

Delaware Peninsula Methodist.

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

VOLUME XIII,
NUMBER 50.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

WILMINGTON, DELAWARE, SATURDAY, DECEMBER 10, 1887.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

WHAT IS HEAVEN?

ABIGAIL R. I. HOAGLAND.

[Written for this paper Feb. 8, 1886, at the age of eighty-two. She died Sept. 15, 1887, at Battle Creek, Mich.—EDITOR.]—*Michigan Christian Advocate.*

I long for heaven—what will it be?
When death shall set my spirit free,
What are the joys reserved for me?
O what is heaven?

To walk with ease the golden street,
And friends unnumbered there to meet,
The loved and lost with rapture greet—
Will that be heaven?

The gates of pearl with pleasure view;
None but the good can e'er pass through;
In that bright city all is new;
Will that be heaven?

To sing in songs of praise divine,
And 'neath the tree of life incline,
And all these pleasures there combine—
Would they make heaven?

No sin, no sorrow shall be there;
No sickness, suffering, want or care;
No summer's heat nor chilling air;
Will that be heaven?

No billows break upon that shore,
For all the storms of life are o'er,
And we'll be tempest tossed no more;
Will that make heaven?

My Father's unveiled face to see;
The Son who shed his blood for me;
The Holy Ghost—eternal three,
And with them ever, ever be,
Will be my heaven.

Shall We Lead the Front?

BY DR. ABEL STEVENS.

After traveling over many of the great Oriental mission fields—in Ceylon, Hindostan, Burmah, China and Japan—I write these lines from the latter, profoundly impressed by the urgency of their claims, the extraordinary yet critical opportunity which they just now present for the triumph of Christian civilization, and the conviction that our own church has a responsibility for them, which is hardly appreciated by our people.

We propose to advance, all along the line, this year, by raising a million of dollars for the missionary treasury, and this I doubt not we shall do. It is a good indication for both our home and our foreign work. It is a pledge of our future; for the standard, raised to this height, can never honorably be lowered; the church cannot again be willing to give less than an annual million. This is, perhaps, the greatest advantage of the present million movement.

But, having raised the million, we shall feel, more deeply than ever, that we are still below our legitimate standard; that we can and ought to do still greater things. We shall come to see that, by our great denominational strength, it is our right and our duty to take distinctly, the lead of the missionary movement throughout the world. The success of the million project will place us financially in the front line of Missionary Societies; but a farther effort, and not a very great one, will enable us to lead the front. Will we be content not to do so, if it be a practicable aim?

But will it be practicable? The *Missionary Review* names but two American missionary societies whose appropriations for "foreign work" exceeded in the last year (1885-1886) that of our own society; but our society appropriates extraordinary sums for domestic missions; most of these being virtually for foreigners among us—Germans, Scandinavians, French, etc. The aggregate income of each of these two societies can be but little, if at all, in advance of our aggregate. If then, we raise our pro-

posed million, we shall not only be placed in the American front line, but in advance of it. We shall have the lead of it.

But how about the foreign societies? The largest revenue for the last year is given by the *Review* to the "Church Missionary Society," which represents the national church of England, and this alone, of all foreign societies exceeds a million, its excess being \$161,000.

If, then, we shall exceed our million project by \$162,000, we shall not only lead the front of American Protestant missionary enterprises, but shall lead that of Europe also; shall lead the Protestant missionary march of all the world.

Is there a Methodist in the nation who will not pray, "God speed" such a consummation? It is not for denominational honor that we should cherish this ambition—though that might be no unworthy consideration—but for the glory of God and the triumph of His kingdom in the world. I contend, farther, that it is a precedence which is not only our right, but our duty, and this should be our chief ground of appeal to our people. Our numerical strength gives the world the right to claim it of us, except in respect to the two or three cases of foreign national church societies; and even these should not, perhaps, be considered exceptions, for their population is hardly a criterion of their real Christian strength. All our missionary endeavors, thus far, should be considered only tentative. I will not say, with some writers, that hitherto we have been merely "playing at missions;" but evidently we are, in common with the rest of Christendom, only now waking up to a sense of our obligatory task.

The whole history of "the great religious movement called Methodism," shows that it has a specialized character, and is to have a special destiny. Both its doctrinal system and its working system are now acknowledged, by the religious world generally, to bear unmistakable evidence of such a designation. It has come to the nations, proclaiming universal redemption, the universal inter-salvability of mankind, universal inter-denominational charity, universal and entire consecration, and universal militant activity. Hence, though one of the latest of the great denominations, it has advanced to the front of most of them, and is advancing to the front of all of them. It is already numerically the foremost body of Dissenters in England, the foremost Protestant body in Canada, the foremost in the United States, and is fast becoming such in the great Anglo-Saxon empire, which is rising in Australia and the island world of the Southern Ocean. Meanwhile it is rapidly extending in Italy, Germany, Switzerland, and all the Scandinavian States. It is penetrating the heart of Africa, and, in one branch or another of the denomination, it is already circuiting the planet. Individually we should, as Methodists, be modestly and humbly grateful for the great grace and bounty with which we are thus honored; but it would be an ungrateful fault, and out it would be an ungrateful fault, and a serious detraction from our energy, were we, collectively, to lose the consciousness of our peculiar success and our world-wide mission. We would thus lose the consciousness of our peculiar responsibility. A great, conquering army may run some risks by its habitual success, but it will be likely to become the

more victorious by being accustomed to conquer. Every Methodist should feel that he is divinely honored in having a place, however humble, in the ranks of our growing hosts. Our young people especially, should be taught, that herein they have a special possibility of making their lives specially useful, and their eternal rewards specially glorious, and that recreation to the denomination, would be as ignoble, as desertion by a young soldier from the ranks of his heroic comrades in the day of victorious battle.

These general remarks are relevant enough; but let us keep to our subject of missions. In this respect, as in so many others, Methodism has, I think, shown special capability. The *Missionary Review* gives statistical tables of all the ascertainable Protestant missionary societies for the last year. I cannot, of course, be responsible for their accuracy, but they have evidently been prepared with elaborate care. I open the table of the European societies, and look at the returns of "native communicants" in these missions, all around the world. Those of the Wesleyans are no less than 221,066; far surpassing those of any other European societies. The next number is 100,000; the third is 90,000; the fourth 45,000. These Wesleyan statistics include not merely those of the parent Wesleyan Society, but those of the affiliated Wesleyan Conferences, but not the other English Methodist sects, like the "Primitive Methodists," "the New Connexion," "United Free Methodists," etc. If you add the latter, you have about 238,000 native communicants. If you deduct these from the aggregate of native converts of all the European societies, there remain about 414,500; that is to say, the English Methodists have much more than half as many converts, as all the European societies reported, and the latter amount, in the table, to forty seven. Of the native converts of all the 52 European societies, including the Methodists, the latter have considerably more than one-third. What does this startling fact imply? What, but that Methodism has peculiar working powers—that God has given it special endowment, and has, therefore, devolved upon it special responsibility?

Turn now to the statistical table of American missionary societies; what do they show? The Baptist Missionary Union takes the precedence of all other American societies in the number of native converts, owing chiefly to its marvelous success among the Karens of Burmah, and we thank God for its triumph there; but the Methodist Episcopal church comes next on the list of success. The Moravians come next to it, and have the peculiar distinction, of having more native converts in the heathen world than communicants at home; but our number exceeds theirs by 11,000. The American Board of Commissioners, etc., follows with some 14,000 less than ours. The different American Methodist Societies, as reported in the *Review's* tables, have an aggregate of 68,000 native communicants. The native converts of all the American societies, reported in the table, is 297,675. American Methodism has then much more than one fifth of them—nearly one-fourth of them. The number of American societies reported is 50.

The aggregate of native communicants, of all the American and European societies reported is 950,162. The ag-

gregate of the Methodist societies (European and American) is about 306,000. Nearly one-third, then, of the whole army of Protestant native communicants in the foreign mission field, are Methodists. They are under our discipline for the conquest of the heathen world. Again we may ask, What do these facts imply? They imply, that we may not only advance to the front, but lead the front. It is certainly within our power to do so. Let us thank God, take courage, and be up and doing. Let us soberly believe, that we have a universal victory before us, and enthusiastically rally all our forces—of men, women, and money—for the immediate and final conquest of the world. I have been inspecting the great Asiatic battle fields; and I report the general conviction of both foreigners and intelligent natives here, that the epoch of a grand social and religious revolution has set in, in India, Burmah, China, and Japan—that this old Asiatic heathendom is generally giving way before the continually increasing power of Western thought and Christian civilization. The present is the most propitious hour that has ever dawned on Asia, since the advent of Christ. Let us hail it, and march into these great, open battle fields, with all our flags uplifted. I am not carried away by the enthusiasm of the heroic men I have met in these fields; I know well enough the difficulties that still remain, and can criticize as well as anybody grave defects in the campaign; but I feel sure that the hoary paganism of this Asiatic world is tottering to its fall; that the final Christian battle is at hand here; and that Methodism ought to be foremost in the glorious combat.

—*Central Christian Advocate.*
Yokohama, Japan.

Gideon's Twenty-two Thousand.

We hear much about the three hundred who lapped at Harod's pool, and followed Gideon to battle; but what of the 22,000 fearful ones, who were permitted to turn away? Did they go home, clear and clean, or did they lurk among the hills, to see how the tide of battle would turn? Perhaps they were very useful, after all, in helping to pursue the foe and complete the victory. Even if they reached their homes, they could come back, now that there was nothing to do, but to chase the flying foe. And perhaps none were noisier, or swifter, or more aggressive than they.

When a pitched battle is to be fought by the church militant, how many are among the fearful, ready to turn away! When a protracted meeting is about to be held, how many linger on the outskirts of the camp, or far off among the hills of observation, lazily looking on! A faithful few do the struggling and striving, bearing the brunt of battle. After awhile the meetings grow in interest; the tide turns, penitents begin to go forward for prayers, a shout begins to be heard; the revival is talked about. Then the laggards begin to gather in; Listen to them! "What a glorious meeting we have going on in our church! We are having good times now. We had a hard struggle, but we are gaining the victory." And there they are, up at the very front.

The lapping, hastening, steadfast band, that first went into the fight, are now "faint yet pursuing." They can afford

to breathe a little more easily, now that there are so many to take their places. Yea, there be some who would push them aside altogether, and look upon them as "old fogies," and "fossils" of a past age. "You don't move fast enough," they cry; "Why don't you move on?"

But when the meeting is closed, and the ordinary means of grace are resumed, where are they who so lustily shouted "victory?" Echo answers, where?

T. M. G.

Anxiety Forbidden.

Christ forbids anxiety concerning our life, our eating, our drinking, our clothing, and our future, though it be but for one day or for one moment. He shames us, and teaches us trust in our Heavenly Father, by citing the sparrows that God feeds, the life that God steadily preserves, the body whose stature He constantly increases, the lilies of the field that grow and bloom and charm by their beauty and purity, and excel Solomon in all his glory without toiling or spinning, the grass which is carefully clothed, though it is so soon to reach the oven, and the fact that God knows all our need (Matt. 6: 25-34).

Moreover He informs us that it is irreligious and heathenish, to make eating, drinking, clothing, and living an earthly, selfish, sensual and devilish life the prime object of consideration (verse 32). On the contrary, He assures us that every needful blessing shall be added to him, who seeks first God's kingdom and righteousness. He positively affirms that while each day has its own sufficiency of sorrow, nevertheless there is that preservative and compensatory power in Divine providence that renders worry needless; for the morrow shall take thought for its own things.

Nevertheless, men go on digging and delving, toiling and spinning, fretting and fighting among themselves, and against God, and against manifest destiny; gathering diligently the sticks and straws on the floor, without ever looking up to see the kindly face of the Heavenly Father, or to behold the crown of glory that He is suspending over their heads.

There is a world of philosophy in the answer of the old colored man, whom his master was urging to put more than one day's work in the day. He replied, "Massa, there is all to-morrow that ain't teched yet." Let us not touch to-morrow till it comes. We may touch eternity, before to-morrow shall bring to us its sorrows.

Too many of us are like the man who jumped frantically on the ferry boat that he supposed was going out, only to find, after all his running and jumping and worry, that the boat was coming in. We rush to get on the deck of to-morrow, when, if we patiently wait in humble trust, it will come in without our worry or hurry.

Christ was the best philosopher, as well as the brightest example, and the greatest redeemer. We despise His patient and trustful philosophy only to our own damage—present, future, and eternal. All nature, all philosophy, all religions, sustain His sublime teaching of calm and ceaseless confidence in our Creator, Preserver, Provider, Protector, Benefactor, and Redeemer. Worry is not work. Worry hinders work. Let us substitute faith and works for doubt and worry.—*Christian Standard.*

PLEA FOR OUR HOME.

WATERLOO

O Lord of truth and love,
Who reignest in light above,
To thee we come.

Intemperance, vice and wrong
Have, with their cruel throng,
Our brothers bound.

How long, O Lord, shall we—
Sons, daughters of the free—
These chains yet wear?

Our fathers, brothers, sive,
Our sons from drunkard's grave,
Our prayers we bring.

Address to the Church.
To the Ministers and Members of the
Methodist Episcopal Church:

The General Missionary Committee
expresses gratitude and greeting at the
close of another year and of another
quadrennium, the most notable in the
history of our Church in Missionary
effort and Missionary giving—gratitude
to God and gratitude to His people;

Your Committee appropriated last
year, with their faith in God and in
your ability and purposes as the founda-
tion for their action, the sum of \$1,089,-
000. You placed in the treasury
\$1,044,795. Your Missionary treasury
is now not only free from debt, but has
in hand \$80,000, with which to com-
mence the work of a new year.

"The field is the world," and "That
repentance and remission of sins should
be preached in His name among all
nations, beginning at Jerusalem." The
plan of redemption makes the nations
neighbors, and the human race a family
under one Fatherhood.

The sum appropriated for the current
year, after the most careful and con-
servative examination, reaches \$1,202,-
821. This sum may seem a large
advance, but on the basis of last year's
increase large things ought to be expect-
ed. In addition to the increase in
giving, the increase in numbers and in
ability of our membership, and the
undoubted increase in the intelligent
understanding of the claims of Christ
upon our Church, and the glad news
from the different fields telling of con-
quest and of opening opportunity and
of consequent demand for increased
resources—all of these things but em-
phasize the assurance, the commission,
and the command from the Great Head
of the Church.

"Awake! Awake! the Master now is calling
us,
Arise! Arise! and trusting in His word,
Go forth, go forth! proclaim the year of jubilee.
And take the cross, the blessed cross, of
Christ our Lord."

E. G. ANDREWS, } Committee,
J. M. BUCKLEY, }
J. M. KING, }

The Uses of Obstacles.

Upon my desk stands Ganesh, the
Hindoo God of obstacles and opportuni-
ties, an ugly-looking elephant-headed
little fellow, sitting crosslegged, and rid-
ing upon a rat. He is said to be more
worshipped than any other deity in In-
dia. When a book is written, or a bargain
made, those interested pray, "O
Ganesh, be propitious." If a sacrifice
is offered to another God, a portion is
set apart for Ganesh, lest he shall throw
an obstacle in the way of the acceptance
of the offering. He is a mischievous,
meddlesome, little sprite; and it is nec-
essary to propitiate him upon all occa-
sions, lest he bring trouble upon the en-
terprise in hand.

Ganesh is an invention of human laz-
ness, a product of the determination to
get rid of the discipline of life. His
counterpart is sought unto, by many
Christian people.
There are obstacles in the way of ev-
ery good undertaking. We do not like
the trouble of overcoming them; so we
fret about them, strike out against them,
and only the few set themselves in a
wise, deliberate way to make the most
of the exercise of overcoming them. If

we would reckon upon them, as we do
upon April rains, and December frosts,
and prepare ourselves accordingly, we
might get as much profit and pleasure
out of mastering them, as we do in mak-
ing our homes comfortable in all weath-
ers. But why are these obstacles thrown
in our way? Would we not get on
much better without them? They must
be brought about either by satanic machi-
nation, or the Divine order. Of one
thing we are sure, they are always by
the Lord's permission; and they are of
the "all things" that "work together for
good" to those who love God.

Strength is developed by wrestling
with difficulties. Witness the tough,
elastic, reliable muscle of the mountaineer.
Races, in rough, surly, stingy lands,
have courage, energy, and thrift, while
in affluent countries, they are indolent,
nerveless, improvident. In Africa
where bread grows on the trees, and the
climate does not make it necessary to
wear clothing, the people are without
energy or foresight; while in Egypt on
the same continent, where the inhabi-
tants had to fight for their soil against
the crowding, desert sands, and for its
fertility by regulating the result of
the mountain rainfall in the overflow of
the Nile, they surpassed all people in
the fineness and skill of their arts, and
the grandeur of their architectural
achievements.

Holland is another example of the
use, of the exercise of mastering obsta-
cles. It is a mere dot on the map of the
world, a few acres of marsh, in which a
set of rough Teutons took refuge from
Roman Tyranny.

In the sixteenth century, Spain, ele-
gant, powerful, rich from the spoils of
Mexico and Peru, undertook to force
the inquisition upon poor, plain little
Holland; and the outcome, after the
loss of untold treasure and blood, was
an utter failure. Holland's energy, in-
dustry and courage had been developed,
by her fight for foothold with the ocean
that raved against her, beating ever
with boot and fist upon her doors.

The story of the decline of the brave
little land dates at the time, when she
mastered the difficulties around her, and
sat down at the table of the money-
changers, with leisure for the enjoyment
of luxury.

It is the old story that repeats itself
through the ages. Effeminate Persia
was conquered by sturdy Greece. Ele-
gant Greece was subdued by the rough
Romans. Luxurious Rome was over
run by the Northern barbarians, and so
on, to the end of the chapter.

"God says, 'Sweat for the forehead.'
Men say, 'Crowns.'
Be sure God gives us better gifts
In cursing, than men in benediction."

Work is a bitter medicine, to antidote
the selfishness that expresses itself in in-
dolence. The loving father did not
plant thistles and thorns because He
enjoyed seeing our hands stung, and our
feet torn. He saw that self-love would
be the bane of our life. It could be
cured only by self-conquest in His name,
and with His good help. The strength
for this Herculean, and distasteful effort
could be secured only by a hard fight
with difficulties. So from His kind hand
dropped troubles upon the path of His
children.

Sometimes we think, that when we
are wholly committed to His care, by a
complete surrender and constant trust,
He will carry us over all rough places.
Not so. We are then just where He
can discipline us, and remove from our
characters, the unsightly traits, of which
we were not at all aware before we came
into the new light. A child that is al-
ways carried will never learn to walk.
It would be a mistake kindness, to save
us from needed exercise.

Perhaps you have heard Hanna
Whitall Smith's pretty story of the
chrysalis. Her invalid friend was amus-
ing herself with watching the butterfly
escape from the chrysalis, when she
found it was held back by one little fibre.

She cut that with her scissors, and it
instantly came forth, but its wings were
colorless and drooping; and, after a few
days, it died.

Afterward, she learned from a natural-
ist, that she killed her butterfly, when,
with her scissors, she relieved it of the
necessity of breaking the fibre that held
it from coming out of the chrysalis. It
needed just that exercise to bring its
wings to strength and color.

Let us make the most of the discip-
line of the Lord, knowing that though
no chastening for the present seemeth to
be joyous, but grievous, nevertheless,
afterward it yieldeth the peaceable fruit
of righteousness unto them which are
exercised thereby. J. F. WILLING.

—Christian Witness.

Since the election in Tennessee, a
prominent liquor-dealer in that State
has remarked: "One more such victory
as this, and the profits will be entirely
knocked out of the whiskey business in
Tennessee."

GODEY'S LADY'S BOOK
For 1888.



Sample Copy.
FIFTEEN CENTS
\$2 A YEAR ALWAYS IN ADVANCE.
A Handsome Engraving to every Subscriber.
TERMS TO CLUBS.
For Cash Commissions.

2 Copies \$3.40
3 " 4.50
4 " with free copy to club raiser 7.00
5 " 7.50
6 " 9.00
GODEY'S, at the present time is admitted
by press and people to be superior to any
ladies' magazine in America, having the great-
est variety of departments ably edited.
CLUB RAISER'S PREMIUMS
FOR THOSE WHO PREFER SILVER-
WARE TO CASH COMMISSION
GODEY'S, has arranged to give elegant sil-
ver plated ware of superior makers as pre-
miums the value of which in some instan-
ces reaches over \$25 for one premium.
Send 15 cents for sample copy which will
contain illustrated Premiums with full par-
ticulars and terms.

1888. Harper's Bazar.

ILLUSTRATED.
Harper's Bazar is a home journal. It
combines choice literature and fine art illu-
strations with the latest intelligence regard-
ing the fashions. Each number has clever
serial and short stories, practical and timely
essays, bright poems, humorous sketches
etc. Its pattern sheet and fashion plate
supplements will also help ladies to save
many times the cost of the subscription, and
papers on social etiquette, decorative art,
house-keeping in all its branches, cookery,
etc., make it useful in every household, and
a true promoter of economy. Its editorials
are marked by good sense, and not a line is
admitted to its columns that could offend the
most fastidious taste.

HARPER'S PERIODICALS.
Per Year:
HARPER'S BAZAR \$1.00
HARPER'S MAGAZINE 1.00
HARPER'S WEEKLY 1.00
HARPER'S YOUNG PEOPLE 2.00
Postage free to all subscribers in the United States, Canada, or Mexico.
The volumes of the Bazar begin with the
first number for January of each year.
When no time is mentioned, subscriptions
will begin with the number current at time
of receipt of order.
Bound volumes of Harper's Bazar, for three
years back, in neat cloth binding, will be
sent by mail, postage paid, or by express,
free of expense (provided the freight does
not exceed one dollar per volume), for \$7.00
per volume.
Cloth Cases for each volume, suitable for

binding, will be sent by mail, post-paid, on
receipt of \$1.00 each.
Remittances should be made by Post Of-
fice Money Order or Draft, to avoid chance
of loss.
Newspapers are not to copy this adver-
tisement without the express order of Har-
per & Brothers.
Address HARPER & BROTHERS,
New York.
SEE CLUB LIST IN THIS PAPER.

ST. NICHOLAS
For Young Folks.

Since its first issue, in 1873, this magazine has
maintained, with undisputed recognition, the pos-
ition it took at the beginning,—that of being the
most excellent juvenile periodical ever published.
The best known names in literature were on its list of
contributors for the first year. Bryant, Longfellow,
Thomas H. Hughes, George MacDonald, Bret Harte,
Walt Whitman, James H. H. Rogers, James H.
Taylor, Frances Hodgson Burnett, James H.
Payson, John G. Saxe, and many others. It is so long
that it would be easier to list the few authors of note
who have not contributed to "the world's child mag-
azine."

The Editor, Mary Mapes Dodge,
author of " Hans Brinker; or, The Silver Skates"
and other popular books for young folks,—and for
young up-bolks, too, has a remarkable faculty for
knowing and entertaining children. Under her
skilful leadership, St. Nicholas brings to thousands
of homes on both sides of the water knowledge and
delight.
St. Nicholas in England.
It is not alone in America that St. Nicholas has
met with great success. The London "Times" says:
" It above anything we produce in the same line."
The " Scotsman " says: " There is no magazine that
can successfully compete with it."
The Coming Year of St. Nicholas.
The fifteenth year begins with the number for No-
vember, 1887, and the publishers can announce: Se-
rial and short stories by Mrs. Frances Hodgson Bur-
nett, Frank R. Stockton, H. H. Poynton, Joel Chandler
Farrar, J. G. Troybridge, Col. Richard M. John-
ston, Louis M. Aldrich, Professor Alfred Church, Wil-
liam H. Rice, Washington Glendon, Harriet
Prentiss Spofford, Amelia E. Barr, Frances Courtenay
Baylor, Harriet Upton, and many others. Edmund
Alton will write a series of papers on the " Routine of
the Republic,"—how the President works at the
White House, and how the affairs of the Treasury,
the State and War Departments, etc., are conducted;
Joseph O'Brien, a well known Australian journalist,
will describe " The Great Island Continent "; Eliza-
beth Robbins Lowell will tell of " London Christmas
Pantomimes " (Alice in Wonderland, etc); John
Burroughs write " Meadow and Woodland Talks with
Young Folk, " etc., etc. Mrs. Burnett's short serial
will be the editor says, a worthy successor to her
famous " Little Lord Fauntleroy, " which appeared in
St. Nicholas.
Why not try St. Nicholas this year for the young
people in the house? Begin with the November num-
ber. Send us \$2.00, or subscribe through bookellers
and newsdealers. The Century Co. 43 East 17th St.
New York. See Club List in this paper.

1888. Harper's Magazine. ILLUSTRATED.

Harper's Magazine is an organ of progressive
thought and movement in every department of life.
Besides other attractions, it will contain, during the
coming year, important articles, superbly illustrated,
on the Great West, articles on American and foreign
industry, beautifully illustrated papers on Scotland,
Norway, Switzerland, Algiers, and the West Indies;
new novels by William Black and W. D. Howells;
novellettes, each complete in a single number, by
Henry James, Lafcadio Hearn, and Annette Brees;
short stories by Miss Woolson and other popular
writers; and illustrated papers of special artistic and
literary interest. The editorial departments are con-
ducted by George William Curtis, William Dean
Howells, and Charles Dudley Warner.

Per Year.
HARPER'S MAGAZINE \$4.00
HARPER'S WEEKLY 1.00
HARPER'S BAZAR 1.00
HARPER'S YOUNG PEOPLE 2.00
Postage free to all subscribers in the United States,
Canada, or Mexico.
The volumes of the Magazine begin with the num-
bers for June and December of each year. When no
time is specified, subscriptions will begin with the
number current at time of receipt of order.
Bound volumes of Harper's Magazine, for three
years back, in neat cloth binding, will be sent by mail
post-paid on receipt of \$3.00 per volume. Cloth-cases
for binding, 50 cents each—by mail, post-paid.
Index to Harper's Magazine; Alphabetical, Analytical,
and Classified, for volumes 1 to 17, inclusive,
from June, 1880, to June, 1887, one vol., 8vo, Cloth
\$4.00.
Remittances should be made by Post Office Money
Order or Draft, to avoid chance of loss.
Newspapers are not to copy this advertisement
without the express order of Harper & Brothers.
Address HARPER & BROTHERS, New York.
SEE CLUB LIST IN THIS PAPER.

1888. Harper's Weekly. ILLUSTRATED.

Harper's Weekly has a well established
place as the leading illustrated newspaper
in America. The fairness of its editorial
comment on current politics has earned for
it the respect and confidence of all impar-
tial readers, and the variety and excellence
of its literary contents, which include serial
and short stories by the best and most popu-
lar writers, fit it for the perusal of people of
the widest range of tastes and pursuits. Sup-
plements are frequently provided, and no ex-
pense is spared to bring the highest order of
artistic ability to bear upon the illustration
of the changeful scenes of home and foreign
history. In all its feature Harper's Weekly
is admirably adapted to be a welcome guest
in every household.

HARPER'S PERIODICALS.
Per Year:
HARPER'S WEEKLY \$1.00
HARPER'S MAGAZINE 1.00
HARPER'S BAZAR 1.00
HARPER'S YOUNG PEOPLE 2.00
Postage free to all subscribers in the United States, Canada, or Mexico.
The volumes of the Weekly begin with the
first number for January of each year. When
no time is mentioned, subscriptions will be-
gin with the number current at the time of
receipt of order.
Bound volumes of Harper's Weekly, for three years
back, in neat cloth binding, will be sent by mail
post-paid, or by express, free of expense (provided the
freight does not exceed one dollar per volume), for
\$7.00 per volume.
Cloth cases for each volume, suitable for binding,
will be sent by mail, post-paid, on receipt of \$1.00
each.
Remittances should be made by Post Office Money
Order or Draft, to avoid chance of loss.
Newspapers are not to copy this advertisement
without the express order of Harper & Brothers.
Address HARPER & BROTHERS, New York.
SEE CLUB LIST IN THIS PAPER.

The Sunday School.

LESSON FOR SUNDAY, DECEMBER 11th, 1887.
Matt. 13: 24-30.

BY REV. W. O. HOLWAY, U. S. N.
[Adapted from Zion's Herald.]

PARABLE OF THE TARES.

GOLDEN TEXT: "The harvest is the end of the world; and the reapers are the angels" (Matt. 13: 39).

24. Another parable—"another," because no one parable could describe the kingdom in its entirety. This parable is "paired" with that of the drag-net, both illustrating different shades of the same truth. Put the forth (R. Y., "set he before them").—The original term suggests either food (Schaff), or, possibly, a riddle for them to exercise their thoughts upon, and thus fix upon their attention the veiled truth contained in the parable. The *Kingdom of heaven*—the reign of Christ, the spiritual kingdom which He came to establish, and the various aspects of which He illustrates in these seven parables. Likened into a man—interpreted in verse 37, as "the Son of man." Christ himself was the first sower. Good seed.—In the interpretation of the parable, the "good seed" are declared to be "the children of the Kingdom." Our Lord identifies the "seed" with the persons themselves who "receive" the seed of truth into good and honest hearts, and bring forth fruit plentifully. Such are members of His Kingdom, and are themselves the living seed from which glorious harvests are expected. In his field—"The field is the world" (verse 38)—the whole human race, to redeem which Christ died. It is His world, though only a part recognizes its obligation of allegiance to Him. The "good seed" is to be sown throughout the entire field of the world, for the commission is to carry the Gospel to every creature.

25. While men slept. i. e., at night; while men were unconscious and unsuspecting of any malicious purpose on the part of their enemy. "The expression is not introduced into the Lord's explanation of the parable" (Cambridge Bible). His enemy—"The enemy . . . is the devil"—not an influence, but the malignant spirit who is the leader of the great host of fallen angels. Our Lord here and elsewhere asserts the personality of Satan in terms which none need mistake. To him is ascribed the evil seed sown in the wicked, and with which they become so identified, that he is said to sow the wicked themselves. Sowed tares among the wheat—alluding to an act of malice quite familiar to His hearers; "one so easy of execution, involving so little risk, and yet effecting so great and so lasting a mischief, that it is not strange that where cowardice and malice met, this should often have been the shape in which they displayed themselves." The "tares" are a kind of bastard wheat so closely resembling the true grain that it is difficult to detect it until the kernels form, and yet are so injurious in their effects, that they utterly spoil the grain unless picked out before grinding. Dr. Thomson speaks of it as a "strong soporific poison." In the interpretation, "the tares are the children of the wicked one," who resemble in appearance the children of God, but are really the seed of the serpent; in other words, not merely wicked men, but "counterfeit Christians," as Bruce expresses it, outwardly children of light by profession, but inwardly children of darkness. Such may say, "Lord, Lord," and protest that they have preached and "cast out devils" in His name, but to such He says, "I never knew you." Went his way.—Nothing further was needed. The soil was ready, the seed needed no care after it was sown—merely to be let alone. Moreover, the enemy himself withdrew without being detected.

"See that lurking villain watching for the time when his neighbor shall plough his field. He carefully marks the period when the work shall have been finished, and goes in the night following, and casts in what the natives call *pyramella*, i. e., pig-paddy. This, being of rapid growth, springs up before the good seed, and scatters itself before the other can be reaped, so that the poor owner of the fields will be for years, before he can get rid of the troublesome weed." (Roberts).—Trench relates a similar case in Ireland, of an out-going tenant who sowed wild oats in the field of the proprietor (Schaff).

26. When the blade . . . brought forth fruit then appeared the tares—distinguished for the first time when the field was full of promise. Says Lange (who interprets the "tares" as heresies): "The most fascinating error is seen in its true character whenever its poisonous fruit appears." Says Barnes: "So true piety and false hopes are not known by professions, and false hopes are not known by professions, but by 'blades' and leaves, and flowers, but by the fruit."

27. The servants—not spoken of in the interpretation of the parable. Good seed?—

"seed carefully selected, clean and well winnowed, and quite free from darnel." Whence then has it tares?—The farmer's servants are perplexed and disappointed. They had seen that only good seed was sown, and they cannot account for the evil quality of the crop; they therefore go to the owner with their report and inquiry. In like manner, faithful ministers are often perplexed and grieved at the springing up of some "root of bitterness" in the field of their toil, and amid prospects of abundant harvest; and, like the farmer's servants, they lay their case before the Master.

Note this: Seeing that God and His word are good, it puzzleth men to think how the church and world came to be so bad (Baxter).—The question is often asked, both as respects the world and the church—how did evil enter? (Kiddle).

28. An enemy hath done this.—He does not blame the servants; he does not credit the imperfection of everything human with the mischief; he simply puts the blame where it belongs, and brings to light the stealthy malice of the adversary. Will thou then that we gather them up?—In their natural impatience at the appearance of the false crop the servants are eager to root it up and destroy it. Dean Stanley, in his "Sinai and Palestine," mentions, in reference to this very darnel, that he observed, in several parts, "women and children employed in picking out from the wheat the tall green stalks, still called by the Arabs *zuwan*."

Ought not the wicked to be destroyed from the face of the earth? Why are they permitted to exist? Does it not almost make atheists of us to see how God permits them to live and prosper? No; for the permission is for them to live and develop; and so God will not eradicate them out of the earth, and good men must not expect to be able to prosecute them to destruction (Whedon).

29. Nay, lest . . . ye root up also the wheat.—The husbandman is wise; he can bide his time. The roots of the false and the true are so closely intertwined, that the wheat might suffer if the tares are rudely torn from its side; and the wheat is precious. So upon the evil and upon the good He causeth His sun to rise and His rain to fall, without discrimination.

"Doubtless, evil is to be checked and punished alike in the church and in civil society, but it is not the work of the rulers of either, to extirpate the doers, to "stamp out" a party, or be "the saviour of society" by the massacre of defenceless thousands. Below the surface there lies the latent truth that, by a spiritual transmutation, which was not possible in the natural framework of the parable, the tares may become the wheat. There is no absolute line of demarcation, no separation one from another until the time of harvest. What the parable condemns, therefore, is the over hasty endeavor to attain an ideal perfection, the zeal of the founders of religious orders, of Puritanism in its many forms, yet more of the pros and cons who have thought that they were doing God's service. It would have been well if those who identify the tares with heretics, had been more mindful of the lesson which that identification suggests" (Plumptre).

30. Let both grow together until the harvest.—The tares are spared for the wheat's sake. "The harvest is the end of the world" (verse 40); the closing up of the present economy; the end of time; the day of judgment. I will say to the reapers.—"The reapers are the angels" (verse 41). To them is committed the work, deemed to man in this sphere of probation, of separating the evil from the good. Gather . . . the tares—"all things that offend [R. Y., "that cause stumbling"] and them that do iniquity" (verse 41). The tares, then, are stumbling-blocks, or those who tempt others and workers of iniquity. Bind them . . . to bushes—in "a furnace of fire" (verse 42). This may be figurative language, but our Lord's figures never exceed, but rather fall short of the real truth. Evidently He teaches here that the hypocrite, or false professor, shall be punished with a suffering as unendurable to the soul, as fire is to the flesh. Gather the wheat into my barn.—The valuable and wholesome grain is to be saved. "Then shall the righteous shine forth as the sun in the kingdom of their Father"—such is the surprising turn given to the garnered wheat by our Lord in His interpretation of the parable (verse 43). The final contrasts are awful and solemn: the unclouded radiance and splendor of the righteous, bursting forth with a glory like that of the sun, and the lurid flames of the penal furnace with its consuming fires and wailing anguish.

Methodism in Wilmington.

There are two great evils in our midst, against which the Methodist pulpit, and the *regime* of the Methodist church declare, with a "trumpet voice," in positive denunciation. But it may not be out of place to inquire, if our Methodist people

are a unit in practical hostility to them? I refer to the use of intoxicants as a beverage, including wine and beer, and Sabbath desecration. Of course, every Methodist is expected, by his fellow Methodists and by other persons, to be loyal to Christian teaching and testimony on these questions; but are individual Methodists, true to their professions and vows? Ardent spirits of any kind may be used for sickness, under medical advice, as other remedies are, but to use them even moderately to indulge the appetite, is itself, incipient drunkenness; for it violates the spirit of the precept against it, encourages a habit that leads to inebriation; and such an example is a taint to virtuous manhood, and a scandal to the Christian name.

As to Sabbath breaking, it is to be feared that all our people are not guiltless. The Sabbath may be violated both in the letter and spirit, directly and indirectly. Worldly visiting, and traveling on the Sabbath, and business transactions in the way of secular trade, are direct violations of God's holy day. The non-attendance upon church services, patronizing the Sabbath printing press, or money investments therein, and holding investments in steamboats that run on the Sabbath, and in hotels and saloons, that vend ardent spirits, and other secular works that could be suspended on the Sabbath, are all even more than indirect forms of Sabbath desecration. Surely Methodism in our metropolis, as well as in our village and rural life, ought to scorn the practices above mentioned. If our people were as free from imputation in these respects as they ought to be, mightier would be the church's influence against the evils I have mentioned, and all their kindred vices.

To be fortified at the points where Christian integrity and heroism take their stand on these questions, by her followers, would give to Methodism in Wilmington a grandeur, she has, perhaps, never possessed, and enable her to count numerous examples of those, of whom "one shall chase a thousand, and two put ten thousand to flight." Many such are already among the Lord's hosts, who, while they are "valiant for the truth," also "keep themselves spotted from the world."

It must be admitted by every one, acquainted with the situation, that the two evils above mentioned, have fearful prevalence, and are of gigantic proportions in our city, and are formidable barriers to the cause of morals and religion. Now the attitude of our Methodism to them should be uncompromising. Our people of all classes, by precept and example, should be as "epistles known and read of all men," on the side of temperance, and the sanctity of the Sabbath.

The adoption of two simple remedies would inaugurate a new era of reform and evangelism. First, let total abstinence from all that intoxicates, as a beverage, be the watchword and practice of all our people; and second, let all, old and young, be constant attendants upon the public Sabbath services of God's house. Then Methodism in Wilmington would approximate the ideal church of the prophet, "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

HELPER.

Slow to Speak.

Hasty words are often wrong words, rash words, inaccurate words, false words. Right speaking requires deliberation. Questions constantly arise which demand careful answers, and words spoken in haste may need to be recalled at leisure. An off-hand answer is far from being the safest one to give; a more considerate way of speech leaves less to correct and less to regret.

Moses' complaint when called by the

Lord to deliver Israel, was that he was "slow of speech," but he found before he got through the wilderness, that he talked fast enough; indeed, altogether too fast for his own good. And it is curious, that while this very man declined to act as the Lord's messenger because he was so slow of speech; by his rashness and haste in speaking "unadvisedly" with his lips, he lost his portion of the inheritance of Canaan, and died outside the borders of the promised land.

Probably no Christian lives, who is so conscious of the inward guidance of the Holy Ghost, but has often felt the reproving of the Spirit in the midst of hasty conversation, and has thought, "There, I have said too much." Happy those who learn to heed this gentle monitor and utter only sound speech that cannot be condemned.

Babblers have shallow minds—little dishes soon boil over. Wise men can wait, and consider, and weigh matters, and when they do speak, their words have power and win regard. Many a person fails to command respect because he talks too much. In a position of trust or responsibility he fails, because all there is in him drizzles out in empty words, and becomes the property of both friend and foe. Persons who let themselves down and empty their minds to every hearer, need not be surprised if persons see their weakness and ignore their worth.

When Napoleon was asked in his early years, how he secured the respect and confidence of so many old officers who were under him, he replied, "By reserve." A little more reserve in leaders, in heads of families, in persons who have care and responsibility, would save from many of their troubles. It need not be a lack of kindness and frankness; let it rather be the quiet of self-control; the silence of a man who uses his tongue, rather than the babbling man whose tongue uses him, and uses him up—the reserve of a man who knows there is a time to speak and also a time to be silent, and who bides his time, and cannot be vexed nor coaxed to speak till the time has come. Many a battle has been lost by raw soldiers firing wildly before the foe was in range. "Wait till you see the whites of their eyes," was the word of command given to a patriotic host, and the assailant found that it was no idle task to attack such a band of waiting determined men.

Reserve your words. Many a preacher of the gospel has ruined his influence by gabbling, and story-telling, and vain and hasty talk. Silence prepares one to speak with power. Some of the mightiest preachers of the Word of God have been so silent and reserved, they have been deemed unsociable by silly women and gabbling men, who had nothing higher to talk about than the weather, politics, gossip, and scandal. People who gabble out of meeting have very little to say when they get in there. Men who hold their tongues and use their brains can come before the assembly with hearts inditing good matters, and pour forth the words of salvation like clouds filled with rain. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak."—*Zion's Watchman*

No man really believes any more than he practices. FAITH is the most abused noun in the language, and BELIEVE the most abused verb. Men say they believe in Christ, who do not show the first quality of His temper. Women say they believe in love, who are exacting, selfish, vain, worldly, altogether unlovely. People are very orthodox in notions who are the greatest of heretics in their lives. The Jews never become atheists or infidels; but if you want to know what they really believe, read the twenty-third chapter of Matthew. In religion only that is believed, which is lived. There is no Christian faith unless it makes a man a Christian, and that not in the head, but in the heart. If you

call yourself a believer, and want to know whether you are justified in so doing, ask yourself this question: "What kind of a man am I?" And remember, "If any man have not the Spirit of Christ, he is none of His." And this leads us to say, that the Christian Church should be vastly more watchful of life than of opinions. Let a minister swerve a little from the creed of his Church, or from the popular interpretation of it, and he is promptly disciplined. That is well. But he may be of more than questionable integrity in business transactions; he may be careless of the exact truth; he may be unkind in his family to the point of cruelty; and who thinks of tabling charges against him? The result is, that the world considers the Church more anxious about orthodoxy of views than orthodoxy of life; and men of plain common sense are thereby alienated. Let the Church keep itself free from heresy in life.—*Presbyterian Observer*.

Making the Truth Lie.

One of the meanest modes of lying is by making the truth lie; by saying that which is true as far as it goes, but which intimates that which is utterly false. And while this mode of lying is a favorite mode with the wilful slanderer and backbiter, it is not altogether abjured by thoughtless persons who are without malice in its using. It is strictly true, for example, of any woman, that "she is no better than she should be." Yet when that truth is uttered concerning any woman of ordinarily good character, it is equivalent to a foul falsehood against her. Explicit details of truth in a narrative may be given in such a way as to amount to a cruel and baseless lie. If a man were to say of another, that he saw him in the surf when a companion was drowning, yet, although he was a strong swimmer, that man never moved a hand to help his drowning companion, it would be equivalent to a charge of cold-blooded-heartlessness, if not of practical murder. The concealed fact, however, being that the strong swimmer was just then struggling to save his own child from drowning—the truth, so far as it was told, was made to lie.

There is a good deal of this kind of lying by truth-telling, in social comments on acquaintances and neighbors, and in incidental references to a preacher's or a teacher's utterances. "I never heard her say a hearty 'enthusiastic word of anybody else';" or, "She never praises another woman's dress," may be a literal truth while practically a lie; if, indeed, it is spoken by one woman of another, whose characteristic is a peculiar quietness of manner and of speech on every subject, or is an exceptional disregard of dress for herself or for any one else. So, again, a hearer may practically lie, by saying truly concerning a preacher or a teacher, "I never heard him say one word against gambling;" or, "In all the sermons I have heard from him, there has never been a single citation of a Bible text in explicit proof of the doctrine of the divinity of Jesus Christ." It is not enough that we guard our lips lest we speak that which is false; we must also guard our minds and hearts lest we make the very truth to lie, by our lack of a spirit of Christian love in all our utterances.—*Sunday School Times*.

Professor Redom, the eminent German hygienist, declared in a recent lecture that the nervousness of women is generally owing to two defects—anaemia, caused by the silly notion that a hearty appetite is unfeminine, and fresh air starvation, accompanied by a lack of exercise. To their fondness for fresh air, their open windows at night, and their constant exercise, he attributes the greater beauty of English women. "The beauty of German women," he says, "lies in their face, with its changing and amiable expression. The beauty of the English lies in the whole body and in their health." German women, he adds, are martyrs to an unnatural state of civilization, and if they would only imitate the English, hysteria would diminish in frequency.

Peninsula Methodist,

PUBLISHED WEEKLY BY

J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR.

WILMINGTON, DEL.

OFFICE, S. W. COR. FOURTH AND SEAFLEY STS.

TERMS OF SUBSCRIPTION.

Three Months, in Advance, 25 Cents
 Six Months, " 50 "
 One Year, " \$1.00
 If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year. 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.

Peninsula Methodist for 1888.

ALL new subscribers are offered the PENINSULA METHODIST from the time of their subscription, to January, 1889, for the price of one year. Those subscribing at once will get two months free.

Conference Appointments.

Some conscienceless scribbler, signing himself "Methodist," published in the *Every Evening* of the 30th ult., a list of "probable" appointments, so obviously improbable, as to make his prognostications ridiculously absurd. The Scripture heading, "We prophecy in part" is eminently appropriate, for the reason assigned by the same authority, "when that which is perfect is come, then that which is in part shall be done away." Except in a few cases where churches have formally extended invitations, almost any one at all posted in Conference affairs could have made far more "probable" guesses. We question whether "Methodist" is what he professes to be; certainly he shows a lamentable ignorance of Methodistic economy when he says, that all the bishop has to do with the appointments is to "confirm" them. Unless all the previous arrangements on the part of the preachers and the churches commend themselves to the judgment of the presiding bishop, upon a careful and prayerful examination of each case with the aid of his entire council, they will not only not be "confirmed," but very materially disarranged, and the out-come prove a complete surprise to both parties. Our bishops are no mere figure-heads; they have grave responsibilities in this matter of distributing ministerial service, and very seldom, if ever can it be truthfully said that any one of them fails to appreciate those responsibilities. The unparalleled fact, that thirteen thousand ministers of the gospel with their families and as many charges, submit the question of their pastoral relations to the judgment of these chief pastors, once every year, is ample proof on this point. The Episcopal prerogative to "fix the appointments of the preachers" is questioned by no true Methodist Episcopalian, lay, or cleric; and however parties may candidate, or call, or negotiate, unless the presiding bishop approve these preliminaries they will only afford striking illustrations of Burn's familiar words,

"The best laid schemes of mice and men
 Gang all aglee."

That Beautiful Star.

For some weeks past, the eastern sky has been specially attractive in the early morning by reason of the appearance of an exceptionally brilliant star, which has been named "the Star of Bethlehem" from some supposed relation to the celestial luminary that "stood over the

place" where the infant Jesus received the adoration of the Wise Men from the East nearly, two thousand years ago. We called attention to it, in our issue of the 26th ult. If any of our readers have not seen it, we can assure them it is a sight well worth an effort of early rising. We have gazed upon it repeatedly about four o'clock in the morning, as it shone with exceeding brilliancy about ten degrees above the eastern horizon. It is readily distinguishable from every other star upon the cerulean canopy.

Our Missionaries to India.

It is even so; our brother and sister, Rev. George F. Hopkins and wife, we learn, are under appointment to the foreign field. After three successful years in Hurlock's charge, and one year of laborious and fruitful mission work in Dorchester County, Md., brother Hopkins goes with his companion to far off India, to assist our brethren there in their gigantic enterprise of turning these millions of heathen from idols to the worship of the true and living God. He writes us he cannot be ready for a week or two yet to set sail for his distant destination. "I go," he says, "not because I choose to go, but because the church has selected me, and I am ready for duty anywhere. To do my Master's will is not a sacrifice, but a pleasure, as brother Wilson says, an investment that pays a hundred fold." We most earnestly invoke upon these servants of the Lord the special blessing of the great Head of the church, that a gracious Providence may continually attend them, and that large success may crown their labors and devotion. Let every lover of Jesus throughout our Peninsula especially, bear these, *our* missionaries, up to the throne of heavenly grace in unceasing prayer.

Bro. Hopkins kindly promises to give us a report from Dorchester, before he leaves, and we trust he will be a regular correspondent of the *Peninsula Methodist* during his stay abroad.

Asbury, Wilmington.

In response to a special invitation, we worshipped last Sunday morning with our brethren of this historic church. It was the occasion of their monthly commemoration of the great atonement, and a congregation was present in the spacious and beautiful audience room, that left few, if any seats unoccupied either in the galleries or on the floor. To the surprise and delight of all, the beloved pastor, Rev. James E. Bryan, who has been confined to his home, by painful bodily affliction for several weeks, made his appearance in the pulpit during the singing of the first hymn. After prayer, eight adult males, six adult females, and fourteen little ones were received on probation. It was a touching scene, as the pastor in a few fitting words of counsel, extended to them the church's welcome, and assured them of her sympathy and prayers.

Rev. Vaughn Smith then proceeded with the sacramental service, assisted by the pastor, and the writer. Besides the five ministers, three hundred and fifty-five persons knelt at the communion table, and received the sacred emblems of the broken body and shed blood of the World's Redeemer. A holy gladness pervaded the hearts of all, as their faith apprehended the infinite tenderness and loving mercy revealed in that one great sacrifice, which was offered nearly two thousand years ago, "once for all," and has been commemorated by loving disciples uninterruptedly through the centuries, ever since that memorable night before his death, when it was instituted, by our Lord Himself. Songs of praise and shouts of joy mingled, while many tear-suffused eyes and heaving breasts attested the depth of religious feeling.

Brother Bryan expressed his gladness and gratitude, in being able to enter again the Lord's house, in a few fitting

words, alluding to his singularly uninterrupted good health during his ministry, having lost but two Sabbaths in twenty-five years on account of sickness, until the present attack. Most cordial greetings were extended to him by his people at the close of the service.

Brother Smith preached to a crowded house at night, and we learn eleven more were received on probation, making for the day. At this rate, old Asbury will be ready to swarm again before very long; and this "Methodistic *Banyan*" (not "Bunyan," as the types made us say last week) will doubtless drop another shoot, ere many years ensue.

Wesley, Wilmington.

It was our privilege to participate in the interesting dedicatory services, by which on last Sunday, this latest born of the ecclesiastical children of Wilmington Methodism, was set apart for the worship of Almighty God, according to the doctrines and discipline of the Methodist Episcopal church. In the afternoon we heard an impressive sermon by Rev. E. L. Hubbard, Ph. D., setting forth the Divine grief at man's persistence in sin, as suggested by the text, "It repented God that he had made man on the earth; and it grieved him at his heart," Gen. 6-8. The speaker emphasized the thought, that even the severe judgments inflicted upon the incorrigible were expressions of Divine grief, and in perfect harmony with that ineffable love and mercy which led him to give his only son to humiliation, to suffering, and to death, that "whosoever believeth in him should not perish, but have everlasting life." Rev. Jacob Todd, D. D., preached at night, from the text, "Then took Mary a pound of ointment of spikenard very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment," John 12-3. He very beautifully illustrated Mary's loving devotion to the Lord, as showing that no position was too lowly, no service too humble, and in no offering too costly as a sacrifice of love.

Presiding Elder W. L. S. Muarary preached in the morning an appropriate discourse from the text, "They that sow in tears shall reap in joy," Ps. 126-5, making impressive reference to the difficulties attending this enterprise, and the harvest of gratifying success, present and prospective. Dr. Murray superintended the collection throughout the day, and was efficiently assisted by the pastor, Rev. W. G. Koons, and the board of trustees. As the result of these labors, and a large amount of personal effort upon the part of the Presiding Elder and the pastor during the past eight months, the entire cost of the building as finished and furnished, amounting to \$3,115.21, was provided for, in cash contributions and valid subscriptions, with a margin of more than \$150.

At the close of the evening exercises, after the formal dedication service, two young men, one young woman, and a lad were received on probation, and two young women joined by certificate, making an addition of six to the little band, the first day they occupied their new church. An impressive baptismal service followed, in which Presiding Elder Murray administered this initiatory and dedicatory rite to two infants and one adult.

We congratulate the pastor and the trustees on the successful conclusion of their plans, and pray that this place may prove to be the birthplace of many precious souls, and be ever favored with the presence of the King of saints.

Revs. J. L. Houston, C. Hill, A. Stengle, H. W. Ewing, and T. S. Thomas were present during the afternoon.

COLGATE & CO'S SOAPS. We call special attention to the goods of this celebrated firm. They manufacture over 100 different varieties, and among these is the "Cashmere Bouquet Toilet Soap,"

a fine article, "exquisitely perfumed" and yielding a creamy lather, softening and cleansing the skin. We can recommend these soaps from personal experience in their use, and are confident they will give satisfaction to all who will subject them to the same test. Colgate & Co., New York.

The Peereesses' School.

Bro. THOMAS.—Many of your readers well remember Miss Mary J. Holbrook, a missionary of the Woman's Society from Tokyo, Japan, who addressed our anniversary in Suow Hill, Md. and visited with profit, a number of auxiliary societies. Since her return, till recently, she has been engaged in the Bible Woman's training school in Yokohama. She has left that work, and the Woman's Foreign Missionary Society, as well, that she might enter another door, opened, as we believe, by the same Divine Hand that has guided and sustained her thus far. It is none other than a position in the "Peereesses' school" in Tokyo. The school was founded three years ago by the Empress for the daughters of the nobility, and is under her special patronage and supervision. She visits it frequently, going into every class room. The school is just across the street from the court; and a recent letter from Miss Holbrook, which I am not at liberty to make public, describes a visit to it by her majesty. The Empress is not only a patron of learning, but is herself of studious habits and well versed in the polite literature of the country. One of the pupils is first cousin to the Empress, and another in all probability will be the future Empress. Miss Holbrook says, "I do not consider the souls of these girls, as one whit more valuable than the souls I have been caring for, but it does seem important, to give these, who are to be the leaders in society and exert such wide spread influence all the help that is possible."

Miss Holbrook is paid by the school for three hours work each day, the same salary that our society paid her. The remainder of her time will be devoted to strictly evangelistic, and uncompensated labor, to speak after the manner of men. She closes her most interesting letter with these words, "Pray for me, and ask the ladies as you meet them in your missionary gatherings, to remember in a special manner, the Peereesses' school in Tokyo."

This, with Miss Easton's article, written at my request for the *Peninsula Methodist*, stifle further "echoes" from the Executive Committee.

E. B. STEVENS.

227 E. Boundary Ave. Balt., Md.
 Nov. 28, 1887.

Magnify the Office.

The friends of missionary episcopacy in Methodism can make no greater mistake than to argue that missionary episcopacy is inferior to general episcopacy. Yet this is precisely what some journals are doing. In trying to show that Bishop William Taylor is officially the "equal" of Bishop Niude and others of the regular board, they are unwittingly emphasizing the idea, that missionary episcopacy is an inferior office in our economy. We hold that all such talk is untimely, unseemly, and irrelevant.

Missionary episcopacy is comparatively new among us. Its previous representatives, Bishops Burns and Roberts, were not elected from the home church, and from our representative men, as Bishop Taylor was. Really, their incumbency created no precedent or leadership. Bishop Taylor may be regarded as the pioneer missionary bishop of the Methodist Episcopal Church. The office will hereafter have pretty much such a prestige as Bishop Taylor gives it. And we are all sure, that that will be great. By his heroic self-sacrifices and commendable consistency in all his official acts he is certain to continue to command the sympathy of the church and keep that arm of our episcopal body prominently

before the people. Who would now be unwilling to accept election and ordination as the bishop of India, or the bishop of China, or the bishop of Japan, and take a position for life by the side of William Taylor, the honored bishop of Africa?

To our thought the missionary branch of our episcopacy has in its wonderful promise. In modifying the restrictive rule the General Conference and the Annual Conferences of 1856 were building wiser than they knew. Possibly, however, the prophets of that period foresaw the fast-developing Methodist missions of the great heathen empires of the old world, and knew that in a generation or so resident Methodist bishops in those old heathen centres would be essential to the permanency and progress of the missions they were planting. At any rate they paved the way for such action as appears now to be needed and may soon be had, namely, to elect missionary bishops to all prominent Methodist Episcopal missions, and keep them in their respective jurisdictions for a life-time, to study the necessities of the work and minister to its wants from the standpoint of personal experience and knowledge. Their practically acquired information will work good in two opposite ways: first, to the missions themselves; secondly, to the home church. Their reports to the General Conference, after four years of local episcopal superintendency would be of incalculable value, and their special reports received from time to time, as occasion might require, would tend to arouse the church and keep her *en rapport* with missionary spirit and zeal the world around.

Let us, therefore, stop belittling the missionary episcopacy of our Church. Let us rather magnify it as the highest office in the control of the General Conference. Let us also choose its further incumbents from among the very best ministers of the church. None are too good or great to serve as the colleagues of Bishop William Taylor. There are plenty of men for the regular episcopacy, and no difficulty will be experienced in keeping the original "plan of itinerant general superintendency" in excellent working order; but to make the newer plan as forceful and effective as it should be, we must exercise great care in elevating men to the office. A good name is now before the church for "Bishop of India," but who stands out with anything like equal prominence and promise of usefulness for China or South America? Perhaps the time to provide for these countries is not yet. One additional missionary bishop next May may serve the purpose of the church for a quadrennium. We shall see.—*Michigan Christian Advocate.*

William DuHamel, son of the Rev. Dr. John P. DuHamel, of Church Hill, Md. was ordained to the Diaconate by Bishop Howe, of Central Pennsylvania, in Christ Cathedral, Reading, Sunday, Nov. 6th. Young Mr. DuHamel's father, like many of the clergy in the Protestant Episcopal Church was indebted to the Methodist Episcopal Church for his conversion and early training in the ministry. From 1855 to 1861 his name appears on the roll of the Philadelphia Annual Conference. We are credibly informed that the late Bishop H. C. Lay of the Diocese of Easton, Md. was free to acknowledge his obligations in a similar respect to our church; though we understand he did not graduate among us beyond the rank of an exhorter.

A peculiarity of the congregation of the First Presbyterian church, in San Francisco, Rev. Robert MacKenzie, D. D., pastor, is that two-thirds of it are men, for which it is noted all over the State. This is in the face of the fact, that the Doctor is known as one of the most uncompromising preachers of doctrine.

Twelve Hundred Thousand Dollars from all Sources for Missions. FOR 1888.

To reach all human souls with the good tidings is so imperative in importance, that it fills the word of God, and covers the whole history and philosophy of Church life.—Arthur T. Pierson.

If all missionaries, evangelists, and teachers in Pagan, Papal, and Moslem lands, including men and women foreign born and native born, were economically distributed, each would have 25,000 souls to care for.—Ibid.

An increase of three per. cent. per annum goes to replace those church members who die, and to keep the Church itself from declining in numbers and finally dying out altogether. Only what is in excess of this, therefore, represents the real increase, the absolute gain of the Church upon the world.—Ibid.

Now those who have made a study of the matter, taking a survey of the whole of Protestant and evangelical Christendom, and the average accessions by conversion for the half-century past, tell us that the increase is about seven converts yearly to every hundred church members. If this be true, we are making such slow progress toward the world's evangelization, that we are gaining from the world only about four new converts a year for every hundred professed disciples. At such a rate, even had we unlimited time for the work, it would take half a millennium of years for the 30,000,000 of Protestant Christians to reach the half of the race now without the Gospel. The melancholy fact is, that the population of the world is more rapid in its increase and displacement, than the Church in its evangelical march. With all the progress made, after all the triumphs of the Gospel, and notwithstanding all the open doors and multiplied facilities of communication and impulsion, the host of the unsaved is undoubtedly vaster to day, than it has been in any previous age of human history.—Ibid.

Take away the honest, hearty belief, that without Christ souls are lost, and you have broken the main-spring of evangelistic acting, and paralyzed the nerves both of sensation and motion.—Ibid.

The kingdom of Christ is not a church organization, which at the best is only a temporary convenience and of varying form, but a spiritual condition and fellowship, into which men enter by faith in Christ. From the beginning of Christ's teaching many who heard Him failed to comprehend His mission because they were looking for such organization as men are accustomed to originate for the exercise of power. His most intimate disciples failed to understand Him. Even after the resurrection their hearts were longing for something of this kind, although he had told them plainly, "The kingdom of God is within you." Not until the outpouring of the Holy Ghost do they appear to have attained more than a vague idea of what Christ was doing for men. Men have originated schemes of socialism and communism, and hoped to find in these an element of power for lifting men into happiness and purity. But all such earthly forms dwarf the soul. The moment church organization becomes anything else than an instrument for saving men it stands in the way of Christ's work. When it is sought, for honor, for livelihood, for social position, for anything else than spiritual benefits, it is an interference with Christ's design. His one teaching concerning such matters is, that the kingdom of God is within men.—Central Christian Advocate.

CUMMINGS, \$3.00 FOR 12 Fine Cabinet Photographs.

302 MARKET ST., WILMINGTON, DEL.

BOOKS FOR ENQUIRERS, And for those dealing with Enquirers.

GRACE AND TRUTH. By W. P. Mackay, M.A. 52d thousand (over 200,000 sold in England). Mr. D. L. Moody says: "I know of no book in print better adapted to aid in the work of him who would be a winner of souls, or to place in the hands of the converted." 282 pages, 16mo, 75 cts.; paper, 35 cts. THE WAY TO GOD, and HOW TO FIND IT. By D. L. Moody. 148 pages, 12mo, cloth, 40 cts.; paper, 30 cts. "The Way of Salvation is made as clear as simple language and forcible, pertinent illustration can make it."—Lutheran Observer. "Very earnest and powerful."—National Baptist. LIFE, WARFARE AND VICTORY. By Maj. D. W. Whittle. 124 pages, cloth, 60 cts.; paper, 30 cts. "The way of life is obtained, the way to serve in the warfare, and the way to have assured victory, are admirably presented in a clear, helpful style, abounding with apt illustrations." THE WAY AND THE WORD. Prepared by D. L. Moody. 45th thousand. A treatise on Regeneration, followed by Mr. Moody's helpful suggestions on Bible study. 64 pages, cloth, 25 cts.; paper, 15 cts. MY INQUIRY MEETINGS; or, Plain Truths for Anxious Souls; by Robert Boyd, D. D. 64 pages and cover. Price 15 cents. "For simplicity, clearness, and force of statement we have met with nothing that equals this little work."—Interior. THE SOUL AND ITS DIFFICULTIES. By H. W. Sullivan. 68 pages, paper, 8 cts. HOW TO BE SAVED. By Rev. J. H. Brooks, D. D. Cloth, 50 cts.; paper, 25 cts. DOUBTS REMOVED. By Casar Malan, D. D. 32 pages, paper, 5 cts. GOD'S WAY OF SALVATION. By Alexander Marshall, with answers to popular objections. Brief, pointed, and pathy. 32 pages and cover, 5 cts.; \$2.50 per 100. GLAD TIDINGS. A book for Enquirers. By Rev. Robert Boyd, D. D. Cloth, 50 cts.; paper covers, 25 cts. *Sent by mail, postpaid, on receipt of price.

J. MILLER THOMAS, WILMINGTON DEL. McShane Bell Foundry Finest Grade of Bells, Casts and Fits for CHURCHES, etc. Send for Price and Catalogue. Address: H. McSHANE & CO., Baltimore, Md.

NEW BOOK FOR THE INFANT SCHOOL, BY J. R. SWEENEY AND W. J. KIRKPATRICK.

Single cop. 25 cts. \$2.40 per dozen. Address all orders to J. MILLER THOMAS, S. W. Cor. 4th & Shipley Sts., Wilmington, Del.

THE CHAUTAUGUA LITERARY AND SCIENTIFIC CIRCLE, C. L. S. C.

COURSE OF STUDY FOR 1887-88, Required Readings.

PRICES TO MEMBERS BOUND IN CLOTH American History By Edward Everett Hale, D.D. \$1.00 American Literature By Prof. H. A. Birds, A.M. of Yale College. 60 Physiology and Hygiene. By Dr. M. P. Hatfield, 1.00 Philosophy of the Plan of Salvation. By J. B. Walker, LL.D. 60 Readings from Washington Irving 40 Classical German Course in English. By Dr. W. C. Wilkinson. 1.00 History of the Medieval Church. By J. F. Hurst, D.D., LL.D. 40 Required Readings in "The Chautaugau." Sent by mail on receipt of price J. MILLER THOMAS, Wilmington, Del.

BOOKS HELPFUL IN CHRISTIAN WORK.

CHILDREN'S MEETINGS AND HOW TO CONDUCT THEM, by Lucy J. Rider and Nellie M. Carman, with contributions of plans, methods and outline talks to children by nearly forty others, including the best known and most successful workers among children in this country. 208 pages, fine cloth, \$1.00. THE PRAYER MEETING AND ITS IMPROVEMENT, by Rev. L. O. Thompson. 12 mo. 256 pages, cloth, \$1.25. "This is so good a book that we wish we could give a copy to every young minister."—C. H. Spurgeon. "A very suggestive book."—Sunday School Times. THUS SAITH THE LORD, by Major D. W. Whittle. A handbook for Christian workers. 134 pages, flexible cloth, 50 cts. "A manual of Scripture texts arranged to present the leading subjects met with in dealing with enquirers." SECRET POWER; or, the Secret of Success in Christian Life and Work, by D. L. Moody. 116 pages, 12mo, cloth, 60 cts., paper, 30 cts. "Every page is full of stimulating thought."—Christian Commonwealth. *Sent by mail, postpaid, on receipt of price. J. MILLER THOMAS, WILMINGTON, DEL.

BUY CLOTHING

of J. T. Mullin & Son, 6th & Market, Wilmington, if you want the best at the lowest prices. They offer every advantage, both in variety, styles and prices. They have an immense assortment of the finest imported and domestic Overcoatings, Suits, Panadonings, &c. bought from first hands, with ready cash, which insures lowest prices. Over Coats for fall, very stylish, and well fitting, now ready. Suits for dress or business, cut in latest styles, well trimmed, nicely made, all sizes for men, youth, boys and children.

J. T. MULLIN & SON, TAILORS & HATTERS, 6th & Market, WILMINGTON, DEL.

MILLINERY.

Crape, Bonnets and Veils constantly on hand. Corsets, Bustles, Parasols, Skirts and sole agent for Ladies Patented Rubber Underwear. SALLIE D. BREAR, 306 KING STREET, WILMINGTON, DELAWARE. 13-ly



Oxford Teachers' BIBLES

From \$1.25 to \$12.50. For sale by J. MILLER THOMAS, 4th & Shipley Sts., Wilmington, Del.

STORY OF THE BIBLE.

BY CHARLES FOSTER. PRICE \$1. Sent by mail on receipt of price. Address J. MILLER THOMAS, Fourth & Shipley Sts., WILMINGTON DEL.

THE CHEAPEST AND BEST SUNDAY SCHOOL LIBRARIES.



LIBRARY NO. 1. For the School and Home. Fifty Choice Illustrated Volumes, large 16 mo. bound in muslin. Only \$20.50 to Sunday Schools.

LIBRARY NO. 2. Fifty Choice Illustrated Volumes, large 16mo. bound in muslin. Net price for 50 large Books, only \$22.00. The Books are different from those in No. 1, and some are larger, both libraries making an appropriate addition of one hundred books to a Sunday-school Library for only \$42.50. Sold only in sets.

LIBRARY NO. 3. Fifty Choice Illustrated Volumes, large 16mo. bound in muslin. Only \$25.00 to Sunday-schools. The books are different from those in Nos. 1 and 2. The three libraries make an appropriate Sunday-school Library of one hundred and fifty volumes, costing only \$67.50.

Each Library contains over 12,000 printed pages, illustrated by 212 large full-page fine engravings and many of smaller size. The books are printed on good clear paper, and strongly bound in muslin, with gilt stamps. Fifty Catalogues with each library.

LIBRARY NO. 4. Comprising fifty three Books in fifty volumes. Beautifully printed, illustrated, and bound. It consists of 50 large 16mo. volumes, with 15,831 pages, and numerous illustrations, on good paper well and tastefully bound, and put up in a neat case, and is sold to Sunday schools at the net price of only \$27.50.

OBSERVE. 50 Vols., 15,831 pages only \$27.50.

None Cheaper! None Better! J. MILLER THOMAS, METHODIST BOOK STORE, FOURTH & SHIPLEY STS WILMINGTON, DEL.

GET THE BOOK! New and Improved Edition of METHODISM OF THE PENINSULA. Price \$1.25. New Chapter alone, to those who have the first edition, 20 cts.

Dr. W. L. S. Murray says: "I have finished reading your new chapter, 'The Record and Status of Peninsula Methodism.' It is the best comparative statement of churches on the Peninsula that I have ever seen and I do not believe there is any statement equal to it. I was delighted and interested by reading it. I regard it as of great historical value, and have carefully filed it for future reference."

Sent by mail on receipt of price by J. Miller Thomas, Wilmington, Del., or R. W. Todd, Snow Hill, Md.

NEW BOOK, Songs of Redeeming Love, No. 2.

Edited by J. R. Sweeney, C. C. McCabe, T. C. O'Kane, and W. J. Kirpatrick. Single copy by mail 35 cents. \$30 per 100. Address all orders to J. MILLER THOMAS, S. W. Cor 4th & Shipley Sts Wilmington, Del.

SHORT HINTS ON SOCIAL ETIQUETTE.

Compiled from latest and best works on the subject by "Aunt Matilda." Price, 40 cts.

This book should be in every family desirous of knowing, "the proper thing to do,"

We all desire to behave properly, and to know what is the best school of manners.

What shall we teach our children that they may go out into the world well bred men and women?

"SHORT HINTS"

Contains the answer, and will be mailed to any address, postage prepaid, on receipt of price.

L. L. CRAGIN & CO. PHILADELPHIA, Pa.

W. V. TUXBURY, Artist in Crayon, Pastel, Indian Ink and WATER COLORS.

Careful attention paid to pictures requiring alterations. Orders by mail attended to. Address, 335 E. Fourth Street, WILMINGTON DEL.

"Ranks next to a Concordance."—SPURGEON.

BIBLICAL LIGHTS AND SIDE LIGHTS, A Cyclopaedia of TEN THOUSAND ILLUSTRATIONS

AND—Thirty Thousand Cross References, Consisting of fact, incident and remarkable declarations taken from the Bible; for the use of public speakers and teachers, and also for those in every profession who for illustrative purposes desire ready access to the numerous incidents and striking statements contained in the Bible. By Rev. Chas. E. Little. Royal 8vo, 630 pp. Cloth, \$4 00; Library Sheep, \$5 00.

J. MILLER THOMAS, WILMINGTON, DEL.

A New Book, By the Author of 'The Christian's Secret of a Happy Life.'

The Open Secret;

OR The Bible Explaining Itself. BY HANNAH WHITALL SMITH.

PRICE \$1 00.

Sent by mail on receipt of price. J. MILLER THOMAS, Wilmington, Del.

Theological and Sunday-school BOOKS.

Great Variety. Lowest Prices. BRINKLINE & HIGGINS, 100 N. 2d ST., PHILADELPHIA, Pa.

DR. WELCH'S Communion Wine, unfermented, for sale at this office.

Quart Bottles, per doz. \$10.00
Pint " " 6.00
Half Pint " " 2.75

H. ARTHUR STUMP ATTORNEY AT LAW, 35 ST. PAUL STREET, BALTIMORE, MD. Practices also, in Cecil County Courts, with Post Office at Perryville for Cecil County business.

Centenary Biblical Institute. ENDOWMENT SUBSCRIPTIONS. (Conditioned on \$25,000 being subscribed by Sept. 1, 1888.) Rev. J. F. Goucher, \$5,000

CLUB LIST.

The PENINSULA METHODIST and any of the following Periodicals will be sent to any address, postage free at prices named, or we will send any of the periodicals separately at publishers' prices.

Table with 3 columns: Periodical Name, Regular Price, Price for both. Includes titles like Independent, Godey's Lady's Book, Century Magazine, etc.

J. MILLER THOMAS, Fourth & Shipley Sts., Wilmington, Del.

Absolute discernment of what evil is can not be imparted to us, in our present dim twilight of knowledge. The angels in the perfection of their faculties, or Adam in his innocence, might perceive the true moral character of every emotion and action, but we can not.

We favor the discussion of Christian unity, for there can be no doubt that Protestant Christianity is too much divided. It has become the prey of absurd notions of individualism and morbid conscientiousness.

opinions that have no appreciable effect on the personal spiritual life. Persons claiming to have the same spiritual experience wrangle over the method by which it has been attained. This is folly. -Central Christian Advocate.

The directors of the Cincinnati chamber of commerce have adopted resolutions against the admission of saloon keepers.



WHITE-EXQUISITELY PERFUMED-PURE COLGATE & CO'S TOILET SOAPS, including 103 varieties both scented and unscented, are made from only the sweetest and purest materials, and are adapted to every taste and use.

1875-Twelve Years' Maintained Superiority-1887 STEAM COOKED AND DEDICATED A.B.C. CRUUSED WHITE OATS, A.B.C. WHEAT, A.B.C. BARLEY, A.B.C. MAIZE. Carefully Hulled. Easily Digested. Made from the Finest Grain. Ready in Ten Minutes.

AMERICAN BREAKFAST CEREALS. The superiority of these cereals is owing to their being twice cooked, first by steam and subsequently roasted with super-heated air - dehydrated - which removes all traces of moisture and renders them most easy of digestion.

NEW INVENTION NO BACKACHE. RUNS EASY. FOLDING SAWING MACHINE CO. 309 S. Canal Street, Chicago, Ill.

MARVELS OF THE NEW WEST. A vivid portrayal of the stupendous marvels in the vast wild land west of the Missouri River. Six Books in one. Vol. comprising: Marvels of Nature, Marvels of Race, Marvels of Enterprise, Marvels of Mining, Marvels of Stock Raising, Marvels of Agriculture - over 250 original fine Engravings. A perfect picnic and gallery. It has more selling qualities than any other book.

EDUCATIONAL. DICKINSON COLLEGE, CARLEISLE, PA. - FALL TERM OPENS SEPTEMBER 15. Three Four-Year Courses: The Classical, the Latin-Scientific and the Modern Language. Facilities in all respects improved. New buildings, enlarged faculty, increased resources, well equipped Gymnasium. Tuition, by scholarship, \$6 25 a year; to sons of ministers, free. Cost of living exceptionally cheap. The Preparatory School, with new and excellent accommodations, has the aim of thorough and expeditious preparation for college. For catalogues and desired information address J. A. McCauley, President.

Hackettstown Institute, Newark Conference Seminary. Rev. Geo. H. Whitney, D. D., President. LADIES' COLLEGE, GENTLEMEN'S COLLEGE, PREPARATORY. Best advantages in Music, Art, Elocution, Scientific and Commercial Courses. The building is considered one of the finest in the land. Accommodates nearly 200 boarders. Has been full for years, and over 50 have been refused admittance the past five years from lack of room. Hackettstown, N. J. is on the D. L. & W. R. R. near Schooley's Mountain. TERMS MODERATE. CATALOGUE FREE.

Cut this Out for Reference.

HYMNAL OF THE Methodist Episcopal Church.

Sent by mail on receipt of price by the undersigned.

Table listing prices for various hymnals and books, including Pearl-Double Column, 24mo., 16mo., 12mo., and 8vo. editions.

J. MILLER THOMAS, S. W. COR. 4th & SHIPLEY STS., WILMINGTON, DEL.

HARRY YERGER, 419 Shipley St., Wil., Del., Is the Best and Cheapest place in the State to get Picture Frames, Looking Glasses and Engravings. Try him. 44 ly

AN INTENSELY INTERESTING BOOK. BEN-HUR. A TALE OF THE CHRIST. BY LEW WALLACE. 12mo., Cloth, \$1.50. One of the Most Striking Books of the Time. For sale by J. MILLER THOMAS, 4th & Shipley Sts., Wilmington, Del. MILLARD F. DAVIS, PRACTICAL Watchmaker and Jeweler, And dealer in Watches, Clocks, Jewelry and Silverware. No. 9 East Second Street, Wilmington, Del.

WYATT & CO.,



603 Market Street WILMINGTON DEL. White Shirts 75, \$1.00, \$1.25.

-A LARGE STOCK OF- HATS AND CAPS Just received from New York, also the best -DOLLAR WHITE SHIRT- in the city at ROSS' PHILADELPHIA STORE, 110 MARKET STREET.

Wanted Agents to Sell the HISTORY of The BLACK PHALANX. No commission. The first of its kind in the world. It is a history of the negro race, from the time of their first landing in America to the present day. It is a history of their struggles, their triumphs, and their progress. It is a history of their heroism, their courage, and their faith. It is a history of their love of freedom, their love of justice, and their love of truth. It is a history of their noble and heroic deeds. It is a history of their noble and heroic lives. It is a history of their noble and heroic souls. It is a history of their noble and heroic spirits. It is a history of their noble and heroic hearts. It is a history of their noble and heroic minds. It is a history of their noble and heroic souls. It is a history of their noble and heroic spirits. It is a history of their noble and heroic hearts. It is a history of their noble and heroic minds.

DICTIONARY OF THE BIBLE. EDITED BY REV. PHILIP SCHAFF, D. D. Reduced in price from \$2.50 to 2.00. J. MILLER THOMAS, METHODIST BOOK STORE, 4th & Shipley Sts. Wilmington, Del.

THE TEMPLE TRIO, COMPRISING - ON JOYFUL WING, MELODIOUS SONNETS, PRECIOUS HYMNS. PRICE: Music edition, 75 cents per copy; \$9.00 per dozen. Words edition, 15 cents per copy; \$1.80 per dozen. If to be sent by mail add postage, 10 cents for music, 2 cents for words. J. MILLER THOMAS, METHODIST BOOK STORE, 4th & Shipley Sts. WILMINGTON, DEL.

A Most Appropriate Gift for "THE OLD FOLKS AT HOME."

Fifty Years Beyond OLD AGE AND HOW TO ENJOY IT. A Book of Incalculable Value as well as Interest to all who have passed the Meridian of Life. Compiled by Rev. S. G. Mathrop. INTRODUCTION BY REV. ARTHUR EDWARDS, D. D., Editor of N. W. Christian Advocate. Price, Bound in rich cloth, 500 pages, 1 00 " Presentation edition, gilt edges, 1 50 J. MILLER THOMAS, WILMINGTON, DEL.

Don't suffer cold to accumulate on cold until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar and achieve an easy victory. Sold by all Druggists at 25c., 50c., and \$1. Glenn's Sulphur Soap heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye - Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

SEND TO THE PENINSULA METHODIST JOB OFFICE

IF YOU WANT LETTER HEADS, BILL HEADS, ENVELOPES, RECEIPTS, CIRCULARS, DRUG LABELS, VISITING CARDS, TAGS, POSTERS, PAMPHLETS Or any kind of Job Printing. Good work and low prices. Give us a trial.

J. MILLER THOMAS, (GAWTHROP BUILDING,) FOURTH AND SHIPLEY STS. WILMINGTON, DEL.

BUY YOUR Boots, Shoes & Rubbers, OF I. J. NICHOLSON, 106 WEST 7TH STREET, Also Agent for DR. WELCH'S UNFERMENTED WINE FOR SACRAMENTAL USE.

THE EPWORTH HYMNAL. Authorized by General Conference. The Choicest Collection of Music yet published for Sunday-schools and Social Meetings, and the cheapest from every standpoint.

The Epworth has 282 pages, 319 Hymns, and is sold for the very low price of \$30 per hundred, and the same rate for less or more (expressage not prepaid.) A single copy, 35 cts. by mail, prepaid 40 cts.; flexible cloth, single copies, 60 cts.; per dozen \$6.

A Word Edition. Size 24mo. Bound in paper, single, \$0.12 Per 100, 10.00 Bound in Boards, single, 30 Per 100, 15.00 Bound in Cloth, single, 25 Per 100, 20.00 J. MILLER THOMAS, METHODIST BOOK STORE, 4th & Shipley Sts., Wilmington, Del.

CATARRH ELY'S CREAM BALM Cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Restores the Senses of Taste and Smell. HAY-FEVER TRY THE CURE A particle is applied into each nostril and in 10 minutes the relief is complete. Price 10 cents at large stores; by mail, prepaid 15 cents. ELY'S BALM, 236 Green Street, St. Louis, Mo.

P. W. & B. Railroad. Trains will leave Wilmington as follows: For Philadelphia and intermediate stations...

Wilmington & Northern R. R. Time Table, in effect Nov. 20, 1887. GOING NORTH.

Table with 5 columns: Stations, a.m., a.m., p.m., p.m. Stations include Wilmington, French St, Dupont, etc.

Additional Trains, on Saturday only, will leave Wilmington at 5.20 and 11.15 p.m. for Newbridge, Del.

GOING SOUTH. Daily except Sunday.

Table with 5 columns: Stations, a.m., a.m., p.m., p.m. Stations include Reading P. & R, Birdsboro, Springfield, etc.

Additional Trains, on Saturday only, will leave Dupont Station at 1.00, 7.02 p.m. for Wilmington and intermediate points.

For connections at Wilmington, B. & O. Junction, Chadd's Ford Junction, Lenape, Coatsville, Waynesburg, and intermediate stations...

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

Commencing Thursday, Oct. 7, 1887, leave Hillen Station as follows.

DAILY. 4.40 A.M. East Mail for Shenandoah Valley and Southern and South-western points. Also Glenwood, Westminister, New Windsor, Union Bridge, Mechanicaltown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & O. Y. R. R.

Baltimore & Ohio Railroad. SCHEDULE IN EFFECT NOVEMBER 20, 1887.

Trains leave Delaware Avenue Depot. EAST BOUND. Philadelphia Accommodation, daily, 6.15 a.m. except Sunday...

ROYAL BAKING POWDER Absolutely Pure.



FAMILY BIBLES FROM \$2.00 TO \$35.00 FOR SALE BY J. MILLER THOMAS, h & Shipley Sts., Wilmington, Del.

A GOOD IDEA. LADIES DEPARTMENT. BELT'S PHARMACY. ALL PRIVATE APPLIANCES.

BENJ. C. HOPPER, Watchmaker & Jeweler. 22 NORTH ELEVENTH ST., PHILADELPHIA, PA.

RYAN & SEEDS. SUCCESSORS TO JOHN GREENLEE. Plumbers, Gas and Steam Fitters.

J. J. WHITE & CO., Wholesale Bakers and Confectioners. Front & West Sts., Wilmington, Del.

THE ROE BOOKS. New Editions to New Bindings. Per Volume, \$1.50.

A Valuable Work of Reference. SMITH-PELOUBET'S Dictionary of the Bible.

Just Published - HE FEEL IN LOVE WITH HIS WIFE. NATURE'S SERIAL STORY. Illustrated.

Presented for 10 new subscriptions at \$1 each or sent post-paid on receipt of price...

GRAND SUPERB PIANOS & ORGANS. On easy terms, to reliable purchasers; the best and most magnificent instruments made.



Poems in Color. With 56 illustrations lithographed by Armstrong & Co., from original designs by W. J. Whittemore.

1887 Four Things: 1887. Our Prices, Our Principles, Our Goods, Our Guarantee. CARHART & CO., ZION, MD.

Our Prices are the lowest for Dress Goods, Notions, Groceries, Hats and Caps, &c. Our Principles are the fairest, giving the buyer the FULL WORTH of his money.

FARMS FOR SALE. In Kent, Queen Anne's, Cecil, Calvert, St. Mary's, and Prince George Counties, Md. Also Virginia Farms, fine water location, with Orchards.

WILSON'S UNDERTAKING ROOMS. 6.6 KING STREET. Preparing and Keeping Bodies WITHOUT ICE a Specialty.

PEACH GROVE NURSERIES. Edesville, Md. Buggies, Phaetons, &c. &c.

Readers of this paper who want first class PEACH & PEAR TREES at lowest prices, address WM. K. JUDEFIND & CO., Edesville, Md.

GLAD HALLELUJAHS! Sweney & Kirkpatrick's 1887 Book. FOUR STRONG POINTS.

1. Its Songs Sing Themselves. 2. It's a Song Book Worth Buying. 3. It's a New Song-Book. (Not an old one) It is the newest book of sacred songs. We emphasize new. Of 160 songs, more than 100 will be sung for the first. They are the best of their celebrated composers. No dull pieces. All soul stirring.