

# Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,  
Associate Editor.

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ONE DOLLAR A YEAR.  
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## RISE HIGHER.

BY HELEN C. HAWTHORNE.

Soul of mine,  
Would'st thou choose for life a motto-half  
divine?

Let this be thy guard and guide,  
Through the future, reaching wide;  
Whether good or ill betide,  
Rise higher.

From the mire  
Where the masses blindly grovel, rise higher!  
From the slavish love of gold,  
From the justice bought and sold,  
From the narrow rules of old,  
Rise higher.

Art thou vexed  
By the rasping world around thee, and per-  
plexed  
By the sin and sorrow rife,  
By the falsehood and the strife?  
To a larger, grander life,  
Rise higher!

If thou findest  
That the friends thy heart had counted truest,  
kindest,  
Have betrayed thee, why should'st thou  
Wear for this a frowning brow?  
Leave their falsehood far behind;  
Rise higher.

Let each care  
Lift thee upward to a higher, purer air;  
Then let fortune do her worst;  
Whether Fate has blessed or cursed;  
Little matter, if thou first,  
Rise higher.

And at last,  
When thy sorrows and temptations are all  
past,  
And the grand Death-Angel brings  
Summons from the King of Kings,  
Thou shalt still, on angels' wings,  
Rise higher.

Chautauquan.

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

CONCLUDED.

What about those missionaries who are not engaged in school teaching?

They proceed in their preparatory work under principle No. 1, which applies to any trade or profession that a Christian may follow.

"Secularization?"

Yes, of the apostolic sort, secularization sanctified to God, a leverage, to lift perishing people from the horrible pit of heathenism. In the schools we have commenced in Angola we are providing for an industrial department, so that our missionaries, under principle No. 1, will not turn aside to secularities, but make secularities turn aside to them, and every productive employment at all suited to that country and necessary to self-support will be embraced in the industrial school plan and constitute the legitimate work of the teachers so engaged.

Industrial schools are no novelty, but have been worked with success in old Christian countries, and, to some extent, in heathen lands. In most of the countries where they have been introduced they were preceded by all the industries essential to civilized life, ancient and modern: Industrial schools, therefore, in all such countries are based on a principle of local expediency, but in Africa we found them on the principle of absolute public necessity. Not to speak of the noble missions that slightly fringe the edges of the dark cloud that hangs over the continent, the barbarous millions of Africa live in the main from hand to mouth, and are hence a migratory people. To educate and Christianize them to an extent at all commensurate with the vast work to be done, we must as quickly as possible settle them. To settle them we must create local attractions and attachments—Christian homes, good farms, good orchards, good houses, good schools, houses of worship, the knowledge of God, and of salvation in Jesus Christ.

These local attractions and attachments cannot be planted and developed except by the union of Christian heads, hearts, and hands, baptised from heaven with the heads, hearts, and hands of the rising generation of the nations of Africa. The industrial school plan that we are introducing, and expect to push as a speciality in the preparatory department of our work, will cover the broad ground we have indicated as essential to a contemporaneous elevation of barbarians to the life of godliness and to the plane of Christian civilization. Such missions will require a larger number of missionary workers for each station than the missions established on the popular plan, but we employ no foreign mechanics or secular producers of any sort by hire or payment of wages.

We trust God, whom alone we recognize as the head of this movement, to select and call suitable men and women for this difficult and perilous work. To ascertain the certainty of their consecration to God and call to Africa, each one is subjected to a strict examination, and among them we find holy men and women who had an early training in all the industries required in our industrial schools—all Gospel workers, yet not all ministers—a good proportion of ordained ministers, and most of the remainder missionary apprentices, to be ordained in due time. We hope that many such will be as William Gogerly, who accompanied learned missionaries to Ceylon, and gave to the Singalese nation the Bible in their own language, or like Henry Dugmore, who was sent with Wesleyan missionaries to South Africa as a young carpenter to build their houses, and became not only an effective missionary, but the Charles Wesley in hymnology for the Kaffir nations. John Mark went out as a missionary apprentice with his Uncle Barnabas, and though under great discouragement he departed from the work, he came out grandly later on.

"O, all that is simply colonization."

Yes, missionary colonization, which differs from the popular meaning of that term: 1st, in size; 2nd, in selection; 3rd, in ultimate object and aim. Colonization flows in great currents of numberless thousands, rapidly dotting new countries with homes. Our missionary colonies in Africa, about fifty miles apart from each other, will contain an average of four missionaries, two men and their wives. We would not in any way depreciate the laudable aims of colonists, but my people put God and the salvation of Africa in place of self and the accumulation of property in their own name, yet are fully persuaded that they who thus "trust in the Lord shall not want any good thing." If the same amount of faith, patience, pluck, and hard work and the money required to settle any of the colonies of Australia, or new States of America, were wholly consecrated to God for this purpose, we should in a few years dot the whole continent of Africa with Christian homes and missions such as I have indicated. I have been speaking of the self-support of missionaries in their fields of labor; the money required from Christian countries for this whole movement is to pay their passage to their fields, with an outfit that will enable them to enter promptly into self-supporting work.

My missionaries to India required nothing from home but passage money.

In South America we provide school furniture. In Africa we shall have to furnish from home the tools and machinery required for our industrial schools, and assist in providing buildings for the various purposes of a mission station.

The comparatively small amount of money required is cheerfully given by the friends of this movement, who clearly perceive that God is in it, and without interfering with the missionary societies and their great work, will, under the leading of His Spirit, make it a success.

"What will it cost, to build, furnish, and place on a basis of permanent self-support one such mission station?"

In a purely heathen country, building cheaply, it will cost, all told, for buildings, tools, and machinery, an average of £250—the amount paid by a missionary society to support a foreign missionary and his wife for one year.

I shall, by the will of God, send recruits to the fields I have opened in South Central Africa, and lead a missionary expedition up the Congo and Kasai into the Tushelunge country seven degrees south, the ensuing year, 1886.

Any one wishing to found a station, or assist in the transit of the missionaries may address Mr. Anderson Fowler, No. 2 Queen Street, Liverpool, or, Bishop William Taylor, same address; or Richard Grant, 181, Hudson Street, New York.

WILLIAM TAYLOR.

London, November, 28th, 1885.

## The Leakage—Some Further Suggestions.

After a season of revival and ingathering such as Southern Methodism has had this year, some losses are inevitable. The gospel net incloses all sorts of fishes, both good and bad. No great revival ever took place in any country under the auspices of any Church without more or less discount on the apparent results under the processes by which the converts are tested and then assimilated or eliminated. Even in the apostolic times this was so. The Acts of the Apostles and the Apostolic Epistles furnish abundant evidence that the early Church met with the same hinderances that antagonize the progress of the Church now. The Epistles written to the Churches at Corinth, at Ephesus, at Philippi, and at Galatia, may be read to day in Nashville, Richmond, Atlanta, Louisville, and St. Louis, with the certainty that their reproofs, injunctions, and exhortations will not be misapplied.

Some will go back: this we must expect. Though we may be grieved, there is no ground for surprise or discouragement that it should be so now as in past times.

Some will go, but not many if the Church will give them proper nurture.

Faithful instruction from the pulpit is a prime necessity. The pastor must give each hearer his portion in due season. With scores or hundreds of new members in his Church he has no time to waste in the discussion of abstract questions or metaphysical subtleties. The evidences of the new birth and the duties of the new life must be set forth clearly, and urged with affectionate earnestness. The new convert who was only half-converted must be instructed more fully in the right way, and helped on to full salvation; the difficulties and discouragements that present themselves to young Christians in the reactionary moods to which they are exposed must

be guarded against by wise and timely instruction; the value of proper habits of Christian living must be set forth; the nature, efficacy, and binding obligation of the Christian sacraments must be explained; and practical lines of Christian work must be indicated to every man and woman whose name is on the Church-register.

This faithful pulpit work will go far toward instructing the ignorant, strengthening the weak, and confirming the wavering. But this alone will not suffice. You cannot deal with human souls in the mass. There are peculiarities in individual cases that can be dealt with only by direct inquiry and intercourse. The pews may be crowded on Sunday, and at the same time souls may be perishing from lack of the word in season that is not spoken. The new converts demand special pastoral oversight; the older, maturer members, of the Church may waive their claims upon the pastor's time and thus allow him to give special attention to these souls that are exposed to the peculiar perils that beset inexperience. The pastor who fails to establish a direct personal relation between himself and the new convert in his congregation may lose a soul by his neglect.

Last year in a pastoral charge known to us there was a revival with about sixty conversions and as many accessions to the Church; after the lapse of a full twelvemonth, on inquiry we learned that not one of the new converts had been lost: every man, woman, and child had continued steadfast. The explanation was easy; the work of grace was genuine; the face of the zealous young pastor was familiar in every house in which these new converts dwelt, and he has managed to harness each one for Church-work of one sort or another. It would not be difficult for us to find a painful contrast to this case; the reader will be able to do it without our help.

We have no lack of statistical exhibits in our Church-work, and we do not here propose another item in this line; but if we could have a column showing the losses of new converts as well as the gains, some of our pastors would be startled, and a new and more satisfactory standard of pastoral efficiency would be set up. For every soul in his charge each pastor must give account to God—an infinitely more solemn matter than a statistical exhibit at an Annual Conference or in the printed Minutes.—*Nashville Christian Advocate.*

## God's Resources.

A TRUE STORY.

One day a modest, gentle little pilgrim, over eighty years of age, was looking on Fulton street (N. Y. City) for a hardware store, once known to her. Not being able to find it, and from feebleness becoming more and more confused, she entered another store to make inquiries. Having been rightly directed, she pursued her quest.

A young boy standing at the counter had been much interested in her inquiries, and by her winning face and manner. He asked the proprietor if he could tell him who she was, for he felt like sending her a Thanksgiving present. It was so ordered by Providence that her name and address were on the books of the establishment, as she supplies them at times with little articles of her own make; therefore it was given to the boy, who gladly started off. He told his

story to a few school-mates and his teacher, the result being a barrel of provisions, enough to last the old lady nearly all winter—potatoes, cabbages, tea, sugar, apples, etc., capped off by a large homemade mince pie!

When sent to her tenement she refused to take it, certain it was a mistake; but the cartman would leave it; and the old lady was dumb with joy and astonishment.

She said to me: "Why, I never had such a thing happen to me in all my life before! I can only keep saying, 'Great are Thy tender mercies, O Lord! Thou openest Thy hand and satisfiest the desire of every living thing.'"

How many boys and girls could lighten up the dwellings and hearts of poor, aged people during the holidays, if they would but seek out the truly needy and deserving, who are never found clamoring at the door of public or private charities! A very small sum from each one of half a dozen, will fill a barrel with wholesome food, and fill a lonely dwelling with gladness.—*Set.*

For the Peninsula Methodist.

## A Beautiful Hymn.

Beautiful indeed, and filled with the prayer of an humble Christian heart, is the hymn found in most of the later collections, beginning "More Love to Thee, O Christ." Written about thirty years ago by Mrs. Elizabeth Payson Prentiss, it lay hidden for years, not even meeting the gaze of her husband; when published, it was received with great favor, to the astonishment of the author, who had not written it for the public, but merely as the cry of her upward reaching affections—an attempt to put into words the prayer of her heart, which she expressed as an "unutterable longing for more of Christ." Writing to a friend she says, "I write in verse when I am deeply stirred: for although as full of tears as others, I cannot shed them;" and adds, if you sing, I will send you sometime a hymn to sing for my sake, called "More Love to Thee, O Christ." Enclosing a copy to another friend, she wrote, "perhaps you will like to sing it to the tune of 'Nearer my God to Thee,' there is not much in it, but you can put every thing into it, as you make it your prayer; and surely as a heartfelt prayer, it is full of meaning, and cannot fail to win rich blessings for the pleader. How many hearts have found in it language to express their longings! It was written as hastily, one line being added in pencil to the last stanza when it was printed. The original contains the following stanza, between the second and third, as found in the Methodist Hymnal:

Let sorrow do its work,  
Send grief and pain;  
Sweet are thy messengers,  
Sweet their refrain.

When they can sing with me,  
More love, O Christ, to Thee!  
More love to thee.

This, although perhaps less beautiful than the others, yet voices with sweet pathos her cherished sentiment, that "they knew and loved Christ best, who knew Him in His character of chastiser. The hymn was sung above her lifeless form, and has been sung in many lands; it was translated into Arabic, and is sung throughout the East, where once pressed the feet of Him whom its author so loved and yearned for, with a longing which at length was satisfied, when on the twelfth day of August eighteen hundred and seventy eight, she awoke in His likeness.

M. ALICE BROWN.



Temperance.

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

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

A saloon can no more be run without using up boys than a flouring-mill without wheat, or a saw-mill without logs. The only question is, whose boys—your boys or mine—our boys or our neighbors? Will you give your husbands and sons, or must other women give their husbands and sons, that the mill of ruin may grind on? How long will Christian people sleep over these things?—Christian Instructor.

The lunacy statistics of the Department of the Seine for the last eighty years, show that there are six times as many lunatics in Paris as there were in 1801, whereas the number of inhabitants has increased only threefold. The chief of the "physical" causes producing mental disease is excessive drinking, which is responsible for 562 cases out of the 1,067 admitted in the year. Of the "moral" causes "domestic trouble" stands first, with fifty-nine cases, and after it in order come "money losses," alarm, surprise, domestic affliction, and religious mania, which last appears to be comparatively rare in Paris.

Whitehead's Democrat, of Lynchburg, has become the Temperance Advocate, and will champion local option. The Richmond Dispatch says the Georgia battle will shortly be open in Virginia. Let it begin.

An Apt Illustration.

Here is the shoe-shop. One man in the shop is always busily at work during the day—always industrious. In the evening he goes courting a good, nice girl. There are five other men in the shop who don't do any such thing. They spend half their working hours in loafing and their evenings in dissipation. The first young man by and by cuts out from these others, and gets a boot and shoe store of his own. Then he marries this girl. Soon he is able to take his wife out to ride of an evening. The five laborers, his former companions, who see him indulging in this little luxury, retire to neighboring saloons and pass resolutions that there is an eternal struggle between labor and capital.—Exchange.

If you could see the shame and agony that is in the heart of your brother who has fallen by strong drink, you would go to his side with sympathy, and at the same time make a fresh vow of studying opposition to the traffic that caused his ruin.

THE BOTTLE DISAPPEARED.—"No, I won't drink with you to-day, boys," said a drummer to several companions, as they settled down in the smoking-car and passed the bottle. "The fact is, boys, I've quit drinking—I have sworn off." He was greeted with shouts of laughter by the jolly crowd around him; they put the bottle under his nose and indulged in many jokes at his expense, but he refused to drink, and was rather serious about it. "What the matter with you, old boy?" sang out one. "If you've quit drinking, something up; tell us what it is." "Well, boys, I will, though I know you'll laugh at me. But I'll tell you all the same. I have been a drinking man all my life, ever since I was married, as you all know. I love whiskey—it's as sweet in my mouth as sugar—and God only knows how I'll quit it. For seven years not a day has passed over my head that I didn't have at least one drink. But I am done. Yesterday I was in Chicago. Down on South Clark street a customer of mine keeps a pawnshop in connection with his other business. I called on him; and while I was there, a

young man not more than twenty-five, wearing thread-bare clothes, and looking as hard as if he hadn't seen a sober day in a month, came in with a little package in his hand. Tremblingly he unwrapped it, and handed the article to the pawnbroker, saying, 'Give me ten cents.' And, boys' what do you suppose it was? A pair of baby's shoes, little things with the buttons only a trifle soiled, as if they had been worn but once or twice. 'Where did you get these?' asked the pawnbroker. 'Got 'em at home,' replied the man who had an intelligent face and the manner of a gentleman, despite his sad condition. 'My—my wife bought them for the baby. Give me ten cents for 'em—I want a drink.' 'You had better take the shoes back to your wife, the baby will need them,' said the pawnbroker. 'No, she won't, because—because she's dead. She's lying at at home now—died last night.' As he said this the poor fellow broke down, bowed his head on the show-case and cried like a child. Boys," said the drummer, "you can laugh if you please, but I—I have a baby of my own at home, and I swear I'll never drink another drop." Then he got up and went into another car. His companions glanced at each other in silence; no one laughed; the bottle disappeared, and soon each was sitting in a seat by himself reading a newspaper.—Chicago Herald.

A VERY SAD STORY.—John B. Gough tells the following: A minister of the Gospel told me of one of the most thrilling incidents I have heard in my life. A member of his congregation came home for the first time in his life intoxicated, and his boy met him on the doorstep, clapping his hands and exclaiming, "Papa has come home!" He seized the boy by the shoulder, swung him around, staggered, and fell in the hall. That minister said to me, "I spent the night in that house. I went out and bared my brow that the night air might fall upon it and cool it. I walked up and down the hill. There was the child dead! there was his wife in strong convulsions, and he asleep." A man about thirty years of age asleep, with a dead child in the house, having a blue mark upon the temple where the corner of the marble steps had come in contact with the head as he swung him around, and a wife upon the brink of the grave! "Mr. Gough," said my friend, "I cursed the drink. He had told me that I must remain until he awoke, and I did." When he awoke he passed his hand over his face and exclaimed, "What is the matter? where am I? where is my boy?" "You cannot see him." "Stand out of my way. I will see my boy." To prevent confusion I took him to the child's bed, and as I turned down the sheet and showed him the corpse, he uttered a wild shriek "Ah! my child!" That minister said further to me, "One year after that he was brought from a lunatic asylum to lie side by side with his wife in the grave, and I attended his funeral." The minister of the Gospel who told me that fact is to-day a drunken hostler in a stable in Boston. Now, tell me what rum will not do. It will debase, imbrute and damn everything that is noble, bright, glorious and godlike in a human being. There is nothing drink will not do that is vile, dastardly, cowardly, sneaking or hellish. Why are we not to fight it till the day of our death?—Ex.

When your brother offended you, you told it to a score of other persons before you mentioned it to him. Thus you violated your Lord's command and forfeited his approval. And thus the fire that might have been easily quenched at the start burns on with increasing fury.

Reform in the matter of Sabbath observance must come through the Church. As long as professed Christians patronize Sabbath-breaking institutions, they will flourish. Don't whine against that which you patronize, O brother beloved.

For the Peninsula Methodist. LIFE'S NEW VOLUME.

BY H. ALICE BROWN.

Another volume in life's series. Waits each mortal, fair and clear, As time, which never halts nor wearies, Ushers in the glad New Year.

To our Father be it dedicate, Let its preface be a prayer, For its clasplings then I predicate, Gems of truth most rich and rare.

For its pages, honors, triumphs bold, Deeds of blessing to mankind; Records spotless, pure as virgin gold, Loving service there enshrined.

Every chapter penned with careful thought, Lest its contents may mislead; Here and there with pictures fine wrought, Of some self-forgotten deed.

At its finish, joy and blissful hope, Praises for the mercies past; Grace to make, as other volumes ope, Each more lovely than the last.

Or if haply, ere the year shall close, Weary hands their labors cease; He will add, who every sentence knows, Closing words "sweet rest and peace."

Youth's Department.

Are You Safe?

Two little girls were playing with their dolls in a corner of the nursery, and singing, as they played,—

"Safe in the arms of Jesus, Safe on His gentle breast; There by His love o'er shadowed Sweetly my soul shall rest."

Mother was busy writing, only stopping now and then to listen to the little one's talk, unobserved by them.

"Sister, how do you know you are safe?" said Nellie the younger of the two.

"Because I am holding Jesus with both my hands—tight!" promptly replied sister.

"Ah! that's not safe," said the other child! "Suppose Satan came along and cut your two hands off!"

Little sister looked very troubled for a few moments, dropped poor dolly, and thought seriously. Suddenly her face shone with joy, and she cried out:

"Oh, I forgot! I forgot! Jesus is holding me with His two hands, and Satan can't cut His off; so I am safe!"—Day-spring.

A Boy Who Knows.

The country's the biggest thing out, I tell you. It's all over everywhere, and you can't see the end of it. It beats the Court-House square and the park all to pieces.

You can climb trees and pick flowers and holler, and turn somersaults on the grass, and roll, and there isn't a policeman anywhere that keeps telling you to stop doing things.

You can run and run without stepping on any one's dress, or any one's toes, or banging up against folks. You don't keep having to say, "Please excuse me."

There's lots of sky. It's big enough to make forty base-ball grounds, I know. You see, I went to grandfather's farm for holidays, and that's where I found out how the country is.

I saw grandfather, he's fat; and grandmother she's thin; and two spotted dogs.

And there's uncles and aunt, and they've got lots of horses and cows and pigs.

And a woman that milks the cows and gets dinner, and gives you ginger cookies, with a hole in the middle. Her name's Debra. I like the cookies, but I don't like the hole. I wish they wouldn't put holes in.

And a pony, and three cats, and hundreds of chickens and ducks and things.

There's one thing I've found out in the country. I know just how much boys don't know about things they ought to know about.

I know they don't have a different cow for cream and milk and buttermilk. And when they make ice-cream, they don't freeze the cow.

Do any of you know how strawberries

grow? I went strawberrying one day. When I told my aunts I'd climb the trees and shake 'em down, they smiled like everything. When I came to the strawberries, I didn't have to climb up, but stoop down. You ought to see 'em biding their red cheeks under the green leaves, close to the ground.

Once I took a pole out to knock down potatoes for dinner, but they don't grow on trees. They're all covered up in the ground. They don't dig corn and tomatoes and beans out of the ground though.

You have the greatest time remembering where things do come from. Nor fritters, nor pumpkins, nor apple-dumplings.

I asked grandfather the first thing to show me his sweet-cider pump, but he said it was out of order. I don't believe he cared much, for he laughed. They're great folks to laugh when you ask about things.

I kept watching and watching grandfather's big wheat-field all summer. Because Sam told me folks got all their straw hats out of a wheat-field. Sam is my brother. I thought it would be just jolly to see hats growing. I wanted to pick some when they were green and little and dry 'em for little Hettie's dolls.

But I never could find any, and at last the wheat turned yellow. And one day they took out a red curt with knives to it and began cutting it down. I hunted and hunted all the more, and grandfather, he says, "What are you looking for?" and I told him.

I thought perhaps he could find some, and he'd let me pick one for myself, for the rim of mine was most gone where I throw it at a bumble-bees' nest, and the crown was broke through where I was carrying eggs. The eggs broke too.

Grandfather said, "Sam is about right. I do get all my hats out of this field, and my coats, too. And your grandmother gets her bonnets and her silk dresses out of it."

I looked harder than ever, but couldn't see a thing, and grandfather didn't offer to show 'em to me. He only gave me half a dollar, and pinched my cheek and told me to go down to the corners and buy a good big harvest hat.

That evening when the work was done and they were all sitting on the long porch, and the moon was shining, he took me on his lap and told me how he got all these and lots more out of his wheat-field.

Can any of you boys tell? You just go into the country with me, and I'll tell you all about it. Do you know whether blackberries grow on trees or vines or bushes or on the ground? Or cherries or onions? And can you tell how peanuts grow?

I can. And I know where hams grow and what kind of thing they get mutton from, and beef and pork and veal and sausages. If you can't go into the country, ask your mother or your big brother or your grown-up sister. Ask about everything on the table, and see how much you'll know that you never knew before.—Youth's Companion.

Upsetting Moses

Jim Manly began to talk: "I say, deacon, Darwin's theory of evolution is a little hard on the first chapter of Genesis. Of course we don't know how it will turn out, but it looks a little, as though they were going to upset Moses." The deacon made no answer. He surely must have heard Jim's remark. Presently he was observed to be counting his fingers slowly, and with a pause for thought between each enumeration. After awhile Jim ventured to ask, "Counting up saw-logs, deacon, aren't you?" "No," said the deacon; "I'll tell you. Your remark set me thinking. I was just counting up how many times in the course of human history somebody has upset Moses. First of all, two old jugglers named Jannes and Jambres undertook this; but they failed. Then a certain king named Pharaoh

went at the work of upsetting. He must have found it more of a work than he anticipated, for he has not reached home yet. Then three leaders of liberal thought—Korah, Dathan and Abiram—went at the job. They failed in the upsetting part; but they secured a bit of ranch for themselves, which they and their children have held in quiet possession until this day. Later on a king named Nebuchadnezzar entered upon the upsetting business. He did not succeed either. He spent seven years eating grass like a beast, and when he had served out his time, he had changed his mind, and was a sadder and wiser man. His successor met with a still greater disaster, and in a similar attempt. Since that time, there has been no end of persons who have tried to upset Moses. Some ancient heathen, Celsus and Porphyry, and Julian, the apostate, and latterly these German critics and scientists, so-called, are at the same thing. Years ago, when I was in Boston, I heard of a meeting of free-thinkers at a place called Chapman Hall. I could not resist the temptation to go just once and hear what they said. I found about twenty persons there; three or four of them were women, all the rest men. And what do you suppose they were engaged in? The old enterprise of upsetting Moses. And yet Moses has to-day in the synagogues of Boston more people that preach him than ever before. It is astonishing how much upsetting it takes to upset Moses. It is like upsetting a granite cube. Turn it on which face you will, there it stands as solid as ever. The cube is used to being upset, and does not mind it. It always amuses me when I hear a fresh cry from some new quarter, averring that some man, whom nobody has ever heard of, has found out a sure way of doing what others have failed in. And now here comes Jim Manly, and Moses has to be upset again. Ah, well!" and the deacon sighed. There was a roar of laughter that made the rafters of the old saw-mill ring, and all joined in except Jim.—National Baptist.

Visible Grace.

We are told that when the tidings came to the Church at Jerusalem of the conversion of the Gentiles at Antioch, they sent forth Barnabas, to go as far as Antioch, who came thither, and, "seeing the grace of God," rejoiced.

It is evident that there was grace to be seen at Antioch; that it was a genuine work of grace, not a mere excitement, a shavings fire in a sheet-iron stove; not simply new means, novel methods, and fresh winds of doctrine; not some sectarian issue or theoretical dispute which was engaging attention, but "the grace of God," manifest in saving men from sin, turning them to the Lord, and making them heirs of a heavenly inheritance.

Barnabas had eyes to see the grace of God. Some only see defects in the work, and faults and failings in workers; some see only the hubbub and confusion of the laborers; but he could see the grace of God. Barnabas had a keen eye to perceive grace. He saw grace in Paul when he assayed to join himself unto the Jewish Christians, who were all afraid of him. Barnabas took him and brought him in, and secured him fellowship with the saints. He saw grace in Mark, whom, having deserted them in their first mission, Paul refused to have anything more to do with him. Barnabas was more patient and charitable, and seeing the grace that was in Mark, he took him with him on a mission, and so encouraged and nurtured him, that in his last letter, Paul was glad to summon Mark to his aid, as one that was profitable to him in the ministry.

To see grace we must be familiar with it. Hypocrites see hypocrisy; worldlings see worldliness; sinners see sin; good men like Barnabas, who are full of faith and the Holy Ghost, see grace and rejoice in it, and labor to extend its reign.—The Christian.



The Sunday School.

The Faithful Rechabites.

LESSON FOR SUNDAY, JANUARY 17, 1886.  
Jeremiah 35: 12-19.

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

[Adapted from Zion's Herald.]

**GOLDEN TEXT:** "For unto this day they drink none, but obey their father's commandment" (Jer. 35: 14).

I. OBEDIENCE VS. DISOBEDIENCE (12-15).

12. Then—after the test of fidelity submitted to so successfully by the Rechabites in the chamber of the temple. Offered wine, they refused it on the ground of its having been forbidden by the command of their father Jonadab. It is true that they had relaxed one of the rules of their discipline in coming to dwell in Jerusalem, but they came to the Holy City as to a refuge from the armies of Babylon and Syria, which were ravaging the country, and they were ready to return to their nomadic life as soon as permitted. There was no real disobedience, therefore, in their enforced and temporary sojourn within a walled city. It was, when tempted to drink wine, that the genuineness of their obedience was revealed. *The word of the Lord unto Jeremiah.*—The prophet had tested the constancy of the Rechabites at God's command as a sign; he is bidden now to enforce the application.

13. Thus saith the Lord of hosts, etc.—a frequent formula or preface in this Book to Divine speech through human lips, but none the less solemn and weighty because frequent. *Go and tell*—R. V., "go and say to." *Will ye not receive instruction to hearken unto my words?*—In chap. 32: 33, the Jews are charged with not hearkening, to receive instruction—a reversal of terms, but practically the same meaning, i. e., willful spiritual deafness, or stubborn non-receptivity. Jehovah pleads with them to receive the instruction afforded by the example of the Rechabites and listen to God's commands. *The words of Jonadab the son of Rechab.*—Says Fausset: "They were called Rechabites, not Jonadabites, having received their name from Rechab the father, previously to their adopting the injunctions of Jonadab the son." *Are performed*—though imposed nearly three hundred years before, and compelling a kind of self denial which scarcely any other tribe or nation has ever submitted to. *For unto this day*—R. V., "and unto this day." *They drink none.*—To abstain wholly is far easier than to drink moderately. Had the command been the latter instead of the former, their obedience would not have been so clean-cut and distinguishing. It is from the ranks of moderate drinkers that drunkards come. *But obey*—R. V., "for they obey. Notwithstanding" (R. V., "but") *I have spoken to you.*—The first is emphatic. They obey a human leader dead centuries ago, but I the Lord God of hosts, your Divine Leader and Benefactor, am not obeyed, though I have spoken to you myself in unmistakable acts of grace and through the media of special providences, and not by a mere tradition handed down from father to son. *Rising up early and speaking*—implying unwearied earnestness in warning and entreating them, losing no time, omitting no opportunity. *But ye hearkened not unto me*—R. V., "and ye have not hearkened unto me." The pathetic emphasis of the sentence falls upon "Me"—unto Me, though I have done all this, and am what I am.

15. *Sent also my servants the prophets*—such as Urijah, Zephaniah, Habakkuk, etc. Says Fausset: "It aggravates their sin that God sent not merely one, but many messengers and these years Jeremiah and his fellow-prophets spared no effort, late or early." *Rising up early, etc.*—So urgent was the case that God represents Himself as taking no rest and giving them none. On the threshold of each new day, so to speak, the people were met by a prophet freshly commissioned to plead with and warn them. *Return ye now.*—Sin is turning away from God; penitence is turning back again to God. *Every man from his evil way.*—Sin is individual; hence the "every one's" and the "whosoever's" of the Scriptural invitations and warnings. *Amend your doings*—"cease to do evil; learn to do well." *Go not after other gods.*—Of this high treason against the true and only God the Jews had been long and basely guilty. Josiah found the gods of Phoenicia, Moab and Ammon domesticated in Judah, and though he effected a sweeping reformation, the evil was too deeply-rooted in the national life for radical extermination. Jehoiakin, his son, did evil in the eyes of the Lord, and in Chronicles his name is dismissed with an allusion to "all the abominations that he did." *Ye shall dwell in the land.*—The promise was still held out as an inducement, but the downward momentum of the nation was so strong that the promise was unavailing. *Ye have not inclined your ear.*—I have done My part;

you have failed to do yours. I have behaved patiently, lovingly, generously; your behavior has been unthankful, rebellious, disobedient.

II. DISOBEDIENCE PUNISHED (16, 17).

16, 17. *Because*—R. V., "forasmuch as." *Sons of Jonadab . . . have performed*—maintained in full force. *This people hath not hearkened unto me.*—The contrast is kept up both in acts and persons. The Rechabites hearkened, the men of Judah did not hearken; the Rechabites obeyed their founder, a finite man like themselves; the men of Judah refused to obey the Infinite and Righteous Father of all men. *The Lord God of hosts, the God of Israel*—in R. V., "the Lord, the God of hosts, the God of Israel." *I will bring upon Judah . . . all the evil, etc.*—Jerusalem did not fall without reiterated warnings; but its spiritual blindness and deafness seemed to increase, the nearer the crisis came.

III. OBEDIENCE REWARDED (18, 19).

18, 19. *Jeremiah said unto the house of the Rechabites*—not the dwelling, of course, for they lived in tents, but the family, or chiefs of the family. *Because ye have obeyed.*—They had expected no reward for their fidelity; they had taken a temporary shelter in Jerusalem, and had probably never dreamed of being publicly used to point this contrast with the chosen people; but they had shown such a rare quality in their constancy to their tribal obligations, that the Lord of hosts, the God of Israel, in punishing His disobedient children, took the same occasion to advance the Rechabites to a higher post, and give them an opportunity of exhibiting their fidelity in a new and loftier way. *Shall not want a man to stand before me forever.*—Says R. Payne Smith: "To stand before a person means to be his chief officer or vicegerant, and is said of Elijah and Elisha and Jeremiah as God's prophets; of David, as Saul's minister; of Solomon's counselors; of Nebuzar-adah, as commander-in-chief of Nebuchadnezzar's army." Some construe the words here as simply meaning that the tribe should be perpetuated, and that "their welfare should ever be the object of the divine care;" but Plumptre is probably right when he interprets the words in a liturgical sense; that, just as the tribe of Levi were chosen to "stand before" the Lord; so the Rechabites were from this time solemnly adopted into the families of Israel and incorporated into the tribe of Levi. The confusion which marked the last days of the doomed city, and the long captivity which followed, will account for the merely incidental mention of the Rechabites subsequently.

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.

No. 44.

The Tangier Island Camp-meeting was still an institution, while I was on the Northampton circuit, but under the jurisdiction of Accomac circuit, I had heard so much about it, in connection with the "Parson of the Islands," while I was in Somerset, Md., that I was glad of the opportunity to attend its unique services.

With the Preacher and his family from Onancock, Rev. Charles Hill, and a boat load of people, including the patriarchal Edmund Poulson, we set sail for the Island, and made a pleasant voyage across the Sound to a harbor crowded with schooners, sloops and canoes, and the Tangier beach lively with people.

There was a comfortable lodging place provided for the preachers, and another for their wives and children: for, like the Islanders themselves, most of the women had their little flocks in charge; and the squalling of babies varied the singing and other exercises, and "oft in the stilly night," drowned out the hum of the ubiquitous mosquito.

We had the merriest set of preachers on the ground I had met with anywhere. Leading off in anecdote and argument was the late John B. Maddux, whose genial wit never flagged. He watched the brethren's sermons and exhortations, to quote odd phrases in his exuberant raiillery, when we were all together in the preachers' tent. Some local brother had been describing the storm on the sea of Galilee, and used the word "busterious," for boisterous, and father Dolby preaching from Matt. 3, 12, announced as his first head of discourse, the "purgation" spoken of in the text. This was enough for John B. to ring the changes on; waking us up in the dead of night, with inquiries as to etymology, or a con-

jecture, that if the wind changed the bay might become "busterious."

On this spot father Thomas preached to the British in 1812-14, and warned them not to touch a tree or a twig; for it was the Lord's ground, where the Islanders used to meet for worship.

The Tangier Camp-meeting congregation was the most free and easy assemblage imaginable. Men and women often preferred to sit down on the sand, covered with marsh grass and rushes, to occupying a slab seat, or an ordinary Windsor chair, during preaching. There were no dull meetings. The Islanders were so appreciative of their annual privilege, that they made the most of every service, and drank in every word of the preaching with avidity.

The greatest excitement I witnessed was when "Billy" Evans was on hand to exhort after a sermon. The latter might be incomprehensible, or dull, but Bro. Evans soon had the fire kindled, and everybody, including the preachers themselves, weeping and shouting. I have listened to him several times telling the same story of a stormy night, when the Bay was full of floating ice, and he was knocked overboard by the jibing of the main boom; how he sank, and rose to the surface, shouting to his distressed sons, "farewell; tell your mother to meet me in heaven!" When it came to that "farewell," which he uttered with melting pathos, the tears always began to flow, and when he alluded to the merciful hand of God which rescued him from a watery grave, and brought him once more to tell his friends and neighbors that he was still heaven-bound, he used to shout, in the sense of gracefully jumping up and down, until often the congregation was so carried away, that they followed his example; and then in the midst of the shout, his appeal to sinners, brought scores to their knees.

One of the favorite preachers at the meeting was Rev. W. E. England, the smallest man, the Islanders used to say, but the biggest preacher among the whole lot. We also had Jack Elliott of Baltimore, and one or two others from the same city, who counted it the greatest privilege of their lives, to spend camp-meeting week, on old Tangiers.

It was my fortune to become acquainted with a still more rural and unsophisticated neighborhood than this. My circuit lay along the Atlantic coast. Hog Island, where a light-house stood, had about a dozen families, without church, school, or even a candy shop. Bro. James R. Garrison described the place to me, and proposed that we go off on a missionary expedition some convenient time, and set up an altar there for the Lord.

Sister Garrison fitted us out with plenty of provisions including an "apple pone," as large as a grindstone, for our two or three day's excursion. We embarked in good spirits, and after pursuing the meanderings of sundry creeks and thoroughfares, we crossed a considerable Bay, refreshing ourselves meanwhile with prime salt oysters, and the apple pone; and made Hog Island in safety. Our landing attracted most of the inhabitants to meet us, to see what we had to sell. We announced our purpose to pray with them, have preaching, and see if we could not persuade them all to become Christians. After we fixed the time and place for the preaching, we proceeded to visit every dwelling on the Island, including the government light-house. We sung hymns, prayer, and left some books and tracts at each house, and persuaded the only man we saw at work, plowing with a single, and very small ox, to knock off awhile, and come with us to preaching. We had eight or nine persons in the congregation, and I unfolded the gospel as best I could; after which I tried to start a sort of colloquial experience meeting, but except in the case of one pretty hard featured woman, I did not succeed. Asking her if she had been to meeting much, or even professed to be converted, she said, "in course I

have; I used to go to meeting often before I came here; but here they believe in no God, no devil no nothing."

Well I urged, ought you not to start a meeting here, learn to read the Bible, and pray, and have Sunday-school? "We might," she answered, "if it were not for that lazy cuss sitting on the door step." (This was the man we had found in the potatoe patch.) "He don't want any religion about here."

We appealed to the man, but he was too lazy to reply. Whiskey and tobacco seemed to be all he wanted.

I have often wondered who lives on Hog Island now, or whether the population has not increased, and a church been established there. Vessels were sometimes driven on that lonely coast; as there were then on the beach several old wrecks, which we examined. We spent but one night away from civilization, and how we got through it with the mosquitoes, would lengthen this narrative unduly. That famous apple pone, the first and last I ever saw, held out, until we returned in safety to our anxious friends.

The visit of a preacher occasionally was a great event, while I resided in Locustville. Among those who cheered us in this respect were, Dr. J. F. Chaplain, then stationed at Newtown Md., now Pocomoke City, Rev. C. I. Thompson, and John Hersey. The latter came during a very cold spell of weather, and preached in all the churches. The immense dinners the people prepared for him, and the luxurious feather beds, were a great grief to this abstemious saint. He lived on plain corn bread, and slept, wherever he could, on straw, but his preaching was with power; and we bid him God speed, as he pushed on of a stormy day, to ride in the dilapidated old mail wagon 25 miles to his next appointment.

Who has not heard in these later years of Dr. G. D. Watson? Well at the time and place of which I write, George was a country boy, much given to mischief, as, naturally, bright little fellows usually are. The war came on, and he followed his older brothers, some of whom never returned, into the Confederate army, was converted during a revival in the rebel trenches near Richmond came back as soon as he could, prepared himself for the ministry, let God have his way with him, and now he is North, South, East or West, a "burning and shining light."

"Big Hurry to be Great."

There are many men in this age who are in a big hurry to be great. They have a wonderful estimate of themselves, and wonder why it is that the world is so slow to recognize their talents, etc. And there are quantities of men who get sore and sour because they feel underrated. Disraeli once said, "Beware of endeavoring to be a great man in a hurry." Destiny is a product of conduct, and there is a great deal of truth in the old proverb that you must shell peas before you can eat them.—*Raleigh Christian Advocate.*

Fletcher's Inkstand.

Mr. James Clayton, a member of the Sands Street Methodist Episcopal church, Brooklyn, N. Y., is the possessor of the inkstand used by Rev. John Fletcher, vicar of Madeley. Mr. Clayton, who comes of an old English family of that name, resided, when a boy, at Madeley, and the inkstand was presented to him in 1843 by Miss Mary Tooth, who was a devoted friend of Mrs. Fletcher. It is of Britannia metal, of medium size, round, and with a glass bottle in the centre and a loose metal cover, and is inscribed: "The Rev. John William de la Fletcher, Vicar of Madeley, England. From Miss Mary Tooth, to James Clayton." Into this inkstand (says the *New York Advocate*) Mr. Fletcher dipped his pen while writing his polemical works. He used it constantly until his death; and for the thirty years that she survived

him, it always had a place on a small desk beside the chair in which Mrs. Fletcher usually sat. It was used by her during the composition of her Journals, her "Monday Night Questions with the Children," her "Watchwords for the Society," and all her other works.—*Christian Journal.*

Last month brought tidings from Lieutenant Wiseman, by way of Brussels. He found the banks of the Kasai river down to its junction with the Congo more thickly populated than any other portion of Africa. For twenty-eight hours he had to negotiate between crowds of ferocious cannibals belonging to the Bakoutous tribe. Men and women gathered in thousands on the river bank, shouting, yelling, and gesticulating furiously. The women were more ferocious than the men. Finally, the Bakoutous attacked the expedition in fleets of canoes, the women beating their breasts and throwing spears. Lieutenant Wiseman and his men repulsed them, after a hard fought battle, which lasted four hours. They killed hundreds of men and women. The entire region traversed was found to be very rich in ivory and rubber forests. Kasai is a noble river, being in some places five miles wide. It flows into the Congo nearly four hundred miles below the point indicated on the maps.—*Ex.*

We need strong men in our pulpits—men of education and eloquence and personal magnetism—men of nerve and will and power to work. By all means. The Church is likely to appreciate at their full value all such. We wouldn't have an iota less of just such capabilities as they bring to the service of the Church. Oh, no. But beyond these, and the qualifications for usefulness and service which they have, let us have good men—men full of the Holy Ghost and of faith. Not goody-good men, that have't substance enough to cast a shadow; but good men, mighty in word and work, in the borrowed strength of the Lord Jesus Christ.—*Southern Christian Advocate.*

When will our people ever learn that the license system furnishes to the rum-powder its most cogent and plausible argument [the revenue argument] for continued existence?—*Professor H. A. Scowp.*

Has it never occurred to us, when surrounded by sorrows, that they may be sent to us only for our instruction, as we darken the eyes of birds when we wish them to sing?—*Jean Paul Richter.*

Camp-Meeting Resolutions.

At the 4th Quarterly Conference of the Zion M. E. Church, Cambridge, Md., James E. Bryan, pastor, held Dec. 13th 1885, the following preamble and resolutions were unanimously adopted.

*Whereas*, We believe that Camp-meetings, as a rule, are demoralizing to the membership, and detrimental to the interests and prosperity of the church, and a great source, whereby the holy Sabbath is desecrated; therefore,

*Resolved*, That as members of this Quarterly Conference, we are convinced that the day of their utility is passed; and most earnestly recommend their abandonment by all our people; and we request the ministers of the Wilmington Conference generally, and the pastor of this charge specially, not to encourage, by attending or otherwise, the holding of such meetings.

*Resolved*, That a copy of these resolutions be sent to the PENINSULA METHODIST for publication.

A. W. MILBY, Pres.  
L. P. MARSHALL, Sec.

On Thursday evening of this week, J. Harry Mohorter, who is the authorized deputy for New Castle county, in company with a delegation of 12 members from Newark Lodge, of Good Templers, organized a lodge of the same "stamp" at Christiansa, Del., in the basement of the M. E. Church, Rev. Jos. Dare, pastor. The new order embraces a membership of 17 persons. Many others will join at its next meeting. Bros. Mohorter, Robert S. Woodward and Fred E. McKinsey made a few remarks after the organization of the order.



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Proportionate Giving.

The Scriptures do not more clearly teach that man's ownership is in reality a stewardship for which he must render a strict account, than that his responsibility is proportioned to his opportunities; to whom much is given, of him shall much be required; "while, to whom little is given, of him shall little be required. It was on this principle our Lord declared that the poor widow cast into the treasury more than all others, because, though they cast in, it may be, many times the amount she gave, yet it was but a part of their abundance; while she of her penny cast in all she had, even all her living. The following, we find in the Christian Advocate, and join Dr. Buckley in commending Rev. Bro. Iglehart for his faithful words.

A Million for Missions.

The enthusiastic Chaplain thus gracefully accepts the situation; and starts afresh for "A Million for Missions." We give parts of his thrilling appeal—(McCabe's Million Dollar Appeal). "With a feeling akin to disappointment, we laid down the colors, 'A Million for Missions for 1885,' and, 'fall of immortal hope,' we ran up in their place, 'A Million for Missions for the fiscal year closing October 31st, 1886.'"

Table with financial data: from Jan. 1 to Nov. 1, were \$802,632 36. The receipts for November 16,694 78. December 48,880 00. I had in good subscriptions on the last end 26,500 00.

Grand total \$893,827 14. Cash receipts above any other year in the history of the Society, one hundred and fourteen thousand dollars, counting the pledges also, one hundred and forty thousand dollars.

"Did you expect a million for missions for the year 1885?" Not fully. It was a hope made up of expectation and desire, but the desire predominated.

Many of the best friends of the cause are satisfied with the measure of success attained. The Church has done well enough to inspire great confidence for the future. The year 1885 will be forever memorable as the year when the General Committee drew its eight draft on the Missionary Treasury for one million and twenty thousand dollars.

The old salutation, "How are you?" has been changed in the West to the eager inquiry, "Are you on the million-dollar line?"

"Is he on the million-dollar line?" Said a pastor to me the other day, "One of my best men went up from \$5 to \$20. He wants the Church to get up to the million-dollar line." Such events are common. Often the effort to get there creates a tide of enthusiasm which sweeps the collection clear over the line, and doubles it. When you see the rank and file of the Church crowding to missionary meetings, listening eagerly to the accounts of the work of God in the destitute parts of our own land, or among the heathen, then rejoice, for the day of victory is at hand. Millions of hands can bring millions of dollars.

The best way to get money is to tell the people what has been done with what they have been giving all these years. The story of the India Mission, the mission in China, Japan, or Mexico, will satisfy every giver that money contributed to the Missionary Society will be transmuted into glorious spiritual harvests ripening for the garner of God. Tell the people that. Prove it to them. Make them see it. Tell them of the twenty-five hundred missionaries of our own country.

Do not minimize the effort to raise a million. It is a great thing to ask of a Church which is contributing over sixteen millions per annum for the cause of God in this Republic. It will represent a vast aggregate of toil, suffering and sacrifice. There will be widows' mites as precious to the Master as those he saw dropped into the treasury at Jerusalem.

There will be gifts from poor little boys and girls, and offerings from laboring men whose scanty wages are scarcely sufficient to put the bread on the table three times a day for the hungry group of growing children that gather around it. It will be sacred money. Let not a dollar be wasted. Let it not be detained. By the shortest, swiftest route let the help reach the need.

The world is full of sorrow because it does not know the Lord Jesus Christ. Our commission is to preach his gospel to every creature. We must not tamper with the orders of the King. They are to be obeyed, not discussed. To even raise the question whether it can be done is a disloyal act.

Cesar had his tenth legion. In great crisis, when his empire was at stake, he depended on the fidelity and valor of the tenth legion. The missionary army is the tenth legion of Zion. No man ought to be in that legion who cannot reply, as did Adoniram Judson, to the question, when he had toiled for years without success, "What now are your prospects for the conversion of the world?" "Bright," he said: "bright as the promises of God."

How bright are these promises? "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." "All thy children shall be taught of the Lord, and great shall be the peace of thy children." "He shall not fail nor be discouraged till he have set judgment in the earth: and the aisles shall wait for his law." The prayerful study of the 116 Psalm, as a devotional exercise for the whole Church, preparatory to a missionary collection, would bring the million.

One look after reading that Psalm at the five hundred millions of the human race, who are taught from their very childhood that existence is a curse, and that the greatest possible boon that can ever come to a mortal is annihilation, to be blown out like a candle.

Remember that many thousands of those who believed this creed of utter gloom can now stand by your side, and, with glowing hearts, read with you that glorious Psalm of praise to God, and with a meaning you can never know they can say, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." Praise ye the Lord.

Dr. Buckley gives these New Year's counsels which we think are worthy of special attention.

"Eighteen Hundred and Eighty-five died in giving birth to its successor. As there was no interregnum between ARTHUR and CLEVELAND, so there is no vacancy between the years.

Some things that should be done at once may give the reader a moment's pause on the threshold. Every honest debt now due should be paid early in the year—today, if the means can be obtained. Your creditor needs it; it is his; if he be rich, nevertheless your honesty demands that it be paid. Your Christian influence needs it. "Owe no man anything; but to love one another." Extensions with consent are equitable if the truth be told in gaining the consent. To be able to pay one's debt requires that the creditor should collect what is due him under the law of justice where mercy is not plainly called for.

Old feuds should be settled. If you are to blame, you cannot offer the Lord's Prayer in faith, hope, or truth. If both are to blame, you should hold out the olive branch. If the other, in your opinion, be wholly at fault, you can afford to be magnanimous.

If all the family feuds—and, alas! that we must say it, if all the Church feuds and again, alas! if all the feuds among ministers in Conferences, Presbyteries, Consecrations, and Dioceses—could be adjusted in this spirit at the beginning of 1886, the angels would have a new reason to make heaven ring with "Peace on earth, good will to men," and the alternative rendering, "To men of good will," would have a new meaning.

What will give more true joy to any community than a genuine revival of religion? It is so easy to promote if there be a willing mind. Will not every one who "names the name of CHRIST" immediately set about promoting it?

One thing is written by the finger of God on the door-posts of every new year. It accosts with special emphasis every man who has not made his peace with his Maker: "Seek first the kingdom of God and his righteousness." If the history of 1885 and all preceding years does not show that done, tell us, friends with whom we have communed each successive week of the year that is dead, are there not in these hints the germs of the HAPPY NEW YEAR that we wish for each and every one?"

What the Examiner (Baptist) has to say about "the million for missions."

"Our Methodist friends have undertaken a great and memorable service in raising a million dollars as their contribution in the current year for home and foreign missions. We have no other hope than that their unity and enthusias-

ism will prove equal to its completest success. There is probably but little difference between the money-raising ability of the Methodist and Baptist Denominations, but their methods of organization can give them an unquestionable advantage as to what they can do. Both the Denominations avow their faith in the universal application of the voluntary principle, but their ways of organization make the reach and pressure of that principle more effective in its application. They are doing a great home missionary work, and their foreign missionary work is also great. They need a million for the year, and we Baptists need a full half million in the next four months for the same sort of work at home and abroad. May God put it into the hearts of both Baptists and Methodists to do all that is needed in these pressing emergencies."

Rev. C. W. Buoy, son-in-law of the late Bishop Simpson, is closing up a very pleasant pastoral term at Ebenezer, Philadelphia. As an evidence of their love for their pastor and their high appreciation of his services, the members on Wednesday evening, the 30th ult., gave him a full set, nineteen volumes, of the Encyclopedia Britannica, a valuable and most useful New Year's gift.

The Conference Year Nearing its Close.

After to-morrow there remain but six more Sundays before the date of the next session, March 5th. These will be busy weeks; in some churches pastors will be finishing up their work preparatory to surrendering their flocks to others' care, while in other charges the chief concern will be to close up well the current period with good hope to do yet more for the Master in the future. It is a great comfort to every faithful laborer to remember that the Lord of the vineyard awards his commendation according to his servant's faithfulness, and not according to results, or visible achievements. The devout and scholarly successor of Dr. Durbin, in the Presidency of Dickinson College Rev. Dr. Robert Emory, son of the Bishop, addressing the students and urging them to fidelity, said, "Young gentlemen, do your duty and be not too anxious about results; for results belong to God; do your duty and leave results to God. Whether favored to see the desired success of our labors or not, one thing is sure," our labor is not in vain in the Lord." "One sower and another reapeth," that sower and reaper may share a common joy.

Both houses of Congress now have ministers of the Methodist Episcopal church for their Chaplains; Rev. Dr. Huntly pastor of the Metropolitan church, Washington, being Chaplain of the Senate, and Rev. Dr. W. H. Milburn, the blind man eloquent, Chaplain of the House of Representatives. In our former notice of the election of Dr. Milburn, we alluded to his connection with the Protestant Episcopal church. This connection continued but a short time, after which he returned to the church with which he had been so long identified, and is now a member of the Illinois Conference. This is Dr. Milburn's third term as chaplain, being first chosen when quite young.

ONE EDITOR IS LUCK.—Bro. Cornelius of the Baltimore Methodist thus expatiates:

"Just as we were getting ready to hang upon editorial stocking on Christmas Eve, Gramhill & Co's wagon drove up to 'ye editor's' house on Fulton avenue and unceremoniously unloaded a Barrel of Pataposee Superlative Family flour. Many questions asked of the driver, and no answers received. We have been treated this way now for the fourth time successively on Christmas Eve. All attempts to find out who this Santa Claus is, have been unsuccessful. May be, he may see this and receive truly the thanks of all the household.

Growing Old Gracefully.

Happy is the man who learns how to grow old gracefully. And he can not learn it unless his heart is established by grace. Most old things are contemptuously thrust aside, except during a craze for bric-a-brac; and no sooner has a young man begun to cense from his labors in pushing his elders into the background than he finds that his juniors are serving him in the same way. Happy therefore, is he who has learned to grow old gracefully; who can philosophically view the new confirmation of the saying, "The thing that hath been, the same shall be," even when the application is very unpleasantly personal. As we grow old we must expect to be set aside. If we acknowledge the fact, and if we are clear that, whatever men may do, the Lord has not set us aside from the place to which he has called us in his kingdom and glory, it will matter very little to us that others are anxious for the places of work, or honor, or profit which we have been called to fill. If the heart is filled with grace, the earth born clouds will not long obscure God's sunshine. We entered into the labors of those who have traveled the same road before us; it is no more than right to expect that others will enter into our labors, and that they are as anxious to do so as we were in our time. However much we may have cherished the thought in "our green and salad days," now that we are older we are perfectly sure that wisdom was not born with us and that it will not die with us. Doubtless it is irritating to flesh and sense to feel ourselves snubbed and elbowed and out argued, and out-voted, or even ousted from dear familiar places. Doubtless it does require much grace to refrain from showing how much of the "old Adam" there is still in our human nature. All the more need is there for us to "grow in grace and in knowledge of truth" as our years begin to reach that point whence they descend so rapidly towards the grave.—Moravian.

What Becomes of the Probationers.

As far as Frankford charge is concerned, the following is the answer for the present Conference year.

Table with 2 columns: Item and Count. Number of probationers returned by Bro. Duhadway last Conference as per minutes 72. Received into full membership 68. Continued 2. Discontinued 2.

We regard this as a good showing, but it required vigilance on the part of the pastor, and the watchful care of faithful, spiritual-minded, class leaders.

A. D. DAVIS.

Jesus Shining In.

A visitor, says the Messenger, went one cold day last Spring to see a poor young girl, kept at home by a lame hip. The room was on the north side of a bleak house. It was not a pleasant prospect without, nor was there much that was pleasant or cheerful within. Poor girl! what a cheerless life she has of it, I thought, as I saw how she was situated; and I immediately thought what a pity it was her room was on the north side of the house. "You never have any sun, I said; 'not a ray comes in at these windows. That I call a misfortune. Sunshine is everything; I love the sun.'" "Oh!" she answered, with the sweetest smile I ever saw, "my sun pours in at every window, and even through the cracks." I am sure I looked surprised. "The sun of righteousness," she said softly—"Jesus he shines in here, and makes everything bright to me." I could not doubt her. She looked happier than anyone I had seen for many a day. Yes! Jesus shining in at the window can make any spot beautiful and any home happy.

A telegram from the Rev. Dr. Gilbert, pastor of Meridian church, Indianapolis, announces the death of Mrs. Emly, oldest daughter of Father Boehm, on the evening of Dec. 28th.



Conference News.

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

A correspondent from Zion, C. F. Sheppard, pastor, writes: Our meeting at Union church, Zion circuit, has just closed. It has been a meeting of great interest. From twenty-five to thirty have been at the altar as penitents, most of whom have been converted, and nearly all these have joined on probation. The membership has been greatly quickened, and congregations built up. To God be all the glory.

The 4th quarterly conference of Bethel and Glasgow charge, held Jan. 2d, unanimously requested the return of their pastor, E. C. Atkins, for the 3d year.

The Rev. Joseph Dare, pastor of Christiana circuit, is still indisposed, and probably will not be able to carry on the protracted meeting at his church at present.

The revival work in the Stanton M. E. church, Rev. E. H. Nelson, pastor, which closed some time ago, was a complete success. The pastor is now laboring in a series of meetings at his other and larger charge, in Newport, Del. Very successful revival work is also in progress at Salem M. E. church on Christiana charge, and at the M. E. church in Red Lion, Del.—*Newark Ledger*.

A revival is in progress at Delaware City, 14 conversions the first week, and the interest rapidly increasing.

Christiana charge, J. Dare, pastor, writes: On account of the snow storm, we were not favored in having either Bro. Hill, the P. E., or Rev. V. Smith at our recent quarterly meeting held in Christiana. The reports for the year at the quarterly conference was full of good cheer. More than 100 souls already for Christ at Ebenezer and Salem, and our extra meetings not yet held at Christiana, but we hope soon to commence and hope we shall have similar results in the conversion of souls. Our good local preacher, Rev. Jas. Scott and dear Bro. Sanderson have helped us nobly and well in the good work. We had a visit and good help from dear Bro. John Clark from Denton, Md. It is time I am suffering from indisposition, but hope to continue preaching the blessed Gospel of Jesus.

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

A correspondent sends us the following items: On Wednesday of Christmas week, a sumptuous supper was given to the Methodist Episcopal Sunday-school of Cecilton, in Anderson's Hall. Turkeys, ducks, geese, chickens and oysters, with all the delicacies of the season, were served in abundance; and not only the Sunday-school workers, the children and their parents partook of the bountiful repast, but so did scores of others, some of whom were from distant places, and some of different denominations, all without money and without price.

A regular old-fashioned Christmas morning meeting was held at 6 o'clock in Cecilton church, the services consisting of an address by the pastor, singing of Christmas carols, several prayers and appropriate remarks by a goodly number.

Watch night services were also held in the Cecilton church, beginning at half past nine o'clock with a sermon by the pastor, followed by a prayer and experience meeting, and closing at midnight with a solemn consecration service.

The Week of Prayer was observed in afternoon meetings, and revival services were held in the evenings all through the week, making two meetings each day. The texts proposed by the Evangelical Alliance, were used in preaching on both Sabbaths. The revival services are to be continued, and there are some indications of a "gracious rain." The Lord send "showers of blessings."

The Rev. Adam Stengle, pastor of the M. E. church at Middletown, Del., has been confined to the house for several days with sickness.—*New Era*.

The people of Smyrna have asked for the return of Rev. J. B. Quigg the third year. We are glad to see this evidence of their appreciation of Bro. Quigg. If there is no real grounds for a change, let the pastor have the limit of his stay, for he moves often enough at best.—*Enterprise*.

The revival services are being held in the Easton M. E. church, Rev. H. S. Thompson, pastor. Much interest is manifested in the good work by the members.

Trappe, Md., R. K. Stephenson, pastor. The cantata entitled "Santa Clause's Mistake, or the Bundle of Sticks," which was rendered by the scholars of the M. E. Sunday School of Trappe, in the Hall

Christmas night, cannot be too highly complimented as to the elegant and graceful rendition of all the parts. The "little children" sang two very pretty pieces together. They sang their Christmas Carols with a vim and seemed to be pleasantly anticipating what was to follow, as they would unconsciously allow their eyes to fall upon the Christmas tree which was so handsomely dressed and artistically arranged to one side of the stage, and their joy culminated when old Santa Claus, in the person of Mr. John Turner, made his appearance with jingling bells and beautiful presents for the little folks. At the close of the exercises the children of the school were treated to candies and cake. A purse was presented to Miss Clara Parrott the organist in the church and S. S. School. A small piano was presented to Agnes, the pastor's daughter. The receipts were between \$25 and \$30.—*Easton Ledger*.

The Sunday School of the Greensboro M. E. Church, A. Smith, pastor, rendered the Christmas cantata, "Santa Clause's Visit to the Sunday School," very successfully, on Christmas night at Mozart Hall. Misses Mollie Smith, Jennie Coursey and Laura Richardson rendered several duets very sweetly. Mrs. Mollie Jarman had the Infant School well drilled, and the parts assigned to it were well performed.—*Greensboro Free Press*.

The M. E. church at Massey's will be reopened for Divine worship on Sunday, Jan. 24th, 1886 (D. V.) Several ministers are expected to be present on the occasion.

The merchants of Sudlersville all close their stores at 7 o'clock p. m., in order to give their clerks an opportunity to attend the revival service in the M. E. church. This is highly commendable, and worthy of imitation in other villages throughout the Conference. Good will come of it.

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

Farmington charge, F. J. Corkran, pastor, writes: Have had over 40 conversions on Farmington circuit this year. On Tuesday night Jan. 4th, while we were out to supper, the Farmington people broke in and took possession, and when we returned home, the house was full of people. Tables, kitchen, porch, etc., were full of good things for man and beast. So surprised were we that when a speech was called for, we were unable to make a speech. This is the second time that the people of this circuit have served us thus. In some things our need is supplied far beyond Conference, owing to the generosity of this good people.

The extra meetings at the M. E. church, Georgetown, Del., began last Sabbath evening, and have been continued each evening during the week, except Monday which was stormy. The pastor, Rev. W. J. Dubadway, not only fills his pulpit with ability, but he is one of the "sweet singers in Zion." He has had a number of selected hymns printed, which have been distributed to the audience, and which they are learning to sing with the spirit and the understanding also. The surprise of the meeting thus far has been the absence of so many of the "official brethren." They can ill afford to miss their pastor's searching thirty minute sermon every evening.—*Journal*.

Protracted services have commenced in the M. E. church, at Lewes, under the management of the pastor, Rev. J. A. Brindle.

The extra meeting was inaugurated at the Dover M. E. church on New Year's Eve. Several conversions have thus far resulted, and the interest continues unabated.

Rev. W. M. Warren was the recipient of a handsome gift in cash, last Wednesday, from friends at Willow Grove appointment on Wyoming Circuit.

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

It is expected that Rev. A. D. Davis will be removed from Frankford in the Spring, and appointed to do evangelical work in Eastern Virginia. Presiding Elder Wilson has secured \$1,000 for this work, and it is believed that a good work can be organized in that territory which was once occupied by the M. E. church. If Bro. Davis is willing to take upon himself the great and good work, he will come nearer perhaps in converting the inhabitants of the whole country down there than any one else. He is an untiring and effective worker.—*American Union*.

Snow Hill, R. W. Tood, pastor, writes: Revival meetings commenced Jan. 3d. Good meetings with promise of success. People very kind. Many tokens of good will in the way of presents right along. On the 3d inst., the Sunday-school presented, through pastor, an elegant flute to Geo. T. Bratten, superintendent, and a silver butter dish to Zaodock Powell, Librarian. Mr. Bratten on behalf of school, presented Mrs. Todd, superintendent of the Infant school, an elegant silver fruit dish. Infant school was organized last April with 18 scholars. It now numbers 53.

Hon. Joshua Davis, father of Rev. A. D. Davis, pastor of Frankford M. E. church, died on Thursday, the 7th inst., at the residence of his son in Frankford, Del.

PERSONAL.

Mrs. Taluage, the wife of the Brooklyn preacher, lectures every Sunday to a class of 300 women and men.

Mr. Blaine's book, "Twenty years in Congress," is practically complete, and will be issued toward the end of January.

The Rev. Phillips Brooks, D. D., has effected the arrangement with his church trustees by which Trinity Church, Boston, shall be free in its sittings Sunday evenings.

J. B. Lippincott died on the 5th inst., of heart disease in Philadelphia. He founded the publishing house of J. B. Lippincott & Co., in 1836, and built up a very large business. He had a large acquaintance among authors, and was a friend of Dickens and Thackeray.

The Rev. W. H. Dallinger, LL. D., F. R. S., of the English Wesleyan Conference, is the first clergyman of any church who has ever occupied the chair of the Royal Microscopical Society. He is now Governor and Chaplain of Wesley College, at Sheffield, affiliated to the University of London.

Rev. Wm. Benjamin, now in his 82d year, and living within the bounds of the Central Ohio Conference, is one of the oldest local preachers in the country. He was present at the great revival in Athens, Ohio, when Bishop Ames was converted.

Mrs. Jarvie, the wife of our Government Minister to Brazil, has commended herself to all Christian people, by her refusal to receive calls of etiquette from other Government ambassadors on Sunday.

The Rev. Edward Beverly Newman, of the Methodist Episcopal church, died about 6 o'clock, Wednesday morning the 23d ult., in Baltimore, aged 49 years. Mr. Newman was born near Centerville, Queen Anne's county. He was a student at Dickinson College, and entering the ministry, about 1866, he attached himself to the Wilmington Conference. In his pastoral work he was the minister in charge of congregations on Smyrna circuit, Church Hill, Galena, Millington, Easton, Leipsic, Still Pond and Chestertown. He retired from the ministry in 1881, and moved to Baltimore, where he became interested in the Maryland State Temperance Alliance, and was one of their foremost public speakers.

ITEMS.

Robert H. Coleman, the wealthy iron man of Lebanon, Pa., threw open his residence on Christmas day to all his workmen and their families. An enormous Christmas tree in the parlor contained a present for each of the workmen's children.

The late Rev. Edward B. Newman, in his will, made Mr. W. Hooper Gibson, of Centerville, Md., his executor and trustee. His estate is valued at \$50,000, and the property is left in trust to his widow, and his only child, Mrs. Sparks, of Baltimore.

The man who would shudder at the idea of a rough word of the description commonly called swearing, will not even have a twinge of conscience after a whole morning of ill-tempered sullenness, capricious scolding, villainously unfair animadversion, or surly, cross-grained treatment, generally of wife and children.—*Maldon*.

Some one has said of a fine and honorable old age, that it was the childhood of immortality.

From 60,000 to 65,000 people cross the Brooklyn bridge every day in the cars, while about 11,000 walk over.

Machines are now made which will cut from a roll of wire pins of the right length, head them, point them, polish them, sort them out with their points all one way, and stick them into papers, or in rolls, faster than one can count.

One benevolent man in Chicago spent about three hours Christmas day dealing out meat to the hungry. About 900 families were helped, and about five tons of beef and poultry given out. It is the ninth year that Mr. Jonas has practiced this praiseworthy custom.

Some idea of the magnitude of the Escorial, the great Spanish palace, may be formed from the statement that a tour of all the departments would involve a journey of about 120 miles. There are 4,000 doors and 11,000 windows in the edifice.

There is a strong tendency towards union among some of the Christians organizations in India. Says the *Indian Witness*: "The seven or eight Presbyterian bodies in the empire already have a somewhat informal bond of union established among them, and the English and American Baptists are only separated, so far as we know, on the question of close communion. There is no radical, or even important, difference between the two Methodist bodies, and but for the entanglements of missionary administration they would probably move rapidly toward one another."

Messrs. Moody and Sankey held two meetings in the Reformed Church Brighton Heights, Staten Island. They were very effective and solemn services, and attended by overwhelming numbers. At the first meeting Mr. Moody addressed Christians, and at the second sinners. He stated at the first that he seriously contemplated giving up preaching to sinners and preaching to Christians who were so involved in sin and the world at the present time.

Coasting in August.

It was on the afternoon of the very warmest day in August that the children came running to me, crying,—

"There are some boys and girls from the village out on the hill, and some from the hotel on the mountain; and they all have brought their sleds."

It seemed such a puzzle to me that I rose and went out to see what was going on.

When I reached the spacious balcony, I was almost convinced that the whole valley had been bewitched.

There were gathered at least twenty children and half a dozen sleds. The boys were dragging the sleds up the steep slope of the hill-side that rose from the road in front of the house, while the girls followed after as well as they could.

It was not by any means an easy feat to climb this slope.

Though at a casual glance it seemed as soft and velvety as a well-kept lawn, it was to the unwary a delusion and a snare. The midsummer sun shines down upon the Adirondack mountains with as much ardor as on the city streets. Though the nights are cool, frequently even cold, there are no dews, and usually but little rain. So the short thick grass that grows abundantly upon the sides of the lesser mountains, or, more properly speaking, the foot-hills, becomes somewhat parched and smooth, and as slippery as ice. The children, then, had before them quite an amount of hard walking; but those children were like mountain-goats, hardy, willing, and able to climb anything.

I watched them with interest. At last the top was reached. Then the sleds were turned upside down, and the runners were rubbed vigorously with *candles*. This completed, the sleds were put in proper position again, three children seated themselves upon each, and a gentle push started them down the slope. How swiftly they came! The slope was steep, but smooth—not a rock, stump, or stone on its surface. There was no danger, and the sleds stopped on the sandy road.

For two long hours, this colony of children coasted, till the grass was worn almost to the roots, and the supply of tallow (which is indispensable for this midsummer coasting) was exhausted.

After all the little ones were weary, we older people joined in the fun. I own to having made the descent but once; that was quite enough for me.

I never before had heard of this novel amusement; but, startling as it seemed at first, the novelty soon wore away, and I became quite accustomed to the sight and sounds of coasting in midsummer.—*Mrs. Frank M. Gregory, in St. Nicholas for August.*

South America remains still, in a bad degree, a Dark Continent, and the Spanish Republics are deserving of prayerful attention and sympathy. To these lands we must come to observe the full character of the Papal Church, the startling and painful side, not often disclosed in the United States and Great Britain, and to see the helpless condition of those who turn from a corrupt ecclesiasticism to the equally dangerous indifference and bitterness of unbelief. Here are pagan tribes speaking languages that must yet be reduced to writing; here are nations that are being swept into infidelity in the deadly reaction from the blind credulity of Rome.—*Ex.*

MARRIAGES.

BETTS—WORKMAN.—On Dec. 24th, 1885, at the Farmington, Del. M. E. parsonage, by Rev. F. J. Cockran, Wm. F. Betts and Lidia Workman, both of Kent Co., Del.

BRINSFIELD—HURLEY.—On Jan. 6th, 1886, at the M. E. parsonage, Vienna, Md., by Rev. V. S. Collins, Houston D. Brinsfield and Clara C. Hurley.

Quarterly Conference Appointments.

| WILMINGTON DISTRICT—FOURTH QUARTER. |                  |       |
|-------------------------------------|------------------|-------|
| Charlestown                         | Nov              | 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 |       |

| EASTON DISTRICT—FOURTH QUARTER. |        |       |
|---------------------------------|--------|-------|
| Church Hill                     | Nov    | 16 17 |
| Centerville                     | "      | 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 |
| Odesa                           | "      | 21 22 |

| DOVER DISTRICT—FOURTH QUARTER. |        |       |
|--------------------------------|--------|-------|
| Seaford                        | Jan.   | 15 17 |
| Galestown                      | "      | 16 17 |
| Bridgeville                    | "      | 18 17 |
| Ellendale                      | "      | 23 31 |
| 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 |
| Millford                       | "      | 18 21 |
| Frederica                      | "      | 22 21 |
| Houston                        | "      | 27 28 |
| Harrington                     | "      | 29 28 |

| SALISBURY DISTRICT—FOURTH QUARTER. |           |      |      |       |
|------------------------------------|-----------|------|------|-------|
| Charge.                            | Date.     | Snb. | Ser. | q. c. |
| Chincoteague                       | Jan 16 17 | 10   | 3    | 7 S 7 |
| Asbury                             | " 23 24   |      |      |       |
| Crisfield                          | " 23 24   | 7    | F 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 33 |       |
| Somerset                           | " 6 7     | 3    | S 12 |       |
| Onancock                           | " 13 14   | 10   | S 9  |       |
| Acomac                             | " 14 15   | 3    | M 9  |       |
| Cape Charles                       | " 15      |      |      | M 7   |
| Annessex                           | " 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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ITEMS.

The Southern Methodist says a majority of the preachers in the St. Louis Conference of the M. E. Church, South, received less than \$1 a day for services last year.

There is said to be not a single evangelical missionary in the whole valley of the Amazon, and that a gospel sermon has never been preached in all that territory.

Parents who "can't be disturbed" by their children when they are young, are very likely to be disturbed by them when they are older.—Southern Presbyterian.

"Educate men without religion," the Duke of Wellington is reported to have said, "and you make of them but clever devils."

The Methodist churches in Chicago, Ill., are said to have received 1,000 members, during the last three months.

Yale College has adopted the entire Revised Version of the Scriptures for chapel readings.

The Church which degrades its service into an entertainment is as hard and false, as a parent who gives a stone to the child who cries for bread; as cruel and savage, as the one who gives a serpent instead of a fish.—Methodist Advocate.

Let all the people sing. Our fathers drew many to their assemblies, and then to the Lord by sweet, hearty singing. Suppose we try it again. Men are the same. The power of melody remains.—Southern Advocate.

It is said that the nations of the earth speak about ninety different dialects. But these dialects can be traced to a much smaller number of languages. All these languages are divided into three classes, namely, the Indo-Germanic, which embraces the ancient classical languages, and those of modern Europe; the Sanscrit, which embraces all the various languages of India; and the Semitic, which embraces the Hebrew, Chaldean, Syriac, Arabic, etc.

Here are some interesting decisions of the Roman Congregation, affecting Protestants. Protestant parents, having no minister of their own, brought their child to a Catholic priest for baptism, but refused to promise to bring it up in the Catholic faith. The priest applies to Rome to learn if he is allowed to baptize the child. The answer is: "No, except in peril of death." Another question was whether, where there is no Protestant minister, the Catholic priest can accompany the dead body of a heretic from the house to the cemetery, provided he does not take it to the church, nor toll the bell. The answer is the same: No.—Independent.

The grand jury of Philadelphia recommended that the whipping post be restored as a punishment for wife-beaters. Maryland's experience with this institution, it seems, is most favorably viewed throughout the country. In a number of cities, recommendations have been made for its restoration, and it takes no spirit of prophecy to say, that it will be in general use before the present century has elapsed.—Ex.

The contribution of \$500 made by the Chinese Legation at Washington to the Grant Monument Fund, of which Secretary Bayard has just made suitable acknowledgment, is probably prompted less by respect for the American people, whose most eminent citizen General Grant was, than by personal esteem for the great soldier, who had singular success in winning the esteem and confidence of the Chinese Government and people.—Phila. Press.

"There has never been," says the Mormon organ at Salt Lake, "a time in the history of Utah, when there was less danger of an outbreak on the part of the people, than exists to-day." We believe that, and shall continue to believe it, as long as that battery of big guns remains in Fort Douglass.—Philadelphia Inquirer.

Following is the New York Sun's cholera mixture, which it advises subscribers to cut out, and paste up for reference in case of emergency: "Take equal parts of tincture of cayenne, tincture of opium, tincture of rhubarb, essence of peppermint, and spirits of camphor. Mix well. Dose, fifteen to thirty drops in a wine-glass of water, according to age, and violence of the attack. Repeat every fifteen or twenty minutes until relief is obtained."

Says the Advance, on revivals of religion, "God assures us, by the experience of his messengers in every age, that the more earnestly the pure and simple gospel is brought into contact with the minds and hearts of men, and the more persistently it is kept there, the more ground is there for expecting it to produce the spiritual results for which it was given."

You have mingled with your daily associates so long without speaking a word that would reveal your Christian character, that it is doubly awkward for you now, to "break the ice." But you had better do it without further delay: the right cometh.

That which you find to be hurtful to your spiritual life you should avoid, even though it be sanctioned by the example of the whole circle to which you belong. Don't be afraid of being thought or called peculiar: true believers are a peculiar people.—Ex.

What God cares for riches is best seen in the fact that some of the vilest men can obtain them. The only things of intrinsic worth are the things no bad man can get. The most depraved man can get wealth and honors and reputation and the like, but he lacks the main thing, that which lasts where eternity reigns.—Rev. D. E. Mears, D. D.

If teachers wish to leave a notable impression upon the schools in which they are working, we know of no way more suitable than doing something to improve the generally bleak and unattractive appearance of school-buildings and school-yards.—The Educational Weekly.

Doctor McSherry, just before his death, said: "I have seen scores of men, healthy in the beginning, sink into premature graves from tipping, who were never known to be drunk in their lives—among them, honest and pious men. I believe there are more deaths from tipping, than from drunkenness."

At the late Prison Association meeting in Saratoga, Warden Brush, of Sing Sing, said that one cause, greater than any other, that leads to prison, is disobedience in the family. Some time in life every one must learn to obey, and when I hear a child say to a parent, "I won't," when told to do something, I see a candidate for prison. The governor of 1,500 convicts believes that the want of family government and subsequent disobedience of children is the most frequent cause of crime.

Bishop William Taylor has written a note from Brussels, Belgium, dated Dec. 3, 1885, to Dr. Carroll, enclosing his tract on "Self-supporting Missions in South Central Africa." He says, "I am in good health. I am abiding in Jesus and expect to, for a million years, and on and on forever. Glory to God! God bless and prosper you!"

Your Brother, WM. TAYLOR. —Baltimore Methodist.

Rev. J. B. Quigg's three sons, the preacher, the editor, and the publisher, spent Christmas at the home of their father in Smyrna, Del.

Smyrna Times adds: The Christmas reunion of the family of Rev. J. B. Quigg was complete. This, together with many expressions of kindness from his congregation and friends, made happy hearts and much good cheer at the M. E. Parsonage.

The new M. E. Church South, in lower Barbours was dedicated Sunday the 27th ult., by the Rev. Mr. Grubb, the pastor, assisted by the Rev. Mr. Highly, editor of the Talbot Times.

Methodist Succession,

Some of our Christian neighbors delight in laying claim to apostolic succession, though there may be an occasional missing link in the chain. We might glory somewhat in a succession unique, as well as apostolic. It was our privilege last week to attend the seventy-fifth anniversary of a church which, during three-fourths of a century, had not been without a regular pastor a single day. The present incumbent had printed on large cards the complete list of his predecessors—ninety in all. This number was enlarged by the fact that in the early history of the church there were at times as many as three or four preachers on the circuit at the same time. But, notwithstanding all these changes, the pulpit never has been vacant; the flock never without a shepherd. This is a forceful, practical comment on the econ-

omy of our polity. No loss of time or opportunity in prospecting or candidating is involved. Other Churches concede the advantages of such a system, and some would be glad to adopt it with certain modifications. Another weighty consideration is this: during all these seventy-five years the friction incident to changes in the pastorate has been reduced to a minimum.—Buffalo Christian Advocate.

The Gatesville (Texas) Advance says there is no cause for discouragement in the fact that the rummies in that State contrived last summer, by immense exertions, to carry a few local option elections. It says that, in fact, the Prohibition cause has gained greatly within the past few months, and that "public opinion has become crystallized, and the friends of Prohibition have become unified by the recent elections."

Death of Rev. E. B. Newman.

Rev. Edward Beverly Newman, died in the city of Baltimore, Md., about 6 o'clock Wednesday morning the 23d ult., aged 49 years. He had been unwell since July with malarial and complicated ailments. Mr. Newman was born near Centreville, Queen Anne's Co. Md., where his father was a successful business man. He was a student at Dickinson College, and, entering the ministry about 1866, he attached himself to the Wilmington Conference, Methodist Episcopal Church. He retired from the ministry in 1881 and moved to Baltimore, where he became interested in the Maryland State Temperance Alliance, and was one of their foremost public speakers. He was the owner of "Chesterfield," a fine estate adjoining Chestertown, and a farm in Corsica Neck. He leaves a widow and a married daughter, Mrs. J. N. Sparks. Services were held at the Centreville Cemetery on Saturday last; the Rev. J. A. Arters, pastor of Centreville charge, reading the ritual service of the M. E. Church at the grave. A large concourse of the friends and relatives of the deceased attended.

Gen. Beauregard will give a history of the Shiloh Campaign in the January number of the North American Review. He claims that Gen. Algeon Sydney Johnson acted only as a corps commander at Shiloh. Gen. Beauregard emphatically asserts (contrary to the common belief) that he was the sole commander on both days, and, without naming them, controverts the reports of Grant and Sherman, as to the nation's forces being taken by surprise.

OBITUARY.

Elizabeth Brittingham died at her home, Thursday Dec. 17th 1885, in the 81st year of her age. Converted when about 17 years of age, she remained a faithful follower of the Lord Jesus Christ, for the rest of her long life. Having joined the Methodist Episcopal Church, at New Market, Del., soon after her conversion she continued a member of the Church sixty-five years, and during all these years was a faithful and consistent Christian, always ready to give a reason for the hope that was hers. The funeral services were conducted by her pastor, J. M. Collins in the Church, where she had worshipped so long; her class leader remarked to him that too much could not be said in her praise. She was a good woman, a devoted mother, a kind friend, and an earnest Christian. Precious in the sight of the Lord is the death of his Saints.

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Leave Harrington for Georgetown and Lewes, 11:45 a. m.; 8:45 p. m. Leave Harrington for Georgetown and Franklin City, 10:05 a. m. Leave Georgetown for Franklin City, 12:10, 2:30 p. m. Leave Lewes for Georgetown and Harrington, 6:45 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.; 3:20 p. m. Connect at Franklin City with train for Chesapeake Island. For further information, passengers are referred to the time-tables posted at the depot. Trains marked thus (T) are limited express, upon which extra is charged. FRANK THOMSON, General Manager. J. E. WOOD, General Passenger Agent.

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Time Table, in effect December 6, 1885.

Table with 3 columns: Direction, Station, Time. Includes GOING NORTH and GOING SOUTH. Stations include Wilmington, Dupont, Chadds Ford, Coatesville, Waynesburg, St. Peter's, Warwick, Springfield, Birdsboro, Reading P. & R. Station.

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Table with 3 columns: Direction, Station, Time. Includes GOING SOUTH. Stations include Reading P. & R. Station, R. Station, Birdsboro, Springfield, Warwick, St. Peter's, Waynesburg, Coatesville, Lenape, Chadds Ford, Dupont, Wilmington, P. W. & B. Sta.

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8:05 A. M.—Accommodation for Hager, Frederick, Union Bridge, Waynesburg, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations. 10:00 A. M.—Accommodation for Union Bridge, Hager, Gettysburg, and points on H. J., H. & U. 2:25 P. M.—Express for Glyndon, (Hagerstown), Hager, Owings, Hills, St. George's, Hope, Pikesville, Pinesburg, Patuxent, Union Bridge, Glen New Windsor, Linwood, Westminster, Medford, Islands west also Hager, Gettysburg and principal on H. J., H. & U. R. R. (through Hager and Union Bridge, Chambersburg, Shippensburg and Williamsburg.) 5:20 P. M.—Accommodation for Shippensburg. 8:30 P. M.—Accommodation for Glyndon. TRAINS ARRIVE AT UNION STATION. Daily Southern Express, 12:25 A. M. Past Mail.

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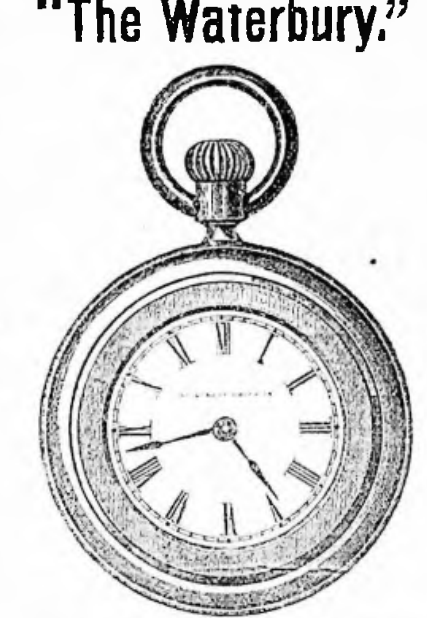
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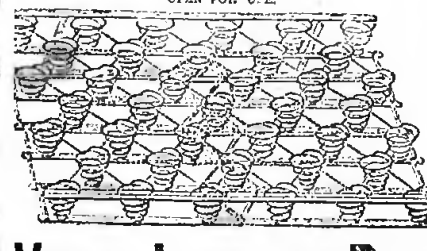
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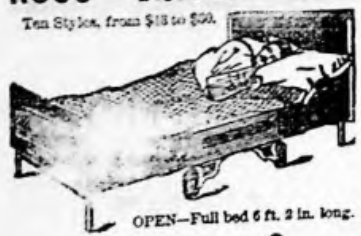
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