people, no appreciable value in the market, and hence command no equivalent, not even to support the messenger. In that case, the missionary supports himself, either by his own funds in hand, or by building tents, as did Paul and Barnabas. This we call principle No. 1. The pioneer founder usually proceeds under that principle, opening new fields, but the missionaries who are called to minister to his organized churches, are supported by the people they serve—value for value. "The laborer is worthy of his hire." "They that preach the Gospel shall live by the Gospel." This we call principle No. 2. These principles have a divine adaptation to all countries, and all conditions of men.

In India, finding many people accessible through the English language, I founded churches, and supplied them

with pastors (over fifty now), who with their families are supported by the people they serve.

In South America, where I found small English communities able and willing to support a minister of the Gospel, I supplied them at their own request, but among the upper class Spanish and Portuguese speaking people, we organized schools that command their liberal patronage. This is but preparatory to direct Gospel work. Thus, all my workers in India and in South America, both in the school house and pastorate, are supported under principle No. 2.

Africa is entirely different, as a mission field, from both India and South America. In Africa, not of course referring to the British Colonies of the South, we can have no congregations to receive the Gospel through the English language; hence we have no appreciable value to put into the market, and cannot, on the self-supporting principle, expect something for nothing. In each of the five stations we have opened, we have commenced schools that yield a support to the teachers on principle No. 2.

[CONCLUDED NEXT WEEK.]

## The Prayer-meeting—How to make it Interesting.

BY D. L. MOODY.

In the first place, be sociable. The prayer-meeting leader who comes in, looking neither to the right nor the left, who drops out of sight behind the desk, and is not seen again until the meeting commences, and then only while he is conducting the formal opening exercises, and who, after announcing that the "meeting is open," subsides, half hidden and unheard, behind the desk until the meeting is over, is no leader in the true sense. Let him come down close among the people. If the room has five hundred seats, and there are only two hundred prayer-meeting attendants, hide the other three hundred seats, so that the room, may always seem full, and so that there may be no dispiriting fringe of empty seats in front. If the seats are all fastened down so that they cannot be removed, the leader had better procure a desk on rollers, and trundle right down among his people, if they will insist on sitting back by the wall. In some way he must get close to them.

Again, let the prayers be short. If when Peter found himself sinking in the waves of Galilee, he had insisted on putting before his petition, "Lord, save me," the regular prayer-meeting roundabout introduction, he would have been forty feet under water before he could have asked of the Lord the help he needed. One half the prayer-meetings suffer seriously from this evil of too-long-windedness. Christ set us no such example, for the prayer He taught takes much less than one minute for its repetition. It becomes after a time the duty of pastor or prayer-meeting leader to remonstrate gently with those who may offend by occupying too much of the prayer-meeting's time.

Seek variety in prayer-meeting methods. When times look the darkest for Christ's cause, have a praise-meeting. You will be surprised at the number of blessings you can still praise God for, and such expression of gratitude will frequently lead the way to greater occasions for thankfulness. Then have a promise-meeting at intervals. Ask A to bring

to the next meeting a promise from Genesis, and B one from Exodus, and so on through the audience and the Bible. Every book in the Bible will be found to contain at least one precious promise, and by bringing them together thus you will win fresh inspiration for your future work.

See that the prayer-meeting room is light and neat, and, above all, that it is well ventilated. Many a leader blames himself and the people for drowsiness in prayer-meeting, when in reality the sexton is the only one at fault. Plenty of fresh air is indispensable to keep men wide awake through an evening hour after they have been busily working all day, much of the time, perhaps, in the open air. Do not trust this important matter of ventilation to the sexton, but see to it yourself.

Finally, sing a great deal, and sing a considerable proportion of new songs. "But nobody knows them!" Of course nobody does—if everybody knew them they would not be new songs, and so their singing would infuse no fresh life into the meetings. Practice on them a little during the meeting, and when the meeting is over, ask a few of the singers to remain and go over the tunes several times, until they have become tolerably familiar.—*Pulpit Treasury*.

## Child Converts.

When the history of redemption in this age shall be written, one of its most brilliant and satisfactory chapters will be devoted to the conversion of children. The church of Christ has outlived its prevailing usages which, within the memory of those who are now only in middle life, kept young children out of "the communion of saints." Robert Murray M'Cheyne sadly ended his beautiful memoir of little James Laing—entitled "Another Lilly Gathered"—with these words: "Let us seek the present conversion to Christ of our little children. Jesus has reason to complain of us, that he can do no mighty work in our Sabbath schools because of our unbelief." That was thirty-six years ago. But we are living in a new era, when the largest accessions to all of the Evangelical Churches are coming from the children and youth in our Sabbath-schools and Christian families.

Yet, when we glance at the history of conversions in past centuries, it seems strange that there could ever have been the least doubt, or indifference, or hesitation, on the subject. Jeremiah and John the Baptist were sanctified unto the Lord from the womb. King Josiah feared the Lord when he was but eight years old. Children sang "Hosanna to the Son of David," in the Temple, and Christ vindicated them out of the old Scriptures, saying: "Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" The world will never forget his "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Polycarp, the disciple of St. John, and the martyr, who died for Jesus at the age of ninety-five, was converted when he was nine years old, and served his Lord and Master eighty-six years. Justin Martyr, who lived in the second century, wrote that many of both sexes "had been made disciples to Christ from their infancy, and continued uncorrupted all their lives." Richard Baxter could not

remember the time when he did not love God and all that was good. Matthew Henry was converted before he was eleven years old; Mrs. Isabella Graham at ten; President Edwards probably at seven; Dr. Watts at nine.

President Edwards, in his narrative of the Great Revival, gives a lengthy account of a child, who was converted when but four years old; and he speaks of a number of "others whose ages ranged from nine and ten to fourteen years." Before that, it was "looked on as a strange thing, when any had been savingly wrought upon, and remarkably changed in their childhood." Within the last twenty or thirty years, however, the conversion of multitudes of young children has been one of the most remarkable features of revivals of religion. With ordinary caution as to personal intelligence and evidence of a change of heart, and with the watch and care which the lambs of the flock shall have, there is no reason to doubt the reality and the value and the growth of early piety in Christian homes, Sabbath schools and churches.

These facts indicate the necessity and the means for aiming directly at the conversion of children. The child of Christian parents has, of course, the corrupt nature and the same evil heart, as the child of Christless parents. But in everything else he has, or should have, greater advantages for becoming a disciple of Jesus, when very young. The means of grace are there—the Word of God, the family altar, Christian precepts and examples, and that Christian influence which fills the house, like Mary's ointment, with holy fragrance. Besides these general and indirect influences, there are often those personal and positive agencies, which find their best expression in a gentle mother's prayers and anxieties, and in a conscientious father's care, or it may be in the warm piety of elder brothers and sisters. "The promise is unto you and to your children," and the way to inherit the promised blessings of the family covenant, is to use the means for transmitting them down to children and children's children.—*Dr. J. M. Ferris in Pottstown Ledger*.

## Contentment.

Contentment is not necessarily satisfaction, but a state of mind which may be attained by one who has desires which are far from being satisfied. It is a result of self-discipline, as is implied in Paul's, "I have learned in whatever state I am, therewith to be content!" His state might be worse than unsatisfactory, as when it was one of peril and pain, yet his self-mastered soul had trained itself to be content with it, because his divine Lord thought it best. In this Paul is a fine type of what every believer should be amidst the vexations, the misfortunes, the sufferings incident to this mortal life—contented with his present lot because Providence shapes it, yet filled with swelling desires which nothing earthly can satisfy, and therefore constantly exclaiming, "I shall be satisfied when I wake with thy likeness." Oh, sweet contentment! Oh, blessed yearning after the only satisfactory bliss! "Far out of sight, while yet the flesh entold us,  
Lies the fair country where our hearts abide,  
And of its bliss is naught more wondrous told us,  
Than these few words, 'I shall be satisfied.'"—*Zion's Herald*.

## Temperance.

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

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

### Facts About Strong Drink.

Bishop Ireland, in an address before the Pleury Council in Baltimore, presented the following statistics regarding the ruin and sin resulting from the use of strong drink:

"In San Francisco last year there were arrested 25,669 people. Of these 19,500 were for drunkenness, or disturbances of the peace owing to drunkenness. In Philadelphia in 1881, 27,223 arrests out of 44,997 were for intoxications. In Baltimore in 1883 there were 7,683 arrests made, a very small number when compared to other cities, but of this number 5,318 were for drunkenness and disturbances of the peace, arising from too much drink. In 1881 there were in the United States 185,769 liquor-dealers—one dealer to every 270 persons, including men, women, and children. The saloons are more numerous in the larger cities. In Boston there is a liquor saloon for every 150 people, in Chicago one saloon to 140, in New York one to 135, and so on. The speaker then argued that the average number of drinking-people could not possibly support the saloons unless they drank to excess. In Boston, in 1881, the Bureau of Labor Statistics made an effort to trace back the source of every arrest, made, and after a careful research they found that seventy-two per cent was due to drink."

These are words of truth and soberness; and it is a matter for thanksgiving that the bishops of the Roman church are beginning to awake and bear testimony on this important subject.—*Religious Telescope*.

### Farrar on "Drink."

In the course of an article on "Drink in the Nineteenth Century" Lord Bramwell says:

"Drink" is a good thing, and this country would be very foolish to give it up." To this Canon Farrar replies:

"Can any number of glasses of wine or beer" he asks, "yield a pleasure equal to that we experience, when we snatch from ruin even one imperilled life? Nothing can persuade me that the pleasure caused by taking drink, is any equivalent to the human race for the disease, the crime, the squalor, the misery, the madness, the premature deaths, with which drink by indisputable evidence, floods every region of the world. So far from drink having been condemned without a hearing it has been extolled without an examination. It used to be said that drink was a food; it is now admitted that its nutritive elements are infinitesimally small. Drink used to be regarded as a source of health; it is now proved that even when taken moderately, it is the frequent cause of a host of cruel diseases. Drink used to be considered necessary for great efforts, it is now demonstrated that for all the greatest feats of strength and endurance it is positively injurious. Drink used to be regarded as a panacea for extreme climate; it is now acknowledged that alike, in the Arctic circle and under the sun of the tropics, those men have been most exempt from climatic influences, who have entirely abstained from it.

Christ came to teach eternal principles and not isolated details. There was nothing in Palestine distantly approaching to such rapid and fiery intoxicants as rum, gin, brandy, or whiskey; nothing which even resembled porter, ale, or beer. The only known fermented liquor was the pure natural juice of the grape; it does not appear to have been drunk commonly; it was very rarely used to excess; it was largely diluted with water; the common drink besides water, was probably the

preserved unfermented fruit of the vine. If such conditions were prevalent now, there would not be the slightest need for any of us to be total abstainers. Texts are never more misused, than when they are applied to discredit principles of which the highest teaching of the sacred writers wholly approves.

Lord Bramwell asks for charity towards his opinions. May we not plead with him for a little charity shown by practical legislation for the widows who are widows through drink, and the mothers who are childless, and the children who are fatherless; for the wretched on whose desecrated hearths drink kindles the very fires of hell; for the myriads of miserable men who by drink and the merbid power which it exercises, make their root as rottenness and their blossom to go up as dust; for those whose earthly lives are poisoned at the very fountain by the fatal hereditary taint which lurks in the drunkard's blood; for those whose homes drink turns into worse than Dantean hells; for unwomanly women and unmotherly mothers who, through drink, turn womanliness and motherhood to loathing; for those among whom, because of drink, childhood knows no innocence and youth no shame, for whom manhood is only mature in degradation and whose blighted age becomes a scandal on the name we bear?"

## Youth's Department.

### Trust and Obey

"Ad Astra per Aspera," is the brave and suggestive motto of Kansas, and means "To the stars through difficulty," or "Success through hardship." The English poet, Miss Havergal, tells a story in verse of a young girl named Alice, whose music-master insists upon her practising very difficult music.

To Alice it seems cruel that she may not play easy pieces like other girls. The chords are difficult, and the melody is subtle. Her hand wearies, her cheek flushes, and with clouded brow she makes a protest. The master will not yield, and she writes home to her father, who answers kindly, but firmly, that her teacher knows what is best.

"Trust and obey," is her father's advice.

Persuaded to try again, she at length mastered Beethoven's masterpiece.

Years afterwards, at a brilliant assembly of musical artists, when the gentle twilight fills all hearts with thoughts of peace, Alice is invited to play some suitable strains. She selects the very piece that was once so difficult, but which, thoroughly learned, has never been forgotten.

She plays it with pure and varied expression, secures the rich approval of one of the masters of song, who confesses that even to him Beethoven's music had never seemed so beautiful and so suggestive as in her rendering:

"Then swift up flashed a memory  
A long-forgotten day;  
A memory of tears once shed,  
Of aching hand and puzzled head,  
And of the father's words that said,  
"Trust and obey."

"The lesson learned in patience then  
Was lit by love and duty;  
The toiling time was quickly past,  
The trusting-time had fled fast,  
And Alice understood at last  
It mysteries of beauty."  
*Youth's Companion.*

### Wings By-and-by.

"Walter," said a gentleman on a ferry-boat to a poor, helpless cripple, "how is it, when you cannot walk, that your shoes get worn?"

A blush came over the boy's pale face, but after hesitating a moment, he said:

"My mother has younger children, sir; and while she is out washing I amuse them by creeping about on the floor and playing."

"Poor boy!" said a lady standing near, not loud enough, as she thought, to be overheard. "What a life to lead! What has he in all the future, to look forward to!"

The tear started in his eye, and the bright smile that chased it away showed that he did hear her. As she passed by him to step on shore, he said in a low voice, but with a smile:

"I am looking forward to having wings some day, lady."

Happy Walter! Poor, crumpled, and dependent on charity, yet performing his mission; doing, in his measure, the Master's will, patiently waiting for the future, he shall by-and-by "mount up with wings as eagles; shall run and not be weary, shall walk and not faint."—*Ex.*

### The True Soldier.

Three boys were talking of the work which they hoped to do, when they grew to be men.

Said Harry, "I want to be a doctor, like Uncle George, and help folks to get well when they are sick."

"I want to be a merchant," said Arthur, "and have a great store and make myself rich. I can help a great many people if I have plenty of money."

"I don't want to be a doctor or a merchant," said Walter. "Let me be a soldier—a real soldier, not a play one?"

Aunt Fanny was standing in the window and heard the talk. She smiled at Walter.

"God grant that you may indeed be a real soldier, my boy," she said.

"Why, Aunt Fanny! I thought that ladies were afraid of war," said Walter.

"The real soldier," said Aunt Fanny, will fight with other weapons than guns and swords. He will fight sin and wrongdoing with the weapons which God will give him. He will never run before the enemy, because he will know that God is on his side. He will be brave and strong and true, because he will be sure that the great Captain is looking at him, and is ready to reach out his hand to save him from defeat. Such a soldier I hope you will be."

"Oh, that is what you mean!" said Walter, thoughtfully walking away.

What do you think of Aunt Fanny's soldier?—*Religious Telescope*.

A famous stone formerly stood in front of the chief heathen temple at Bau, in the Fiji Islands, against which in the days of paganism the heads of innumerable victims of the cannibal orgies were dashed. For thirty years no human blood has stained it. It has now been taken into the great church at Bau, and transformed into a baptismal font.

If the Christian people of this State were as perfectly united against the liquor-traffic as the liquor-dealers are in its favor, they would choke it to death in six months.—*The Issue*.

An eminent Scottish physician recommends milk as a substitute for brandy, as a stimulant in the treatment of inebriates. He says he has cured many critical cases with it.

### Here and There on Snow Hill District.

REV. A. WALLACE, D. D.

No. 43.

While I am on the subject of negro slavery, as it existed in Accorac, Va., in 1854, I may as well acknowledge, that I was in no sense an abolitionist of the unreasoning and rabid stripe. I saw little chance for improvement in the condition of the colored people, by an adventurous dash for freedom, with perils and privations along every step of the way, and but little sympathy or help awaiting the fugitive, north of Mason and Dixon's line. I never counseled, aided, or encouraged a slave to risk the attempt of escape from a condition which, however, unhappy might become deplorably worse. I was often secretly consulted by this class, while in Virginia. Somehow, they had become aware of an approaching crisis. The air was full of portentous whisperings; and a large majority of the brightest slave men and women felt the

danger, awakened by northern sentiment, of their being sold off South, where such property was thought to be comparatively secure.

An old lady, for instance, whose wealth consisted in 30 to 50 head of slaves, was in poor health. She had been advised to sell the whole lot, while prices were good. These people were in trouble. Most of them were Methodists, some remarkably intelligent, and capable of working their way through life. I visited their "ole Mistas," who was not a Christian, and gained a good deal of her confidence. I held a conference with the slaves in a thicket one Saturday night, when some of them were meditating flight. I succeeded in dissuading the restless, and urged all to live as near to God as possible, pray for the salvation of their owner, and hold on a while to see what God might bring about. I told them the "irrepressible conflict" must soon come to a settlement, and all who believed in the God of Moses and Daniel, and the Hebrew children, need not fear which way the result would be. My own opinion was, and I told them so, that they would all be free in a very short time, but it was to the Almighty they must look for help. In human foresight, or political convulsions, there seemed no hope.

In just about 10 years after that wondrous and memorable night, I was again on the soil of old Accorac, in the capacity of Presiding Elder. For a couple of years we were shut out by the war. But when Chaplain Vaughan Smith, at the head of two or three detachments of Federal soldiers, crossed the line of Virginia, and swept the entire shore of rebel militia and confederate cannon, I followed the standard of the Union, and opened our churches again. I was holding a quarterly meeting at Onancock. We had a few friends left, but most of the people were in full sympathy with the Jeff. Davis' rebellion. I found a home with Dr. Tyler. It was a beautiful Sabbath morning, and from an early hour I saw companies of colored people passing toward the M. E. church. In due time I opened the love feast. Such a crowd of colored people I never witnessed in one gallery. The "Proclamation" had just taken effect. The old slave owners were very sore. There was very little enthusiasm among the whites; and I soon gave our "brethren and sisters" in the gallery an opportunity to improve the time.

A grand voice, which I remembered at Garrison's Chapel ten years before, struck up the hymn, "Am I a soldier of the cross," and the speaking began. I had almost forgotten the midnight meeting referred to above; but one of the leading spirits who was there rose to give his experience. It was something like this: "Christian friends, I am happy soul and body dis mornin'. It is de brightest day I have ever seen. I hear'n tell, dat our preacher Wallace, who used to dispense de good gospel to us years ago, had got to be a 'siding elder, and I started before sun up, to come here and see his face. (Here there were exclamations of "yes, praise de Lord!") In comin' along dis mornin', I felt like de lame man who can leap as a hart in de wilderness, and de tongue of de dumb is unloosed to sing hallelujah! (Shouts of "Amen.") Dis 'siding' elder, dat sits in de pulpit, told us salvation would come. ("Glory.") He told us one night, when our troubles was deep as de waters of de sea, dat de mornin' would break soon. When we was about to run away for freedom, he says to us—hold on; hold fast to your anchor in de mighty God; you folks dat run away are afeared. Stand still, until Moses smite de waters, and old Pharaoh is broken wif a rod of iron! Some of our people couldn't see it; but dey see it now—all glory be to de Lamb of Calvary! (Here there arose a mighty shout, "yes, yes, everlastin' praises be to God!")

De preacher sittin' dere says to me, says he, Jesse, mind you dont act de fool,

or let de people ob color misbehave; your time will come, sure as you live. "Preacher," said he, reaching out his hands toward me, "De time you told us of is here, dis free, blessed Sunday, and wo is free in body, free in soul, and on our solemn march to heav'n."

This was finding a little bread cast on the waters, after many days.

"So you told these people," said a gentleman that day at dinner, "that they would all be free. How did you happen to know it?"

"I did not know it. It was a matter of faith with me," I replied. "I thought I could discern the signs of the times. Slavery was doomed. Its upholders were blind with desperation, and mad before destruction. The first gun fired at Sumter, was the prelude of emancipation, and the South, in its folly, was made the instrument, very fittingly too, in this de-nouement."

To return, I have incidentally referred to a new church, in the place of old Garrison's Chapel. The inception and completion of this enterprise was one of the most gratifying events of my two years pastorate. It was dedicated by Rev. J. D. Onnis, assisted by the popular Andrew Manship, and every dollar of its cost raised and paid. Some of the old time saints thought it was too fine in its appointments to expect a revival, but they were agreeably disappointed. We had a grand meeting, with overwhelming crowds from all the country round in attendance. Family coaches of the "F. F. V's," jostled with the dear-borns and horse carts, which brought the people together day and evening, to enjoy the services.

The colored people were accustomed to gather in such crowds, that they held their meeting out of doors. As soon as preaching was over, and the invitation hymn was started, they retired from the gallery and started a great camp fire outside; around which they sang and prayed until their benches were full of mourners. The wicked lads and young men annoyed them very much, by picking up burning pieces of pine knots, and throwing them in among the penitents. This so riled me one night, that I warned them to desist, and not doing so, I pitched into them incontinently, knocking down a couple of the ringleaders, who were so astonished at my temerity that they forgot to strike back. It was well for me, that I had already gained some reputation for courage. Even the rabble admired that, and when the young fellows began to talk about thrashing the preacher, they were hooted down by their companions, who agreed that I had served them right.

In a *melee* of that kind, I never had much discretion. While holding a revival meeting some time before, in the town of Milton, Del., I found a young woman in distress, and persuaded her to come forward for prayer. Next day, her dissipated husband, after drinking too much, boasted that he would whip me, if I didn't let her alone. I knew nothing of the circumstances, and that evening we had the altar full, and a lively meeting in progress, when I saw this man coming up the aisle. I met him, and held him there, while he did some swearing, and declared he was going to take his wife from the altar. He made several attempts to pass, until we clinched, and he pulled out a pistol. I seized it, and calling for help, we pitched him headlong out of the door.

The wife was happily converted, and I accompanied her to her wretched home. There we found the now sobered husband ashamed of himself, and willing to have us pray before retiring. I am not sure but that we had him converted also.

So with the lads in Virginia. The Devil overshot the mark. They were so mortified, that they found no rest, until they sought religion. But from all my observation, it was harder to get people converted there, and keep them converted, than any place I have ever known.

The Sunday School.

Jeremiah Predicting the Captivity.

LESSON FOR SUNDAY, JANUARY 10, 1886.  
Jeremiah 8: 20-22; 9: 1-16

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "The harvest is past, the summer is ended, and we are not saved" (Jer. 8: 20).

THE SORROW OF THE PROPHET (20-6).

20. *The harvest is past, the summer is ended, etc.*—language of despair, expressed in the form of a proverb. It will be seen, by glancing at the context, that a sort of colloquy is introduced. The prophet represents himself (in verse 18) as comfortless in his sorrow; he seems to hear (in verse 19) the cry of his ex-patriated people from a distant land; they complain, "Is not the Lord in Zion?" implying, why, then, are we perishing in exile? But their complaint is met by God replying, "Why have they provoked me to anger" by their idolatries? Then, again, is heard "the cry of the daughter of my people"—"the harvest is past," etc.; meaning, we have hoped, and hoped in vain, for deliverance; the last opportunity has come and gone, and now the cold, dreary winter of despair settles down. *We are not saved.*—The expectations of deliverance and peace excited in us by the false prophets have proved delusive.

"As the husbandman when the corn has failed, hopes that there may still be a good vintage and plenty of olives and figs, and gives way to despair only when the fruit-bearing has also proved unproductive, so despair seized the people when they saw opportunities for their deliverance again and again pass by, till God seemed utterly to have forgotten them."

21, 22. *For the hurt of the daughters of my people, etc.*—The prophet speaks here for himself. His heart is crushed by the sad cry of his countrymen. *I am black*—"I go mourning;" "I am sad in visage with grief;" "black is the costume of mourners." See Joel 2: 6: "All faces shall gather blackness." *Astonishment hath taken hold, etc.*—The old sense of the word "astonishment," that of being stupefied, or deprived of sense for the time being, is probably meant: "I am stupefied with horror." So also in chap. 2: 12. *No balm in Gilead? No physician there?*—Is there no healing balsam for the hurt of my people? no skillful leech to apply it? The implication is that there certainly is, but the people stayed unhealed because they will use neither remedy nor physician. Says the Speaker's Commentary: "The prophet's meaning is, balm used to grow in Israel for the healing of the nations. Her priests and prophets were the physicians, whose office it was to teach the remedy for human sin and woe. Has Israel no balm for herself? Is there no physician in her who can bind up her wound? Gilead was to Israel what Israel, spiritually was to the whole world.

"It is not that there is no spiritual balm, no physician for the soul, if men perish eternally. It is that they will not come that they may have life. There is a balm of sovereign efficacy for healing the most desperate spiritual wound. It is the blood of Jesus Christ, the Son of God, which cleanseth from all sin. He is the Great Physician, and He is as able as He is willing, to save them to the uttermost who come unto God by Him."

1. *Oh, that my head were waters, etc.*—an unfortunate beginning of a new chapter, seeing that the connection with the preceding verses is too close to permit any severance or interruption. The full vision of the impending calamity sweeps before the eye of the prophet with such vividness, and its utter needlessness so oppresses him, that he longs for an endowment of inexhaustible tears. He cannot weep enough—he would weep day and night if he could—for the slain of his countrymen. *Mine eyes are a fountain of*

tears—better, an unfailing reservoir of tears.—*Daughter of my people*—used, in this prophecy, like "daughter of Zion," to personify the people of Jerusalem and Judah. See chap. 6: 23, 26.

2. *Oh, that I had in the wilderness a lodging-place.*—So polluted has the Holy City become, that the prophet would gladly exchange for it the lonely caravansary of the desert. *They be all adulterers*—spiritually unfaithful to their covenant as the bride of Jehovah. This figure is frequently used to represent the apostasy both of Israel and Judah (see chap. 2: 20; 3: 8, 9). Evidently the people had not only forsaken Jehovah and gone after other gods, but they had been guilty also of literal unchastity, in their nature-worship (see chap. 5: 7-9). *An assembly of treacherous men*—a gang of deceitful, unfaithful men. This was hard language for the prophet to use towards his own countrymen, but doubtless true.

3. *Bend their tongues like their bow for lies*—R. V., "bend their tongues as it were their bow for falsehood." They deliberately prepare arrowy lies to shoot bowlike from their tongues. See Psa. 64: 3, 4. *Not valiant for the truth upon the earth*—R. V., "and they are grown strong in the land, but not for truth;" they have become mighty, but not mighty in fidelity to their engagements with their fellow-men. *Proceed from evil to evil*—progress in self-will and in wickedness. *Know not me*—do not recognize My claims; have no sense of obligation or love toward Me. "There is no knowledge of God in the land" (Hosea 4: 1).

4-6. *Take ye heed . . . trust ye not.*—So utterly deceitful have the people become that the prophet inculcates suspicion, apparently, as a precaution against being imposed upon. *Every brother will utterly supplant*—trip him up by the heel; an evident allusion to the story of Jacob and Esau. Every brother will play the part of Jacob. Gen. 25: 26; 27; 36; Hosea 12: 3. *Walk with* (R. V., "go about with") *slanders*—go about for the purpose of slandering. Lev. 16: 16; Prov. 11: 13; 20: 19. *They weary themselves to commit iniquity*—do not weakly yield to a passing temptation, but make wickedness their business, and take laborious pains to carry it out. *Thine habitation is in the midst of deceit*—apparently addressed by Jehovah to the prophet, but preferably to be taken as a conclusion to warning begun in verse 4: Do not trust brother or neighbor; for thy habitation—thy dwelling-place or surrounding—is in the midst of deceit.

II. THE CHASTISEMENTS OF THE LORD (7-16).

7. *Behold I will melt them and try them*—a frequent figure, which comes out more clearly in the well-known verse in Malachi (3: 3); "He shall sit as a refiner and purifier of silver." The coming calamity will be a painful one, but it will be corrective as well as punitive, purging away the dross and leaving the pure metal. *For how shall I do, etc.*—In R. V., "for how else should I do, because of the daughter of my people?" What other way is left to me?

"The terms used are those of the refiner of metals, the first being the smelting to separate the pure metal from the ore; the second, the testing to see whether the metal is pure, or still mixed with alloy. As milder means have failed, God will now put the nation, into the more powerful crucible of tribulation, that whatever of evil being consumed in the fire, all there is in them of good may be purified."

8. *The tongue is an as arrow shot out*—R. V., "their tongue is a deadly arrow." *In heart he layeth his wait*—R. V., "in his heart he layeth wait for him." So Psa. 55: 21: "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." *Shall I not visit them?* etc.—equivalent to, "I will surely visit them in judgment for these things," etc. The verse is repeated from chap. 5: 9 and 29.

10. *For the mountains will I take up a weeping, etc.*—The prophet interrupts the Divine threatenings with his lamentations. The punishments heretofore forewarned of in a general way, are now specified of, in detail—the desolation of the land, the expatriation and scattering of the people, and the dreadful slaughter of multitudes. The mountain sides had smiled with fertility; they had been clothed with the vine and the olive: now, in the vision of the seer, they are laid waste and given over to briars and thorns. *For the habitations* (R. V., "pastures") *of the wilderness*—The Hebrew word for wilderness means simply an untilled plain, not a desert. These meadow pastures had been filled with grazing herds; now they are utterly empty of life. The flame of war has passed over them; and being left without irrigation they are burned up—parched by the sun. *So that none can pass through*—R. V., "so that none passeth through." *Cattle . . . fowl . . . beast . . . are gone*—no vestige left of bird, beast, or fowl; "so utterly waste that even birds cannot find subsistence there."

11, 12. Jehovah resumes His threatenings. *I will make Jerusalem heaps*—that is, ruins; a dreadful prediction of the downfall and destruction of the "joy of the whole earth." *A den of dragons*—R. V., "a dwelling place of jackals." *Cities of Judah desolate*—R. V., "cities of Judah a desolation." Not alone upon the capital should the calamity fall; all the cities should be despoiled and depopulated. *Who is the wise man?* etc.—Those who have eyes to see and ears to hear will understand what evils impend and for what cause they are sent. *For what the land perisheth, etc.*—In R. V. a new sentence begins here, the preceding one ending with an interrogation point: "Wherefore is the land perished and burned up," etc.

13. *Because they have forsaken my law*—a sufficient, and more than sufficient reason for the predicted chastisement. They could not justify themselves by professing to be ignorant of that law, for it had been plainly revealed. *Neither walked therein*—i. e., in My laws.

"The fathers lay great stress upon the words 'which I set before them,' literally 'before their faces.' The law was not given secretly, says Chrysostom, but publicly, with all the pomp and terrors of Sinai."

14. *Have walked after the imagination* (R. V., "stubbornness") *of their own heart.*—This same charge of heart obstinacy is repeated six times elsewhere in this book. *After Baalim*—Even the prophets, as we learn from chap. 2: 8, instead of pressing home the holy principles of the law, drew their inspiration from the sun-god. There was probably no open worship of Baal at this time, but "the rites of Molech were still privately practised." *Which their fathers taught them.*—For what the fathers should have taught them, see Deut. 4: 9.

"It was not the sin of one generation that brought upon them so heavy a chastisement; it was an hereditary sin, which had been handed down from father to son."

15, 16. *Will feed them with wormwood . . . water of gall*—a bitter, revolting food, a poisonous drink. The "gull" is supposed to have been "the belladonna, or nightshade, to the berries of which the grapes of Israel were compared" (see Deut. 32: 32). The terms are figurative for destruction. *Will scatter them among the heathen*—R. V., "the nations." *Will send the sword after them till . . . consumed.*—Even in exile and among strangers they would not be safe. They should become the prey of the sword, who did not stand the trial alluded to in verse 7.

"This verse is taken from Lev. 26: 33, and the fulfillment of what had been so long before appointed as the determinate penalty for the violation of Jehovah's covenant, is one of the more remarkable facts, in proof that prophecy was something more than human foresight."

"I Just Took Him at his Word."

BY BELLE V. CHISHOLM.

Sandy Bates was one of the Fresh Air Fund boys who had come out to the Points to get a glimpse of the green fields and a breath of the pure air of the bright country. He was nobody's lad, and he managed to keep life in his body by means of odd jobs that he was always on the lookout for, while any kind of shelter at night was better than the miserable garret that he used to share with the old drunken creature who called herself Granny Bates, though Sandy was sure that she had no claims upon him.

A serious illness, induced by exposure and poor nourishment, had left him so thin and pale as to attract the attention of a benevolent lady, who succeeded in obtaining a permit to have him sent to the country for a week or two. Sandy's first Sunday in the country was one glad song of delight. In Mr. Raymond's class that day he first heard the simple story of redeeming love. Eagerly he listened to the oft-told tale of the Babe cradled in the manger, of the sorrowful life that followed, and of the ignominious death that finished the work of redemption. The plan of salvation was all new, but exceedingly plain to the forlorn boy, and the passages of Scripture read and memorized were full of meaning to his growing understanding. The week that followed was bright with new life and beauty. When next Mr. Raymond took him by the hand, Sandy informed him that he now belonged to the Saviour.

"Are you very sure?" asked Mr. Raymond, fearful that the child did not understand what he was saying.

"Just as sure as my name is Sandy Bates," was the instant response.

"How do you know that he has accepted you?" urged the teacher.

"Why, I just took him at his word; for when he told me to come to him, I knew he meant it, and I am sure he will not go back on his word," replied Sandy, with glistening eyes.

"You are right, my boy. I think I understand now what Jesus meant by accepting the kingdom of God as a little child," murmured Mr. Raymond. "Out of the mouths of babes and sucklings hast thou ordained strength."—S. S. Times.

A Mole on the Nose.

A little blemish may cause great loss and sorrow. A young lady in a fashionable school in New York had a mole on the tip of her nose. There was nothing unclean or disgraceful about it; yet, trifle as it was, it forced itself on the notice of every stranger as the chief characteristic of the girl.

She was pretty, modest and clever, but modesty and wit were all obscured and subordinated by this paltry defect. Her classmates expressed sympathy when speaking of her to strangers, but were evidently quite confident that they had no similar blemish.

Now, one of these ladies prefaced every sentence with a sharp "Say!" like the stroke of a gong.

"Say! I think it is raining!"  
"Say! I know something about mathematics."

"Say! have you heard the news?"  
Another of the girls stitched her sentences together by "You know."

"You know, I have such news to tell you! I was out yesterday at Laura's, and I met her brother, you know, and he says that his cousin, you know, is actually engaged to Isabel, you know."

A third girl bit her nails, and at every pause in the conversation fell to devouring them as furiously as a famished dog a bone. The spectators felt an irresistible desire to bring her something to eat.

Still another young girl in the school interjected an utterly vacant laugh into every clause of a sentence. She sat next to the venerable clergyman at supper, and her conversation ran something in this wise:

"Won't you have some jumbles, doctor? They're very nice—hel! hel! I heard you preach once, last summer, up in the Knatterskills. The sermon was on the sacrifice of Simeon—hel! hel! It made me cry—hel! hel! hel!"

Now this lady had no wish to be irreverent or even merry. She probably did not know that she laughed at all. Her insane giggle, like the catch-words used by her companions, had been adopted first to cover a childish diffidence. No parent or friend had corrected the foolish, ill-bred habit, and a personal peculiarity of this kind is a matter of which no stranger will speak.

Yet these little peculiarities, like the mole on the nose, were impertinently obtrusive. These girls had good looks, scholarship, and lovable natures; yet the one vulgar, silly habit was the point which forced itself on a stranger, and it was that mainly by which they were remembered.

It would be a wise question for every young girl to ask her nearest friend, if she, too, has this mole upon her nose. And it would do no harm for boys and men, and even ministers, to ask the same question, and then hear the answer without getting angry about it.—Church and Home.

How to be Beautiful.

Young ladies, do you wish to be beautiful? I think I may venture to assume that much, and proceed to give you a few plain directions for attaining the desired end.

First, a fair, clear complexion is always admired. There is no better way of securing this, than by taking a good, thorough bath every other day, and a good long walk with a cheerful companion at a regular hour every day. Then you may take a hearty meal of wholesome substantial food, and be the better for it; but if you omit the bath and walk, every full meal you eat will add to the sallowness of your skin, and the generally unhealthy appearance of your person. If you cannot bathe and exercise, you should eat lightly.

But the loveliest complexion in the world cannot alone make a person beautiful. You must think; think on great, noble, benevolent subjects. Accustom your mind to dive deep, to grapple hard with strong, earnest thought, to plan lofty and holy action. It is thought that chisels out the plainest face into a beautiful piece of sculpture. Some one has well said that "the man who does nothing but eat and drink soon loses the fine lines of his features." It is the expression, that beautifies the face. It is the tender look, which pity for the suffering and the heavy laden calls up in the instant on the speaking brow and tremulous lip. It is the intelligent lighting up of the whole countenance which the earnest thinker displays, when any intelligent subject is introduced. These are elements of beauty which have won the admiration of the world in all ages. Without them the fairest face is like that of a painted doll; pretty and useful to amuse the childish and thoughtless, but scarcely attracting the passing observation of the mature and cultivated.

To have a beautiful face, then, one must have a beautiful soul. There is no cosmetic that can equal this, and it is attainable by even the plainest and poorest. It is "without money and without price."—Evangelical Messenger.

The Hon. Henry W. Sage, founder of the Sage Female College, Cornell University, has given sixty thousand dollars to endow a Professorship of Ethics and Moral Philosophy in the University, in memory of his wife.

The Methodist Church in this country, it is stated, has expended \$7,637,758.36 on its mission work in foreign lands, in the fifty-two years since 1833, when it began its mission in Africa.

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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.

HAVING put in a new Gordon Steam Power Job Press, of the latest improved pattern, as well as a lot of new type, we are now prepared, better than ever heretofore, to do all kinds of Church, Sunday School and Commercial Job Printing, at reasonable prices.

Bro Wilcox speaks to the point in the following editorial note. We think his remarks apply beyond the bounds of the Central Pennsylvania Conference.

"The question is sometimes asked—why is it that some ministers never increase the list of subscribers to the church papers on their charges? It cannot be the people, because they are followed by other pastors—who, no matter where they go, always increase their lists. Why is it that some do not report "all the collections taken and in advance?" Again, we answer, it is not the people, as under the care of another pastor the desired results are obtained. What is wrong? Is the pastor doing his duty? We think the one who does not exert himself to the utmost to circulate religious papers on his charge and urge his people to read them, makes a great mistake, as well as he who from some cause or other, fails to present the various benevolences of the church. Inform our people about the church and all her benevolences, and there is no better medium than the papers, and the people will respond more cheerfully and liberally. The men that send us list after list of subscribers to the paper, are the men who are alive and awake to every interest of the church."  
—Conference News.

This speaks our sentiments on another important subject:

"There are in the Methodist Episcopal Church few offices of more importance than the presiding eldership, and he who desireth it "desireth a good work." It is no sinecure, and a man who loves ease should not apply for the position. It means hard work, exposure, absence from home, and many unpleasant experiences; but in Methodism the presiding eldership is useful, influential, and honorable, and to perform its functions well, the office should be held by men who are qualified and vigorous. The men who hold this position can do much to determine the character, work, and destiny of our Church."—*Western Christian Advocate*.

Bishop Mallalieu writes an open letter "to pastors and others," presenting a plan for aiding educational work in the South, that we hope will commend itself to the favorable attention of many of our people. Here is his letter:

"By private communication I have asked a considerable number of our pastors to assist in the erection of our new University building in New Orleans. The plan suggested is very simple, namely, that they should secure the co-operation of their Sunday-schools, and by combined effort raise at least \$100 for this worthy cause. It is believed

that several hundreds of our Sunday-schools could do this. By such effort the young people would become interested in the grand educational work of our Church in the South, and at the same time cultivate a spirit of sympathy and helpfulness for the poor and needy. Any Sunday-school contributing \$100 for the New Orleans University, and sending it to the undersigned, shall have the privilege of naming one of the rooms in the new building. Responses are already coming in. Still let them come. They will be promptly acknowledged.

W. F. MALLALIEU.

Previous to the missionary meeting in New York, the 17th ult. The Board of Managers adopted the following preamble and resolution:

WHEREAS, An impression prevails that at the anniversary of the society to be held in the Academy of Music in this city on the 17th inst., there will be a departure from the well established custom of this society, by taking a collection; Therefore,

Resolved, That it is the judgment of the Board of Managers that such collection should be regarded as the inauguration of the movement to enlarge our gifts during the present fiscal year, ending October 31, 1886, to the million of dollars appropriated by the General Missionary Committee, which collection shall be paid through the churches which the subscribers may indicate.

In reference to it Chaplain McCabe says:

"It gives all the authority one could ask, and the widest liberty to raise all the money possible wherever two Methodists are gathered together.

It prevents begging of the preachers at conference, which ought not to be done as a general thing.

It secures the record of all moneys raised for missions in the General Minutes, which is very desirable.

Under this resolution I can keep on doing what I have been doing, with all my might. Nothing better could be asked for the success of the work.

Let no one think there is any serious trouble in the Board. There are differences of opinion, doubtless in most cases honest ones, but just such as are common in deliberative bodies. Meantime by all possible methods which are fair and honorable, let us acquaint the church with the fearful woe of the nations that know not God, and let us press steadily upward and upward to the million dollar line and when we get there, to God be all the glory, while ours is the cost, the sacrifice and the joy."

### The Missionary Anniversary.

Our readers will be interested in the following taken from the *Christian Standard*. Chaplain McCabe intended to complete the million for missions in 1885 at this great anniversary; but as it is he got a good start for the new missionary year.

The evening of Dec. 17th, 1885, was a memorable one in the history of the M. E. Missionary Society. The 65th anniversary was held in the Academy of Music N. Y. The hall had not seating capacity for all who wished to attend. Bishop Harris presided. Dr. Reid said: "The day is not far distant when our successors will laugh at the present agony of the Church in attempting to raise a million dollars a year. Attempt great things for God: Expect great things from God. Aim high and you will please a high and holy God." General Pisk said: "We stand on the threshold of the second century of Methodism, in which our efforts should be like those of the advancing tide, or of the coral insect, who, though always building on graves, is ever working toward the sunlight. The best thought is, God is with us." Dr. Buckley said: "William Taylor, in the way he handles continents and strides over them, is second only to John Wesley. He reminds spectators of the commission given by John Wesley to one of the first

Methodist preachers in this country. It ran: 'I turn you loose on the great Continent of America. Publish your commission in the face of the sun.' Bishop Walden has shown that the gifts of the Church for the missionary enterprise, up to the present time, exceed \$19,000,000." Bishop Hurst said: "Missionaries do not crave increase of liberality by the Church at home because it may augment their salaries. Again and again have they decreased their own salaries to aid in the expansion of the work. Don't you know that God takes care of His own?" said the devoted wife of a missionary. They see and feel the need of the Gospel for all nations; they sacrifice and pray and appeal for the extension of evangelistic work into all lands."

Treasurer Phillips read a statement showing that the General Missionary Committee had appropriated for work in 1886 \$909,115. For the debt, \$90,885. Total \$1,000,000. The receipts for 1885 are greater than those of any former year in the history of the Society by \$75,358.46. The indomitable Chaplain now called for pledges and subscriptions. The audience, although the hour was late and many had retired, responded to the extent of \$4,300. This together with card subscriptions previously obtained of \$26,000, makes the sum of \$30,300 with which to inaugurate the movement for \$1,000,000 for 1886.

We tender our congratulations to the good people of Milton, Del., their pastor, Rev. Dr. Underwood, and his energetic wife, on the success of their devotion and self-sacrificing zeal, in the construction of so excellent a preacher's house," with its satisfactory appointments. They give a good illustration of what may be done by resolute, united and persistent effort. May the spirit of the Lord be poured out upon pastor and people, and may there be a large ingathering of converted souls.

The PENINSULA METHODIST is in receipt of a communication from "Rev. E. C. Maenichel, Still Pond, Md.," which, as being entirely personal to the editor, can be of little if any interest to our readers. The article, our brother objects to, was published in our issue of Dec. 5th.; two weeks later, we published his criticisms in full on our first page, and the next week we gave our reply. We think the whole matter is now fully before our readers, and feel entirely willing to abide by their judgment, without pursuing the subject any further. We thank Bro. Maenichel for calling our attention to the omission, by our printers, to give due credit, for Prof. Phelps' article, to that admirable Sunday School teachers' help, the *Sunday School Times*, from which we clipped it.

In behalf of the readers of the PENINSULA METHODIST, we shall be glad to welcome Bro. Maenichel, as a frequent contributor to our columns, on the subject of childhood training, or any other subject he may please to write upon, that will interest and edify our people; but must decline to inflict upon our readers, matters of merely personal controversy.

### General Conference, M. E. Church South.

A State reporter interviewed Rev. Dr. Lafferty upon a subject that will be uppermost in the minds of Methodists and Church people generally, from now until next May.

"In May, 1886," said the Doctor, "the Supreme Legislature of Southern Methodists sits in Richmond. It is a quadrennial body, and this is the first time for forty years that it has held its session in Virginia. It, of course, deeply interests not only the disciples holding with the Wesleyan Theology, but all Churches in this city.

"The General Conference will contain nearly or quite three hundred members, selected out of a membership of one million. Half of the three hundred are laymen. Many of these are eminent in public life, in the law and finance: Mr.

Lamar, of the Cabinet, and Governor Colquitt, of the United States Senate, being types of the laymen selected. The quehanna to Washington Territory. The pulpit orators and clerical debaters find seats in this chief synod. The body has a staff of stenographers and editors, and issues a daily record of the speeches and business. The discussions include amendments of their code, the conduct of foreign missionary operations, and the management of the Church's Publishing House. The Department of Church Literature is on an extensive scale. The 'plant,' presses, etc., at Nashville are valued at \$500,000. The body has for its Presidents the Bishops of the Church; the senior of whom is Bishop McTycire, of Nashville, the head of the Vanderbilt University, which was endowed by the New York millionaire with a large sum, and cherished by that family with annual and munificent gifts. There will be an election for two or three new Bishops. These are not diocesan, but general, superintending the whole Church. They are elected for life, and reside at any point within the territory of the Church. There will also be an election for other officers of dignity and station, who hold four years.

"As the body meets only once in four years, it sits usually twenty days. Our citizens will have opportunity to study this system, which has obtained such a wide and powerful hold upon the people—its semi military features, its superior training, of men for effective public speaking, its methods of raising large sums for evangelization abroad and at home, and its orderly enthusiasm. It cannot be denied that an organization which in a century has accumulated Church property of greater value than any other religious body, and which has enrolled a white membership of four million on this continent, has elements of success worthy of careful study.

"It is estimated that a thousand visitors will attend the session. It is the custom for Methodists of means to pass some days with their families at the seat of the Conference. There will be an unusual number of visitors, as Richmond has a peculiar attraction to southerners. When the Methodists of the cotton States, once all 'rebels,' can see his chief Church Council, and the capital of the Confederacy at the same time, he will not forego the pleasure. We may expect a notable, great, and distinguished assembly here in May.

"The eminent southern layman will not fail to make a note of his visit. Our city will give these guests an old Virginia welcome.—*Richmond State*.

### Letter From Milton, Del.

(From special correspondence.)

The new parsonage is at length ready for occupation, and the pastor, Dr. Underwood, has moved into it. In every way, it is a beautiful and comfortable house, well built, and adapted to the wants of a Methodist minister's family. It has been hard work to build it, these stringent times, but by the help of the Lord it has been finished and without an accident. The pastor's study is a gem, with fine shelving for books, etc., and is papered with exquisite taste, as is also the dining-room, etc. The Ladies' Aid Society very kindly promise to provide study desk-table, chair, etc. Already they have bought one of Spear's Heaters for the sitting-room, and an elegant chandelier, suit of walnut furniture for parlor, bed-room, and a wood stove, Brussels carpet for staircase and hall, dining-room, etc., with many more new goods to follow. Messrs. T. C. and D. Carey, of Phila., (through the kindness of Misses Sallie and Susie Carey of Milton), very generously donated wall papers, (gold, shades for the windows were given by Mrs. C. West and Mrs. H. Williams of Phila., through the interest of Miss C. W. Burton of Milton. E. R. Sharp, Esq., of Seaford, a personal friend of

the pastor, has promised a marble mantel and brackets for the parlor.

The parsonage when fully completed exclusive of the valuable furniture, will be worth at least \$2500. It is conceded that there is not a better M. E. Parsonage in any charge south of Wilmington. In style and finish it harmonizes with our elegant church, of which Milton Methodists are so justly proud. All that is now needed is the quickening power of the Holy spirit to save and sanctify the people, and thus would make this station one of the most desirable appointments of the Wilmington Conference. It was regarded as impracticable if not impossible to build the parsonage this year, although so much and so long needed, owing to the hard times, especially in Milton, where not a ship has been built for a whole year. The people felt and said they were unusually poor, and could not assist; but the pastor, Dr. Underwood and his indefatigable wife were not to be daunted, even by the hard times, and the Building Committee went to work, and Mrs. Dr. Underwood began to collect, and almost every dollar contributed has been obtained by her exertions, Mrs. Hannah J. Carey and Miss Mary L. Megee assisting. The people have done nobly, grandly. Many who had not a dollar to give, labored with their hands for days, or weeks, doing real practical work. The parsonage is a beautiful monument of patient and persevering toil, under almost every form of discouragement, during perhaps as hard a year financially, as was ever experienced in Milton. We now thank God, feel grateful, and take courage. Milton, in the future, will be one of the prized appointments of the Conference; but it is of no use for any aspirant in the ministry to look this way at present, as we have heard the Doctor say, that "all being well," and the Church and Conference willing, he intends to live in this new and pleasant house for another year, at least.

Our Sunday School entertainment on the 29th ult, was a brilliant success. The church was crowded to repletion with as orderly an audience as ever graced a sanctuary. The scholars rendered their exercises with great credit to themselves and their teachers. The music, vocal and instrumental, for which Milton M. E. Church is renowned, was equal to the occasion. And how could it have been otherwise, with such a chorister as Mrs. M. D. Goslee, and Prof. J. C. Ellingsworth organist, and Miss Mary L. Megee organist of the School, and the efficient choir? L. J. Coverdale, Esq., Supt., the pastor, indeed everybody must have been delighted.

Last Sunday, Dr. Underwood began the revival meeting, and in the evening, after preaching a very impressive sermon on "The True Economy," from Eph. 5: 16—"Redeeming the time," an altar service was held in closing, to which more than 50 persons came for consecration and prayer. The meetings will continue nightly. We are expecting great results; The people are willing, working, and waiting for the manifestation of the Spirit. May the Lord visit Milton with "showers of blessing."

The 4th quarterly conference of Elkton charge has appointed the following committee on Conference entertainment: F. A. Ellis, T. C. Crouch, W. J. Jones, J. Perkins, W. H. Eder, S. J. Keys, H. Vinsinger, and the pastor. We desire at the earliest possible date to have each of the laymen who are managers of Conference societies, or trustees, and intend to be present at the coming session, to notify us. Also, we wish to know as early as possible, who will come up for admission on trial or for local orders.

J. P. ORIS.

At a special meeting of the Auxiliaries of the W. F. M. S., held in St. Paul's church, Tuesday afternoon, Jan. 5th, 1886, arrangements were made to secure the services of Dr. William Butler to address our societies on the evening of Feb. 14th. Being our pioneer missionary to India, after an experience of twenty-five years, he is well and that cannot fail to interest all, who may avail themselves of the rare privilege of hearing him; and we trust his coming will give an impetus to the missionary work in our city, it has never before received. We ask for him a large and appreciative audience.

C. L. BROWN, Sec'y

**Conference News.**

**Wilmington District.—REV. CHAS. HILL, P. E., WILMINGTON, DEL.**

Bro. L. W. Layfield, writes us: Allow me to thank the good people of St. George's and Summit, through the PENINSULA METHODIST, for their very liberal donation on Thursday evening, the 31st ult. Our revival meetings were in progress; so the good friends suggested that our watch night services begin at a late hour, slyly planning to visit the parsonage beforehand. The trick was clever, and worked admirably. At 7 o'clock p. m., the bell rang, and we soon found ourselves taken by storm. The barn was stored with corn, oats and hay; while within our home, supplies were furnished enough to run us near to Conference. In addition, Mrs. Layfield was presented with a well-filled purse. This was, however, only an unusually high tide; hardly a day passes but baskets find their way to the parsonage; we counted in one day no less than 6 baskets, with hams, butter, apples, and etc.

The quarterly conference advanced the salary \$150, with the promise to do more if possible.

Our meeting at the Summit was a success; not all we hoped for, yet we had several conversions, and the church greatly quickened.

At present, we are at work at St. Georges; 3 conversions the first week, with good prospects.

Our Sabbath-schools are hard at work. Nearly \$200 spent in books during the year. A delightful time was had Christmas evening. An excellent programme was rendered by the school, after a beautiful tree was unveiled, which had surrounding it beautiful gifts for the little folks. May God bless the good kind friends and give them peace and prosperity.

St. Paul's, Wilmington, R. H. Adams, pastor, made a new departure this year in celebrating the advent of Christ, acting upon the words of Jesus, "it is more blessed to give than to receive." In the *Morning News*, we find a full report:

St. Paul's M. E. church was crowded Tuesday night of last week, the occasion being a Christmas entertainment. The committee decided to introduce the feature of a grand outpouring of gifts for the poor. Announcement was made that instead of the usual admission fees, a potato or apple must be given at the door to entitle persons to enter. Four large barrels were found to be necessary to hold these tickets, and they were nearly filled with apples and potatoes of almost every variety. The donations for the needy being nearly all placed at the rear of the church, caused it to appear very much like the markets on Saturday mornings, with a dry goods department added. Almost hiding the Revs. R. H. Adams and R. C. Jones, Joseph Pyle, Postmaster Swiggert, and others who sat on the platform, were 92 pairs of stockings strung across the church, 4 barrels and 100 bags of flour, 12 barrels of potatoes, 100 yards of calico, 15 dozens of canned goods, baskets of apples, all kinds of groceries, dress goods, cast-off clothing; several pieces of muslin, cotton and woolen flannels, a box with cash, checks amounting to \$25 and orders for 5 tons of coal. A large pound cake, contributed, was auctioned by Joseph Pyle for the benefit of the same object, and \$2.50 were added to the cash already on hand. On behalf of the donors Mr. Pyle presented the wonderful collection to the Dorcas Society of the church for disbursement, declaring the night to be the happiest in his church life. Mr. Adams responded for the society, relating an expressive story of the kindness of a noble-hearted rich woman of New York, toward a ragged little girl on a cold day, and the final inquiry of the child, "Lady, are you God's wife?" A delightful musical and literary programme had also been prepared by the young people, and when the benediction by Mr. Adams was in order, the great crowd present must have felt that there had never been an occasion of more real enjoyment.

The 4th quarterly conference for Chesapeake City, was held Jan. 1st, 1886. The reports of the pastor, Sunday-school superintendent, the secretary of the board of trustees, the secretary of the board of stewards, the class leaders, and the chairmen of the several quarterly conference committees, show the charge to be in a very prosperous condition. By a unanimous vote of the quarterly conference, the Presiding Elder was requested to secure the appointment of our pastor, the Rev. T. A. H. O'Brien, to this charge for the 3d year.

A seven week's meeting was held at Mt. Lebanon charge, W. H. Hendrickson, pastor, which resulted in the conversion of forty-four persons all of whom joined the Church on probation.

A very successful Christmas entertainment was given in the Mt. Pleasant M. E. Church, J. W. Hammersley, pastor, on Christmas eve. The exercises consisted of vocal and instrumental music. The Cantata Santa Claus' Mistake, or a Bundle of Sticks, was rendered by the School. The tree was loaded with presents for all the officers and scholars. The pastor was remembered by a handsome robe.

Charlestown, Md., W. J. Tomkinson, pastor. The Christmas treat for the scholars of the M. E. Sunday School, came off on Tuesday evening, the 29th ult. Old "Kris" was present with lots of candies, etc., for the children; there were lots of pretty cards presented to different classes by their teachers; one class of little girls had been promised a prize book by their teacher, to the scholar who was the most attentive and most studious. Edith M. Owens, was the victor, although pressed hard by others of her classmates. The book is entitled, "Anderson's Stories for the Household," very beautifully bound. There were many other presents. There was an address by the pastor, singing by the choir, and speaking by several of the scholars.

**Easton District.—REV. JOHN FRANCE, P. E., SMYRNA DEL.**

Rev. J. M. Lindale sends us the following good news from Pomona, Md.: A very successful protracted service has been held at Walton's on this charge, during the last five weeks, and is still in progress. Twenty-five persons have professed conversion, twenty-three have joined on probation, and others are seeking saving grace. The membership here had dwindled to a small remnant. Six were on the roll, and four of these had about given up their profession. The "two witnesses" remaining, were "Mother Thomas," too aged and infirm to attend service, and Captain M. Haddaway, whose business, as sailing-master, obliged him to be much away from home. Now we have a good large class, under the care of Bro. S. W. Brown, of Pomona, to whom great praise is due for assistance in the revival effort. Bro. W. H. Ayres also rendered valuable help to the extent of his opportunities. Miss Sadie Copper, school teacher at the place, though a member of another church, took zealous and whole-souled interest in the work. This being a Sabbath evening appointment, and the third in the day, with 24 miles riding, makes a day of heavy work for the pastor. But the results so far attained seem to justify any amount of personal sacrifice.

Our Christmas entertainment at Bond was a nice success. It consisted of responsive readings, interspersed with music, recitations by the children, prayer and address by Rev. E. C. McNichol, and lastly, a pleasant characteristic of this generous people, an ample repast in the Sunday-school room; cake, ice-cream, lemonade, &c., being served to all the school and congregation; after which all repaired to the audience room, and the trees were stripped for the benefit of the children, prefaced by an able address by their ex-pastor above named.

Galena, Md., G. W. Townsend, pastor. On Christmas night the Chesterville M. E. Sunday-school gave an entertainment, which consisted of vocal and instrumental music, recitations by the children, etc. The church was nicely decorated, and appropriate scriptural texts covered the walls. A Christmas tree stood back of the pulpit, while on the desk lay packages of candy which were distributed to the children. Near the close of the entertainment, a most pleasant feature was the presentation of a handsome easy chair of embossed plush, with spring rockers, to the superintendent, H. C. Layman.

On Wednesday night the M. E. church at Locust Grove, gave its Christmas entertainment. The Christmas tree was such an one as we read about in the fairy books; the mottoes on the walls and decorations were superb, and the presents were numerous. A solo sung by Mrs. Charles Hill was excellently rendered. Two recitations by Miss Rice, a visitor in the neighborhood, were rendered with fine effect. The young lady is a pupil of Bordentown Female Seminary, and shows marked talent as an elocutionist. The music was good and the recitations creditable to the children. The two presentations of the evening were a very handsome plush dressing case to the organist; and a silver fruit basket to Mrs. Townsend. There were several other presents from classes to teachers.

Rev. Geo. W. Townsend, finishes up his third year next March. He is a sound, clear practical preacher, fully up with the times in his calling. He is wholly void of anything like the "spread-eagle" style, and in his sermons always gives food for reflection. He is not a man, however, to work on the emotions, and hence is not what is termed a "revivalist." He is skilled in both instrumental and vocal music, and is fond of it, thus adding to his usefulness. He is a good pastor, a first-rate preacher, and the circuit will re-

luctantly part with both him and his excellent wife, who is "just as good as he."—*Kent News.*

A correspondent writes that the parsonage at Suddlersville was visited on the evening of the 29th ult., by a throng of friends, large quantities of provisions and many nice gifts bestowed, an abundance of cake and cream devoured, and much social enjoyment had by young and old until a late hour.

The Sabbath School entertainment held in the Millington Methodist Episcopal Church on New Year's eve, was a very interesting affair. A beautiful tree was laden with confectionary and oranges. The exercises consisted of readings and singing, with an address by the superintendent, Bro. Thos. Mallieu who has held his position at the head of the School for more than thirty years. Each child received a gift, and the little ones who could not be present were kindly remembered.

The Broadcreek M. E. Sunday School Talbot Circuit, had a Christmas entertainment Thursday night, Dec. 31st. A service "Christmas Light" was used interspersed with recitations and music. Mrs. Thos. Heavitt presided at the organ. The church was tastily trimmed with evergreens and mottoes. It was an enjoyable occasion for all, and reflected great credit on the School, and the Supt. Mr. Hynson Jones.

Easton, Md., H. S. Thompson, pastor. The Sabbath School room was filled with a happy and expectant company. The walls and pillars were prettily festooned with evergreen and a large Christmas tree filled with cornucopias, cards, etc., occupied the platform. After opening religious services, the crack of the whip and the jingle of the bells announced the coming of Santa Claus, who burst upon the astonished vision of the children.

Between two and three hundred children were supplied with cornucopias of candy, packages of cake, nuts, oranges and a card. The absent sick scholars were especially remembered. Surprises then followed in the form of a handsome rattan chair for Mr. R. S. Fountain, the superintendent, and a beautiful gold watch for Mr. Robert M. Todd, son of Rev. R. W. Todd, now of Snow Hill, Md., the organist of the church. Gifts for the parsonage and other friends were also presented.

The entertainments and suppers in aid of St. Paul's M. E. Church, Sunday School, Odessa charge, T. R. Creamer, pastor, netted the school \$135. The Kempa family of musicians drew a large house and gave unbounded satisfaction by their performances.

**Dover District.—REV. A. W. MILBY, P. E., HARRINGTON, DEL.**

The revival service at Cabin Creek, Harlock charge, G. F. Hopkins, pastor, still continues with results still more encouraging. 29 conversions, 3 of which are renewals from last year, and 6 from the indefinite past; 6 or 7 at the altar. Which is more important, saving souls, or studying Pope, Harman, Hill, and Thalheimer?

(At Lincoln, Rev. J. M. Collins thus gracefully acknowledges the kindness of his friends: I would like to express my thanks to the kind people of Lincoln, for their many tokens of regard for me and my family. Ever since we have been here we have been receiving tokens of their kindness. In September, on the anniversary of Mrs. Collins' birthday, they surprised us by coming to the parsonage with all kinds of eatables. And last Thursday evening a number of friends met her, as she was returning home from her parents, and welcomed her back with many kind words and a substantial supper, during which last interesting exercise, two gentlemen called and presented us with a 23 pound turkey, a gift from the veterans of the Garfield Post, G. A. R., before whom I preached on Decoration day. While we were away, the Ladies Aid Society placed a new suit of furniture in the parlor as a Christmas gift for its occupants, during their stay.

Georgetown, Del. W. J. Duhadaway, pastor.—

The M. E. Sunday school celebration was as usual interesting, and enjoyable. Two large Christmas trees beautifully trimmed were placed in front of the pulpit,—between them was a tree laden with good things for the children. In addition to excellent singing there were responsive readings by the scholars. An address of welcome written by Assistant Superintendent Chas. F. Richards Esq., was well delivered by Master Willie Pepper, a little fellow aged about six years.

The infant class showed excellent training. The little ones sang well and were the objects of much attention.

A recitation by Miss Lillie Joseph was one of the pleasant features of the entertainment. The Pastor of the church

and the Superintendent Mr. Chas. P. Tunnell, were the recipients of handsome gifts from the teachers and scholars of the school.—*Delaware Democrat.*

The *Federalburg Courier* thus enumerates the "seasons greetings" to Bro. Warthman:—

Mr. James Wright knowing the weakness the cloth has for the feathered tribe presented the Rev. Mr. Wartman with a 17 pound gobbler to grace his Christmas dinner.

Turkey No. 2.—Mrs. James Moore sent a fine large turkey to the M. E. Parsonage for the parson and his family.

Turkey No. 3.—A friend of Rev. Mr. Warthman has furnished him a big turkey for a New Year's dinner—the parson is well turkeyed.

Milford Del. W. S. Robinson pastor. For the first time since it was built the Avenue M. E. Church of this town is free of debt. On Thursday the sum of \$2300 was raised to pay off the mortgage against the new parsonage. The church cost \$20,000 and the parsonage \$5,000. Much credit is due Pastor Robinson for his successful efforts in arranging for the payment of the debt.—*Milford News.*

**Salisbury District.—REV. J. A. B. WILSON, P. E., PRINCESS ANNE, MD.**

The M. E. church at Pocomoke City, J. G. Fosnocht, pastor, is almost ready for rededication, and is universally admired. It is expected that Bishop Harris and Rev. J. B. Quigg of Smyrna, Del., will dedicate it, (D. V.) the 24th inst.

The M. E. Sunday-school, Frankford, Del., A. D. Davis, pastor, had their Christmas entertainment and treat in Odd Fellow's Hall. It was a grand affair. The speaking and singing was creditable to the school. The 200 scholars each received a package, and quite a number received valuable presents from friends. The hall was packed. About \$20 was received at the door from visitors at ten cents each, members of the school being admitted free.—*Sussex Journal.*

The Sunday-school of the M. E. Church, Snow Hill, Md., R. W. Todd, pastor, gave the Christmas cantata, "Time Pictures," on Friday night, which was repeated on Monday night in the Town Hall. It was conducted by the pastor and is said to have been the best entertainment of the kind ever given in Snow Hill. The receipts were nearly \$100, which will be applied for the benefit of the school.

Onancock, Va., C. A. Grise, pastor, writes interesting news items of the prosperity of his work, and the thoughtful generosity of his kind people. This season of gladness, when loving hearts find fitting expression, in appropriate gifts, afforded a welcome opportunity to the friends of the pastor and his family in Onancock charge, to testify their love and esteem. Tuesday night before Christmas the good people, laden with bundles, bags, barrels, and boxes, filled with things, beautiful, things good, and things substantial crowded the parsonage; and, after securely imprisoning the inmates, proceeded to arrange things to their own liking; after which the prisoners were invited to look upon the scene. Among the various valuable articles, useful and ornamental, were a beautiful new bonnet for the pastor's wife, and a new hat for the parson, supplemented a few days later by a fine new overcoat. These Virginians by no means confine their generous attentions to special occasions, but look after the comfort of their pastor's family right along, giving something almost every day.

The Sunday School in Onancock was visited by Santa Claus Christmas day, and to each child was given a bucket of confections and an orange.

Monday night, the school at Leatherberry's Chapel was similarly favored; old Kris being hid for awhile in a chimney stock near the altar of the church, which had been neatly trimmed for the occasion. Tuesday night, old Kris visited the Ayers chapel school in a rein-deer sleigh made of evergreens, in the centre of which was a large fruit stand, a present for the prstor and his wife.

Our correspondent further reports that a deed for a lot in Crasentown, where a church is much needed has been given by Edward T. Silverthorne, upon which a church is now building. The week of prayer is being observed, to be followed with special revival services. The outlook is favorable for success.

**MARRIAGES.**

SMITH—MOORE.—On Tuesday Jan. 5th, 1886, by Rev. W. M. Warner, Henry L. Smith of Union M. E. church, Wyoming circuit, and Miss Ella Moore of Central M. E. church, Smyrna circuit, and daughter of Joseph Moore, of Moorton, Kent Co., Del.

WHITE—CHAMBERS.—In the Oxford M. E. Church, Jan. 6, 1886, by the Rev. L. P. Corkran, Thomas E. White to Elizabeth T. Chambers, both of Oxford, Md.

CAMPBELL.—FISHER.—On Dec. 30th 1885, at the bride's home, Woodland, Cecil Co. Md., by Rev. Joseph Robinson, Oliver G. Campbell and Elizabeth Fisher.

REYNOLDS.—BROWN.—On Jan. 6, 1886, at the M. E. Parsonage, Rising Sun, Md., by Rev. Joseph Robinson, Joseph G. Reynolds and Alice E. Brown, both of Cecil Co. Md.

CORBETT.—CROCKETT.—At Tangier, Va., Dec. 22d, 1885, by Rev. C. S. Baker, Edward E. Corbett and Theresa Crockett.

EVANS.—CROCKETT.—At Tangier, Va., Dec. 27th, 1885, by Rev. C. S. Baker, Severa Evans and Leannah Crockett.

PARKS.—CROCKETT.—At Tangier, Va., Dec. 27th, 1885, by Rev. C. S. Baker, Thos. E. Parks and Polly J. Crockett.

FORTNER.—LEGG.—At the M. E. parsonage, Millington, Md., on Dec. 31st, 1885, by the Rev. T. L. Tomkinson, William C. Fortner and Mrs. Francis Legg, both of Kent Co., Md.

**Quarterly Conference Appointments.**

WILMINGTON DISTRICT—FOURTH QUARTER.		
Hockessin	Jan.	9 10
Christiana	"	10 11
Newark	"	10 11
Charlestown	"	16 17
North East	"	17 18
Elk Neck	"	17 18
Scott	"	19 24
St. Paul's	"	24 25
Union	"	21 24
Newport	"	30 31
Asbury	"	30 31
St. Georges	Feb.	6 7
Delaware City	"	7 8
Port Deposit	"	12 14
Rowlandville	"	13 14
Zion	"	20 21
Rising Sun	"	21 22
Red Lion	"	27 28
New Castle	Feb. 28,	March 1

CHAS. HILL, P. E.

EASTON DISTRICT—FOURTH QUARTER.		
Pomona	Jan.	9 10
Rock Hall	"	9 10
Church Hill	"	16 17
Centreville	"	17 18
Queenstown	"	23 24
Kent Island	"	23 24
Wye	"	24 25
Hillsboro	"	30 31
Kings Creek	"	30 31
Greensboro	Feb. 1	" 31
Easton	Feb.	5 7
Trappe	"	6 7
Oxford	"	6 7
St. Michaels	"	12 14
Talbot	"	13 14
Royal Oak	"	14 15
Middletown	"	20 21
Odessa	"	21 22

J. FRANCE, P. E.

DOVER DISTRICT—FOURTH QUARTER.		
Federalburg,	Jan.	10
Denton,	"	11 10
Seaford,	"	15 17
Galestown,	"	16 17
Bridgetown,	"	18 17
Elledale,	"	23 24
Lincoln,	"	25 27
Magnolia,	"	30 31
Felton,	Feb. 1	" 31
Millsboro,	Feb.	6 7
Georgetown,	"	8 7
Milton,	"	11 14
Lewes,	"	12 14
Nassau,	"	13 14
Milford,	"	18 21
Frederick,	"	22 21
Houston,	"	27 28
Harrington,	"	29 28

A. W. MILBY, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.		
Charge.	Date.	Sub. Ser. q. c.
Snow Hill	Jan 8 10	10 P 7
Girdletree	" 9 10	3 S 10
Stockton	" 10 11	7 M 9
Chincoteague	" 16 17	10 3 7 S 7
Asbury	" 23 24	"
Crisfield	" 22 24	7 P 7
St. Peter's	" 23 24	8 S 9
Smith's Island	" 25	10
Tangier Island	" 26	10
Holland's Island	" 27	7
Fairmount	" 30 31	10 S 2
Westover	" 30 31	3 S 9
Deal's Island	Feb 6 7	10 S 31
Somerset	" 6 7	3 S 13
Onancock	" 13 14	10 S 9
Aecomac	" 14 15	3 M 9
Cape Charles	" 15	M 7
Annamessux	" 20 21	3 S 9
Pocomoke City	" 20 21	3 S 9
Pocomoke Circuit	" 20 21	3 S 10
Princess Anne	" 27 28	10 S 7
Mt. Vernon	" 27 28	3 S 10
Tyaskin	" 28	7 M 9

Preaching in Quarterly Conference where practicable.

JOHN A. B. WILSON.

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J. A. McCAULEY, D. D. President

For the Peninsula Methodist.

Letter from Holland's Island.

Returning by night from a call on Capt Wm. C. Bennett, one of our official brethren, who is to sail for distant waters to-morrow, I was attracted by the beautiful sight of our dear harbor, the vessel-lights, reminding me of a city. It has been the privilege of almost all our brethren to get into port for Christmas holidays. The last Sunday of the Old Year, we had in Holland's Island, church, a time long to be remembered, because of the presence of the Lord. The taking of our Conference collections did not lessen, but seemed to increase the joy of the brethren and sisters, as they grandly responded to their pastor's appeals, until we received in cash more than we asked for. I can say for this dear people, their liberality exceeds any thing I ever witnessed. I feel sure you would have enjoyed the ring of that grand old long meter doxology, as they sang it at the conclusion of our collection.

In company with my worthy Bro. Emerson Hayman, who knows to some extent, the points of navigation from Salisbury to Baltimore, I started for Deal's Island, in search of the mail, due our Islanders. The day being calm and quite pleasant for the time of year, we did not move very rapidly, as we had to row, but succeeded however, in reaching our destination. After obtaining our mail, we headed our craft for Holland's Island, and about dark succeeded in reaching the place called Gunbarrel, each of us rowing in turn. Having got safely inside Holland's Straits, I gave my Bro. Hayman the helm, and took the oar myself. After rowing until about 9 or 10 o'clock, we found ourselves, we don't know where, except that we were stuck in the mud, there not being enough water to float us farther, and the stream being very narrow. We concluded to put our boat about and retrace our course, but not without realizing we were indeed lost. We however, decided to take a course about southwest, and after pursuing the same, perhaps three quarters of a mile, we found we were surrounded by marshes and Islands, and nothing to steer by that seemed to lead to our home, except a dog's bark. Before proceeding much farther we found our canoe ashore, and it was impossible for us to move her. We cast our anchor overboard, furled our sails, made a fire, and were ready to close our eyes in slumber, when to our astonishment, we heard the sound of a paddle on our canoe, and a man calling to us. We quickly recognized our extremely welcome, Bro. Capt. Geo. Todd, who took your unworthy servant aboard with the Island mail; and, after pushing his skill about two miles, landed us safely near our home, leaving my friend to take care of the canoe. He arrived at home safely the next morning. We of course, felt very grateful for our rescue by our estimable friend, Capt. Todd. The weather has been remarkably warm and beautiful, but we had quite a cold Christmas.

The quarterly conference was deferred a few days for our accommodation, and as we are now about ready, we expect our Presiding Elder's arrival with much pleasure. Truly yours, H. S. DELANEY, Dec. 30th, 1885.

A Friendly Tribute.

Kennally Wright, a respected citizen and worthy member of the M. E. church, lived in the upper part of Dorchester county, Maryland, for more than fifty years. When we first knew him, he was a member of Federalburg, and being an exhorter he often held meeting on Sunday, for at that time, the itinerant ministers did not preach in town on Sabbath, except in the evening. The last forty years of his life, he was a member at Washington, four miles above East New Market. He was a thrifty farmer, had a pleasant family, and for

many years his house was a home for the preachers. He had eight daughters and four sons. One daughter and one grand daughter married preachers. One of his daughters reared for the church, four sons, who are successful ministers of the gospel. Another has one son in the ministry.

He died recently at the advanced age of 87 years, and is now, no doubt, enjoying the heavenly world, which he so often recommended in his exhortations to the people. Kennally Wright was a good man, and will be greatly missed. J. HUBBARD.

The Christian World, says that the missionary work of the world now includes 100 societies—50 American and 50 European—which report an income of \$9,723,850, of which \$4,420,613 came from America, \$5,303,237 from Europe. The American societies report 675 ordained missionaries, 129 lay missionaries, 1,133 female missionaries, 1,102 ordained native preachers, 10,636 other native helpers, 284,070 communicants in churches. In connection with the European societies there are 1,780 ordained missionaries, 249 lay missionaries, 1,030 women missionaries, 1,241 ordained native preachers, 15,420 other native helpers, 276,715 communicants in churches. The total Protestant missionary work of the world has, therefore, 2,755 ordained missionaries, 2,162 women, missionaries, 2,243 ordained native helpers, and 644,584 communicants in churches. These totals show a gain over the preceding year of \$656,350 in income, 25 ordained missionaries, 70 lay missionaries, 140 women missionaries, 133 ordained natives, 3,637 native helpers, and 26,137 communicants.

Charles P. Button, Stephen A. Douglas's private secretary, says that he went to school with President Cleveland. "It was," said he, "when we were boys of ten or twelve. We called young Cleveland 'Grove,' and I remember that he was a plucky little fellow, with bright eyes and an 'always get there, manner. He always accomplished his ends, though sometimes in a queer way. I remember we were once riding down hill in the snow on bob-sleds. Grove Cleveland had no sled, and I and my crowd had the best one. He would ride down the hill on our sled, though we did not want him. He would wait until we got started, and then jump right on top of the whole crowd of us and get a ride to the foot."

JEREMIAH CLEVELAND, an uncle of the President, used to make "CLEVELAND clocks" in Batavia, O. JAMES B. WALLACE, of Milford, Mass, has a clock, repaired by old JEERY CLEVELAND, which was brought from Epping, N. H. It had been in the NORRIS family one hundred and fifty-six years, and in the French and Indian War two babies were hid in its case, during the Indian attack on the cabin.

During the past fourteen years about seven hundred Protestant churches have been built in Madagascar, and all free from debt. There are twelve hundred churches, and eighty thousand Protestant communicants. These churches are self-supporting, and last year gave \$20,000 for missions. These are the people whose island the French have been attempting to seize and hold.

The Woman's college, now being built near London by Thomas Holloway, in memory of his wife, will be the largest institution of the kind on the globe. The building and grounds will cost several millions, and Mr. Holloway proposes to endow the college with \$5,000,000 more.

Mrs. Axtell, a sister of Leonard Case, who founded the School of Applied Science in Cleveland, O., intends to bequeath her entire fortune, amounting to over \$1,000,000, to the school.

Quincy, Mass., has in three years decreased its pauper expenses from fifteen thousand to five thousand dollars. This is one of the good results of driving out the saloons. It is the work of Mr. Henry H. Faxon, a wealthy man and a temperance worker, spending a great deal of money in the cause.

OBITUARY.

James M. Whitby, died in Ridgely, Cal. Co. Md., Wednesday, Dec. 23d, in the 78th year of his age. Bro. Whitby had been in feeble health for several years, yet able to attend to the cares and duties incumbent upon him; among which was that of ministering to a feeble and helpless companion. Last June he was stricken with paralysis, from which he never fully recovered. He was, for many years, a faithful member of the M. E. Church, and when the end came it was only a happy release from the affliction and toils of earth, to the rest of heaven. Bro. Whitby was ready, willing, and waiting for the Master's call. He was a faithful and devoted husband and father, and a good citizen, filling at various times, important offices in County and State. For ten or twelve years he held the office of County Commissioner for Caroline Co. In 1856 he was a member of the Maryland Legislature.

Bro. Whitby was twice married, first to a Miss Browne. His second wife, who survives him, was Miss Manship, a relative of Rev. A. Manship. She too, is just waiting on the shores of time as a ripe sheaf, ready to be gathered to the garner of heaven. He leaves four sons. Brief funeral services were held at his late residence, Thursday the 24th, after which his remains were laid away in Greensboro Cemetery. J. E. K.

We Sung at the Grave.

About 2 o'clock p. m. Sunday, Dec. 27, 1885, Mrs. Mary Heisler, the wife of Ruel Heisler, passed away after a severe illness of several weeks. Sister Heisler was born in Cecil Co., Md., Dec. 8, 1820. Born again and became a member of the Methodist Church at Cherry Hill in early life. She came to Wilmington, Del., in 1840, and joined Asbury Church by certificate, Nov. 20, 1841. Jan. 29, 1845, she was married to Ruel Heisler who mourns his loss. She leaves two children, a young man and a young woman who call her blessed.

The funeral largely attended took place at her late residence cor. 2nd and French, Dec. 30th 1885, on Wednesday at 1 o'clock p. m. Rev. W. L. S. Murray had charge, assisted by Rev. C. W. Prettyman, pastor of Union Church this city, who read Prov. 31, 10-31. Rev. Charles Hill, Presiding Elder, read I Cor. 15, 41-50. Rev. A. T. Scott led in prayer. Addresses were made by her pastor, Presiding Elder and Rev. C. W. Prettyman. W. B. Genn, assisted by C. Marston Lantah, A. Fielding, Mrs. Anna Sands, Miss Genn and Miss Ella Novell sung at the house "How blessed the righteous when he dies," "The Christian's Farewell," and "Rest." At the grave in Wilmington and Brandywine Cemetery, when the body had been committed and the last prayer offered, the choir sang "O there will be no night in Heaven." A few of her last expressions show her confidence in God and triumph in suffering. "The Lord is with me," "I am trusting in Christ." Pray that my children may be converted." All things work together for good to them that love God." Thus passed away one whose price is above rubies. Her Christian life was not a flashing light but a fire that warmed and glowed with intensity before all who knew her. W. L. S. MURRAY.

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D. M. & V. Division.

Leave Harrington for Georgetown and Lewes, 11:05 a. m., 5:45, 8:45 p. m. Leave Harrington for Georgetown and Franklin City, 10:05 a. m. Leave Georgetown for Franklin City, 12:10, 2:09 p. m. Leave Lewes for Georgetown and Harrington, 6:55, 8:45 a. m., 3:00 p. m. Leave Franklin City for Georgetown and Harrington, 6:55, 8:00 a. m. Leave Georgetown for Harrington, 7:05, 9:14 a. m., 3:45 p. m. Connects at Franklin City with steamer for Chesapeake Island. For further information, passengers are referred to the time-tables posted at the depot. Trains marked thus (\*) are limited express, upon which extra is charged. FRANK THOMSON, General Manager. J. B. WOOD, General Passenger Agent.

Wilmington & Northern R. R.

Time Table, in effect December 6, 1885

Table with columns: Stations, Daily except Sunday, a.m., p.m.

GOING SOUTH.

Table with columns: Stations, Daily except Sunday, a.m., p.m.

GOING NORTH.

Table with columns: Stations, Daily except Sunday, a.m., p.m.

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

Continuing November 23, 1885, leave Union Station as follows: DAILY. 2:05 A. M. Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Upton Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & O V. R. R. Sleeping car for Luray on at 10:00 o'clock the evening before at Hellen. Berth \$1 00. 3:30 P. M.—Southern Express for points on Shenandoah Valley, Norfolk and Western, East Tennessee, Virginia and Georgia Railroads and connecting lines. Glyndon, Westminster, New Windsor, Upton Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Frederick (through car) and Martinsburg. DAILY EXCEPT SUNDAY. 8:05 A. M.—Accommodation for Hanover, Frederick, Emmittsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and Intermediate stations. 10:00 A. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. R. R. (through cars). 2:25 P. M.—Express for Glyndon, (Relaterstown). 4:05 P. M.—Express for Arlington, Mt. Hope, Pikesville, Owings, Mills, St. Georges, Glyndon, Glens Falls, Pinksburg, Patuxent, Westminster, Medford, New Windsor, Lluwood, Union Bridge and principal stations west also Hanover, Gettysburg and stations on H. J., H. & G. R. R., (through cars.) Emmittsburg. 6:30 P. M.—Accommodation for Union Bridge, Shippensburg, Chambersburg and Shippensburg. 8:30 P. M.—Accommodation for Glyndon. TRAINS ARRIVE AT UNION STATION. Daily—Southern Express, 12:25 A. M. Fast Mail 9:55 P. M. Daily except Sunday—Glyndon Accom. 7:25 A. M. Union Bridge Accom. 8:45 A. M. Express from B & O V. R. R. H. J. H. & G. R. R. Frederick Div P. R. R. and principal main line points. 11:30 A. M. Union Bridge Accom. 3:15 P. M. H. J. H. & G. R. R. Glyndon Accom. 5:55 P. M. Mail 6:40 P. M. J. M. HOOD, General Manager. B. H. GRISWOLD, Gen'l Pass. Ag't.

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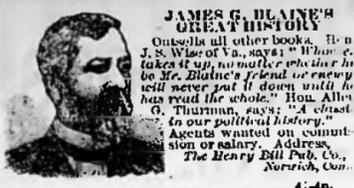
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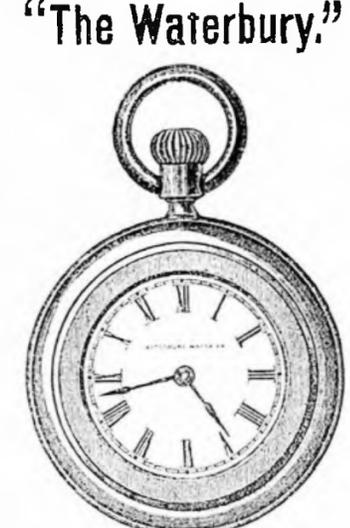
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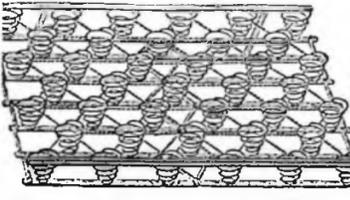
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