

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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THE CRUSE OF OIL.

1 Kings, 17; 8-16.

BY THE AUTHOR OF SCHOENBERG-COTTA FAMILY.

Is thy cruse of comfort wasting? Rise and share it with another,
And through all the years of famine, it shall serve thee and thy brother.

Love divine will fill thy storehouse, or thy handful still renew;
Scanty fare for one, will often make a royal feast for two.

For the heart grows rich in giving, all its wealth is living grain;
Seeds which mildew in the garner, scattered fill with gold the plain.

Is thy burden hard and heavy? Do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary on the mountain, wouldst thou sleep amid the snow?
Chafe the frozen form beside thee, and together both shall glow.

Is the heart a well left empty? None but God its void can fill:
Nothing but a ceaseless Fountain can its ceaseless longings still.

Is thy heart a living power? Self-entwined, its strength sinks low;
It can only live in loving, and by serving love will grow.

Beneath the Lone Star.

BY BISHOP JOHN F. HURST

There is a business stir here in Texas, which constantly amazes me. The railroads have much to do with it, but then the inflow of northern capital has aroused the old life, and imparted to all these two hundred and seventy-five thousand square miles of the Lone Star State, a vigor and push, of which one can form but little notion until he is on the ground. Take Dallas as an illustration. All the main lines pierce it, and the hotels abound in travellers on business; wholesale houses of all kinds are constantly busy and the people move along the street, with a briskness which has no touch of indolence.

THE AUSTIN CONFERENCE.

This is, of all parts of our Southern work, the most unpromising and most disputed. Take the capital, Austin, as an illustration. We have had twenty-two pastors of one church, in ten years. All I need to say of the men who have come to Texas, to represent our Church is, that some of them have been true heroes, and have done faithful service; but that others have gotten out of joint in their home conferences and have come down here and made the ministry, a stepping-stone into politics, or cattle-raising, or other things. The trail of some of the men who have compromised us, can be found all over Texas. The wonder is, that we have an Austin Conference at all. I hope we have turned the corner. We have done too much to give up the work. The little band of faithful men whom I met in Conference are full of hope. They talked of new points, which ought to be taken up; made good arrangements for their college in Fort Worth and are talking of a school in San Antonio. With the vastly increasing population, with the wonderful growth of German, Scandinavian, and colored work before our eyes, the thought of calling a halt in our native white work, as represented by the Austin Conference, ought not to be mentioned. I have the fullest faith, now that the Austin Conference is over, and I have tried to take a just measure of its present working force, that no faith or means ought to be withheld from its cordial support.

Houston is a long and compact city. I have found traces everywhere of Bishop Mallalieu. His energy, zeal and far-sightedness have achieved much for us already. He is the friend of all the colors in the great Texan prism. Here in Houston I learned that he had purchased a lot for a new church, in an important part of the suburban city. But wherever I have been, even as far to the northwest as San Antonio, near the Mexican border, I have come in contact with his grand plans.

From Houston I went to Galveston. This city stands out to sea, and lies between a back bay and the Gulf. You cannot reach it except by a railroad bridge, three miles over the water. The road along the sand is as hard as the Newport strand. We have just finished a beautiful church on a good site, and it is nearly paid for. There need be no mistake about our colored brethren knowing how to build churches and pay for them. This new one in Galveston is a fair specimen. While inspecting the church, an aged sister came in for an interview. She wanted her pastor back again for another year. When the Conference met, and the appointment was canvassed, her pastor was returned; not of course, because the saint in ebony had begged for him, but because all the rest were of her mind. Whenever a tidal wave sweeps in from the Gulf, it is pretty sure to pay the island city a call. The last one poured in from the sea, and met another from the back bay, and submerged large parts of the place. The trunks of trees, killed by the salt waves, stood up in grim visage in all the streets. Many of the houses bear a Spanish appearance, and bear indication of both French and Spanish origin.

Fortunes have changed hands rapidly. What cannot a plucky woman do? Here is a bit of Galvestonian romance. A gentleman supposed to be very wealthy, died. His creditors took everything except a cow. The widow and her children had lived in luxury, but now had to manage to keep the big wolf from the door. The cow was their only support. Good milk in Galveston is a treasure. Some wealthy families knew the lady well, and applied for milk from the good cow. The milk was wanted for children in the best homes. At first the returns for the cow's supplies were eight dollars a day. The fame of the beast grew, and day after day the demand was great. The result was that the widow and her children were soon in comfortable circumstances. She had a keen insight into proper investments, put her money into good places, has acquired a large property, educated her children in the best schools, and now lives in luxury and happiness.

This is Christmas eve, The sun blazes down from a spotless sky. Flowers are out in dooryards, and people are under straw hats. There is no fire in my room, and no need of one. My window is open half the time. At night a little fire is in place, but if you do not think of it, you need it but little. Such, at least, has been my experience half the time since I have been out on this long journey. The fields are crisp and dry. They are resting but not disturbed by frost. So far this Winter I have seen only a few icicles, which hung from a railroad water-tank. But they soon fell away, when the grim "norther" had blown past. This Texan sun does won-

ders. It makes vines climb high over great gnarled pecan trees, fringes the Brazos, the San Antonio, and the other rivers, with all forms of shrubbery, brings trees to maturity in three or four years, and covers these measureless prairies, in early Spring time, with a glowing carpet of wild flowers and exhaustless grasses.—Northern Christian Advocate.

Heroic Lives at Home.

The heroism of private life, the slow, unchronicled martyrdoms of the heart, who shall remember! Greater than any knightly dragon-slayer of old is the man who overcomes an unholy passion, sets his foot upon it and stands serene and strong in virtue. Grandeur than Zenobia is the woman, who struggles with a love that would wrong another or degrade her own soul, and conquers. The young man, ardent and tender, who turns from the dear love of women, and buries deep in his heart the sweet instinct of pater-nity, to devote himself to the care and support of aged parents, or an unfortunate sister, and whose life is a long sacrifice in manly cheerfulness and majestic spirit, is a hero of the purest type—the type, Charles Lamb. I have known but two such.

The young woman, who absolutely stays with father and mother in the old home, while brothers and sisters go forth to happy homes of their own; who cheerfully lays on the altar of filial duty, that costliest of human sacrifices, the joy of loving and being loved—she is a heroine. I have known many such.

The husband, who goes home from every-day routine and the perplexing cares of business with a cheerful smile and a loving word to his invalid wife; who brings not against her the grievous sin of a long sickness, and reproaches her not for the cost and discomfort thereof; who sees in her languid eyes something dearer than girlish laughter, in the sad face and faded cheek that blossom into smiles and even blushes at his coming, something lovelier than the old-time spring roses—he is a hero. I think I know one such.

The wife, who bears her part in the burden of life—even though it be the larger part, bravely, cheerfully, never dreaming that she is a heroine, much less a martyr; who bears with the faults of a husband not altogether congenial, with loving patience and a large charity, and with noble decision hiding them from the world; who makes no confidants and asks no confidence; who refrains from brooding over shortcomings in sympathy and sentiment, and from seeking perilous "affinities"; who does not build high-tragedy sorrows on the inevitable, nor feel an earthquake in every family jar; who sees her husband united with herself indissolubly and eternally in their children—she the wife in very truth, in the inward, as in the outward, is a heroine, though of rather an unfashionable type.—Grace Greenwood.

The Fountain Opened—a Parable.

T. M. GRIFFITH.

Away back in the annals of eternity a fountain was unsealed—a fountain fed by secret springs in the crystal heights of Paradise. Angels often paused to drink of its waters, but guilty men dared not drink thereof; for one whose name

was Justice stood before the fountain with a flaming sword, which warded off all approach. Once, a lovely being called Mercy came and kneeled before God, and begged that the thirsty race of mortals might be permitted to approach this precious fountain; but God said, "No, sweet Mercy, it cannot be; for if thy plea be granted, then Justice would be outraged and wronged."

Then the Son of God stepped forth and said, "Let Justice and Mercy, both, have all their claims allowed. Let man, the sinner, drink the waters of life; for I will pay the penalty." An altar was reared like unto a cross, and, in the blood of the victim slain, a covenant was signed and sealed, by Justice on one hand, and Mercy on the other; for both were satisfied. Then from gory Gogolgotha went up the cry, "It is finished!" and all the sons of God took up the cry, which rang from heaven to heaven, throughout the radiant realms of immortality, "It is finished! It is finished!"

Now it came to pass that Mercy said to Justice, "Let us build an arch over the fountain of life, and wreath it with the flowers of peace, and call it the arch of Redeeming Love. It was done, and on the arch was written, "Whosoever will, let him take of the water of life freely."

(Adapted from Christmas Evans.)

Glimpse of the Past.

A Quarterly Meeting Conference for Chester Circuit, was held at Bethel, Pa., February 8th, 1845. Conference was opened with prayer by Rev. James Smith, P. E. The committee appointed to draft resolutions, expressive of the sentiments of this Conference in regard to the proposed division of the Methodist Episcopal Church, report as follows:

Whereas, we, the official members of the Quarterly Meeting Conference of Chester Circuit, Phila. Conference, the Circuit being one among the oldest of the Circuits in the United States, and representing, as we do, a very large, respectable, and very intelligent membership, part of whom reside in a free, and part in a slave state, owing to the peculiar situation of the Circuit, do therefore consider it a duty, which we owe to the Church and to ourselves, to give publicity to our views and opinions, respecting the contemplated division of the M. E. Church, agreeably to the decision of the last General Conference, therefore,

Resolved, That it is the decision and solemn opinion of the members of this Quarterly Conference, that there does not legally or ecclesiastically exist any right or authority in the General Conference, or in any other Judicatory in our communion, to divide the M. E. Church.

Resolved, That we consider that the introduction of Slavery, and the dogma of Abolitionism are both political questions, on whose merits, the Methodist Episcopal Church, in her judicial capacity, has no legal or ecclesiastical right to legislate.

Resolved, That agreeably to the language of our Discipline, we believe that God's design, in raising up the people called Methodists in America, was "to reform the continent, and to spread Scriptural Holiness over these lands." Consequently, they ought not, at any time, or under any circumstances, to become religious, radico, politico, gladiators, in the great political campaign now

going on, between the advocates of slavery, and the would be champions of dogmatical abolitionism.

Resolved, That we consider a Methodist preacher, in his ministerial character, and in his peculiar relation to the church, has no business to connect himself in any way with any entangling alliance, growing out of purely political questions, such as the advocacy of slavery, or of ultra abolitionism.

Resolved, That as it appears, about seventy or seventy-five ministers belonging to the M. E. Church, unfortunately for themselves, and unfortunately for the peace and prosperity of our beloved Zion, have so far departed from the path of duty, as to enter into the above mentioned political arena, have become disturbers of the peace of the Church, partisans with and in a political cabal, and desirous to gratify their political and party predilections, by spreading firebrands, discord, division, desolation, and death in the M. E. Church, we would seriously recommend to that portion of the ministry, the horrors of disorganization; (and we are very glad they are so few in number compared with the whole body of the ministry), that they would betake themselves to the "stump," rather than the "pulpit," and to the political, rather than the religious press, to disseminate their political dogmas, and thereby abandon the work of the ministry, turn to be politicians at once, divide themselves off, and let the church have peace.

Resolved, That, in the name and in the fear of God, we do solemnly call upon the entire membership of the M. E. Church, from Maine to Georgia, from the shore, of the Atlantic to the Pacific Ocean; we call upon them as patriots, as Christians, as lovers of their country as lovers of the church of our Lord Jesus Christ, to rise up in the majesty of their primary rights, and in their numerical strength, and to put their eternal "veto" upon the unholy purposes and designs of the disunionists and the disorganizers, among that portion of the ministry alluded to, in a former resolution; for we have every reason to believe, that ninety-nine persons out of every hundred, among the membership, are opposed to the division of the church. To you fellow members of the church of Christ, then we would, hear the language of St. Paul, "Now we would say beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which you have learned, and avoid them."

Resolved, That we the official members of this Quarterly Meeting Conference, for ourselves and for the membership on this Circuit, do solemnly pledge ourselves and them, that we will not agree to any plan that may be offered, for the division of the church, but we will oppose division uncompromisingly, in every form it may appear. Let others divide, who may want to divide, and take upon themselves the awful responsibility before God and the world, of dividing the church, but as for us, we will keep in the good old ship, we will nail the discipline as it now is, to the masthead; and under this glorious flag of the United M. E. Church, we will continue the war; and we will go forth to fight the battles of the Lord, against the world, the flesh, the devil and the disunionists.

JAMES RIDDLE,
SAMUEL A. BARTON, } Committee
JESSE FORD,

All of which report was adopted.
Resolved, That this Quarterly Meeting Conference respectfully request the editors of the Christian Advocate and Journal, to publish the report of the above named committee, and respectfully ask, as a favor of the other Methodist papers throughout the United States, to copy the same in their several Journals.

The Sunday School.

Noah and the Ark.

LESSON FOR SUNDAY, JANUARY 23d, 1887.
Gen. 6: 9-22.

[Adapted from Zion's Herald.]

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

GOLDEN TEXT:—"Noah did according unto all that the Lord commanded him" (Gen. 7: 5).

9. *These are the generations*—the posterity. *Of Noah.*—The name means "rest." Noah was the tenth in descent from Adam. He was the son of Lamech, and the grandson of Methuselah, who survived to the first year of the Flood. The latter had been contemporary with the last years of Adam, and Noah therefore could hear from his grandfather the entire history of his race. He was born B. C. 2948 (1056 years after Adam's creation) and lived 950 years. *Noah was a just* (R. V., "righteous") *man*—upright, virtuous. The term relates to the law of rectitude among men; he was, as the word implies, a straight man in his relations with others. *Perfect*—not in the sense of sinlessness, but of religious purpose. His attitude toward God was sincere. Whatever infirmities he may have possessed, his constancy in ways of purity made him conspicuous. *In his generations*—among those of his age. Some connect these words with "perfect," in the sense of purity of descent, uncontaminated by intermarriage with the ungodly. *Noah walked with God*—as his great-grandfather Enoch did. He enjoyed that rare fellowship of trust and communion which follows conquest of sin, and brings heaven to earth.

10. *Noah begat three sons*—the fathers of the post-diluvian race. *Shem*—meaning "name," or "fame." He was the father of the Semitic branch of the human family, comprising the Hebrews, Midianites, Arabians, etc. He was about a hundred years old at the time of the Flood, and lived about five hundred years after it. *Ham*—meaning "heat." His descendants peopled early Palestine and Babylonia, besides Africa. The Phoenicians and Carthaginians were of Hamite stock. The Hamites rose to prominence before the Shemites and were succeeded by them. *Japheth*—meaning "enlargement." As his sons are mentioned first in the catalogue in Gen. 10, it is supposed that he was the eldest of the family. Shem being put first in the order because he was the ancestor of Abraham and the Israelites. The Japhethites were the latest to rise to prominence and power, but they became the most widely extended and permanent. The Brahmans of India, with their Sanskrit literature, the mighty empire of the Medes and Persians, the Greek and Roman civilizations, and the modern European peoples (German, French, English) claim Japheth as their progenitor.

11. *The earth also was corrupt*.—Fifteen centuries of degeneration had resulted in a "corruption" of morals almost universal. For quite a long period the descendants of Seth ("the sons of God") appear to have retained their purity of moral character. Their apostasy began when, from multiplication and contact, unholy alliances were formed between them and the daughters of the inventive Cainites, "distinguished by the graces of nature, the embellishments of art, and the charms of music and song, but destitute of the loftier qualities of like-mindedness with God." *Corrupt before God*—intensely, flagrantly so, to such a degree as to demand His intervention. *The earth*—used here and in the context to indicate the inhabited part of the earth. *Was filled with violence*—"the outward exhibition of inward carnality." Sturdy heroes, "giants," men of renown resulted from these intermarriages, and in the absence of settled government, might made right.

12. *God looked upon* (R. V., "saw") *the earth*—an inquiring, searching gaze. *It was corrupt*—"in sharpest contradiction with that good state which God the Creator had established." *All flesh*—the human race at large, now a carnal race, resisting the strivings of God's Spirit. *Had corrupted his way*—"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (verse 5).

13. *God said to Noah*—who alone had found grace in his sight, and who with his family were to be the only exception to the coming destruction. *The end of all flesh*.—It had come to this finally, that God in despair of any spiritual recovery, must exterminate the race. "All flesh" is to be understood of the whole race, while yet it does not preclude the exception of Noah and his family. This teaches us to beware of applying an inflexible literality to such terms as "all." *Come before me*—"as a sovereign, to receive the sign manual." *I will destroy them with the earth*.—The words "corrupt" and "destroy" are the same in the original, imply-

ing "retribution." "It means to 'bring to ruin,' 'devastate.'" "With the earth" may be rendered "from the earth," and will then correspond with the expression in verse 7, "I will destroy man from the face of the earth."

"Hitherto individuals had departed this life. Adam himself had long since paid the debt of nature. These solemn testimonials to the universal doom had not made any salutary, or lasting impression on the survivors. But now a general and violent destruction is to overtake the whole race—a standing monument of the divine wrath against sin, to all future generations of the only family saved."

14. *Make thee an ark*—not a ship; its shape resembled a box or chest. *Of gopher wood*.—The Greek *cupar* for "gopher" suggests the cypress, and this wood would have been eminently fitted for the purpose; old Jewish authorities interpret it as the cedar; others think it was juniper or box. *Rooms shall thou make*—compartments in the three stories, for the use and comfort of the families of Noah and his sons, and the animals. *Shalt pitch it within and without*—make it water tight by using the asphalt or bitumen readily found in the East.

15. *This is the fashion which thou shalt make* etc. (R. V., "This is how thou shalt make it."). *Length . . . three hundred cubits . . . breadth fifty . . . height thirty*.—The ordinary "cubit" was a variable measure, "after the elbow to the end of the second finger; or one-fourth of a man's height. Reduced to our measurement, the cubit is variously reckoned from eighteen to twenty-one inches. Taking the former measurement, the ark would have been 450 feet long, 75 broad, and 45 deep, and would have been registered at nearly 40,000 tons, counting 40 cubic feet to the ton—a much smaller craft in dimensions than the "Great Eastern," which was 680 feet long, 58 deep and 83 broad.

16. *A window* (R. V., "a light") *shall thou make*.—Commentators understand this to be a lighting and ventilating aperture extending completely round the ark, probably under the roof. *In a cubit shall thou finish it above* (R. V., "to a cubit thou shalt finish it upward.") "The word for 'above,' consisting of only six letters, is, nevertheless, a compound of five particles, and signifies 'from to upward,' that is, thou shalt finish it (the ark, as shown by the gender) from beneath, working upwards till the last cubit, which is not to be finished, but left open for light and ventilation." *The door . . . shall thou set in the side*—perhaps opening into all three stories at once, or only into the upper, where the living freight probably had their quarters. The two lower stories were, apparently, destined for provisions, of which enough had to be taken to last a year.

17. *And behold, I, even I, do bring a flood* (R. V., "And I, behold I do bring the flood").—The Flood is not, then, to be accounted for, on the score of physical causes operating naturally. It was an interposition of the Creator for punitive purposes. *To destroy all flesh*.—Forbearance had reached its limit. Mercy no longer availed to win back a corrupt race to its allegiance to its Maker. There was no other cause than judgment. The only exceptions were those mentioned.

18. *With thee will I establish my covenant*—the first recorded of those solemn pledges made by God to man—"not more sacred to Him than a simple promise, but more satisfying to the weakness of our flesh"—in which He binds Himself to bestow certain benefits, on condition, either expressed or implied, of man's faithfulness. This covenant was renewed and extended after the Flood, and the rainbow appointed for its "token." *Thou and thy sons*—eight persons in all. The "covenant" embraced the family.

19, 20. *Of every living thing two*.—These were to be in pairs for propagation, and for preserving the species alive. In the next chapter this injunction is extended to include one pair of "unclean" animals, and seven "clean animals of a species, male and female. And the "fowl" were also increased from two to seven. None but the animals necessary to man, or peculiar to the region, appear to have been saved.

21, 22. *Take unto thee of all food*.—The Great Provider omits nothing. The "daily bread" is cared for beforehand, both for man and beast. *Thus did Noah*—the obedience of faith. *According to all that God commanded*—not questioning, not suggesting, not delaying, not turned aside by ridicule; working along, day by day, for one hundred and twenty years, "with no symptom of the coming judgment" to encourage his faith; a most remarkable instance of practical belief in God's word.

Methodism in Wilmington.

In the order of chronology, Epworth, as before mentioned, was the next church; it was a mission of Grace Church, by which the property is still held, but the

pastorate has been for several years self-supporting. Its locality is not good for much increase, on account of proximity to Scott, which from the prestige of the latter, and its better locality commands the people. And besides this, since Epworth was built, a church has been erected over Eleventh Street bridge, in a community that formerly more or less patronized Epworth. Under these circumstances, Epworth is doing as well as could be expected; a new site to the northwest of the present location would no doubt secure present and future advantages; the Rev. D. H. Corkran is pastor. Next comes Madeley, which is also the child and mission of Grace; it is over Third Street Bridge, in South Wilmington, in the direction of New Castle. Grace owns the property, which she keeps in repair, and contributes in part to the payment of the pastor's salary. But the pastorate is independent of Grace's jurisdiction. The oversight of this mission, as well as that of Epworth, is held by a "Sunday School Board," incorporated by law. Madeley is greatly subject to the mutations of the manufacturing interest, and for the two past years has had to struggle to keep the work in a thriving condition. Business bids fair to open with better prospects in the Spring. And there is, I believe, a good outlook for the future; and in years to come, Madeley will no doubt occupy prominence among the churches of the city. The Rev. B. F. Price is its present pastor. Next in order, is the church above referred to over 11th Street Bridge, and known as Kingswood; it is a mission of St. Paul's, under which both the property and the pastorate are held. It is performing a good work. Bro. White, a local preacher, is its pastor at present. Next comes Silver Brook, a mission of Asbury, under whose patronage and pastorate it is conducted. It is the most westerly of all our city churches, except Mt. Salem. They are nearly on a parallel line, Mt. Salem northward, and Silver Brook southward. It promises success as the city extends in that direction. Its pulpit is supplied chiefly by the local brethren. Riddle's Chapel may next be considered. It may antedate Silver Brook and even Kingswood. It was erected near Riddle's Mills, and chiefly by the liberality of him whose name it bears, and till lately, held rather an independent relation. It is now under the pastoral charge of the pastor of Mt. Salem. Next is Wesley, an independent mission, that is, it is a charge to itself, under our economy. Services begun there some two or three years ago, and have been held in private rooms and in a tent. A promising society has been organized under the direction of the Rev. S. T. Gardner, the pastor. The erection of a house of worship is contemplated, the foundations of which have already been laid. It is on, or near Maryland Ave., and in a part of the city where a church is greatly needed. There is also a mission at Edge Moor, beyond Brandywine Creek and northeast of Brandywine village. The society has been recently organized, and the foundations of a church have been laid under the direction of the Rev. E. L. Hubbard, pastor of Brandywine Church. There is a Methodist Protestant Church in Wilmington under the direction of the Maryland Annual Conference of that denomination.

Besides the aforesaid churches for white people, there are at least three for colored people of our denomination. The first, I believe, in order of time and importance, is Ezion; it occupies a good situation in the eastern part of the city. The church edifice has an imposing appearance, and the membership numbers over six hundred. Rev. H. A. Monroe is the pastor. The other two churches are situated, one in the western part of the city, and the other by South Wilmington. They are under the pastoral care of ministers appointed in the Delaware Annual Conference, as also is Ezion. The names of Asbury and Wesley, of

Epworth and Madeley, and even of Kingswood, are significant in Methodist history, as those of Paul, and of Antioch, and others, in New Testament annals; and may serve as Beacons to Methodists and Christians of future generations. Names are monumental in the archives of the ages.

HELPER.

"Be Cheerful, Also."

"Be." The word is very strong. It is a command. There is a difference between seeming, and being—true, or good, or brave, or cheerful. In this case we are told to be—what? cheerful—full of cheer, calmly joyous, of good spirits, like a ray of sunshine in a gloomy place. That is a good deal to ask of any one; and yet; at the end of the command, comes the word "also." So there is something more back of it? Of course, or we would never be able to be cheerful.

Let us see. We are often told to be kind. I should be kind, if I helped up a person who had fallen down, helped my mother about her work, went upon an errand for my father, and so on. I should be doubly, if I were cheerful also. I can be patient. We sometimes hear of a cheerful patience. Is there another kind? I can be honest, just. There is stern justice; there is hard honesty. The world will be the brighter, as well as the better, for our cheerful honesty, our cheerfully dispensed justice.

Did you ever think that there is a part of your body that belongs to others far more than to yourself? It is true. Your face is not seen half so often by yourself as by others; and yet it often looks its best when you gaze at its reflection for your own pleasure. One can have a beautiful face, be the features ever so plain. Is anything more beautiful than a cheerful face?

The Bible says: "A cheerful heart doeth good like medicine." In another place it says, "Out of the abundance of the heart the mouth speaketh." And a poet says: "The eyes are the windows of the soul." To keep the face cheerful, the voice cheerful, to do good like medicine, we must keep the heart cheerful. This is not an easy matter. One does not simply have to say, "I will be cheerful," and they have it so. He has to work for cheerfulness, just as he works to be honest, or kind, or brave, or learned. He must be looking out for bright things to see and do. He must deliberately, yet quickly, choose which things he will think about, and how. He has to shut his teeth, as it were, sometimes, and turn away from the gloomy things, and do something to bring back the cheerful spirit again. If we are cheerful for others, we are doing for ourselves. Good given means good sent back. Cheerfulness can become a habit, and habit sometimes helps us over hard places. A cheerful heart seeth cheerful things. A lady and gentleman were talking in a lumber-yard, situated by a dirty, foul-smelling river. The lady said: "How good these pine boards smell!" "Pine boards!" exclaimed the gentleman. "Just smell this foul river!" "Thank you," the lady replied, "I prefer to smell the pine boards." And she was right. If she, or we, can carry this principle through our entire living, we shall have the cheerful heart, the cheerful voice, the cheerful face.

Be good, honest, kind, brave, generous, faithful, earnest, industrious, patient, and everything else, that you should be; but do not forget the "also" of the little command, we have thought about. That will make you a joy and a help in the world.—*Sunday-school Times.*

THE Senior editor of the *Presbyterian* chronicles the close of his *twenty-fifth year* as an editor of the *Presbyterian*. "Without intermission, and without absence from the office of more than a week at any time by reason of sickness, he has continued in this work from the day on which he was called to it to the present time."

ANGEL MINISTRY.

J. T. VANBUCKLE.

Wonder of wonders! Can it be? Is it so?—That God's holy angels with His people go, To guard and to guide, to assist and befriend Every one, till the journey of life shall end?

O yes! angel ministry ever attend The footsteps of saints wherever they wend, And in kind, gentle ways, amid all alarms, Encourage their hearts, aid and strengthen their arms.

Who, who, in life's seasons of serious thought, Has not their mute whisperings seemingly caught,

Inciting to a course of Christian emprise, And prompting to live for a home in the skies?

And who does not joy to believe they will come

At the hour of death to escort us home, To abide with Jesus in the Land of Rest, With the saints of all ages forever blest?

Saved Out of Self.

With some salvation means, I am happy, I feel good. Happiness is a weak word; it is not an end to be aimed at. There are states of comfort, that a cup of coffee will produce, or any stimulant or even some view of a truth. Personal happiness is by no means all, or the essence of salvation. Selfishness is the root of sin. Love of God is the essence of salvation. The aspiration "Nearer my God to Thee," belongs to it. A man may belong to the church and be as selfish as one who does not. The tendency of selfishness is toward deterioration of character. Here is young man, agreeable, gentlemanly, fascinating, possessed of many desirable qualities, but he takes to the wine-cup; he resists all invitations and entreaties to reform; he goes on in the gratification of his own tastes and appetites; it is a continuous downward track. In ten years, admiring friends begin to say, "Poor fellow;" in ten more he becomes seedy and broken down; his mother dies of a broken heart, and he sinks into a drunkard's grave. Self dominated him.

Another picture. A young man intellectual and strong, whom everybody respects and many admire. There arose before him a vision of the life eternal, but he turned from it, and pursued the objects of this life. The Spirit of God operated upon his heart, but he resisted these influences, and chose the things of the world. People said, "He is a promising young man;" the good angel said, "Poor fellow." He went to church and attended to some of the outward forms of religion, because his parents urged it, but he gradually cut loose from religious things; he welcomed sneers at the old-fashioned religion; he began to find pleasure in flings at scriptural truth. Sometimes an awakened conscience, in the night season, would trouble and alarm him, but the next morning would dissipate these influences. As the years rolled on, he became more and more selfish, and further removed from God. In this instance, the deterioration is in the inner life. In the first case, it is more directly through the body; but at last he saw the unsatisfactory nature of a life for self, and he turned to God with all his heart; he commenced a new life; he found the peace which man cannot give or take away; he cast himself upon the Lord; he surrendered all to Him, and found rest; he no longer lived by sight or feeling, but by faith; he grew strong in the right direction.

There are two spheres in which men live; one is the sphere of self, the other is the sphere of love to God. The process by which a soul is taken out of the former sphere, and placed in the latter is salvation. Are you saved? Is it with you conscious guilt, or conscious pardon? Are you living for self, or for God? Are you living for the present, or for the future?—*Dr. J. H. Vincent.*

The committee appointed at the last session of the British Wesleyan Conference, to consider the advisability of holding another Ecumenical Conference in 1891, have held a meeting, and resolved unanimously, to recommend a second Ecumenical, to all the Wesleyan societies of the world, and also that it be held in America.

Peninsula Methodist,

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J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR.

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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.

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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.

A Sad Eclipse of Faith.

We are deeply pained to learn that an esteemed brother, one of the younger members of the Philadelphia Conference, yielding to the pressure he felt, from intellectual difficulties in the matter of Christian evidences, announced to his congregation, Sunday morning the 9th inst., that he no longer had any faith in the Bible as the Word of God, and therefore could no longer serve them as a minister of the Gospel. The brother referred to is Rev. William M. Gilbert, who was received on trial in the Conference in 1871, and has always been highly esteemed for Christian integrity and mental ability. Last Spring he was appointed to St. James M. E. Church, Olney, a suburban charge in the city of Philadelphia.

This change of mind, with respect to a vital element of Christian faith, it seems, is the result of a mental conflict, in which brother Gilbert has been involved for some considerable time past, but which was known to few, if any of his closest friends; indeed we are told, his last fatal step was taken, without consulting the one, who, above all other earthly friends, is most deeply interested. His precipitation is to be regretted, on many accounts: a temporary suspension of his functions, and a kindly conference with some wise and godly friends could have done no harm, and might have done much good. We deeply sympathize with the dear ones whom our brother's wounds, in thus departing from the faith; while we sincerely pity him; for sad indeed must be that heart, which has once known the joy of feeding on the written word as God's revealed truth, but which now rejects it as a mere human production.

In this day, when the accumulations of irrefragible evidence are so absolutely demonstrative, when there is an ever lengthening and ever widening list of men and women of the highest mental and moral endowment and acquisition, who contend for "the faith once delivered to the saints," besides the fact of personal experience witnessing with the force of personal consciousness, for any one reared, in a Christian family, familiar with Christian evidences, and having ever had a clear religious experience, to throw aside his faith in Christianity, because he may not be able to solve all problems or meet all difficulties involved in such a faith, most evidently shows that he is unsound, either in mind or heart, if not, in most cases, in both. The least that we may honestly say, unless there be mental unsoundness, is that to decide thus against such pre-

ponderating testimony, indicates a sad preponderance of personal vanity. To what weight are the speculations of Tyndall, Huxley, Draper, et id omne genus, entitled, in deciding the Divine authority of the Holy Scriptures, against the unanswered and unanswerable arguments of hosts of learned men in every department of research, in the present, as in past ages; when in the one case, they are confessedly without the knowledge of an indwelling Christ, himself the eternal Word, and in the other, besides equal or greater learning their highest boast is, that they know this blessed Christ in the experience of their hearts and lives, with the certainty of personal consciousness. "If any man will, (R. V. *willeth*, that is wants to) do His will, he shall know of the doctrine (teaching), whether it be of God, or whether I speak of myself." The experimental proof can't be divorced from the speculative, in any honest investigation of truth, so largely experimental in its nature. The practical surgeon is always to be preferred for critical service, to the surgeon who knows nothing beyond the theory of surgery.

With a lonely exception here and there, along the line of twenty centuries, an occasional eclipse of faith, an ever swelling cloud of witnesses, of every age and clime, of every variety and degree of mental and moral development, under every possible condition of test and trial, encompass the heaven-bound pilgrim; while from that cloud, in grander than thunder tones, the exulting refrain falls upon his ears:

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His Majesty;" a refrain, moreover, the more satisfying, as we recall the words of our Lord himself, to the adoring Thomas, "blessed are they that have not seen, and yet have believed."

It is proper to note, that there is another brother Gilbert, Rev. Francis Asbury Gilbert, now pastor of Front St. Church, Phila., who joined the Conference in 1876, and is still in sound the faith; and we hope he will never dishonor the great name he bears.

We give our readers parts of two very interesting letters from Bishop Taylor, so eloquently revealing his noble and tender heart. One is to his friend, Rev. Wm. McDonald, of the *Christian Witness*, Boston, Mass.; the other to his son, Ross, whose return from Africa for domestic reasons, was a painful disappointment to his father.

Madeira, Nov. 8th, 1886.

MY DEAR BRO.:—I have not seen a line from you, since July, and have not written much to anybody. Indeed, I was outside of Postal Union lines, or any other regular postal provision. I am now on my way to England to get a steamer, provided for and under contract, before I sail from Liverpool, about January 5th, for the Liberia Conference. It seems too bad that I should get so near home, and yet not get home; but there is no help for it—the thing can't be done in the limited time intervening; and I must be at the Conference. I know nothing of home news, later than July—nothing of the successes of the camp-meetings, state of the Transit Fund, or anything fresh. * * *

I am in magnificent health of body, and soul, and spirit. Satan thought to kill me last year, but he didn't succeed, and he never will. When I die and go to heaven, I will give all glory to God, and no credit to the devil, for helping to get me off. I have renewed my youth this year, by the sure system of hard work, in opening our Mission farms. If I had you out on the Congo, a few months, and could dose you, as you could bear it comfortably, with my liver regulator, I think you would give up all idea of dying, or the feeling of declining years, till the next century. I have heard nothing from the work

in Liberia, since May or June. I learn that the Secretary of the Liberia Conference, in trying to improve the list of appointments for the published minutes, put down Joseph Wilks, as Presiding Elder of the Angola District. Bro. Wilks would make a good Presiding Elder, I have no doubt; but he was not named for, or appointed to that office. Bro. Withey is Superintendent of the Angola Mission, and that is enough.

Love to self, sister McDonald, and daughter. Also to Bro. Gill, and my friends round there.

WM. TAYLOR.

Steamship Biafra, Nov. 10, 1886.

"The associations of last year crowd upon me—the same ship, the same captain that took out our first company last year. Now I am alone, the sole occupant of the ladies' cabin, where Dr. * and others used to drink, and curse me for bringing out women and children. The Doctor died long ago, and several others of that unhappy lot, but not one of these women and children. But two, of that party of forty-four, have died—Charley Miller, who refused medicine, and Brother Willis. The latter died in this cabin, en route home, a few days out from Sierra Leone. Twenty-two adults were sent us last spring, and since then, seven others. Sister Cooper died at Dondo. Her husband took their child to England, intending to return. Dr. Clark Smith's wife, of California, died also, at Dondo, of disease of the brain.

I have a station at Kabinda, forty miles from the seaport. It has a population of over two hundred thousand. I have just returned from the Upper Congo, where I planted a station at Kimpoko, on the eastern curve of Stanley Pool. We have there eight men and one woman. That will be a receiving and supply station, from which we will work inland in the countries of the Upper Kassai and Sankoor rivers. The Anglo missions will be extended south and east, into countries, equally needy and more accessible from that point, than from the Tushilunge country, which we will reach by Congo water ways, only twenty-four days by steamer from our station at Stanley Pool. I need a steamer, and am on my way to England to have one built. I will spend some months founding missions among neglected native tribes along the Liberian coast, and join my next outgoing party, in June, 1887, and go with them to the Congo. It is sad to get so near home, and yet not get home. It can't be helped. Two essential things are lacking—time and money. I hope to reach home in 1888. I came on a Portuguese vessel to Maderia, and then took the Biafra. We are now in a heavy gale, plowing through rough seas.

Brethren in the Pastorate, brethren of the Official Boards, brethren, sisters, friends, children—remember the CONFERENCE COLLECTION! Let not one dollar of it be missing. You have your assessments; many needy claimants will thank you if every dollar is raised. This fund is sacred; don't neglect it. It is for the superannuated or worn out ministers of our Conference, and for the widows and orphans of our deceased preachers. Some of our brethren in the active work may also actually need help. Don't shrink a penny on this collection, but get as much more than the assessment as possible.

The Congo Steamer Fund.

The friends of Africa's evangelization, who desire to take stock in Bishop Taylor's steamer, will have to forward their dollars very promptly. We know not how rapidly contributions are flowing in, directly to his treasurer, Richard Grant, 181 Hudson St., N. Y., but, in the *Witness*, *Standard*, *Baltimore Methodist*, and our own paper, more than one tenth of the whole amount was reported last week. As the Bishop intimated, when he made the call for \$20,000, it could be readily secured in a few large donations, but it would be a grand thing, to have his wishes realized in dollar gifts from

20,000 individuals, who with their contributions, would offer as many prayers, for the blessing of the Great Bishop of souls, upon his servant and fellow missionaries.

In our just admiration for the self-sacrificing heroism of the Bishop and his band, and our enthusiasm awakened by his large and daring enterprise, we must his urge to bear in mind, that in their case, as in ours, it is true, "our sufficiency is of God." It is his implicit and unwavering faith in the Divine promise of guidance and support, that invests Bishop Taylor and his work with such a charm to all devout souls. Let prayer then be "made without ceasing, of the church unto God," for her Missionary Bishop and his missionaries.

Much Ado, About What?

It may be, that we are lacking in capacity for duly appreciating the situation, but it does seem to us, that the Chattanooga controversy is about a very small affair. What great matter is it, if the Methodist Episcopal Church has one school in the South, whose halls are reserved for white-skinned students, so long as she has others as good, or perhaps better, to which all colors are welcome? We fail to see, that our brother in black must be made welcome in every social coterie, educational or other, in order to receive equal justice, any more than our brothers of lighter shades. Every one knows, that social distinctions are inevitable, and that they are determined by various considerations. If the color of the skin is a consideration with some, why may it not be as proper as any other? No wrong is done any one in the matter, so long as we cherish a brother's love, and extend a brother's hand, where such friendly offices are needed. In the better day that's coming, racial distinctions may be more clearly defined; while all races shall gladly unite, in paying homage to the one Father of all races, and his Son, the one Mediator. We admire the self-respecting sentiment, reported as expressed by Frederick Douglass. "A prominent gentleman," said he, conversing with me upon the subject of color prejudice, remarked, 'Mr Douglass, I would as soon walk along the street with you as with any, other man;' the idea never seeming to have entered his head, to ask if I would be willing to walk with him."

Nor do we think it a mortal sin, for a man or woman either, to have some preference in the important matter of hand-shaking. If Prof. Caulkins, or any one else, is averse to taking the hand of his brother in black, it is presumable, his friend of sable hue may innocently entertain a similar aversion, to prehensile contact with his white, or yellow, or copper hued brother. There are many ways of exercising brotherly love toward our fellows, besides sitting with them at the same forms, or indiscriminate hand-shaking.

To charge the Methodist Episcopal Church, or its Freedman's Aid Society, with fostering caste prejudice, and to seek to make that impression upon the public mind, because of its maintenance of a school exclusively for whites, and the hand-shaking incident, is preposterous in the extreme. The *Independent*, in its zeal for Church unity, had better cultivate a little more of the grace of Christian candor, and exercise it more frequently in its references to our branch of the Church Catholic.

Meantime let us have the schools separate, or mixed, according to the liking of those most interested; and let them be provided with the best facilities for doing first class work, in both Ebony and Alabaster. Swell the Freedman's Aid treasury with the quarter million, that is asked for. Let Chattanooga train successful service in the Methodist Episcopal Church; while Dr. Frysinger, to our colored youth, in his noble Centenary Institute, in Baltimore.

A Brief Study of Rev. 5; 8.
"Having every one of them harp and golden vials full of odours, which are the prayers of the saints."

Many years ago, the writer was examining this passage, and, his idea of the "golden vials" being indefinite, he consulted Parkhurst's Greek Lexicon on the word *phialee*, and found it rendered, "a bowl, or basin." Rev. v: 8; xv: 7, et al'freq. The learned Daubney on Rev. v: 8, has abundantly proved, that the word signifies not a vessel with a narrow mouth, such as we commonly call a *phial*, or *vial*, but one with a *wide mouth*. In this sense, he shows it is used by the best Greek writers, as in other instances, so especially by *Herodotus*, who relates, *lib. iii, cap 130*, that *Democedes*, the Greek physician, was presented, by each of *Darius'* concubines, "with a *phialee tou chrusou sun theekee*, a golden bowl with a cover, (as such vessels often have) heaped up with money." To this it may be added, that the Romans having adopted the word from the Greek, we have a specimen of their understanding of it, in the *capaces phialas* (large drinking cups) of Juvenal, Sat. v: 39.

This is sufficient vindication of the Revisers, who have substituted *bowls* for *vials*: "having each one a harp and golden bowls, full of incense, &c."

Turning to the word, *thumiama*, rendered *odors* in our version, and *incense* by the Revisers, we read, "On Rev. v: 8, observe, that not the *incense*, but the *phialai*, or *bowls*, are the prayers of the saints, to which the incense of Christ's merit was added, Rev. viii: 3;"—*Parkhurst*. This was not the opinion of Dr. Adam Clarke, who, commenting on the passage, Rev. v: 8, says, "The words *which are the prayers of saints* are to be understood, as *this is my body*, this signifies or represents my body; these odours represent the prayers of the saints." The reading of our English Version suggests this idea, and the writer, at that time, accepted it, as many others did; but the assertion of Parkhurst led to an instant examination of the text, and the evidence clearly sustained the assertion. The argument rests on the gender of the relative pronoun, *which*; or rather upon the Greek relative pronoun, rendered *which*, in this passage. For, *which* must relate to either the *phialas*, or the *thumiama*—the *bowls* or the *odours*—and as *phialee* is feminine, and *thumiama* is neuter, the fact that *hai* (which) is feminine and plural, decides it beyond controversy, to relate to the *bowls* (vials). Parkhurst is correct, except in his statement that the incense represents Christ's merits; for we learn from our Lord's own lips, that it is his name, that is the perfume that makes our prayers acceptable. Dr. Watts well expresses the idea:

"His name, like sweet perfume shall rise,
With every morning sacrifice."

What is prayer, without the name of Jesus? Like the bowl, without the incense; no odor rises to heaven; no sweet perfume, grateful to God. What is prayer with the name of Jesus in it, in the intent of its efficacy? Like the bowl filled with incense, the grateful odor rising up to heaven. As we might expect from the words of our Lord: "In that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and believed that I came forth from the Father." John xvi: 26-28.

Our prayers do not look like "golden bowls," when we utter them. But God's ways are not as our ways. Might not be gold? Prayer "full of odours," full of the name of Jesus, is far more valuable than a "golden bowl." "If ye will give it you in my name, he have ye asked nothing in my name; ask, and receive, that your joy may be full." John xvi: 23-24.

Baltimore, Md.

A. WEBSTER.

Conference News.

Bishop Taylor's Congo Steamer Fund Receipts.

Previously announced	\$19.00
Patrick Anderson,	1.00
John Morris,	1.00
Mrs. Lizzie E. Pippin,	1.00
Mrs. Annie D. Garey,	1.00
Rev. W. W. Morgan,	1.00
H. S. Goldey,	1.00
Mrs. H. S. Goldey,	1.00
Total	26.00

HUBLOCK, MD.—A bright missionary day was last Sunday, and many are the little missionaries who are, as they say, sending the Bible to the heathen. God will answer the prayer of the good Chaplain, for a "Million for Missions from collections only;" and the children are helping on the great cause. God bless the children.

G. H. F.

A certain Methodist congregation, on a recent Sabbath, after an enlightening sermon on the missionary work of the church, and an earnest canvass of the entire audience, raised a sum that averages per member seven cents. They are not even on the million-penny line. Who else is likely to swing in on the same line? Love for missions, and for God and human spirits will lead to better results always.

The M. P. church of Laurel, Del., has been supplied with a new bell.

The protracted meeting at the M. E. church, Chestertown, Md., which was commenced last Sunday night, will be continued next week. Rev. John France, P. E., preached Sunday night and also last night, very impressively. The meetings have been well attended and spiritual, but up to Thursday evening no penitents had been at the altar. —*Kent News*, Jan. 15.

The revival services at the Dover M. E. church, T. E. Martindale, pastor, will continue the coming week. Although there have been many diversions, during the past two weeks, the interest is steadily increasing, and the service Thursday night was one of unusual impressiveness. —*Delawarean*, Jan. 15.

The protracted meeting at the M. E. church, Harrington, Del., is still in progress, and bids fair to be a success. The pastor, Rev. Mr. Warthman, is being assisted by the Messrs. Gordens from New Jersey, brothers to D. Gorden of town. —*Harrington Enterprise*.

A big revival is now in progress at the Pittsville, Va., M. E. church, conducted by Revs. A. D. Davis and Wm. K. Galloway. Our correspondent reports scores of penitents and several converts. —*Peninsula Enterprise*.

The committee of the Methodist Protestant congregation, Chestertown, Md., in charge of the new church-lot fund, made the last payment on their new site last Tuesday, the total sum paid being \$3,153. The congregation has thus secured a most desirable and beautiful location for their contemplated new church. They have refused to discuss plans for the new edifice, until the site was fully acquired and paid for; and now that this is done, it is presumed there will be a movement soon, relative to the erection of the building. —*Kent News*, Jan. 15.

The pastor and family of Beckwith's were kindly remembered during the holidays. A fine large turkey furnished a Christmas dinner, and a purse of money gladdened the eye and restored the depleted treasury of the pastor. Mrs. B. and the children received appropriate gifts. A more hospitable and liberal people cannot be found on the eastern shore. May the blessed Lord still continue to bless them!

G. W. B.

The protracted meetings at St. Paul's, Wilmington, have been steadily increasing in interest. Twelve persons united with the church on Sunday; nine were received into full connection from probation; two joined by certificate, one on probation. At the evening service the church was crowded.

The society organized in the fall, called Christian Endeavor, is doing a good work. Its members come to the front, and aid the pastor in many ways. Its object is only Christian work, and it permits no one to join, who will not pledge to take some part in every meeting.

On Sunday, the 23d inst., Rev. J. H. Caldwell, D. D., President of Delaware College, will preach morning and evening, in St. Paul's, and the pastor, Rev. W. L. S. Murray, will preach in North East, Md.

The Sunday-school room will be ready to open about the last of February. The ex-

tension will give room for twenty-four new classes, and adds greatly to the appearance on Shipley street. In the second story of the new part, will be a class room and infant school room.

About 75 members and friends of Bethel M. E. church, Chester Station, visited the parsonage on Thursday evening, Jan. 13th. The tramp of many feet upon the porch, was the first notice served upon the pastor, Rev. T. B. Hunter, and family, of the coming through. The company present, spent some time in social intercourse, and after refreshments had been served, departed, leaving many substantial tokens of their appreciation of their very efficient pastor and his family.

MR. EDITOR:—It is a little unfortunate, that the interesting article in your last number, headed "Methodism in Wilmington," should make the statement, that St. Paul's is next to Asbury in point of date of erection. If "Helper" will call some Sabbath, at the corner of Ninth and French Sts., I will gladly introduce him to a Methodist congregation, worshipping on the same spot, where over eighty years ago, the second Methodist Episcopal church in this city was erected by former members of Asbury church. For many years, the pastor of Asbury supplied the pulpit of Ezion, and to this day, a love feast is never held there, without the welcome presence of many members of old Asbury,—the mother church.

If "Helper" intended to apply his statements only to churches belonging to the Wilmington Conference, they might pass; but when "Methodism in Wilmington" is the subject, it is very strange that he should overlook a Methodist Episcopal church with a membership of nearly seven hundred, a Sabbath-school fully as large, and a church edifice, certainly large enough and beautiful enough, to be counted in, as no disgrace to the Methodists of Wilmington.

Yours truly,
H. A. MONROE,
Pastor Ezion M. E. church.
Wilmington, Del., Jan. 14th, 1887.

State Temperance Alliance.

The State Temperance Alliance will meet in Annual Convention in Court House Hall, Dover, Del., at 11.15 a. m., Wednesday, Feb. 2nd. Churches, Sunday-schools, Ministerial Associations, and Young Men's Christian Associations, Temperance, and other Reform Societies, Colleges, Academies, and Granges are requested to send three delegates each, and individual friends of the cause, to come and take part in the convention. A fee of one dollar will be required from each delegation of three and each individual member. Reduced rates will be secured by the Railroad. The evening meeting will be addressed by Walter T. Miller, Esq. of Ohio.

R. M. COOPER, Pres't.

Why?

Why should a minister write for his Conference paper? or why should a member of the Wilmington Conference write of his circuit work for publication in the PENINSULA METHODIST? Because it is published in the interest of our Conference work. Certainly not because he wishes to be heard; for that, perhaps, would be the poorest reason possible. But let him write; because, in doing so, he better serves the people of his charge; thus shall he glorify the Lord; his "boundless love proclaim, and spread through all the earth abroad, the honors of His name." For he who praises God for mercies shown, is sure to have the more to praise Him for. Let every pastor write, because it helps to circulate the paper, and thus bring to every home full many a gem of truth; because it cultivates a taste for all religious literature, and stimulates to greater effort in the work of God; because it brings the charge into a broader fellowship, and makes it feel a common tie; because it helps to cultivate an interest in the cause at home, and calls attention to the work of every church; because it nourishes a sympathy for all our Conference work, by bringing into every home the necessary information. And when the pastor takes his leave, and goes into another field, the people whom he loved and served so faithfully, will read with joyous heart, the notes that ever and anon are dropping from his pen. And then, methinks, they'll breathe a prayer for him, that God would greatly bless his work. Now I look within the record, and see the names of many who have served the people of "Old Dorchester" circuit; and I often hear their names pronounced by those who knew them well, and labored with them, too. How glad they are, to hear a word of their success in the service of the Master.

And then it does the pastor good, to hear how God is prospering the work of others, near and dear to him. We are brethren in

the Lord; we labor for one common end,—to have the kingdom of our God established o'er the earth. Let every captain raise the battle cry, and let the hosts catch up the strain, till every wall of unbelief shall tumble to the ground, and every soldier sing the song of praise—
"Glory to his name."
FRANKLINS.

To the Ministers and Laymen of the Methodist Episcopal Church of Salisbury District, greeting.

DEAR BRETHREN:—Having been appointed Missionary Secretary for this District, I affectionately address you through the press, inviting your earnest attention to the following facts:

The only perfect exemplar for Christian people, is Jesus Christ. We are to "run the race set before us, looking unto Jesus." His career was missionary in the largest sense. He commissioned a Missionary Church to "go into all the world," taking the Gospel of peace and good will to the ends of the earth. His spirit was wholly unselfish—a spirit of universal love. "If any man have not the spirit of Christ, he is none of his." A Christian Church without the missionary spirit is an impossibility. A Christian professor, who makes no sacrifices for the extension of Christ's kingdom, is a disgrace to his profession.

Methodism has ever been missionary; is more so to-day than ever before; and her zeal on this line must needs intensify until the millennial glory shall fill the earth. As Christians, we must not only do and give, what we can without inconvenience; but to be worthy disciples of Jesus, we must work and give, until it brings actual sacrifice and suffering. The cross in which we are to glory is that particular "cross of our Lord Jesus Christ, by which we are crucified unto the world, and the world unto us." If no crucifixion and suffering with Christ, there can be no resurrection into his glory, and no reigning with him in his kingdom. There is no coronation possible, but through the cross.

On Salisbury District we have done comparatively well for the missionary cause, but we can, we must do better. We must "bring in all the tithes into God's storehouse," if we are to march with the Methodist Episcopal hosts, up to the "Million dollar line," for missions, in 1887. If the times are harder and money more scarce than usual, so much the greater need that we give the last possible dollar and penny, that no call to halt or retreat be given to the on-marching legions. In the present crisis, it may be impossible for a few of our churches, to do as much as formerly; therefore let the less impoverished do their utmost to help our missionary forces maintain the ground already gained, and to push the outposts forward, to take and hold advanced positions.

Never since the days of the Apostles, were there such opportunities and possibilities of achievement as now. The heathen world is piteously begging us for the civilization and salvation of the gospel. The command of our Divine Leader is "Forward!" Yours for Christ and his millennium,
ROBT. W. TODD.
Snow Hill, Md., Jan. 20, 1887.

The weakness of Liberia and the difficulty of maintaining effective sovereignty over its outlying districts, have exposed that republic to encroachment. It cannot be forgotten, that this distant community is an offshoot of our own system, owing its origin to the associated benevolence of American citizens, whose praiseworthy efforts to create a nucleus of civilization in the dark continent have commanded respect and sympathy everywhere, especially in this country. Although a formal protectorate over Liberia is contrary to our traditional policy, the moral right and duty of the United States, to assist in all proper ways in the maintenance of its integrity, is obvious, and has been consistently announced during nearly half a century. I recommend that, in the reorganization of our navy, a small vessel, no longer found adequate to our needs, be presented to Liberia, to be employed by it, in the protection of its coastwise revenues.

Archdeacon Farrar, in a recent address spoke strongly against ceremonialism, and implored his hearers not to put the church in the place of Christ, nor to confess their sins to a person calling himself a priest. We wish he could visit this country, and spend a year or so in work right along this line in the sect which arrogantly claims to be the Church. Many of its so-called priests needs to be evangelized.

PERSONAL.

The Duke of Westminster has accepted the presidency of the London Temperance Hospital.

There are 23 missionary ships. There will soon be the 24th—The *William Taylor*.

The Emperor of Austria is a victim to the smoking habit. Having smoked twenty cigars a day for some time, he finds himself terribly afflicted with neuralgia of the face. His doctor tells him, there is but one cure—to stop smoking.

The Rev. Dr. R. M. Hatfield has been appointed to supply the pastorate of the Summerfield church in Brooklyn, which was made vacant by the Rev. I. J. Lansing's withdrawal from the Methodist Episcopal Church.

President Cleveland says "no public officer should desire to check the utmost freedom of criticism, as to all official acts." The Hon. Henry Lloyd, in exercising his authority to shield a violator of the local option law in Talbot county, has exposed himself to considerable criticism. He may have good grounds for his action, but they have not been made public. He should not hold any citizen, whether of high or low degree, above the law. —*Democratic Messenger*.

The venerable Dr. Luther Lee, of Flint, Mich., was eighty years old on Nov. 30. He celebrated the event by delivering in the Court St. Methodist Episcopal church, a sermon in verse, in which he depicted the scenes of his early life, and inculcated many wholesome truths. The composition was quite vigorous and original.

Rev. D. A. Day and his noble wife, Lutheran missionaries, twenty miles inland from Monrovia, Liberia, have done a grand work, in the successful foundation of an industrial self-supporting mission. Brother Day says: "We have not only moulded our own work here, but also that of every mission on the coast. Bishop Taylor spent several days with me, and now organizes his work on precisely our plans."

Dr. Bayliss, editor of the *Western Christian Advocate*, recently wrote: "During the meeting of the General Committee, no man was listened to with more interest and profit on all occasions, than Rev. Dr. Thoburn, of India. As simple as a child, manifestly sincere, profoundly earnest, always interesting and often eloquent, he never failed to enchain and profit all who heard him. His visit to this country cannot fail to arouse new interest in the cause which he represents, and in which God has given him such signal success. There is probably no missionary of any church in India, who exerts more influence upon all classes of people in that country than Dr. Thoburn, and we congratulate our Church on having such a representative in that empire."

At the close of a class meeting led by Brother Higgins, in the Arch Street Church, Phila., the members placed in the leader's hand, the sum of \$50, which they desired him to have applied to the "Bishop Taylor Steamboat Fund." It was a sort of spontaneous offering, and may be regarded as an evidence of the good religious state of the class. —*Cor. Christian Advocate*.

It is said that George William Curtis gained admission for his writings at the house of the Harpers, through the neat appearance of his first manuscript. It was a book that he had written, but Mr. Harper had recently published one on the same subject, and the young man was about to retire with his manuscript, when Mr. Harper's eye was attracted by the neatness of it. This led to an examination and acceptance.

In a private note to Mr. John Phillips, dated at Liverpool, Bishop Taylor says: "I am in perfect health—soul and body. I am to take ship from here for Liberia Conference, Jan. 8, prox.

When the Knights of Labor voted Grand Master Workingman Powderly, a salary of \$5,000 a year, they struck a shattering blow at their own organization. What is it they are grumbling and striking about, but the inequalities of income, the accretions of capital, the bloated bond-holders, and the like. And now they put their chief in the way of becoming a capitalist, and growing rich out of their misfortunes. Many workmen will open their eyes to fact and shut them to folly, by and by, and this salary grab will hasten the time. —*Golden Rule*.

Mrs. Mary Holly Webster, wife of Wm. J. Webster, Sr., died at her home on Deal's Island, September 7th, 1886. Mrs. Webster has been a member of the Methodist Episcopal Church more than 50 years, and was a most exemplary Christian. The deceased was about 81 years of age; was the mother of 10 children; the grand-mother of 101, and great-grand-mother of 65. —*Salisbury Advocate*.

The will of Mrs. A. T. Stewart gives large bequests to relatives, and to the Protestant Episcopal diocese of Long Island.

Bishop Ames once said every man had a right to his opinion, but the important question is "How much is his opinion worth?"

Lord Dufferin, Viceroy of India, visited Pondicherry, to pay his respects to the Governor of the French possessions in India. He was accompanied by Lady Dufferin. The visit was in return, for that which Lord and Lady Dufferin received last year from the Governor of Pondicherry. The Government ordered the Governor of our French India, to receive Lord Dufferin with the greatest distinction. No English Viceroy has visited Pondicherry since 1815. —*Richmond Christian Advocate*.

Gen. Von Moltke celebrated the eighty-sixth anniversary of his birth, Oct. 26. He is living in great simplicity, on his estate of Creisau, Silesia. He is hale and hearty, rises at 6 o'clock every morning, and passes much of his time in looking after the field laborers. He has constantly in his hand an axe, which he uses in trimming trees.

Among the Christmas presents made by Mr. George W. Childs, of Philadelphia, was a check of \$500 to the Presbyterian church at Long Branch, which is the amount of that church's debt.

Bishop A. W. Wayman of the A. M. E. Church has written an interesting "Book of Recollections" of his life and ministry. He was born at Tuckahoe Neck, Caroline county, Md., in 1821, of free parents. In 1853, 1854, 1855, 1856, and a part of 1857, he was in charge of a congregation at Port Deposit, Md. Mr. Wayman is now very prominent in Methodist church affairs in this country, and has traveled more than any other Bishop of the Church. He is very popular among both the white and colored people. —*Ex.*

REPRESENTATIVE HARRIS, the colored congressman from North Carolina, lives in a three-story brick house in the fashionable Northwest portion of Washington. His house is in the same block as that of Senator Cockrell, of Missouri, and it is not a stone's throw from the Pendleton mansion, in which Secretary Endicott lives. —*Appeal*.

A remark of an old minister is commended to all preachers who are tempted to complain of a small congregation: "It is as large a congregation, perhaps, as you will want to account for at the day of judgment."

Rev. Sam Small, the famous evangelist, is to be Commissioner of Education for the colored people of the South who are under the wing of the M. E. Church, South.

Marriages.

REED—CAMPER.—On Jan. 9th, 1887, at the M. E. parsonage, Ellendale, Del., by Rev. W. Jaggard, Garrison W. Reed to Elena Camper.

SHOCKLEY—BAYNARD.—On Jan. 9th, 1887, at the M. E. parsonage, St. Michaels, Md., by Rev. J. Owen Sypherd, Geo. E. Shockley and Laura R. Baynard, both of St. Michaels, Talbot Co., Md.

FITZGERALD—BERRIKER.—On Jan. 12th, 1887, in Zion M. E. parsonage, by Rev. Chas. F. Sheppard, David K. Fitzgerald to Anna Bell Berriker, both of Calvert Co., Md.

KIRBY—COCKEY.—On Jan. 12th, 1887, in Stevensville M. E. church, Kent Island, Md., by Rev. J. E. Kidney, S. E. Kirby, of Queenstown, Md., to Sadie A. Cockey of Kent Island, Md.

SPENCE—WROTEN.—On Jan. 18, 1887 at the Greenwood M. E. Parsonage, by Rev. Jas. Carroll, John Spence and Mary F. Wroten, both of Bridgeville, Del.

MOORE—SOMERS.—On the 19th inst., at the residence of Albert Smith, Wilmington, Del., by Rev. R. C. Jones, J. J. Moore of State Road, Del., and Miss Linnie B. Somers, Somerset Co., Md.

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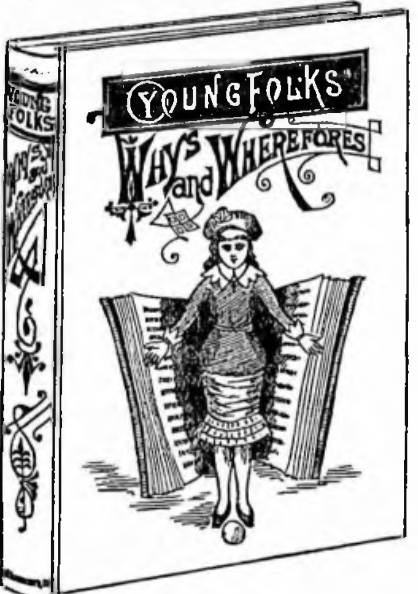
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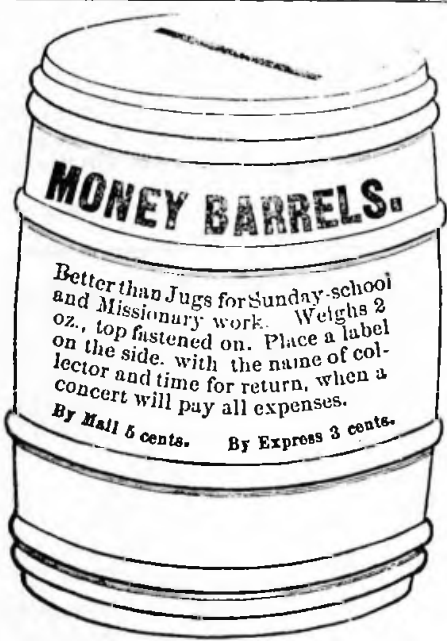
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Wilmington 7:00 2:45 5:12 6:15
French St. 7:00 2:45 5:12 6:15
Newbridge 7:20 3:05 5:32 6:35
Dupont 7:40 3:25 5:52 6:55
Chad's Ford Jc 7:55 3:40 6:07 7:10
Lanape 8:10 3:55 6:22 7:25
West Chester Stage 8:30 4:15 6:42 7:45
Coatesville 8:45 4:30 7:00 8:05
Waynesburg Jc 9:00 4:45 7:15 8:20
Springfield 9:15 4:55 7:25 8:30
Birdsboro 9:30 5:10 7:40 8:45
Reading P & R 9:45 5:25 7:55 9:00
Station

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, 4:05, 6:05 p.m.
GOING SOUTH.
Daily except Sunday.
Stations a.m. a.m. p.m. p.m. p.m. p.m.
Reading P & R 8:00 12:00 3:00 5:00 9:10
R Station 8:00 12:00 3:00 5:00 9:10
Birdsboro 8:32 12:40 3:32 5:34 9:22
Springfield 8:47 1:00 3:47 5:49 9:37
Waynesburg Jc 9:02 1:15 4:02 6:04 9:52
Coatesville 9:17 1:30 4:17 6:19 10:07
West Chester 9:32 1:45 4:32 6:34 10:22
Lanape 9:47 2:00 4:47 6:49 10:37
Chad's Ford Jc 10:02 2:15 5:02 7:04 10:52
Dupont 10:17 2:30 5:17 7:19 11:07
Newbridge 10:32 2:45 5:32 7:34 11:22
Wilmington 10:47 3:00 5:47 7:49 11:37
French St. 10:47 3:00 5:47 7:49 11:37
Additional Trains, on Saturday only, will leave Dupont Station at 1:00 p.m. for Newbridge at 1:20 and 6:20 p.m. for Wilmington and intermediate points.
French Creek Branch Trains.
Leave Springfield 7:40, 9:10 a.m.; 1:20, 3:50, 6:20 p.m.
Arrive at St. Peter's 8:10, 9:40 a.m.; 2:00, 5:30, 8:00 p.m.
Mondays only.
For connections at Wilmington, Chad's Ford Junction, Lanape, Coatesville, Waynesburg Junction, Birdsboro, and Reading, see time-tables at all stations.
L. A. BOWER, Gen'l Passenger Ag't.
A. G. McCASLAND, Superintendent.

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore.
Commencing June 15, 1886, leave Union Station as follows:
DAILY.
4:45 A.M. Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Givindon, Westminster, New Windsor, Union Bridge, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & O V. R.
DAILY EXCEPT SUNDAY.
8:05 A.M. - Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations.
9:10 A.M. - Pen Mar Express.
10:10 A.M. - Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J. H. & O. R. R. (through cars).
12:30 P.M. - Express for Givindon (Hagerstown).
2:30 P.M. - Shenandoah Express for points on Shenandoah Valley, Norfolk on Western, East Tennessee, Virginia and Georgia Railroads and connections; also Givindon, 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, Parkersville, Orange, Mill, St. Georges, Givindon, Glenn Falls, Finksburg, Patapsco, Westminster, Medford, New Windsor, Union Bridge and principal stations west also Hanover, Gettysburg and stations on H. J. H. & O. R. R. through cars; Emmitsburg, Waynesboro, Chambersburg and Shippensburg.
5:20 P.M. - Accommodation for Givindon.
8:40 P.M. - Accommodation for Union Bridge.
11:40 P.M. - Accommodation for Givindon.
TRAINS ARRIVE AT UNION STATION:
Daily - Fast Mail 3:40 P.M.
Daily except Sunday - Givindon Accom. 4:55 A.M. Union Bridge Accom. 8:45 A.M. Blue Mt. Express 9:45 A.M. Express from B & O V. R. E. R. H. J. H. & O. R. R. Frederick Div. P. E. R. and principal main line points 11:00 A.M. Union Bridge Accom. 3:15 P.M. H. J. H. & O. R. R. Givindon Accom. 3:55 P.M. Mail 4:40 P.M.
8:30 P.M. - Pen Mar Express.
J. M. HOOD, General Manager.
R. H. GRISWOLD, Gen'l Pass. Ag't.

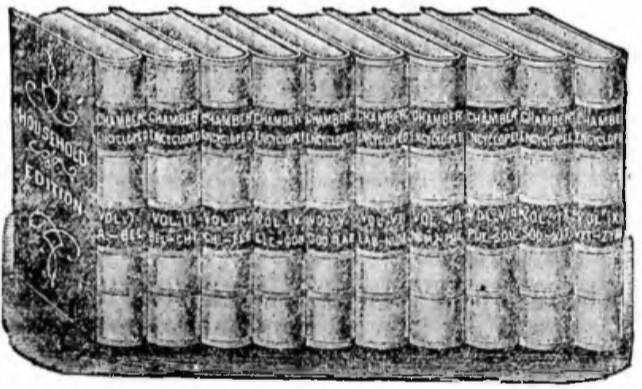
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