

# Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,  
Associate Editor.

VOLUME XIII.  
NUMBER 13.

WILMINGTON, DELAWARE, SATURDAY, MARCH 26, 1887.

ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## REPLY TO GRAY'S ELEGY.

BY NEEDHAM BRYON CORB.

No ocean "gem of purest ray serene"  
Is planted in the deep to perish there,  
No flower on earth "is born to blush unseen,"  
And waste its sweetness on the desert air."

The eye of man may ne'er behold that gem  
"The dark, unfathomed caves of ocean  
bear;"

His keenest sense ne'er note the sweet perfume  
That rose distills upon "the desert air."

Still not one sparkle of that gem is lost,  
And not one breath of fragrance from the  
rose,

For round about them are a countless host,  
Who in their splendor revel or repose.

Those "dark, unfathomed caves" of ocean  
deep,  
Are not so dark as poets sometimes write;  
There myriads moving, mingling monsters  
creep,  
And doubtless to them all that "gem" is  
bright.

Within the caverns of the grains of sand  
That lie around that desert rose's feet,  
A thousand living things, fed by God's hand,  
Find joyous homes. To them that rose is  
sweet.

And still, if not a creature wandered where  
That rose is blooming or that gem is laid,  
The great Creator, God, who placed them  
there,  
Would take delight in work His hands had  
made.

Think not thy worth and work are all un-  
known  
Because no partial penman paint thy praise;  
Men may not see nor mind, but God will own  
Thy worth and work and thoughts and  
words and ways.

The desert rose, though never seen by man,  
Is nurtured with a care divinely good;  
The ocean gem, though 'neath the rolling  
main,  
Is ever brilliant in the eye of God.

—Morning Star.

Snow Hill District, 1861—1865.

No. 79.

BY REV. A. WALLACE, D. D.

A few weeks back, I had occasion to refer to the Onancock revival of 1864, suggesting that Rev. T. L. Tomkinson, then in charge of the work, ought to give us, through the columns of the PENINSULA METHODIST, a more detailed account of the incidents of that remarkable year. In response, the following sketch has fallen into my hands, and I am very glad to be allowed the privilege of incorporating such a lively page of history with my own somewhat desultory recollections.

Bro Tomkinson writes: "I was appointed to Onancock circuit in March 1864, Rev. A. Wallace being the Presiding Elder. I was married in May of that year, so that Mrs. T. participated in the memorable events of that period of trial and triumph.

There were but few adherents of the M. E. church, who retained their membership when I took charge. Among these were John D. Tyler, Dr. George Tyler, Rev. P. A. Leatherbury, Geo. W. Mason, Rev. Daniel Titlow, of the Philadelphia Conference, a supernumerary preacher, James Oliver, Thos. Ayres John Window, Rev. Geo. Cutler, Aunt Sallie Poulson, and Wm. Mears and wife.

Sister Mears was a noted character of that time. She was so filled with joy at the return of the preachers of her "dear old church" as she called it, that she could hardly contain herself when in church, and at our first love feast, Dr. Wallace being present, she shouted all over the house, then coming in front of the altar, and clasping one of each of our hands, she burst out in exclamations of praise to God, that she actually saw her own preachers once again, and could join in

worship in her own church fellowship. One of the greatest burdens of our service there, was the social ostracism to which we were subjected. Many of our people took no notice of us, and we were wholly ignored in every relation of life by the mass of the people. Had it not been for the warm friendship of the members whose names I have given, the charge would have been a purgatory indeed. But few people would attend the services of our church, and our prayer meetings were very small. We then conceived the idea of holding a weekly prayer meeting at the parsonage, and it was at once crowded with interested worshippers. The people would not go to the church, but had pledged each other that they would never hear that "Yankee preacher, as I was generally called. We were sometimes amused by my being called "that United States preacher," as an epithet of contempt. As the people had made no pledge, they would not worship in the parsonage; this proved to be a strategic movement of great value to us, and as it proved to the community at large; for these parsonage meetings became seasons of melting spiritual power, and we held but few of them where there was not weeping, and manifestations of great interest. During this time, however, I was constantly on the rack—through the dreadful influences that were arrayed against me on every hand. I was written about in circular letters, that went over the county from house to house. In them, I was accused of holding common fellowship with the negroes, staying with them, and regarding them as my equals. I never replied to any of the slanders of that time, but quietly went on with my work; yet being of a sensitive nature. I had many a headache, and wept many silent tears. Had it not been for the strong support I had on the part of the few loyal brethren, I do not see how I could have remained at all. This continued for the first six months of our residence in Virginia. Of course we were under military protection, or we could not have remained there at all.

Thus we went on until August 64, when a "basket meeting" was held at Ayres chapel. During the Sabbath of this meeting, we had much the largest audience I had yet seen on the circuit. After preaching in the afternoon, I gave an invitation for persons to seek the Lord, and ten bowed at the altar. You can hardly imagine the effect this produced upon the people. There had been no protracted meetings held, and no record of persons converted during all these years of the terrible strife, and all the lovers of Christ were so filled with joy, that they shouted, clasped hands, and made that old church resound with their hallelujahs.

From that time on, for ten weeks, we had the most wonderful revival I have ever witnessed. 30 or 40 would nightly seek the Lord, and the crowds were so great, that the colored people's gallery was filled with whites. Rows of wagons would be drawn round the church, and these filled with people; and as the windows were opened, it being warm weather, we had immense audiences from night to night. Old prejudices were forgotten, and men and women who had been enemies, shouted together until midnight. About 150 were converted; more than 100 became full members of the church, and that 100 formed the

body of the church, from that time until the present.

Among the converts of the meetings were several who are now in the ministry. They are Revs. A. Stengle, of our Conference, whose first wife was a daughter of George Mason, Wesley Rew, now of Central Pa., Conference, and Edward Ayres, now of the Providence Conference.

I think during the following winter, G. D. Watson, now the celebrated evangelist, came into the church. He was converted in the South, but on his return home, through the influence of Mrs. T. and myself, he afterwards entered the ministry of our church. We had all the friends we needed after this revival. And it gives me great pleasure to record the fact that I found among the true and faithful in Onancock charge, as intelligent, refined and devoted people, as I have ever met with in any other community.

My readers will now perceive the reason I was so particular, in trying to secure the facts as given above, and place them, once for all, on record to the glory of God, and in tardy justice to that faithful few, who, in such a result, saw the answer to their prayers and patient waiting for so many years.

## First Singing of "Home Sweet Home."

Perhaps the most thrilling quarter of an hour of John Howard Payne's life was that when Jenny Lind sang "Home, Sweet Home," to him. The occasion was the Jenny Lind concert in Washington, the night of December 17th, 1850. The assembly was, perhaps, the most distinguished ever seen in a concert room in this country. The immense National Hall, hastily constructed for the occasion on the ruins of the burned National Theatre, was filled to overflowing. Among the notables present, and occupying front seats, were President Fillmore, Daniel Webster, Henry Clay, General Scott, and John Howard Payne. Jenny Lind opened with the "Casta Diva," and followed with the "Flute Song," (in which her voice contested rivalry for purity and sweetness with a flute in the duct), then the famous "Bird Song," and next on her programme the "Greeting to America." All the pieces were applauded apparently to the full capacity of an enthusiastic audience, and Mr. Webster, who was in his most genial after-dinner mood, emphasized the plaudit by rising from his seat, and making Jenny a profound bow, as if responding for the country to her "Greeting." But when the "Swedish Nightingale" answered the encore by turning in the direction of John Howard Payne, and giving "Home, Sweet Home," with all the wonderful tenderness, purity, and simplicity fitting both the words and air of the immortal song, the difference was at once seen between the mechanical applause called out by a display of fine vocalization, and that elicited by the "touch of nature that makes the whole world kin." Before the first line of the song was completed, the audience was fairly "off its feet," and could scarcely wait for a pause to give expression to its enthusiasm. People ordinarily of the undemonstrative sort clapped, stamped, and shouted as if they were mad, and it seemed as if there would be no end to the uproar. Meantime all eyes were

turned upon Payne, a small-sized, elegantly-moulded, gray-haired gentleman, who blushed violently at finding himself the centre of so many glances.—*Brooklyn Magazine.*

Should "Chief Pastors" devote a few months to labors directly in its behalf, would they not be likely to accomplish much more than can reasonably be expected from any other? If it is really of prime importance to Methodism to have its own colleges, is it not consistent with the office and character of our Bishops, to work for such colleges? The experiment proves that the few minutes given to these colleges at our Annual Conferences, do not amount to much in the way of real benefit. The Conference passes flaming resolutions, the Bishop gives some words of earnest exhortation, the papers publish compliments and appeals, and things soon settle down to about their usual state, the college realizing little or no help of a permanent character. I don't complain at our Bishops, but I do think, they have grand opportunities, with their official consequence, to accomplish extraordinary things for the church. Bishop McTyeire and Vanderbilt University, Bishop Keener and Centenary College (and the Mexican Mission), are instances of substantial and abiding work, that have properly been mentioned with emphasis.—*Dr. Mangum in Nashville Advocate.*

There are to day more heathen in this country than there were when John Wesley mounted his horse and carried the good news everywhere. Would to God that we could persuade every one who has influence among us to turn his eyes away from the minority of the nation whom we have reached to the huge majority whom we have not reached. From that novel and Divine standpoint everything would appear in a new light. Personal considerations, vested interests, local claims, would be reduced to their relative insignificance. The same overpowering "compassion" for the "multitude" which filled the heart of our Lord in crowded Galilee would take possession of us, and we should be willing to go anywhere and to do anything in order that the masses of the people might be saved. The moment we reach that Christ-like decision, the problem is solved. The difficulties are subjective and imaginary. Faith always "laughs at impossibilities, and cries, it shall be done." Paul, Luther, and Wesley were confronted by apparently impassable mountains of difficulty, but they bade the mountains go, and the obedient mountains went, as Christ said they would.—*London Methodist.*

We ought to be careful not to preach the doctrine of the sinfulness of sin in such a way as to repel the contrite heart, or to exclude hope from the returning sinner. Sin is not a small thing; unless forsaken and cleansed away by the atoning blood, its sure consequence is ruin and death. But let every sinner know that Christ purchased pardon for the guiltiest. No odds how low you have fallen, there is yet hope if you will now leave off evil and seek purity and righteousness. God and all good men stand ready to accept the penitent returning from his ways, and to restore him to hope and lead him to heaven.—*Cumber-land Presbyterian.*

In advising your converts not to be too ready to discard their former occupations to enter the ministry the *Herald and Presbyter* quotes a good story of a young negro in the South who had been converted, and at once wanted to preach. His elder thought he was not fitted for the important work; but he well-nigh staggered them by relating a vision, in which he had plainly seen the letters "G. P. C." which, he believed, could mean only "Go preach Christ." A white-haired negro preacher slowly arose and told the ambitious young brother that, while he had no doubt seen the letters in a vision, he had failed in the interpretation. They probably meant, "Go pick cotton," or "Go plow corn." This settled the matter.

Dr. Sims, of the Congo mission, says: "I want to go and locate myself at Stanley Falls, one thousand and four hundred miles inland from the sea, to work among the lepers and the suffering there. Nine were killed recently, several were thrown into the river, fifteen were given up by the Arabs for cannibal purposes. If I were there I should be able, by my presence, to stop it by means of the Gospel. There are often one thousand Arabs there, and many dying of small-pox, fever and famine. It is just the place for me, a medical missionary, where I can give them the healing of the body and the Lord to the soul. Pray for us and help us."—*Medical Record.*

A beautiful woman is a charm in the home, in society and in the church. She pleases us, and we can not help it, and do not try to help it. She commands us without speaking a word, and we obey her, though there is but the pale pink of beauty to enforce the order. Beauty is of God, and yet now and again women mar the gift so that the true heart turns from even beauty because of their falseness. Place the graces of virtue, piety and nobleness of character beneath the personal charm of beauty, and every man on earth will do it honor.—*Religious Telescope.*

There is Scriptural authority, warrant, and precedent for examining professed converts, and taking sufficient time to do it, before admitting them. A probationer is entitled to the privileges of the Church, so far as they relate to a growth in grace and a knowledge of Christ. There is Scriptural authority, warrant, and precedent, for any branch of the Church making such rules as it may judge best, provided the same do not counteract the express commands of God's Word. Under the exercise of this prerogative, the Methodist Episcopal Church has decided to offer all its converts the privileges of the Church immediately upon a presumption being established that they are earnestly desiring to flee from the wrath to come, to put them under training with special reference to their preparation for admission into the Church. After various experiments with longer periods, it adopted six months as the one which on the whole seemed best adapted to serve the end contemplated. In taking a considerable time for training, it has the endorsement of the primitive Church, and it has the testimony of nearly or quite three-quarters of a century to the wisdom of the term of six months.—*Rev. Dr. J. M. Buckley.*



## Temperance.

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

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

### The Common Enemy.

Report of the committee on temperance to the fourth quarterly Conference of the St. Paul's M. E. church, Odessa, Del., March 5th, 1887.

During the present Conference year, the cause of temperance has been ably presented to the church and community, by the pastor in charge, in sermons and addresses at various times. One Sabbath has been devoted exclusively to this subject, besides timely efforts made by him, to awaken a deeper and broader interest, which, we are happy to report, were met and seconded by the members generally. So far as relates to the work within the lines of church organization, we have nothing to suggest, believing that its influence and teaching in this regard, measures up to the full standard of evangelical work and Christian duty.

While this is true as to the reformatory work of the church, and as to associations, whose object is the inculcation and advancement of enlightened moral teaching, yet we cannot ignore the fact, that the intemperate use of intoxicating drinks remains an unmitigated, and in many localities, a growing evil; causing an alarming increase in all grades of crime and immorality, as shown by court and prison statistics, and largely increasing the degradation and suffering, resulting from pauperism, as is shown by the reports of the county trustees. These classes are largely, indeed almost entirely beyond the influence of reforming evangelical work, and can only be reached and restrained through the instrumentalities of enforced statute provisions; and the evils referred to are of such magnitude and character, as to put their correction entirely within the scope and authority of statutory restrictions.

Your committee, therefore, having under consideration, a subject which underlies and affects alike the interests of church, society, and State government, and which can only be reached and remedied by State authority, conferred and enforced by Legislative enactments, would respectfully suggest, that the influence of individual church members be exerted in behalf of such measures, and in advocacy of such means, as will the more effectually amend the organic and statute laws in this regard.

We feel the more justified in making this suggestion, inasmuch, as both experience and observation teach, that the corrections and restrictions here recommended, can only be accomplished through the instrumentality of statute provisions enforced by State authority.

L. V. APRIL,  
H. H. APPLETON, } Committee.  
G. W. NAUDAIN,

The saloon question is far more important to the laboring men than the land question. The money wasted in the saloons of New York in one generation, would be sufficient to buy for every workingman in the city, a large plot of ground, and build him a residence on it. Here is a practical reform within easy reach.—*The Voice*

The three-mile prohibitory order has closed all the saloons at Hot Springs, Ark.

Three-fourths of the idiots born, are children of intemperate parents.—*Dr. Hove*.

On the first day of the present session of the Missouri Legislature, almost every senator presented a petition, asking that a prohibitory amendment be submitted to the people.

Fred Douglass, during a visit to the French House of Deputies, was struck by the fact, that no member chewed tobacco or smoked.

An exchange remarks: "If liquor men should have compensation when prohibition comes, so should the devil, when judgment day comes. Ask Heaven to pay him for his outlay in the murder of souls." This remark is respectfully referred to certain members of the Tennessee Legislature.

## Youth's Department.

### A Brave Boy.

I shall ever remember a lesson which I received when at school in A—. One morning, as we were on our way to school, one of our scholars was seen driving a cow toward a neighboring field. A group of boys met him as he was passing. The opportunity for ridicule was not to be lost by, a boy of the name of Jackson.

"Halloa!" he exclaimed, "what's the price of milk? I say, Jack, what do you fodder on? What will you take for the gold on the cow's horns? Boys, look here. If you want to see the latest Paris style, behold those boots!"

Watson, waving his hand to us with a pleasant smile, and driving the cow to the field, opened the gate, saw her safely in the inclosure, and then closing it, came and entered the school with the rest of us. After school, in the afternoon, he let out the cow and drove her off, none of us knew whither; and every day for two or three weeks, he went through the same task. The boys attending A—school, were nearly all the sons of wealthy parents, and some of them were dunces enough, to look down with a sort of disdain upon a scholar who had to drive a cow. With admirable good nature, did Watson bear all their silly attempts to wound and annoy him.

"I suppose, Watson," said Jackson one day, "I suppose your papa means to make a milkman of you?" "Why not?" asked Watson. "O, nothing. Only don't leave much water in the cans after you rinse them—that's all." The boys laughed, and Watson, not the least mortified, replied, "Never fear. If ever I should rise to be a milkman, I'll give good measure, and good milk, too."

The day after this conversation, there was a public examination, at which a number of ladies and gentlemen from neighboring towns were present. Prizes were awarded by the principal of our school, and both Watson and Jackson received a creditable number, for in respect to scholarship, these two were about equal.

After the ceremony of distribution, he remarked that there was one prize, consisting of a gold medal, which was rarely awarded, not so much on account of its great cost, as because the instances were rare, which rendered its bestowal proper. It was the prize of heroism. The last medal was awarded about three years ago to a boy in the first class, who rescued a poor girl from drowning. The principal then said that, with the permission of the company, he would relate a short anecdote:

"Not long since some boys were flying a kite in the streets just as a poor lad on horseback rode by, on his way to the mill. The horse took fright and threw the boy, injuring him so badly that he was carried home and confined some weeks to his bed. Of the boys who had unintentionally caused the disaster none followed to learn the fate of the wounded lad. There was one boy, however, who had witnessed the accident from a distance, who not only went to make inquiries, but staid to render service. The boy soon learned, that the wounded boy was the grandson of a poor widow, whose sole support consisted in selling the milk of a cow, of which she was the owner. Alas! what could she do? She was old and lame; and her grandson, on whom she depended to drive her cow to the pasture, was now helpless from his bruises. 'Never mind, good woman,' said the boy, 'I can drive the cow.'"

"But his kindness did not stop here. Money was wanted to get articles from the apothecary. 'I have money that my mother sent me to buy a pair of boots with, but I can do without them for awhile.' 'O, no,' said the old woman, 'I can't consent to that; but here is a pair of heavy boots I bought for Thomas, who

can't wear them. If you would only buy these, we should get on nicely.' The boy bought the boots, clumsy as they were, and has worn them up to this time.

"Well, when it was discovered by the other boys at the school that this scholar was in the habit of driving a cow, he was assailed every day with laughter and ridicule. His cowhide boots in particular were made matter of mirth; but he kept on cheerfully and bravely day after day, never shunning observation, driving the widow's cow, and wearing his thick boots, contented in the thought that he was doing right, caring not for all the jeers and sneers that could be uttered. He never undertook to explain why he drove the cow, for he was not inclined to make a vaunt of his charitable motives, and furthermore, in his heart he had no sympathy with the false pride that could look down with ridicule on any useful employment. It was by mere accident, that his course of kindness and self-denial was yesterday discovered by his teacher. And now ladies and gentlemen I appeal to you; was there not true heroism in this boy's conduct? Nay, Master Watson, do not slink out of sight behind the blackboard. You are not afraid of ridicule; you must not be afraid of praise."

As Watson, with blushing cheeks made his appearance, what a round of applause spoke the general approbation of his conduct! Those clumsy boots on Watson's feet seemed a prouder ornament, than a crown would have been upon his head. The medal was bestowed upon him, amid general acclamation. The other boys who had ridiculed Watson were heartily ashamed of their conduct, and sought his forgiveness and friendship.—*The Children's Own*.

### A Little Girl's Sermon.

A VERY little girl, whose father is a minister, had been sorely tempted to play at the water-pail, which stood upon a low bench within her reach. It was thought best not to remove it, but to make it a "tree of knowledge of good and evil." More than once the chubby fingers had been "snapped" by way of correction. At two years old she went with grandma to church, where her deportment was very serious. On returning home some one said: "Well, so you have been to church?" "Yes." "And did you hear papa preach?" "Yes." "And what did he say?" (Thoughtfully): "Oh—he p'each, an' he p'each—eh' he tell 'e people 'ey must be—good chillens—an' not play in 'e water-pail!" The conscientious baby is now a mature Christian, teaching a great many other children "not to play in the water-pail." *Et.*

### Touch it Never.

Children, do you see the wine  
In the crystal goblet shine?  
Be not tempted by its charm,  
For it offers only harm.  
Children, hate it!  
Touch it never,  
Fight it ever.

Do you know what causeth woe  
Bitter as the heart can know?  
'Tis that self-same ruby wine  
Which would tempt that soul of thine.  
Children, hate it!  
Touch it never,  
Fight it ever.

Never let it pass your lips;  
Never even let the tips  
Of your fingers touch the bowl;  
Hate it from your inmost soul!  
Truly hate it!  
Touch it never,  
Fight it ever.

Fight it! With God's help stand fast  
Long as life or breath shall last;  
Heart meet heart, and hand join hand,  
Hurl the demon from our land!  
Oh, then hate it!  
Touch it never,  
Fight it ever.

—Presbyterian

### Worn Out.

No, she was not strong, she had never been very strong. Farmer Gray knew it when he married her. Eight children called her mother. She made all their clothes and did her own housework, and yet mother was not strong.

Farmer Gray said it often, always regretfully. Perhaps he was stronger for enough to wish that she was stronger for her own sake, but I fear not. He was a very robust, active man and exceedingly anxious to get along in the world. Therefore, I fear that his regret of mother's feebleness was simply a regret, that she could not do more to aid him in his "getting along" schemes.

She herself regretted that she was not stronger. "Father works so hard," she would say, "I feel that I am not so much help to him as I might be, if I were a real strong woman."

What more would she have done? What more could she have done? And, most of all, what more should she have done?

She kept the house in order. She did a loving, God-fearing mother's duty by a loving, God-fearing mother's duty by her children. She was up early, and to bed late. She milked and made butter, worked in her garden, cooked for "hands," raised and sold chickens, but never had a dollar of her own.

She could and did, "when father was rushed," go out into the field and drop corn for half a day, and then come in to her hot, little kitchen and get dinner for fourteen people; yet "mother was not strong."

She often wondered if she ever would be strong. She would sit down on the kitchen doorstep some nights, long after all the others were in bed, dreading the coming of the morrow, and hoping it wouldn't be very hot. She was afraid she might "give out." She would lean her aching head against the unpainted door-frame, cross her tired hands listlessly in her lap, close her eyes, and "wonder" about many things.

Some of her neighbors, with families only half as large as her own, kept a strong hired girl in the kitchen the year round.

She often wondered vaguely, how it would seem to have a girl in her kitchen; she wondered how it would seem, for her to be away from home over night.

The fondest hope of her life for ten years had been that she might visit her mother, who lived two hundred miles away. She said she wouldn't be afraid to go "such a long ways alone," and "father" had often said she should go if "such and such a thing turned out well."

Those things often "turned out well," but mother never made that visit, no, never.

"One thing and another," she said, "kept her at home," and one day a message came, bringing news of her mother's death. She would have liked to go, even then, to see once more that beloved face, even though it was cold in death.

But father said that, "Seeing as she couldn't do any good, there was no use wearing herself out making the trip," so she stayed at home, grateful to "father," for his thoughtfulness in not wanting her to "wear herself out."

But she was so utterly worn out one day, so worn out in body and mind and soul, that when she clasped her tired hands over her breast in sleep they were not unclasped again in this world. There was no response of, "Yes, I'm coming," when father called her in the gray dawn of a November morning.

One father who had truly loved her, and who had helped her bear her heavy burdens, through all these twenty years, had called her in the night, and I think she was glad to say: "Yes, Father, I'm coming."—*Detroit Free Press*.

Rev. Joseph H. Amiss, Presiding Elder of the Eastern Shore District, M. E. church South, resident in Salisbury, Md., sends a letter to the *Richmond*

*Christian Advocate*, from which we make some excerpts. Our brother's strictures apply about as well to the other side.

"Let us have peace."  
"Over half of the men on the district came to their charges for the first time, but have been received, as well as those returned, with true Methodist loyalty and cordiality. All seem to have adjusted themselves to the work with a hearty good will, and manifest a laudable determination, by the help of God, to achieve success."

Brother T. J. Wray, Berlin circuit, has recently had a revival at Campbelltown, a new appointment, of about fifteen conversions, the most of whom united with us.

Brother Royall, at Cambridge, shows such business tact and energy, that the such members and friends of the church are more encouraged than at any time, since the erection of the house. The crisis is reached, and unless we can obtain assistance at once, that beautiful house will pass out of our hands. But I have always believed, when our people understood the situation, they would not, for the sake of the cause of Christ in that community, and the honor of the M. E. Church South, especially here on the border, permit that church property to be sacrificed.

Here, of late, the Northern Methodists of this section have become wonderfully active and aggressive. Ignoring the provisions of the Plan of Separation, the Rules of the Cape May Commission, ratified by both General Conferences, the spirit of the Centennial Conference, held in Baltimore a little over two years ago, the interchange of fraternal courtesies, and that simple justice and fair dealing, that should regulate the action of one branch of the Methodist church towards another, they go forward, boasting they have plenty of men and money, and erect altar against altar, and in every possible way seek to embarrass our work. I have heard that some of their preachers had said, they would break us down at some places on this Peninsula. One of their Presiding Elders, a few weeks ago, talked to me, as though he regarded the southern people as only half civilized, and said the Southern church had done but very little towards uplifting the people, and that their church was free from all political complications, while ours was run on a political basis. Every one acquainted with the facts, knows the contrary to be true. Many of the southern people are ignorant of the designs of the Northern Methodists in prosecuting their southern work with so much vigor, and it seems to me that our church papers are not doing their duty in enlightening their readers. I would not be uncharitable, but from the acts of their last General Conference, and a number of articles in their leading church papers, and other sources of information, it is my honest opinion and belief, that they occupy the South to-day more for the purpose of making votes for the Republican party, and to establish negro equality, than to make Christians of the people. Instance the heated controversy now going on in their church papers on the Birmingham and Chattanooga matters. O for the pen of Dr. L. M. Lee, or Dr. T. E. Bond, to show them up in their true colors! Let us not slander, but tell the people of the South, the whole truth concerning them."

A man who is rich was poor when a boy. When asked how he got rich he replied: "My father taught me never to play until my work was finished, and never to spend money until I had earned it. If I had but one hour's work in a day I must do that first; after that I was allowed to play. Then I could play with more pleasure than if I had an unfinished thing in time. It soon became easy to do so."



The Sunday School.

First Quarterly Review.

SUNDAY, MARCH 27.

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

In LESSON I, man was created after God's "image and likeness," blessed, bidden to "replenish the earth and subdue it," given dominion over all inferior beings, provided with food from "every herb bearing seed." Having finished His work, God rested on the seventh day and "sanctified" it. In LESSON II, the serpent beguiled Eve into breaking God's law, by eating of the fruit of the forbidden tree, "whose mortal taste brought death into the world and all our woe." Adam also was induced to eat. Then followed the consequences—a sense of shame, a sense of guilt, dread of meeting God, attempts at self-exculpation, and the curse pronounced upon the ground. LESSON III told us of Cain and Abel; the different sacrifices offered by each; the acceptance of Abel's and the rejection of Cain's; the latter's anger, and God's expostulation with him; the murder of Abel; God's examination of Cain; the second cursing of the earth; Cain's exile, and the "sign" appointed for his protection.

In LESSON IV we skipped an interval of about 1,500 years to Noah. Because the earth was "corrupt and filled with violence" beyond hope of recovery, God determined to destroy it. Noah alone had "found grace in the eyes of the Lord," and was therefore chosen to "prepare an ark for the saving of his house." Directions were given to him how to build it, and what animals and food he should take in it. The "Call of Abram" (420 years after the Flood), was the subject of LESSON V. Obedient to that call, Abram, with Sarai his wife, and Lot, left Ur of the Chaldees, and went out "not knowing whither he went." God promised to make of him a great nation, and bless him, and make his name great. He reached Canaan, found the Canaanites there, passed through the land to the oak of Moreh, where the Lord appeared to him and promised to give him this land. Abram built an altar on the spot. In LESSON VI, we had the account of Lot's unhappy choice. A quarrel between his herdmen and Abram's, led the latter to propose peaceable separation. Offered his pick of the land, Lot chose the beautiful plain of the Jordan, and "pitched his tent toward Sodom," a city whose people were "sinners before the Lord."

In LESSON VII God promised Abram that his seed should be as the innumerable stars, and the patriarch believed; the covenant was ratified by the divided sacrifice, the "smoking furnace and burning lamp," that passed through, the "horror of great darkness" which came to Abram in his sleep, and the revelation that his seed would be a stranger and afflicted 400 years in a foreign land; the oppressive nation would be judged; in the fourth generation, when the iniquity of the Amorites should be full, Abram's seed should return to Canaan. LESSON VIII was occupied with Abraham's pleading for Sodom. Three strangers visit Abraham, who prove to be "angels"—one of them the Lord of angels and of sinful men. The latter discloses to the patriarch the doom of the wicked city. But in answer to the latter's intercession, consents to spare Sodom if, first fifty, and finally even ten, righteous persons were in it. Abraham ceased to pray before the Lord ceased to give. In LESSON IX the story of Sodom's destruction was given to us. The hospitality offered to the angels by Lot, the infamous behavior of the Sodomites, the announcement of the doom of the city, Lot's futile attempts to save his sons-in-law, his wife, daughters and himself, led forth and hidden to escape for life to the mountains, Zear spared for his sake and permission given him to flee thither, the awful conflagration of the cities, the fate of Lot's wife—turned to a pillar of salt for looking back—were the principal points of the lesson.

"Abraham Offering Isaac" was the subject of LESSON X. The startling, seemingly unnatural command, the instant, unquestioning obedience, the three-days' journey to Moriah, the altar raised, the wood laid on it, the knife raised, the hand stayed, the victim providentially supplied, the mountain gratefully named Jehovah-jireh—"the Lord will provide"—is an outline of this lesson. In LESSON XI we had the account of "Jacob at Bethel." Jacob leaves home to go to Haran, to escape the wrath of Esau, and to get a wife of the daughters of Laban. At Bethel a vision was granted to him—a ladder of light with angels ascending and descending, and at the top the God of Abraham, who renewed the covenant with Jacob and promised to be his Guide and Guardian. The lesson also contained the account of Jacob's setting up the stone on which he had lain, as a memorial pillar, and his vow of dedication of himself and one-tenth of his substance to God.

The subject of LESSON XII was "Jacob's New Name." The principal points were: Jacob's return to Canaan with his family and flocks; his message to Esau; the ominous tidings that the latter was on his way to meet him at the head of 400 men; Jacob's division of his company into two bands; his earnest prayer to God for protection; his wrestling with the Stranger until the breaking of the day, the touch on his thigh, disabling him; Jacob's refusal to let go without a blessing; the blessing granted, the new name "Israel" given, and the name of the place changed to Peniel (the face of God).

QUESTIONS.

1. From what book and chapters were the lessons taken?
2. What Scriptural period was covered, and what space of time?
3. What was peculiar in man's creation?
4. With what powers was he invested?
5. What was the origin of the Sabbath?
6. In what form did temptation come?
7. Give its story in the case of Eve.
8. Tell its consequences.
9. Why was Cain's sacrifice rejected, and Abel's accepted?
10. How did Cain behave towards God, and towards his brother?
11. What followed this terrible act?
12. How long an interval to Noah?
13. Why did God determine to destroy the earth?
14. Why was Noah selected, and what directions were given to him?
15. How long after the Flood to the call of Abram?
16. Tell about Abram—where he lived, his family, and God's call and promise.
17. Tell how he obeyed, and where he built his first altar.
18. Why did Lot leave Abram?
19. What unfortunate choice did he make, and why?
20. What special promise was made to Abram in Lesson VII?
21. What was said of Abram's faith?
22. How was the covenant ratified, and with what predictions?
23. What three strangers were entertained by Abraham?
24. What disclosure was made to him?
25. What intercessions were offered?
26. Who were saved from Sodom?
27. How?
28. What happened to Sodom?
29. What strange command was laid upon Abraham with reference to Isaac, and why?
30. Tell how it was obeyed.
31. How did God intervene?
32. Why did Jacob go to Haran?
33. What happened on the way?
34. What vows were made?
35. In Lesson XII what made Jacob betake himself to prayer?
36. Tell the story of the wrestling.
37. Who prevailed, and with what results?

Review of the Rev. J. H. Willey's Papers on Future Recognition.

In pursuing this subject, I wish again to say, all that I have written has been directed against the popular opinion, which teaches that the associations and endearments of this life, with the incidents that attend them in the earthly state, will be revived in the memories and intercourse of the saints in Heaven. There is an old religious song that has kept up the tradition of future recognition, in the above sense, to this effect:

"Parents and children there shall meet,  
Shall meet to part no more."  
"Parents and children there shall part,  
Shall part to meet no more."

With the first part of the stanza is added, "Oh that will be joyful," &c., and with the second part is added, "Oh that will be mournful," &c. It cannot be doubted, that the affections between the parties mentioned in the song, suggest the highest earthly joy and sorrow; but it is against all scripture teaching when properly interpreted to suppose that the relations and emotions indicated, will be realized and entertained in Heaven.

Some years ago, a Christian brother became very happy at church, and in an outburst of joy exclaimed, "It is enough; Joseph my son is alive, and I'll go and see him before I die." He was a father, and parental instinct and experience led him to understand the patriarch's joy, and he quoted the words of Jacob to give the strongest expression he could, of his own spiritual rapture. And it is said, that one of our prominent divines gave public utterance to an expression of this kind, in the following words: "When I get to Heaven, I'll lay my head on Mary's lap," (referring to his

deceased wife) "and rest a thousand years. This was intended as a figure, and could never be literally fulfilled, but the minister's love for his wife, and the joy he had experienced in their companionship, was the strongest form he could employ to express the rapture of Heaven. Our Saviour who had a perfect knowledge of human nature, in the parable of the rich man and Lazarus, touches a similar chord. His purpose is not to teach future recognition, but simply to show first, that the distinction that wealth and position give, over obscurity and poverty, to men in this world, is of no account in comparison to the preparation for Heaven in the dying hour. And second, he wishes to teach us our duty with reference to our kindred and others, that it is in this life that we are to use our efforts to save them, that it is too late hereafter. The fact is, we cannot suppose that the rich man ever knew Abraham personally in this world; and "Abraham's bosom," is simply a figure; and the dialogue between the rich man and Abraham, I cannot suppose ever actually took place.

In the progress of events in this life, there are great changes, in which new laws, or those at least, that were reserved and inoperative, enter, and new interests engross the attention. God has established an order of things which only finds adaptation and development, when the epoch is reached. There are "secret things" that belong to God; nor are all his purposes revealed in this world that belong to the earthly state, in any one era of its history. The plan of salvation, for instance, was not revealed to the Gentiles, and only in part to the Jews before the Christian dispensation was introduced, it was "kept hidden for generations," and was called a mystery. And if the role of the divine economy in this world has its mysteries, may we not suppose that of the heavenly state has? and if natural things baffle our understanding, how much more the problems that concern things spiritual and eternal. Take a simple phenomenon from our Saviour's earthly history, and it is suggestive of great possibilities: Two disciples were journeying to Emmaus, and met with the Saviour on the way, and although acquainted with him, they neither recognized his person nor his speech, "their eyes were holden," yet they were not blind. They were effected by a new law. So in Heaven the soul will find itself adapted to new surroundings. There is another incident, that opens a field of thought not irrelevant to this subject. Paul tells us that he was "caught up to the third Heaven, even to paradise, and saw things not lawful to tell," and "whether in the body or out of it," he did not know. A proper understanding of the soul's status, and endowments, is necessary to give us enlightened views of this subject. But who is versed in this deep knowledge and equal to this high argument? We do not know, however, that the soul's existence is not predicative of any initiative knowledge or force of its own, that it exists before any incident takes place in its own life, and that it may be separated from the body before a single fact comes to its knowledge from the external world, hence neither memory, nor observation is necessary to the soul's identity, nor to its existence, so far as its perfect entity and natural powers are concerned. The soul is a created immaterial substance, with power to reflect, and reason and will, with intuition and self-consciousness, and with these in tact, can exist in the body and out of the body. And all these powers are developed according to the laws of environment and association that invest the lot of its existence. The application of these things to the future state, will involve a great difference in the soul's experience and pursuits, between this life and that which is to come.

Bro. Willey seems to have made a mistake by confounding the capacity of the soul with the exercise of that capacity. The soul has capacity for intellectual work, which its surroundings and destiny may never allow it to exercise. This is so in the case of all idiots and infants, and indeed in certain respects, with all persons. There is many a born scientist and artist, so to speak, who for the want of opportunity live undeveloped, and their genius is never known. And of course, the work in the line of these gifts, similar to the earthly state, will not exist in Heaven; and yet the powers undeveloped here, will find some newer and grander field for achievement. All who live in the savage state in this world, possess capacities for development that belong to the civilized life. The possibilities of those who live and die without the advantages of civilization, are equal to those who enjoy them. But hereafter, those who enjoyed them here, will have no pre-eminence on that account, because the life in Heaven is of a different and higher type, and the earthly status is superseded by the glorified state. And those who are prepared for Heaven, whether from savage or civilized life, go there under the divine regime of "one Lord, one faith, and one baptism," and into whose blessedness, the scenes of the earthly state do not enter.

And the moral powers of the soul have a similar law; for the will-power belongs to the soul, but can never be exercised hereafter by those who are saved in a wrong direction, nor by the lost in a right direction, simply because probation has ended. The exercise of certain capacities cease, because the circumstances have changed; so the exercise of the soul's capacity to remember. Nor is the soul's condition either here or hereafter, the soul itself. Vice and virtue do not constitute the soul, hence neither its existence nor its identity depends upon memory, or upon the exercise of any other correlative faculty or order of facts; but as before stated, upon its own intuitive power. It is surely safer ground to take the negative in this question, where "little or nothing," as Bro. Willey says, is revealed, because we can safely conclude what will not take place, but it is rather a bold adventure and speculation to assert and insist on certainty, in the absence of revealed information. And here we see the wisdom of our divine Teacher; He tells us "In the Resurrection they neither marry, nor are given in marriage, but are as the angels of God." The status of the angels he does not describe, but here is enough to upset the whole argument, that makes the social economy of this life, of which the popular notion of Future Recognition is the outcome, the gauge of the heavenly state. Again St. Paul, who writes as a seer and philosopher under divine inspiration says, "It doth not yet appear what we shall be." And many other quotations might be given, making certain the negative in some respects at least, but asserting little in the affirmative, and indeed directly on the question under discussion, declaring nothing in the affirmative and leaving the negative without prescription.

B. F. PRICE.

The Bible a Century Hence.

FROM AN ADDRESS BY BISHOP J. F. HURST.

Hawthorne says, a woman's face is never so beautiful as after her soul has passed through a great struggle. Our Bible will have passed through its great struggle, and how beautiful will be its face! Many of these dark passages will have lost their perplexity. Years ago we used to pore over words relating to slavery, and wonder at their confusion. We read the letters plainly now, for they are written in gold and blood. Grant's sword and Lincoln's pen, and God's golden scales of even justice to guide them, have proven a perfect exegesis for the knotty question. We now make inquiry about the character of the sacred

wines—what kind of wine it was that the water was converted into at Cana of Galilee, and whether it was really wine which Paul gave Timothy liberty to drink. When no man who advocates the manufacture or sale of intoxicating drinks will have the effrontery to ask for public office in these coming brighter days, and when each party will hold up the cup of cold water, and declare that it never did hold up anything else; and when the American saloon shall be rent asunder, one half falling into the Atlantic and the other half into the Pacific, to be tossed about and rent asunder by the mad tides of all the seas, then the exegesis of that biblical question will be settled for ever.

Shall our descendants, when they take up this Bible, find the Pentateuch eliminated; the second half of Isaiah put after Daniel; Job made the beginning of the Canon; Hebrews banished; John's Gospel declared spurious; and the Book of Revelation only a romantic myth? No. When we shall have passed away, and our names will be well-nigh forgotten, and those who enter upon the study of theological science shall go out upon foreign missions, and open the Bible, and read the sacred books to the people, it will be found that the number is just the same. It will begin as now: "In the beginning God created the heaven and the earth," and it will end just as now: "The grace of the Lord Jesus Christ be with you all, Amen." And between those two passages not one word will be lost. It will have endeared itself anew to millions of the world's toiling population. New hymns will have been inspired by it, and have taken their sweetest melody from it. New rules of interpretation will have been written, to make clear the sacred words. Hearts, which defy all arithmetic to number them, will have feasted on its promises, lived on sublime faith in them, and have gone home to their reward with the words of holy writ upon their lips, as they went out from the vale of tears into the blessed land where they sing one song, and speak the one language of the blood-washed and triumphant. All the languages of the world will, I suspect, in less than a century, have been reached, and the Bible translated into them. Where will be our Bible? You might as well ask, Where will Gibraltar be tomorrow morning? or, Where is Bunker Hill Monument to-day? or, Where will God's sun be, century from now? No, there are no analogies which our eyes see, on the fairest field, or in the most distant horizon to express its power. The Bible alone can state its own immortality: "The grass withereth, and the flower thereof fadeth, but the word of our Lord endureth forever."

The average Christian so much misunderstands cross-bearing it may be useful to give an illustration. Here is a case in point: One of the native converts to Christianity at Uganda, Africa, has been burned to death because he ventured, as a favorite page, to remonstrate with the king for killing Bishop Hannington.

Cross-bearing does not consist in the performance of such duties as praying in one's family or leading the public prayer. That is a privilege. To call such cross-bearing is as if the eagle should complain of the wing that bears him above the storm. Cross-bearing implies such devotion to Jesus as that we collide with the world at the expense of pain or peril. The law of the kingdom on this subject is not obsolete, and can not be, until the carnal mind ceases to be enmity against God, and the friends of the world cease to be the enemies of God. It is not yet. The world has its fire and faggots for the faithful still, and this is true in America as well as Africa. If any one doubts this, let him try being a genuine Christian one day. But "if we suffer with Him, we shall be also glorified together."—*Southern Christian Advocate.*



**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.

**Extraordinary Offer.**

ALL FOR ONLY \$2.—One year's subscription to the PENINSULA METHODIST and a copy of Rev. K. 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.

**Conference Proceedings.**

The nineteenth session of the Wilmington Annual Conference of the Methodist Episcopal Church, met at this place Thursday morning March 17, at 9 o'clock, Bishop H. W. Warren presiding. Devotional exercises were led by the bishop, who read from Romans, chapter VIII, after which the usual hymn sung at the convening of the Methodist Episcopal Conference was sung, "And Are We Yet Alive," etc. The bishop's prayer was comprehensive and earnest. The sacramental service was held, conducted by the bishop and elders of the conference. The bishop addressed the conference most appropriately. Coming from the pastorate, he expressed himself as knowing and realizing the deepest sympathy with Methodist preachers in their work.

The secretary, the Rev. J. D. Rigg, of the last session, called the roll, and most of the members answered to their names. The Revs. A. W. Milby, E. J. Way, V. Gray, I. D. Johnson and W. J. O'Neill died during the year.

The Rev. J. D. Rigg was unanimously re-elected secretary. The conference granted by vote to the secretary the right to nominate his assistants, who were elected, viz: The Revs. E. H. Nelson, E. C. McNichol, Alpheus Mowbray, and J. D. C. Hanna.

Committees were appointed as follows: On Public Worship—J. A. B. Wilson, W. W. W. Wilson, B. C. Warren, W. F. Corkran and W. L. P. Bowen. Publication of the Minutes—the secretaries, Education—R. H. Adams, Jacob Todd, D. D. W. B. Gregg, W. S. Robinson, Dr. Sudler, L. T. Dryden, Dr. Price and F. H. Ellis. Bible—G. W. Burke, L. W. Jayfield, H. S. Thompson and G. W. Wilcox. Sunday Schools—O. S. Walton, W. H. Hutchin, E. L. Hubbard and C. W. Williams. Temperance—T. E. Terry, J. B. Quigg, J. D. C. Hanna and A. Smith. Woman's Foreign Missionary Society—J. D. Kemp, J. P. Otis, R. W. Todd and G. L. Hardesty. Tracts—W. F. Dawson, G. W. Townsend, T. B. Hunter and W. B. Guthrie. Freedmen's Aid Society—C. W. Prettyman, N. McQuay, W. E. Avery and T. H. Haynes. Missionary Statistics—G. P. Roberts, E. S. Mace, E. H. Hynson and T. A. H. O'Brien. Finance—C. A. Grice, R. C. Jones, R. R. Stephenson, V. S. Collins and L. A. C. Garey. Local Preachers Addresses—W. M. Green, W. R. Sears, J. L. Wood and E. H. Miller. Post Office and Express Offices—L. P. Corkran, E. H. Derrick-

son, J. Dare and J. M. Mitchell. Woman's Home Missionary Society—L. E. Barrett, T. R. Creamer, I. G. Fosnocht and John Warthman. Missions—Presiding Elders. Necessitous Cases—Board of Stewards.

The twentieth question was taken up, and that part referring to Wilmington district was disposed of. The Rev. Charles Hill, presented an elaborate report of the year's work in that district. The contributions for the cause of missions this year exceeds the apportionment of \$8,370. In response to the call of preachers on the district their reports of moneys apportioned for missions and amounts raised were given, causing quite a pleasant sensation all over the house. Bishop Warren, congratulated the Wilmington district, both preachers and people, for increased interest and liberality in the missionary cause.

The Rev. Joseph Kirk of the M. P. Church was introduced to the conference, after which the usual notices were given. Doxology was sung and benediction was pronounced by Bishop Warren.

At 2 o'clock p. m., a statistical session was held; next followed an historical session, at which the history of Methodism in Somerset county was given by several members of the conference, who had been appointed to that work.

The church extension anniversary, held in Immanuel Church Thursday evening, brought a large audience. The Rev. T. E. Martindale presided. The excellent choir and the addresses of the Rev. J. H. Willey of Delaware City, and the Rev. Dr. Kynett of Philadelphia, were appreciated by all. Before Dr. Kynett had finished his address, an alarm of fire created a panic, but without any one being harmed, the large church edifice was soon emptied.

FRIDAY, MARCH 18th.

The second session was opened at 9 o'clock preceded by devotional services, which were conducted by the Rev. J. A. Brindle, of Lewes, Del. Bishop Warren was present at the morning prayer meeting. He referred with gratitude to the deliverance from further peril of fire. The report of the treasurer of the Board of Trustees of the Tract Fund was made.

A request from the Virginia Conference, for the restoration of the Rev. J. McKendree Brewington's parchments, resulted in the appointment of a committee of five, to consider the case and report for conference action. A proposal to recommend to the General Conference for approval, for a change in the representation of the delegates from the annual conference, of one in every forty-eight to one in every ninety was voted down. A resolution of sympathy to the friends in Crisfield, because of their loss from fire, was presented by the Rev. J. B. Quigg, and was unanimously adopted. The Rev. A. J. Kynett, corresponding secretary of the Church Extension Society, addressed the conference in the interests of that society. He referred to the church manual as an important pamphlet for all the preachers and people throughout the conference territory. This conference had made the most remarkable record of any conference in the whole connection, in the work of Christian benevolences, such as collections for the Church Extension Society. Thirty-nine churches in this conference had been aided by the Extension Society, from its origin until the present time. The Revs. Charles Hill, P. E., T. E. Martindale, T. B. Hunter, and J. Spherd, were appointed a committee on the case of the Rev. J. McKendree Brewington.

The Conference Stewards made their annual call. The Rev. P. H. Rawlins, chairman; Alexander Kelley, treasurer, who was introduced to the conference as Captain Kelley. The Rev. Conrad Hartwick was introduced to the conference. He is the pastor of the Swedish Mission in Wilmington. In the reports coming in from the pastors, the amounts

for conference claimants are mainly up to the assessments, and in many cases, largely exceeding.

The Rev. J. M. Buckley, D. D., editor of the Church Advocate, was introduced to the conference. The Rev. R. W. Todd presented a resolution of sympathy, respecting the serious illness of Brother Hance Lawson, a popular and worthy citizen, and a prominent member of Asbury M. E. church. It was adopted by a rising vote.

The twentieth question was resumed, and the Easton District was taken up.

The presiding elder, the Rev. J. France, presented the report of the district, showing great improvements in church buildings and parsonages. He reported \$3,000.30, an advance this year of \$720 for the cause of missions. Other benevolences had also been increased in the Easton District. The number of conversions last year was 893. This year, 1,360. In Smyrna there were 150 conversions; Middletown 135 conversions, and other places exceeded 100. The Sunday-school work was nobly sustained in the district. Great advance was made in attendance upon class meetings. The cause of temperance, too, had commanded the attention of the preachers and people on the district. The report was very interesting, and the whole conference joined in singing "Praise God From Whom All Blessings Flow." The Bishop then made congratulatory remarks, respecting the condition of the work in this conference, as given by the presiding elders of Wilmington and Easton District. Reports of the preachers' collections for missions in the Easton District were very encouraging.

The bishop called on the committee to report the class of the fourth year, which consists of W. B. Guthrie, Alfred Mowbray and George L. Hardesty. The entire class gave satisfaction in their examination, and were elected to elders' orders. The committee of the third year class reported, and W. F. Dawson, E. H. Derrickson, Emerson H. Roberts, William H. Wise, and D. F. McFaul were all passed to the fourth year class. W. F. Jaggard, I. L. Wood, George L. Bowman, Joshua W. Gray, George E. Wood, Ashbury Burke and W. W. Sharp were all continued on trial. Frank M. Morgan was discontinued on account of his health failing him. William R. Mowbray, W. W. Johnson, H. S. Dulaney, W. G. Roons, R. J. Watkins, Clinton T. Wyatt and James T. Prouse, were also continued on trial. W. P. Taylor continued on trial, but he goes to school this year. After the usual notices the benediction was pronounced by Bishop Warren.

On Friday afternoon the conference met at 2 o'clock, the Rev. L. E. Barrett presiding. Prayer was offered by the Rev. J. C. Kemp of Chestertown. The Rev. Charles A. Hill of Cherry Hill, the preacher appointed at the last session of the conference to preach the annual missionary sermon, announced the 930th hymn, which was sung with much enthusiasm, by the large congregation gathered in Immanuel Church. His text was from Matthew 5, chapter 19, 20: "So mightily grew the word of God and prevailed." "The religion of Jesus is destined to grow, and mightily prevail over all the nations of the earth," said the preacher, who eloquently and earnestly presented the picture of the world's condition in darkness and heathendom. The Rev. J. S. Willis offered prayer at the close of the sermon, and the 930th hymn was sung again.

After the missionary sermon the conference at 4 o'clock p. m., held memorial service. The Rev. J. E. Bryan of Asbury M. E. Church, Wilmington, presided; the Rev. W. E. England led in prayer; the Rev. R. C. Jones of Mt. Salem M. E. Church, near Wilmington, read the memoir of the Rev. Elon J. Way, who entered the Philadelphia Conference in 1840, and continued to travel, with some intermissions, on ac-

count of health, until 1868. The latter part of his life, and while a superannuate of the conference for the last time, visited the conference for the last time, and died last July in Baltimore. The Rev. J. A. Brindle, the Rev. W. E. England, the Rev. J. S. Willis and Walter H. Thompson, made appropriate remarks. The Rev. J. E. Bryan read the memoir of the Rev. V. Gray, who died last January. He was licensed to preach in 1838, and in 1839, entered the Philadelphia Conference, and continued in service as an itinerant minister for forty years.

The memoir of Rev. A. W. Milby, late presiding elder of Dover District, also deceased during the year, was read by Rev. W. S. Robinson of Milford, Del. He entered the Philadelphia Conference in 1849, and continued with much efficiency in a long service to the church. The Revs. B. F. Price, B. C. Warren, Thomas O. Ayers and J. S. Willis were prompted to give expressions of affection to the deceased.

The memoir of the Rev. W. J. O'Neil was read by the Rev. W. H. Hutchin. Bro. O'Neil was born in Ireland in 1832. At the age of 16 years, he came to this country. In 1859 he entered the Philadelphia Conference. He was an earnest, eloquent preacher of the gospel, and in the end, triumphed through the grace of our Lord Jesus Christ. Remarks were made by the Revs. W. H. Hutchin, R. C. Jones, J. D. Kemp, C. F. Sheppard, and E. C. McNichol.

The memoir of the Rev. Isaiah Johnson was read by the Rev. J. S. Willis of Milford, Del. The date of his birth was 1854, and he was born in New Jersey. He entered this conference in 1881. Hence he was but a few years in the ministerial work. Mrs. Sarah F. Brindle, wife of Rev. J. A. Brindle, died during the year, and her memoir was read by the Rev. W. H. Hutchin. Remarks were made by the Rev. T. B. Hunter. At 5.30 p. m. the conference adjourned. At 7.30 p. m., it met again for the educational anniversary.

SATURDAY, MARCH 19th.

Saturday morning devotional services were conducted by the Rev. W. H. Hutchin, commencing at 8.30. Conference opened the third session at 9 a. m. Bishop Warren presided. The report of the treasurer of the Riddle Fund was read by the Rev. R. C. Jones, and showed that \$21.20 had been disposed of for the benefit of the conference according to its previous action. The statistical secretary being called upon to report the delinquents in their reports, as well as those preachers who had made incorrect reports. The report as presented caused much trouble, as several preachers wanted to explain; but it was of no avail, as every one was expected to have done his work carefully before handing it in to the secretary.

Presiding Elder J. France moved, and it was seconded and adopted, that the case of the wife of the Rev. W. J. O'Neil be referred to the Board of Stewards as a conference claimant.

The Rev. R. W. Todd, J. B. Quigg, N. M. Browne and J. E. Bryan were elected trustees of Wilmington Conference Academy at Dover.

The Rev. T. O. Ayars, presiding elder of Dover, district, presented his report to the conference. He took charge on July 12, 1886, having been appointed by Bishop Mullalieu, who presided at the last conference at Elkton. There was collected \$2,600 missionary money last year and \$3,100 this year. It appears that \$1,733 has been raised at Cambridge towards liquidating the church debt there of \$5,000, Rev. Alfred Smith pastor. There were 1,600 conversions made in the district last year. The president of the Board of Trustees of the Wilmington Conference Academy, the Hon. Eli Saulsbury, was by vote given the privilege of presenting the report. Professor W. L. Gooding principal of the Academy, reported 151

scholars; boarders, 35 boys and 32 girls; annual revenue, \$3,180. Eighty-four outside scholars are in attendance. Professor W. L. Gooding was invited to address the conference in the interest of the Wilmington Conference Academy, the names of graduates, now presenting the names of graduates, now being at work in their several occupations, some in the far West and others in this conference, embracing the three states of Delaware, Maryland and Virginia.

The Rev. J. B. Quigg presented a resolution respecting the erection of a ladies' hall in connection with the academy, to be called up next Monday for conference action. The Rev. J. H. Caldwell addressed the conference recommending the book recently written by the Rev. George A. Phœbus on "Methodism on the Peninsula," endorsed by himself, Drs. Curry and Lonking of New York. The Rev. R. W. Todd spoke of his work on the same subject.

The twentieth question was resumed and report of preachers called, which elicited pleasant remarks by the bishop. The Rev. Walter Underwood, whose last charge was at Milton, Del., was allowed, by vote of the conference, to withdraw from conference membership. The Rev. S. T. Gardner of Wilmington, and the Rev. F. W. Talbot were two cases referred to the Board of Stewards for help. D. H. Corkran, James M. Mitchell, G. F. Hopkins, James W. Easley, Robert Watt, Edgar S. Mace, James D. Reece, and William R. Sears, candidates for admission into full connection, were called up by the bishop, who addressed them in reference to entering upon their life work.

The entire class having been examined by the bishop, committees reported their examination as satisfactory. The presiding elders reported favorably respecting the class, and all the class were admitted into full connection and elected to deacon's orders. Local preachers to be elected to deacon's orders came next. The first case was that of Conrad R. Hartwick, the Swedish missionary at Wilmington. The Committee on Examination reported favorably, and so did the Rev. Charles Hill, presiding elder, and on his recommendation Hartwick was elected under the missionary rules to both deacon's and elder's orders.

R. I. Watkins, W. W. Chairs and Joshua W. Gray of the Salisbury district, being reported favorably by the committee and recommended by Presiding Elder Wilson, were elected to deacon's orders.

The Women's Foreign Missionary Society anniversary was held at 2.30 p. m. in Immanuel Church, and in the evening at 7.30 o'clock the Freedmen's Aid Society held its anniversary.

SABBATH, MARCH 20th.

The morning love-feast was an occasion of great interest; among specially noteworthy testimonies given were those of the venerable John Wilson, 91 years old, and Francis A. Ellis, of Elkton, Md., who is past 80. This service was followed by the ordination of deacons; the class consisting of W. W. Chairs, D. H. Corkran, J. W. Gray, C. R. Hartwig, G. F. Hopkins, J. M. Mitchell, W. R. Sears and R. I. Watkins. After this, Bishop Warren preached on the text, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you;" Matt. 6-33. A novel feature was the recitation of this passage of Scripture by the whole congregation, at the instance of the Bishop. The sermon was a grandly impressive and instructive discourse.

At 2 1/2 p. m., Rev. Jacob Todd, D. D., preached from John 12-13; after which the following deacons were ordained elders: W. B. Guthrie, G. L. Hardesty, C. R. Hartwig, A. S. Mowbray, and I. L. Wood.

The Conference Missionary Anniversary was held at night, F. A. Ellis, of Elkton, Md., presiding, and A. G. Cox, of Middletown, Del., reading the treasurer's report; from which it appeared that the increase over last year was \$335.07.

MONDAY, MARCH 21st.

After the half hour devotional services, conducted by the Rev. T. E. Martindale this morning, Bishop H. W. Warren in the chair, the journal of Saturday's session was read and approved.



The Rev. Charles Hill, P. E., asked for the Rev. T. S. Williams, a supernumerary relation, which was granted. The Rev. W. E. England presented a resolution respecting the death of Mrs. Mary G. Hopkins, mother-in-law of the Rev. W. M. Warner, which was adopted. The Rev. J. O. Sypherd was appointed a committee to audit the report of the presiding elders, having distributed the moneys of the relief fund. The Rev. Charles Hill, chairman of committee on the case of the Rev. J. McKeudree Brewington, did not report favorably, and could not, until further information from the Virginia Conference was received. The Rev. T. E. Martindale presented a paper respecting the claims of conference claimants, that better and more adequate arrangements should be made to meet their claims, namely: First, Endowment Fund for claimants; second, Board of Stewards to have charge of it; third, a subscription from ministers at this conference; fourth, amounts assessed to all appointments in the conference; fifth, general and special attention by tracts and appeals to the people; sixth, funds to be invested for four years on interest before any part of said fund shall be distributed. The whole matter is to be placed in the hands of the Board of Stewards of the conference, composed of both ministers and laymen. The plan thus presented was adopted by the conference.

The conference raised \$129.20 to be distributed among the sufferers from the fire on last Thursday evening. Bishop Warren contributed \$5, and Mrs. Warren \$5.

Dr. McCauley of Dickinson College addressed the conference this morning on the labors of that institution. Professor Buell of the Boston University also addressed the meeting. Dr. Brush of the Dakota University addressed the conference on the advantages of that territory. He also appealed to the body for money for his institution.

The Finance Committee reported the following money on hand: Episcopal fund, \$1,337; Women's Foreign Missionary Society, \$2,582; Women's Home Missionary, \$971; church extension, \$2,179; tracts, \$507. Sunday School Union, \$518; education, \$2,036; Bible Society, \$839, and Domestic Missionary, \$836. The Rev. Dr. Hartzel, corresponding of the Freedman's Aid Society, addressed the conference.

On Monday evening, the Rev. C. W. Prettyman of Newark, conducted the devotional exercises of the conference. The Rev. J. D. C. Hanna was appointed to preach the missionary sermon at the next conference in 1888, and the Rev. W. S. Robinson of Milford, was appointed alternate. The following were continued as supernumeraries: James Hubbard, A. T. Scott, William Merrill, J. B. Merritt, T. E. Bell, A. Chandler and W. T. Talbot. A. A. Fisher and James L. Houston, George Barton, John Allen, George A. Phœbus, D. D., James Es-gate and H. Sanderson were on the superannuated list.

Presiding Elder Wilson then read the report of Salisbury district. The district composes 43 charges in three states, and covers an area of 2,500 square miles. The report was devoted almost entirely to showing an increase of members to the church on every appointment. The total number of probationers were 1,800 during the year. Mr. Wilson closed with a glowing account of the work now being done on the line of the N. Y. P. & N. railroad, where at every station the Methodist Church now has a church edifice, and is growing rapidly under the care of the Rev. A. D. Davis. At the close, Bishop Warren, in one of the neatest speeches, presented the Rev. Mr. Wilson with a handsome gold watch and envelope, with money in it to buy a guard, from the preachers on the district of which he has been elder for the past four years. Mr. Wilson made a short speech of thanks, asking for his successor the same hearty cooperation that they

had given him. The bishop then led singing, and a hearty good feeling pervaded the whole church. The name of all the preachers on the district were called. Collections were reported, and their character passed. Salisbury station, although having been burned out of both church and parsonage, raised \$155 for missionary, an increase of \$5.00.

The committee of the W. F. M. S., reported as follows: Help to Edgemoor, \$100; Golt's, \$100; Pocomoke City, \$100; Cordovia, \$100, and a loan of \$200; Houston, \$100; Franklin, \$50. The Rev. John France and Alexander Kelley were elected trustees of the Riddle Fund. The PENINSULA METHODIST was by resolution, and endorsed commended to the people. The officers of the Conference Education Society were re-elected. The committees on Temperance and Sunday Schools reported excellent progress. The following ministers were admitted on trial: Conrad R. Hartwig, John R. Todd, Harvey W. Ewing, S. M. Morgan, E. S. Staats, Ralph T. Coursey, Samuel F. Johnson, John W. Geisler and Zachariah H. Webster. S. J. Morris was admitted to the conference from the Virginia M. E. Church South. The Rev. Dr. Hurlburt then addressed the conference on Sunday School union.

Tuesday morning the Rev. Adam Stenge invited the conference to meet next year in Union M. E. Church, Wilmington. The invitation was unanimously accepted.

The Rev. George Smith was permitted to withdraw as a probationer at his own request. The Rev. William E. Tomkinson on motion of the Rev. Charles Hill was granted a supernumerary relation. The statistical secretaries presented their reports, the Revs. J. D. C. Hanna and J. H. Howard giving the several items. Missionary appropriations of \$2,100 were made to the several districts. Bishop Warren then called for the reading of the journal by the secretary; which was adopted, after which the appointments were read.

APPOINTMENTS.

Wilmington Dist., W. L. S. MURRAY, P. E. Bethel & Glasgow, Asbury Burke; Charlestown, T. B. Hunter; Cherry Hill & Union, T. A. H. O'Brien; Chesapeake City, E. H. Nelson; Chester, J. W. Hammersley; Christiansa, B. F. Price; Claymont, to be supplied; Delaware City, C. F. Sheppard; Elk Neck, E. H. Miller; Elkton & Crouches, J. P. Otis; Hockessin & Ebenezer, Joseph Dare; Hope-well, W. R. Sears; Mount Lebanon, to be supplied; Mount Pleasant & Edgemoor Julius Dodd; Newark & Wesley, C. W. Prettyman; New Castle, E. L. Hubbard; Newport & Stanton, J. D. C. Hanna; North East, J. R. Quigg; Port Deposit, L. E. Barrett; Red Lion, W. A. Wise; Rising Sun, I. Jewell; Rowlandville & Mt. Pleasant, to be supplied; St. Georges & Summit, L. W. Layfield; Wilmington, Asbury, J. E. Bryan; Brandywine, C. A. Grice; Epworth, D. H. Corkran; Grace, Jacob Todd; Madeley, H. A. Ewing; Mount Salem, R. C. Jones; St. Paul's & Kingswood, C. Hill, one to be supplied; Scott, N. M. Browne; Swedish Mission, Konrad R. Hartwig; Union, A. Stenge; Wesley, W. G. Koons; Zion, J. T. VanBurkalow; J. H. Caldwell Pres. of Delaware College, member of Newark Quarterly Conference.

Easton Dist., JOHN FRANCE, P. E. Appoquinimink, G. S. Conaway; Bay Side & Tilghman, J. D. Reese; Cecilton, E. C. Atkins; Centreville, C. A. Hill; Chestertown, J. D. Kemp; Church Hill, J. Arters; Crumpton, to be supplied; Easton, Wells W. W. Wilson; Galena, I. G. Fosnocht; Greensboro, W. H. Hutchin; Hillsboro, G. W. Townsend; Ingleside, W. W. Sharp; Kent Island, J. E. Kidney; King's Creek, G. E. Wood; Maryland, W. M. Warner; Massey's Miss. to be supplied by C. K. Morris; Middletown, R. H. Adams; Millington, R. K. Stephenson; Odessa, T. R. Creamer; Oxford, E. P. Roberts; Pomona, J. M. Lindale; Queenstown, J. W. Poole; Rock Hall, N. McQuay; Royal Oak, W. R. Mowbray; St. Michaels, W. B. Walton; Sassafras, to be supplied by W. Sears; Smyrna, W. S. Robinson; Smyrna Circuit, E. E. White; Still Pond, E. C. Mac-nichol; Suddlersville, J. D. Rigg; Talbot, to be supplied by D. Gollie; Townsend, S. M. Morgan; Trappe, A. P. Prettyman; Wye, to be supplied.

Dover Dist., J. A. B. WILSON, P. E. Beckwith's, G. W. Bowman; Bridgeville, John H. Howard; Bursville, S. T. Gardener; Cambridge, Alfred Smith; Camden, E. H. Hynson; Cannon, W. T. Valiant; Church Creek, John M. Collins; Crapo D. E. Mc-Faul; Dorchester, G. F. Hopkins; Denton, I. N. Foreman; Dover, T. E. Terry; East New Market, P. H. Rawlins; Ellendale, James T. Prouse; Elliott's Island, to be supplied; Farmington, F. J. Cochran; Federalburg, G. W. Burke; Felton, V. S. Collins; Frederica, T. H. Haynes; Galestown,

Wilmer Jaggard; Georgetown, W. J. Duhad-away; Greenwood, James Carroll; Harrington, John Warthman; Houston, J. M. Mitchell; Harlock, Ralph T. Coursey; Lepsic James Connor; Lewis, Henry S. Thompson; Lincoln, I. L. Wood; Magnolia, G. L. Hardesty; Milford, J. H. Willey; Millboro, Robert Roe; Milton, Joseph Robinson; Nassau, E. Davis; Potter's Landing, W. W. Redman; Preston, L. P. Corkran; Seaford, W. E. England; Vienna, F. W. Dawson; Wyoming, W. M. Green.

Salisbury Dist., T. O. AYERS, P. E. Annessex, J. A. Brindle; Asbury, W. F. Corkran; Berlin, G. W. Wilcox; Bethel, W. B. Gregg; Bisopville, Sam'l. F. Johnson; Crisfield, F. C. McSorley; Deal's Island, B. C. Warren; Delmar, C. S. Baker; Fairmount, W. E. Avery; Frankford, S. N. Pilchard; Fruitland, W. B. Guthrie; Girdletree, Jno. R. Todd; Gumboro, W. F. Waddell; Holland's Island, H. S. Dulaney; Klej Grange, to be supplied by Warren Burr; Laurel, J. O. Sypherd; Mt. Vernon, T. H. Harding; Newark, E. H. Derrickson; Parsonsburg, W. W. Johnson; Pocomoke Circuit, J. W. Gray; Pocomoke City, A. S. Mowbray; Powellville, to be supplied by—McLane; Princess Anne, Robert Watt; Quantico, Z. H. Webster; Roxanna, W. R. McFarland; Salisbury, T. E. Martindale; Sharptown, to be supplied by W. W. Chairs; Shortley, to be supplied by J. R. Anderson; Snow Hill, R. W. Todd; Somerset, to be supplied by John Tyler; Stockton, C. H. Williams; St. Peters, E. S. Mace; Selbyville, O. S. Walton; Tyaskin, A. T. Melvin; Westover, C. T. Wyatt.

Virginia Dist., A. D. DAVIS, P. E. Accomac, to be supplied; Cape Charles City, J. N. Geisler; Chincoteague, R. I. Watkins; Hallwood, Ethan F. Staats; Onancock, J. W. Easley; Parksley, to be supplied by W. K. Galloway; Smith's Island, W. L. P. Bowen; Tangier, J. S. Morris.

The Bible as a Literary Work.

REV. L. WICK.

Since a little after Conference I have been committing on an average twenty verses of Scripture a day. During that time I have observed some things in the Bible not noticed by me before, which, though they may not be new to others, have proved so interesting to me that I feel like jotting them down.

And first, I noticed there are but few "hard," "big" words as a general thing in the Bible. For instance, in the first chapter of Genesis I think there are only two words, "firmament" and "replenish," which would be at all difficult to understand. What a contrast to the many big words heathen philosophers, and Christian philosophers, too, use in telling us of the beginning of all things—words mysterious oft times to others, sometimes unknown to themselves. I dare say you can find more long, hard words in many an article in a magazine or leading newspaper of the country, than you can find in the fifty chapters of Genesis. And of all Scripture, it appears to me the words of Him who "spake as never man spake," are the plainest. No wonder the common people heard Him gladly! Surely, if they could understand any one, they could understand Him.

Paul appears to have uttered the voice of all God's revelation when he says: "Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." I suppose Paul has reference more particularly to a different language; and yet a word which we do not understand at all, though in our own language, may be said to be a word in an unknown tongue. It appears to me that our translators and revisers did not write in an unknown tongue, in that they gave us the plainest and simplest words in the language in which they wrote. Of course, there are some technical words, such as "reprobate," "predestinate," "foreknow," "election," etc.; and some obsolete words, such as "wist," "wot," "li-steth," etc.; and some words descriptive of Jewish phraseology, customs, and manners, such as "jot or tittle," "beam," "rote," "ephah," "omer," etc., which require explanation. With these explanations the average English reader will have no trouble in understanding the words of God's Book. The Bible, then, so far as its words are concerned, is a very plain book.

It is only of late that I noticed how terse, compact and complete Bible narration and statement are. Under this head we can only refer to two or three illustrations from the Bible, but these we think will be a fair representation of the compactness and completeness of the Bible throughout. When a messenger from Israel's camp brought to old Eli an account of the day's disasters, he said: "Israel is fled before the Philistines; and there hath been also a great slaughter among the people; and thy two sons also, Hophni

and Phineas, are dead; and the ark of God is taken." Adam Clarke, commenting on this, says: "Heroes and conquerors, ancient and modern, have been celebrated for comprising a vast deal of information in a few words. I will give three examples, and have no doubt that the Benjamite in the text will be found to have greatly the advantage." He then gives the three examples, namely, Julius Cæsar, Admiral Hawke, and Napoleon Bonaparte, and then adds: "In the above examples, excellent as they are of their kind, we find little more than one idea; whereas the report of the Benjamite includes several; for in the most forcible manner he points out the general and particular disasters of the day, the rout of the army, the great slaughter, the death of the priests, who were in effect the generals of the army, and the capture of the ark; all that, on such an occasion, could affect and distress the heart of an Israelite. And all this he does in four simple assertions."

In the ninth chapter of John, we have an account of the blind man's being restored to sight by Christ. The Pharisees, wishing to find fault with Christ, first asked the blind man himself concerning how he had his sight restored to him, and then they asked his parents, whose reply is: "We know that this is our son, and that he was born blind; but by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age, ask him; he shall speak for himself." Could more facts be named in smaller compass than there are here in these seven simple assertions?

A few verses from the parable of the prodigal will illustrate the Saviour's phraseology. "And he said, A certain man had two sons; and the younger of them said to his father: Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want." We quote no more. Suffice it to say that this wonderful parable of the prodigal, the subject of so many poems, hymns and sermons, is the plainest, simplest most concise, most natural narration of events.

Such are Christ's teachings throughout; such is the Bible largely throughout. Paul's writings, in parts, at least, appear to be exceptions to this naturalness, plainness and simplicity. For instance, if you want to find long sentences, and hard sentences, and "things," as St. Peter says, "hard to understand," look at the first chapter of Ephesians. There are twenty-three verses in it, and but three sentences (Revised Version). One sentence has, if I mistake not, two hundred and sixty-nine words, long enough to fill nearly half a column of this paper. The Divine one, who gave us the Bible, knowing all minds, suited it also to the few who delight in difficulties and love abstractions, mysteries, and the like, by giving us one Pauline writer.

When I speak of the Bible as being for the most part a plain and simple book, of course I refer to it as a literary production; I refer to its words, its sentences, its grammatical construction, and not to the truths it teaches, because it abounds in great truths, some of them controverted, some of them mysterious, some of them beyond the grasp of the finite mind in this life, and perhaps in the life to come.

I am glad that, while many of these truths are difficult of comprehension, there are few superadded barriers to my understanding them, in the way of literary difficulties. I know not whether I will be considered right in my views or not, but this I do know, that I turn with relish and delight from the learned and elaborate dissertations, as they are called, to the plain and simple style and teachings of the Bible. I would not say aught against the learned and elaborate productions in its place; but surely it is a good thing that the Bible is plain and simple, rather than learned and elaborate, and thus is suited to the wants of all, and not to those of the few.—Pittsburg Christian Advocate.

"The pastor who finds something for every member of his church to do for Christ, is the one whose labors will tell most and longest. No church but a working church can be truly prosperous. Organized activity is the law of power and progress, and the pastor is the mainspring of all the machinery."—Exchange.

Matthew Henry, in his quaint comment on Genesis 2: 22, says, "The woman was not made out of Adam's head to top him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved."

No Old Souls.

To grow old gracefully and with brightening sunshine in the face, one only needs to remember that there are no such things in the wide world as old souls—or at least ought not to be; and remembering that, let the love and self-forgetfulness of youth forever keep the face smooth and the voice tender. The most winning and lovable picture among men, next to that of sweet, sunny, golden-haired childhood, is that of the saint, whose hair has grown into silver, and whose face reflects the light of the celestial city, to which his feet draw near.—Contributor.

The silly custom of stigmatizing a girl as "old maid" as soon as she arrives at the age of twenty-five, is to be deprecated. If she has had the good sense not to spoil her complexion by cosmetics, or impair her health by dissipation, and given culture to mind and heart, she is just at the height of youthful beauty, and should be of a sufficiently mature judgment to make a happy choice and a happy home. There are many things more to be dreaded than to live single. All honor to the woman, who, if fate so wills, can nobly live an independent, self-supporting life, strewing her pathway with smiles of beneficence and deeds of charity. There are many avenues, both useful and honorable, open to women, who, either from choice or necessity, remain single; and there are many places in which an unmarried woman can be of service to those around her, when her married sister must needs give her time to her own immediate family. Female physicians and nurses are in demand, and there are many instances in which their attendance and help are far more desirable than that of a man. Certain it is that in some of the older States a not inconsiderable proportion of women must of necessity, remain single, as the census shows them to be largely in excess of the male population; and every wise mother will have her daughters so educated that in case no lover asks her to share his heart and home, she will be able to lead an honorable, independent life.—Mrs. W. C. Gifford, in Rural New Yorker.

Oatmeal.

No one can live long in a Scotch community, without noticing the healthful look of the children, whose food consists largely of oatmeal, compared with those fed on fine grains, or even groats, which are the same only without the husks. This chaff or husk, however, which is left in the meal, contains some points that act as a stimulant on the coats of the bowels, to keep them active without medicine, and render this food of great benefit to the dyspeptic. There is no method of cooking oatmeal equal to the making of porridge, and when properly prepared, it is generally a favorite dish for breakfast. "What makes your oatmeal porridge so good?" is a frequent question in our house from strangers, and they think the meal must be of superior quality. But to prepare it properly the water must be boiling, necessary salt added, and the oatmeal then stirred in slowly by sifting it through the fingers. The process must be hurried if lumps would be avoided. When it begins to boil up well, stop stirring and close the pot tightly. Set ut the back of the stove while you cook the rest of the breakfast. Lift the porridge without any more stirring, as it is this that breaks the grain and makes it waxy. The Scotch do not stir with a spoon, but with a smooth, flattened stick called a "spurtle," that any one can make according to their own idea. This gives more evenness to the mixing, and if cooked in this way the porridge will be sweet, whole-grained, and wholesome.—Good Housekeeping.

FRESCOING CHURCHES.

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



**Missionary.**

**Our Wonderful Home Mission Field.**

The grandeur and magnificence of the United States in its extent, resources, population and possibilities, it is difficult to portray or adequately comprehend. Ralph Waldo Emerson said: "Our whole history appears like a last effort of Divine Providence in behalf of the human race."

The census of 1880 gave the area of the United States as 3,501,404 square miles, and a population of 50,407,057. It also shows that of the population of ten years of age and upward, 13.4 per cent. could not read, and 17.0 per cent. could not write. Of those who could not write, 9.4 per cent. were white, and 70 per cent. were colored, and of the whites, 8.7 per cent. were natives, and 12 per cent. foreign born.

Montana stands first, 97.8 per cent., and New Mexico last, 37.8 per cent., as to education among the whites, and Wyoming stands first, 85.3 per cent. and New Mexico last, 7.8 per cent., as to education among the colored population.

In three states the negroes are in excess of the whites, and in five other states they form a large proportion. In South Carolina, there are 154 negroes to 100 whites; in Mississippi 135 negroes to 100 whites; in Louisiana 106 negroes to 100 whites; in Alabama, 90 negroes to 100 whites; in Florida, 88 negroes to 100 whites; in Georgia, 88 negroes to 100 whites; in Virginia, 71 negroes to 100 whites; in North Carolina, 61 negroes to 100 whites.

The estimated population of the United States on July 1, 1884, was 55,554,000. It is probably now over 58,000,000. The census of 1880 reported as follows: The total population comprised 25,518,820 males, and 24,636,963 females; 43,475,840 were natives, and 6,679,943 foreign born; there were 105,465 Chinese; 148 Japanese, and 66,407 civilized Indians exclusive of those in the Indian Territory. Exclusive of Alaska, there are about 260,000 Indians in the United States. There were 43,402,970 whites, and 6,580,793 colored persons. The census showed that the centre of population was in Kentucky, one mile from the Ohio river, one and a half south-east of the village of Taylorsville, and eight miles west by south from the heart of the city of Cincinnati.

Since 1880, there has been an unceasing stream of population flowing into the United States from foreign countries. In 1881 they numbered 669,431; 1882 there were 788,992; 1883 there were 603,322; 1884 there were 518,592; the first half of 1885 there were 395,346. Of these 730,035 came from the British Isles; 960,020 from Germany; 352,334 from Sweden, Norway and Denmark; 109,386 from Italy; 79,523 from Russia; 23,152 from France; 403,766 from British North America. Probably two-thirds of those reported as coming from Canada, were originally from European countries.

It is estimated that by the year 1900, there will be in the United States 19,000,000 persons of foreign birth, and 24,000,000 persons whose parents were of foreign birth. Some of these will appreciate the privileges they enjoy, but many may not, and judging by the present they will not. Too often they come to this country, believing that liberty is but another name for license. They are the main support of the associations of socialists and anarchists. They increase the strength of the Romanists and Mormons, from whose principles our country has much to dread. The Indian and Chinese questions are also to be answered.

In the South are 7,000,000 of negroes, who, less than a generation ago, were slaves. Their progress, since emancipation, has been a glad surprise, and the

aid they have received from the whites has been welcomed and well used. In order that our country may continue to prosper, there is greatly needed in every community and every home, the conserving power of the gospel.

Rev. H. F. Hickok writes: "There is no such missionary field on the earth to-day, as that found within our borders, and no such sad results can come from neglect and indifference as here. Our country has been reserved for a home of a mighty civilization. At the end of this century we shall have a population of 100,000,000. We can support five times that number. What sort of civilization is this going to be? What moral light shall stream out upon the world from the summits of our greatness and power? What we do and leave undone will tell mightily upon the character of that future influence."—*Gospel in All Lands.*

**Obituaries.**

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

REDFARK, ARK MARCH 7th, 1887.  
EDITOR PENINSULA METHODIST:

Dear Brother:—You will please find enclosed, an obituary of my precious wife, who for some time has been a reader of your excellent paper. As she was a native of Philadelphia, was raised in the M. E. Church, and all her relatives live in your part of the country; and she was a sister of Rev. John B. Quigg, an estimable member of the Wilmington Conference, I think it proper to send you this notice, from the Arkansas Methodist, and I hope you will do me the kindness to publish it. I will send you ere long the full particulars of this terribly afflictive event, from my own pen. Though an itinerant in the M. E. Church South, I am in love and fellowship with my brethren of the North, having loved and worshiped with them several years. God bless our brethren of the North, yourself, and the excellent METHODIST. If acceptable to you, I may give you some items from the swampy regions of the Arkansas.

Your Brother in Christ,  
ROBT. H. POYNTER.

These lines will announce the sad fate of Sister Hattie Poynter, the devoted wife of Bro. R. H. Poynter, whose life terminated under circumstances most distressing and heart rending. Our dear brother attended conference at Hot Springs, leaving his family at home in the enjoyment of health and comfort. The afternoon of Dec. 14th, 1886, the grass near the house caught fire, endangering the fence enclosing his happy home, on the bank of the Arkansas river. In her effort to extinguish the flames, she caught fire herself, and after wrestling with the flame till exhausted, fell a charred victim to the flames. Two of her children had their hands severely burned, in trying to save their mamma, but of no avail were their efforts; and their now sainted mother, bidding them care for themselves, sweetly whispered, "Good bye; and tell papa good bye," and then went to rest. Our broken-hearted brother reached home the 19th inst., to find his dear companion ready for the grave, and soon after his arrival, the remains, followed by sobbing hearts, were borne to her last abode. Sister Poynter was no ordinary woman; her head and heart had been cultivated from infancy, and her daily life was a series of Christian ministrations. The sick and afflicted within her reach, always found in her a friend and sympathizer, and many a bed of pain has been soothed by her deed of charity. As a friend she was loyal and true; as a wife she was devoted; as a mother, she was gentle, firm and affectionate, to her four darlings who now survive her, and as a Christian she was sincere and devout, and walked close to the cross of Christ. She was admired by all, and those who knew her best loved her most. "Whom the Lord loveth he chasteneth;" yet God doeth all things well. The blow is hard and the cross is great, yet these trials will make the crown brighter. With her we know all is well—may we meet her where death never comes, and where the soul is eternally at rest.

Watson, Ark.

A. H. McNEILL.

John W. Reading.

WHEREAS, God in his allwise providence has seen fit to remove from our midst by death, our greatly beloved and highly esteemed brother, John W. Reading; and

WHEREAS, We as a church feel deeply and keenly the loss of so valuable a brother; therefore,

RESOLVED, As a Quarterly Conference of which he was a member, that we declare our love and appreciation for Brother Reading's usefulness among us; and also our deepest sympathy for our beloved sister Reading, in her very sore bereavement.

S. D. BOUNDS.  
B. H. FOXWELL.  
T. H. HADWING.  
E. J. DASHIELL.  
H. W. CAUSKY.

For Gout,  
Rheumatism,  
Neuralgia,  
Sciatica,  
bathe the parts affected freely with  
Perry Davis'  
**PAIN KILLER**  
Taking also a teaspoonful in sugar and water  
3 times a day, and  
you'll get relief at  
once and a  
**Cure**  
after faithful use of  
this remedy.  
**Pain Killer**  
Cures  
Coughs, Colds,  
Sore Throat,  
Diphtheria,  
Frost Bite.

26-1yr

**Baltimore & Ohio Railroad.**

SCHEDULE IN EFFECT JAN. 30th, 1887.  
Trains leave Delaware Avenue Depot:  
EAST BOUND.  
Philadelphia Accommodation, 8:00 a.m.  
Philadelphia Accommodation, 9:30 a.m.  
Western Express, 11:43 a.m.  
Philadelphia Accommodation, 3:15 p.m.  
Cincinnati Limited, 6:10 p.m.  
Philadelphia Accommodation, 6:30 p.m.  
Philadelphia Accommodation, 9:00 p.m.  
Chicago Limited, 12:03 a.m.  
Local freight with passenger coaches attached leaves Delaware Avenue station daily, except Sunday, at 1:57 p.m.; arrives in Philadelphia at 3:55 p.m. Stops at all stations.  
WEST BOUND.  
Chicago Limited, 7:45 a.m.  
Arrives Chicago 11:10 next morning. This train does not take Baltimore passengers.  
Cincinnati Limited, 11:30 a.m.  
Arrives Cincinnati 7:45 a.m., St. Louis 6:40 p.m., next day.  
Chicago and St. Louis Express, 5:30 p.m.  
Local freight with passenger coaches attached leaves Delaware Avenue station daily, except Sunday, at 8:20 a.m.; arrives in Canton at 3:45 p.m. Stops at all stations.  
For Landenberg 9:00 a.m. and 3:00 p.m., and 5:00 p.m. daily except Sunday.  
Trains leave Market Street Station:  
For Philadelphia 7:50, 8:55 a.m., and 2:45 p.m.  
For Baltimore 9:00 a.m. daily except Sunday. For Landenberg 8:55 a.m., 2:45 p.m. and 7:00 a.m. and 5:00 p.m. daily except Sunday.  
Through tickets can be secured and sleeping car berths reserved by applying to H. A. Miller, Agt Delaware Avenue Depot.  
C. K. LOIRD, Gen'l Pass Agent.  
WILBERT IRWIN, Superintendent.

**SUCCESS**

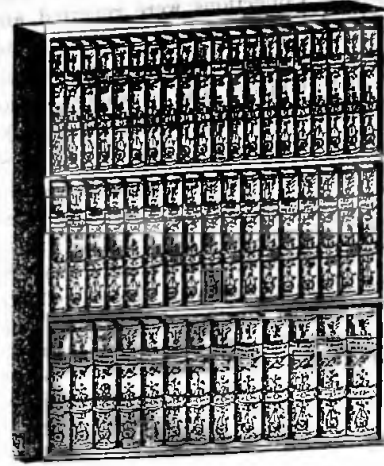
Is a wonderful encouragement in business, and seven years of continued and increasing popularity has led us to make improvements to our establishment which gives us more than twice the room we have ever had. We intend to allow no effort to be spared to give our patrons better and cheaper clothing than ever either Ready Made or to Order. Stop in and see the new styles.

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

**MILLINERY.**

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

**THE CHEAPEST AND BEST SUNDAY SCHOOL LIBRARY**



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

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

**LIBRARY NO. 3.**  
Fifty Choice Illustrated Volumes, large 16mo. bound in muslin. Only \$25.00 to Sunday-schools. The books are different from those in Nos. 1 and 2. The three libraries make an appropriate Sunday-school Library of one hundred and fifty volumes, costing only \$67.50.  
Each Library contains over 12,000 printed pages, illustrated by 212 large full-page fine engravings and many of smaller size. The books are printed on good clear paper, and strongly bound in muslin, with gilt stamps. Fifty Catalogues with each library.

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

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

**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 College. (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 Macaulay. (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.

**SHORT HINTS ON SOCIAL ETIQUETTE.**

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

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

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

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

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

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

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

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

**THE LATEST AND BEST PHOTOGRAPHS OF 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, unfermented, for sale at this office.

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



**Is Faith the Gift of God?**

THE statement is often made, that faith, being the gift of God, is as much out of our power as the direction of a cyclone, or the movement of the lightning which flashes from the cloud. Mr. Fletcher says: "Many think that sinners are driven to the fountain of Christ's blood as irresistibly as the infernal legion drove the herd of swine into the Sea of Galilee, and that man is really as passive in the first act of faith, as Jonah was in the act of the fish which cast him upon the shore." Hence, the oft-repeated assumption, "We can no more believe than we can make a world." To this we reply: The blessing of salvation is conditioned on *believing*, or, in other words, doing what, according to the foregoing view of faith, is as impossible as the making of a new world. If this view of faith be correct, then we shall infallibly be damned, unless God believes for us, a thing He will not, cannot do, and, indeed, has never promised to do.

If believing be the work of God, why could Christ "marvel" at the *unbelief* of the Jews? and how could he declare that our condemnation is the result of our unbelief? If believing is God's work, how can we be condemned for failing to do what we never received power to do, and what he alone has the power to bestow?

In what sense, then, can faith be the gift of God?

Answer: In the same sense that *breathing*, *eating*, and *seeing*, is the gift of God.

*Believing* is the gift of the God of grace, as *breathing* is the gift of the God of nature. God mercifully gives us lungs and air that we may breathe; but He does not breathe for us. That is our act; and not to do it is to die.

*Believing* is the gift of the God of grace, as *eating* is the gift of the God of nature. God has provided us mouths and other necessary apparatus to receive food, and food that we may eat and live. But he does not eat for us; we must do that for ourselves or starve.

*Believing* is the gift of God, as *seeing* is the gift of God. God gives us the light of the sun, and organs adapted to receive it, and enjoy it. It comes to us daily for our pleasure, profit and safety. But we can reject it—shut it out from our apartments and persons. We can extinguish our lamps, and close our eyes to all; or we can open our shutters and fill our houses with sunlight. But this is our part to perform, and not to do it is to walk in darkness and remain in darkness.

This is the case with regard to faith. Faith is the gift of God, or the *power* to believe is His gift. But *believing* is as much our act as *breathing*, *eating*, or *seeing*. Hence, on this principle, God justly condemns us for our unbelief. Let us remember that "they entered not in because of unbelief!" But "we who have believed, do enter into rest."—*Christian Witness*.

**The Chopped Bible.**

A few years ago a Bible distributor, while passing through a village in Western Massachusetts, was told of a family in whose home there was not even the cheapest copy of the Scriptures, so intense was the hostility of the husband to Christianity. The distributor started to visit the family, and found the wife hanging out the week's washing. In the course of a pleasant conversation he offered her a neatly bound Bible. With a smile which said "thank you," she held out her hand, but instantly withdrew it. She hesitated to accept the gift, knowing that her husband would be displeased if she took it. A few pleasant words followed, in which the man spoke of the need of the mind of divine direction, and of the divine adaptation of the Bible to

came from behind the house with an axe on his shoulder. Seeing the Bible in his wife's hand he looked threateningly at her, and then said to the distributor: "What do you want, sir, of my wife?" The frank words of the Christian man, spoken in a manly way, so softened his irritation that he replied to him with civility; but stepping up to his wife he took the Bible from her hand, saying, "We've always had everything in common, and we'll have this too." Placing the Bible on the chopping-block he chopped it in two parts with one blow of the axe. Giving one part to his wife, and putting the other half in his pocket, he walked away.

Several days after this division of the Bible he was in the forest chopping wood. At noon he seated himself on a log and began to eat his dinner. The dismembered Bible suggested itself. He took it from his pocket and his eyes fell on the last page. He began reading and soon was deeply interested in the story of the prodigal son; but his part ended with the son's exclamation, "I will arise and go to my father." At night he said to his wife, with affected carelessness: "Let me have your part of the Bible. I've been reading about a boy who ran away from home, and after having a hard time decided to go back. There my part of the book ends, and I want to know if he got back, and how the old man received him." The wife's heart beat violently, but she mastered her joy, and quietly handed her husband her part without a word. He read the story through, and then re-read it. He read on far into the night; but not a word did he say to his wife. During the leisure moments of the next day his wife saw him reading the now joined parts, and at night he said abruptly, "Wife, I think that is the best book I ever read." Day after day he read it. His wife noticed his few words, which indicated that he was becoming attached to it. One day he said: "Wife, I'm going to try and live by that book. I guess it's the best sort of a guide for a man."—*Selected*.

What is needed is, that every man should have work to do, and should earn by it enough to support, in honesty and health, his wife and children. And young men and young women must be able to marry, as God intended them to do, and that before the brilliant years of their life are gone. If these things are impossible, and poverty and misery are to be the fate of a large proportion of the nation, how can we wonder, if evil results? Competition and undue haste to be rich are the most conspicuous features of our times. Gambling is carried into almost every business, under all sorts of specious pretences, and the wealth of the country tends to pass into the hands of the most daring, and the most greedy. This is the root of the evil—the love of money. Let the Church militant war against it. Let it be preached against. Let Church discipline be turned against offenders within the churches, and we believe the other evils will abate with it.—*London Christian Journal*.

MRS. JOHN A. LOGAN is one of the most charitable women of Washington City. In her well-planned and extensive Christian work she always had the sympathy and help of her noble husband, and had, also, the skill to draw to her support many influential men. If we had our will, we would have her abundantly provided with means to go on with her work. She can spend the remnant of her life in doing good, and thus honor her husband and herself and her religion.—*California Advocate*.

The evangelistic labors of two students from Princeton, N. J., where the pastor is suffering from ill health, have resulted in the addition of one hundred and ten persons to the communion of the church, and the conversion of many



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

**WYATT & CO.,**



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

**Hackettstown Institute,**

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

**Dickinson College,**

CARLISLE, PA.  
 Three courses of study. Scholarships, \$6.25 a year. All expenses moderate. Building newly fitted. For catalogues, with full information, address,  
 J. A. McCAULEY, Pres't.

**MILLARD F. DAVIS,**

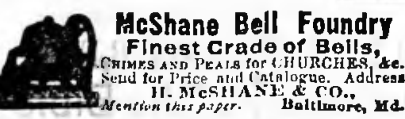
PRACTICAL  
**Watchmaker and Jeweler,**  
 And dealer in Watches, Clocks, Jewelry and Silverware.  
 No. 9 East Second Street, Wilmington, Del.

**-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,**

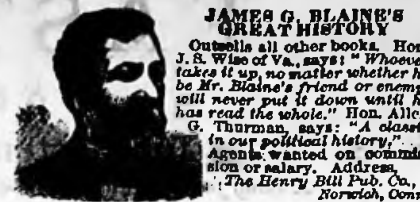
419 Shipley St., Wil., Del.  
 Is the Best and Cheapest place in the State to get  
**Picture Frames, Looking Glasses and Engravings.** Try him.  
 44-ly



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

**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.  
 A VIOLENT COUGH CONTINUED through the winter often brings Consumption in the spring. Soothe and tone the irritated and weakened lungs with Hale's Honey of Horehound and Tar, and the Cough yields and the danger disappears. 25c., 50c. and \$1  
 Glenn's Sulphur Soap heals and beautifies the



**JAMES G. BLAINE'S GREAT HISTORY**  
 Outrivals all other books. Hon. J. B. Wainwright 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 commission or salary. Address,  
 The Henry Bill Pub. Co.,  
 Norwich, Conn.  
**LIPPINCOTT'S · LIPPINCOTT'S · LIPPINCOTT'S**  
 Leads all other Magazines  
 - In Tales of Fiction A New Departure  
 - Poems of Interest  
 - Pleasing Short Stories  
 - Interesting Miscellany 25 cts.  
 - Notes of Progress  
 - Choice Selections  
 - Original Contributions  
 - Topics of the Times  
 - Terse Gems  
 - Superlative Merit  
 PAGES IN EACH ISSUE  
 A Complete New Novel 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 Burnett, Julian 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  
 48-19

**DICTIONARY**

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



**THE 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  
 41-15

**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 dozen.  
 Words edition, 15 cents per copy; \$1.80 per dozen.  
 If to be sent by mail add postage, 10 cents for music, 2 cents for words

**J. MILLER THOMAS,**  
**METHODIST BOOK STORE,**  
 4th & Shipley Sts. WILMINGTON, DEL.



**MUNN & CO. 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, copyrights, &c., for the United States, and to obtain patents in 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 noticed 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 \$3.00 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 newsdealers.

SEND TO THE  
**PENINSULA METHODIST**  
**JOB OFFICE**

IF YOU WANT  
 LETTER HEADS,  
 BILL HEADS,  
 ENVELOPES,  
 RECEIPTS,  
 CIRCULARS,  
 DRUG LABELS,  
 VISITING CARDS,  
 TAGS,  
 POSTERS,  
 PAMPHLET  
 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.  
 42-4

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, 311 Hymns, and is sold for the very low price of \$30 per hundred, and the same rate for less or more (express age not prepaid.) A single copy, 3 cts. by mail, prepaid 40 cts.; flexible cloth, single copies, 60 cts; per dozen \$6.

**A Word Edition.**  
 Size 24mo.  
 Bound in paper, single, \$0.15  
 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.

**ELY'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.



**P. W. & B. Railroad.**  
 Trains will leave Wilmington as follows:  
 For Philadelphia and intermediate stations  
 7:00, 7:05, 8:30, 9:10, 10:30, 11:20 a. m.; 12:30, 2:30,  
 4:40, 7:40, 9:30, 10:30 p. m.  
 Philadelphia (express) 7:20, 8:40, 9:30, 10:30, 11:20  
 2:40, 3:00, 11:55, 11:55 p. m. 11:55, 2:24, 3:04, 3:21, 6:30,  
 7:06  
 New York, 2:00, 2:50, 4:00, 6:30, 7:00, 10:05, 11:25  
 11:51 a. m. 11:23, 2:54, 2:50, 4:00, 5:22, 6:30, 6:58, 7:06  
 7:40, 9:30 p. m.  
 For Newark Centre, Del. 7:42 a. m., 12:28, 6:21 p. m.,  
 Baltimore and intermediate stations, 10:05 a. m. 5:57,  
 12:11 p. m.  
 Baltimore and Washington, 1:25, 4:45, 8:04, 10:05,  
 11:00 a. m. 12:05, 1:17, 4:44, 5:10, 6:30, 7:45 p. m.  
 Trains for Delaware Division leave for:  
 New Castle, 6:50, 8:30 a. m.; 12:55, 2:50, 3:50, 6:35,  
 12:02 p. m.  
 Harrington, Delmar and intermediate stations, 8:30  
 a. m., 12:50 p. m.  
 Harrington and way stations, 8:30 a. m., 12:55, 2:55  
 p. m.  
 For Seaford 3:50 p. m.  
 For Norfolk 12:02, 10:44 a. m.

**D. M. & V. Branch.**  
 Leave Harrington for Georgetown and Lewes, 11:05,  
 a. m., 9:30 p. m.  
 Leave Harrington for Georgetown and Franklin  
 City, 11:05 a. m.  
 Leave Georgetown for Franklin City, 12:05 p. m.  
 Leave Lewes for Georgetown and Harrington, 8:35  
 a. m., 2:25 p. m.  
 Leave Franklin City for Georgetown and Harrington,  
 6:50, a. m.  
 Leave Georgetown for Harrington, 9:05 a. m., 2:55  
 p. m.  
 Connects at Franklin City with steamer for Chin-  
 oteague 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 THOMAS, J. B. WOOD,  
 General Manager. General Passenger Agent

**Wilmington & Northern R. R.**  
 Time Table, in effect Jan. 23, 1887.  
**GOING NORTH.**  
 Daily except Sunday.  

Stations	a. m.	a. m.	p. m.	p. m.	p. m.
Wilmington	7:00	2:45	4:15	5:30	1:15
French St.					5:53 15 38
Newbridge					5:15 17 00
DuPont	7:20	3:03	5:20		
Chad's Ford Jc	7:43	3:23	6:02		
Lenape	7:55	3:33	6:15		
West Chester Stage	8:00	3:45	6:00		
Coatesville	8:20	3:58	6:10		
Waynesburg Jc	8:30	4:10	6:48		
Springfield	8:40	4:22	6:54		
Ridgely	8:54	4:36	7:04		
Reading P & R	9:10	4:50	7:18		
Station	9:40	5:20	7:40		

Saturdays Only, trains will leave Coatesville,  
 for Reading and way stations 6:50 p. m.  
 \*Saturday only  
 \*Daily except Saturdays and Sundays  
 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 7:06, 8:30 a. m., 12:30, 3:30, 5:40 p. m.  
 Arrive Springfield 7:27, 8:52 a. m., 1:02, 4:00, 6:06 p. m.

**GOING SOUTH.**  
 Daily except Sunday.  

Stations	a. m.	a. m.	a. m.	p. m.	p. m.
Reading P. & R.	8:00	12:00	3:50	5:00	9:10
Station					9:30
Birdsboro	8:32	12:40	3:32	5:44	9:30
Springfield	9:00	1:30	4:03	6:15	9:9
Waynesburg Jc.	9:16	1:42	4:22	6:30	9:25
Coatesville	9:30	1:50	4:36	6:45	9:35
West Che- ster Stage	9:50	2:10	5:00		
Lenape	10:10	2:30	5:45		
Chad's Ford Jc.	10:25	2:45	6:02		
DuPont	10:45	3:05	6:24		
Newbridge	11:05	3:25	6:48		
Wilmington	11:25	3:45	7:18		
French St.	11:45	4:05	7:45		

\*Mondays only  
 Additional Trains, on Saturday only, will leave  
 DuPont Station at 1:15 p. m. for Newbridge at 1:25 and  
 6:30 p. m. for Wilmington and intermediate points.  
 French Creek Branch Trains.  
 Leave Springfield 7:27, 8:52 a. m., 1:02, 4:00, 6:06 p. m.  
 Arrive at St. Peter's 8:10, 10:05 a. m., 2:05, 5:30, 6:45 p. m.

For connections at Wilmington, Chad's  
 Ford Junction, Lenape, Coatesville, Waynes-  
 burg 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. R. at Union Station  
 Baltimore.**  
 Commencing March 15, 1887, leave Union Station as  
 follows:  
**DAILY.**  
 4:45 A. M. Fast Mail for Shenandoah Valley and  
 southern and south western points. Also Giverson,  
 Westminster, New Windsor, Union Bridge, Mecha-  
 nistown Blue Ridge, Hagerstown, and except Sun-  
 day, Chambersburg, Waynesboro, and points on B & O  
 & V R R.  
**DAILY EXCEPT SUNDAY.**  
 8:05 A. M. Accommodation for Hagerstown, Frederick,  
 Emmittsburg, Waynesboro, Chambersburg, Shippens-  
 burg, Hagerstown, Westminster, and intermediate  
 stations.  
 10:05 A. M. Accommodation for Union Bridge,  
 Hagerstown, Gettysburg, and point on H. J. & G.  
 R. R. (through cars).  
 2:30 P. M. Accommodation for Giverson, (Reisterstown).  
 3:30 P. M. Southern Express for points on Shen-  
 andoah Valley, also George's, Giverson, Glen-  
 Dale, Finksburg, Patapsco, Westminster, Mecha-  
 nistown, New Windsor, Union Bridge and principal  
 stations west also Hagerstown, Gettysburg and stations  
 on H. J. & G. R. R. (through cars.) Emmittsburg,  
 Waynesboro, Chambersburg and Shippensburg.  
 5:20 P. M. Accommodation for Giverson.  
 7:30 P. M. Accommodation for Union Bridge.  
 11:40 P. M. Accommodation for Giverson.  
**TRAINS ARRIVE AT UNION STATION.**  
 Daily Fast Mail 3:40 P. M.  
 Daily except Sunday - Giverson Accommodation  
 Union Bridge Accommodation 8:45 A. M. Express from B & O  
 V R R, E. R. R., H. J. & G. R. R., Frederick City  
 P. R. R., and principal main line points 11:30 A. M.  
 Union Bridge Accommodation 2:30 P. M. H. J. & G. R. R.  
 Giverson Accommodation 5:55 P. M. Mail 6:30 P. M.  
 J. M. HOPKIN, General Manager  
 B. H. GRISWOLD, Gen'l Pass. Ag't

**AN INTENSELY INTERESTING BOOK.**  
**BEN-HUR.**  
**A TALE OF THE CHRIST.**  
 BY LEW WALLACE.  
 12mo., cloth, \$1.50.  
 One of the Most Striking Books of the Time.  
 For sale by  
 J. MILLER THOMAS,  
 4th & Shipley Sts., Wilmington, Del.

**EASTER,**  
 1887.

**Seven Songs for Eastertide.**  
 A Song for each day of Easter week. By F. R. Havergal.  
 67 M. In Mounts, (Frosted Cross), 25c.  
 67 V. In Vellum or Pebbled Goat, 25c.

**An Easter Wish.**  
 By Frances Ridley Havergal.  
 68 M. In Floral Mounts, 25c.  
 68 V. In Vellum or Pebbled Goat, 25c.

**Easter Joy.**  
 A Verse and Hymn for each day of Easter week.  
 69 M. In Mounts, Silver Cross and Flowers, 25c.  
 69 V. In Vellum or Pebbled Goat, 25c.

**Easter Day.**  
 By John Keble.  
 70 M. In Mounts, Rustie Cross and Flowers, 25c.  
 70 V. In Vellum or Pebbled Goat, 25c.

**The King's Daughters, or in His Name.**  
 A Poem for Ten Times One Clubs.  
 71 M. In Easter Mounts, 25c.  
 71 V. In Vellum or Pebbled Goat, 25c.

**Secret of a Happy Day.**  
 By F. R. Havergal. (12th Edition.)  
 72 M. In Mounts of Easter Blossoms, 25c.  
 72 V. Vellum or Pebbled Goat, 35c.

**Easter Lilies.**  
 By Mrs. Helen E. Brown.  
 73 M. In Mounts of Easter Lilies, 25c.  
 73 V. In Vellum or Pebbled Goat, 25c.

**The Land Beyond the Sea.**  
 By Frederick W. Faber.  
 74 M. In Mounts in Frosted Flowers, 25c.  
 74 V. In Vellum and Pebbled Goat, 25c.

**Lead Kindly Light.**  
 By Rev. J. H. Newman.  
 75 M. In Mounts of Silver Cross and Easter Flowers, 25c.  
 75 V. In Vellum and Pebbled Goat, 25c.

These Booklets sent to any address, post paid, on receipt of price.  
**J. MILLER THOMAS.**  
 S. W. Cor. Fourth & Shipley Sts.,  
 WILMINGTON, DELAWARE.

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. Ref-  
 erence, any prominent business firm in this city, and National  
 Bank of Wilmington and Brandywine.

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

**RYAN & SEEDS,**  
 SUCCESSORS TO JOHN GREENLEE  
 Plumbers, Gas and Steam Fitters,  
 217 W. 4th St., Wilmington, Del.  
 (OPPOSITE CITY SPRING.)  
 Estimates for sheet and all orders filled  
 with promptness. Country work a specialty.

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

**BENJ. C. HOPPER,**  
 Watchmaker & Jeweler,  
 22 NORTH ELEVENTH ST.,  
 PHILADELPHIA, PA.  
 Watches, Clocks and Jewelry Carefully Re-  
 paired. 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. 35-17

**A Valuable Work of Reference.**  
**SMITH-PELOUBET'S  
 Dictionary of the Bible**  
 Comprising Antiquities, Biography, Geo-  
 graphy, 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. 12mo. 12mo. Cloth Bind-  
 ing. Price \$2.50 By  
 WILLIAM SMITH, LL. D.  
 Revised and Edited by  
 REV. F. E. and M. A. PELOUBET,  
 Authors of "Select Notes on the Interna-  
 tional 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.

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

A more extensive assortment of **DRESS  
 GOODS** than ever before, consisting of Tricot  
 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,**  
 Wonderful Instruments, unequalled; elaborate Cases and Styles. Satis-  
 faction guaranteed. Will last a life time. Warranted for 6 years. Don't  
 fail to write for our Catalogue and prices before purchasing. Refer to min-  
 isters and others. Try us for Bargains.  
**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, B. D. or COUCH.  
 Price \$7.00 and up. Send stamp for Catalogue. SHIPPED to all  
 parts of the world.  
**CHILDREN'S CARRIAGES**  
 All furnished with the Automatic Coach Brake, and Retained  
 at our Wholesale Prices. Send stamp for Catalogue and mention carriage.  
**THE LUBURG MAN'G CO., 145 N. 8th St., Philada., Pa.**

**BARGAINS FOR ALL IN OUR MAGNIFICENT STYLISH  
 PHAETONS, BUGGIES, FAMILY CARRIAGES.**  
 Guaranteed to give full and complete satisfaction. Excelled by none for  
 style and durability. If you want Carriages for greatest comfort, style and  
 pleasure, and that will not get out of repair, these are the ones. Send for  
 circulars and prices. Refer to ministers and others.  
**Wm. K. JUDDFIND, 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**

**\$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  
 Fresh and pure Nitrous Oxide Gas administered for the painless extrac-  
 tion of teeth. 37-17

**PEACH GROVE NURSERIES.**  
 Full and complete list of all the best and most profitable varieties of Peach  
 Trees. Grown and for sale by  
**WM. K. JUDEFIND & Co. General Agents, Edesville, Md.**  
**FOR SALE,** Desirable Farms in the Fruit Belt of Maryland.  
 No melloes. Fortunes made yearly. Prices low  
 Parties wishing to buy or sell Farms, address  
**JUDEFIND & BROS., Edesville, Md.**