

Peninsula Methodist.

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

VOLUME XII,
NUMBER 52.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

WILMINGTON, DELAWARE, SATURDAY, DECEMBER 25, 1886.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

BELLS ACROSS THE SNOW.

FRANCES RIDLEY HAVERGAL.

O Christmas! merry Christmas!
Is it really come again,
With its memories and greetings,
With its joy and with its pain?
There's a minor in the carol,
And a shadow in the light,
And a spray of cypress twining
With the holly wreath to-night.
And the hush is never broken
By laughter light and low,
As we listen in the starlight,
To the "bells across the snow."

O Christmas, merry Christmas!
'Tis not so very long
Since other voices blended
With the carol and the song!
If we could but hear them sing,
As they are singing now,
If we could but see the radiance
On the crown of each dear brow,
There would be no sigh to smother,
No hidden tear to blow,
No hidden tear to blow,
As we listen in the starlight,
To the "bells across the snow."

O Christmas, merry Christmas!
This never more can be;
We cannot bring again the days
Of our unshadowed glee.
But Christmas, happy Christmas,
Sweet herald of good-will,
With holy songs of glory
Brings holy gladness still.
For peace and hope may brighten,
And patient love may glow,
As we listen in the starlight,
To the "bells across the snow."

Bishop Taylor at Stanley Pool. (CONCLUDED.)

Monday, the 26th of July, at 8 A. M., we started for Kimpoko, in the *Henry Reid*, accompanied by the Government chief, and arrived at 3 P. M. I had not been able to learn, whether the house vacated by the Government station agents, was eaten up by the ants or not. We found it almost buried by high grass,—a house twenty by fifty feet, one good story, with verandah all round, six feet wide. The walls and partitions, built of rough frame of wood, filled up with mud and plastered; one main hall, and two rooms at each end, covered with thatch, and all in a fair state of preservation; so we soon found ourselves in our own house, without windows or doors, but a timely provision for our settlement without delay.

The Government chief, in his "palaver" with the native chief of Kimpoko, told him to send his people with their hoes, and clear away all the grass near the house. He had informed us that the male population there were all traders, and would not work for love or money. We, however, offered a square of white cotton cloth (twenty-eight inches) wages per day, and four brass rods; sixteen cents per week for rations to men and women, and half that rate to boys and girls; and over fifty laborers were enrolled at once. Bro. Teter called the roll morning, noon, and night, and gave to each one a card bearing the number opposite to each name on the roll-book, and gave them lessons in drill and order. We appointed a young chief as captain. He could not talk in English, but had learned to swear at the people in English most vociferously; so, from the great stir and noise, and daily superintendence of the old chief of the village near, and his queens, and all the members and kinsfolk of the royal family, and visitors from the nine villages in that neighborhood, it appeared that we would soon "subdue the earth," about Kimpoko, at least. At the end of one week, however, about thirty of the workers wanted to quit, so we paid them, and they left in great glee; a week later, all the rest passed

away in like manner. Meantime, the three of us planted a little garden, and an orchard of plantain and banana trees.

Our house stands but thirty yards from the high banks of Stanley Pool, commands a view of the broadest reach of that inland sea, with its islands and "the Dover cliffs," on the north side; and fifty yards from our house, there flows into the pool a rapid mountain stream, which, at a width of thirty feet, would give a depth of three feet. It flows like a torrent, so that its ordinary width is much less, and depth much greater. The water is very soft, clear, and pure, digestible and wholesome, without boiling or filtering; so that we think that, in many essential points, the Lord has reserved for us the best site on the Pool. The soil, a light, sandy loam, is not very rich; but with irrigation and careful cultivation, will produce abundantly a great variety of wholesome food.

Bro. Burr being an experienced surveyor, we commenced early to test the possibilities of ditch irrigation from our little river. On the 14th of August, while he and I were engaged on our water-levels, we saw in the distance, a white man with a negro guide, evidently seeking us, but going in the wrong direction; so I shouted to him, and as he turned and drew nearer to us, I said, "Oh, it is Bro. Walker." We had not heard a word from our dear fellows in the rear, who were so soon to follow us, since we left them in Matadi, the 28th of June. I often inquired of the Lord what I should do,—whether I should go, or send some one, to look after them; but in each case got answer, "Do nothing, but trust the Lord to provide for them, as He did for you."

"Beautiful for situation," yet the position of our station involved a difficult problem,—"how shall we get our people and freights from Leopoldville to Kimpoko?" No caravan route open, and no boats at our command, and no means of knowing the time of their arrival at Leopoldville; so we left all that to the Lord, till we, at least, could feel the proper thing to do.

So now, we hastened to meet Bro. Walker, and embraced and kissed him, and said, "Have all our people arrived?"

"No; none but Grant and myself."

"Are they all well?"

"Yes, all who are living."

"Who is dead?"

"Have you not heard of Charley's death?"

"No, not a word; what killed him?"

"Six days after you left Matadi, Charlie had been out hunting, and came into camp very weary; and that night—Monday night—he had some fever, and with it a return of his old complaint,—neuralgia of head and stomach; and four days after—Thursday the 8th of July—he died!"

So there, in the open plain, we wept before the Lord, and submissively bowed in deep bereavement, to the decisions of His will.

After a season of silent weeping, I said: "Where are the rest of our people?"

"After you left, we were all detained at Matadi for about a month, till the arrival of the caravan you sent from Lukunga. Bro. Shoreland did not succeed in getting any carriers at Congo-di-Lemba. We all got off together at last, but, three

days from Matadi, we met another caravan you had ordered from Lukunga, and Bro. Shoreland insisted on going back to Matadi with them; so he returned, and the rest of us came on to Lukunga. Sister Elkins being very much fatigued, and having some fever, the Doctor, and Bro. and Sister Elkins stopped for a season of rest at Lukunga; and Grant and I came on. We have heard nothing of Shoreland since he left us."

"How did you get from Leopoldville to Kimpoko?"

"Mr. Grenfel was sending his boat up to Kimpoko for quanga, and gave us a passage."

Then I began to see how the Lord was going to solve the problem of transport, for this season, at least, from Leopoldville to Kimpoko.

A famine had been prevailing for many weeks, in the towns at the lower end of the Pool. When I came up, the Government station at Leopoldville had 400 men employed, and on my return in two months, they were reduced to forty-five—sent away to Boma, where they could be fed on foreign rice.

The Baptist Mission at Kinshasa are engaged in building a new dock, and in making brick, for the erection of a brick Mission-house; and have a hundred men—mostly Loangos from the Coast—employed in these works. To each of these a "quanga," or a loaf of cassava bread, weighing about five pounds, had to be given as daily rations. Many of their men spent their time foraging among the villages, far and near, trying to buy quanga, to feed those hundred men.

Kimpoko was the land of Goshen in which the Lord had settled us, where quanga was abundant, and was sold at the rate of two loaves per brass rod; so the boat from the Kinshasa Baptist Mission came up twice a week seeking for food. Though abundant in supply, the Biyancie traders from the interior, had a monopoly of it; so I put Grant Cameron in, to teach school daily in two villages, about a mile from our place, and to compete with the Biyancies in the quanga trade, and thus help our dear Baptist brethren: and he is making a decided success in both departments of his work; so that Mr. Grenfel has repeatedly said that we had saved him the sad necessity of suspending his work in Kinshasa, and of sending his laborers off to the coast, to prevent them from starving. One day he wrote me that thirty of his laborers had to fast till 4 P. M., when our supply of quanga arrived from Kimpoko. So, under God's great law of reciprocal equivalents, Mr. Grenfel had great pleasure in sending up my people and their stuff, in the boat coming up to us for quanga. He thinks he is under great obligations to us, and we feel we are under great obligations to him, so we are mutually pleased and satisfied with each other.

The arrival of Bros. Walker and Grant Cameron made a valuable addition to our working force on the farm. Bro. Teter had to stay near the house to look after our stuff, and do the cooking. Bros. Burr and Walker went on with the surveying, while Grant and I worked the ditch for irrigation. Where we tap our rapid river it is six feet deep, and gradually shallowing for one hundred yards to the bed of an old slough, which, when filled, is about one hundred

by fifty yards in extent. We had but two spades; I ran the one, with a red handle, about eight hours per day, six days per week, for three weeks; the other spade, with the yellow handle, was run intermittently by the other brethren by turns,—meantime they were busying themselves with many other needful things. The ditch completed has a length of 1460 yards, varying in depth from eight inches to six feet. I would be willing to spade a year, to get such a water-supply at Nhangue-a-pepo, in Angola; but we have no such water-power available in Angola, as we have from the mountain streams of the Congo. By deepening and widening our Kimpoko ditch, we can get a fall of twenty feet for mill-power, for our Mission supplies.

August the 20th, Bro. Shoreland and a servant-boy he brought from Palabala, arrived on the Baptist boat for quanga. He had suffered on the way with fever, and was feeble in body, and depressed in spirit.

We have a wonderful remedy at Kimpoko, to which Bro. Teter has given the name of "Bishop Taylor's liver regulator." A moderate use of this remedy put Bro. Shoreland squarely on his feet, and has not yet failed in a single trial. This liver regulator is a steel hoe, ten inches deep, and eight inches wide, with a handle about six feet long,—enough of them for all hands. Bro. Shoreland gave it the name of "nigger-killer"; but as it was found to kill no negroes, and to cure all the white men who wanted to use it, this ugly name could not stick to it.

Our best soil was covered with spear-grass. With two strokes of these big hoes in the same spot, we made a regular cutting of the soil from ten to twelve inches deep, and exposed to the sun the matted grass roots from beneath.

One dear brother complained that he had to do more than his share of this deep-digging; so I laid out my work in "lands," each a rod in width, "that every man's work might appear." I regularly turned over four rods in a day, and called it pleasure, but I told the brethren that they should not attempt to do more than two and one-half rods. Bro. Teter, of West Virginia growth, demonstrates his ability to cut four rods per day; but the other brethren, in addition to other duties, daily recurring, could not average the two and one-half rods. There are no lazy men among them, and no weaklings; and, happily, all but two of our Upper Congo men, had an early training in farm work. The men most needed in Africa, just now, are strong, healthy Missionary men of God, with a good experience in practical farming, and who are willing to work for God with their hands five or six hours per day, except when off on tours of evangelistic service. That will, 1. Insure abundant supplies of food. "He that tilleth his land shall reap plentifully." 2. Supply an essential branch of education to the natives: 3. Give strength of muscle, and mind, and long life, to the Missionary. Those who settle down in the soothing conclusion, that their manual labor responsibility ends with over-seeing the hired servants, will soon require the time of one or two of them to wait "on him continually, and will need the special service of a few of them to dig his grave, before he shall have lived out half his days." Of course I am speaking of a general law of health and

long life, which has many exceptions. The general law, however, is none the less potent, or important.

About the 23d of August, my perplexity in regard to difficulties in my administration had reached a crisis, and I cried to the Lord, and got the simple, short answer: "Wait a month." I waited, and at the end of that month, every perplexing problem was solved, just as none of us anticipated, and yet so manifestly the result of Divine leading that all our people said: "It is the Lord's doing. Glory to His name!"

On Tuesday, the 21st of September, Dr. Harrison and Bro. and Sister Elkins arrived at Kimpoko, in the steamer *Peace*, accompanied by Rev. Bros. Grenfel, Davies, Whitley, Biggs and Charters. The *Peace* had been in dock some months for repairs, and was now on a trial trip up the Pool, and found it convenient meantime, to bring up my people and sixty-two manloads of our stuff, and get our waiting supply of quanga.

We had a blessed class-meeting at Kimpoko every Sunday night, from the first; but Wednesday A. M., September 22, we organized our M. E. Church, and held a class meeting; at the close of which, the Society prepared some recommendations to the District Conference, which was held the afternoon of the same day. The business of the Conference was limited to the financial report, and of the school work commenced in these villages with encouraging success; the renewal of the local preachers' license of Hiram W. Elkins, and the recommendation of Henry E. Benoit and Grant Cameron for admission into the Liberia Annual Conference.

The New York *Observer* comments on the fact that the Methodist Episcopal Church in the United States is by far the most influential temperance society in the world. That paper thinks it is not so widely known as it should be that the law and Discipline of the Methodist Church, with nearly 13,000 ordained ministers, nearly 2,000,000 of communicants, and many millions of adherents, are positively and unequivocally directed against the moderate use of intoxicating drink. Yes, and more. Our Church not only declares unequivocally against the moderate use of intoxicating drinks, but against all liquor as a beverage. Still further, it declares against countenance of those who sell and unequivocally aims to prohibit all liquor sales. Other Churches in their measures are enlisted in the combat, and the campaign will reach Appomattox as soon as these grand armies combine for unequalled war to the death. Let it not be forgotten that the church should employ moral suasion to the drinker and legal suasion to the seller.—*Northwestern Advocate*.

If Liberty enlightens the world, what shall first enlighten Liberty? Liberty is the fair child of Christianity. Any other than a Christian Liberty is a pretender, a delusion and a snare. I would that the young people might see this. As you behold this statue, unique among the productions of genius and in the list of monuments, remember that a nation, like each individual in it, can only be free as it is Christian; that the religion of Jesus alone secures soul liberty, and that none but a Christian Liberty can enlighten the world.—*Golden Rule*.

Who is Responsible?

LESSON FOR SUNDAY, DECEMBER 26th, 1886. [From the New York Observer.] BY REV. J. E. TWITCHELL, D. D. The object of all Sabbath-school instruction should be

THE SALVATION OF SOULS. This should ever be kept prominently before the minds of officers, teachers and scholars. The Sabbath-school is not an organization for instruction merely in the saving truths of God, but for salvation by the acceptance of Christ, and a living of the Gospel. Any instruction that fails of this result, falls short of its design; and any teacher who is not prayerfully and watchfully in earnest to secure this result, has no true conception of the work undertaken. We may not be discouraged if the fruit of our labor in the salvation of souls does not at once appear, or as soon appear as we had hoped it would; but we are never to lose sight of the one object for which we labor, nor ever cease to look for results.

There will be many hopeful Christians in the schools. These, of course, are to be established and built up in the truth. All this, however, is included in the idea of salvation. It should be our purpose, not to supplant the instruction of the home, but rather to supplement it, adding new force to that of the home for the saving of souls. Who are responsible for these results!

I.—THE PASTOR

He, before all others and above all others, is to be felt as a power in the Sabbath-school. To him, outside the family, first of all, are committed these immortal souls for enlightenment and guidance in the way of life. "Feed my lambs" is the commission upon him. He may not be required to superintend the school, or have any special class in charge, or enter upon any routine work in the school. But he is to be there often—always if practicable, watching over all its interests, consulting officers and teachers, becoming familiar with the faces and the names of the scholars, showing a personal interest in them, proving himself their friend, and looking upon the school as an essential department of his pastoral work. To this office he is elected by the church; for this work he is sent by the Great Shepherd, and to this he should devote himself with as much thought and care and prayer, as to the formal preaching of the Word.

Many a pastor misses his great opportunity by neglecting the children. They know him, but he does not know them. It is no easy matter to become familiar with a thousand faces, or five hundred, in the Sabbath congregation; no easy matter to be able to recognize the faces of five hundred, or even three hundred children, who have connection with the Sabbath-school; but every pastor should try to accomplish this. He should so meet and greet the children, as that they shall feel at home in his presence, and consult him with perfect freedom on all matters of personal religion. He should be recognized as their best friend. If ever, in the annual report of the school, or in any roll of the school, the officers are given, his name should stand as pastor. He is not to be officious, or, in any wise, dictatorial; but he is to hold himself responsible for the conduct and success of the school in every feature of its work and life. Let him weigh this fact as he enters on the New Year.

II.—THE CHURCH.

The Sabbath-school is a branch of the church's organization and activity. It is not something apart from the church, or in any sense independent of it. It is not an annex, nor an appendage. It is rather the nursery of the church, where the lessons of salvation are to be learned and illustrated; where the large love of the whole church is to be centered, and where the tender sympathies of all are to have play. The work of Sabbath-school instruction is not something which the church can delegate, or intrust to others. It is to be done by the church under its sanction and direction. The whole church should feel responsible for this department of its work and worship.

If not in regular attendance, the deacons and church committees should be frequently there, encouraging officers and teachers by their presence, acquainting themselves with their cases of special religious interest, and giving evidence to all of their appreciation of the work being done.

Scarce any feature of Sabbath life is more sad than this separation of adults and children in Sabbath services. The children should be in the church, and their parents, as far as practicable, in the Sabbath-school. In these modern times, the young and old are drifting too far apart. Let every church in the beginning of the New Year, gladly assume its responsibility for the conduct and

success of its own school. Keep it from being merely an infant or a children's affair.

III.—THE SUPERINTENDENT.

He, by the voice of the church, or of the school, has been elected to this most important office. To him, in a peculiar manner, is entrusted the management of the school, as to its organization and machinery. He is the presiding officer. He is supposed to be of good executive ability, of quick discernment, of active sympathy, and of earnest, proachable life. Failing to possess any of these qualities, he will be deficient in the influence he should be able to exert. He is responsible for the order of the school; for the time to be taken in its various exercises; for fresh air in the room; for cheerful surroundings; for interesting miscellaneous features that shall be impressive and inspiring; for the spiritual atmosphere of the hour, and for the tone of all the teaching there. He is to hold himself in hearty sympathy with all the other officers, and with all the teachers. As far as possible, he is to become acquainted with the scholars. He should be a man of sunny face and helpful heart. He should always insist upon quiet and attention in the school, when general exercises are progressing. He should give to the school a sense of the family relation as existing there; should note and emphasize any growing deficiencies or excellences, and should breathe over all a spirit of such love to Christ and souls, as shall make all feel that he regards their salvation as the supreme thing to be secured. Vast are the responsibilities of the superintendent!

IV.—THE TEACHER.

To him, or her, if the class be composed of children or youth, are entrusted the souls of six or eight immortals—seldom wisely more. If it be a "Bible class," then there is in charge, the spiritual welfare of as many as can be gathered in. With each of them, the teacher has personal contact from week to week, as neither the superintendent, nor the pastor, can have. Face to face they sit, so separate from the rest of the school as to occupy, for the time, a little world by themselves, where they talk familiarly of heaven and the way thereto. For that class, the teacher is especially responsible. The truth is to be taught; and if taught, must be known by the teacher, both as a theory and an experience. Doubts are to be solved; and if they are solved, they will not be in the teacher's heart. The way of life is to be made plain; and if it shall be, the teacher must be familiar with the path. Difficulties must be removed; and if they shall be, the teacher must have gotten over them.

In every class where teacher and scholars sustain right relations, there will be the utmost freedom of expression—each scholar will be encouraged to the frankest utterance of hope and fear, which can possibly be of service to another.

As the teacher seeks the conversion, and establishing in the truth of every member of the class, he must needs ascertain where each member stands as to knowledge and hope. Some of the class will come from Christian homes. These will call for one kind of effort in their behalf. Some will come from unchristian homes. These will call for another kind of effort.

The teacher must be a real friend of each scholar. His class is his little parish, to be visited and watched over in a tenderness like of Christ. The households of the churchless represented in his class, belong especially to the teacher's parish. They are to be sought, and if possible, led to the house of the Lord. The poor and sick of the class are to be frequently visited, and that little parish tended as if the teacher must give account for all composing it, which indeed is true. Occasional gatherings of the class in the teacher's home, or in some room of the church, are eminently desirable, and often wonderfully helpful in bidding the class together, and in bringing to a decision for Christ such as halt between two opinions.

V.—THE SCHOLARS.

These make up the school. For them the school is organized and sustained. Unto their salvation all these energies are directed. They are responsible for regular and punctual attendance; for quiet and reverence in the exercises of the school; for such study of the lesson as shall enable the teacher to make the most of the half-hour allotted to its consideration; for the enthusiasm of the school, in that they are to be alive and earnest as members of it; for the size of the school, in that they can seek and bring in scholars to increase the membership, and for the general atmosphere of the room, in that they make it by their spirit and actions while the hour is passing. These are the parties responsible for the condition and success of the Sabbath-school, each on a certain line, and all, in some large measure, on every line.

Well, what about your school? Is this at-

tendance increasing or diminishing? Is the interest deepening or waning? Are the young men and women leaving you, or are they holding on in the study of the Word? Is your school becoming more or less a power in the church? Are souls from your school entering into the glorious redemption of Jesus Christ, or are there few, if any conversions?

Do you, pastor, and you, superintendent, and you, teachers, know the present spiritual condition of your school? Let me suggest a plan just adopted in the school of which the writer is pastor. At the close of a school session, after some earnest remarks upon the object of Sabbath-school instruction, the pastor said that, for his own sake, and for the sake of all concerned, he desired to find out several things about the school. Then there was put into the hand of each teacher a card, of which the following is a copy, and five minutes given for the answer of the questions on the card.

Scholars who are professing Christians. Scholars who are hopeful Christians, but not church members.

Scholars who desire to be Christians now. Number of scholars not included in either of the above classes.

The teachers had these cards filled out, in most cases, the scholars writing their own names. They were, however, assured that no name would be reported to the teachers' meeting, without the scholar's consent, and that whatever might be said in confidence to the teachers, would be sacredly kept.

While these items were being collected, there was a hush upon the school almost oppressive. Several of the older scholars waited in deep thought before writing their names. It was a time of self-inspection and of decision. The next teachers' meeting came, and the revelation was wonderful. All hearts were moved, and many eyes were wet with tears. The number reported as hopeful Christians, but not members of the church, amazed us. There were whole classes reported in this condition. The number desiring to be Christians now, also amazed all.

Dear friends, your hearts would be moved and your eyes wet with tears, if you only knew the spiritual condition of your school. Take an inventory before the old year closes, and may God bless you all.

Who is responsible for the condition of the school? I am.

Future Recognition.

BY REV. J. H. WILLEY, B. D.

Read before Wilmington Preachers' Association, and published by request.

All roads leads to the cemetery, all human feet must pass the threshold of the door, opened by the sexton's spade. Beyond this, there are shadows that never lift, and amid those shadows the best things of earth have been lost. Thither have gone the friends, the childhood playmates, the household idols, whose memory brings a thrill, and whose name is spoken in a whisper. With a quickened pulse do we look out into that undiscovered country, and wonder if it be a new world, or simply the old one broadened and purified. So while the peevish Corinthian is asking St. Paul, "How are the dead raised up, and with what bodies do they come?" the question that trembles on our lips is "How are my dead raised, and with what manner of hearts do they come?" In the deep intuitions of our faith, we have settled the passionate demand of Job "If a man die shall he live again?" and now all our soul is asking, "If a man die shall he live again?" Such is the purpose of this writing to inquire if there be any grounds for hope or reasons for belief in the pleasing doctrine of Future Recognition. I am not ignorant of the fact that there are serious difficulties, and am ready to give such difficulties their full measure of consideration; and will therefore proceed to state and remove the objections as far as is possible to the finite mind, and the partial revelations of our earth life.

1. First in order is the very apparent objection arising from broken ties. "How can I be happy in heaven with the knowledge that loved ones are suffering the doom of the eternally lost? Will not this knowledge mar my pleasure, and cast a shadow across the crystal sea?" This is the one great difficulty, and I venture the assertion that if this had never suggested itself, no one would

have searched the Book and the brain for arguments against Recognition. And the persistence in this line of reasoning, is an illustration of the faculty with which we choose the way of man rather than the way of God out of a difficulty. The opponents of Recognition will not trust to God's ability to meet this exigency, but must advocate forgetfulness as the only possible condition of bliss. And with all due respect to the exponents of this strange theory, I am prepared to show that such claim is nothing more nor less than heathenish. Wishing however, to be understood as meaning not heathenish in character or kind, but in analogy. It was this forgetfulness under the name of Nirvana that Buddha promised his followers. "Keep my laws" he said, "and although you cannot be cured of your life pains, you can go to sleep and forget them." This is the promise and prospect of the Christian teachers, who refuse to trust the Omnipotent power of God; fearing lest the tears he has wiped away will return, they have invented a heavenly Nirvana in which our earthly memories and human loves like a bottle broken at sea are forgotten, blotted out, extinct. This alternative may be worthy of Buddha, but it is an insult to God: to destroy the memory because He cannot take the sting out of it, to root up the wheat because the tears cannot otherwise be removed, to cut off the head in order to cure the toothache. But is this necessary? May we not take our memory into heaven with us without the fear that—

"Like the damsel bright,
Dressed in silken robes of white,"
led by Christabel into her father's palace, it will there prove to be an evil spirit to raven and destroy. Let us not forget that only those ties that have been sanctified by grace will outlast the crisis of death. Flesh and blood cannot inherit the kingdom of God. Our love for the unconverted is a flesh and blood love, and therefore it will pass away with all the passions and propensities of the earthly, like the vine that grows from the bark of the tree, and which may be removed with the bark and without damage to the stem. When we were children, we loved the gaily dressed dolls of our childhood, but when we grew into manhood and womanhood, we laid aside these treasures of the past. But suppose a soul had been generated within those shapely puppets, then would we continue to love and fondle them for the sake of the soul. Such is this mystery. All through the childhood of earth, we love our earthly friends, and that love is one of convenience, of association, of contact—the love of the child for its waxen treasures—but unless God quicken them by recreation in his image, we will drop them at the dawning of the hereafter without a murmur or a pang. When we become men we will lay aside childish things. This is not the failure of memory, it is simply purging it. It is the rooting out of those plants that have not been grafted, and the eternal perpetuation of those in which the Divine Gardener has inserted the bud of spiritual grace.

We need not go far to find analogies. There are passions and appetencies that may become overmastering, that may subordinate the whole being. Avarice may root out all affection for the family; ambition may so absorb the mind, that every other impulse is forgotten or extinguished. Can the grace of God do less? Then why should it be thought a thing incredible that love for God and godly love for our friends, should subordinate all other loves, and at the same time indemnify us for any that might be lost? Christ loved the sinners for whom He died—many of whom will be lost—yet we are told that "He shall see of the travail of his soul and be satisfied." Would any one dare claim that this is because he has forgotten. The love of the angels for humanity that attunes their songs at redemption,

will not, unless they forget their past affection—compel their grief at destruction; and we shall be "as the angels in heaven."

2. Another objection is found in the "great change that will be affected in death." "It will be a shock," they tell us, "a crash, a tearing away and dismemberment." But death is really only an unusually rapid succession of the very changes which constitute life. We are dying every day. Each day we pass the brink of the grave, and some of its dust is sprinkled upon us. Natural death is not a shock, but a gradual paralysis. We die as we fall asleep, one sense at a time, and as the senses fail in time, they quicken in eternity; as the windows of the soul are closed earthward, they are opened toward Jerusalem. Moreover this change has been going on since we lay in the cradle; we have died many times since we begun to live. Our souls have moved out of the old tenement, and into a new one again and again, and at the last, when the earthly house of our tabernacle shall dissolve, we will simply make the final move, but we will not need forget our neighbors. We may then live on the street of gold, but who will say that we may not even then raise our windows, and exchange greetings with our old friends who have moved in alongside.

TO BE CONTINUED.

A True Daughter.

An intelligent girl of our acquaintance half wished, not long since, when she came home from the boarding-school in which she had been well trained in all the "ologies," that she did not know the English language any better than her parents.

"If he hain't got nothin' of his own," were the words she heard. How they jarred upon her ear! They made her hot and cold at once. Had her father's language always been as bad as this? Of course, it must have been, only she did not notice it before those years at boarding-school, during which she had made friends with the Queen's English. "If he hain't got nothin' of his own," her father was saying, with reference to a young man who aspired to be his son-in-law,

"He has, at least, a good education," Margaret suggested, with some spirit.

"Yes, yes; but eddication ain't all. I've known college-learnt men that had hard pullin' to get their bread and butter. But ef you like him, Peggy, why, I hain't worked all my life without gettin' something ahead to help you along ef a pinch comes."

Margaret's heart reproached her then. She looked at the two true-hearted people who were her parents, and who sat there before her. Yes, that was what they had been doing all their lives. They might have have read, and have given time, and have become more intelligent; only they had chosen this other thing—chosen to work for her, that she might have what they lacked in their young days; that she might be well taught, and wear soft raiment, and keep her hands white and shapely!

And she—she who had never sacrificed one thing for anybody, who had grown like a fruitless flower in the warm sunshine—she, indeed, had been impatient with their verbs, and scornful of their double negatives, and secretly ashamed before her school-fellows!

Something seemed to choke her at the thought, and with moistened eyes she went up to them and tenderly kissed first one and then the other, and said gently:

"It shall be as you say, father. If you think Harry and I ought not to marry without more money, we will wait. It shall be just as you wish."

"No, I don't want that," he replied "I guess you'll have your way now—you pretty much always have; but you're a good girl, Peggy, and I'm willin' to please you."

And so he was. And it is right that parents should make life larger and better for the children God has given them; but, oh! the pity of it when to grow in knowledge must be to grow away from home.

Peninsula Methodist,

PUBLISHED WEEKLY, BY

J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR.

WILMINGTON, DEL.

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

TERMS OF SUBSCRIPTION.

Three Months, in Advance, 35 Cents.
Six Months, " " 60 " " " "
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 Sent Free.

To any one who subscribes in the months of November and December, and sends us \$1.00, we will send the Peninsula Methodist free from the time the subscription is received by us, till January 1887, and for a full year from that date.

Extraordinary Offer.

ALL, FOR ONLY \$2.—One year's subscription to the PENINSULA METHODIST and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," or Dr. Wallace's "Parson of the Island," for \$2, to new subscribers and to all old subscribers, who renew their subscriptions for 1887; in each case the cash must accompany the order.

Appoquinnimink.

By invitation of the pastor, Rev. G. S. Conaway, the writer was to spend last Sabbath on this charge. The rains fell continuously on Saturday, and yet, knowing not what a day may bring forth, but hoping for fairer skies on the morrow, we decided to do our part toward fulfilling our engagement. Our route was through familiar scenes, undistinguished by special features of topographic or historic interest. After passing Elkton, the county seat of Cecil, we soon see to the right the elevation that bears the name, Iron Hill, from the large deposit it contains of valuable iron ore; a little further on, within about two miles of Newark, we cross the north and south dividing line between the states of Maryland and Delaware; the twin stones that mark the line being plainly visible in a field a few rods to the northward of the track. At Newark station, we change cars, and by the Newark and Delaware City railroad cross over some seven miles to Porter's, on the main line of the Delaware Division, some fourteen miles south of Wilmington, and seventeen from Blackbird station, the objective point of our railroad journey. By close connections, and being favored with immunity from accidental delays, we made good time and in less than three half hours, reached our destination. Here we found our brother with his carriage and ample defences against the cold and wet, and after a few minutes drive to the village, were soon comfortably housed in his cosy parsonage-home, presided over by his excellent wife, one of the daughters of B. G. Hearn, Esq., of Salisbury, Md., so widely known as an earnest and devoted member of the Church, in whose home ministers of the Gospel were always welcome and honored guests.

The snow and rains of the week made both the walking, and, as our Yankee friends say, the wheeling decidedly uninviting; and the two preceding Sundays having been stormy, some little uncertainty as to the circuit plan favored such as might enjoy a little restful indulgence at home; yet fair congrega-

tions assembled both morning and afternoon, and gave the speaker the encouragement of close and interested attention. Our morning service was at Union, sacred with precious memories of Gospel power and blessing from the early days of Peninsula Methodism, and of world wide interest, as the burial place of the saintly Levi Scott, D. D., LL. D. for more than thirty years one of the Bishops of the Methodist Episcopal Church. A neat pyramidal shaft of white marble stands in front of the church, to the left as you approach. On its face is this modest but suggestive inscription,

"LEVI SCOTT,

One of the Bishops of the Methodist Episcopal Church; Born Oct. 11, 1802, Died, July 13, 1882.

His record is his monument."

Such a monument is more enduring than marble or brass; for when all earthly materials shall dissolve in the final conflagration, "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." It pays in the long run, to work the works of righteousness, whether in high places or in life's humble walks; to be "steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord." The final outcome is sure to be an ample compensation, for the weariness and losses, sorrows and sacrifices of the way. When saluted by the King of glory, upon his great white throne, with his approval of our "record"—"well done, thou good and faithful servant; enter thou into the joy of thy Lord," the quickest memory of earthly trials will but enhance our rapture; "God shall wipe away all tears from our eyes."

Among others, we had the pleasure of meeting at Union, were brother Hutchinson, a venerable local preacher, who is the main dependence there for ministerial service, when the pastor is officiating at the other appointment; a brother Deakne and a Mr. Chambers, officers of the law, who give practical proof of their interest in the gospel, by looking after the comfort and welfare of their pastor.

After a hasty lunch, we took again to the road, and made a trip of six good country miles, through mud and slush to Friendship, where we found another company of devout and eager hearers, to whom we felt it a real pleasure to preach. This congregation, we learn, usually crowds the church. Just as the revival meetings were well underway, and a general awakening among the unconverted seemed imminent, the bad weather set in, and, for the time compelled a cessation of these hopeful efforts. Yet some thirty-eight or nine trophies of saving grace were won, and entered upon the record.

As the roads were so fine, we concluded to double our ride home by taking in Smyrna en route; a little after the manner of Bishop Taylor in sailing from the Congo for Liberia via England.

In Smyrna, we had the pleasure of meeting with two other daughters of Bro. Hearn; and finding that their father's hospitality is reproduced in his children. We also called a few minutes upon Rev. J. B. Quigg, pastor of our church in Smyrna for the last three years, and his interesting family. We are glad to learn, our brother has had a pleasant and successful term. The evening congregation impressed us very favorably, although, doubtless the state of the weather detained some from the sanctuary. Our anticipations of listening to a sermon by brother Quigg were not realized. The rarity of a ministerial tramp in Smyrna, or the common disposition of humanity, even though sanctified by grace, to indulge the *visinertiae*, on most, if not all favorable occasions, or some other equally cogent factor, effected a change in the program, at a late moment, and the editor was not allowed to be among the heavens.

Christmas.

To one and all who read the PENINSULA METHODIST, we extend our most cordial greetings, and earnestly pray that the Giver of all good things may grant you joy and gladness during this festal season, a happy New Year, and his abiding favor. The least appropriate feelings for the time are such as are engrossed with ourselves. Rather, by the example of the Divine Father, in conferring upon us the "unspeakable gift" of his only Son, let us be inspired to loving ministry to the needy, the sorrowful, and the erring, "remembering the words of the Lord Jesus, how he said it is more blessed to give than to receive." In personal contact with the objects of our charity, we shall most fully realize this greater blessedness. How unspeakably happy may each one find this Christmas to be, by unreservedly giving himself to Him, who loved us and gave his life a ransom for us, in love and service. "Inasmuch as ye have done it unto one of the least of them my brethren, ye have done it unto me."

Bishop's Taylor's Steamer and the Wilmington Preachers.

At their weekly meeting last Monday, our brethren, stationed in this city and its vicinity passed a resolution requesting J. Miller Thomas, publisher and proprietor of the PENINSULA METHODIST, to receive contributions for the Taylor Steamer Fund, and to acknowledge them in that paper, and to forward them to Richard Grant, Esq., the Bishop's Treasurer, No. 181 Hudson St., New York.

We hope for prompt and numerous responses. Every dollar entitles to a vote upon the name, which this Missionary Steamer is to bear on its pennant, as it sails with its gospel cargoes over the waters of the Dark Continent.

No.—by Rose Terry Cooke, 234 pages, price 60 cts. Phillips & Hunt, N. Y.; J. Miller Thomas, Wilmington, Del. A book for boys, illustrating the development of strength of character in the right direction, and showing how important it is "to learn to say 'No!' when and where it should be said;" to "quit you like men."

The Daughter of Pharaoh, a tale of the Exodus, by Fred Myron Colby; 436 pages, price \$1.50; Phillips & Hunt, N. Y.—J. Miller Thomas, Wilmington, Del. This is an attempt to picture life in Egypt, thirty-three centuries ago, giving a graphic account of the Hebrews at the time of their deliverance under Moses, in an interesting story.

Snow Hill District—1861-1865.

No. 69.

BY REV. A. WALLACE, D. D.

I merely note the occurrence of military events, as land-marks to my narrative of District work. During the first year, I had as little to do as possible, with matters outside our Church operations. We were all glad when Conference time approached in March 1862. I think our deficiencies in the various Circuits were not very serious. Money began to flow more freely, and we packed up for the annual session with first rate collections; considering that the more pronounced Southern class, almost to a man and to a woman, ceased to pay anything to the M. E. Church, for the support of its institutions.

The few "conservative" ministers we had on the District reaped some advantage from this departure. They pandered to secession feeling, and thereby received privately the benefactions of malcontents, wherever they were known.

The Conference was in Union, Philadelphia, with old Bishop Morris presiding. When I reached the city, having about that time removed my residence and family to Laurel, Del., I was treated with unaccountable frigidity by some of my old friends. One of my preachers, heretofore referred to, had been busily

engaged for a couple of weeks, button-holing everybody he met, with a story of the bad treatment he had received from his P. Elder, and declaring his wish to be taken off our District. He had seen all the other Elders, and met the Bishop before my arrival; pouring into their ears a tale of my disloyalty. The first I heard of it was in the Council, when Bishop Morris inquired into the facts.

"Why did you reprove this young brother for his zeal in the cause of the Union; what was he doing?"

"He was abusing Southern sympathizers, a little too fiercely, attending political meetings, and reporting for the New York Tribune, in very uncompromising terms respecting the town he lived in, instead of attending to his pastoral work."

"That will do," said the bishop. He does not understand the situation of things in your vicinity, and we must find him a place where he can do less harm."

"I hope," said I, "you will find him a good place; for he is a good brother, only a little opinionated, and head-strong. I love him for his talents, his loyalty, and especiality for his spirit of adventure, in hastening to the city to show you all, that I was not the right man for my position. In this, he and I agree exactly."

I approached the brother cordially, but he was reserved. I spoke highly of him to others, which surprised those he was setting against me. This course so disarmed him that when my name was called in the examination of character, all his documentary preparations were laid aside, and he had no complaints or appeals to make. With his colleague, however, it was different. The junior came up for admission, and was refused; solely on the representation of his preacher in charge. The same junior was admitted afterwards, however, and has been a P. Elder himself since, and may in time become a bishop.

The impression made by the disaffected brother, that we were all a set of half-hearted loyalists, and gave way too much to the rebel spirit which prevailed on the lower District, was hard to eradicate. It met us every year; and to keep us up to the rack, somebody always had a general resolution ready to offer, which, however nonsensical it might be, if we failed to support it, as occasionally an Eastern Shore man did, we were subjected to suspicion and not a few taunts, by some poor fellows, who, if they themselves had been obliged to meet and bear a tenth part of the trouble which environed us, would most likely have shown the white feather every time.

Rev. Pennel Coombe, Secretary of the Conference, one day got out of patience with these sticklers for debate, and in his gruff honest way, said, "these brethren are placed amid the fire and smoke of battle, where it costs something to be loyal, and where few of us, if fairly tried, would do as well."

That Conference of 1862, being my first in the Bishop's Council, was a scene of novelty and responsibility, all the way through. The custom of calling up the Elder, to make a little speech concerning every man on his District at the passage of character, was still in vogue, and imposed on me the greatest burden I had to shoulder. Whether to blurt out the truth, and say of this man "too lazy and indifferent," and of another, "lacking in zeal for souls," giving as the average of the District a year of comparative failure, although we did as well as ever before; or in some way to get around the naked fact, and have a compliment for every preacher, puzzled me no little. In no instance could I give rose-colored representations, and therefore, it was thought we were sadly running down; while young and aspiring men, determined as far as they could, to give such a poor stick of an elder as I was, the widest berth possible. What a place the Conference floor used to be for mere glittering generalities, in representation of character.

I had pretty much the same men during my second year, with a few new importations to fill up the places of those who had gone into the army as Chaplains; and a new thing under the sun, appeared in the list of appointments, namely, Circuits for the colored people exclusively. As I proposed this inno-

cently, and showed the need of it, Bishop Morris and the Council coincided with me, and let me try the experiment. In one or two instances, it had like to have cost some of us pretty dearly.

I had, as one of the colored preachers in charge, Rev. John Brinkley. There was a good deal of agitation in the neighborhood of Laurel, Del., where Brinkley had appointments, in reference to the escape of slaves. Every once in a while a house servant or field hand would disappear and despite the close watch kept along every route of travel in the upper Counties of Delaware, they succeeded in reaching the confines of Canada, or some point beyond the ken of professional slave hunters, who made a living, by the rewards paid on the return of fugitives to their owners.

When several of old Capt. Lewis' boys ran away, their indulgent master would offer no reward, nor would he allow of pursuit. "Let them go," he contentedly remarked, "only I hope they will do as well or better, than they did with me." After tracing the history of these very "boys," I think not one of them did as well, as if they had remained.

But it got into the head of some of the citizens, that this preacher Brinkley should not be allowed to come into the neighborhood. Whereupon, a gang of boys and young men, organized themselves into a kind of vigilance committee, waited on the preacher, ordered him out of the County, and told him, if he was caught there again, they would lynch him.

I heard of it, and at once interfered. I told my neighbors, that I was responsible for the preacher. He must do his work, and as he was a gentle manly Christian man, they need not be afraid of him. So, I recalled him, ordering him to report at my own house, where I intended to give him protection. When he came, I was not at home, and he went some distance into the country, to stay that Saturday night.

When I reached home and heard where he had gone, and that the "regulators" had followed in his tract, I became alarmed, and started to the rescue. He had been hunted down, and barely escaped being hung to a tree. It was near midnight, when I came up with the noisy crowd, (some of them drunk), who had barely let the preacher off with his life. They turned on me in their vindictive rage, and promised, if I ever interfered again, they would "make daylight" through me. They dogged my steps homeward, and as I turned the corner of my house, emptied their muskets and revolvers in a volley after me. And these were the hopeful sons of our respectable old citizens, encouraged by the domineering spirit of slavery and Delaware law, to set us at defiance. They advised me to move out, as they would not be responsible for my personal safety. I told them, "never." I should stay and see the fight through; and I did.

I wrote an account of that night's proceedings to Bishop Scott, asking advice as to what course I should take next. He sent that letter to Secretary Stanton, who forwarded it to Gen. Lew. Wallace, who ordered Gen. Lockwood to station a few companies of the Eastern Shore Home guard, at such points on my district, as I might indicate.

I knew nothing of the course my letter to the bishop had taken, until long afterwards: but one night or early one morning, I was awakened to find three companies at parade rest, before my door. Their officers said they were to receive orders from me, to check all such proceedings as those of recent date in Laurel.

The Cantata entitled "Santa Claus mistake, or a bundle of sticks," will be rendered in the Union M. E. church, this city, next Wednesday evening, the 29th inst.

The Rev. Enoch Stubbs, of Philadelphia, preached in the M. E. church, at Millington, last Sunday week.

Thirty-four, out of the thirty-five quarterly conferences of Dover District, are using the new Quarterly Conference Record; and the minutes are on the record in ink, and are signed by the secretary and president, when the quarterly conference adjourns.

Rev. Dr. Jacob Todd, of Grace Church, Wilmington, will preach a sermon on missions in the M. E. Church, Smyrna, Del., Wednesday evening, the 29th inst. The pulpit reputation of Dr. Todd ought to fill the house, though the time be on a week night.—Smyrna Times.

A bazaar will be held in Zion M. E. Church, commencing Thursday, December 23d, and continuing until January 6th. Stereoptican views will be on exhibition, and a grand broom drill will take place.

Fourteen persons were admitted to probationary membership in the M. E. Church, Cambridge, Md., Rev. Alfred Smith, pastor, Sunday, Dec. 12th. The revival services were continued.

The pastors on Dover District will please fill those five insurance blanks, and return them to the Presiding Elder immediately. He wants to complete the work at once, and send his report to the Church Extension Society.

Rev. N. McQuay, of the Rock Hall M. E. Church, was the recipient of a donation visit at the parsonage on Thursday evening, Dec. 9th. A large company was present, and the gifts were numerous. All enjoyed a delightful social time, and pastor and people parted with warm hearts and glowing purpose.—Kent News.

A revival of great power is in progress at Cambridge, and is gathering into the church many of the most substantial sort. Up to the 15th inst., 30 or 40 persons had been converted. The C. L. S. C. of Cambridge is booming.

The fair, festival and supper under the auspices of the M. E. Church, Newark, Del., were a complete success. In all probability \$175 has been cleared, if not more. We are sure no better cooks or more accommodating waitresses could have been found. The fancy and refreshment table were superb. Very handsome pound cakes were presented to the pastor, Rev. C. W. Prettyman, and to Rev. J. H. Caldwell, of Delaware College, and to the Sabbath-school Superintendent, Wm. Neilds.—Delaware Ledger.

We learn with regret, that Rev. L. E. Barrett, pastor of Tome Memorial M. E. Church, Port Deposit, Md., has been quite sick for more than a week, with a severe cold contracted from exposure in the late snow storm. He was unable to occupy his pulpit last Sunday. His physician hopes to ward off a threatened attack of pneumonia.

Conference Notice.

As it is our purpose to begin the first of January, to secure entertainment for the Conference, we will be obliged to all who desire any favors from the committee on entertainment, to write at once, as after that date, we shall be compelled to listen to no appeals. We will also thank the Presiding Elder and others, to inform us of any candidates who will apply for admission, of local preachers for orders, and of laymen in official standing with the Conference, for whom entertainment will be expected.

Fraternally,
W. W. WILSON.

Crisfield, Md., Dec. 6th, 1886.

A Modern and Model Class-Meeting.

It was our privilege and pleasure to attend Rev. V. S. Collins' class meeting at Felton, on the evening of the 20th inst. It was a model class meeting. There were twelve persons present, mostly young ladies. The class was nothing less, than a Christian training school. It was conducted as follows: singing, prayer, singing. Then the seventh chapter of Matthew was read, each one reading a verse till the chapter was finished; then the leader began with the first verse, and the reading went on as at first, with the addition of questions from the leader to each member, after said member had read their verse. There was no backwardness, nor hesitancy, but each and all were free and at

home with the work in hand. The members of that class will learn of Christ and salvation. To our way of thinking, that plan is a thousand times better, than a certain old plan in which a leader, who has not spent five minutes of class-room preparation, goes into his class-room and gets upon his feet, and walks around the room, putting such questions as he can think of—and that with little or no variety—and requiring his members to get up, and make a speech without a subject.

The Class-Leaders' Reports to Dover Quarterly Conference.

1. Bro. Martindale's class—No. of members, 63; average attendance, 15.
2. Bro. T. J. Stevenson's class—No. of members, 70; average attendance, 20.
3. Bro. Wallis's class—No. of members, 75; average attendance, 16.
4. Bro. Ridgley's class—No. of members, 73; average attendance, 12.
5. Bro. Kellem's class—No. of members, 100; average attendance, 43.
6. Bro. E. M. Stevenson's class—No. of members, 54; average attendance, 15.
7. Bro. Taylor's class—No. of members, 34; average attendance, 16; and the banner class of the charge, for the quarter.

Three things are true of Dover class-leaders. 1. Each leader presented a report of his class, in the form required by the Discipline; 2. Each leader knew he had a class, and how many members there were in his class; 3d. Each leader knew just what was the average attendance of his members.

Banner Classes.

Dover, S. Taylor; Leipsic, R. O. P. Wilson; Magnolia, W. M. Prouse; Camden, Robert Wilson; Wyoming, H. R. Diaper; Felton, F. Friedel; Frederica, J. B. Anderson.

Letter from Quantico, Md.

DEAR BRO. THOMAS: It is gratifying to report that the strong prejudice which has existed among many, against our church here, has been removed, that the work has been progressing steadily, and our congregations increasing in numbers. The "autumnal services" were a success; excellent speeches and singing; and collections amounting to a little over \$5, for Sunday-school Union and Tract Society, and \$20, for Conference Claimants. The children collected on the outside for the latter; for the former, the baskets were passed around in the congregation.

We are now in the midst of our revival meetings, and God is with us in convicting and converting power. We rejoice in twenty conversions, to this date. Bro. Hopkins, from Dorchester, has rendered excellent help. The people here call him, Sam Jones, No. 2. May the Lord bless him more abundantly than ever, for his patient and loving toil with us; for it was indeed, a hard field, and required persevering effort to get the people out to hear the gospel, so that they might be induced to think upon their condition. We are to have Bro. Howard, from Tyaskin, to help this week, and trust, the good work will continue, until we shall secure 100 souls for Christ, for which we are earnestly praying. We will let you hear of the results, and trust your readers will unite in earnest prayer for this place.

Sister L. H. Washington was with us Friday evening, Dec. 3d, and lectured to a delighted audience, and organized a Local Union of eighteen members; Mrs. Mamie Jones president, and Mrs. Georgie Prouse, vice-president. Some feared that her lecture would interfere with our revival interest; but it was rather a help than a hindrance.

Your brother in Christ,
JAS. T. PROUSE.

Dec. 13th, 1886.

Church Extension in the Wilmington Conference.

Our Conference has an excellent opportunity to do a good thing for Methodism in our bounds. Let me call attention to it as it would be a pity to lose it. The "General Committee on Church Extension, which has the custody of the cause during the interval of General Conference sessions, at its recent annual meeting, apportioned \$3000 to be raised by our Conference this year, with the understanding that we have the privilege of using \$2500 in our bounds.

Do we need to use so much money in the coming year? Yes. Several churches in our Conference, recently built by weak congregations, are now in peril, and ought to be helped. Urgent calls are made at every meeting of the Conference Board which have to be refused. Opportunities to seize and occupy eligible places are being lost.

The population of our Peninsula is increasing. This increase is confined to the new towns and villages growing up at the railroad stations. These are the strategic points for permanent progress. The Church

of the future will be speedily planted at every one of these places. Our territory is intersected by about 550 miles of railroad. Not less than 110 towns and villages may be counted on these lines. Many of them, more than half, are new places due entirely to these roads and their stations. Shall we occupy them?

If we can raise \$3000 it will enable us to do something toward seizing, holding and occupying the points of most pressing importance immediately. If Wilmington District will add a little to its contribution of last year, it can raise a thousand dollars. Easton, Dover, and Salisbury Districts each raising seven hundred dollars will make the sum with a little margin. There can be no doubt of the urgent importance of this call upon our liberality and enterprise. It is possible now, with a few hundred dollars, to do what cannot be done a few years hence for thousands of dollars. It is conceded generally, that the through line to Norfolk, especially within Salisbury District, is ground we ought to occupy. Our Conference territory is incomplete until our Church shall be planted at every railroad station in Accomac and Northampton counties.

JOHN B. QUIGG.

In a recent issue, Dr. Smith, editor of the *Pittsburg Christian Advocate*, one of the very best of the goodly family of *Advocates*, gives the following summation of the "troubles" at Old Dickinson, which unprincipled and venomous spleen has so industriously fomented and aggravated.

"Dickinson College, located at Carlisle, Pa., has been receiving more than its share of attention from the press lately, and more than is either just or profitable. Dr. McCauley, the president, one of the cultured and honored men of our Church, had been pursued with perseverance and manifest malignity for months. Then it was heralded that the students had "cut a tantrum," because a colored boy, the son of the janitor, had applied for admission to the classes, and would be received. Afterward a student met with an accident in a game of ball by which he lost his life, a misfortune for which neither college or student were responsible, and yet much ado was made about it. Lastly comes a suit against the faculty which arose on this wise: While the faculty was in session, considering a case of "hazing," a number of the students gathered on the outside of the building and engaged in "singing songs, hallooing, throwing pebbles and a few stones." For this last offense six were suspended and two dismissed. One of the latter went into court and asked for a *mandamus* to compel the faculty to show cause why he was dismissed. This is the legal case of which so much has been published.

There is probably a secret history back of all this. The *Baltimore Methodist*, which is both informed and reliable, is authority for the statement that the attorney who represented the dismissed student in the *mandamus* suit, and who probably prevailed on him to make it, is the same man who for months has been pursuing Dr. McCauley with "pen, tongue, time and money," and seeking to bring reproach upon his character and administration, and that he has a personal grievance to inspire him. If this be correct, and we do not doubt it, it throws a flood of light on the whole case. The public should understand this."

Special to Pastors.

We ask the thoughtful attention of our brethren to the following from the *Northern Christian Advocate*, of the 9th inst.

"We often ask, When will our people come so to appreciate the service of the religious family paper—the church paper—that no family will think of doing without it? But we have often been reminded that editorial exhortations on this subject are apt to be regarded in the light of mere advertisements, and that they do not reach the non-subscribing class of church members. The church papers must rely on the pastors to instruct the people respecting the purpose and importance of its mission. As an example of thoughts that should be pre-

sented to their congregations, we offer the following, clipped from a reported synopsis of a sermon by the Rev. D. W. Smith, of the Brown Memorial church, Syracuse, N. Y.

"It is a part of the Church's work to turn people's thoughts from the impure to the pure alone. But to-day the Church reaches only a few, and the newspaper has a great control over the moral agencies. The agent which represents thought without moral sentiment is the press, whose eyes look into every street and alley in the city, into every store, mart, saloon, altar and home, bringing to the fireside what makes the paper salable. The people will read, and this great modern wonder of the world, the printing press, taxes everything to supply the demand. Nothing is so popular to-day as the newspaper, and next to that a book. We ought to have care for what we read and for what others read in the midst of this deluge of thought and this appetite for reading. In looking at the books and papers sold on the stands to-day, it seems that the literature is of a tantalizing character, but unsatisfying. Like gum, the more you chew it the less you get out of it. The literature of to-day is the chewing-gum literature. The moral sentiment of the people demands something better. Political newspapers are neutral respecting moral questions—the questions most prominent before the country. There is a great sentiment asking for improvement in the moral tone of the press. Christian people are the directing power of all this upward movement in literature. It is the Christian's duty to make a discriminating selection of what is read in our homes. I am not opposed to reading fiction of a certain class. If you have a dull head in your family let him read a novel; if your child is smart and nervous keep it from him. If a man desires greater influence in the world, let him take the Word of Life and the books and papers growing out of it. If you want to grow or deteriorate, reading has more to do with it than almost anything else. The only moral leader in the world which stands pledged for pure literature, and the only permanent moral agent which circulates to-day is the church paper. Yet a sensational paper in New York city outnumbers in circulation all the religious papers of that city. A sensational paper published on the line between Philadelphia and New York has a much greater circulation than any religious paper of the State, and sometimes it gets into the Sunday pockets of some of our church members. Our families often have the political paper and the Sunday paper and a few books, but nothing that keeps pace with the moral demands of the day."

The Heretic Priest, and other Tales of Reformation Times in the Netherlands and Germany. Translated from the Dutch; 330 pages, price \$1. Phillips & Hunt, N. Y.; J. Miller Thomas, Wilmington, Del. Four stories illustrating the brave struggles of the people of the Low Countries for religious and civil liberty against the wealth and might of the tyrannical Spaniards. William the Silent, Prince of Orange, and his son and successor, Prince Maurice, and their heroic and successful exploits give interest and instruction to the narrative.

The Amber Star, and A Fair Half Dozen, by Mary Lowe Dickinson, 365 pages, price \$1.25; Phillips & Hunt, N. Y.—J. Miller Thomas, Wilmington, Del. These two stories are written in an attractive style, and are not wanting in incidents of romantic interest.

Our Book Table.

The January number of *ARTHUR'S HOME MAGAZINE* is at hand, with an unusually attractive table of contents and charming illustrations. The short stories are capital, and the serial by M. G. McClelland begins well, and promises to be one of the best by this rising young writer. In addition to the

stories, the women folk will find many things useful in its well-filled departments, and the illustrated bits of fancy work suitable for little, inexpensive presents are quite the right thing to keep fair fingers at work in the holiday season, now at hand.

The enlarged form of the Magazine is a great improvement upon its old style, and places the HOME prominently before the public, as one of the best of the lower-cost monthly magazines. The price is but two dollars a year, with reductions and premiums for clubs. Sample copies, ten cents each. T. S. Arthur & Son, Philadelphia; See club list.

The December *WIDE AWAKE* spreads a royal Christmas feast for its friends. One of the most beautiful modern paintings of "The Madonna and the Child," by Gabriel Max, has been reproduced for the frontispiece. A poem and a story open the magazine: "In the Orphan House," by Susan Coolidge, and "A Pretty Scarecrow," by Elizabeth Stuart Phelps; the poem illustrated by Dielman and the story by Hassan. Other delightful Christmas stories are: "The Mayor's Christmas Masquerade," by Mary E. Wilkins, "A Wee Wedding," by Sophie May, and "Taffy and Buster," by Mrs. Jessie Benton Fremont. "Montezuma's Gold Mines," by Fred A. Ober, "Romulus and Remus," by Charles Remington Talbot; "Howling Wolf and his Trick Pony," by Mrs. Lizzie W. Champney; and "A Young Prince of Commerce," by Selden R. Hopkins. There is an interesting article about Longfellow's Boyhood, by Rev. Samuel Longfellow; an article about "Fairies, Who they are, and Where they come from," by Louise Imogen Guiney; and another, about "Famous Pets," describing the favorite animals of Sir Walter Scott, Christopher North, Hogg the poet, and telling the story of "Greyfriars' Bobby." A new department, "The Contributors and the Children," gives enjoyable Two-minute Talks by Mrs. James T. Fields, Susan Coolidge, Margaret Sidney, Mrs. A. D. T. Whitney, and Mrs. Kate Gannett Wells. There are illustrated ballads by Austin Dobson and Mrs. Harriet Prescott Spofford, poems by Edith Thomas, Mrs. Alice Wellington Rollins, Mrs. Clara Doty Bates, Mrs. A. D. T. Whitney and Helen Gray Cone; and an article about Miss Juliet Corson and cookery work, a natural history chapter by C. F. Holder about "Wonderful Fliers," and a needlework paper called "Baby's Shoe," by Mrs. Fremont, besides Mr. Oscar Fay Adams' new Search-Question work in Greek History. \$3.00 a year. D. Lothrop & Co., Boston. See club list.

Teach the Boy what he will Practice when a Man.

Parents make a serious mistake in overlooking the *practical* in the education of their children. However much *ornamental* is taught, no education should be considered complete, that fails to make a boy or girl independent of the financial aid of father and mother. Wise parents know that riches take to themselves wings and fly away. The responsibility rests no less upon the rich, than upon others, to give their sons and daughters a *practical business* education.

Our city and state is now favored with an institution whose special work is to give such training. The Wilmington Commercial College is first-class in every respect, and is doing a noble work. In addition to its regular instruction there were delivered before its students during the past month lectures by representative Methodists: Henry C. Conrad, Esq., Prof. Wm. A. Reynolds and Rev. Jacob Todd, D. D. The principal is also a Methodist, though the college is in no sense a church institution; although with the millions for missions and other benevolences pouring into the coffers of the church, there would seem to be a special need, for training its youth for good accountants. Those who have never seen an actual Bank, Jobbing and Commission Houses, Freight and Agency Offices, in a school-room will do well to call. Circulars containing full information sent on application to H. S. Goldey, principal.

Marriages.

PHILLIPS—HITCH.—At Mt. Pleasant M. E. church, Delmar circuit, Dec. 15th, 1886, by Rev. C. S. Baker, George S. Phillips and Gazie E. Hitch.

HASTINGS—VINCENT.—At Delmar, Dec. 15th, 1886, by Rev. C. S. Baker, Isaac J. Hastings and Mary B. Vincent.

KNIGHTON—HALL.—At the M. E. parsonage, Galena, Md., by the Rev. T. L. Tomkinson, on the evening of Dec. 15th, 1886, William T. Knighton and Bertie Hall, all of Galena, Md.

GAMBRILL—WILLS.—At the Trappe M. E. parsonage, Dec. 15th, 1886, by Rev. A. P. Prettyman, Wm. Gambrill and Annie Wills.

WALLES—CHAPMAN.—On Thursday evening, Nov. 25th, 1886, at the residence of John R. Kirby, in St. Michaels, Md., by Rev. J. Owen Sypherd, John H. W. Wallis and Mamie Chapman, both of St. Michaels, Talbot Co., Md.

FOR SALE. Two large Chandeliers, one with 6, the other with 12 lamps; also double Brackets for pulpit, and two dozen Wall Brackets, all in complete order. Will be sold very cheap for want of use. Apply to the undersigned.
J. OWEN SYPHERD,
Pastor M. E. Church, St. Michaels, Talbot Co., Md., 25-49.

FRESCOING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 4th & Shipley Sts., Wilmington, Del.

The Divine and the Doctor.

A devout minister was once asked by a skeptical doctor if he preached to save souls: and on replying that he did, the doctor rejoined:

"Did you ever see a soul?"

"No."

"Did you ever hear a soul?"

"No."

"Did you ever taste a soul?"

"No."

"Did you ever smell a soul?"

"No."

"Did you ever feel a soul?"

"Yes, thank God!" said the preacher.

"Well," said the doctor, "there are four out of five senses against one that there is no soul."

So the matter might have dropped; but the preacher, as subtle in understanding as he was pious in heart, turned the table upon the doctor, and being informed that he was a doctor of medicine, asked:

"Did you ever see a pain?"

"No," was the reply.

"Did you ever hear a pain?"

"No."

"Did you ever taste a pain?"

"No."

"Did you ever smell a pain?"

"No."

"Did you ever feel a pain?"

"Yes," said the doctor.

"Well then," rejoined the preacher, "there are, you see, also four senses against one to prove there is no such thing as pain."—Selected.

Obituaries.

"Blessed are the dead who die in the Lord."

John Forward, an aged resident of Brandywine Hundred, was laid in his last resting place, in the Union burying ground, Newark, Del., Sabbath the 5th inst. Mr. Forward was widely known, and highly appreciated for his many good and noble qualities. Beneath a somewhat rough exterior, there beat a warm, tender heart, that was ready to pour itself out in sympathy and help. The widows blessed him, and those who had the patience to understand him, found in him a friend, true as steel, and lasting as time. He was severe on hypocrisy, or meanness, but bowed reverently before that which was good. For many years he has been a devoted worker at the Newark Chapel, toiling in the Sunday School, and working for the good of the people. He will long be remembered by the community. He had hope in his death, which should comfort the lonely companion left behind. May heaven's grace comfort her. L. W. L.

The subject of this memoir, Mrs. Louisa A. F. Moffett, widow of Richard Moffett, and mother of Mrs. S. T. Gardner and Mrs. T. H. Harding, both of whom married ministers in our Conference, fell asleep in Christ, Sunday Dec. 5th, 1886, in the 81st. year of her age. She had been a member of the Methodist Episcopal Church for 60 years or more. During the latter part of those years she has, in consequence of her almost helpless condition been debarred from her attendance on the services of the church. She endured her suffering with great patience, and was heard to say, I am willing to suffer; but the end is not far off; all is well. She appeared to have no fear as she walked through the valley of the shadow of death, leaning upon the rod and staff of her Master. She selected her funeral text, Heb. 10, 25: Cast not away therefore your confidence in which hath great recompense of reward. Her funeral was preached by Rev. R. K. Stevenson, and her body laid in the family grave yard on the home farm, where she spent the greater part of her married life. Peace to her ashes. G.

Rev. Francis Saulsbury Corkran of the Missouri Conference, a brother of Revs. L. P., W. F. and D. H. Corkran of the Wilmington Conference; was born Oct 22nd, 1850, in Dorchester Co., Md., and died Oct. 23rd., 1886, in Green Castle, Missouri. He was the son of Thomas Corkran and Hester A. Wright, now of Seaford, Del.

Frank was by nature, even tempered and kind, with a will that yielded to no discouragements. He was converted in the year 1867, under the ministry of Rev. T. L. Tomkinson, on Federalburg Circuit, and at once joined the M. E. Church. In the Spring of '72, he went West, and stopped in Knox Co., Missouri. He joined the M. E. Church at Novelty, and engaged actively in church work. Soon after this, he felt called to prepare for the gospel ministry. In his struggle for an education is seen the force of his will. Starting with a very meagre English education, with no means, and with no one he felt at liberty to call upon for help, he fought the battle single handed; and in seven years graduated with credit from Lewis College, Glasgow. He was at once employed by the Presiding Elder of Kansas City District, to supply Kansas City Circuit. In the Spring of '81, he joined the St. Louis Conference on trial. His appointments in this Conference were Belton and Lee's Summit in '81, 18th St. Kansas City in '82, and Centerville Circuit in '83. In the Spring of '84, he took a transfer to the Missouri Conference, and was sent to Carrollton Circuit, where he remained two years. Last March he was sent to Green

Castle. The labors and cares of this charge wore heavily on him, and soon his devoted wife saw that he was failing. At times he talked of resigning for rest, but to him this looked cowardly. The first Sabbath in October, he returned from his work at night exhausted. The next day he complained of a pain in his head; from that he grew worse, the typhoid fever setting in, and proving fatal. Thus ended the earthly life of an affectionate son, a kind brother, a true husband, a devoted father, a faithful minister, a noble man, and a self-sacrificing Christian. Though he left no dying testimony, because of delirium for several days before his death, yet his life gives sufficient assurance to his many friends and relatives of his happy future. He was the first to fall by death, of a family of twelve children. Thank God, it may be an unbroken family in heaven.

He was ordained Deacon by Bishop Andrews, in the Spring of '83, and Elder by Bishop Fowler in '85. He was married to Miss Sevilla J. House, of Belton, Nov 1st., 1882, and came East on a bridal trip. She was a faithful and self-sacrificing wife, and with an infant of 11 months, remains to weep over her loss. May the grace and comfort which God has promised for the widow and the orphan be their heritage.

William L. Godwin of Crumpton, Queen Anne Co., Md., passed to his eternal home, Sept. 18, 1886, having exceeded his fifty-eighth year by only eight days. The first sixteen years of his life were spent on Kent Island, where he was born; afterwards he removed to Fairlee, Kent Co., Md., where he learned his trade as a miller, and where he took two of the most important steps of his life. The first was his marriage in 1849, to an amiable and congenial companion, who survives him; the second was a still more sacred espousal when in 1854, he was united to Christ by faith, and to the Methodist Episcopal Church in the bonds of Christian fellowship. In each of these sacred relations, he continued faithful unto the day of his death. After residing twelve years at Fairlee he bought the Red Lion Mills, near Crumpton. Here he established himself in a comfortable home, and reared an interesting family. Seven of his ten children survive him; one of whom is the wife of Rev. A. Chandler of the Wilmington Conference. For seven years previous to his death, he was severely afflicted with rheumatism; by which his robust frame was reduced to helplessness, from which he never recovered sufficiently to be able to walk, except for one brief interval. Through all the changes of life and fortune which came to him, he ever displayed those traits of mind and heart which mark the true man, fortified by Christian faith. He had the grace of cheerfulness, a grace that never forsook him. The writer, whose good fortune it was to know him when in the glow of health, visited him a few months previous to his death, and, although showing the marks of the painful bodily discipline through which he had been led, in spirit and temper he appeared the same as of old. His cheerfulness was strengthened, and his conversation enriched by a vein of native humor and aptness in illustration which indicated a mine of unusual quickness and vigor. Preachers and their methods of preaching were subjects of constant and careful observation with him; and his criticisms (which he could use in the deapest manner imaginable,) were never to be despised. He loved the gospel and those who proclaimed it. His house was a welcome and favorite resort of the pastors, who in succession served the charge of which he was a member and an office bearer. In his death, not only his family, but a wide circle of friends are bereaved; and the church has lost a worthy member and liberal supporter.

W. J. DUHADWAY.

True Gentlemen.

"I beg your pardon!" and, with a smile and touch of his hat, Harry Edmond handed to an old man, against whom he had accidentally stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you? We were playing too roughly."

"Not a bit," said the old man. "Boys will be boys, and its best they should be. You didn't harm me."

"I'm glad to hear it!" and lifting his hat again, Harry turned to join the playmates with whom he had been frolicking at the time of the accident.

"What do you raise your hat to that old fellow for?" asked his companion, Charlie Gray; "He is only Old Giles, the huckster."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one: and no true gentleman will be less polite to a man because he wears a shabby coat or hawks vegetables through the streets instead of sitting in a counting-house."—The Helping Hand.

Winter Clothing.

Do you need any? If you do call and see how advantageously you can buy it of us, and how well we will please you. Overcoats and Suits in almost endless variety at Bottom Prices for Men and Boys wear. As an extra inducement to get you acquainted with the goods we sell, and to reduce our stock of Boys' Clothing we are giving one of the improved Waterbury Watches, with Chain and Charm, with Boys' Clothing from \$10 and upwards—Clothing to order at Off Prices to keep our hands busy, and to reduce stock.

J. T. MULLIN & SON, TAILORS, CLOTHIERS, 6TH AND MARKET, WILMINGTON, DEL.

Those who preach, lecture, declaim or sing, will and do find Hale's Honey of H rebound an! Tar th's eediest restorative of the voice in cases of hoarseness. It also cures coughs and or-throat rapidly and completely Sold by all Druggists at 25c., 50c., and \$1.

Gleason's Sulphur Soap cleans 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.

Dickinson College. CARLISLE, PA.

Three courses of study Scholarships, \$6 25 a year. All expenses moderate. Building new! Fit d. For catalogues, with full information, address, J. A. McCauley, Pres't.

MILLARD F. DAVIS, PRACTICAL Watchmaker and Jeweler,

And dealer in Watches, Clocks, Jewellery and Silverware. No. 9 East Second Street, Wilmington, Del. 9-5m

-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, 116 MARKET STREET

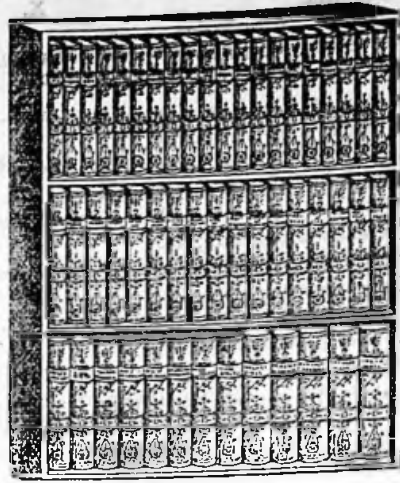
HARRY YERGER, 419 Shipley St., Wil., Del.,

Is the Best and Cheapest place in the State to get Picture Frames, Looking Glasses and Engravings. Try him. 44 ly

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.

THE CHEAPEST AND BEST SUNDAY SCHOOL LIBRARIES.



LIBRARY NO. 1.

For the School and Home. Fifty Choice Illustrated Volumes, large 16mo. 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.

C. L. S. C.

Required Reading 86-87,

BOUND IN CLOTH. Walks and Talks in the Geological Field By Alexander Winchell, LL. D., of Michigan University. Crown. 8vo. \$1.00 Recreations in Astronomy By Henry W. Warren, D.D. LL. D. 12mo. 1.00 Sketches from English History. By Prof. A. M. Wheeler, A. M., of Yale C. llege. (Not required of class of 1887.) Crown 8vo. 1.25 English Literature By Prof. H. A. Beers, A. M., of Yale. 16mo. 60 Classic French Course in English. By Dr W. C. Wilkinson. 16mo. 60 Warren Hastings. By Lord Macauley. (Special C. L. S. O. Edition.) 16 mo. 40 A Short History of the Early Church. By J. F. Hurst, D. D., LL. D. 16mo. 40 The Christian Religion. By George P. Fisher, D. D., LL. D., Professor of Ecclesiastical History in Yale College. 16mo. 50 Required Readings in "The Chautaugan." 1.50

FOR SALE AT THE METHODIST BOOK STORE 4th & Shipley St., Wilmington, Del.

READ THIS TWICE.

In addition to our premiums of music and Shakespeare Cards, we have just issued a beautiful panel picture, just issued a beautiful panel picture, just issued a beautiful panel picture, reproduction of one of the Paris saloon paintings for 1884, entitled "The Two Sisters." It is a perfect gem, and well worthy a place on the wall of any of the patrons of Dobbins' Electric Soap. We have copyrighted it, and it cannot be issued by any other house than ourselves. The edition is limited, and will be issued gratis in the following manner only:

HOW TO GET ONE. Save your wrappers of DOBBINS' ELECTRIC SOAP, and as soon as you get twenty five mail them to us, with your full address, and we will mail you "The Two Sisters" mounted ready for hanging, free of all expense. The soap improves with age, and those who desire a copy of the picture at once, have only to buy the twenty-five bars of their grocer at once. This will insure the receipt of the wrappers by us before the edition is exhausted. There is, of course no advertising on the picture.

L. L. CRAGIN & CO. PHILADELPHIA, Pa. HARVEY & SISLER, WHOLESALE AGENTS WILMINGTON, DEL.

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.

THE LATEST AND BEST PHOTOGRAPHS

Prominent Clergymen

The many friends and admirers of the following distinguished clergymen can now obtain correct and well finished imperial photographs, from original negatives, mounted on heavy card board. The delicate finish and fine workmanship on these pictures are particularly noticeable, and attest the skill of clever and able artists.

- Thomas Bowman, D. D. LL. D. William L. Harris, D. D. LL. D. Randolph S. Foster, D. D. LL. D. Stephen M. Merrill, D. D. Edward G. Andrews, D. D. Henry W. Warren, D. D. Cyrus D. Foss, D. D. LL. D. John F. Hurst, D. D. William X. Ninde, D. D. John M. Walden, D. D. Willard M. Malialieu, D. D. Charles H. Fowler, D. D. William Taylor, D. D.

The above imperial photographs of the Bishops of the Methodist Episcopal Church will be sent postpaid for 30 cents each, or the 13 for \$2 75 to any address.

- Five imperials of the following famous divines. Chaplain C. C. McCabe, D. D. John M. Reed, D. E. John H. Vincent, D. D. LL. D. T. De Witt Talmage, D. D. Also superior photographs of the deceased Bishops.

Matthew Simpson, D. D. LL. D., and Issac W. Wiley, D. D.

PRICE 30 CENTS EACH, POST-PAID. All the above pictures are uniform in style and finish, and are the latest and best pictures extant.

J. MILLER THOMAS, 4th & Shipley Sts., Wilmington, Del.

Theological and Sunday-school BOOKS.

Great Variety! Lowest Prices PERKINPINE & HIGGINS 14 ARCH ST., PHILADELPHIA, PA.

DR. WELCH'S Communion Wine, un-fermented, for sale at this office.

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

ADVERTISERS
can learn the exact cost
of any proposed line of
advertising in American
papers by addressing
Geo. P. Rowell & Co.,
Newspaper Advertising Bureau,
10 Spruce St., New York.
Send 10c. for 100-Page Pamphlet.

WE WANT 5,000 MORE BOOK AGENTS TO SELL OUR NEW BOOK.

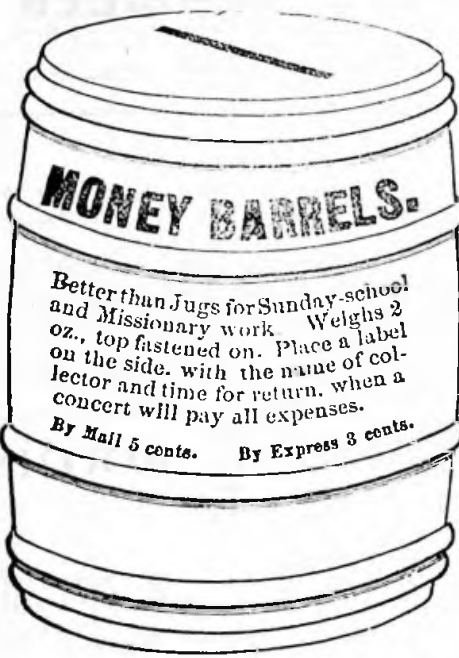


Secret Service
By P. H. WOODWARD, late
Chief of P. O. Detective Corps.

POST-OFFICE DEPARTMENT
A New Book Just Published by an official of
over 15 years' experience in the Secret Service, in
one magnificent Royal Octavo Volume of over 600
pages and elegantly illustrated by the best artists in
the country with
200 SUPERB ENGRAVINGS.
A thrilling record of detection in the U. S. Post-
Office Department; embracing sketches of *Wonder-
ful Exploits of Post-Office Inspectors in the Detec-
tion, Pursuit, and Capture of Robbers of the U. S.
Mails; together with a complete description of the
many means and complicated contrivances of the
wily and unscrupulous to defraud the public; also
an accurate account of the*
FAMOUS STAR ROUTE FRAUDS,
in which the Author had charge of the prepara-
tion of the evidence for the government.

AGENTS WANTED.
In every town there are Postmasters, Merchants,
Mechanics, Farmers, Professional Men, and hun-
dreds of people who will be glad to get this thrilling
book. It is now having an unparalleled sale, it is at
sight to all. Men and Women Agents making from
\$100 to \$300 a month easily. We want an agent in
every township in the U. S. and Canada. We
give instructions so that ANY PERSON with this phe-
nomenal selling book, can become a successful Agent.
No Competition whatever. Agents are meeting
with unparalleled success. Distance no hind-
rance, as we give Special Terms to pay Freight.
Remember, we give you the exclusive sale of this
book in territory assigned you. Write for our large
Illustrated Circulars, containing full particulars.
Special Terms to Agents, etc., sent free to all. Ad-
dress immediately the Publishers,
WINTER & CO., SPRINGFIELD, MASS.
Formerly of Hartford, Conn.

46-6



Address J. Miller Thomas, 100 West 4th St., Wilmington, Del.

THE LIGHT RUNNING
NEW HOME
SEWING MACHINE
HAS NO EQUAL.
PERFECT SATISFACTION
New Home Sewing Machine Co.
—ORANGE, MASS.—
30 Union Square, N. Y. Chicago, Ill. St. Louis, Mo.
Atlanta, Ga. Dallas, Tex. San Francisco, Cal.
FOR SALE BY

WYATT & CO.,



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

**WORCESTER'S
DICTIONARY**



With Denton's Reference Index for 75 cents additional.

ONLY \$8.00,

Address
J. MILLER THOMAS,
S. W. Cor. 4th & Shipley Sts.,
WILMINGTON, DEL.

NEW EDITIONS
At Reduced Prices.



Young Folks' Ways and Wherefores.
Young Folks' Queries.
Young Folks' Ideas.
Bound in Illuminated Boards.
Sent by mail on receipt of \$1.25.
J. MILLER THOMAS,
4th & Shipley Sts., Wilmington, Del.

LIPPINCOTT'S · LIPPINCOTT'S · LIPPINCOTT'S
Leads all other Magazines
In Tales of Fiction A New Departure
Poems of Interest
Pleasing Short Stories 25 cts.
Interesting Miscellany
Notes of Progress
Choice Selections
Original Contributions
200 Originals of the Times
PAGES IN EACH ISSUE
Topics of the Times
Terse Gems
A Complete New Novel
Superlative Merit
By some favorite author in each No.
Giving a library of 12 new and valuable works, worth
from \$15.00 to \$18.00 annually, at the nominal sum
of 25 cents per month. Subscription, \$3.00 yearly.
Stories by John Habberton, Frances Hodgson Bur-
nett, Julia Hawthorne, Lucy C. Lillie, etc., etc.,
will appear in early issues.
Circulars, giving details, etc., mailed on application
J. B. LIPPINCOTT COMPANY
715 and 717 Market St., Philadelphia
46-19

McShane Bell Foundry
Finest Grade of Bells,
CHIMES AND PEALS for CHURCHES, &c.
Send for Price and Catalogue. Address
H. McSHANE & CO.,
Baltimore, Md.
43-17

**JAMES C. BLAINE'S
GREAT HISTORY**
Outsells all other books. Hon.
J. S. Wise of Va., says: "Whoever
takes it up, no matter whether he
be Mr. Blaine's friend or enemy,
will never put it down until he
has read the whole." Hon. Allen
G. Thurman says: "A classic
in our political history."
Agents wanted on commis-
sion or salary. Address,
The Henry Bell Pub. Co.,
Baltimore, Conn.

**CHRISTMAS & NEW YEAR
BOOKLETS OR RIBBON BOOKS,**
Containing chaste Christmas and
New Year Poetry by F. R. Havergal,
Alfred Tennyson, Thos. A. Kempis,
Mrs. H. E. Brown, and others.
Sent by mail on receipt of 25 cts.
each. Address
J. MILLER THOMAS,
4th & Shipley Sts., Wilmington, Del.

A GOOD IDEA.
LADIES' DEPARTMENT
—OF—
BELT'S PHARMACY.
ALL PRIVATE APPLIANCES.
Lady attendant.
Z. JAMES BELT, Druggist,
Sixth and Market Streets,
Wilmington, Del.

**SUNDAY SCHOOL
Scripture Text
CARDS.**
BY MAIL.
10 Cards, (100 tickets) 25 cts.
10 " " 25
12 " " 30
10 " (60 tickets) 25
10 " " 20
12 " " 12
12 " " 20

J. MILLER THOMAS,
Fourth & Shipley Streets,
WILMINGTON, DEL.

**BIRTH DAY
CARDS,**
BY MAIL,
3, 4, 6, 7, 8, 10, 15,
20, 25, 30, 35, 40
CENTS EACH.
One and two cent stamps taken.

ADDRESS
J. MILLER THOMAS,
METHODIST BOOK STORE,
Fourth & Shipley Sts.,
WILMINGTON, DEL.

THREE CHOICE BOOKS IN ONE.
THE TEMPLE TRIO,
—COMPRISING—
ON JOYFUL WING,
MELODIOUS SONNETS,
PRECIOUS HYMNS.
PRICE.
Music edition, 75 cents per copy;
\$9.00 per doz n.
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.

MUNN & CO'S PATENTS
NEW YORK
After Forty years' experience in the preparation of more than One Hundred Thousand applications for patents in the United States and Foreign countries, the publishers of the Scientific American continue to act as solicitors for patents, caveats, trade-marks, copy-
rights, etc., for the United States, and in Great Britain, Canada, England, France, Germany, and all other countries. Their experience is unequalled and their facilities are unsurpassed.
Drawings and specifications prepared and filed in the Patent Office on short notice. Terms very reasonable. No charge for examination of models or drawings. Advice by mail free.
Patents obtained through Munn & Co. are notified in the SCIENTIFIC AMERICAN, which has the largest circulation and is the most influential newspaper of its kind published in the world. The advantages of such a notice every patentee understands.
This large and splendidly illustrated newspaper is published WEEKLY at \$2.00 a year, and is admitted to be the best paper devoted to science, mechanics, inventions, engineering works, and other departments of industrial progress, published in any country. It contains the names of all patentees and title of every invention patented each week. Try it four months for one dollar. Sold by all newscalers.
If you have an invention to patent write to Munn & Co., publishers of Scientific American, 371 Broadway, New York.
Handbook about patents mailed free.

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 232 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.

**ELLY'S
Cream Balm**
Gives Relief at once and Cures Cold in Head, CATARRH, HAY FEVER.
Not a liquid stuff or powder. Free from Injurious Drugs and Offensive Odors.
A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists; by mail, registered, 60 cents. Circulars free. ELY BROS., Druggists, Owego, N. Y.

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.

**NEW SUNDAY SCHOOL
MUSIC BOOKS.**
Glad Refrain, by Lowrie & Doane. Just out. Per hundred, \$25
By mail, 30 cts. each.
Gates Ajar, by J. H. Kurzen-
knabe. Per hundred, \$30
By mail, 35 cts. each.
Melodious Sonnets, by J. R. Sweeney. Per hundred, \$30
By mail, 35 cts. each.
Wondrous Love, by Root & Case. Per hundred, \$30
By mail, 35 cts. each.
Great Awakening, per 100 \$25
By mail, 30 cts. each.
On Joyful Wing, per 100 \$30
By mail, 35 cts. each.
J. MILLER THOMAS,
METHODIST BOOK STORE
4th & Shipley Sts., Wilmington, Del.

AT
Shoemaker's Dining-Room,
(OPPOSITE THE CLAYTON HOUSE),
No. 502 KING STREET,
Ladies and gentlemen can get a good meal or lunch at any hour of the day or evening. No liquors sold on the premises. Oysters and ice cream in season. Special room for ladies. Come and see us. Everything first-class.

**WEBSTER'S
NATIONAL PICTORIAL
DICTIONARY.**
Sheep Binding. Price by mail, \$5.00.
The Peninsula Methodist for one year and above will be sent for \$5.50.
J. MILLER THOMAS,
4th & Shipley St., Wilmington, Del.

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

	Regular Price.	Price for both.
Independent,	3.00	3.50
Godey's Lady's Book,	2.00	2.60
Cottage Hearth,	1.50	2.00
Wide Awake,	3.00	3.25
Our Little Men and Women,	1.00	1.75
The Pansy,	1.00	1.75
Cultivator & Country Gentleman,	2.50	3.00
Century Magazine,	4.00	4.75
St. Nicholas,	3.00	3.75
Harper's Magazine,	4.00	4.50
Harper's Weekly,	4.00	4.50
Harper's Bazar,	4.00	4.50
Harper's Young People,	2.00	2.60
American Agriculturist	1.50	2.25
Frank Leslie's Illustrated Newspaper,	4.00	4.50
" Sunday Magazine	3.00	3.75
" Popular Monthly	3.00	3.75
" Pleasant Hours,	1.50	2.25
" The Golden Rule,	2.00	2.75
Christian Thought,	2.00	2.50
Babyhood,	1.50	2.00
Peterson's Magazine,	2.00	2.75
Lippincott's Magazine,	3.00	3.50
Philadelphia Medical Times,	2.00	2.75
Dorcas Magazine,	1.00	1.75
Good Words,	2.75	3.25
Atlantic Monthly,	4.00	4.50
Andover Review,	3.00	3.75
The Edinburg Review,	4.00	4.50
Littell's Living Age,	8.00	8.25
Rural New Yorker,	2.00	2.75
Woman's Magazine,	1.00	1.75
Homeletic Review,	3.00	3.50
Brooklyn Magazine,	2.00	2.60
Magazine of Art,	3.50	4.00
Cassell's Family Mag.	1.50	2.30
Quiver,	1.50	2.30
Practical Farmer,	2.00	2.25
Youth's Companion,	1.75	2.75
Our Youth,	1.25	2.00
Gospel in all Lands.	2.00	2.50

Cash must accompany order.
Address,
J. MILLER THOMAS,
Fourth & Shipley Sts.
Wilmington, Del.

P. W. & B. Railroad.
Trains will leave Wilmington as follows:
For Philadelphia and intermediate stations, 6:40, 7:00, 7:05, 8:15, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30, 4:40, 7:40, 9:50, 10:30 p. m.
Philadelphia, (express), 2, 2:52, 4:00, 6:30, 7:50, 8:50, 9:47, 10:07, 11:35, 11:51 a. m. 12:23, 2:04, 3:06, 5:22, 6:28, 7:05.
New York, 2:00, 2:52, 4:00, 6:30, 7:00, 10:05, 11:30, 11:51 a. m. 12:23, 2:04, 2:30, 4:00, 5:22, 6:28, 7:05, 7:40, 9:50 p. m.
For Newark Centre, Del. 7:42 a. m., 12:58, 6:21 p. m.
Baltimore and intermediate stations, 10:08 a. m. 5:57, 12:06 p. m.
Baltimore and Washington, 1:23, 4:45, 8:04, 10:06, 11:00 a. m. 12:34, 2:17, 4:44, 5:10, 6:30, 7:45 p. m.
Trains for Delaware Division leave for:
New Castle, 6:10, 8:50 a. m.; 12:55, 2:50, 8:50, 6:25, 11:55 p. m.
Harrington, Delmar and intermediate stations, 8:30 a. m.; 12:55 p. m.
Harrington and way stations, 8:30 a. m. 12:55, 6:25 p. m.
For Seaford 3:50 p. m.
For Norfolk 2:50 a. m. 11:55, p. m.

D. M. & V. Branch.
Leave Harrington for Georgetown and Lewes, 11:15, a. m. 8:45, 8:45 p. m.
Leave Harrington for Georgetown and Franklin City, 11:15 a. m.
Leave Georgetown for Franklin City, 12:15, p. m.
Leave Lewes for Georgetown and Harrington, 6:35, 8:45 a. m. 2:50 p. m.
Leave Franklin City for Georgetown and Harrington, 6:55, a. m.
Leave Georgetown for Harrington, 7:02, 9:14 a. m. 3:15 p. m.
Connects at Franklin City with steamer for Chincoteague Island.
For further information, passengers are referred to the time-tables posted at the depot.
Trains marked thus (*) are limited express, upon which extra is charged.
FRANK THOMSON, General Manager. J. E. WOOD, General Passenger Agent.

Wilmington & Northern R. R.

Time Table in effect Nov. 28, 1886.

GOING NORTH.
Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.	p. m.	p. m.
Wilmington	7:00		2:45	5:12	6:15	
French St						6:38
Newbridge						7:00
Dupont	7:20		3:08	5:37		
Chad's Ford Jc	7:43		3:28	6:02		
Lenape	7:55		3:38	6:18		
West Chester Stage	8:50		4:45	6:48		
Coatesville	9:30	8:55	4:10	6:48		*6:50
Waynesburg Jc	7:10	8:15	4:47			*7:23
Birdsboro	7:27	8:34	5:04			*7:40
Reading P & R	8:04	10:05	5:30			*8:12
Station	8:40	10:40	2:40	6:00		*8:40

Additional Trains, on Saturday only, will leave Wilmington at 11:15 p. m. for Newbridge, Dupont, and all intermediate points.
French Creek Branch Trains.
Leave St Peter's 7:00, 8:30 a. m. 12:30, 3:30, 5:40 p. m.
Arrive Springfield 7:27, 8:55 a. m. 1:05, 4:00, 6:05 p. m.

GOING SOUTH.
Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.	a. m.
Reading P & R	8:00	12:00	3:00	5:00	*5:10
R. Station					*5:39
Birdsboro	8:32	12:40	3:32	5:44	*6:09
Springfield	9:00	1:30	4:03	6:15	*6:9
Waynesburg Jc	9:16		4:22	6:30	*6:25
Coatesville	9:56	9:50	5:01	7:07	*6:55
West Chester Stage	6:50	9:40	5:00		
Lenape	7:40	10:24	5:46		
Chad's Ford Jc	7:52	10:35	6:02		
Dupont	8:45	8:20, 10:53	6:23		
Newbridge	6:08				
Wilmington	6:35	8:40, 11:15	6:45		

Additional Trains, on Saturday only, will leave Dupont Station at 1:00 p. m., Newbridge at 1:25 and 6:55 p. m., for Wilmington and intermediate points.
French Creek Branch Trains.
Leave Springfield 7:40, 9:40 a. m. 1:30, 5:05, 6:20 p. m.
Arrive at St Peter's 8:10, 10:05 a. m. 2:00, 5:36, 6:45 p. m. Mondays only.

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

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

Commencing June 18, 1886, leave Union Station as follows:
DAILY.
4:45 A. M. Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & C V R R.
DAILY EXCEPT SUNDAY.
8:05 A. M.—Accommodation for Hanover, Frederick, Emmittsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations.
9:10 A. M.—Pen Mar Express.
10:00 A. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. B. R. (through cars).
2:25 P. M.—Accom. for Glyndon, (Reisterstown).
3:30 P. M.—Southern Express for points on Shenandoah Valley, Norfolk and Western, East Tennessee, Virginia and Georgia Railroads and connections; also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday, Frederick (through car) and Martinsburg.
4:05 P. M.—Express for Arlington, Mt. Hope, Pikesville, Owings' Mill, St. George's, Glyndon, Glenn Falls, Finksburg, Patapsco, Westminster, Medford, New Windsor, Union Bridge, and principal stations west; also Hanover, Gettysburg and stations on H. J., H. & G. R. R., (through cars.) Emmittsburg, Waynesboro, Chambersburg and Shippensburg.
5:20 P. M.—Accommodation for Glyndon.
6:40 P. M.—Accommodation for Union Bridge.
11:40 P. M.—Accommodation for Glyndon.
TRAINS ARRIVE AT UNION STATION.
Daily—Fast Mail 8:40 P. M.
Daily except Sunday—Glyndon Accom. 1:25 A. M. Union Bridge Accom. 8:45 A. M. Blue Mt. Express 9:45 A. M., Express from B & C V R R., E. R. R., H. J. H. & G. R. R., Frederick Div. P. R. R. and principal main line points 11:00 A. M., Union Bridge Accom. 3:15 P. M., H. J. H. & G. R. R. Glyndon Accom. 5:55 P. M., Mar. 5:40 P. M.
8:30 P. M.—Pen Mar Express.
J. M. HOOD, General Manager.
B. H. GRISWOLD, Gen'l Pass. Ag't.

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

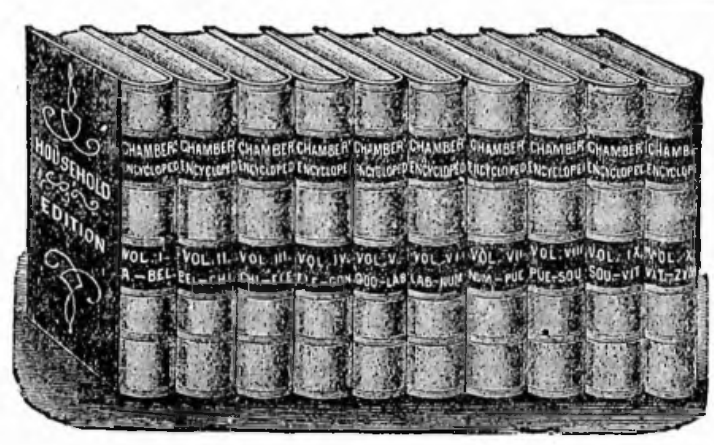
Comprising Antiquities, Biography, Geography, Natural History and Literature, with the latest researches and references to the Revised Version of the New Testament. Over 800 pages, with 8 colored Maps and 400 Illustrations. Large 12mo. Cloth Bind ing. Price \$2.50 By WILLIAM SMITH, LL. D. Revised and Edited by REV. F. N. and M. A. PELOUBET, Authors of "Select Notes on the International Lessons." Presented for 10 new subscriptions at \$1 each, or sent post-paid on receipt of price, or we will send a copy of the Dictionary and Peninsula Methodist for one year for \$2.25 cash with order. Address J. MILLER THOMAS 100 West 4th St. Wilmington, Del.

Christmas Presents.

Family, Teachers' & Pocket Bibles 25c to \$25.
Hymnals, from 50 cents to \$8.
Peloubet's Select Notes and Vincent's Commentary, 84 cents each. By mail \$1.
Christmas Cards, Novelties, &c. Books bound in handsome style. A large variety of new Rewards for Sunday School Scholars very cheap.

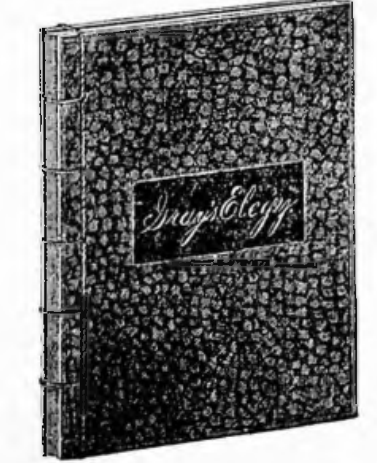
METHODIST BOOK STORE,
Fourth & Shipley Sts., Wilmington, Del.

Why ship your Fruit, &c., so far from home at a heavy expense, when it will always net you as much, and generally more, to ship to
WARREN HARPER & BRO.
No. 10 East Fourth Street.
WILMINGTON, DELAWARE,
Who solicit Consignments of
FRUIT, POULTRY, EGGS, VEGETABLES, STOCK, FISH, OYSTERS, PRODUCE,
Of all kinds. Market quotations, Shipping Tags, &c., on application. Reference, any prominent business firm in this city, and National Bank of Wilmington and Brandywine.



Cloth \$15, Sheep 20.00, Half Morocco 25, Calf gilt 30.00. Send all orders to J. MILLER THOMAS, 4th & Shipley Sts., Wilmington, Del.

GRAY'S ELEGY.



BY MAIL.
Cloth 1 25, Alligator 1 25, Morocco (like cut) 1 50, Ivory, Surface Illuminated 1 50, Tree Calf 4 00.
Send all orders to J. MILLER THOMAS, 4th & Shipley Sts., Wilmington, Del.

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.

BENJ. C. HOPPER, Watchmaker & Jeweler,
22 NORTH ELEVENTH ST., PHILADELPHIA, PA.
Watches, Clocks and Jewelry Carefully Repaired. 18-6m

J. J. WHITE & CO., Wholesale Bakers and Confectioners,
Front & West Sts., Wilmington, Del.
Has the largest variety of Cakes and Candies in the city; also Agents for the best Manufacturers. Send your order for the Medlar Co. Soda Biscuit and fine Cakes, Country trade solicited. 83-ly

THE LAND OF THE VEDA,
BY REV. Wm. BUTLER, D. D.
PRICE \$2.50
Or one year's subscription to the Peninsula Methodist and a copy of above for \$3 25, cash to accompany the order
J. MILLER THOMAS, 4th & Shipley Sts., Wilmington, Del.

PROF. S. T. FORD, PUBLIC READER,
260 W. 21st STREET, NEW YORK.

1886 Reiterate It. 1887.
Fall and Winter Trade.
CARHART & CO., ZION, MD.

A more extensive assortment of DRESS GOODS than ever before, consisting of Trico Cloths, Home Spuns, Boucle Cloths, Velveteens and Cordnrays, Braids, Pasmentries, Buttons.

READY MADE CLOTHING.
A splendid line of Suits and Overcoats at lower prices than ever. Come and see.
LADIES' AND MISSES' COATS, new and elegant quality and style, and if we have not just what you want we will furnish anything you want from sample, and the prices guaranteed.
Boots and Shoes. All our Shoes are custom made except some of the cheaper variety, which are the solid stock, No shoddy or leather board insoles or counters, as we have conscientious scruples against deception, or a sliding scale of prices.
J. M. C. C. TERMS CASH. A. C. C.

SUPERB PIANOS AND ORGANS,
Unequaled in Style, Elaborate Cases, will last a life time. Satisfaction guaranteed. Try us before purchasing. Low prices; most reliable in the market. Wonderful Instruments. Catalogues free. Refer to ministers. Good stock taken in part pay.
Wm. K. JUDEFIND & Co., Edesville, Md.

A HANDSOME WEDDING, BIRTHDAY OR HOLIDAY PRESENT.
THE WONDERFUL LUBURG CHAIR
Combining a Parlor, Library, Smoking, Reclining or Invalid CHAIR, LOUNGE, BED, or COUCH.
Price \$7.00 and up. Send stamp for Catalogue to all parts of the world.
CHILDREN'S CARRIAGES
All furnished with the Automatic Coach Brake, and Retailed at our Wholesale Prices. Send stamp for Catalogue and mention carriage.
THE LUBURG MAN'G CO., 145 N. 8th St., Philada., Pa.

Why pay two prices, when you can get the most reliable
PHAETONS, BUGGIES, FAMILY CARRIAGES,
Carts, and all kinds of Vehicles to be found anywhere, guaranteed to give full and complete satisfaction; unequalled in style and durability. Refer to ministers and others. Try us before purchasing. Illustrated circulars free. Don't need repairing for many years.
Wm. K. JUDEFIND & Co. General Agents, Edesville, Md.

WILSON'S UNDERTAKING ROOMS
616 KING STREET.
Preparing and Keeping Bodies WITHOUT ICE a Specialty
Connected with Telephone Exchange. Open all Night.
J. A. WILSON, Funeral Director.

FOR SALE, Desirable Farms in the Fruit Belt of Maryland. No fellows. Fortunes made yearly. Prices low. Parties wishing to buy or sell Farms, address
JUDEFIND & BROS., Edesville, Md.

\$3.00 FOR 12 FINE CABINET PHOTOGRAPHS.
WESTCOTT & CUMMINGS, No. 302 Market Street, Wilmington, Delaware.

The care of your teeth is very important.
DR. CHARLES ORUM FUNK, DENTIST,
913 Market Street, Wilmington, Del.
Has every facility and the experience to know the needs of all patrons of Fresh and pure Nitrous Oxide Gas administered for the painless extraction of teeth
37-ly

PEACH GROVE NURSERIES.
Fine healthy stock of Peach Trees, &c., for sale at reasonable rates, easy terms. Full and complete lists for the entire season, and many more mammoth varieties of great value. We grow our stock from peach seed procured direct from Tennessee, entirely free from disease, which is very important. Buds procured from best fruit in the State. Best reference.
Wm. K. JUDEFIND, Edesville, Md.