

# Peninsula Methodist.

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## GOD AND THE RIGHT.

BY REV. DR. FORMAL MACLEOD

Courage, brother, do not stumble,  
Though thy path is dark as night;  
There's a star to guide the humble—  
"Trust in God and do the right."

Let the road be long and dreary,  
And its ending out of sight;  
Foot it bravely, strong or weary;  
"Trust in God and do the right."

Perish "policy" and cunning,  
Perish all that fears the light;  
Whether losing, whether winning,  
"Trust in God and do the right."

Trust no forms of guilty passion  
Friends can look like angels bright;  
Trust no custom, school or fashion;  
"Trust in God and do the right."

Some will hate thee some will love thee,  
Some will flatter, some will slight;  
Cease from man, and look above thee,  
"Trust in God and do the right."

Simple rule and safest guiding;  
Inward peace and inward light;  
Star upon our path abiding;  
"Trust in God and do the right."

## My Mediterranean Log-Book.

BISHOP JOHN F. HURST.

February 21, 1885.—Port Said no pleasant place at which to be stranded; have been here two days, unable to get away; impatiently waiting a steamer; one comes in sight, and drops anchor; I could ring out the gladdest bells in this town, I am one of the first on board, I suppose; passage all arranged; have a comfortable berth, and the steward is my friend; he looks out for an extra franc. Just as the sun is setting we glide out of the mouth of the Suez Canal, and are on the broad blue bosom of the Mediterranean. I love this sea. It has never treated me badly. None but favoring winds and tides it has given me. To-night its waters are as calm as those great mounds of sand which hide forgotten Egyptian cities from the gaze of men.

February 23.—Landed yesterday in Jaffa. The bar and sea raise a high surf, and fortunate you, if you do not get well sprinkled before you reach the shore. The landing is at a stone stairway, and if you miss your footing, you will have a deep bath, and some uncertainty as to when you can clutch the smooth steps again. Our going ashore was not at all through a rough sea, and only a little notice did our boat make as it touched the stepway. But then came the danger; camels, donkeys, mules and men, laden with oranges, lemons, and I know not how many other products, pounded against each other, and against me as well; and it was only by the most careful management that I could get up the hill and fairly out on the street towards the hotel.

March 2.—Sailed yesterday from Jaffa. The picture of Jaffa, the Joppa of Solomon's and Jonah's times, will always live in my memory. There it stands on a gentle hill by the sea. It is a child of the storms, both of the blue sea and the long centuries. Orange groves surround three sides. Green leaves and the yellow fruit are a halo about it, while the deep blue sea sweeps back and forth in front. It is a charm in memory; and it is, when you feast your eyes upon it. One of the optical illusions, as you skirt the coast of Palestine, is that you seem to be sailing toward a

point or cape. In reality, however, as you sail on, and near the apparent cape, you see it glides into a continuous and tolerably straight water-line. The expected bay which seems to be deep and far reaching into the interior, is not a bay, but a northern line of only moderately curved coast. Every mile of this Palestine stretch, from Jaffa to Carmel, is intensely historical. It was old Phoenicia, which sent out its colonies to Cyprus, Sicily, Asia Minor, and who knows where else? Then it was the scriptural Samaria and Galilee, whose story is the world's faith. Then, again, here was the crusaders' pathway, Godfrey and Richard of Lion Heart made this a favorite battlefield with the Moslem. Here Saladin led his fiery hosts against the Christian invaders; and here, too, Napoleon found his mettle well tried, and went back to France, after a fruitless campaign beneath the Egyptian and Syrian sun. Tyre and Sidon are now only mere villages along the coast. When dusk begins to come on, Mount Carmel comes in view. The headland is not bold in the distance, but as we near it, and turn around it, its great shoulders seem to lift themselves, and I can see the very curves which the pictures have long made familiar. We drop anchor, and from the little bay of St. Jean d'Acre, the Ptolemais of old time, can easily see the broad plain of Esdraelon, the Samaritan hills to the right the hills of Galilee to the left, and Mount Gilboa rising as a monarch ruling all the plain in its eastern stretch towards the sea of Tiberias.

March 3.—At anchor off Beirut. The American college commands a fine view of all the great sweep of the sea. Not a vessel goes by which cannot be distinctly seen by any one from its windows. Mrs. Bliss, the wife of Dr. Bliss, the President, told me that the sea was always new to her. No wonder. Its humors are very diverse. You know not what to expect next from this fickle Mediterranean, smiles or frowns. It is ready for either. But I have seen it only in its gentle moods.

March 10.—One week divided between Beirut, Damascus and Baalbec. On Monday afternoon I went to the grave of Bishop Kingsley. His dust lies in a beautiful spot. The graveyard belongs to the Germans, and is, as we might expect of them, neatly kept. The monument to Bishop Kingsley is well cared for, and the inscription on it recounts in plain and modest words the simple record of his life and death. The flowers grow about it. Jessamine vines hang down about the granite shaft, and wave against it, in the fresh breezes which come over from the snowy cliffs of the Lebanon. Wiley now in China, Kingsley in Syria, and Coke in the Indian Ocean, between the two, are drawing us over all seas into all lands. The graves are prophecies.

March 11.—My friend, the Rev. W. W. Martin, who for a year and more has been a Professor in the college in Beirut, has come aboard to say "good-by" to me. It has been a real joy to meet him here. He is soon to take his professorship in the theological department of the De Pauw Univer-

sity. What wiser plan could have been adopted than this? He is in Syria, studying Arabic on the spot. As one said to me: "He has many teachers here" So far as I know, he is the first man in our church who has come right where the Semitic languages are spoken in order to learn them well, to teach them and the treasurers they enshrine, in America.

We now set sail, at six in the evening. Find a number of passengers who were on the same boat, the "Siam" on which I had come from Bombay. A delightful meeting with the old ship's company. The steamer, the "Medea," of the Austrian Lloyd line, is terribly crowded. Some of the people have to be pushed into obscure corners. Mr. Fox and myself fare as well as could be hoped for. I have two berths, one to stow things in and the other for stowing myself. He has a Turk in the lower berth. I think there will be no quarreling between them, for neither knows a word of the other's language. The sea is smooth. The snowy heights of Lebanon tower high as we leave the coast, and stand out as turbaned sentinels above the shore. Beirut fades in the distance. Then the coast line is gone. To-morrow, at nine in the morning we hope to be at anchor off Cyprus.—*Pittsburg Advocate.*

## The Centenary Biblical Institute

BY W. M. FRYSENGER.

This institution, now one of the most important of the Freedmen's schools established by the Methodist Episcopal Church, was formally opened in 1872, in a dwelling house on Saratoga street, Baltimore, with nine students (mere beginners), and one instructor. Over thirty students were in attendance before the close of the first session. The school was operated under great difficulties and discouragements. Had the students not been extremely eager for education, the number would have diminished rather than increased. They boarded themselves on seventy-five cents each a week. This was more than some could afford, however, and such lived on even less. Among this number was one who bargained with a baker for bread left over from his stock, which he got very cheap by taking nine stale loaves at a time. Like Benjamin Franklin, he lived on bread and water, with an occasional penny's worth of milk, until he graduated, and then continued this spare diet until he had paid a loan he had made to get through with his schooling. He is now a member of the Faculty of the Institute, and would be a credit to any institution of similar grade.

From this small beginning, this school has grown into an establishment occupying an imposing stone structure on the corner of Fulton and Edmondson Avenues, which, with the grounds, is valued at \$30,000 dollars; a Faculty of six regular and two special instructors is required for its work, and the number of students in all departments is nearly 250.

It was originally designed to make the Institute a school of theology for

candidates for the ministry only, but it was soon found that academic studies were necessary to lay a foundation for theological studies, and the demand for teachers being as urgent as that for educated preachers, it was determined to open a normal department. As a result of the work done thus far, more than fifty former students are now preaching, and more than sixty are teaching. One of these preachers, Rev. J. H. Nutter, now stationed at Royal Oak, on the Peninsula, was a delegate to the Centennial Conference which met in Baltimore in December last.

The Institute has for its patronizing territory the four States of Delaware, Maryland, Virginia, West Virginia and the District of Columbia. In this territory there is a colored population of three-quarters of a million. Nearly all of this population are directly or indirectly under the influence of Methodism. It is developing a generation of young people who are learning all that the common schools can give them, and are being rapidly prepared to take the higher studies which the curriculum of the Institute embraces. Already there are more students enrolled in the institution than the present building was designed to furnish facilities for, although it was first occupied only four years ago. This looks as if the declaration of Bishop Simpson, made in his address when the building was dedicated, "I know of no institution in all the range of Methodism that can compare in its promise with this," was the prediction of a seer. The future of the school will be limited only by the liberality with which it shall be supported.

Its present needs are pressing because of its remarkable success. It is supported in part by the Freedmen's collections of the Wilmington, Baltimore, Washington and Delaware Conferences. These collections, however, do not meet more than half the current expenses, and have to be supplemented by private donations.

An endowment fund is a necessity. The Washington Conference (colored) has pledged \$10,000 towards such a fund, and the Delaware Conference (also colored) has pledged \$5,000 towards the same object, and the preachers and people of both are doing nobly in redeeming these pledges. About \$10,000 was subscribed towards this fund, as Centenary offerings, by Methodists of the Baltimore Conference during the past year. Nothing has been received from the bounds of the Wilmington Conference as yet, but intimations have been made that as soon as business revives some of our prominent laymen will be heard from.

The Benjamin Brown Loan Fund is designed to assist needy students having the ministry in view. Rev. Benjamin Brown, of the Washington Conference, who died in the city of Baltimore recently, left to the Institute a property, the income of which constitutes the nucleus of this fund. He was himself an illustration of the capacity of his race for education. A full-blooded African, and for many years a slave, he still obtained some knowledge of books, and for years before his death was considered no

mean scholar by prominent white ministers, who frequently consulted him on knotty points of theology or critical questions concerning the original tongues of scripture, he being familiar with Greek and Hebrew as well as Latin.

The interest which the preachers of the Wilmington Conference have displayed in this institution has greatly encouraged those having it in charge. Their action at the recent session so aptly presents the claims of the Institute upon the sympathy and benevolence of the people, that I append the paragraph embodied in the report of the Committee on Education.

"The purposes contemplated in the establishment of this Institute, and the work it is accomplishing in the education and elevation of the colored race, for whom the Methodist Episcopal Church has ever manifested the deepest sympathy, is so evidently a labor in which we may cheerfully and prayerfully participate, that your committee feel constrained to call special attention to its claims upon our Christian benevolence; especially when we contemplate the growing influence of this race as a factor in the future history and character of this country, as a Christian and God-fearing nation.

## Three Necessities.

The teacher must know what he is to teach. This requires him to know a great deal more than he expects actually to impart. To give a little well, a man must know a great deal. Secondly, the teacher must have eagerness to teach. The first must burn in him. He must be eager to reach his pupils, eager to let out the truth which he has in keeping. We say "let out," because the truth is winged, and ready for flight from the heart that hold to the heart that needs it. "Withhold not good from them to whom it is due." Thirdly, the teacher must know how to teach, how to catch wandering eyes, how to hold wandering brains, how to crowd out frivolous, wicked and unprofitable occupants of brain and hearty means of an incoming troop of holy and noble and useful thoughts and affections and purposes. He must know how to make the truth he holds more attractive than the truth or error which his pupils hold. This threefold power—knowledge, zeal, and skill—will give the teacher success.—*The S. S. Journal.*

If you would have a real genuine revival of religion in your place, do not generally and vaguely hope for it, but definitely labor for it, under a soul-burden, born of prayer, that thrusts you out from house to house "warning every man, night and day with tears." Such labor always yields its direct and reflex harvest of good.—*Wesleyan Methodist.*

Storms root the oak, fire tempers steel, great epochs make history, and adversity well borne makes character.

## Temperance.

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

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

### A Plain Talk on Temperance.

BY THEODORE L. CUYLER, D. D.

If any Christian church should devote its chief energies, both on the Sabbath and during the week, to raising money for benevolent enterprises, it might effect a single good result, but it would commit a grievous mistake. This duty of feeding the channels of charity it ought to perform; but the higher duty of saving souls and edifying the body of Christ, it should not leave undone. The Temperance Reform is to-day in serious peril, from the same cause—viz., the absorption of its energies in a single direction. Personally, I have been an earnest advocate for legal restriction, and (where possible) the entire suppression of the dramshop ever since I first heard the word "prohibition." At the ballot box last year, I cheerfully gave my vote for the candidate who represented hostility to the Whisky Oligarchy, and have never shed any tears of repentance for that righteous act. The logical meaning of the one hundred and forty thousand ballots cast for Ex-Governor St. John, was that the liquor traffic is a monster curse, the prolific source of untold mischief, misery and death, and, therefore, ought to be suppressed.

But as a Prohibitionist I feel entirely confident that Temperance Reformers are committing a most serious error in giving such excessive prominence to the civil and political aspect of the Reform. The temptation to do this is peculiarly strong. The drinking saloon confronts us on every side, as the visible embodiment of the drink curse; it flaunts its bloody flag in our faces, and it seems to be a very short and summary way of disposing of it, to pass stringent laws for its suppression. This temptation is made stronger by the specious assertion that negro slavery was removed by a political party. The simple truth is that the Free Soil party, by the election of Lincoln, drove the slave oligarchy up to the point of committing suicide by armed secession. If the rum oligarchy were now confined to a single section of the land, and if it should, in sheer desperation, fire on the flag, and attempt to destroy the nation's life, then it would speedily be laid in the tomb with the defunct institution of slavery. But there is really a very slight analogy between the political conflict with the drink traffic, and the political conflict which was waged under the banner of "Free Soil, free speech and free labor." Negro slavery was essentially a temporary civil institution, the creature of unjust civil law. The dramshop is not a temporary institution created by statute; it is the creature of the drinking usages of society. No fool would ever open a liquor saloon, and get out a license for it in any community in which there was no demand for strong drink.

Set it down as an incontrovertible truth, that liquor saloons are not the creations of license laws, or of any other civil enactments. (The original purpose of requiring a license was to limit the number and curtail the mischief of dramshops.) Drinking saloons do not owe their existence to a few lines on a statute book; no, nor are they to be entirely and permanently uprooted by simply enacting a few opposite lines on a statute book. If so, the problem would be very simple and manageable. The liquor traffic, whether it be conducted by the hogshead or the gill, whether in the marble hotel, or in the vilest cellar, is the creature of drinking usages. To fight dramshops without any moral efforts to keep people from drinking intoxicants, would be as ridiculous folly as it would be to organize police forces and build jails without ever teaching a human being that it is a crime to steal. The only way to reach an evil is to go to its fount-head. The fount-head of liquor selling is liquor drinking. Deeper down than any civil enactments—whether high license, low license, or no license—lie the drinking usages, and every remedy is transient and superficial that does not reach them. I do not dispute that the saloon tempts thousands to drink intoxicants who might not be tempted otherwise; but it is also true that even the worst dram-seller does not open a saloon from sheer malice to kill off his neighbors. He opens it simply to make money by ministering to appetite, and by supplying his whiskies and wines to his customers, and commonly he has no scruples as to increasing the number of his customers. Those customers, be it understood, are sharers and partners in his crime. If he opens a hell, they feed its fires. It is time that temperance advocates cease to denounce saloon keepers as fiends, and to speak of their customers as poor, innocent people who never go voluntarily to a bar-room counter. If dram selling is a sin, so is drunkenness, and so is any patronage of the dram shops.

The most effectual way to break up the liquor traffic is to get away its customers and starve it out. Here lies the wisdom of creating counter-attractions to the saloon, whether it be the attraction of home, or of a "coffee tavern," or anything else that tends to keep men or boys from the slaughter-houses. But it is certain as gravitation that if any large number of persons in any community are determined to have intoxicants, they will somehow manage to get them, even if we pile our prohibitory laws as high as the Brooklyn bridge towers. They will get them either by stealthy evasions of law, or by importing liquors for their own private use, or by some other process. Righteous and beneficial as are laws of prohibition when well enforced, yet to rely on the law alone, without any moral efforts against liquor drinking would be as insane as to dam up a torrent at its mouth while neglecting to dry up its fount-head. That fount-head, we repeat again, is the drinking usages, which demand, which create, and which maintain the hotel bar and dramshop. Prohibitory laws help us, and many

good people claim that "high license" laws aid us also; but the one permanent cure for dram selling is to break up the habit of dram drinking. If nobody wants whisky, nobody will offer whisky. This is the happy case in the town of Bassbrook, Ireland, where four thousand sober, sensible people keep everything like a liquor shop out of their town. Prohibition is automatic in such a community.

By this time, my readers will understand, why—even as a Prohibitionist—I insist that it is fatal folly for us Temperance Reformers to direct our efforts entirely, or even chiefly, in the line of civil enactment or political action. Votes and laws are the product of human convictions of duty; neither votes nor laws are efficient without conscientious convictions behind them. To awaken, to solidify, and to maintain these convictions, is the sure key and the only key to permanent success in the great conflict against the bottle, whether that bottle stand on a private table or on the counter of a gin shop. We must address ourselves, therefore, to the individual consciences of people, old and young, and ply them with arguments and persuasions to let the bottle alone. The best days the temperance movement ever saw were the days in which its chief effort was to make people unwilling to enter a drink-shop, or to let the drink from the shop enter them. Fundamentally, the Temperance Reform is not a political movement; it is a grand moral and social reform, which only invokes the aid of civil law to accomplish its beneficent results.

Right here comes in the prodigious power and responsibility of the Christian Church. Drunkenness and grog-selling are sins; it is the province of God's Church to lay the ax to the root of all sins. The Church has no more right to blink these sins than it has to blink Sabbath-breaking, blasphemy, adultery, falsehood or dishonesty. Nor can minister or Christian people shrink their duty and relegate this vital question to the politician and the policeman, without treason to God. The bottle dams immortal souls! Let the pulpit, therefore, make no truce with it; let conscientious parents banish it from their tables and social gatherings; let every boy and girl in our Sunday-schools be instructed to practice total abstinence. Prevention of drinking is vastly safer, stronger, surer than prohibition of selling. It goes to the root, because it cuts up the drinking usages. I rejoice also that temperance school-books are being introduced into public and private schools, to warn every child against the serpent of alcohol. This, too, goes to the root; save the children, and you, in time, save the nation. Brethren and sisters in this glorious reform, let us use civil law as a powerful auxiliary; but let us not forget that deeper down than legal penalties lie conscience and custom. When conscience is reached and customs reformed, the reform is permanent. Above all we need God's help, God's gospel, and God's Almighty Spirit. Death to the bottle is the only sure death to the dramshop; and the bottle can only be broken by appeals to

the consciences, hearts and habits of our fellow-men. You may build on a political castle in the air, if you will. I, for one, prefer to build solid results on a solid rock.—Independent.

## Children's Department.

### Mother's Prayer.

BY MARY DWIDELL CHELLIS.

The room was warm, but so filled with the fumes of tobacco and liquor as to be almost suffocating. A wretched place for men, and a still more wretched place for children, yet here was a pale-faced, curly-headed boy who could not be more than six years old. He had come in alone, looking for his father, whom he found smoking by the stove.

"What are you here for?" asked the man sharply.

"I was lonesome and cold, and Old Margaret said you'd be here, so I came to get warm," answered the child in a grieved tone.

Something moved the besotted father to unusual kindness, and, drawing his boy to him, he said:

"Old Margaret had no business to send you; but as long as you are here you may as well stay awhile."

So the boy nestled close to his father, who continued smoking without giving him further attention. Others came in, until the room began to be crowded, when the proprietor exclaimed:

"There is one too many here. Turn the brat out; he is in the way of customers."

At this the child was taken into his father's lap, but presently he began to sob, and when asked what was the matter, replied:

"I want to go home. I don't want to stay here any longer. Old Margaret said she'd give me some bread and a blanket to sleep in. There's lots of money in that man's drawer. Don't you wish we had some of it, father?"

"Why don't your wife keep the brat with her?" asked the saloon-keeper; adding quickly: "He has been here long enough."

"Come with me, father, do," pleaded the boy. "You may have all the bread and all the blanket if you'll put your arms round me, the same as mother used to."

"Where is your mother, sonny?"

"Gone to heaven; and she said I should go some time if I am good, and I want father to go with me. But he can't, if he drinks the bad drink. I promised her I wouldn't drink it, and I won't."

"That's enough," cried the man who was dealing out his vile liquor, "I won't have any more preaching; and, Lufkin, if you can't come here without that baby you can stay away. Be off with you. It's nothing to me if you freeze."

Murmurs of dissatisfaction were heard through the room, while one bolder than the others, responded with an oath:

"That's a mean way to treat anybody who has paid you as much money as Lufkin has. If he had spent it for what was needed at home, there would be plenty of fire and enough to eat. Come on, Lufkin, and let's see what we can do for ourselves. I've got enough to buy a bucket of coal and a loaf of bread, perhaps two of them, but I haven't got a place to lay my head to-night. Give me a shelter, and I will see that you are no poorer for it. I had a boy once, and I can't bear to see a child abused, if I did turn against my own. It was the cursed drink that did it, and I wish I had died before I had ever

tasted the vile stuff. Come on, we can do better than to stay here."

Old Margaret was awaiting anxiously the result of her experiment. When she heard two men coming up the stairs she thought it a failure; but when one knocked at the door and asked if she would cook a supper for them she hoped some good had been accomplished.

She was glad to prepare the supper, which was served as neatly as circumstances would allow, and to which she added from her own scanty store.

"It is better than mother used to thank God for," said Willie, folding his hands and closing his eyes. After a minute he looked around, saying with a half sigh; "I forgot you didn't know how to thank God."

The table was quickly cleared and chairs drawn to the stove, which sent out a cheerful warmth.

"Couldn't we have supper and fire every day if you didn't drink rum?" asked the child earnestly. "Couldn't we, father?"

The father did not speak, but the visitor answered:

"You could have breakfast, dinner and supper every day, with a good fire and plenty of warm clothes. An't that so, Lufkin?"

"I suppose it is. I've spent money enough for liquor to have made my wife and children comfortable, and now Willie is all I have left. I don't deserve to have him. I killed my wife. She was a good woman, and deserved a better fate than to live with a drunkard."

"Don't be a drunkard any more, will you, father? Mother said you wouldn't always be. She prayed to God about you, and she said after she was gone you would be better to me. You will, won't you, father?"

There was silence in the room for several minutes, and then in a husky voice the father said:

"I have taken the last glass of liquor that shall ever pass my lips."

"I am with you in that," rejoined the visitor, and so the pledge was sealed.

Then Old Margaret was called in to hear the good news, and as she rejoiced with them Willie begged that his father would thank God, because two men wouldn't be drunkards any more.

"You can say it if you try; I know you can," he urged. "If mother hadn't prayed you'd kept right on; I know you would, father."—*Youth, s Temperance Banner.*

SOME of you are saying in your hearts: "There are heathen enough at home. Let us convert them before we go to China." That plea we all know, and I think it sounds more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad! It is as shameful as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even those who make such a plea feel, I think, how unheroic it is.—*Phillips Brooks.*

JOHN WESLEY, though never neglectful of his ministerial gravity, had a good sense of humor. His servant, Michael Fenwick, complained that his name was never mentioned in the published Journal. Wesley, in the next number, said: "Left Epworth, with great satisfaction, and about one preached at Clayworth. I think none were unmoved but Michael Fenwick, who fell asleep under an adjoining hayrick."

The Sunday School.

Christ our Example.

LESSON FOR MAY 10, 1885.—Phil. 2: 5-16.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2: 5).

I. THE CHRIST HUMBLING HIMSELF (5-8).

5. Let this mind be in you.—R. V., "have this mind in you;" cultivate this spirit and temper. Which was also in Christ Jesus—who is the living Ideal of all true lowliness of spirit. The apostle had been urging the Philippians to avoid doing anything "through strife or vain glory," to watch earnestly against selfish emulation and vanity, to "be of the same mind," to concern themselves not merely with their private interests, but to be solicitous also for their neighbors' prosperity; and he enforces all these precepts by pointing to the perfect and illustrious example in self-humiliation which Christ himself set for all His followers.

"It is the pre-existent Christ whose action in self-humiliation is here described; and we have before us, in succession, His ante-mundane glory, His voluntary abasement, and His subsequent exaltation (Whedon)."

6. Who, being in the form of God—"the brightness of His glory, the express image of His person." This refers, of course, to the period before the Incarnation, to the "glory" which He "had with the Father before the world was." Says Cook: "The word here translated 'form' expresses that which outwardly manifests the essence or nature; the essential attributes of being, not its accidents." Thought it not robbery to be equal with God.—R. V., "counted it not a prize to be on an equality with God;" that is, counted not his equality with God a thing to be selfishly enjoyed. Had he been content to look only on His own things and not on the things of others. He might have held fast to the glory of His eternal Sonship; He might have deemed it "the prize"—the one thing precious, to be clutched and never relinquished. Says Whedon: "Conceive Him as deciding whether He will retain His glory or become man, and we see Him thinking the glory a thing not to be seized and firmly held, if by laying it aside He can better save men."

"There was something that He coveted more, and that was the redemption of a fallen world by His own self-abasement and death (Eadie)."

7. But made himself of no reputation.—R. V., "but emptied himself;" laid aside for a time this supreme dignity and prerogative. Says Alford: "He not only did not enrich Himself, but He emptied Himself: He used His equality with God as an opportunity not for self-exaltation, but for self-abasement. He emptied Himself of 'the form of God'—not His essential glory, but its manifested possession; the glory which He had with the Father before the world began, and which He resumed at His glorification." Took upon him the form of a servant.—R. V., "taking the form of a servant;" the voluntary assumption of the form of a servant, and He had been in "the form of God." He came, "not to be ministered unto, but to minister." "I am among you as he that serveth." Was made (R. V., "being made") in the likeness of men.—"The Word was made flesh;" and the humanity was so human in its speech, movements, wants, etc., so like that of other men,

that only a few detected behind it "the glory as of the only-begotten of the Father."

"He descended with His splendor eclipsed; appeared not as a God in glory, but clothed in flesh; not in royal robes, but in the dress of a village youth; not as Deity in fire, but as a man in tears; not in a palace, but in a manger; not with the thunderbolt in His hand, but with the hatchet and manner of a Galilean mechanic. And in this way He gave the church an example of that self-abnegation and kindness which the apostle has been inculcating, and which the Lord's career is adduced to illustrate and confirm (Eadie)."

8. Being formed in fashion as a man—in the guise of humanity; "possessed of a true body, and a rational soul—a soul that grew in wisdom as His body grew in stature" (Eadie). He humbled himself—descending still lower. And became obedient.—R. V., "becoming obedient." Death of the cross—"in Roman eyes, the death of the slave; to the Jew, the death of the accursed" (Cook). Notice the descending steps: From the Godhead to humanity; in humanity to the low estate of a servant; from servitude to death, and death of no common kind—a death accompanied by intensest suffering and intensest shame; and all this voluntarily, for the sake of others.

"One may readily and cheerfully obey another where there is no particular peril. But the case is different where obedience is attended with danger. The child shows a spirit of true obedience when he yields to the commands of a father, though it should expose him to hazard; the servant who obeys his master, when obedience is attended with risk of life; the soldier, when he is morally certain that to obey will be followed by death. Thus many a company or platoon has been ordered into the "deadly breach," or directed to storm a redoubt, or to scale a wall, or to face a cannon, when it was morally certain that death would be the consequence. No profounder spirit of obedience can be evinced than this (Barnes)."

II. THE CHRIST EXALTED (9-11).

9. Wherefore—because of this voluntary self-sacrifice and humiliation. God hath highly exalted him—not as the Son of God, for of that essential, supreme dignity he could never divest Himself; but as the Son of Man, the God-man, forever allied in His own person to humanity. Given unto him a name—a peerless name and dignity. The name—Jesus—has not been changed; it has simply been made the highest and most glorious. The name that was written on the cross as an inscription and an epitaph, has since that day been the loftiest, the most potent, the sweetest of names.

"Wherefore also" introduces the result of His obedience, its reward. Hitherto the narrative has been of the Son's acts; at this point the Father intervenes. The glories Christ willingly laid aside are His, in higher fulness of manifestation than ever; not grasped by Him, but bestowed on Him by the Father. Here is encouragement (according to His saying, "He that humbleth himself shall be exalted") to strengthen the lessons of His self-sacrifice (Cook).

10. At (R. V., "in") the name of Jesus—"in recognition of it, or of the authority and majesty of Him who bears it." Every knee should bow—in adoration, or worship, or prayer; the words imply direct and universal homage to Jesus from the living, from the dead, from angels, from all created intelligences. Things in heaven—the angels and the redeemed. "If Jesus is worshipped there He is divine, for there is no idolatry of a creature in heaven" (Barnes). Things

under the earth—Macknight thinks that not merely the dead are here included, but "also the evil angels in Tartarus (2 Pet. 2: 4), who shall be constrained to acknowledge Jesus as Lord, Governor and Judge of the universe."

"That brow once crowned with thorns, now wears upon it the diadem of universal sovereignty; and that hand, once nailed to the cross, now holds in it the sceptre of unlimited dominion (Eadie)."

11. Every tongue should confess, etc.—His lordship is to receive universal recognition. No sphere of being, however high or distant, is exempted from His control; no being, however mighty or Godlike, can claim a co-ordinate jurisdiction. Jesus Christ is Lord.—Prof. Kendrick calls attention to the word "Lord" here used as "that by which Jehovah is constantly rendering the Septuagint translation of the Old Testament. Jesus is Jehovah, the living God." To the glory of God the Father.—Says Eadie: "Christ as God has the right to the adoration of the universe; but as God-man He has for His special service received a special investiture. In the honor to His exalted Son, the Father's character is more fully seen and admired."

"Men hated, persecuted, and killed Him; and in every age they reject Him; Satan tempted and would have destroyed Him, and, with his legions of devils, still contests the question of the sovereignty of the earth. But all haters and opposers of Him will finally, in love, or in fear, confess that the Jesus of the cross is Lord of the universe."

III. THE CHRIST FOLLOWED (12-16).

12. Wherefore.—R. V., "so then;" following Christ's pattern. As ye have always obeyed.—He commends their habitual obedience to the apostolic directions in the past. Now much more in my absence.—He exhorts to more earnestness on their part in his absence, because they can no longer depend upon his immediate and personal assistance. Work out your own salvation—work out, by the aid of the Spirit that worketh within, your individual salvation; fulfil, perfect, the holy work of redemption from sin and evil. With fear and trembling—not with over confidence or presumption, not with pride, but, considering the infinite interests at stake and the possibility of failure, with anxious and humble solicitude to do everything, and leave nothing undone (1 Cor. 9: 26, 27; Heb. 4: 1).

"The great difficulty in working out salvation is in forming a purpose to begin at once. When that purpose is formed, salvation is easy (Barnes)."

13. For—an important connecting word. It is God—the Holy Spirit, the All powerful. Which worketh in you—an explicit statement of the actual presence and agency of the Holy Spirit in the human heart. To will and to do of his good pleasure.—R. V., "to will" and to work for His good pleasure; to inspire our will, and to effect the purposes which are pleasing in His sight.

14. Do all things.—Not only doing, but enduring, is implied: perform your duty, whether of doing or suffering. Without murmurings.—The Greek word here used is, throughout the New Testament, restricted to selfish complainings against men not towards God. Disputings—bickerings, grumbling, frivolous discussions. "These perpetual murmurings make no acceptable music in God's ear. They disturb the air ruffle the temper, provoke angry rejoinders, make virtue difficult, discourage penitents, exasperate children, disorder society, and degrade the honor of the church. They are a gross form of ingratitude to God (Huntington)."

15. That ye may be blameless—spot-

less in reputation. Harmless—sin-cere, guileless. Alford comments on these two terms: "Without either the repute of mischief, or the inclination to do it." The sons of God.—R. V., "the children of God," and therefore like God. Without rebuke.—R. V., "without blemish;" unstained. In the midst of a crooked and perverse nation (R. V., "generation")—"in reference to their moral obliquity and their distorted spiritual growth" (Elicott). As these terms are applied to the Jewish nation in Deut. 32: 5, it would seem that Jews in Philippi, hostile to the faith, were referred to here! Among whom ye shine.—R. V., "among whom ye are seen." Lights in the world—visible luminaries (for so the word means—the "great lights" of the firmament) in heathen darkness.

"Saints are the lights of the world. They burn where houses stand thick and crowds throng the busy streets, or shine out at the harbor mouth through the night and tempest—guiding lights by whose welcome gleams the sailor, leaving storms behind, steers his bark into the desired haven (Guthrie)."

16. Holding forth the word of life—proclaiming the Gospel of Christ in their daily life and conversation. That I may rejoice.—R. V., "that I may have whereof to glory." In the day of Christ—in the day when Christ shall judge the world; a day which Paul never seemed to forget. That I have (R. V., "did") not run in vain.—He looked to them to be "his joy" his "erown of rejoicing." Their salvation would prove his faithfulness.

"The word of God must, as a "word of life," manifest itself actively in the personal traits of the Christian, that there may be an eloquent sermon without word of mouth, in the still, noiseless walk and character (Braune)."

Married again after Forty Years.

The relatives and friends of Rev. John Cann and his wife met at their residence near Lewisville, Md., April 22d, taking the good couple completely by surprise. About seventy-five guests came from miles around; some from Camden, N. J. The object was the celebration of the fortieth anniversary of the marriage of Bro. and sister Cann. After a sumptuous dinner, appropriate religious services were held by Rev. Chas. F. Sheppard, pastor, who pronounced them still husband and wife. Beautiful gifts and warm congratulations followed, after which the company dispersed, with hearty wishes that the happy couple, now becoming venerable in age, may have many more years of joyous life together.

If the Church does not take hold of the question of Christian education, and settle it rightly and promptly, it will settle itself wrongly—at least for this and the next generation.

OBITUARY.

Rachel J. Talley, was born near Chad's Ford, the old "Revolutionary Battle Ground," Delaware Co., Pa., May 25th, 1806, and died at her residence in Wilmington, Del., Tuesday morning, March 24th 1885, in her 79th year. Sister Talley became the wife of Isaac Grubb Talley, fifty-two years ago. Like Zacharias and Elizabeth they walked together "in all the commandments and ordinances of the Lord blameless," and when the time of separation came, but for divine grace, and the prospect of greeting each other again beyond the river, our dear brother Talley could scarcely have endured this

severe trial. Of their six children, five had preceded their mother to the heavenly home. One of them, a little boy of four years, most beautifully illustrated the triumphs of grace in his last illness. Calm and patient in his sufferings, he begged his parents not to weep for him, and so impressed his attending physician by his words of faith, and hope, that he soon afterwards accepted Christ and joined the M. E. Church.

Sister Talley was converted at Old Bethel Church, New Castle Co., Del., and with "Aunt Maria Grubb," joined the church fifty-two years ago last Christmas,—but a short time before her marriage. She was well informed in the scriptural texts of religious experience, and believed in thorough conversion. To the writer she said some persons tried to make her believe while at the altar, that she was converted, but, believing she might know it for herself, she would not be satisfied 'till she received the witness of the Spirit.

Aunt Maria Grubb, named above, was a quiet, conscientious Christian, beloved by all, who after patiently suffering, more than six months, died in the faith of the gospel, nearly one year ago. How joyful the greeting of these life-long friends, on the eternal shore!

Soon after their marriage, brother and sister Talley moved to Brandywine Village and joined Asbury, then the only M. E. Church in the city, and was faithful and regular in all the duties. She removed her membership to St. Paul's about the year eighteen hundred and sixty-seven. This was much nearer her home. Here she was regular as before in her attendance upon all the means of grace, when able, and by her urbanity and affable disposition won all hearts. She was liberal in her support of the church, and a good friend to the poor, who will greatly miss her kind regard and liberal gifts. She had a large circle of friends, and few if any enemies. Her last illness continued nearly four months, but her sufferings though at times very severe, were borne with Christian patience and resignation. The writer visited her and always felt it a pleasant privilege for her room appeared an ante-chamber of heaven. She joined us in singing "Oh heaven! sweet heaven!" and rejoiced in prospect of that blessed rest. Praise the Lord for a religion that sustains us in suffering and death! Her mind remaining 'till near the end, clear, she was able to make arrangements for her funeral, giving particular directions as to everything pertaining to her burial.

Her funeral was largely attended. The services at her late home were, singing and prayer by the writer, with an address by her pastor, Rev. R. H. Adams. Her remains were then taken to Bethel M. E. Church, and after a short address by the writer her precious body was interred in the Cemetery belonging to the church to await the resurrection morning. May the Great Head of the church sustain the family, especially the aged husband and father in this sore bereavement: Amen.

"Call not back the dead departed,  
Anchored safe where storms are o'er,  
On the border-land we left them,  
Soon to meet and part no more.  
Far beyond this world of changes,  
Far beyond this world of care,  
We shall find our missing loved ones,  
In our Father's mansion fair."

W. B. GREGG.

April 27th, 1885.

DR. HALL'S ENGLISH LONDON MALARIA PILLS EQUAL TO IT, THEY TONE UP THE WHOLE SYSTEM, HAVE BEEN USED FOR YEARS, TRY THEM, S. Q. PORTER & CO. PITTSBURGH, PA. AGENTS FOR U.S. & CANADA. SOLD BY ALL DRUGGISTS.

Peninsula Methodist, PUBLISHED WEEKLY, BY J. MILLER THOMAS, Publisher and Proprietor, Wilmington, Del.

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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 hand, the longer ones, by Saturday, and the news 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.

This paper and a Waterbury Watch for \$3.75.

The paper free for six months to any one sending five dollars and the names of five new subscribers.

CORRESPONDENTS will please remember that all news items intended for publication in the issue of the Saturday following, must be at this office by Wednesday. Longer articles by the Saturday previous.

Parties desiring copies of the Minutes can secure them at this office. Price 15 cents.

Copies of Discipline for sale at this office. Price including postage 30 cents.

PREMIUM.—Smith's Bible Dictionary bound in cloth free to any one sending the name of ten new subscribers and ten dollars. We will also send it on receipt of price. Cloth, \$2.00, Sheep, \$3.00, Half morocco gilt top, \$3.50.

Somebody, somewhere, it would seem, has an idea that the PENINSULA METHODIST is for sale. Now, while we are always ready to sell anything we have that is saleable, and might, perhaps, be induced for a sufficient consideration, even to part with our paper, we wish all parties interested, and the public generally as well, to know that from the day the present management assumed its control to the present date the PENINSULA METHODIST has been growing in everything that constitutes a successful religious weekly. Our circulation and the business of the office have steadily increased, while the favorable comments in the press as well as in private letters, encourage us to hope that the tone and character of its contents have not seriously deteriorated. As therefore, "nothing succeeds like success," we hope hereafter no one will misrepresent us as wishing to sell out, and also that our friends everywhere will understand that the PENINSULA METHODIST is now upon a firm foundation and is an assured success.

Prof. J. H. Morgan writes us from Carlisle, Pa., a very complimentary notice of Rev. W. S. Robinson's lecture delivered before the Faculty students and friends of Dickinson Col-

lege, Friday evening, the 24th ult. So favorable an impression had our brother made upon that community by his sermon, more than a year ago, on the Day of Prayer for colleges, "that many of the best people in town were present to hear the lecture. His topic was "Universal Education, the Safe-guard against the perils, that threaten our National life." Vividly portraying the dangers incident to extreme poverty in the presence of great wealth, selfishly hoarded by the large capitalist, he unsparingly arraigned some of the so-called money-kings, "showing from documents and facts how shamelessly wealth had been prostituted to corrupt and selfish ends," and how such evils are to be counteracted by the intelligence and manhood of the masses. The Professor closes with the assurance to the lecturer of a "warm welcome whenever he may come among us in the future."

The editor, by special invitation, of Rev. A. L. Wilson, spent last Sabbath in Coatsville, Pa. Twenty eight years ago, the society in this place was made a separate charge and the writer was appointed its first pastor.

For the encouragement of any feeble folk, who despondently inquire, "by whom shall Jacob arise for he is small," we will give a few facts. The charge numbered seventy-five members, not one man of wealth, few not dependent upon daily toil for their support, and yet so signally did God favor them with the grace of liberality, and give them favor in the eyes of the people, that a neat and commodious church building was erected at a cost of \$4,500, and every dollar provided for, a comfortable house was rented and furnished as a home for the pastor and his family, a salary paid him, equal to what he had received from the eight churches of Brandywine circuit the preceding year, and liberal contributions were made to the benevolent enterprises of the church. No wonder such devotion and such zeal were crowned with the Divine blessing. At the end of the year, the heroic band of seventy-five had grown to ninety-four, and fifty-five probationers cheered the hearts of the laborers, with the prospect of large increase.

The growth of this plant of the Lord's right hand has been such, that arger accommodations are imperative. At almost every service many either go away unable to get in to the church, or stay at home in despair of finding room.

Last Sabbath was no exception, every available spot was occupied and many either failed to get in, or made no attempt to do so. In the morning, an historical resume of Methodism in Coatsville from earliest times to the present; in the afternoon, a precious communion season was enjoyed, one hundred and fifty communing, just about double the number of the members twenty-eight years ago. At night the visiting brother "had liberty" in setting forth Christ as the only Foundation of his Church and its consequent permanence and invincibility.—Matt. 16-18.

Under the faithful and able ministry of Bro. Wilson, solid work has been done; along side the beautiful parsonage property, secured during the pastoral term of his predecessor, there has been erected under his supervision, a large and imposing structure of brick with slate roof, corresponding to the parsonage, and furnished in the most complete style. This temple an honor to the pastor and his devoted people is to be dedicated to the worship of Almighty God, tomorrow the 10th inst., Bishop E. G. Andrews preaching in the morning,

and Presiding Elder, John Ford Crouch at night. A Sabbath school service at 8 1/2 a. m., and a union meeting in the afternoon.

The town has largely increased since 1857; the three or five hundred villages of that time are now represented by a population of about four thousand. The two churches, Presbyterian and Methodist Episcopal, then established, are joined in the care of souls here by five others, the Baptist, the Protestant Episcopal, the Roman Catholic, and two churches belonging to our brethren of African descent.

Last Monday in company with Bro. Wilson, my attentive host, I was present at the Bi-monthly Preachers Association of Chester Valley held in the historic "Grove Meeting House," a few miles from Downingtown. The topics discussed were, "Unconscious Regeneration,"—"Best Methods of training young converts," and "High License."

Very suggestive hints were thrown out, and some very important thoughts aptly presented. Among the visitors were Bros. Rentz of the Reformed Church, and Collier of the Presbyterian Church, who participated in the debates. The brethren were a unit for Prohibition. The ladies of the congregation served a most abundant collation of choice viands, reminding one of us, of our recent conference experiences in Snow Hill, Md.

Children's Day—June 14th.

It is none to soon to begin preparation for this Annual Church Jubilee, if we would make the most of it for all interests involved. Wise forethought in plans and methods is essential to full success. Rev. Dr. Kidder the virtuous leader in the Sunday School of the church for more than forty years past, sends out a Programme from the Book Room, bearing the impress of its author's rare ability. In further aid to pastors and churches, we notice with pleasure, an elaborate programme, prepared by our conference classmate, a Peninsula boy, Samuel W. Thomas, now Presiding Elder of the North Philadelphia District. Bro. Thomas arranges for a full day's service. In the morning and afternoon, for singing, prayer, responsive readings, three addresses, and the collection, of course; for the evening, similar services, with a sermon. Special features of his plan are the introduction into the morning service of infant and adult Baptism, and presentation of certificates of Baptism, and the selection of scripture readings with reference to some definite object, as some, for praise, some for Doctrinal teaching as to money offerings.

Bro. Thomas has also prepared a tract—"Hints and Helps for Children's Day," including several addresses and recitations for the children. The 8 page programme will be furnished at 50 cts per 100, or 60 cts by mail,— "Hints or Helps," \$1.50 per 100, or 2cts a piece by mail. We shall be glad to fill orders when accompanied with the cash.

Our editorial allusion last week to Dr. Cuyler's article was a little early, as his excellent communication on Temperance only appears this week, we again commend it to the attention of our readers.

Next week the Salisbury District preachers Association meets in Princess Anne, Md. We hope brethren will make some sacrifice, if necessary, to attend. It is healthful; physically, spiritually, socially, and professionally to meet in such assemblies.

Letter From Rev. C. M. Pegg.

DEAR BRO:

Since my last writing we have emerged from one of the most cheerless of winters into beautiful spring with its vernal and floral splendors. The crushing burdens which capital seems disposed to lay on men's shoulders to support its reasonless extravagance, and cram its greedy maw, on the one hand, and the restless discontent of labor at the exasperating disabilities which are thrust upon it by the iron hand of huge, and conscienceless corporations and monopolies on the other hand are working incalculable mischief to the whole body of society.

The New York East Conference held its late session in Hartford the capital city of Connecticut. This is a beautiful and thriving city on the banks of the Connecticut River. The capitol, itself is a fine structure, and, for a marvel, its cost did not exceed the appropriation for it. Among the handsome buildings are the Congregational Theological Seminary, the Protestant Episcopal Trinity College, and the High School.

The Conference was held in the Asylum St. M. E. Church. The session was for the most part a very quiet one. The Temperance Anniversary called out a fair audience, as did that of the Missionary Society.

The presiding Bishop, Rev. S. M. Merrill, D. D. left his mark on the Conference in that to properly adjust matters he by driving this Episcopal team right through the pre-arrangements of some of the stronger churches to the great surprise of both preachers and people. We adjourned at midnight, with some of the brethren not only appointed but disappointed also.

Conference Sunday I preached for the people of the Windsor Avenue Congregational Church, the pastor of which is the son of the authoress of Uncle Tom's Cabin. Mrs. Stowe was present at the service, but is so faded and feeble, no one would judge from her appearance that she could ever have written a story that was able to stir the heart of a great nation.

Our Conference, very much to the pleasure of the brethren, was invited by three churches to hold its next session with them. It was decided to go to De Kalb Ave. Brooklyn.

The preachers had but little more than returned to their homes before the news came of the sudden death of one of their number Bro. Stebbins of Windsor Locks. He was a strong, hearty looking man but not proof against the shafts of the King of Terrors.

At home and abroad we are having constant reminders of our mortality and are impressed with the solemnity of the Master's words "Be ye also ready." The infinitely important matter is to be ready, not so much to die, as to live forever. It is in the expectation and confidence of the after life we have our compensation for the labor, sorrow and pain of this present state of being. The good Lord has been very kind to us in opening up to our hearts and lives the vision of endless being. Surely this is abundantly worthy our largest thought, holiest affection, and mightiest endeavor. They are the wise and happy people who are always prepared for the advent of their Lord.

South Norwalk, April 27, 1885.

PREMIUM.—Wood's Penograph and a year's subscription to the PENINSULA METHODIST for two dollars and fifty cents. The penograph will be sent free to any sending the names of ten new subscribers and ten dollars.

Memorable Words of the Dying.

BY HELEN H. B. THOMPSON.

Adelaide Anne Procter laid down at midnight the book she had been reading to while away the painful hours, saying, "O mother! the death angel is here."

"Say not Good night, but in some brighter clime Bid me Good-morning!"

and smilingly breathed out her life—"Poor child!" said a mother to a dying boy. "Say blessed child, say redeemed child, mother; for Jesus has found me, and it is sweet to die!"

President Blanchard's daughter, with extended hand, cried, "Give me the harp I hear!"

"We shall meet in the morning," was uttered by a young husband to the anguished wife bending above him. O blessed vision of that perfect morn!

With many pauses from great weakness, Dr. Bushnell said: "Well, now, we are all going home together; and I say, the Lord be with you; and in grace, and peace, and love, and that is the way I have come along home."

In mortal agony, the exquisitely strong soul of Frederick W. Robertson cried: "My God! my Father! My God! my Father! I cannot bear it! Let me rest! I must die! Let God do his work!"

Bishop Abbott, in reply to the query if he was not fearful of the judgment day, uttered the triumphant words: "In te speravi; non confundebor in eterno,—In thee have I hoped; I will never be confounded."

In the south of England, a manufactory was blown up, and caught fire immediately. Above the roar of flames, and crash of falling timbers, and surging of the excited, anguished populace, children's voices were heard singing:

"We're going home, to die no more!"

Listen to the soft pleadings of the late Judge Black, so pathetic in tenderness and trust: "O thou beloved and most merciful Father, from whom I had my being, and in whom I ever trusted, grant, if it be thy will; that I no longer suffer this agony, and that I be speedily called home to thee. My God, bless and comfort this my Mary."

Hear, again, the old Scotch marquis as he whispers: "Now have I taken my staff to be gone, like a peasant who has visited his friends, and will now return, and they will see him as far upon the road as they may. Hark! I hear Molly! O Lord, what shall I do? for I am heavy, and my body keepeth down my soul! Hark! who calleth me? It is Molly! No, no! It is the Master. Lord, I cannot rise and come to thee. Here have I been for ages, and my spirit groaneth. Reach forth thy hand, Lord, and raise me. Thanks, Lord!" (The last sigh.)

Far out at sea a ship lies at anchor, becalmed, on a soft, still eve. The sailors hear music, floated to them over the waves; and, lowering a boat, row towards the sound. They find a woman lashed to a spar, singing:

"Jesus, lover of my soul, Let me to thy bosom fly, While the billows near me roll— When the tempest still is high."

O blessed faith, that could thus triumph in an hour like that! Surely "this is the victory which overcometh, even our faith.—S. S. Times.

The PENINSULA METHODIST to new subscribers only from now until Jan'y 1st 1886, for sixty five cents. One and two cent stamps taken.

PREMIUM.—Webster's Practical Dictionary free to any one sending four new names and four dollars. The PENINSULA METHODIST one year, for \$1.50, cash.

**Wilmington Conference NEWS.**

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

A new church enterprise has been started in the south western part of the city of Wilmington, at the corner of Maryland Avenue and Bird street. For the present it will be known by the name of South Western M. E. Church. Rev. S. T. Gardner has been appointed pastor by Rev. Chas. Hill, Presiding Elder. The Union M. E. Church the nearest of our own denomination is about ten squares off.

This enterprise has been started by the City Church Extension Society and should have the hearty support of all the M. E. Churches in the city of Wilmington. Its pastor goes there without any promise of support, either from the Church Extension Society or from the people. But the churches of Wilmington should see to it that this enterprise does not fail for want of means.

Asbury charge, Wilmington, W. L. S. Murray, pastor received 15 into full membership from probation on April 5, and 20 last Sunday. When the 20 probationers gathered about the altar and took the vows the members rose up to welcome them into full membership, the sight was impressive and the Spirits influence pervaded the whole audience. The pastor says he has taken three collections and received the apportionments, thus the work goes on. Church full and overflowing and many go away for want of room.

The work of improvement on the church has begun. The trustees have given Mr. L. Grubb, builder and contractor supervision. Services will be held in the audience room until the lecture room is ready for service, then all services will be held in the lecture room until the audience room is painted, frescoed, carpeted and put in good condition.

The Rev. Chas. Hill, Presiding Elder of this district, preached in the M. E. Church Newark, Del., on Sunday evening, April 26, to a large and attentive audience, from these words: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord," which forms a part of the 29th verse of the 33rd chapter of Deuteronomy. The sermon was a plain and forcible one delivered, as all others by this gentleman, in a clear and eloquent manner.—*Ledger*.

Mt Salem charge, Rev. R. C. Jones pastor. Rev. W. C. Johnson will preach in this church tomorrow the 12th inst. in the morning, and Rev. L. T. Todd in the evening.

Grace charge, Wilmington, J. R. Boyle, pastor. Rev. R. C. Jones, pastor of Mt. Salem Church, Wilmington, will preach to morrow the 12th inst. both morning and evening in the absence of the pastor.

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

Rev. T. L. Tomkinson will lecture at Blackistonis M. E. Church on Wednesday May 13th at 8 p. m., subject, "Come to Life." It will be free though a basket collection will be taken.

A Camp Meeting will be held on Millington charge at Seageis woods, from Aug. 14th to 25th.

On Saturday last, the 80th birthday of Mr. A. Patchett, several of the members of the Methodist Episcopal Church, of Easton, presented him with a new suit of clothes, Mr. Patchett is an old and devoted member of that church, and his christian zeal not only endears him to the

members of his own church, but causes a feeling of affection to be extended toward him throughout the community. The presentation to Mr. Patchett was a thorough surprise, and he highly appreciated the token of love and affection.—*Gazette*.

The meeting at Rolingbrook church Trappe circuit, R. K. Stephenson, pastor, has closed after continuing for five weeks. There were twenty-five conversions.

Cecilton charge, J. T. VanBurklow, pastor writes: Rev. Geo. A. Latimer of St. John's Protestant Episcopal Church, Phila., delivered a telling temperance address, in the Cecilton M. E. Church on Thursday evening, the 29th ult. His services were procured by the ladies of the W. C. T. U., who, though not at all numerous, are live, earnest, warm-hearted workers in the temperance cause.

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

A correspondent from Frankford charge writes: Our first quarterly meeting was held at St. Georges, last Saturday and Sabbath. The Presiding Elder, Rev. J. A. B. Wilson preached Saturday afternoon and Sabbath morning with great acceptability, and our pastor, Rev. A. D. Davis Saturday evening, Sunday afternoon and evening. The congregations were large and appreciative, and the interest great. The love-feast was one of unusual power. The pastor conducted revival services Sunday afternoon and night, which resulted in 15 conversions and accessions to the church, and the membership being greatly quickened. Notwithstanding the tightness in many matters the brethren resolved to keep the charge up to its present standard and fixed the pastor's salary at \$900.

Rev. J. Hubbard, of Laurel, Del., writes: The Colored M. E. Church at Laurel, Del., Rev. D. F. Brittingham, pastor, was dedicated May the 3d. The Rev. Stephen Walter, of New Jersey, preached in the morning, Rev. F. C. Macsorly of the M. E. Church of this place, in the afternoon, and Rev. Otho Brant, of Boston, Mass., in the evening. The congregations were large and attentive. The church edifice is neat and commodious, with basement and audience room. They had an organ and a well trained choir. The collection amounted to \$240. The present pastor who has labored very faithfully, is closing his third year, and it is important that his successor should not only be a good shepherd to feed the flock, but a good financier. The colored people of this vicinity are beginning to see the importance of education. They have recently placed some very good books in their library.

**BRETHREN OF THE DOVER DISTRICT.**

Let me repeat the announcement: conveyances will meet the trains at Linkwood, Tuesday, May 26th, both passing north and south. Come brethren. Let us make the session a success.

Fraternally, V. S. COLLINS.

An exchange truly says:—"It is a singular fact that in many cases the discontinuance of the church paper by the head of the family is an indication of a backslidden heart. We have repeatedly made inquiry, 'Why does Brother Blank want his paper stopped?' The answer again and again is, 'He has become careless.' 'He is a backslider.' A man with his heart warm with the love of God, and faithful to the church, does not order his church paper stopped."

**PERSONAL.**

Rev. J. M. Williams formerly of the Wilmington Conference has been transferred from the Maine to the New Hampshire Conference, and stationed at the First M. E. Church, Concord, N. H.

C. L. Devenport and Miss Mary R. Myers—two of Bishop Taylor's missionaries—were married, on board of ship, on their way to Africa

Bishop William Taylor is preaching day and night in Africa, and fruits follow at almost every place.

President Cleveland gets \$137 a day for attending to the business of 50,000,000 of people.

**A Timely Rebuke.**

The devil is busy stirring up conceited socialists to impugn Christianity, as made known in the Gospels and the Apostolic letters. The religion of Christ bears the divine signet, and has withstood and triumphed over the cavils of opposers, who, in their own estimation are wiser than all other men, as well as over the persistent attacks of learned and subtle opposers. These worldly-wise men, who are expending their weakness in ridiculing the claims of Christ as God-man are advised to read and ponder upon the words of Peter: "For we have not followed cunningly devised fables, when we made known unto you the power and the coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.' \* \* \* —*Balt. Methodist*.

One of the surest and safest tests of a man's character is the life he leads at home. We care not how great he may be in the world's eye, how high his position, how widespread his fame, if he fails in the exercise of those virtues that most adorn private life, if he is faithless to those to whom he should be most faithful, if he is false to the obligations which spring from the holiest and most tender relations, then he fails in the essential thing if he is not at heart a base hypocrite, the most despicable of men.

Not unfrequently men parade before the world as generous and philanthropic, while at home they act the part of miserly, petty tyrants. Others are courteous and affable in their business intercourse through the day, but carry home at night their frowns and sighs and peevish fault-finding to chase away what little happiness their absence left behind.

The home life is the real life, the life in which men act out their true natures. It is within the privacy of home where to a great extent men exhibit those weaknesses and tendencies which motives of policy or social restraints cause to be hidden or controlled elsewhere. It is also within the sacred precincts of the home that the rarest virtues and graces that enoble human character are found in their freest exercise. The really good or great man contributes to the home life the best thing there are in his nature. It has his deepest sympathy, his tenderest regard, his most loyal and enduring affection. In its care and protection his manhood asserts itself most strongly, and for its peace and happiness he holds nothing too dear for the sacrifice.—*Observer*.

To try to be another, however great he be, can result only in pitiful failure; for naturalness is the first requisite of true oratory, and of use-

fulness in any sphere. "Young preachers," says Dr. Hoppin, "ought not to preach like old preachers—they should have something new. Pulpit eloquence of a stereotyped character may be transmitted from age to age, till it ceases to be eloquent, till it becomes the echo of an echo." Whatever any one can or cannot be, every one can and must be himself, genuine, honest, sincere, and earnest, or—a failure, in God's sight if not in men's.—*Moravian*.

I have been more and more convinced, the more I think of it, that in general, pride is at the bottom of all great mistakes. All the other passions do occasional good, but whenever pride puts in its word, every thing goes wrong; and what it might really be desirable to do quietly and innocently, it is mortally dangerous to do proudly.—*Ruskin*.

Sir James Marshall has written a series of articles for the London *Tablot* on Catholic Missions in Africa. In the last one he quotes the remark that Portugal, while "affecting little for the interests of civilization in Africa," has done even less for religion, and the "presence of a priest or a church throughout her colonies is rather the exception than the rule," and calls it "plain truth." He goes on to show how active and successful Protestant missionary societies have been all along the West Coast, and says they are not "starved," as the Catholic missions have been. They are "pushing their way into the interior, and joining heartily in the scramble for Africa; so that at present there is every prospect that these vast countries, which are now being brought under European influence and domination, will, so far as Christianity is concerned, be Protestant."

RECENT statistics regarding women's work in England, are somewhat surprising as to lines of labor taken up by them, which are usually supposed to belong to men. There are 347 women blacksmiths and 9,148 nail-makers, who make nails for horse shoes. There are 10,595 women who are engaged in binding books, and 2,302 assist in printing them. Coming to intellectual occupations, we find women filling important parts in the world's work. Teachers, 123,995; missionaries and preachers, 2,162; clerks in the civil service, 9,260; painters, 1,180; students, 1,000; engravers, 64; in medical and surgical work, 37, 910.—*Episcopal Methodist*.

Dr. Samuel Johnson and the almost equally learned Dr. Parr occasionally met, and never without some noisy argument being precipitated. Once, while in a particularly hot contest upon the question of the liberty of the press, Dr. Johnson leaped up and remained standing while he talked, stamping loudly with his large foot. Dr. Parr, who was of far smaller proportions, at once imitated his adversary. "Why do you get up and stamp, Dr. Parr?" inquired the great Samuel. "I get up and stamp, sir," hotly answered the little doctor, "because you got up and stamped: and I am resolved not to give you the advantage of a stamp in the argument." Many disputants of our own latter days conduct their wrangling upon Dr. Parr's conscientious principles.—*Nashville Advocate*.

The matter of getting bibles into the hands of all the scholars is worthy of the best attention. In many schools bibles are regularly supplied to the scholars for use during the school session. This is an excellent plan. It is well to induce every scholar, where it is at all possible, to become the personal owner of a bible. The book will then be studied at home, and in every way the results will be better.

**How to Help the Poor.**

"Give to him that asketh," must therefore be the motto of all charitable work. The old form of charity was that which gave outward relief, but developed no inward resources, that "which left the man in the swamp but threw him biscuits to keep him from starving. The new method is to throw him a plank. He cannot eat or drink the plank, but he can scramble out upon it, and have his share of the labors and rewards which the experience of life brings both to high and low."

The new method strives to develop the feeling of self-respect among the poor, to strengthen them, to fulfill the obligations of life, rather than to aid them in throwing aside duties which have been imposed upon them; it realizes that to give them the power "to make the smallest home clean and attractive, and to get the largest return from every dollar earned, is a knowledge that means physical salvation, and thus a better prospect for attaining the spiritual."—*Ex.*

Moody among the crowds, Cook with his popularized philosophy, and Philipps Brooks in the steadier, more continued, and deeper influence of a regular ministry, have together achieved a great work for Evangelical religion in the city of Boston.—*Rev. Dr. Bevan in The Quiver*.

**Quarterly Conference Appointments.**

WILMINGTON DISTRICT—FIRST QUARTER.

|                                |      |    |        |
|--------------------------------|------|----|--------|
| Charleston, S. C.              | May  | 2  | 3      |
| North East                     | "    | 3  | 4      |
| Port Deposit                   | "    | 8  | 10     |
| Rising Sun and Hopewell        | "    | 9  | 10     |
| Rowlandsville and Mt. Pleasant | "    | 9  | 10     |
| Scott                          | "    | 13 | 17     |
| Union                          | "    | 14 | 17     |
| Newport                        | "    | 16 | 17     |
| Hockessin                      | "    | 22 | 24     |
| Asbury                         | "    | 23 | 24     |
| St. Paul's                     | "    | 24 | 26     |
| Chr. staus                     | "    | 30 | 31     |
| Red Lion                       | "    | 31 | June 1 |
| New Castle                     | "    | 31 | " 1    |
| Delaware City                  | June | 6  | 7      |
| St. George's                   | "    | 7  | 8      |

CHAS. HILL, P. E.

EASTON DISTRICT—FIRST QUARTER.

|               |             |    |    |    |
|---------------|-------------|----|----|----|
| Sudlersville  | May         | 2  | 3  |    |
| Ingleside     | Roanville   | "  | 2  | 3  |
| Pomona        | Salem       | "  | 9  | 10 |
| Rock Hall     | "           | 9  | 10 |    |
| Centerville   | "           | 15 | 17 |    |
| Queenstown    | "           | 16 | 17 |    |
| Wye           | "           | 16 | 17 |    |
| Kent Island   | "           | 16 | 17 |    |
| Greensborough | "           | 22 | 24 |    |
| Marydel       | Templeville | "  | 23 | 24 |
| Easton        | "           | 29 | 31 |    |
| King's Creek  | Cordova     | "  | 30 | 31 |
| Hillsborough  | Ridgely     | "  | 30 | 31 |
| Royal Oak     | "           | 31 | 1  |    |
| Trappe        | June        | 7  | 8  |    |
| Oxford        | "           | 6  | 7  |    |
| St. Michaels  | "           | 12 | 14 |    |
| Talbot        | Broad Creek | "  | 13 | 14 |
| Odessa        | "           | 20 | 21 |    |
| Middletown    | "           | 21 | 22 |    |

J. H. CALDWELL, P. E.

DOVER DISTRICT—FIRST QUARTER.

|                 |      |    |    |
|-----------------|------|----|----|
| Church Creek    | May  | 1  | 3  |
| Woodlandtown    | "    | 2  | 3  |
| Hurlock's       | "    | 8  | 10 |
| East New Market | "    | 9  | 10 |
| Vienna          | "    | 11 | 10 |
| Farmington      | "    | 16 | 17 |
| Lincoln         | "    | 18 | 17 |
| Ellendale       | "    | 18 | 17 |
| Seaford         | "    | 22 | 24 |
| Galestown       | "    | 23 | 24 |
| Bridgeville     | "    | 25 | 24 |
| Denton          | "    | 30 | 31 |
| Burrsville      | "    | 29 | 31 |
| Federalburg     | June | 1  | 31 |
| Millsboro       | "    | 6  | 7  |
| Georgetown      | "    | 8  | 7  |
| Milton          | "    | 11 | 14 |
| Lewes           | "    | 12 | 14 |
| Nassau          | "    | 13 | 14 |

A. W. MILBY, P. E.

SALISBURY DISTRICT—FIRST QUARTER.

|                  |                |      |    |    |
|------------------|----------------|------|----|----|
| Frankford        | St. George's   | May  | 2  | 3  |
| Roxana           | Bethel         | "    | 2  | 3  |
| Bishopville      | Wilson         | "    | 3  | 4  |
| Berlin           | Friendship     | "    | 3  | 4  |
| Newark           | Bowen's        | "    | 9  | 10 |
| Girdletree       | Connor's       | "    | 10 | 11 |
| Snow Hill        | S. H.          | "    | 10 | 11 |
| Chincoteague     | "              | "    | 16 | 19 |
| Stockton         | S.             | "    | 23 | 24 |
| Pocomoke Ct.     | Holland's      | "    | 24 | 25 |
| Pocomoke City    | "              | "    | 24 | 25 |
| Onancock         | O.             | "    | 30 | 31 |
| Accomac          | Modest Town    | "    | 31 | 1  |
| St. Peter's      | St. P.         | June | 6  | 7  |
| Somerses         | Dames' Quarter | "    | 7  | 8  |
| Den's Island     | "              | "    | 7  | 8  |
| Holland's Island | "              | "    | 8  | 9  |
| Smith's Island   | "              | "    | 13 | 14 |
| Tangier          | "              | "    | 14 | 15 |
| Fairmount        | "              | "    | 20 | 21 |
| Westover         | Kingston       | "    | 21 | 22 |
| Crisfield        | "              | "    | 26 | 28 |
| Annamesses       | Quind.         | "    | 27 | 28 |
| Asbury           | "              | "    | 27 | 28 |

Preaching in all the Quarterly Conferences where it is announced or desired.  
JOHN A. B. WILSON, P. E.

Some years ago a Scotch pastor was asked by a merchant what was the amount of his ministerial work, and the answer he gave affords a pretty accurate bird's-eye view of the situation. He said: "In the first place, I write every year what, if printed, would fill two octavo volumes as large as any man who devotes himself to authorship would think of composing in the same time; secondly, I speak as much every year as a lawyer in good practice speaks at the bar; thirdly, I spend nearly as many hours in making and receiving professional visits as are spent by ordinary physicians." The merchant, who must have gotten a new idea of ministerial labor, replied: "None of us would do half of your work for four times your pay." And he spoke the truth.—*Exchange.*

You lose vitality of thought, and often of body, if you sit at home and let your cares strangle you. Your children must lose some portion of their respect for you if you lag behind the age in which you live. You degenerate into "only mother, who thinks the world has stood still these thirty years."—*Handicapped.*

**Our Book Table.**  
**The May Century.**

For special reasons in the May CENTURY, more space than usual is devoted to the War Series, and sixteen pages are added to the regular number, 160, in order that other subjects of public importance should not be slighted. Of superior interest is General Adam Badeau's anecdotal paper on "General Grant" as a soldier.

The frontispiece of the number is a striking portrait of General McClellan, engraved from a photograph taken especially for this purpose. General McClellan contributes a graphic account of the "The Peninsula Campaign," and makes special reference to his official and personal relations with Secretary Stanton and President Lincoln.

Of peculiar interest is General Joseph E. Johnston's "Manassas to Seven Pines," which is a reply to Jefferson Davis's criticisms (in "The Rise and Fall of the Southern Confederacy") on his military operations in Virginia. General Johnson describes in detail the battles of Bull Run and the first day at Seven Pines; and his recollections are supplemented as it were, by General John D. Imboden's entertaining description of "Incidents of the Battle of Manassas," and General Gustavus W. Smith's account of "The Second Day at Seven Pines." The fourth chapter of "Recollections of a Private" describes the movement which saved the Union Army from total defeat at Seven Pines—the forced march of Sumner's corps to the aid of the outnumbered Federal troops at Fair Oaks Station. The war papers are illustrated with careful maps, pictures of incidents and of places, and numerous portraits, including a full-page double portrait of Generals Lee and Johnston from a photograph taken after the war.

In "Open Letters" an account is given, by John Leyburn, of "An Interview with General Robert E. Lee," in which the latter discussed war questions, and expressed satisfaction over the abolition of slavery. Lieutenant-Commander C. F. Goodrich, in the same department of the magazine, discusses the question of "Our National Defense." The rescue of "Greely at Cape Sabine" is the subject of a noteworthy paper by Ensign Charles H. Harlow, of the rescue-ship *Thetis*.

George de Forest Brush's account of "An Artist among the Indians" is beautifully illustrated with full-page engravings of two notable paintings by the author. Edmund Clarence Stedman's paper on the poet "Whittier" is the important literary feature of the number; and the Reverend T. T. Munger, in a careful essay, discusses the relations of science and faith in a paper entitled "Immortality and Modern Thought"; the same subject is treated in "Topics of the Time."

Of fiction the May number contains a brief story by Mrs. Helen Jackson (H. H.), entitled "The Prince's Little Sweetheart," the seventh part of Mr. Howell's novel, "The Rise of Silas Lapham," and the fourth part of Henry James's serial, "The Bostonians."

**How to Get Rid of Catarrh and Diseases of the Respiratory Organs.**

Why do people who are sick with nasal catarrh, throat or lung trouble, go to Colorado? For change of air, and because the dry air of that region has been found beneficial to diseased lungs and air passages. But to express the truth in another way, people go to Colorado for the purpose of prolonged inhalation of a remedial air. One day's residence there would not help. It is the **PROLONGED** use of the air that cures. It is a well recognized fact that air poisoned with sewer gas or decayed matter, if breathed for a continuous period will impregnate the body with disease. Hence, come diphtheria, typhoid fever, etc., etc. Let a man put his pillow over the pipe of a sewer and sleep there for a few weeks. Any one knows that at the end of that time he would be a sick or dead man. This proves that prolonged inhalation of any air, has a specific effect on the human system. Remedial air for good, poisoned air for bad. The Pillow-Inhaler is an invention that makes an

atmosphere in your room and in your lungs. It is a well recognized fact that air poisoned with sewer gas or decayed matter, if breathed for a continuous period will impregnate the body with disease. Hence, come diphtheria, typhoid fever, etc., etc. Let a man put his pillow over the pipe of a sewer and sleep there for a few weeks. Any one knows that at the end of that time he would be a sick or dead man. This proves that prolonged inhalation of any air, has a specific effect on the human system. Remedial air for good, poisoned air for bad. The Pillow-Inhaler is an invention that makes an

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**THE PILLOW-CURE, OR All-Night Inhalation.**

Cures CATARRH, BRONCHITIS, ASTHMA, and Consumption by applying Medicated and Curative Air to the mucous lining of the Nose, Throat and Lungs All-Night—eight hours out of the twenty-four—while sleeping as usual, and without any discomfort. Perfectly safe and pleasant. Used the same as ordinary pillow. No pipes or tubes. Concealed reservoirs in the Pillow hold the liquid and volatile balsams. There is no dosing the stomach, no coughing or sneezing, but, just as a smoky lamp will leave a deposit on a white-hot wall, so the Pillow-Inhaler, for eight hours at a time, deposits a powerful healing balsam or saline on the inflamed inner coating of the diseased air-passages, from the nostrils to the bottom of the lungs and hence into the blood. It is a constitutional and local cure at the same time. Unlike any other treatment ever known heretofore, it cures cases apparently beyond the pale of hope. Dr. H. G. TAYLOR, 50 Broad Street, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh of the Nose, Throat and Lungs, and I bought a Pillow-Inhaler and used it as directed, and in a few days my lungs were no longer weak and sore, and I am in better health than I have been for years."

**CATARRH. BRONCHITIS. CONSUMPTION.**

Dr. H. G. TAYLOR, 50 Broad Street, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh of the Nose, Throat and Lungs, and I bought a Pillow-Inhaler and used it as directed, and in a few days my lungs were no longer weak and sore, and I am in better health than I have been for years."

**WEBSTER'S PRACTICAL**

Probably all of our readers have occasion to use a dictionary every day. In some cases words cannot be correctly applied to others, the pronunciation is difficult, while in still other cases the meaning is not understood. This is true, not only of children and of the uneducated, but of many of our intelligent as well, and every one who attempts to do without Webster's Practical Dictionary attempts to do without one-half of his opportunities for intellectual improvement.

Webster's Practical is an entirely new work by the editors and publishers of Webster's Unabridged Dictionary, and contains more than twice the amount of matter and illustrations ever before offered for the price.

It also embodies several entirely new features which render it pre-eminent to such a degree that for general reference in every household, it will not pay to use even the best of the older works any more than it would pay to journey across the continent in a lumbering old stage-coach while the numerous advantages of a lightning express are available. Those wishing to see sample pages and learn the particulars in regard to these new features before purchasing, should send their address to J. S. WOOD, Sole Agent, 134 1/2 West 33d St., N. Y.

**SPECIAL OFFERS.**

1. Webster's Practical Dictionary will be sent post paid as a present to any person who shall send the names of four (4) new subscribers to the Peninsula Methodist, and four dollars.

2. We offer the Peninsula Methodist for one year, and Dictionary, post paid, both for only one dollar and fifty cents. Address, J. MILLER THOMAS, Wilmington, Del.

Bibles at 1-2 and Old Testaments at less than 1/2 the price of the English editions, and equal to the English in type, paper, printing and accuracy. First agent sent out reports an order at every call for two weeks. Rare chance for agents to make money. Send \$1.00 for out-let. Terms very liberal. The Henry Hill Pub. Co., Norwich, Conn.

**P. W. & B. Railroad.**  
Trains will leave Wilmington as follows:  
For Philadelphia and intermediate stations, 6.40, 7.00, 7.30 a. m.; 2.30, 4.15, 5.55 p. m.  
Philadelphia, express, 2.45, 6.30, 7.50, 8.15, 9.00, 9.10, 9.35, 10.05, 11.55 a. m.; 12.41, 12.45, 1.54, 5.25, 5.55, 6.36, 6.45 and 7.40 p. m.  
New York, 2.09, 2.45, 6.30, 6.40, 7. 9.55, 10.03, 11.53 a. m.; 12.41, 1.54, 2.39, 4.09, 5.53, 6.36, 6.46, 7.10 p. m.  
For West Chester, via. Lanookin, 6.10 and 8.15 a. m. and 2.30 and 4 p. m.  
Baltimore and intermediate stations, 10.06 a. m., 6.00, 11.30 p. m.  
Baltimore and Bay Line, 7.09 p. m.  
Baltimore and Washington, 12.11, 1.43, 3.05, 10.05, 10.34 a. m., 1.00, 4.11, 4.33, 7.00, p. m.  
Trains for Delaware Division leave for:  
New Castle, 6.15, 8 a. m.; 12.35, 3.00, 3.50, 6.25 p. m.  
Harrington, Delmar and intermediate stations, 8.35 a. m., 12.3 p. m.  
Harrington and way stations, 6.25 p. m.  
Express for Seaford 5.30 p. m.  
For further information, passengers are referred to the time-table posted at the depot.  
Trains marked thus (\*) are limited express, upon which extra is charged.  
FRANK THOMPSON, General Manager.  
J. B. WOOD, General Passenger Agent.

**Delaware, Maryland & Virginia Railroad.**

IN CONNECTION WITH O. D. S. S. Co. and P. R. R. CHANGE OF TIME.

On and after Monday, February 3, 1885, trains will move as follows, Sundays excepted:

**Between Harrington and Lewes.**

| GOING NORTH. |        | GOING SOUTH. |        |
|--------------|--------|--------------|--------|
| Mail.        | Mixed. | Mail.        | Mixed. |
| A. M.        | A. M.  | P. M.        | P. M.  |
| Leave        | Leave  | Arr.         | Arr.   |
| 7.40         | 8.00   | 8.30         | 1.30   |
| 8.00         | 10.40  | 8.48         | 1.29   |
| 8.07         | 10.52  | 8.56         | 1.29   |
| 8.14         | 11.04  | 9.06         | 1.29   |
| 8.29         | 11.16  | 9.16         | 1.29   |
| 8.25         | 11.28  | 9.26         | 1.29   |
| 8.30         | 11.54  | 9.36         | 1.29   |
| 8.35         | 12.06  | 9.46         | 1.29   |
| 8.45         | 12.24  | 9.56         | 1.29   |
| 8.51         | 12.36  | 10.06        | 1.29   |
| 9.01         | 12.48  | 10.16        | 1.29   |
| 9.11         | 1.12   | 10.26        | 1.29   |
| 9.23         | 1.19   | 10.36        | 1.29   |
| 9.47         | 1.37   | 10.46        | 1.29   |
| 10.00        | 1.45   | 10.56        | 1.29   |
| 12.40        | 5.30   | 11.06        | 1.29   |
| 12.45        | 5.35   | 11.16        | 1.29   |
| 1.10         | 6.30   | 11.26        | 1.29   |

**Bel. Franklin City & Georgetown.**

| GOING NORTH. |       | GOING SOUTH. |       |
|--------------|-------|--------------|-------|
| Mixed.       | Mail. | Mixed.       | Mail. |
| A. M.        | A. M. | P. M.        | P. M. |
| Leave        | Leave | Arr.         | Arr.  |
| 5.30         | 6.00  | 4.45         | 5.30  |
| 5.42         | 6.16  | 5.25         | 6.10  |
| 5.50         | 6.30  | 5.40         | 6.25  |
| 6.10         | 7.00  | 5.55         | 6.45  |
| 6.25         | 7.15  | 6.05         | 6.55  |
| 6.41         | 8.04  | 6.15         | 7.05  |
| 6.45         | 8.22  | 6.25         | 7.22  |
| 6.57         | 8.39  | 6.35         | 7.39  |
| 7.01         | 8.49  | 6.45         | 7.49  |
| 7.11         | 9.06  | 6.55         | 7.59  |
| 7.30         | 9.45  | 7.05         | 8.18  |
| 7.42         | 9.55  | 7.15         | 8.28  |
| 7.50         | 10.16 | 7.25         | 8.48  |
| 8.05         | 10.25 | 7.35         | 8.58  |
| 8.18         | 10.37 | 7.45         | 9.10  |
| 8.30         | 11.20 | 7.55         | 9.45  |

P. Trains Pass Flag Stations. A mixed train leaves Harrington for Lewes and intermediate points, connecting with train that leaves Wilmington at 1.01 p. m.

Steamer leaving New York from Pier No. 56, (Old No. 57) North River, foot of Beach street, Mondays and Thursdays at 3 p. m., connects at Lewes Pier the following morning with train due at Harrington 10 a. m., Franklin City 5 p. m.

Train leaving Franklin City at 6 a. m., Harrington 10.00 a. m., connects at Lewes and Fridays, with Steamer at Lewes Pier, leaving at 3 p. m., and due in New York 10 o'clock next morning.

Connections: At Harrington with Delaware Division of Pennsylvania Railroad to and from all points north and south; at Berlin with Wisconsin and Pocomoke Railroad; at Snow Hill passengers can take steamer on Mondays and Thursdays at 5 a. m. for Pocomoke City, Crisfield and other points on the Eastern Shore of Virginia and Maryland; at Stockton daily stages run to and from Harwood, Drummond, Eastville and other points. Steamer Widgeon runs daily between Franklin City and Chincoteague, connecting at Franklin City for Chincoteague with train due at 5 p. m. Steamer leaving Chincoteague at 4 a. m., connects with train leaving Franklin City at 6 a. m. Steamer Widgeon leaving Franklin City at 7 a. m., Mondays and Thursdays goes to Atlantic.

H. A. BOURNE, Traffic Manager.

Superintendent.

**Wilmington & Northern R. R.**

Time Table, in effect April 25, 1881

**GOING NORTH.**  
Daily except Sunday.

| Stations.                      | a. m. | a. m. | p. m. | p. m.      |
|--------------------------------|-------|-------|-------|------------|
| Wilmington, P. W. & B. Station | 7.00  |       | 2.15  | 4.00, 6.15 |
| Dupont                         | 7.00  |       | 3.03  | 5.23, 6.45 |
| Chad's Ford                    | 7.39  |       | 3.22  | 6.02, 7.12 |
| Leaape                         | 7.53  |       | 3.33  | 6.14, 7.25 |
| Coatesville                    | 8.26  |       | 4.05  | 6.56, 8.03 |
| Waynesburg                     | 8.13  |       | 4.31  | 7.30       |
| St. Peter's                    | 6.45  | 12.39 |       |            |
| Warwick                        | 7.00  | 12.15 |       |            |
| Springfield                    | 7.15  | 9.33  | 1.02  | 4.51, 7.47 |
| Reading P. & R. Station        | 7.53  | 10.05 | 2.00  | 5.20, 8.19 |
| Birdsboro                      | 8.25  | 10.10 | 2.33  | 5.55, 8.58 |

**GOING SOUTH.**  
Daily except Sunday.

| Stations.               | a. m. | a. m. | a. m. | p. m.      |
|-------------------------|-------|-------|-------|------------|
| Reading P. & R. Station | 5.40  | 8.05  | 9.30  | 3.10, 5.00 |
| Birdsboro               | 6.16  | 8.38  | 10.15 | 3.46, 5.70 |
| Springfield             | 6.14  | 9.12  | 11.00 | 4.20, 6.30 |
| Warwick                 |       |       | 11.15 | 6.42       |
| St. Peter's             |       |       | 11.30 | 6.55       |
| Winesburg               | 7.01  | 9.30  |       | 4.37       |
| Coatesville             | 7.32  | 9.55  |       | 5.12       |
| Leaape                  | 7.53  | 10.10 |       | 5.50       |
| Chad's Ford             | 8.10  | 10.25 |       | 6.02       |
| Dupont                  | 8.14  | 10.31 |       | 6.23       |
| Wilmington              | 8.15  | 10.31 |       | 6.13       |

Additional Trains.—On Saturday an additional train will leave Dupont station at 1.00 p. m., Greenville 1.03, Newbridge 1.11, Silverbrook 1.19, and arrive in Wilmington 1.35 p. m.

For connections at Wilmington, Chad's Ford Junction, Leaape, Coatesville, Waynesburg Junction, Birdsboro, and Reading, see time-tables at all stations.

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