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ONE DOLLAR A YEAR.  
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## Planting the Methodist Episcopal Missions in South Central Africa.

BY BISHOP WILLIAM TAYLOR.

Well, we got an early start Tuesday morning, the 8th of September, and marched 21 miles to Lutete. In the afternoon, late, we had a heavy thunder-storm, a little north and west of us, but only a few drops reached us.

On Wednesday we marched 18 miles to Lombe, and camped as usual in the open air.

On Thursday p. m., having travelled 14 miles, we arrived at Malange, and were most kindly received by Senhor Freitas, the manager of the heavy firm of Souza, Lara & Co. Broz. Johnson and Gordon were absent on a stroll, but returned in due course. The weeks they had been there they were the free guests of our friend Freitas, who also provided good house accommodation for the Meads, and for school purposes.—a new house, just finished. We were invited to evening dinner by Snr. Freitas, at which he intruded us to Surs Alberta and Machado, old residents and merchants in Malange. Snr. Machado is also a farmer. He tried to dissuade us from opening a farm, assuring us that we could get all the farm products we could use at very little or no cost. But when I explained to him that while the young men would open a school for boys, and Mrs. Mead and niece a school for girls, Mr. Mead was going to establish an industrial department in which to educate native boys, not simply in books, but in improved methods of farming and fruit-growing, sugar-making, and every variety of mechanical industries, that we might find to be suited to their capacity, and the wants of the native people, he seemed then quite to concur in our plan.

Friday, after a ramble in the woods seeking a school-farm, we rested; but in the afternoon I stepped across the street to pass fraternal greetings with our friend Freitas. In the course of conversation, I said: "Mr. Freitas, your house now occupied by Mr. Mead and family, is the best building in town for a school-house."

"Yes; but I have engaged to let my brother have it in December."

"Where can we get a suitable building for residence and school purposes?"

"Do you want to buy a house?"

"That would be the thing to do if we had the money; but the transit of our people has drained our resources, so that I don't feel able at present to buy."

"Well, this business that I represent is to be wound up and closed out in December, and you can have this property for two hundred milreis"—a house with a frontage on the main street of 150 feet, and second to none for position; a ground frontage of 91 yards on the street, with a depth of 91 yards, with eight or nine "wottee and daub" houses in the rear, for servants,—all for two hundred milreis—about \$214.00. It was so ridiculously cheap, and coming just in the nick of time for us, I gathered assuredly that the Lord, as usual, was before us opening our way. So I said, "Yes; I'll take the whole property at your offer."

He said the representative of the firm authorized to convey the property by deed, was in Dondo, and that I could pay over the money and get the papers there, and that he would write and so order.

My movements were so rapid that I reached Dondo and paid the purchase

money and left, before his order had arrived; but my receipt described the property so as to hold it; and I authorized Bro. Davenport to get the deed duly made out to the trustees of our Transit Fund, as soon as the letter from Malange should come to hand.

Saturday morning I strolled west of Malange, and saw that we could get first-class land adjoining the property I had bought the day before. I showed it to the brethren, and they approved it; so that afternoon "Sam" and I made a rough survey of about 250 acres—a parallelogram 500 varas (42 inches) wide, and 1000 varas long. I described it by the compass, and made a rough draft of an application they were to fill up, and through the *chefe* of Malange send to the governor general, and secure a government grant of the land. The *chefe* of Malange was away at the time, so that I could not do more in his absence.

Sabbath was spent in quiet, and much-needed rest.

On Monday morning we formally organized a Methodist Episcopal Church in Malange, with Rev. Levin Johnson preacher in charge. Held a glorious class-meeting, at the close of which I passed Samuel Mead through a close examination for recommendation to the District Conference for license as a local preacher. He was so recommended by the class.

I drew up articles of agreement for founding a school, but as every such thing must first receive the endorsement of the *chefe*, I left it in the hands of Bro. Gordon, to be submitted to the *chefe* on his return.

My purpose was to leave Tuesday for Dondo; but the fellow I had hired for the whole trip to carry my bed, said he was sick, and could not go till Wednesday; so, needing rest, I did not debate the case with him, and arranged to leave Wednesday morning. In the course of the day on Tuesday, I met a man at Snr. Machado's store, who had just arrived from the interior. We learned from him and from Snr. Machado, that he was one of three Portuguese traders who had a store in the Lunda country, about 600 miles east, and that this man came out every year, and took back a stock of goods, which he ordered from Lisbon, and waited in Malange about six months for their arrival.

Tuesday night this man came, with the leading gentlemen of the town, to hear the Meads sing, and play on their musical instruments, in which they excel. I drew out the man from the interior, and the old residents present assured me that the people in the far interior were very anxious for the establishment of schools and Christian Missions among them, all of which accorded with what I had read from the pens of Livingstone and Stanley. So I remarked to Bro. Gordon that possibly the Lord would have him mount a bull and go with said trader to Lunda country, and quietly learn the language and prepare the way for a force to follow in 1887. He spoke to the trader about it next morning, who made no objection to having his company.

It was after 8 a. m. on Wednesday, before I got a start; and Bro. Gordon, with this possible responsibility of a Lunda Mission creeping upon him, walked with me, and we talked and prayed by the way till 3 p. m., when we parted,

and he returned. The conclusion we reached was, to put Lunda on our list of appointments, and put his name down for it, subject to Providential developments. As he had six months leeway, he was to proceed with the school-work in Malange, master the Portuguese language, and watch the movements of the pillar and cloud. So the matter stands.

In the afternoon of the next day, as I was entering the village of Lutete, I saw a large, well-dressed white man, and lady, walking toward me. If I had been in a Gospel country, I should have expressed the thought suggested to my mind at the moment—"The preacher and his wife!" but of course I knew there could be no preacher there. They came straight to me, and shook hands as familiarly as old friends; the man saying meantime, "I am the *chefe* of Malange, and you are Bishop Taylor."

The whole province is divided up into *thefelarios*, each of which is under the judicial and administrative control of a man who stands next to the Governor-general, and he is called the chief. The *chefe* of Malange and his suite were holding court at Lutete at that time, having their families also with them.

They expressed great pleasure in seeing me, and begged me to spend some days with them. I had intended marching two hours further that afternoon, but yielding to their persuasion, I consented to spend the night. The *chefe* said that if I must go on in the morning, I must give him the pleasure of sending me to Nhanguepepo—four days—in his topoiya.

I thanked him for his kind offer, and said: "My lady missionaries travel in topoiya; but my men walk. I am a good walker. It always improves my health, and I enjoy the exercise. Moreover, it would not look well for me to travel in topoiya, and let my men take it atoot. I set them a wholesome example in walking, and in every variety of work pertaining to our Mission. Jesus and His disciples walked; so I have a good example to follow in a country like this."

We had a sumptuous *jantar*—an evening dinner. The lady *chefe* importuned me to take a little wine. Of course, as I always do, I thanked her for her kindness and declined the offer.

After dinner, the *chefe* and his officials came to my room and sat an hour or more. None but the *chefe* could speak English, but at his request I gave some Gospel words, and he interpreted. I wanted to leave early in the morning, but finally yielded to his importunity and consented to stay for *caffe* at 8 a. m.

Friday, Sept. 18, I marched six miles; and passing through the small village of Colunda-achatete, a trader came hurriedly out of his shop, and addressing me as Bishop Taylor begged me to stop and take breakfast. It was about 11 a. m., so I stopped. He showed me a settee, which was also used as a bed, and bade me lie down and rest, while the breakfast was being prepared, so I laid down and went to sleep and at 2 p. m. he called me to breakfast.

It was 24 miles thence to Pungo Andongo; but I thought I would, that p. m., after so good a breakfast so late in the day, shorten the journey of Saturday by one-half. However by the time I was ready to leave, we had a series of thunder-storms east, west, north, and south, followed by a continued gentle fall of

rain all that afternoon; so I remained with my generous host all night. I learned from him that he was the owner of several large herds of cattle, and I have at low prices ordered a considerable number from him to stock our Mission farms.

Saturday I started early, and walked 24 miles, reaching Pungo Andongo about 4 p. m. This place is in the cliffs of the mountains. Every cliff is an isolated mountain itself. These are all conglomerate of small stones, and separated by narrow valleys, rise in awful grandeur in every direction. These are the only mountains of any note between Nhanguepepo and Malange.

On the preceding Sabbath, Sept. 13, Bro. Wilks organized a Methodist Episcopal Church in Pungo Andongo, consisting of himself (the pastor), Mrs. Wilks, Agnes Wilks, and Henry Kelley—a noble Christian young man of color, who had followed us down from Liberia. All his kindred are heathen; but he has had a good Christian training in the family of Henry Kelley, a local preacher in our church, who came to Liberia many years ago from Pittsburgh, Pa. Henry feels called to be a missionary among us, and to get the education requisite under Bro. and Sister Wilks, for which he will render them full compensation by his superior ability as cook, laundryman, gardener, etc.

On Monday I walked 24 miles to Sangue, and slept under a tree.

Tuesday, at 1 p. m., I reached my tent at Nhanguepepo. Our tents bear, in large stencil letters, the names of the donors. Mine bears this inscription—  
*Donated by W. C. DePauw,  
NEW ALBANY, INDIANA.*

Wednesday morning we had a class-meeting, and much of the day later was spent in District Conference. The Conference elected A. E. Withey, W. P. Dodson, and Chas. G. Rudolph, a publishing committee for a small monthly paper, and some primary school-books. Also, made two local preachers, and recommended four candidates for admission into the Liberia Conference.

The work is so arranged that each man has his special department. For example: At Nhanguepepo, Bro. Withey, besides being Supt. of the Mission at large, and agent of all our expedition goods, is preacher-in-charge of Nhanguepepo Mission, with general supervision of all its departments of work. Wm. P. Dodson is principal of the educational department, including native and our own ten children. He will be assisted by Mrs. Withey and Miss Nellie Mead. W. H. Mead, with a general oversight of the school-farm, is chief builder and mechanic of the mission. Charles G. Rudolph is printer, and manager of the press. He is also, for the present lease, foreman of the farm.

In each station we have a preacher, and all our people are Missionaries in spirit, and loyal; ambitious to work in direct soul-saving as fast as they can acquire languages as keys to open the understanding of the people. Without a dissenting murmur, every one, I believe, received his appointment as from the Lord.

On Monday, at 7 a. m. the 24th, of Sept. I resumed my return journey to Dondo. Marched 19 miles to Dangenania; next day 19 miles to Matumwa; next day, the 26th, at 11.30 a. m., arrived in

Dondo. The distance from Dondo to Malange is about 150 miles; so in 26 days, besides all the business indicated, I walked 300 miles; which, added, to previous marches in settling my people, made an aggregate of over 600 miles.

I inquired by what date in October I might probably reach Loanda by steamer. Two gentlemen having much business by the steamers, averred that I could not probably reach Loanda under three or four weeks; so I was arranging to walk there, when the manager of the steam-line arrived, and assured me that he would be back in Loanda on the 12th of October—three days before the departure of the Portuguese steamer for Lisbon: so by coming down the Coanzo three days in a life-boat, and taking the steamer at Bom Jesus, we reached Loanda on the 12th, in due time for all my arrangements.

Back to place of beginning. Our party landed here the 19th of March—a little less, now, than seven months. Oh, how much we have lived in seven months! What a time of sifting, separating, chastening, developing! God kept us in quarantine for months before He would allow us to advance, and then we walked softly, as in the immediate presence of the King. I have been accustomed to walk with God for 44 years without a break. Sometimes I have had a special manifestation to my spirit of the Son of God when it was my pleasure to perceive His distinct personality, and sit in His presence and admire and adore Him, and in melting love sympathize with Him in stupendous undertaking of bringing our lost race back to God, and feel the wish in my heart—"O that I could multiply myself into a thousand, and give a thousand years to help Jesus!" At other times, a special manifestation of the personal Holy Ghost and the amazing "love of the Spirit" for a perishing world, and in adoring love and sympathy put myself entirely at His disposal, to illuminate and lead me according to His own infinite wisdom and love. But ever since I took charge of this expedition to Africa, with no less appreciation and admiration of the personal Jesus and the personal Holy Sanctifier, I have walked all these months in the manifestation of the personal presence of God the Father, with such enlarged perceptions of His wisdom, His love, His patience and forbearance, His infinite desire to adjust the human conditions essential to the fulfillment of His covenant pledge to the Redeemer—"to give Him the heathen for His inheritance, and the uttermost parts of the earth for his possession."—I sit in His presence, and more than ever before weep in adoring love. His special providences over me and my charge, have been continuous and most distinctly discernible. My prayers, for the most part, are made up of thanksgiving for His innumerable, immeasurable mercies, and expressions of undoubted trust for the timely fulfillment, in detail, of all that He had engaged to do, and especially that I may see and do His will, and in no way defeat or mar any good that God would otherwise bring to pass as immutable certainty.

Capt. Sam. Packard, of Malden, Mass., who celebrated his one hundredth birthday recently, has lived under every President of the United States. He is a pensioner of the War of 1812, has been the father of twelve children, and is in such good health and condition, as promise him a lease of some years yet.

## 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.*

### Bishop Bowman on Prohibition.

I wish to say a few words in this issue of the *Centinel* to the friends of temperance.

During the last six months my duties have called me into twelve of the States of this Union. In addition I have met with men of intelligence and wide observation from nearly all the other States. I have thus come in contact with persons of all classes, and representing all the sections of our country. With many I have conversed freely and fully on the various questions relating to the general subject of temperance. From all this I am convinced that the sentiment in favor of temperance and the final prohibition of the liquor traffic is gradually and surely growing. However the wise and good may differ as to the best methods to be employed in order to secure the desired end, all are hopeful, and have strong faith in the ultimate triumph of the cause of prohibition.

I also desire to say that I have had good opportunity to see the work of prohibition in Iowa and Kansas, and to gather the facts in regard to it, from those having ample means of knowing all about it. It gives me great pleasure to say that, in these States, prohibition does prohibit. I have seen no drinking in either of the States; and well-informed persons have assured me, that the traffic in intoxicants has almost ceased in the larger portions of these States.

Will you allow me to give a word of caution? Should there not be a little more clarity on the part of those interested in the third party movement, towards the friends of prohibition who may differ with them, as to the wisdom and propriety of that method for the attainment of the end desired by all? In some of the papers we find severe criticisms, not of method, but of men and their motives, and sometimes false reports are published, and thus the characters of good and devoted friends of the cause are seriously damaged. We think that this is neither wise nor Christian, and would most earnestly exhort all the parties in this great cause to be kind and charitable toward each other, and thus give their enemies no advantage over them.

THOS. BOWMAN.

### High Licence, Sheffield, Ala.

The saddest thing to be said of the new city, is this: At the very first meeting of the city fathers, recently inaugurated, a drunkery, for some time in full blast, was honored by a license! Every one of "the fathers," so it is told, proclaimed themselves "high-license" temperance advocates, with a solitary exception.

Our "high-license" temperance city fathers" measured the mischief of the "whisky devil," by the prodigious sum of three hundred dollars! What a mockery is this high-license sham! It would be better by far—it would be less cruel to our women and children—to "high-license" gambling-dens, and other places of sin and shame—it would be far better to foster for pay, all other plague spots upon the civilization of the age. For surely high license for the whisky devil is far more debasing, and sinful, and inexcusable in the sight of Heaven and humanity, than any low license could be. The one seeks for the drunkeries a show of respectability; the other leaves the whole miserable business upon the same foul level, with the lowest doggerly. But in spite of all its high-license honors, the whisky devil is doomed. Recently in this State, a dozen towns have cast the monster out, and in two counties, with the exception of two

precincts, it failed to find the requisite number of persons to recommend it. As in Georgia and Tennessee, and elsewhere, so in Alabama—the good work goes bravely on. Our noble women are in the forefront of the battle, and all along the lines from the broad Tennessee, to the city by the sea, their battle cry echoes, glorious and inspiring as the song of the angels, "For God, and home, and native land."—*Nashville Advocate.* G. P. K.

A Kentucky paper asks: "How shall we proceed to raise our own pork?" The simplest thing in the world. Feed more corn to hogs, and use less in the manufacture of whisky.

The Cincinnati *Enquirer* says: "In view of the large emigration to Northwest Kansas, the Missouri Pacific Railroad has issued a circular to connecting lines requesting them to place on sale round-trip land-exploring tickets to Le-nora, Kan., on their Central branch division." And yet it was urged that prohibition would turn the tide of emigration away from Kansas!

The *Westeyon* says: "The women of Ontario have accepted the franchise with not a little enthusiasm. It is said that in Kingston a woman aged ninety-two, and another over one hundred years, cast their maiden ballot, and that in Toronto an invalid lady was carried to the polls, in spite of the rain, to support Mr. Howland, the temperance candidate.

They whip the drunken wife-whipper, in some of these United States, and make aldermen and legislators, of the fellows who sell them the whisky.

The Governor of the State of Maine, in his annual message, makes the honorable claim that "in no city or town in our State does one see the open advertisements of the bar-room, inviting the young, as well as old, to indulge in a habit so degrading as the habitual use of intoxicating liquors."

Rev. Joseph Cook says: "The truths about alcohol are now so well known, that you can't get a life insurance company anywhere, to put you, if you are a moderationist, into the same class with a total abstainer."

THE WORLD'S CHRISTIAN TEMPERANCE UNION, founded in 1883, to secure the overthrow of the use and sale of stimulants and narcotics the world around is vigorously pushing its work of organization. Its "Annual Leaflet" contains a petition, addressed "to the governments of the world, collectively and severally," to which its enterprising advocates hope to secure 2,000,000 signatures. Mrs. Margaret Lucas, of England, is President, and Miss Frances E. Willard, "chairman" of the Committee on organization.

The Washington correspondent of the *Cleveland (O.) Leader* writes:

"Many a man is ruined by coming to Congress, and the instance of Belford, of Colorado, is the most notable of to-day. When Belford was elected, he had the brightest prospects before him, of any man in public life. He had a memory which could retain Webster's Dictionary, a wit which could keep Congress in roars of laughter, a command of generalized knowledge which left him never at a loss from ignorance of any subject that came before the House, and an intellect quick to understand and take advantage of the moment. He came here a sober man and had just begun his bright career when, in addition to tackling bills in Congress, he commenced a fight with liquor. Liquor beat him in the end, and during the last session his amusing antics under its influence on the floor of the House became almost painful. He has now reformed, through the influence of his wife. I understand; and Colorado men tell me he is building up a big practice in the courts of that State.

Archdeacon Farrar is telling English audiences that during his long journey through the United States, he saw less drunkenness, than in a single walk in London. He thinks America is far ahead of England in temperance work.

## Youth's Department.

### EACH CAN DO SOMETHING.

What if the little rain should say,  
"So small a drop as I  
Can ne'er refresh those thirsty fields:  
I'll tarry in the sky?"

What if the shining beam of noon  
Should in its fountain stay,  
Because its single light alone  
Cannot create a day?

Does not each raindrop help to form  
The cool, refreshing shower,  
And every ray of light to warm  
And beautify the flower?

Then let each child its influence give,  
O Lord, to truth and thee;  
So shall its power by all be felt,  
However small it be. —*Visitor.*

### A Mother's Influence.

It was a dreary winter's night; the streets were deserted, and gusts of chilling rain dashed with violence on the house awnings; while the street lamps shone with a sickly glare. Huddled in the corner of a doorway, shivering and hungry, was a ragged little boy. Now and then, persons wrapped in huge coats hurried by to their warm homes; and an occasional hack, filled with drunken men, drove rapidly by. The lad saw all this as he longed for morning to appear, and, overcome with fatigue, he fell into a sound sleep. By a singular freak of nature, he dreamt of downy white beds, and most lordly feasts; but alas! this felicity was doomed to perish; for a police officer, going his rounds, rudely awakened him.

"What yer doing here?" gruffly asked he, giving him another shake by way of emphasis.

The little fellow blinked his eyes in astonishment; for the transition from the banquet to his present position was indeed a sudden one.

"Where do you live?" inquired the policeman, thinking he had captured an embryo burglar.

"I ain't doing nothing," blurted the boy, beginning to cry with fear.

"Why don't yer go home?" once more queried the custodian of the peace.

"I'm—waiting for—my brother."

"Where's he?"

"In there," answered the lad, pointing to a beer saloon a few doors away.

"Why don't yer go in and keep him company? yer can't sit here?"

Still sobbing as if his heart would break, he replied: "I—promised my mother—when she died—never to go in a place where they sell liquor; and so did my brother; but he's broken his promise, and—gone in there."

"Are both your parents dead?"

"Yes sir."

"Who takes care of you?"

"John does when he's sober, but lately he's drunk all the time."

"Come along and I'll get yer a bed," said the officer, taking the lad by the hand and leading him up the street.

The little fellow remonstrated that he wished to wait for John, but his guide paid no attention to him.

They presently reached the city prison. The boy struggled to get away, the horror of the place frightening him, but his efforts were useless. A bunk was given him, and he wept himself to sleep.

The pauper ward being full, the lad had been placed in one of the tanks, and on awakening the next morning, saw the many faces of hardened sinners. He sat watching them with curiosity and fear. Ere long, members of the Young Men's Christian Association entered to hold morning services for the prisoners. Their singing filled him with joy, and their prayers with awe.

When they departed, his attention was called to a man seated with his face in his hands, and apparently weeping. For some moments this continued, when, to his surprise, he recognized in him his brother. The little fellow rushed to his side; both embraced, and each cried piteously at the other's grief.

On the following Sunday they were

seen in the hall of the Young Men's Christian Association. The expression of eagerness with which they listened to the sermon, told plainly that the seed sown at the prison was not in vain. A new era in their life had begun. John never drank again; and the happy brothers are now known in the South Sea Islands, as most zealous missionaries.—*Association Bulletin, Oakland, Cal.*

### In Safe Hands.

BY L. M. FRECK.

Not many years ago, in a small seaside town far away, stood a cabin inhabited by a rough sailor, his wife, and a boy whom they called Davy. The boy was a dreamy, quiet child, who loved to clamber about among the crags and jutting peaks, and to watch the white gulls and swift-flying pelicans as they left their sheltered nests, for the sea. Here he would sit for hours, when not employed with hauling in the nets which old Sailor Jack used for his fish. Davy was fond of music too, in his simple way; and it was probably the bright, pretty hymns which first drew him into the Sunday-school, the steeple of which could be seen from the roadside.

Once having been within the doors, it was not so difficult to go again and again. Davy soon grew accustomed to the Sunday-school rules, one of which was that every boy and girl should each Sunday learn, and strive to apply, some short text from God's Word.

Not many weeks had elapsed since the little boy entered the school, when one bright Sunday, as usual, he shyly crept into the chapel, and took his seat in that part of the room to which he had been assigned. The text which that day, was selected by the young lady who had charge of the class, was this one: "Hold thou me up, and I shall be safe."

One by one the boys repeated it, each growing more confident as it came to his turn. Miss Ainsworth grew thoughtful, as she wondered, on the minds of how many of her boys, these words would leave any impression. Would they forget them ere nightfall?

The service ended, Davy went silently home; but, before long, he left the house, and turned to his favorite haunt among the cliffs.

How it happened, none can ever tell; but the cliffs were slippery with seaweed and mist, and, although his tread was like that of a young antelope, Davy's feet slipped, and down, down he went, until his fall was arrested by a projecting ledge of rock.

Late in the day, as two gentlemen were walking leisurely along the upper road, they heard, weakly uttered, the words: "Hold Thou me up, and I shall be safe. I shall be safe." Looking over the rocks, they saw the little form weak and faint with pain. The call for help was promptly answered, and men with rope were soon on the spot. Tender hands bore him to the cottage, and gently laid him down. But alas for Davy! his flickering life went out, as he still murmured: "Hold thou me up."

That night, as Miss Ainsworth listened to the sad tale, she felt thankfully, while her eyes were dim with tears, that not in vain had she striven to implant in the minds of her boys that text, which one of them had just taken as his prayer for eternity.—*Sunday-school Times.*

### Order.

"Where's my hat?"  
"Who's seen my knife?"  
"Who turned my coat wrong side out and slung it under the lounge?"

There you go, my boy! When you came to the house last evening you flung your hat across the room, jumped out of your shoes, and kicked 'em right and left, wriggled out of your coat and gave it a toss, and now you are annoyed, because each article hasn't gathered itself into a chair to be ready for you when you dress, in the morning.

Who cut those shoe-strings? You did it, to save one minute's time in untying them! Your knife is under the bed, where it rolled when you hopped, skipped, and jumped out of your trousers.

Your collar is down behind the bureau one of your socks, on the foot of the bed, and your vest may be in the kitchen wood-box for all you know.

Now, then, my way has always been the easiest way. I had rather fling my hat down than to hang it up; I'd rather kick my boots under the lounge than place 'em in the hall; I'd rather run the risk of spoiling a new coat than to change it.

I own right up to being reckless and slovenly, but, ah me! haven't I had to pay for it ten times over? Now, set your feet right down and determine to have order. It is a trait that can be acquired.

An orderly man can make two suits of clothes last longer and look better than a slovenly man can do with four. He can save an hour per day over the man who flings things helter-skelter. He stands twice the show to get a situation, and keep it, and five times the show to conduct a business with profit.

An orderly man will be an accurate man. If he is a carpenter, every joint will fit. If he is a turner, his goods will look neat. If he is a merchant, his books will neither show blots nor errors. An orderly man is usually an economical man, and always a prudent one. If you should ask me how to become rich, I should answer, "Be orderly—be accurate."—*Detroit Free Press.*

### A BOY'S HYMN.

MARIANNE FARNINGHAM.

"Just as I am," Thine own to be,  
Friend of the young, who lovest me:  
To consecrate myself to Thee,  
O Jesus Christ, I come.

In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart I come.

I would live ever in the light,  
I would work ever for the right,  
I would serve Thee with all my might,  
Therefore, to Thee I come.

"Just as I am," young, strong and free  
To be the best that I can be  
For truth, and righteousness and Thee,  
Lord of my life, I come.

With many dreams of fame and gold,  
Success and joy to make me bold,  
But dearer still my faith to hold,  
For my whole life, I come.

And for Thy sake to win renown,  
And then to take my victor's crown,  
And at thy feet to cast it down,  
O Master, Lord, I come.

### "God Knows me Anyhow."

Frank had beautiful long hair hanging over his shoulders, and his parents were very proud of his appearance. One day he got his mother's scissors, went to a looking-glass, and cut off all his fair locks.

His father and mother were much displeased with him for so doing, and resolved to punish him in this way: When they were all seated at the dinner-table his father pointed to him, said to his mother, "What little boy is that?" "I'm your little Franky, papa," he at once said, not giving his mother time to reply "Nonsense," was the father's answer "my little Franky has beautiful long hair; I would not give my Franky, for a dozen boys such as you."

Franky now turned to his mother, and said, "Aint I your little Franky?" but mamma only shook her head. Matters were now looking serious, and Franky, becoming alarmed, could not make any progress with his dinner. He now appealed to his brother, and asked, if he was not little Franky, but his brother only shook his head.

He was becoming very unhappy at the thought that father, mother, and brother no longer recognized him, and at last he burst into tears, saying as he did so, "Well, it don't matter much, for God knows me, anyhow."

Tears were now in other's eyes, as well as Franky's.—*Selected.*

The Sunday School.

Esther's Petition.

LESSON FOR SUNDAY, MARCH 14, 1886.  
Esther 4: 10-17; 5: 1-3.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "So will I go in unto the king, which is not according to law; and if I perish, I perish" (Esther 4: 16).

I. THE QUEEN'S MESSAGE (10-12).

10. In R. V. the verse reads as follows: "Then Esther spake unto Hathach, and gave him a message unto Mordecai, saying, 'Esther—a Persian name, signifying 'a star'; her Hebrew name was Hadassah, meaning 'myrtle.' To her wonderful beauty we have the strongest kind of testimony in the second chapter of the Book that bears her name. Hathach—R. V., 'Hathach,' probably a chief eunuch, through whom all her communications would necessarily be made. Mordecai—a Persian name, meaning the worshiper of Merodach (the Persian Mars, or god of war). He was Esther's guardian, and subsequently was promoted to the place of favor which Haman had held. He is supposed to be the Mordecai mentioned in Ezra 2: 2 and Nehemiah 7: 7, as one of the leaders in the caravans of returning Jews. He was a descendant of Kish, the father of Saul.

11. All the king's servants... do know.—Any one might enter the outer court, and await an audience with the king, according to Herodotus; but into the inner court none might venture to enter but the seven councillors. If he had the temerity to do so, nothing but the extending of the golden sceptre could save him from the swords of the executioners. It was not a light peril for the queen to risk. One law of his to put him to death—R. V., "one law for him, that he be put to death." Golden sceptre—a wand, or rod, made of (or covered with) gold, some five or six feet long, according to the testimony on the bas-reliefs of Persepolis, copied by Sir R. K. Porter, in which King Darius is portrayed with one in his hand. Not been called... these thirty days—a sign of a growing indifference on the part of the king. She had been his consort now four or five years.

"The monarch who scourged the sea and offered human victims in sacrifice might well outrage Persian feeling by requiring Vashti to present herself unveiled before his courtiers. The prince who gave a sister-in-law, whom he had professed to love, into the power of a favorite wife to torture and mutilate, would naturally not shrink from handing over a trifle for which he had no regard to the tender mercies of a favorite minister."

II. MORDECAI'S REPLY (13, 14).

13, 14. Mordecai commanded to answer Esther—R. V., "Mordecai bade them return answer unto Esther;" probably sending the reply through Hathach. Think not... that thou shalt escape.—She was included in the decree of extermination. Haman appears not to have suspected her nationality, but she doubtless had rivals who would gladly reveal it when once the massacre began. Enlargement—R. V., "relief." From another place.—Though there was no other visible way of escape out of this extremity than through Esther's influence with the king, Mordecai had firm faith in the promises of God, and was assured that He would work out for them deliverance. Thou and thy father's house shall be destroyed (R. V., "shall perish")—because you neglect a plain duty. Who knoweth whether thou art [R. V., "not"] come to the kingdom, etc.—She had, doubtless, often reflected on the wonderful providence which had lifted her, an obscure Jewish captive, to the Persian throne. Perhaps her endowment of beauty had been given to her to pave the way for the salvation of her people. It would be perilous and unworthy in her to be recreant to the purposes of that Providence which had elevated her.

"God not in the Book of Esther! If not there, where is He? To our view, His glory—the glory of His goodness in caring for and shielding from harm His afflicted church—shines through every page."

III. THE QUEEN'S RESOLVE (15-17; 1-3).

16. Gather all the Jews that are in Shushan.—If confined to a quarter by themselves, as is usual in Oriental cities, it would not be difficult to convene them. Fast ye for me.—The piety of Queen Esther here showed itself. She realized that she must lean on God in this difficult undertaking, and she resorted, therefore, to the appropriate methods of securing His help. Doubtless supplication was joined with fasting. Three days—to be taken, probably, in the Jewish sense, from the first day to the third—say, for thirty-six hours; so, also, in Jonah 1: 17. This special fast was too rigid. No food whatever was to be taken. I and my maidens. She exacted of her countrymen no more than she imposed upon herself and attendants. Quite likely her maids of honor had been chosen from her

of the risk, but I will face it, trusting in God.

17. Mordecai went his way.—The Jews were informed of the queen's command to fast, and her determination to appeal at whatever hazard to the king. The nights and day that were set apart were doubtless kept in absolute abstinence and earnest pleading with Him, in whose hand is the heart of every king however cruel or despotic.

1. Esther put on her royal apparel.—She could not charm the king with sackcloth, and so she puts on the robes which would remind him of the dignity which he had conferred upon her; and which would also by their splendor enhance her beauty. Stood in the inner court—entered the prohibited precinct and stood there, her heart in earnest prayer, her attitude one of irresistible appeal. Either the executioners were paralyzed at this vision of loveliness, or the golden sceptre was extended so promptly that they had no need to grasp their swords. Over against the gate (R. V., "entrance").—His throne faced the entrance and the courts beyond.

"The seat he occupied was not a throne," according to our ideas of one, but simply a chair, and so high that it required a footstool. It was made of gold, or at least inlaid with that metal, and covered with splendid tapestry, and no one, save the king, might sit down on it, under pain of death. It is often found pictured on the Persepolitan monuments, and always of the same fashion (Jamieson).

2. When the king saw Esther.—What she came for, he could not imagine, but her very coming was indicative that she wished something which he alone could give, and her humility made him all the more complacent. Her beauty, too, captivated him at once. The magnetism of personal presence is acknowledged as superior to everything else in carrying out certain purposes. No messenger, no writing, can be successfully substituted for it. Held out the golden sceptre.—"No scene of Scripture history is more often applied to a spiritual use than her bold venture into the presence of the 'king of kings,' and his reaching out to her the golden sceptre as a sign of grace" (Wm. Smith). She had prevailed with God; she now prevails with the king. Drew near, and touched the top of the sceptre.—No doubt, there was a look of inexpressible gratitude and sweetness as the graceful queen came to the foot of the throne and touched the extended sceptre. All eyes were fixed upon her, appearing in this unexpected and daring role. The counselors, and Haman the favorite, and even the guards watched her with the most curious interest.

"Esther came to a proud, imperious man; we come to the Lord of love and grace. She was not called; we are; the Spirit says come, and the Bride says, Come. She had a law against her; we have a promise, in favor of us—"Ask, and it shall be given you." She had no friend to intercede for her; on the contrary, he that was then the king's favorite was her enemy; but we have an Advocate with the Father, in whom He is well pleased: "Let us therefore come boldly to the throne of grace!"

3. What wilt thou, queen Esther!—She was too polite to make known her request at once. She wanted a more favorable, a more private opportunity. She was not content even with the promise: "It shall be given thee even to the half of the kingdom." She deferred her request, and invited her lord and Haman to a banquet with herself. They came, and were so charmed that they accepted an invitation to a second banquet. Even Haman was flattered by the queen's attention. Meantime the king discovered that Mordecai had thus far gone unrewarded for a signal act of interference in the royal behalf; he promoted him at once to high honor and compelled Haman to confer it upon him. At the second banquet Esther revealed herself, her desire and Haman's wickedness. Haman was promptly hanged, or impaled, on the gallows which he had erected for Mordecai. His house and position were given to Mordecai. The decree of extermination could not be revoked, but the Jews were permitted to defend themselves, which they did successfully. In commemoration of these events the Feast of Purim was instituted.

The eminent Dr. Wm. B. Richardson of England, says it is one of the unfailing symptoms of the alcoholic habit that the victim loses all consciousness of the difference between truth and falsehood; that he will lie, and swear to a lie, as readily as he will tell the truth. In Maine this remark may also be applied to the liquor dealers, as all our judges will testify.—Neal Dow.

General Buckner's staff in the Confederate army furnished the country with three Prot. Episcopal Bishops—Gallagher, who is now Bishop of Kentucky, Harris, Bishop of Missouri, and Elliott, Bishop of Texas.

Hallelujah.

With unfeigned gratitude to God, and cordial congratulations to all concerned, we clip from the Christian Witness, the following:

We have always, esteemed Chaplain McCabe as one of our warmest friends. But of late, since he was elected Missionary Secretary, and we have sustained the relation we have, to Bishop Taylor's self-supporting Missions, there has seemed to be an unfriendly feeling. But after a free and friendly conversation on the subject, we reached the conclusion, that any conflict between the Missionary Society on the one part, and Bishop Taylor's Missions on the other, in regard to methods, must be damaging to the cause of God. Bishop Taylor's successes may yet modify some of the methods of the Missionary Society; and time and experience may yet modify Bishop Taylor's methods; and the two systems may yet work harmoniously in the same fields. But if they should always remain as they are, it is far better for all concerned, that there be no conflict between them. Bishop Taylor and his supporters are as firm friends of the Church and Missionary Society, as are those who differ from them. But they believe that the self-supporting method should have a fair trial.

We have no doubt but what the Bishop Taylor movement has greatly increased the Missionary spirit of the whole Church, and has done much to forward the 'million for Missions.'

After we had conversed together and lunched with Chaplain McCabe, we parted as warm friends as ever, with a mutual pledge that, with God's help, we would do all we could to put an end to all opposition to Bishop Taylor and his work on the one hand, and to the Missionary Society on the other.

On reaching Windsor, Florida, we took from the post office the following note addressed to us:—

BOSTON, MASS., Jan. 13, 1886.

The Lord bless thee and keep thee. Good-bye.

"Inseparably joined in heart  
The friends of Jesus are."

C. C. McCABE.

We responded as follows:—

WINDSOR, FLA., Jan. 20, 1886.

I entreat thee, true yokefellow, help those men, and women which labor in the cause of Missions, with Bishop Taylor also, whose names are in the book of life. And the peace of God, which passeth all understanding, shall keep your heart and mind through Christ Jesus.

"Let us into one spirit drink.  
Baptized into one name,  
And let us always kindly think,  
And sweetly speak the same."

W. McDONALD.

God bless Bro. McCabe, and all who are toiling with him to swell the contributions of the Church to a "million for missions." And bless the heroic Bishop, who, at the peril of life, is seeking to plant the Gospel in the "Dark Continent;" and abundantly bless those who aid him in this noble work. And let all the people say, "Amen."—Christian Standard.

Our New Minister's and Other Platforms.

BY MRS. EMILY J. GILBERT.

It strikes me, that in this day of tottering domestic fabrics, it would be a good thing to engraft on the marriage ritual, this idea of platform, or bill of particulars. It ought to be a preface rather than an appendix and so happily save the building of some shaky edifices altogether. In case they were builded, it might be of more value than all the pageant and paraphernalia, common to the occasion. What would be rings and veils and trousseaus, compared with a bill of particulars such as this for instance, coming with the proposal itself. "Evenings to be spent mostly at home or in the companionship of future wife. Undue time and attention not to be given to the newspaper or any other person, place or thing to be known or mentioned. My mother's bread and coffee and other things to be rarely mentioned or not at all in contrast. Mutual freedom with, and fair understanding of the monthly, quarterly, or annual income, etc.; etc." And on the other side what harrowing suspense and apprehension might be saved, what future catastrophes, if but the too happy, *yes*, came

back with such specifications as these: "no murmurings for the fine mansion and carriages left; flirtation and coquetries solemnly and forever abandoned. More time to be given before breakfast to coffee and beefsteak than to frizziness; buttons conscientiously replaced; smiles at home as well as abroad etc. etc."—Sel.

A Brief Study.

BY REA A. WEBSTER, D. D.

John VIII 56 "Your father Abraham rejoiced to see my day; and he saw it, and was glad."

"To see" would be better rendered, "that he should see," and the entire phrase, "rejoiced that he should see my day," is to be referred to the promise given to Abraham, Genesis XII, 1-3, "I will make of thee a great nation \*\*\* and in thee (through that 'great nation') shall all families of the earth be blessed." This is tantamount to a promise, that of Abraham should spring a great nation, and from that nation should come the Christ who should be a blessing to all mankind.

At this time Abraham was childless. The nation had not commenced. Assured of the promise, though ignorant of the manner of its fulfilment, he at first supposed that Eliezer, born in his house, was the beginning of the nation: then Ishmael, who was actually his son. But a distinct revelation corrected his mistake as to Eliezer, Genesis XV. 4: and another, Genesis XVII 19, that concerning Ishmael; while a third, Genesis XVIII 10, specified, that the real heir should be born of Sarah, which seemed impossible in view of the great age to which both Abraham and Sarah had arrived. But "Is anything too hard for the Lord?" Isaac was born, and in him the Messianic nation appeared.

Jesus, the son of Mary, a Jewess, and the reputed son of Joseph, a Jew, sprang from this nation. "For it is evident that our Lord sprang out of Judah," Hebrews VII 14; and his day, as a Hebrew, or Jew, commenced with the Jewish era, or day; i. e. with Isaac, who was the first of the "great nation," that was to be made of the posterity of Abraham. This day of Jesus, the patriarch literally saw, beginning with Isaac, and progressing with Jacob; for the three grand patriarchs were for awhile, contemporaneous.

Our Lord might, with extreme propriety, call the Jewish day his day, for it came into human history, and was strangely preserved, for the very purpose of presenting and authenticating him to mankind. When Abraham was sent from his country, his kindred, and his father's house, into Canaan, it was with this great end in view, the manifestation of the Messiah. This was the glory of the patriarch, and also of the nation formed from him; this was their great function, and but for this, they never would have filled a paragraph in human history.

Thus we see clearly, that "Abraham rejoiced that he should see my day; he saw it, and was glad."

Baltimore, Md.

The Praying Boy.

A boy who had been brought to the Lord Jesus at a mission Sunday school, was anxious that his father should know the Saviour too. His father was a wicked man, who kept a drinking-saloon, and thus not only got drunk himself, but caused others to do so. The lad asked his Sunday-school teacher what he should do, for his father made him wait on the customers, handing out the poison to them; and if he had not better leave home, his teacher told him not to leave home, but to begin at once to pray for his father, and she would also pray for him, and for his father too; and they both commenced to pray for that father. In a few weeks the father left off drinking, and soon after left off selling, and went to work to earn an honest living.

"For," said he, with tears running

down his face, "something has been the matter with my dear boy for some time; and the other day I heard a noise in the room where he sleeps—it was a mournful noise—and I listened; and he was praying for me! He prayed that I would leave off selling—for I had given up drinking some little time before. I felt I was doing wrong, and I have quit it all; and the next time you have a meeting, I am coming with the boy."—Weekly Baptist.

For His Sake.

The work of the Band of Hope is not only to make the children total abstainers, to teach them the nature of strong drink, but it helps them in various ways to grow up better men and women. Habits of politeness are taught here—gentleness, forbearance, usefulness. The race along the path of sobriety should also be along the path of truth. Thousands and tens of thousands of people are kept from thinking about God, and learning to love Him through indulgence in strong drink, and thousands of reclaimed men and women, when their brains have been set free from intoxication, have felt their need of God. It is for His sake, that the workers have taken up the work among the young, believing that the body is the temple of the Holy Ghost, and should be kept pure for His indwelling. The blessings of a total-abstinence life are innumerable, embracing an unclouded brain, a healthy body, a longer life, a greater power of intellect, and steadiness of hand. With these all consecrated to Christ, how can we estimate the good which must follow?—Banner.

PAPER AS A PROTECTION AGAINST COLD. A single newspaper, spread upon a bed, confines a thin layer of air under it, and this of itself is a non-conductor of heat, and far less of heat escapes from the bodies of the persons in the bed. At the same time it keeps that layer of air from motion, and thus affords extra protection. Two layers of paper affords a double protection. Let anyone try pasting together several sheets of even common newspapers, to form a coverlid, and they will find its protection almost as great as that of an extra closely woven bed spread. Two or three such layers will equal in warmth quite a thick comfortable. They can be pasted or fastened together at the edges for easy handling, and be kept folded in a closet for extra cold nights. This is of great importance to poor persons, and to all who have not an abundant supply of warm bedding. Anyone caught from home in cold weather with an insufficiency of clothing, will find much help from simply wrapping a large newspaper or other paper, around any exposed part of the body, as over the shoulders and back, around the limbs, over the feet, etc. The same in riding. Newspapers under the blankets or robes, if these are not of ample thickness, will be useful in retaining warmth.—Sel.

At the fourth Quarterly Conference for Rising Sun charge, resolutions of high appreciation were unanimously adopted, in reference to the retiring pastor, Rev. Joseph Robinson; especially commending his exemplary Christian life and character, and his ability and fidelity as a preacher of the Gospel. Hanson H. Haines, Esq, a prominent citizen of the town in a testimony of the high standing of Mr. Robinson, in the community, addressed him a remarkable letter, expressing the esteem and confidence in which he is held by the people, for his consistent beneficent and christian walk among them, as a minister of the gospel, and a faithful shepherd of his flock. Neither resolution nor letter omit to make kindly allusions to our brother's estimable better-half, who has proved to be a true help-meet to him in his work. We congratulate brother and sister Robinson upon their successful term on Rising Sun Circuit, and join their people in wishing them an other field of labor, as good as this, or even better.

Hon. Jno. C. Ferriss, of Nashville, the truly philanthropic Judge of the county Court of Davidson county, during the twelve years that he has filled that office, has found homes for about 1,400 children, white and colored. He has, for a long time been laboring for the establishment of an Industrial School.

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No advertisements of an improper character published at any price.

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

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in the hands of the printer by Saturday, and the items not later than Tuesday morning. All subscribers changing their post-office address should give both the old as well as the new.

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

Pastors who change their address this spring will please notify this office of the change, as the name of appointment and post-office is not always the same.

There has perhaps, never been a session of this Conference, during the whole of which, so delightfully devotional and fraternal a spirit prevailed. The devout and genial tone of the honored President, was greeted with glad and cordial response from the brethren, and high appreciation upon the part of the people; and every thing was done orderly, and without unseemly levity, or acrimony. The Bishop's earnest declaration, "I am your brother," was echoed, it seemed, from every preacher's heart.

The Conference was favored with the presence and telling addresses of the youthfully venerable Dr. Kidder, the accomplished President of Dickinson College, Dr. McCauley, a native of our Peninsula, Drs. A. S., and S. Hunt, and J. M. Freeman, of N. Y., and Dr. Frysinger, of Baltimore, and Dr. Kynett, of Philadelphia, and Missionary Secretary, Chaplain McCabe, besides Mrs. Dr. McGraw, returned missionary from India, and other ladies, distinguished for self-sacrificing and successful toil in home, or foreign fields. There are many matters of great interest in the proceedings of this memorable session, of which we purpose to inform our readers, as we have opportunity. We can only add now, that the Conference with great cordiality, adopted resolutions of appreciation, in respect to the PENINSULA METHODIST, and urging its increased patronage by our people. It is very gratifying to have these evidences, that our brethren recognize us as fellow workers with them, in this territory, "for Christ and his Cause."

The closing exercises of Conference were most impressive. The house was packed with people, whose hearts were full of deep emotion; even all available standing room being occupied. The soul-stirring hymn—

"Jesus thine all victorious love,  
Shed in my heart abroad!"  
was announced by the Bishop, and sang with Methodist heartiness; after which Rev. J. S. Willis led in a fervent, comprehensive and uplifting prayer.

The Bishop's address was tender, brotherly, and inspiring. "Brethren show yourselves men; seek a fresh baptism of the Spirit," faithfully preach the whole gospel; may there be a revival, this year, in every church on this Peninsula; you have no occasion to apologize for Methodism; its glorious history is ample vindication. I trust whoever among you may fall this year, will go up with his arms full of sheaves, gathered this year." After reading the appointments, the Bishop called for the "old Methodist battle hymn" "A charge to keep I have," which was sung with deep feeling by the vast audience the benediction was pronounced; and the eighteenth session of the Wilmington Conference was a thing of the past.

The first American clergyman to receive Episcopal ordination, after the establishment of our National Independence, was Samuel Seabury, consecrated bishop of Connecticut at Aberdeen, Scotland, Nov. 14th, 1784, the second, William White, bishop of Pennsylvania, and the third, Samuel Provoost, bishop of New York, were both consecrated in England, February 4th, 1787. James Madison was the fourth, and was consecrated bishop of Virginia, September 19th, 1790, in England. The fifth bishop, and the first one of this church consecrated in America, was Thomas John Claggett, of Maryland, September 17th, 1792. The late Bishop Jay, who was consecrated October 23d, 1859, was the 69th bishop. There are now in the American Episcopate 65 active and 4 retired bishops. The diocese of Florida's vacant, Bishop Young of that diocese having died a few weeks ago.—*Snow Hill Shield.*

Rev. Thomas Cope, LL. D., was consecrated by Rev. John Wesley, in Leeds, England, Sept. 2d, 1784, and entered upon his duties as Bishop of the Methodist Episcopal church, at the Christmas Conference of 1784, at which Rev. Francis Asbury was elected and consecrated Bishop.

The great annual gathering of the preachers and people of Peninsula Methodism proved to be, as was expected, an occasion of rare pleasure, and interest to the good people of Elkton, Md., who generously extended their hospitalities to these angels of the churches, irrespective of denominational affinities. Every guest seemed to wonder how it was he was favored with the best home, while every host contended that he was favored with the choicest guests. The weather, with the exception of a part of Monday, was singularly fine, for raw, blustering March.

A marked characteristic of the session was the religious tone, so constantly prevailing. Not only was a sermon preached every morning, preliminary to the day's business session, but when the occasion seemed to call for it, a stanza or two of some spiritual song was interjected, and sung with a will. The devout spirit of the Presiding Bishop was highly appreciated by the brethren and visiting friends, and found in them a hearty response.

The addresses of the representatives of the various departments of Church work, before the Conference, and at their respective anniversaries made a fine impression. The Bishop's address to the class of young men who had passed their two years of trial, as licentiates, though, for want of time, not so elaborate as usual on such occasions, was earnest, faithful, and inspiring.

**Conference Proceedings.**

The Wilmington Conference met in the M. E. Church, Elkton, Md., Thursday the 4th inst. at 9 A. M. Bishop W. F. Mallalieu D. D., presiding.

Bishop Mallalieu and a large number of members of Conference arrived Tuesday, and that night the committees were engaged in examining candidates for admission to the ministry, and those who had completed their first and second years. A large number of members arrived on the trains Wednesday, and that night the Temperance Anniversary was held.

This meeting was presided over by Rev. J. E. Bryan, and was opened with prayer by the Rev. W. M. Green. After the choir had sung "Rescue the Perishing," Rev. E. H. Hynson made an address, in which he argued that the strong arm of the law should be invoked to protect society from the ravages of intemperance, and the selfishness of the liquor sellers, who invaded the sanctity of our homes and debauched the morals of the young. In order to do this successfully public opinion should be educated up to that standard, otherwise the law could not be enforced. He was in favor of total abstinence in the individual and total prohibition by the State, and looked forward to a brighter day when these two great requisites to the success of the temperance cause should be demanded and enforced by public sentiment.

After further music, Rev. Robert W. Todd

proceeded to discuss the temperance question on the basis of the proposition, that the United States Government must interdict and banish the liquor business, or it would overthrow the Government. This result, he argued, was to be apprehended from the selfishness, and mercenary spirit of those who engaged in it, who would do anything to make money. The liquor sellers now controlled both the great political parties and set public opinion at defiance. It dominated, intimidated and controlled both parties, and had wrought the ruin of both of them. Inasmuch as neither of them had the courage to put temperance planks in their platforms at the last Presidential contest, the good Christian people should ignore both the parties and vote according to the dictates of their conscience. Mr. Todd was particularly severe on liquor dealers, politicians, and those in favor of license. He was in favor of the amendment of the present so-called local option law of this county, and thought it would then be a success.

Rev. A. D. Davis of Caroline county explained that local option would be a success in that county only that people sold liquor from boats on the waters of that county.

On motion of Rev. Mr. Sheppard copies of Mr. Todd's and Mr. Hynson's speeches were requested for publication.

**THURSDAY.**

The regular session of the Conference commenced on Thursday morning at 8.30 o'clock, and was opened with devotional exercises by Revs. J. A. Brindle, R. C. Jones; after which W. J. Duhadway preached a sermon from the text "We persuade Men" Presiding Elder Hill then gave out a hymn, which was followed by prayer by Presiding Elder Wilson.

Bishop Mallalieu then asked the congregation to rise, and delivered a short exhortation, which was followed with prayer. The Sacrament of the Lord's Supper was then administered by the Bishop to the Presiding Elders, after which they proceeded to administer it to the rest of the brethren, and those members of the congregation who desired to partake of it.

At 10.30 Rev. J. D. Rigg, secretary of the last Conference, proceeded to call the roll, when 100 members answered to their names.

Revs. Rigg and Duhadway were then nominated for secretary; the result of the ballot being the election of Mr. Rigg.

Rev. J. D. C. Hanna was elected Statistical secretary, and his assistants, Julius Dodd, W. A. Wise, A. S. Mowbray, O. S. Walton, G. L. Hardesty, V. S. Collins, B. C. Warren and J. W. Easley. E. H. Nelson was appointed Journal Secretary, and E. C. Mawichol General Secretary.

Dr. Hunt, agent of the Book Concern in New York, was introduced and stated that during the past year the concern had sold \$1,018,000 worth of books, the profits on which had been \$105,000, and had paid \$90,000 debt, with a good prospect of paying all the liabilities shortly, and then being in a condition to publish books at cost.

The standing committees were announced as follows:

Public Worship—Charles Hill, J. P. Otis and T. S. Williams.

Publication of Minutes—The secretaries.

Education—C. A. Hill, A. Smith, F. C. McSorley, W. J. Duhadway, W. H. Jackson, Dr. A. E. Sudler, W. J. Jones, C. H. B. Day.

Bible—E. E. White, E. C. Atkins, A. T. Melvin, E. H. Hynson.

Sunday Schools—R. W. Todd, L. W. Layfield, H. S. Thompson, G. W. Burke.

Temperance—T. O. Ayres, Jos. Robinson, J. B. Quigg, J. H. Howard.

Woman's Foreign Missionary Society—C. W. Prettyman, C. S. Baker, G. W. Townsend, W. E. England.

Tract—T. J. Tomkinson, A. D. Davis, B. F. Price, W. M. Warner.

Freedmen's Aid—P. H. Rawlins, C. F. Sheppard, J. M. Lindale, T. H. Harding.

Missionary Statistics—T. A. H. O'Brien, S. N. Pilchard, G. S. Conaway, J. M. Collins.

Finance—C. A. Grice, R. C. Jones, R. K. Stephenson, V. S. Collins, L. A. C. Gerry.

Address of Local Preachers—A. P. Prettyman, W. A. Wise, G. W. Wilcox, G. L. Hardesty.

Postoffices—W. F. Dawson, T. B. Hunter, A. Chandler, D. H. Corkran.

To Collect Educational Funds—J. Dare, E. H. Derrickson, L. P. Corkran, R. Roe.

Woman's Home Missionary Society—T. H. Haynes, W. B. Guthrie, T. R. Creaner, T. E. Martindale.

Necessitous Cases—The Stewards.

Rev. W. S. Robinson then offered the following resolution, which was adopted:

Whereas, we believe the time has come when an effort should be made to secure a Conference Endowment Fund, for the benefit of our Conference claimants; therefore

Resolved, That a committee of four ministers and four laymen shall be appointed to consider the matter, and report to this Conference.

The hours of meeting were fixed at 8.30 for the morning session, closing at 12 M.

Rev. W. E. Avery was appointed Conference postmaster, but declined, and Rev. H. S. Dulaney was appointed in his place.

W. L. S. Murray, J. O. Sypherd, P. H. Rawlins and W. B. Walton were appointed Conference stewards.

After considerable discussion, as to what disposition should be made of the fractions of a dollar reported in the several benevolent collections, in view of the order of General Conference, that all collections shall be reported in even dollars, the whole matter was referred to the statistical secretary and his assistants.

Rev. Chas. Hill read his report of the Wilmington District, from which it appeared that the amount raised for missionary purpose this year was \$7,180, an excess of \$465 over the apportionment. During the year there were 1265 conversions. The Benevolent collections amounted to \$9,806.

**AFTERNOON SESSION.**

Conference met at 2.15. Rev. J. B. Quigg in the chair, the members handing in their statistical reports, and at 2.35 p. m. adjourned.

Immediately after, the Anniversary of the Conference Historical Society was held. It was opened by the singing of a hymn, and prayer by Rev. R. K. Stephenson.

Rev. J. H. Caldwell, D. D., President of Delaware College, who presided over the meeting, then introduced Rev. B. F. Price, who delivered a semi-centennial sermon (this being the conclusion of the fiftieth year in his ministry), from Acts xx. 24. Mr. Price's sermon was a beautifully written composition, and, though quite lengthy, was listened to with marked attention throughout its delivery.

On motion of Dr. Phæbus, a committee was appointed to publish Mr. Price's sermon.

Rev. T. S. Thomas, who had prepared a sketch of Methodism in Snow Hill, and Rev. J. P. Otis, who had written a sketch of Methodism in Elkton, were requested to deposit them with the Conference Historical Society.

**EVENING MEETING.**

In the evening the Freedmen's Aid Society anniversary was held, over which Rev. W. S. Robinson presided. The Rev. J. M. Lindale, the first speaker, argued that the people of the South, were disposed to treat the colored people justly. We are now, he said, having another Monroe epoch, an era of good feeling. He mentioned Gen. Grant's dying wish for peace and harmony, and said that our present Chief Magistrate was a man of sense and character. Leaving out blunders which it is impossible to avoid, he was a success. Mr. Cleveland was quoted by the speaker, on the negro question.

Dr. Frysinger of Baltimore, President of the Centenary Biblical Institute, delivered an address on the subject, naming as his topic "A Dark Race with Bright Prospects."

**FRIDAY.**

Conference convened at 8.30 a. m., Rev. R. H. Adams of St. Paul's church, Wilmington, delivered a sermon, after which at 9 o'clock the minutes were read by the secretary, and approved. The

roll of absentees was called, and the following who were not present on the first day answered: Joseph Dare, E. E. White, Thomas H. Harding, George W. Wilcox, John D. Kemp, J. H. Willey and F. J. Cochran.

Rev. T. S. Williams moved that the paper prepared by Rev. T. Snowden Thomas, but not read, should be published in the PENINSULA METHODIST, adopted.

A paper from the members of the Quarterly Conference of Scott M. E. church, Wilmington, was read, recommending that the ministerial credentials, of Rev. Vaughn Smith, voluntarily given up by him, at the session of 1884, be returned to him. This was received with demonstrations of hearty satisfaction and on motion of Rev. Chas. Hill, the Conference voted unanimously to restore to Mr. Smith, his parchments.

The name of J. E. Mowbray was by vote of Conference, entered on the minutes, as having "withdrawn under charges."

Rev. John France, Presiding Elder of Easton district, read his report. He was appointed on August 27th, to succeed Dr. J. H. Caldwell, who had been elected President of Delaware College. All the members of the district had enjoyed good health, excepting I. D. Johnson. Several transfers from one station to another were found necessary. There were revivals at many of the churches, the most successful, being at Centreville, where 100 conversions are reported. Many parsonages and some churches have been improved; \$9,700 being spent for these purposes. There were during the year 800 conversions, and 749 received on probation. The depression in the oyster trade had injured some of the churches financially. He spoke of the corruption in politics, the buying and selling of votes, and said the ministers and members were standing up bravely against the evil. The greater part of the territory is under Local Option, Prohibition and earnest efforts, are working to secure prohibition for the rest of the district.

The Committee on Temperance, composed of the Revs. J. B. Quigg, T. O. Ayres, J. H. Howard and Joseph Robinson, presented the following resolutions, which were adopted:

1. We earnestly deprecate and conscientiously admonish our people against the madness, folly and wickedness of the prevailing party spirit, which sacrifices justice and the general welfare to serve the ambition of public men; and in the name of our Lord, and in the interest of home and country, as well as of the church, we protest against any leadership of individuals, or parties not on the line of total abstinence for the individual, and prohibition as the duty of the State.

2. As a people, we need to take warning from the bloody pages of our national history. Only disloyalty to the claims of God and subserviency to political leaders is accountable for the fratricidal strife, which filled our country with mourning in the past, and only fidelity to right, will exempt us from a like experience in the future.

3. It is not the part of God-fearing men to consider whether prohibition prohibits, but simply whether it is right to give the sanctions of law to a trade which fills our almshouses with paupers and our prisons with convicts, and victimizes tens of thousands, by the power of an appetite, which is a living death as virulent as the fiercest leprosy.

4. We are admonished by the aggressions of liquor leagues, composed in a large part of aliens and foreigners, without respect to the religious and moral traditions of our nation, whose purpose it is to break down our Sabbaths and sanctuaries, and who seek to fill the land with riot and debauchery, that they may fill their pockets with gain.

5. It is the plain duty of every Methodist preacher, to make his public ring with no uncertain sound on this subject

and no minister or member of our church is loyal to it who does not stand for total abstinence as the true ground of personal temperance, and complete legal prohibition of the traffic in intoxicating drinks as the duty of civil government.

On motion of Rev. R. H. Adams, the Presiding Elders were directed to apportion among the several charges, \$3,000 for aid of churches in the Conference which were not self-supporting.

The amounts received for Conference claimants, from the several charges were then reported.

Rev. H. S. Thompson offered a resolution, heartily approving of the now feature proposed in Sunday-school work, a Sunday in autumn to be devoted to Sunday-school and tract collections, to be called "Good Tidings day." Referred to Committee on Sunday Schools.

The four Presiding Elders of the Philadelphia Conference, S. W. Thomas, W. Swindells, J. Welch and J. F. Crouch, were introduced; also W. L. Gray, D. W. Gordon, L. B. Hoffman, and C. M. Boswell of the same Conference; also A. S. Hunt, secretary of the American Bible Society.

Bishop Mallalieu was requested to deliver his lecture on "The March of the Saxons," but replied, he would prefer to visit our camp meetings and preach the gospel.

Dr. Kidder addressed the Conference on educational work, and Dr. Hunt, of the American Bible Society, of the work of printing and circulating the Scriptures.

A. W. Milby, Presiding Elder of Dover district, read his report. The wife of Rev. Jonathan Willis, has died during the year, and the wife of Rev. W. E. England continues an invalid. There was no great awakening; 600 persons were admitted on probation. The Conference Academy has 8 teachers and 181 students.

In the afternoon the anniversary of the Woman's Foreign Missionary Society was held, W. H. Thompson, Esq., of Easton, Md., presiding. The address of Mrs. Julia Lore McGrew, M. D., returned missionary from India, though mainly a simple story of her experiences among the women of that country, was wonderfully eloquent and pathetic in its array of facts. Mrs. E. B. Stevens, of Wilmington, secretary of the Foreign Missionary Society of the conference, and Rev. T. E. Terry also made earnest appeals for greater interest in the churches in the missionary work.

SATURDAY.

The third day's session opened at 8.15, a. m., the Bishop in the chair. After a sermon by Rev. W. B. Walton on "Christ in you the hope of glory," the conference proceeded to business. A paper by Rev. J. P. Otis on "The History of the Elkton Methodist Episcopal Church" which was to have been read at the historical anniversary, was ordered printed in the PENINSULA METHODIST.

Rev. J. A. B. Wilson, presiding elder of the Salisbury district, read his report. Numerous revivals had occurred, the largest being at Frankford, where Rev. A. D. Davis had labored, and 140 persons had been converted. This clergyman, it was announced, during his ministry, had received 2,100 probationers. A church had been built at Pocomoke City at a cost of \$3,500, another had been completed at Franklin, Va. On Holland's Island, of 150 inhabitants, 71 were full members of the church and over 20 on probation. The lowest salary in the district was that at Barren Creek, \$121 being paid. In the district there had been 1,359 conversions, 943 admitted on probation, and 563 received into full membership: \$13,862 had been expended on the improvement of parsonages and churches; \$24,803 had been raised for ministerial support. The church collections, excepting that for the Woman's Foreign Missionary Society, were in advance of last year; \$614 were raised for the Church Extension

Society, and \$373 for the Freedmen's Aid Society.

Presiding Elder Wilson stated that Rev. A. D. Davis had volunteered to give up his comfortable charge, and devote himself to mission work in the lower part of the Peninsula. Bro. Davis stated he would need a large tent in which to hold his meetings. A collection was taken, to provide the necessary outfit, amounting to \$167.50. Dr. Caldwell at the request of the conference, was appointed to Delaware College.

W. B. Guthrie, Alphens S. Mowbray, and Geo. L. Hardesty, were advanced to the second class of deacons.

The report of the committee on finance was read by L. A. C. Gerry, Esq. The whole amount collected for the different special church collections was \$14,912, an increase of \$5,326, over last year. It was distributed as follows: For Board of Church Extension, \$1,743.35; for Sunday School Union, \$405.77; for Education, including Conference Academy, \$6,734.72; for Bible Society \$598; for Woman's Home Missionary Society, \$197.86; for Episcopal Fund, \$1,117.40; for Tract Society, \$399.63; for Woman's Foreign Missionary Society, \$714.21; for Domestic Missions, \$563.90.

The following candidates who had been on trial one year, and had passed satisfactory examinations were advanced; Axel Z. Fryxell, David H. Corkran, James M. Mitchell, G. F. Hopkins, J. W. Easley, Robert Watt, L. Muchmore, J. D. Reese, and E. S. Mace.

W. R. Sears, G. W. Bowman, J. W. Gray, were continued on trial, with instruction to prepare for examination on first year's studies, at next Conference.

Dr. Kynett, of the Church Extension Society, spoke of the work of the society. Drs. Buttz and Frysinger represented Drew Theological Seminary, and the Centenary Biblical Institute, respectively.

The present board of domestic missions was re-elected. Albert Thatcher and J. P. Edes were admitted to local deacon's orders. W. W. Taylor and J. R. Dill, to elder's orders. The following traveling deacons were elected to elders' orders: A. P. Prettyman, Charles H. Williams, Benjamin C. Warren, S. N. Pilchard, and Vaughn S. Collins. W. A. Wise, W. F. Dawson, Willard Jaggard, Daniel F. McFaul, Edmund H. Derrickson and Emerson P. Roberts, having been two years on trial, and having passed satisfactory examinations were called before the Bishop, and carefully examined by him as to their experience and purposes, and earnestly counseled to be faithful to their solemn vows, now taken before the Conference. They were then admitted into the Conference, and elected to deacon's orders. Isaac L. Wood, having been previously ordained deacon, was now received with the above, into full connection.

After adjournment, the anniversary of the Woman's Home Missionary Society was held, Rev. Alfred Smith, presiding. Mrs. Weldin, of Wilmington, read her report. The society has sixteen missionaries in the field. There are four auxiliary societies in the conference; three in Wilmington, and one at Snow Hill. Mrs. Gott, of the Philadelphia Conference Society, and Bishop Mallalieu made addresses.

The anniversary of the Board of Church Extension was held at night, Rev. J. B. Quigg, presiding. Rev. A. J. Kynett, D. D., corresponding secretary of the Board and Chaplain C. C. McCabe delivered addresses.

SUNDAY.

In the morning, Bishop Mallalieu preached in the M. E. Church. The sermon was followed by the ordination of deacons. In the afternoon, Dr. J. A. McCauley of Dickinson College preached, the ordination of elders following. The missionary anniversary was held at night, F. A. Ellis presiding. The financial report of the society was read by A. G. Cox, the treasurer. Chaplain C. C. McCabe, Bishop Mallalieu Rev. H. S. Thompson and Presiding Elder

Craig, of the Newark Conference, delivered addresses.

In the Presbyterian Church Chaplain McCabe preached in the morning, and Rev. T. E. Terry at night. In the afternoon a children's mass-meeting was held, which the Methodist and Presbyterian Sunday schools attended. Rev. R. W. Beers, pastor of the church, presided. Addresses were delivered by Revs. W. E. Avery and W. H. Hutchin and Mr. E. W. Stevenson of Dover.

Rev. J. A. B. Wilson preached in the Free Methodist Church at night, Rev. A. D. Davis preached in the A. M. P. Church in the afternoon, and Rev. J. H. Howard in the A. M. E. Church at night.

MONDAY.

Conference was opened with a sermon by Rev. A. D. Davis. A. W. Milby, presiding elder of Dover district, presented to the conference the parchments of Joseph L. Horney, a local deacon. There was nothing against him. The committee on temperance reported resolutions to the effect, that they deprecate, and conscientiously admonish Methodists against the madness, folly and wickedness of the prevailing party-spirit, which sacrifices justice and the general welfare to serve the interest of public men, and protesting against any leadership of individuals or parties, not in favor of total prohibition. It is declared to be the duty of Methodist preachers to preach this, and no preacher, or member of the church is loyal, who is not in favor of complete legal prohibition. The resolutions were adopted.

A committee composed of the four presiding elders was appointed, to arrange for four great missionary meetings, one in each district; Chaplain McCabe and probably Dr. Butler to address them. The report of the secretary of the Conference Academy of Dover, was read. Professor Gooding, principal of the institution, addressed the conference. Twelve of the 181 pupils, he said, are studying for the ministry. Rev. Dr. McCauley, president of Dickinson College, addressed the conference concerning that institution. It was decided to divide the money raised on the next Children's equally, Day between the Educational Society and the Conference Academy.

Presiding Elder France asked that I. D. Johnson be made a supernumerary, and started a special collection for his benefit. The sum of \$127 was raised, and the request granted. It was decided that beginning with next year, candidates for admission and advancement will have to get a grade of six marks out of ten. The following preachers holding supernumerary relations, were continued in the same; Revs. A. T. Scott, J. B. Merritt, T. E. Bell, W. F. Talbot, and James Hubbard. Rev. S. T. Gardner's request to be placed on the active list was granted. Revs. Henry Sanderson and James Esgate were changed from the supernumerary to the supernannated relation. Rev. J. S. Willis, at his own request, was located. The board of stewards made their report. The sum of \$5,588 were collected during the year. Easton district, assessed \$1,285, raised \$1,227; Wilmington district, assessed \$1,600, raised \$1,752; Dover district, assessed \$1,165, raised \$1,082; Salisbury, assessed \$855, raised \$903. The money was divided among the supernumeraries, superannuated, and widows and orphans of preachers. Rev. Charles A. Hill presented resolutions signed by all the Methodist preachers of Cecil county, which set forth, that, as the records of the court show that there are more convictions in trials under the present local-option law, than under the old license law, and as the present law, imperfect as it is, has promoted the welfare of the people and decreased the sale and use of intoxicating liquors, therefore, the proposed strict prohibitory law should be approved and all Methodists should support it. Adopted.

In the afternoon the memorial meeting was held, H. S. Thompson, presiding. Rev. W. S. Robinson read a memorial of Anna T. Willis, wife of Rev. J. S. Willis, who was burned to death by the explosion of a lamp last August. A memoir of Mrs. Price, wife of Rev. B. F. Price, who died during the year, was read by J. P. Otis. A memoir of Virginia C. Phœbus, wife of Rev. George A. Phœbus, was read by N. M. Browne. The anniversary of the conference stewards followed. Revs. F.

C. McSorley and J. A. Brindle delivered addresses.

The anniversary of the Sunday School Union was held at night. Addresses were delivered by Revs. C. W. Prettyman, and J. M. Freeman D. D. Secretary of the Union.

TUESDAY.

Conference met at 8.15 a. m. and was opened with a thoughtful and eloquent sermon by Rev. J. S. Willis. J. D. C. Hanna, statistical secretary read his report. T. E. Martindale read the report of the Board of Education, which was adopted. The report of the committee on Sunday Schools and Tracts was read and adopted. Rev. W. T. Valiant was admitted from the M. P. Church. The following were continued in as supernumeraries, J. L. Houston, E. J. Way, Valentine Gray, A. A. Fisher, Geo. Barton, John Allen, and G. A. Phœbus. Geo. P. Smith was continued on trial. Crisfield was chosen as the next seat of the Conference. Report of auditors of Presiding Elders accounts was read and adopted. A collection was taken for the sexton which amounted to over \$44.

A class of twelve were admitted on trial as follows: A. Burke, H. S. Dulaney, W. W. Johnson, W. G. Koons, F. M. Morgan, W. R. Mowbray, J. T. Prouse, W. W. Sharp, W. T. Taylor, R. I. Watkins, G. E. Wood and C. T. Wyatt. Jacob Tood was received by transfer from the Newark Conference, and J. R. Boyle was transferred to that Conference. L. C. Andrew was granted a location, at his own request.

Resolutions were passed commending to the patronage of the people the PENINSULA METHODIST, as a helpful assistant in church work; also resolutions of thanks to the good people of Elkton who had so generously entertained the conference and the appointments read, as follows after which the conference adjourned.

WILMINGTON DISTRICT

CHAS. HILL, P. E.

Bethel & Glasgow, J. T. VanBurklow, Charlestown, W. E. Tomkinson, Cherry Hill, C. A. Hill, Chesapeake City, T. A. H. O'Brien, Chester, T. B. Hunter, Christiana, J. Dare, Claymont, To be supplied, Delaware City, J. H. Willey, Elk Neck, A. Burke, Elkton & Crouch's Chapel, J. P. Otis, Hoekessin, J. Dodd, Mount Lebanon, To be supplied, Mount Pleasant, J. W. Hammersley, Newark & Wesley, C. W. Prettyman, New Castle, T. E. Terry, Newport & Stanton, E. H. Nelson, North East, T. S. Williams, Port Deposit, L. E. Barrett, Red Lion, W. A. Wise, Hopewell, W. R. Sears, Rising Sun, J. Jewell, Rowlandville, To be supplied, St. Georges & Summit, L. W. Layfield, Wilmington, Asbury, J. E. Bryan, Brandywine, E. L. Hubbard, Epworth, D. H. Corkran, Grace, J. Todd, Madeley, B. F. Price, Mt. Salem, R. C. Jones, St. Paul's, W. L. S. Murray, Scott, N. M. Browne, Swedish Mission, A. Fryxell, Union, A. Stengle, Zion Circuit, C. F. Sheppard.

EASTON DISTRICT,

JOHN FRANCE, P. E.

Appoquinimink, G. S. Conway, Bay Side & Tilghman, J. D. Reese, Cecilton, E. C. Atkins, Centerville, J. A. Arters, Chestertown, J. D. Kemp, Church Hill, W. J. O'Neill, Crumpton, G. E. Wood, Easton, H. S. Thompson, Galena, T. L. Tomkinson, Greensborough, W. H. Hutchin, Hillsboro, G. W. Townsend, Ingleside, W. W. Sharp, Kent Island, J. E. Kidney, King's Creek, T. E. Bell, Maryland, A. S. Mowbray, Middletown, R. H. Adams, Massey, C. K. Morris, Millington, R. K. Stephenson, Odessa, T. R. Creamer, Oxford, L. P. Corkran, Poimona, J. M. Lendale, Queenstown, J. W. Poole, Rock Hall, N. McQuay, Royal Oak, T. L. Wood, St. Michael's, J. O. Sypherd, Sassafras, To be supplied, Smyrna, J. B. Quigg, Smyrna Circuit, E. E. White, Still Pond, E. C. Macnicol, Sudlersville, J. D. Rigg, Talbot, To be supplied, Townsend, E. P. Roberts, Trappe, A. P. Prettyman, Wye, G. P. Smith.

DOVER DISTRICT,

A. W. MILBY, P. E.

Beckwith, G. W. Bowman, Bridgeville, I. J. Muchmore, Bursville, J. Conner, Cambridge, A. Smith, Cannon's Crossing, E. Davis, Camden, E. H. Hynson, Church Creek, C. H. Williams, Denton, T. O. Ayers, Dover, T. E. Martindale, East New Market, P. H. Rawlins, Elledale, W. Jaggard, Farmington, F. J. Cochran, Federalsburg, G. W. Burke, Felton, V. S. Collins, Frederica & Barrett's Chapel, T. H. Haynes, Georgetown, W. J. Dubadway, Galestown, W. M. Green, Greenwood, J. Carroll, Harrington, J. Warthman, Houston, J. M. Mitchell, Hurlocks, G. F. Hopkins, Leipsic, D. F. McFaul, Lewes, J. A. Brindle, Lincoln, J. M. Collins, Magnolia, G. L. Hardesty, Milford, W. S. Robinson, Millsborough, I. Roe, Milton, J. Robinson, Nassau, I. N. Foreman, Potter's Landing, F. M. Morgan, Preston, To be supplied, Seaford, W. E. England, Vienna, W. F. Dawson, Woodlandtown, W. W. Redman, Wyoming, W. M. Warner.

SALISBURY DISTRICT,

J. A. B. WILSON, P. E.

Accomac, A. D. Davis, Annessex, B. C. Warren, Asbury, W. F. Corkran, Barren Creek, To be supplied, Berlin, W. B. Gregg, Bethel, A. T. Melvin, Bishopville, R. I. Watkins, Cape Charles City, E. H. Derrickson, Chincoteague, W. R. Mowbray, Chrisfield, W. W. Wilson, Deal's Island, J. D. C. Hanna, Delmar, C. S. Baker, Fairmount, W. E. Avery, Frankford, S. N. Pilchard, Fruitland, W. B. Guthrie, Girdletree & Conner's, J. W. Easley, Gumborough, D. F. Waddell, Holland's Island, H. S. Dulaney, Laurel, F. C. McCurley, Mount Vernon, T. H. Harding, Newark, W. T. Valiant, Onancock, C. A. Grice, Parsonsburch, W. W. Johnson, Pocomoke City, I. G. Fosnocht, Pocomoke Circuit, C. T. Wyatt, Powellville, To be supplied, Princess Anne, R. Watt, Quantico, J. T. Prouse, Roxanna, W. R. McFarlane, Riverton, W. P. Taylor, Salisbury, W. B. Walton, Selbyville, E. S. Mace, Sharptown, E. H. Miller, Shortley, J. W. Gray, Smith's Island, W. L. P. Bowen, Snow Hill, R. W. Todd, Somerset, To be supplied, Stockton, O. S. Walton, St. Peter's, G. W. Wilcox, Tangier, To be supplied, Tyaskin, J. H. Howard, Westover, W. G. Koons.

MARRIAGES.

HUGHES-WARREN.—At the home of the bride's parents, near Townsend, Del., on the morning of March 3rd 1886 by Rev. I. D. Johnson, James M. Hughes of Somerset Co. Md., and Emma M. Warren of New Castle Co., Del.

RACINE-HALL.—On Wednesday Mar. 3rd 1886, at the residence of the bride's father, near Ogletown, New Castle Co., Del. by Rev. Jos. Dare. James T. Racine and Janey R. Hall.

PRICE-CLAYTON.—On March 4th 1886, at the residence of the Latin Scientifics in Middleton, Del., by Rev. E. C. Atkins, J. Fletcher Price, Supt. of the Del. and Chesapeake Canal, and Mary W. Clayton, daughter of Col. Joshua Clayton.

SOMERS-WILSON.—At the residence of Capt. Wm. McDaniels St. Peter's District. on Wednesday evening March 3rd 1886, by Rev. Geo. W. Wilcox, Capt. J. T. Somers and Anna M. Wilson.

H. ARTHUR STUMP

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J. A. McCAULEY, D. D. President

Christianity in China.

Christianity is advancing in China in the old and irrefragable way. "By good works" its disciples are putting "to silence the ignorance of foolish men." Its missionaries are seen distributing bread to the famishing, and laying down their lives for strangers. Its physicians devote their skill to sufferers, many of whom can never give in return the slightest reward. Of its converts, Dr. Williams wrote only a few years since: "It is not known that any member of the Yesu Kiao has ever been condemned before the courts for any crime." Many of them, since the recent outbreaks began, have endured bitter persecution. Bonds, imprisonment, stripes, the loss of property, have been borne with resignation. All these, and death itself, have been unable to make them deny Christ. Even the secular press bears witness to their constancy. What China now wants most—not schools, hospitals, presses, but living preachers. "What we need in Canton," says Mr. Henry, "is, first of all, a score of men with the means to correspond to occupy the field now before us, while five hundred men of the best talents would find their hands more than full in working up the populous districts now open and easily accessible from Canton." This for the South.

In the North, Mr. Corbett, returning from one of his tours, on which he had baptized two hundred and fifty converts, and met a still larger number of inquirers, writes: "My conviction is, that if we had a trained preacher and a Christian physician to go together, and could send them, two and two, into every district in the Empire, it would soon work a mighty upheaval in this land." For this, then, definitely, let us pray. When the Church sees the score of men standing ready to go, that will be an appeal for funds, stronger than can come from any human pen or tongue.—Enoch's Missionary.

Greatest Need of Foreign Missions.

The greatest need of the foreign mission fields, so far as human agency is concerned, is earnest, pleading, constant and universal prayer, in the home Churches. All is ready for the Divine blessing in the foreign fields. Let the people of God besiege the throne of grace, and intercede for a perishing world. The condition of the heathen and Mohammedan and nominal Christian world is itself the great Macedonian cry of modern times to the Church of Christ. That man of Macedonia who speaks to us to-day in behalf of the Oriental nations, and whose voice is wafted westward instead of eastward, has in his face the ethnic features of a hundred dark-skinned races, in his voice the blended music and pathos of every eastern tongue, and in his heart the heaped-up misery of all these God-forsaken centuries. Thank God, he speaks not to one single man of God, though he be Paul himself, but to the Church of Christ—the victorious, the living Church of the West, instinct with intellectual and spiritual power, gifted with enormous material resources, and inspired with the missionary spirit of these latter days. However dark and mournful and hopeless may seem the condition of humanity in the East, let us never forget that, that same Oriental humanity was once overshadowed by the power of the Highest, when the Holy Ghost came upon it, and that the holy thing who was born of it was called the Son of God.—Rev. James S. Dennis, D. D.

The United States Supreme Court has a Bible which has been in constant use since 1808. It was printed at Oxford in 1799. On the fly-leaf is written "United States Supreme Court, 1808." And every Justice of the court, and every attorney who has been admitted to practice before the bar, since that date, has been sworn upon that Bible.

The Entrance of Thy Word Giveth Light.

A long cherished wish of my heart was gratified in November last, by attendance upon the missionary meeting, held Friday of each week, by the Congregationalist ladies in McCormick Block, Chicago.

Miss Pinkerton told the story of the Umzumbe church of South Africa, in substance as follows: In the early days of the mission, there was no Bible in the hands of the natives. They received the Word from the mouth of the missionary, and when told "this or that is not right," accepted it as from the Lord. But one part of the Bible after another was translated, and at the end of fifteen years, nearly the whole was printed in the native tongue. Meanwhile, other white men had come in, doing the very things the missionaries had said were wrong. Beer-drinking, and other savage customs increased. A temperance reform was first inaugurated. All the members of the Umzumbe church became total abstainers. Then doubts arose in their minds, respecting other practices, and one after another came to the missionary to confess some secret fault. He said, "it is the work of the Spirit! I could never have known of the evil."

At a sun-rise prayer meeting one Sunday, the native leader spoke of the duty of giving the whole receive to God. He said, "we have given up much, but are still in bondage to the spirits. Not one of us would go into a neighbor's kraal, and drink sour milk. We have not rid ourselves of the thought that by so doing, we should offend some spirit."

This and other superstitions, which belong to the Tabu system, found among all the savage tribes, such as the idea that a woman must never speak the name of her father-in-law; that libations and purifications must be made, by the use of sour milk, after a death in the family—and other customs to which the native members were adhering, he thought were entirely wrong, and should be renounced. He proposed that the church should be called together, to talk these things over, and at two o'clock that afternoon, every member was present.

As the result they met once a week, sometimes twice a week, the next three months, for an all-day meeting. All these matters were talked over, and the text applied was: "What does God say in His Word? Do these things lead us toward God, or toward the world? How do God's teachings to His ancient people bear upon it?" Such passages as Col. ii: 20, 21; 2 Cor. vi: 17, were studied. At the close, two men and two women were chosen to draw up rules for Christian living. They covered three foolscap pages, cutting up these things, root and branch, and every member was required to affix his or her signature thereto. One of the rules forbade the selling of daughters. Now there were young men just about to enter the church, who were to take each ten head of cattle from his father's herd, and buy therewith a wife, according to custom. These cows had been gained by the sale of daughters and belonged to the sons. The rules forbade the acceptance of them. What should the young men do? They compared their love of old custom and unlawful gain, and said, "We'll get our wives as Christians should, or we'll do without." These young men are now earnest workers for God—some of them studying for the ministry. Through all this study, no one said, "I think there'll be no harm in this," but, "what does the Holy Book say?"

Such was the effect upon untutored minds destitute of our so-called "helps to Bible study, receiving their first lessons direct from the page, by the light of the Holy Spirit. Oh, that the same test were put to all questions of right or wrong among Christians at home!

The Old Doctor's Story.

"I have a little story to tell you, boy," the old doctor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road into town.

"I wish you could take this package to the village for me, Jim," he said, hesitating.

"Now I was a boy of twelve, not fond of work, and just out of the hay-field, where I had been at work since day-break. I was tired, dusty and hungry. It was two miles to town, I wanted to get my supper, and to wash and dress for singing-school.

"My first impulse was to refuse, and to do it harshly, for I was vexed that he should ask me after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me; one of God's good angels, I think.

"Of course, father, I'll take it," I said, heartily, giving my scythe to one of the men. He gave me the package.

"Thank you, Jim," he said; "I was going myself, but somehow I don't feel very strong to-day."

"He walked with me to the road that turned off to the town, and as he left put his hand on my arm, saying again 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again. When I came near the house I saw a crowd of the farm hands at the door. One of them came to me, the tears rolling down his face.

"Your father!" he said. "He fell dead just as he reached the house. The last words he spoke were to you."

"I'm an old man now, but I have thanked God over and over again in all the years that have passed since that hour that those last words were, 'You've always been a good boy to me!'"

No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness, which we have shown to loved ones that are dead.

Do not begrudge loving deeds and kind words, especially to those who gather with you about the same hearth. In many families a habit of nagging, crossness, or ill-natured gibing, gradually covers the real feeling of love that lies deep beneath.

And after all, it is such a little way that we can go together!—S.

What a Pity.

REV. W. N. OGBORN.

Thousands of good Christian people read their Bibles at family worship, and that is about all the reading they do, except to glance over the local items found in the county paper, which is purely secular. And yet for a very small sum comparatively, they could have coming to their homes weekly, a religious paper that would be a very great blessing to the entire family circle, giving them facts respecting the progress of the Church; revivals of interest in various localities; richness of Christian experience as enjoyed by many; and be unconsciously helped to a higher and better life. It is no wonder that in many Churches there is such a sameness of testimony, and such a want of inspiring thought. The mind as well as the heart has need to be fed with that which is nourishing and stimulating. Would to God all our people could see and feel the need of helpful religious literature.—Christian Standard.

The casket containing the remains of President Garfield, was last Saturday morning placed in the heavy bronze sarcophagus, in which it is to rest finally, at Cleveland, Ohio. When the new monument in Lake View Cemetery is completed, the sarcophagus will be placed in the base of that structure.

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either is Hule's Honey of Horehound and Tar. 25 c. 50c. and \$1.

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D. M. & V. Division.

Leave Harrington for Georgetown and Lowe's, 11:35, a. m., 5:45, 8:45 p. m. Leave Harrington for Georgetown and Franklin City, 10:06 a. m. Leave Georgetown for Franklin City, 12:10, 2:00 p. m. Leave Lowe's for Georgetown and Harrington, 8:45 a. m., 3:00 p. m. Leave Franklin City for Georgetown and Harrington, 6:55, 8:00 a. m. Leave Georgetown for Harrington, 7:03, 9:11 a. m., 3:26 p. m. Connects at Franklin City with steamer for Chincoteague Island. For further information, passengers are referred to the time-tables posted at the depot. Trains marked thus (\*) are limited express, upon which extra is charged. F. EARLE THOMSON, General Manager. J. E. WOOD, General Passenger Agent.

Wilmington & Northern R. R. Time Table, in effect December 6, 1885.

Table with 3 columns: Station, GOING NORTH, GOING SOUTH. Includes Wilmington, P. & B. Station, Dupont, Chadd's Ford J., Lenape, Coatesville, Waysburg J., St. Peter's, Warwick, Springfield, Birdsboro, Reading P. & B. Station, Reading P. & B. Station, R. Station, Birdsboro, Springfield, Warwick, St. Peter's, Waysburg J., Coatesville, Lenape, Chadd's Ford J., Dupont, Wilmington, P. & B. Station.

For connections at Wilmington, Chadd's Ford Junction, Lenape, Coatesville, Waysburg Junction, Birdsboro, and Reading, see time-tables at all stations. L. A. BOWER, Gen'l. Passenger Ag't. A. G. McCausland, Superintendent.

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

Commencing November 22, 1885, leave Union Station as follows: DAILY.

2:05 A. M. East Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & O. V. R. Sleeping car for Luray open at 10:00 o'clock the evening before at Hillee. Berth \$1.00. 3:30 P. M.—Southern Express for points on Shenandoah Valley, Norfolk and Western, East Tennessee, Virginia and Georgia Railroads, and connections also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday, Frederick (through car) and Martinsburg.

8:05 A. M.—DAILY EXCEPT SUNDAY. Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations.

10:00 A. M.—Accommodation for Union Bridge, Hagerstown, Gettysburg, and points on H. J., H. & G. R. R. (through cars). 2:25 P. M.—Accom. for Glyndon, (Reisterstown) 4:05 P. M.—Express for Arlington, Mt. Hope, Pikesville, Owings Mills, St. George's, Glyndon, Glenn Falls, Pinksburg, Patapsco, Westminster, Medford, New Windsor, Linwood, Union Bridge and principal stations west also Hanover, Gettysburg and stations on H. J., H. & G. R. R. (through cars). Emmitsburg, Waynesboro, Chambersburg, Shippensburg. 8:30 P. M.—Accommodation for Glyndon.

8:30 P. M.—Accommodation for Union Bridge.

TRANS ARRIVE AT UNION STATION. Daily—Southern Express, 12:25 A. M. East Mail 3:55 P. M. Daily except Sunday—Glyndon Accom. 7:25 A. M. Union Bridge Accom. 8:45 A. M. Express from A. & C. R. R. E. R. H. J. H. & G. R. R. Frederick Dir. P. Union Bridge Accom. 3:15 P. M. H. J. H. & G. R. R. Glyndon Accom. 5:55 P. M. Mail 6:40 P. M.

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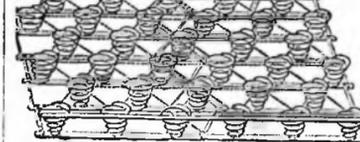
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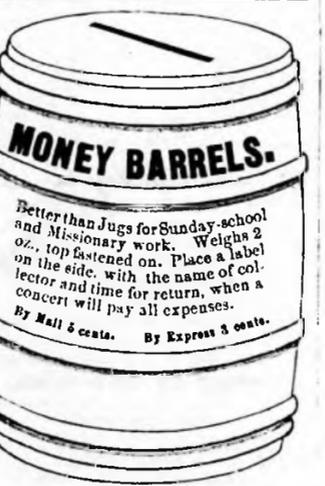
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